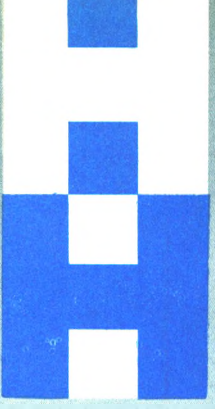


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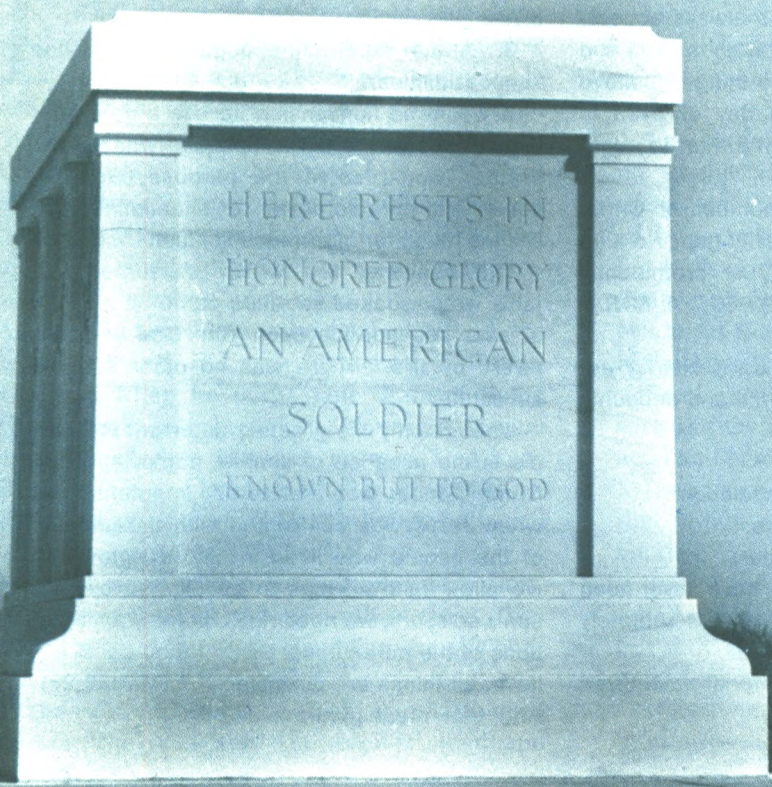
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SERVICEMEN'S SUNDAY

November 7





MIRACLE MATERIAL

G. K. CHESTERTON said, "The most incredible thing about miracles is that they happen."

Bible-believing people have always accepted the miraculous element of both the Old and New Testaments. But it's one thing to believe that it happened in Elijah's day or even in Jesus' time and a far different matter to relate miracles to moderns.

Interestingly, a growing number of Christians are bridging this credibility gap. No sign is displayed more frequently or prominently around our church than "*EXPECT A MIRACLE.*"

Pastors' reports at this year's district assemblies were replete with firsthand accounts of the supernatural:

- modern-day Pentecosts;
- deliverances from drug addiction;
- glorious financial victories;
- documented cancer cures.

But all too many Christians have never been personally involved in anything that remotely resembles the miraculous. Why?

Those who are miracle material have three common characteristics.

1. A need great enough to challenge divine resources.
2. A reliance complete enough to demand divine intervention.
3. A faith expectant enough to claim divine "impossibilities."

It would be nonsensical to use a charge of high explosives to kill a mosquito when a fly-swatter would serve the purpose. God reserves His miracle power for situations which are too much for man-made solutions.

The heavenly fire which consumed Elijah's water-soaked sacrifice came as a result of sole dependence upon "the God who answers by fire." There was no other suitable substitute.

Undoubtedly the greatest deterrent to miracle is the absence of simple, achieving faith. Omnipotence was rendered impotent only when Jesus was confronted with the unbelief of the people who lived in His hometown. If we allow faith's wings to be clipped by reason's scissors, we need not look for manifestations of the miraculous. But, "if thou canst believe, all things are possible . . ." (Mark 9:23). And that means miracles! □



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OUR WEALTHY NEIGHBORS

The evening was hot and dark when our U-Haul truck and trailer turned down the street to our new place of residence. Lack of backup lights made it impossible to see where the trailer was headed when I began to back into our driveway.

I had no time to be concerned, however for out of the blackness a man appeared telling me just how far to cut the wheels to put the trailer almost against the garage door. This was our introduction to our "wealthy" neighbors.

August Francke, the influential pietist of the latter seventeenth and early eighteenth centuries, put it well when he said, "One dram of living faith is more to be valued than 100 weight of mere historic knowledge; and one drop of true love, than a whole sea of learning in all mysteries." Our neighbors have exemplified this living faith and love to our community.

When a young mother committed suicide shortly after moving in next door north of them, they were there to offer comfort and care for the children.

When a fatal coronary took a middle-aged neighbor, the wife and son received food and compassion.

When the young wife next door south lost her father, our wealthy neighbor was there with flowers and sympathy.

When our 10-year-old had a siege of virus, she

hardly missed a day of school before a red rose in a lovely vase appeared at the door. No one is around these people long without hearing a sincere, appreciative word about Christ and their church.

The kindergarten children in our church have no trouble feeling wanted. Her love welcomes them. And the bus children on his route are greeted by a smiling, Ozark-tinged "Morning" as the bus pulls up to their door on Sunday. College students away from home find an open door, a snack, or a meal to reassure them that someone is aware of their loneliness.

Reminiscent of the attitude of Peter and John, such as they have, they give—sterling silver character and hearts of gold.

Jesus' assurance, "By this shall all men know that ye are my disciples, if ye have love one to another," provides their wealth.

Stocks, bonds, extensive property, or savings aren't evident and luxurious living is never seen, but they are among the wealthiest people in our neighborhood.

Holy living is rich living, for they find wealth in ministering in Christ's stead to their neighbors. □

By Chester Galloway, *Kansas City*



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WHAT IS A CHURCH?

A church is a choir singing
a minister speaking
a child praying
an usher smiling
a youth learning
a group of people
in God's presence.

A church is a couple vowing eternal love
a couple dedicating their child
a family worshipping
a family growing
a couple watching the wedding
of their child
completing the circle
they began at that altar
many years before
in God's presence.

A church is a youth building
group discussions
seminar to the United Nations
crusades against narcotics
a plan of missions
a cause of sharing with others
battles against aimlessness,
a unity of effort
to better the world
by lifting it
into God's presence.

A church is a group of people
paying bills
operating programs

fighting alcoholism
writing congressmen
seeking self-expression
working to inspire youth
staying with thankless jobs
building structures
solving problems
working through tensions
visiting the ill
burying the dead
helping the bereaved
striving with
words, smiles,
gestures, actions,
their own humanity
to manifest
in the here and now
God's presence.

A church
is a collection of people
who are fallible
selfish
unhappy
faulty as old tires
but who strive
to emulate
the One Infallible
who has dared
them to be
unselfish
happy
and working
toward the
perfection of
His grace.

A church is
a group of people
who love
and believe
care
and hope
work
and serve.

A church
is Christ
living and breathing
moving and working
among men.

A church
is finding life
in the sanctity
of God's presence.

—Ruth Vaughn
Oklahoma City

PEN POINTS

—SHELLY B. MUNN, *Des Moines*

HAPPY BIRTHDAY, SON!

It is hard to believe that one whole year has passed since your father told me, "We have a son." Guess what Mama is giving you for your birthday present—JESUS! That's right, I give you a lifetime of knowing Jesus and loving Him as I do.

You would not have been so fortunate a year ago. I thought that religion was all right for Sunday, but I knew nothing of a real dedication to God. Then, a few weeks ago, your ole mom started thinking. Not only was I depriving my own soul—but I was neglecting your needs also. I was keeping you from building the foundation so desperately needed in the years to come.

I am so sorry I was selfish. Your grandmother and grandfather were so good to me. They gave me a Christian home and introduced me to a set of standards on which to base my decisions for the rest of my life. Now here I wasn't giving you the same fair chance. A lot you seemed to care—all you wanted was that Similac and oatmeal cereal! Now, Mom has to "get with it." We have some time to make up for.

So, Jason, for your birthday I give you a life, beginning right now, of family altars, Sunday school, and the knowledge of right and wrong. Maybe if I do this for 18 years, you will be like me—unable to depart from these teachings after leaving home.

Happy birthday, Son!

HOLLOW men or HOLY men?

Holiness and hollowness are incompatible. Yet we have come to the day in our generation when men confess to an aching void within them. All around us, in and out of the church, are people whose hearts are only echo chambers of an experience of yesterday.

T. S. Eliot wrote, "We are the hollow men,/ We are the stuffed men,/ Leaning together,/ Head-piece filled with straw." If this is a sad state of affairs among mankind in general, it is disastrous religiously.

A specific demand of the Scripture is that we be filled with the Spirit. Only His presence with us and in us is the answer to the problem of empty hearts. There can be no proper spiritual motivation without this infilling in sanctifying power, regardless of how straight may be our doctrinal position.

A previous generation of holiness preachers used to say that one might be as straight as a gun barrel, but just as empty. Jesus spoke of a demon that was cast out of a man, who came back and, finding his former habitation clean but empty, moved back in with seven cohorts worse than himself.

The empty heart calls for filling; the fullness of the Holy Spirit to dominate, charge, and impel to Christian service.

If there is to be a joyful spontaneity in the Christian life it must spring from a holy, not a hollow, heart. The infusion of the Holy Spirit results in the diffusion of an effective witness.

Some stumble over the word *holy* and go on being hollow. Some accept the concept of holiness without experiencing personally a real infilling. There are those who are earnest, but empty.

An empty heart results in a lack of compulsion either to do the will of God oneself or to invite

others to do so. Only the impelling and empowering of the Holy Spirit in the heart and life satisfies the demands of the heart for a vital Christian experience in the deeper life of holiness.

If we would master everyday living, we must be mastered. Our prayer must be like that of the Christian athlete who prayed, "Dear God, Your will, nothing more, nothing less, nothing else."

This kind of attitude is the answer to empty hands as well. A confused young man sat in my study one day, and said, "I have no cause."

His confession of emptiness could be the complaint of many about us today. They find momentary interest in passing fancies to be unrewarding and yearn for a lasting relationship with a vital cause.

This is what the disciples needed, and it was what they received, on the Day of Pentecost. It is what we need today.

The difference between holy and hollow men separates the doers from the dreamers. To some life is but the empty dream that the poet Longfellow objected to; but to the Spirit-filled man, life is real and earnest and satisfying. Emptiness is replaced by an inward motivation that fulfills itself in everyday Christian living.

Hollow hearts desperately need infilling; hollow lives need to be permeated by the presence of the Holy Spirit. To look about us is to see those whose lives are frothy and empty and without reward. Vital life and energy come from that relationship with God in which He controls, guides, and directs.

It is not a robot-type experience we need but responding to the motivation of the Holy Spirit within us. It is not a puppet-on-a-string relationship that is to be desired but a deep-down resignation to His will and response to His motivation.

A hollow man is not a happy man; a holy man is. The unfilled man spends his days in a vacuum of unfilled yearnings. The holy man applies himself to heartfelt endeavor for the Lord, which brings a sense of satisfaction and fulfillment. He wants to do the will of God, he wills to do it, and he works at it industriously. As a result he is a healthy Christian.

Life is pathetic if we have to spend it as scarecrows or empty men. To be filled with the Spirit is to rid oneself of hollowness and to experience vital holiness, an experience which is for all believers today. □

helps to holy living

By John W. May, *Ashland, Ky.*

There Are Others Out There

By Wilma Oliver, *Old Hickory, Tenn.*

Some 10 months ago a soul-winning course was taught in our church. As we met night after night studying and preparing ourselves to win souls, God began laying people on my heart. I could hardly wait to get started.

After fasting and praying one morning, a lady from our church and I started out to make our first contact. Recently a mother and three children had attended church a few times. This mother was our first prospect. She had once been a Christian and had drifted away. Weeping, she found her way back to the Lord that morning.

The second person God laid on our hearts was a young businessman's wife. She was saved in her home as we prayed together. Looking up through tears of joy she said, "I have wanted to be a Christian for a long time."

The third person was a pretty young girl, 20 years old, named Mary Ann. Mary Ann had been sick during the summer. The doctors thought it was her nerves. She had lost weight and was in pain almost constantly. On a November morning I had gone to visit her but she wasn't home. With Mrs. Gainer, a lady from our church, I went back that night and found her home alone, as we had been praying and hoping we would.

Although she was in pain, I began telling her the plan of salvation—how Christ could come into her heart and save her. God's presence was very real. She did want to be saved, and as I prayed the

prayer of repentance, she repeated it after me.

When we had finished she looked up with a smile and a glow on her face I will never forget. We rejoiced awhile and then thanked the Lord for what He had done.

On Monday the following week, Mary Ann went again to the doctor. He put her in the hospital and did an exploratory operation, finding her with cancer in an advanced stage. She was able to come home in a few weeks and attended church on Sunday morning. She was very weak—but that morning she made her way to the altar to make a public confession of her faith in Christ.

For the following six months she was in the hospital most of the time. When I would visit her, she would assure me all was well in her heart.

In May, Mary Ann started running high fever. Late one Thursday night, I prayed, "O Lord, if it's not Your will for her to get well, please take her easily; don't let her suffer." At 5:30 the next morning as Mary Ann reached for the telephone she slipped quietly out to meet her Lord.

As I stood by her casket, tears filling my eyes, I prayed, "O Lord, how *thankful* I am that we got to Mary Ann in time! How *easily* we could have missed her! Help us not to be so busy we can't hear Your 'still small voice' telling us there are other mothers, young wives, and other 'Mary Anns' out there waiting for someone to come and tell *them* how to be saved." □

By Arthur M. Fallon, *Collingdale, Pa.*

one more HOUR

Each year in the fall we "gain an hour" by reverting from daylight to standard time. Yet it is only by manipulating our measuring device (the clock) that we seemingly gain an hour of time. Man can do nothing about time—but use it. "Time waits for no man."

How often we wish we had "one more hour"—perhaps to do a special

task, to study for an exam, to get ready for a special visitor!

The Scripture is definite about the passing of time: "To day if ye will hear his voice, harden not your hearts." "Now is the accepted time"—"In such an hour as ye think not the Son of man cometh." In Revelation 3:3 the Lord reminds us, "... If therefore thou shalt not watch ...

thou shalt not know what hour I will come upon thee."

It is nice to have "one more hour" once a year. Perhaps, my friend, this is just the hour that you will need to allow Jesus Christ to move into your heart. Then as far as you are concerned, Christ can return at any hour.



DIMENSION

Adventures in Self-discovery

BY DARRELL E. LUTHER

Lansing, Mich

By Darthula Lundy, *Portland, Ore.*

BRIDGING THE GENERATION GAP

Sincerity isn't enough. Often I have been sincere in expressing love to my teens but the strategy was all wrong.

The generation gap has always existed. An essential facet of a new generation finding its way is the departure of that generation from their parents' methods. This creates a gap.

The gap today may be wider due to a world that is unpredictable and which hangs by a thread over the pit of nuclear annihilation. The present is important. There may be no tomorrow. Teens are indeed the "now generation."

Today's youth are skeptical of authority figures. They know that, in today's world, being older does not necessarily imply being wiser.

Like no other generation, the youth of today are open to new experiences, and are honest in expressing their feelings. They often reveal themselves in ways that are embarrassing to their elders.

The beginning of understanding in relationship to your teen comes with the awareness that he is difficult to understand because he is a person. There is no such thing as "Mr. or Miss Average Teen." Each one is custom-made.

Parents must realize that the teen's personal worth is not a matter of performance or comparison. The teen's value is his own individuality. Parents dare not attempt to project themselves through their teens. Each must fulfill his own potential.

The teen is adrift on the sea of transition between childhood and adulthood. He wants to make his own decisions, yet is often afraid of making the wrong decision. The need is not for the parent to make the "correct" decision for the teen but to encourage him to venture. He should be allowed to develop the capacity to think, feel, will, and to act. A creative balance between authority and permission can be developed only if the parent understands the dependence-independence struggle taking place in the teen.

The task of understanding your teen is difficult, but you must try. Here are a few methods:

1. LISTEN with understanding, not as a judge. Parents convey their own insecurity by giving "things" as a substitute for time and love. The teen "hears" the parent, not just his words.

Language can be a barrier. When a teen cannot "hack it," he can't take it. If something is "tough," it's beautiful or nice. "Cool" is not the opposite of warm, but means he "digs it"—he likes it. Understanding his vocabulary is a venture in communication.

2. ACCEPT. When one feels accepted, he desires to share of himself. Acceptance doesn't imply praise. Praise is an evaluation and this is uncomfortable for many. Deal with events. Don't appraise personality.

3. OBSERVE his personal and impersonal friends (books, music, TV, etc.). These reveal his goals, threats, and interests. They may be clues to development or deterioration.

4. BE YOURSELF. Don't "preach" or say, "When I was your age." Understand but don't talk the teen language. To adopt the teen style is to be thought of as a phony.

5. SEEK WISDOM. The Holy Spirit is eager to help us in every interpersonal relationship (James 1:5) and will aid us in a meaningful communication of our love.

After years of pretending, I reached the place where I could no longer put on a false face and pretend that I was righteous. But could I admit to being sinful after many years of claiming otherwise? Could I bear to face up to the iniquity buried deep in my heart?

Many tears and sleepless nights did not solve the problem. I tried to go about my usual tasks, but my soul was in anguish, my mind in turmoil. As I waited for the bus at 82 and Yamhill, the sky was as dark as my heart.

Looking up, I saw with my heart's eyes Jesus writhing in agony. His agony was caused by my sin; my lying words and deeds were being heaped on Him who is Truth. My mean vindictiveness was piled high on Him who is the personification of love. He groaned in agony over my despair and helplessness.

Tears streamed down my face and I cried aloud, "Lord, help me." Rain started to fall, mingling with my tears. Traffic whizzed by, unable to see the miracle of cleansing that was taking place.

Can a bench proclaiming goodies from Farrell's be as sacred as a flower-decked altar?

Being born and raised among Christian people, attending church all my life, and serving God with a good conscience made it difficult for me to identify with sin as a sinner beyond the biblical statement that "all have sinned, and come short of the glory of God." "Sin," to me, was the wicked deed done by someone else; a "sinner" was anyone who didn't attend "our" church!

It wasn't until sin, stark, bold, and terrifying, reared its ugly head in our family circle, and I had to identify the action of my son as an extension of my own thoughts and deeds, that I at last felt myself to be in error. (Sinful was too strong a word!)

What a shock! Suddenly I realized that:

BEYOND

SELF-RIGHTEOUSNESS

I didn't pray or praise the Lord from a heart of love—I did it from a sense of duty.

I didn't refrain from desecrating the Sabbath because it was His day—I only followed habits established in childhood.

I didn't give of all that the Lord has given to me because of love for Him—I gave because it built up my ego to be considered generous.

I didn't teach a Sunday school class or serve on a committee because I wanted to share the Word of God with anyone—I only wanted the status of being "active in the church."

But I still couldn't bring myself to admit that my callous, unloving actions were "sinful." I said that I had a "stern personality," unable to express love, joyfully and spontaneously. I had a "strong sense of duty" that caused me to do things in a harsh, unloving way. Or else I went to the other extreme, refusing to carry my share of the load because I was "too shy," or "too humble to put myself forward."

But thanks be to God, who keeps trying until He gets through to our hearts!

Finally I was desperate enough to seek help, not for myself, of course, but for my wayward son! I would consult with my child's pastor, and he would tell me how to get our child back in the "right way." He would point out some minor adjustment to be made before God could answer our prayers, and then everything would return to normal!

But things did not work out as I expected. The Word of God, sharp as a two-edged sword in the hands of the pastor, was piercing my heart. There followed days and nights of agony. Could I admit to being sinful? Could I endure the pain of looking at my own wicked self?

Then I saw Jesus, writhing in agony with me! He, who gave of His own self freely, took on my niggardly smallness. He whose very being was

love took on my hateful spitefulness. He who never sinned allowed my sin to be heaped upon himself. He was held to the Cross, not by nails, but by my sin! Oh, what love!

The sword was sharp, but the hand that guided it was gentle. It pierced to the very marrow of my being, discerning the thoughts and intents of my heart. I was made to realize that to "take your cross and follow Me" has nothing to do with being a martyr; it means to identify with the sinner, as Christ identified himself with me. It means loving the unlovely, suffering with those who suffer; it means giving of myself.

I, who had always drawn back from personal involvement, wary of any demands that might be made of me, suddenly wanted to reach out, to give of that which had been so freely given me, Christ's love.

I, who had worn a false face of self-righteousness, was suddenly able to admit to being sinful, and to identify the sin by name, not gloss it over as "spiritual immaturity" or "personality problems."

Now I'm just beginning to realize what it means for Christ to live in me. Instead of praying, "Lord, help me to help others" (I really meant, "Help me to look righteous and Dorcas-like, without really working"), now I pray, "Lord, use me to be feet and hands for my crippled neighbor; help me to have a heart of pity for a senile relative; help me to encourage my husband (he's been discouraged lately); and, O Lord, help me to love this wayward child whose life You entrusted to us. He was Your gift to us; even his name means 'given by God!' We thought that we could tell him how to love You. Now I see that we should show him how to love you. In Your great mercy, grant that we can do this. May his life and the lives of his children not be lost because of my stupidity and sinfulness." □

By J. E. Pitts, *Brazil, Ind.*



when our
YOUNG
TURN
AWAY

Luoma Photos

The fact that a child is reared in the home of God-fearing parents does not guarantee that he will embrace his father's God, nor, unfortunately, that he will even be an exemplary child. Adam fathered a murderous Cain; Eli suffered humiliation over the immorality of his sons; David wept over a rebellious Absalom, who raised an army against his own father.

Sadly, some who, as children, have been afforded the advantages of Christian homes, active Sunday schools, well-planned church camps, Spirit-filled revivals, and an evangelical college, may, as young adults, reject the gospel. The problem is real and the anguish of many parents is alleviated only in prayer.

During a Thanksgiving vacation, when several members of our family had gathered home for the holiday, some of us paid a late evening visit to the home of some old friends.

As we stepped quietly upon the moonlit porch of the modest farmhouse, we realized before we knocked that the family was having evening devotions. We listened to this middle-aged couple and one remaining daughter of a large family as they prayed. We didn't want to interrupt them, and yet, we didn't want to leave.

It was a sacred moment. The parents prayed for each of their children who was away from God. They spoke each name tenderly and entreatingly, asking that the son or daughter be drawn of the Holy Spirit to a decision for Christ.

When they finished praying, we went in to visit around a wood-burning stove. The warmth of the fire and the friendship were delightful on that cool November evening. There was much contentment in that Christian home. The one disappointment that stabbed at their hearts was the fact that their children were unsaved.

The common question is, "Where did we fail?" The truth is, all parents have, in some way, fallen short in rearing their children. Fathers and mothers are human and their weaknesses and failures are a natural source of regret to them.

It must be remembered, however, that there are other forces at work that help determine a child's spiritual destiny. *Heredity, environment, and personal choice* all have their part in this development.

Heredity affects one's responsiveness to the Holy Spirit. Children of quiet demeanor and gentle manner accept Christ and His disciplines more readily than those of a fiery, stubborn disposition.

My grandfather was, as a man, a good provider and hard worker. Although he had been reared in a Quaker home, he was naturally hot-tempered and peevish. He died in a gunfight over a minor business dispute.

It is certainly not impossible for the Holy Spirit

True faith does not look at dark circumstances alone. Faith looks at the need and then to God . . .

to reach such people, but it does seem to be more difficult. The disposition and temperament a child inherits affect his response to Christ.

The *environment* of church, school, and home, in which the child grows up, is critical to his response to Christ.

The influences of school, for example, are strong. The pressures of the peer group tend to press the uncommitted young into attitudes and conduct that are against their better selves. These teen mores sometimes alienate youth from the teachings of home and the church. In exchange, they are accepted by "the right people" at school.

A strong, harmonious Christian home, especially where both parents love God, can help the teenager through this difficult stage.

Free choice is a sacred thing. If one decides to repent and be saved, he makes this choice on his own. Joshua 24:15 clearly indicates that it is up to each individual to make up his own mind: "Choose you this day whom ye will serve." Our children must make up their own minds. Even God doesn't tamper with man's free choice.

Some might be tempted to give up when a son or daughter has turned away from God, feeling that nothing further can be done. This is always a mistake! *Prevailing prayer* has brought many back to God.

An unsaved, rebellious young man enrolled in a Nazarene college, determined to get all the education that he had come for. He was not interested in religion. His mother and sister were understanding, prayerful, and patient.

The young fellow consented to go to a revival just out of courtesy to his sister who was on campus. Since front-row seats were all that were available, it was there that the Holy Spirit convicted the boy and he was converted. His phone call home to his mother that night brought a time of weeping and rejoicing. I know, for I was that boy.

True faith does not look at dark circumstances alone. Faith looks at the need and then to God, as a child with an injury looks first at the hurt and then to Mother or Dad, who can help him.

We cover the deep concern for our unsaved young with love, but we continue to look to God for that miracle!

The evening devotions of many families will continue to bear the names of sons and daughters to God, as did the prayers of our friends that cold November night. The effective, fervent prayers of parents will continue to be answered. □

HUMILITY:

The False and the True

One does not have to be a biblical scholar to recognize the great emphasis which Scripture places upon the virtue of humility. This should be obvious even to the person only casually familiar with the content of the Bible.

Throughout the Word of God it is made quite clear that genuine humility is not something optional, not something reserved for those who may be deemed especially holy, but rather is necessary as an ingredient in the life of any true child of God. In view of the scriptural evidence, the necessity and importance of humility can hardly be overemphasized.

Moses was noted and commended for his meekness (Numbers 12:3). The Lord Jesus began His Sermon on the Mount with a benediction upon the poor in spirit and the meek (Matthew 5:3, 5). Paul includes meekness and gentleness among the fruits of the Spirit (Galatians 5:22-23). The true believer must manifest Christian love, and such love must not be puffed up (1 Corinthians 13:4). Peter tells us that God resists the proud and gives grace to the humble (1 Peter 5:5).

The supreme example of humility is the perfect life of our Saviour. This fact, by the way, makes it perfectly clear that humility does not necessarily presuppose personal sinfulness.

But the manifestation of humility is difficult. This is clear not only from the nature and frequency of biblical exhortations but also from a consideration of the widespread lack of humility in our world (including the Church) today.

We in America live in a very proud nation filled with millions of proud individuals. Even in the professing Church there is an appalling lack of humility.

Of course, many who lack humility profess it. Because of its tragic truth, the hackneyed line about the man who is "proud of his humility" is not funny after all.

Happily there are many thousands of God's people who do see the need for humility and who genuinely try to maintain an unassuming attitude. It is an unhappy fact, however, that many such saints have a false view of what humility really is.

Surely if we accept the teaching of Scripture we

must acknowledge that true humility on our part involves the honest recognition that in and of ourselves we are utterly unworthy, that we have nothing to commend us to God, and that we are to follow our Saviour's example in our relations to fellowmen.

Too often, however, God's people demonstrate a false view of humility when they speak of themselves with contempt; or when they deny their talents, abilities, and usefulness.

When called upon to use talents which God has graciously given them, many believers refuse or beg off by piously denying the possession of these gifts in the name of humility. While trying to avoid being proud and presumptuous, they deny that they can do anything useful, and thus become unambitious, lethargic, and virtually dormant.

This all-too-prevalent attitude is not the humility Scripture demands of us. It is wrong to deny God's gifts even if it is a sincerely mistaken under-assessment of one's abilities.

This type of false humility is serious because it is in effect an aspersion on our sovereign God. The denial of the gift is effectively a denial of the Giver. How sad it is when God's people have been graciously blessed with abilities and talents, and instead of glorifying God by their faithful use, they insult Him by denying that they have been so equipped—and all in the name of humility!

Not only is God dishonored by such a false view of humility, but His Church and kingdom are robbed. God gives talents to be faithfully used and developed in His service. Surely we would be amazed if we could know how much more the Church of Christ might have accomplished and could now accomplish if this false idea of humility were eliminated.

Whether it be assisting in Bible school or preaching in the pulpit, talents are to be used rather than buried with the shovel of false humility. Perhaps we should ask ourselves whether it might be laziness rather than humility which keeps us from striving to accomplish the requested task.

What is badly needed, then, is a true humility which involves an honest, frank self-evaluation. As Romans 12:3 implies, we *are* to have a proper estimate of ourselves. We *are* to think of ourselves as highly as we ought to think; not more, but not less either. In fact, Romans 12 emphasizes the need of a humble use of gifts received by the grace of God.

We must humbly acknowledge that the abilities we do possess have been given to us by our gracious Lord in spite of our unworthiness. Then we are to utilize these talents in the service of Christ, humbly acknowledging that their ultimate effect and usefulness come also from God's blessing upon them.

A right estimate will be a humble one which recognizes that whatever good we have is of God. It will avoid the extremes of overrating ourselves and of self-depreciation. Let us not allow a false view of humility, no matter how pious or sincere, to lead us into lethargic inactivity. Let us, rather, serve our God in Christ with a true humility which will redound to His Glory. □



faith at home

THE SEARCH

*I searched for God
In human ways,
By doing good and
thoughtful deeds,
Practicing honesty;
And while some satis-
faction rose with-
in,
I found not Him.*

*I sought for God
Both earnestly and
long,
Striving to convince
Him of my worth,
But no peace came;
With broken heart, I
fell on bended
knee,
Confessing all my sin—
and He found me!*

—Geraldine Nicholas
Scarborough, Ontario, Canada

YOUTH

What's happening to the younger generation? Look around. Countless numbers are doing what we parents preach about and head-nod to, and, too often, don't do ourselves. And they're doing it with zest!

Some of them graced our church sanctuary recently and poured out their hearts in song. These vibrant members of an IMPACT Team hit with the force of a sledgehammer—straight, true, right to the soul.

Oh, they used the "now" language and the "in" musical beat, but their ageless message spoke to everyone.

Hundreds of our young people are spending valuable hours, days, weeks, presenting God's plan for salvation to the world.

One young member of our church gave her summer serving on the home mission front. She found herself camping in a tent which, after a good rain, had a squishy mud floor.

At that point, you and I might have headed for the solid comfort of home. She stayed and worked as she has never worked before.

Everywhere our youth are helping further Christianity with zeal. They are helpers and teachers in Sunday and vacation Bible schools. They actively plan and participate in young people's programs. And that's only part time!

Hundreds more are excitedly dedicating their entire lives to God. These are training to be full-fledged missionaries, ministers, and evangelists.

Yes, I looked at our youth and felt proud. Then I looked at myself and asked: If they were as on fire for Jesus as I am, what would be our church's future and the fate of the unsaved?

I need a brighter, stronger flame. Do you?

Certainly I've shouldered my church tasks. I'm faithful in attending services. I tithe. My concern is the inner state of the soul. Its health.

Is it strong and eager, or has it gotten flabby and lazy? Does it glow with enthusiasm, or is it dragging its heels? Is it a plus for Christ or an anemic minus?

Part of me explained and excused in human fashion, But I'm getting older and I tire easily. Then too, I've had illness and burdens . . .

Now really! my conscience replied. Those aren't legitimate reasons for being *spiritually* under par—or, worse yet, dead.

I knew it was right. You know it, too. So do our young people, and we're supposed to be their examples.

So let's stop looking around now and *do something!*

By Rosemary Lee
Worthington, Ohio

NEWS COMMENTATOR AND NAZARENE CHURCHMAN

By Paul Harvey,* *River Forest, Ill.*

A Lawman's View of the Mini-skirt

Girls' skirts started creeping upward in 1964. The higher hem length was then most conspicuous only because it rode up when she sat down.

Simultaneously, however coincidentally, crimes against women began a dramatic increase. FBI crime files show the rate of forcible rape—which had been declining for five years—shot upward in 1964 and each year since.

In England, where the short skirts had a head start, the rape rate those five recent years increased 90 percent.

In the United States, 68 percent.

Last year forcible rapes increased more than any other violent crime.

Is there a correlation? The consensus of law enforcement officers in 50 states is "yes."

We'll hear their view later.

Women do not see mini-skirts from the same point of view men do.

A girl accustomed to appearing in public in a swim suit cannot comprehend the difference between that and the provocative promise of a possible view of intimate areas.

Professional law enforcement officials in 50 states were asked, "Does the short skirt invite sex crimes?" Those in 61 percent of our major cities responded. Ninety-two percent said yes.

The juvenile division commander of one large city spoke the consensus view when he said, "Some sex crimes are committed by individuals aroused by their sensory perception, and short dresses of some girls could provoke such an attack."

When forcible rape is now our nation's fastest increasing crime, a separate category of "mo-

lestation of young girls" is also increasing at a record rate.

Mary Quant, London designer, mother of the mini-skirt, said, November 13, 1967, "Miniclothes are symbolic of those girls who want to seduce a man . . ."

And, as if to confirm her conclusions, the years the skirts went up crimes against women demonstrated a parallel increase.

This analysis compiled by Hollywood Social Studies and analyzed by Chief of Police Duane Baker of Glendale, Calif., presumes to draw no conclusion beyond the survey's findings and the FBI's statistics.

New York City presently averages five reported forcible rapes per day.

Los Angeles, with a third the population, also has five a day.

San Francisco's rate is up more than 200 percent in one year, as is Cleveland's.

Most rapists are age 18.

Eighty-three percent of the lawmen surveyed agreed, "A normally sexed young man will be more likely to think in the direction of overt sex activity by the striptease effects of a short-skirt wearer, seated, than by any other public fashion in history." Yet many women cannot imagine that it would ever be improper—or even dangerous—to follow fashion.

Women have always been delightfully devious in getting themselves noticed. May it ever be so.

But in this instance, because they don't quite comprehend the man's eye-view of what is provocative, seeking attention, they may be asking for trouble. □

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SPEAK FRANKLY ON THE MATTER OF DRESS

By A. F. Harper, Kansas City

An Open Letter to a Daughter

Dear Sue:

I have waited a long time to write you this letter. I have hesitated because you are no longer a child; you must now make your own decisions. I rejoice that you are a sincere Christian. I love you and I am proud that you are my daughter. Because my spirit troubles me, I cannot postpone my letter any longer. Because you too are concerned about the Christian influence and example, you will read it thoughtfully.

Is the length of your dresses any more than a matter of style? I believe it is.

Modesty is in part relative to the customs of the community. But modesty is also related to human sexuality. The sex drive in both men and women rests on God-given physical and psychological foundations. Sex desire is aroused recurrently even without stimulation by a person of the opposite sex. But, as you know, sex emotions are often triggered—and intensified to the exploding point—by the presence of an attractive man or woman. I'm telling you like it is.

Those who have studied the nature of sex often point out a significant difference in the usual responses of men and women. Your sexual emotions are seldom aroused by seeing the exposed body of a man. Your emotions respond chiefly to physical contact. Men also respond to physical contact, but there is more. Seeing the exposed body of an attractive woman is sexually exciting to a man. If you are inclined to doubt this, ask the Christian man closest to you—your husband, your brother, your dad.

When you expose your body, sex thoughts and emotions are often aroused in men who see you. That is why I believe the length of your skirts is more than a matter of style.

The Bible does not say much about the way Christians should dress. But where it does speak, it speaks directly to the point we have been discussing: "Women should adorn themselves modestly and sensibly in seemly apparel" (1 Timothy 2:9, RSV°).

My dictionary gives two definitions for modesty: (1) "Lack of boldness, presumption, display, etc." (2) "Observing the proprieties of sex; chaste, decent."

What would you judge to be the Christian proprieties of sex? Do slacks or shorts attract the second glance of the men on the street? Does the length of your skirt require a baffle panel on your desk to protect you from unseemly exposure, and to shield the men in your office from distracting and unworthy suggestions? Can you sit in your Sunday school class without embarrassment to the man who is your teacher?

Recently a respected churchman when calling for more modest styles said to me, "Our women don't mean anything bad." I agreed with him. Another equally respected leader commented, "If our women knew what they do to us, they would not dress this way."

(Continued on page 21)

editorially SPEAKING

By W. T. PURKISER

Is There a "Prayer Language"?

A new note has been introduced recently into the discussion of unknown tongues as it is practiced in "charismatic" or "neo-Pentecostal" circles. It is speaking of tongues as "prayer language."

From the start, there have been observable differences between the teachings and practice of the "neo-Pentecostals" and the earlier Pentecostalism. "Pentecostalism" is generally used to describe the denominational groups whose modern genesis was the Parham revival in Topeka, Kans., in 1901 and the Azusa Street movement in Los Angeles in 1907.

For one thing, the characteristic theological innovation of the older Pentecostalism was the clearly stated doctrine that speaking in tongues is the essential, initial, physical evidence of the baptism with the Holy Spirit. This idea never existed in the Church before the twentieth century. It is generally muted in neo-Pentecostal circles, although still stated in publications of the Full Gospel Business Men's Committee.

Neo-Pentecostalism, further, is not denominational. It has flourished chiefly in some of the more formal or ritualistic churches.

Older Pentecostalism was often marked by the use of unknown tongues in public church services. Neo-Pentecostalism almost exclusively uses unknown tongues in small charismatic circles or in private devotions.

It is this last aspect of the charismatic movement that gives occasion for the question of the title. Unknown tongues is increasingly referred to as a "prayer language" in which, presumably, the spirit of the worshiper prays in a language he does not understand but which in some way conveys his thoughts and desires to the Lord.

A letter recently received illustrates this idea. The correspondent describes her earlier sense of inadequacy in helping other people, and frustration in seeking entire sanctification. She continues:

"Then through a series of events I was taken to hear Dennis Bennett [the Episcopal priest who has been one of the leaders in neo-Pentecostalism on the west coast] speak on the baptism of the Holy Spirit in a beautiful, serene Anglican church. He spoke simply, but emphatically on Cornelius' conversion, and his infilling (Acts 10)—then asked all who had prayer requests to write them on a piece of paper, and wait our turn for prayer.

"I had two requests—one for a friend in our church, the other that I receive the baptism of the Holy Spirit. By this time I was prepared for whatever way the 'Giver' would reveal himself to me, and anxious that I know of a certainty that the work was done.

"It was quiet, blessed, and words cannot adequately express the way the Holy Spirit poured out—filled—overflowed, from within my being. Tongues, the spiritual language of my soul, is real, vital and relevant. Never have I felt 'taught of the Spirit' as I have since this experience.

"Tongues is an active part of my daily devotion and even as I write I sense the constant intercession of being in contact with my Maker.

"God is not the Author of confusion, so I do not share what I am sharing here unless I feel directly led to do so, and then His Holy Spirit protects or guides accordingly."

The balance of the letter and its entire tone give every evidence of sincerity and genuine love for the Lord and the things of God.

There is, of course, even here a sense of the fact that in some way tongue-speaking is an "evidence" that enables the lady to "know of a certainty that the work was done." Even when neo-Pentecostals do not say it, the almost inevitable implication of what they do say about their speaking in tongues is that what happened with them will also happen to any who "really" get the blessing.

Before going to the theme of these reflections, let me put beside the letter above another letter, received by Youth Executive Paul Skiles from a girl who was sanctified at International Institute at Estes Park in July, 1970. It reads in part:

"I couldn't begin to tell you what God has done for me. I have come back a completely changed person. My attitude, thinking, and all have been changed.

"My family and friends have all noticed. Before, I was so torn; now I am at peace. I'm really happy and thrilled with God. I knew Him before, but never like this.

"I'm excited about serving Him. I witness now and I love it. The more I witness, the more I want to. Mainly because now I really have something to witness about.

*The Lord Jesus was the One to whom the
Father gave the Spirit without measure.
He is our supreme Example in prayer.
There is no sign that He ever prayed in any but the language
of His early home. We should be satisfied to follow
His example in this as in all else.*

“I have my own devotions now, and it really works. No matter what I’m doing, I just know He’s right there beside me. I used to let others around me defeat me, but now my eyes are really on Jesus.”

Allowing for minor differences by reason of an age differential, the testimonies are remarkably similar. The conspicuous difference is that in the latter there has been no unknown tongues.

Viewing both cases together, one is also impressed with another distinction. It is the presence, in the first case, of Father Bennett, one of the most persuasive exponents of the neo-Pentecostal experience.

This is a factor upon which Missionary-Evangelist E. Stanley Jones commented on the basis of his long and worldwide experience: “Millions have been filled with the Spirit and never speak in tongues. And moreover, this must be said: only where it is taught that tongues accompanies the coming of the Holy Spirit does this phenomenon occur.

“I have been in revivals where a whole college was converted, every single student, and people coming in from surrounding countryside would be stricken by the power of the Holy Spirit before they entered the auditorium, stricken as they entered the campus, and converted. And yet no one spoke in tongues.

“Why? It wasn’t taught. It was taught that the signs that accompanied the coming of the Holy Spirit were ‘love, joy, peace,’ etc., resulting in a changed character.

“In these modern manifestations of speaking in tongues it is not only taught—it is often induced. A group will gather around the seeker and lay hands on his head and the seeker is sometimes urged to use some foreign words he may know to start the flow.”

In asking, “Is there a prayer language?” the question is not whether some do actually utter ecstatic sounds in the attitude and intention of prayer. It is whether such a language is an authentic “gift of the Spirit” (*charisma*) in the sense in which this term is used in I Corinthians 12:4, 9, 28, 30-31.

A closely related parallel question is whether the *pneumatikos* (“spiritual things” of I Corinthians 14:1 and 37) is the same as the *charismata* (“grace

gifts”) of I Corinthians 12. An identical translation in the KJV hides what may be a very important distinction.

The following points are pertinent to these questions:

1. The Bible generally assumes that while prayer may be wordless—whether in the mood of communion or intercession—it is always communication from person to Person.

On the contrary, it is commonly said that, while the charismatic’s consciousness is lost in loving adoration of God, his lips and tongue are occupied with utterances which are without meaning to him.

The “groanings which cannot be uttered” of Romans 8:26 have sometimes been identified as “prayer language” of the Spirit, but since by definition such prayers “cannot be uttered,” they are obviously not the same.

In fact, both Jesus and the Apostle Paul make it quite clear that the Holy Spirit’s ministry is one of clarification and enlightenment in the mind of the believer. He is “the Spirit of truth” (John 14:17), whose mission is to “testify of” Christ (15:26) and to “guide” Christians “into all truth,” not speaking of himself but showing us things to come and the things of Christ (16:13-15).

Paul, also, speaks of the Spirit as revealing the things of God to the believer, communicating truth about the deep things of God (I Corinthians 2:9-16).

This does not deny the emotional values in the various kinds of “release” the Spirit may provide, but it does indicate the high value the Scripture places on the office of the Holy Spirit as Teacher. With all the limitations of verbal communication, the fact remains that we still grasp and share the insights we gain by the use of intelligible words.

2. The major biblical passage cited in support of the divine origin of “prayer language” is I Corinthians 14:14—“For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.”

It has often been pointed out that there is no adjective in the original Greek corresponding to “unknown” in the English. This is shown by the use of italics in printing “unknown” in most editions of the KJV. The word used throughout is *glossa*, which in such a context simply means “language.”

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- HARDING, MARIDEL. (C) Box 195, Hastings, Neb. 68901
- HARRISON, CHARLIE. (C) Box 575, Seymour, Ind. 47274
- HARRISON, J. MARVIN. (C) Box 13201, San Antonio, Tex. 78213
- HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
- ◆HEASLEY, JIMMY & FERN. (C) c/o NPH*
- HEGSTROM, H. E. (C) c/o NPH*
- HENDERSON, DEE. (C) Box 201, Isiamorado, Fla. 33036
- HERIFORD, RUSSELL W. (C) R. 1, Box 284, Grove, Okla. 74344
- HESTER, ROBERT L. (C) R. 2, Perryville, Ark. 72126
- ◆HIGGINS, CHARLES (CHUCK) E. (C) 2666 Meguiar Dr., Pasadena, Calif. 91107
- HODGE, W. M. (C) R. 1, Box 278, Science Hill, Ky. 42553
- HOECKLE, WESLEY W. (C) Vaky St., Corpus Christi, Tex. 78404
- HOLCOMB, T. E. (C) 9226 Monterey, Houston, Tex. 77028
- HOLLEY, C. D. (C) 529 Jessop, Lansing, Mich. 48910
- HOLSTEIN, C. V. (C) Box 99, Vicksburg, Mich. 49097
- HOOD, GENE. (C) c/o NPH*
- ◆HOOT EVANGELISTIC PARTY (G. W. & PEARL). (C) Box 745, Winona Lake, Ind. 46590
- HOOT, W. W. (C) Box 438, Morgantown, W. Va. 26505
- HOOTS, BOB. (C) c/o NPH*
- HOUESHELL, MISS L. M. (C) Box 121, Crystal Beach, Fla. 33523
- HUBARTT, LEONARD. (C) 1333 Etna Ave., Huntington, Ind. 46750
- ◆HUFF, PHIL W. (C) 209 N. East St., Vanlue, Ohio 45890
- HUFFMAN, RAY. (C) 1120 Beehler, Owosso, Mich. 48867
- HUGHES, HENRY B. (C) c/o NPH*
- HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214
- HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018
- HYSONG, RALPH L. (C) Mt. Vernon Nazarene College, Mt. Vernon, Ohio 43050
- ◆IDE, GLEN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
- INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charle-rol, Pa. 15022
- ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526
- ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
- ◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
- JETER, H. LESLIE. (C) 7030 S.W. 27th Ct., Hollywood, Fla. 33023
- JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
- KELLY, ARTHUR E. (C) Dogwood St., Columbia, S.C. 29205
- ◆KEMPER, M. W. & MRS. (C) 2810 Potter St., Eugene, Ore. 97405
- ◆KILLEN, ALLEN R. (C) c/o NPH*
- ◆KLEVEN, ORVILLE H. (C) 5926 Alessandro Ave., Temple City, Calif. 91780
- LAMAR, C. M. (C) R. 1, Maquoketa, Ia. 52080
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748
- LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
- ◆LAW, DICK & LUCILLE. (C) Preachers, Singers, & Musicians, Box 8, Bethany, Okla. 73008
- ◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35811
- ◆LEICHTY QUARTET. (C) 753 S. Wildwood, Kankakee, Ill. 60901
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343
- LESTER, FRED R. (C) c/o NPH*
- LIDDELL, P. L. (C) 6231 N. Burkhardt, Howell, Mich. 48843
- LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
- ◆LINDER, LLOYD P. (C) 1121 Maple Row, Elkhart, Ind. 46514
- LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
- LIPKER, CHARLES H. (C) R. 1, Alvada, Ohio 44802
- LIVINGSTON, J. W. (C) c/o NPH*
- LONG, WILMER A. (C) Fessenden, N.D. 58438
- ◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
- MacALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist, 41808 W. Rambler Ave., Elyria, Ohio 44035
- MACK, WILLIAM M. (C) R. 2, Union City, Mich. 49094
- MADISON, G. H. (C) 508 Shelley Ave., Nashville, Tenn. 37206
- MANLEY, STEPHEN. (C) R. 3, Box 530, Muncie, Ind. 47302
- MARTIN, PAUL. (C) c/o NPH*
- MARTIN, W. DALE. (R) 6661 Howes Dr., Lithonia, Ga. 30058 (Full-time)
- MAY, VERNON D. & MRS. (C) 2643 15th Ave. Ct., Greeley, Colo. 80631
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403
- McCULLOUGH, FORREST. (C) c/o NPH*
- McDOWELL, DORIS. (C) 1214 California Ave., Apt. 5, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
- McWHIRTER, G. STUART. (C) c/o NPH*
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 360, Greencastle, Ind. 46135
- MEEK, WESLEY, SR. (C) R. 2, Box 109A, Edmond, Okla. 73034
- ◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
- ◆MEYER, VIRGIL G. (C) 3112 Willow Oaks Dr., Ft. Wayne, Ind. 46807
- ◆MICKEY, BOB. (C) 504 N. 6th St., Lamar, Colo. 81052

- MILLHUFF, CHARLES.** (C) c/o NPH*
NINGLEDORFF, O. C. (C) R. 1, Douglas, Ga. 31533
MOORE, C. ROBERT. (C) R. 3, Vevay, Ind. 47043
MOOSHIAN, C. HELEN. (C) R. 7, Box 44, Westminster, Md. 21157
MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
MORRIS, CLYDE. (C) 705 Edgewood Ave., Moundsville, W. Va. 26041
MOULTON, M. KIMBER. (C) c/o NPH*
MULLEN, DeVERNE. (C) 67 Wilstead, Newmarket, Ontario, Canada
MYERS, DAVID J. & MRS. (C) R. 1, Box 108-A, Logan, Ohio 43138
MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
NELSON, CHARLES ED. & NORMADENE. (C) Box 241, Rogers, Ark. 72758
NEUSCHWANGER, ALBERT. (C) c/o NPH*
NORRIS, ROY & LILLY ANNE. (C) c/o NPH*
NORTHROP, LLOYD E. (C) 18300 S.W. Shaw #15, Aloha, Ore. 97005
NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
OLIVER, RICHARD G. (R) 6328 Iroquois Dr., North Little Rock, Ark. 72116 (Full-time)
OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
PARR, PAUL G., & THE SONGMASTERS. (C) Box 855, Decatur, Ill. 62525
PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
PATTERSON, ALEX B. (C) 33520 Marshall Rd., Abbotsford, B.C., Canada
PENDLETON, JOHN PAUL. (C) 1116 S.W. 72nd, Oklahoma City, Okla. 73139
PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
PICKERING FAMILY. (C) c/o NPH*
PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
PITTENGER, TWYLA C. (C) R. 1, Shelby, Ohio 44875
POTTER, HAROLD J. (C) Sunday School Evangelist, 529 Webb Dr., Bay City, Mich. 48706
POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*
POWELL, CURTICE L. (C) 3262 Crimson Rd., R. 4, Mansfield, Ohio 44903
POWELL, FRANK. (C) Box 72, University Park, Ia. 52595
PRATT, G. EMERY. (C) R.F.D. 2, Waldoboro, Me. 04572
PRENTICE, CARL & ETHEL. (C) Evangelist & Children's Worker, 7808 N.W. 27th St., Bethany, Okla. 73008
PRESSLER, IRVEN. (C) 411 S. Michigan Ave., Bradley, Ill. 60915
PRICE, JOHN. (C) c/o NPH*
PURTEE, NELLINDA. (C) 10 S. Emerson, Denver, Colo. 80209
QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
RANEY, WENDELL R. (C) 1236 N. 8th St., Clinton, Ind. 47842
RAYCROFT, R. N. (C) c/o NPH*
RICHARDS, LARRY & PHYLLIS (COULTER). (R) 1735 Dawson St., Indianapolis, Ind. 46203
RICHARDSON, HAROLD S. (C) R. 8, Box 437, Muncie, Ind. 47302
RIST, L. O. (C) 3454 Richard Ave., Grove City, Ohio 45841
ROBINSON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
RODGERS, CLYDE B. (R) 50 Lester Ave., Nashville, Tenn. 37210
ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
SEXTON, ARNOLD (DOC) & GARNETT. (C) 2809 S. 29th St., Ashland, Ky. 41101
SEYMORE, PAUL. (C) Box 94, Pittsburg, Ill. 62974
SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
SHAVER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061
SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833
SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043
SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidioute, Pa. 16351
SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276
SNELLENBERGER, L. B. (C) 4105 N. Garfield, 51, Loveland, Colo. 80537
SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
STALLINGS, OSCAR. (C) 2708 Stallings Ln., Jonesboro, Ark. 72401
STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
STEPHENS, KEN. (R) c/o NPH* (Full-time)
STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
SWARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
TAYLOR, EMMETT E. (C) c/o NPH*
THOMAS, CLIFTON T. (C) Box 47, St. Petersburg, Pa. 16054
THOMAS, FRED. (C) c/o NPH*
THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315
THOMPSON, WILLIAM E. (C) 8050 S.E. Madison, Portland, Ore. 97215
TODD, CHESTER F. & MARJORIE. (C) c/o NPH*
TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
TRIPP, HOWARD M. (C) c/o NPH*
TUCKER, RALPH, JR. (C) c/o NPH*
UNDERWOOD, G. F. & MRS. (R) 150 Shadylane Circle Ct., Warren Ohio 44483 (full-time)
VENNUM, EARLE W. & ELIZABETH. (C) Evangelists, 606 Ellen Dr., Goodlettsville, Tenn. 37072
WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
WALKER, LAWRENCE C. (C) c/o NPH*
WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008
WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
WEBSTER, W. L. (BILL). (R) 242 Cedars of Lebanon Rd., Jackson, Miss. 39206
WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937
WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
WHIPPLE, LEONARD. (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653
WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836
WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
WILKINSON TRIO. (R) 1104 Pennsylvania, Columbus, Ind. 47201
WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401
WOLPE, JOSEPH P. (C) 4537 Beatty Dr., Riverside, Calif. 92506
WOODWARD, GEORGE P. (C) c/o NPH*
WYLYE, CHARLES. (C) 1302 Main, Winfield, Kans. 67156
WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042
WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501
YOUNGER, I. F. (C) c/o NPH*
ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

NOVEMBER SLATE

(As reported to Visual Art Department)

- ANDREWS:** Alexandria, Va. (1st), Nov. 4-14; Birdsboro, Pa., Nov. 15-21; Saugus, Mass. (Cliffondale), Nov. 28—Dec. 5
ARMOLD: Casey, Ill., Nov. 2-14; Jacksonville, Ill., Nov. 16-28; Carlinville, Ill., Nov. 29—Dec. 5
BAILEY, C. D.: Caro, Mich., Nov. 2-7; Quincy, Ill. (Emmanuel), Nov. 9-14; Newton, Ia., Nov. 15-21; Havana, Ill., Nov. 29—Dec. 5
BAILEY, JAMES A.: Shirley, Ind., Nov. 3-14; Washington, Ind., Nov. 24—Dec. 5
BASS: Delta, Ohio, Nov. 7-14; Bloomdale, Ohio, Nov. 17-28
BATTIN: Kimberly, Idaho, Nov. 3-14; Rupert, Idaho, Nov. 15-21; San Antonio, Tex., Nov. 28—Dec. 5
BELL, JAMES R. & JEAN: Shreveport, La. (Queensborough), Nov. 2-7; Bellaire, Tex., Nov. 9-14; Dallas, Tex. (Central), Nov. 16-21; Grand Prairie, Tex., Nov. 28; Jonesboro, Ark. (1st), Nov. 29—Dec. 5
BENDER: Covington, Va. (1st), Oct. 28—Nov. 7; Savannah, Ga. (Eastside), Nov. 11-21; Cochran, Ga. (St. Johns), Nov. 25—Dec. 5
BERTOLET: Columbia City, Ind., Nov. 2-7; Bristol, Pa., Nov. 16-21; Bel Air, Md., Nov. 23-28
BETTCHEER: E. Liverpool, Ohio (LaCroft), Nov. 2-7; Chattanooga, Tenn. (Lookout Valley), Nov. 9-14; Rossville, Ga. (Fairview), Nov. 29—Dec. 5
BOGGS: Circleville, Ohio (1st), Nov. 1-7; Butler, Pa. (1st), Nov. 10-21
BOH: Lexington, Ky. (Lafayette Rd.), Nov. 1-7; Springdale, Ohio (1st), Nov. 8-14; Wichita, Kans. (1st), Nov. 30—Dec. 5
BONE: Quincy, Wash., Nov. 1-7; Yakima, Wash. (Bethel), Nov. 8-14; Wapato, Wash., Nov. 15-28; Mt. Vernon, Wash., Nov. 29—Dec. 5
BOWMAN: LaFayette, Ga., Nov. 8-14
BRAND: Wichita, Kans. (Grace), Nov. 4-14; New Brighton, Pa., Nov. 21-28
BROOKS: Rock Island, Ill. (1st), Nov. 2-7; Bedford, Ind. (1st), Nov. 9-14
BROWN, CURTIS: Lancaster, Ohio (Ch. of Christ in C.U.), Nov. 7-14; Indianapolis, Ind. (Ritter Ave.), Nov. 15-21
BROWN, ODELL: Ft. Worth, Tex. (Polytechnic), Nov. 1-7
BROWN, ROGER: Chicago, Ill. (Hickory Hills), Nov. 1-7; Charleston, W. Va. (Davis Creek), Nov. 8-14; Decatur, Ill. (Free Meth.), Nov. 16-21; Marshallfield, Wis., Nov. 23-28; Taylorville, Ill. (Free Meth.), Nov. 29—Dec. 5
CARLISLE: Benedict, N.D., Nov. 3-14
CHAMBERS: Oklahoma City, Okla. (Trinity), Nov. 1-7
CHAPMAN: Clay Center, Kans. (Bethany Wes. Chapel), Nov. 12-21
CHITWOOD: Dana, Ind., Nov. 2-7; Plattville, Wis. (Free Meth.), Nov. 9-14; Bedford, Ind. (Free Meth.), Nov. 21
CHIZUM: N.E. Ind. Dist. Singing Tour, Nov. 1—Dec. 5
CLARK, GENE: Jackson, Ohio, Nov. 1-7; Worth, Ill., Nov. 8-14; Huntington, W. Va. (Walnut Hills), Nov. 16-21; Newburgh, Ind., Nov. 29—Dec. 5
CLINE: Grayson, Ky., Nov. 2-7
COLLINS: Corydon, Ind., Nov. 7-14; Chicago, Ill. (Mt. Greenwood), Nov. 16-21
COOK, DON: Parma, Idaho, Oct. 31—Nov. 7; Bakersfield (East), Nov. 8-14; Mountain Home, Idaho (1st), Nov. 17-24; Filer, Idaho, Nov. 28—Dec. 8
COOK, LEON & MARIE: Amherst, Ohio, Nov. 2-7; Johnson, Kans. (Bethel), Nov. 12-21; St. Augustine, Fla. (1st), Nov. 28—Dec. 5
CORBETT: Butte, Mont., Oct. 31—Nov. 7; Lander, Wyo., Nov. 8-14; Dickinson, N.D., Nov. 15-21; Lombard, Ill., Nov. 28—Dec. 5
COX: Barstow, Calif. (1st), Oct. 29—Nov. 7; Yuba City, Calif., Nov. 14-21; Hemet, Calif. (1st), Nov. 28—Dec. 5
CRABTREE: Chandler, Ariz., Nov. 1-7; Mishawaka, Ind., Nov. 9-14; Marion, Ia., Nov. 16-21; Dayton, Ohio (Parkview), Nov. 28—Dec. 5
CRANDALL: Springfield, Ohio (Central), Nov. 28—Dec. 5
CREWS: Walters, Okla., Nov. 2-7; Amarillo, Tex. (Central), Nov. 8-14; Waycross, Ga. (1st), Nov. 21-28; Houston, Miss., Nov. 30—Dec. 5
DARRELL: Lowry City, Mo., Nov. 4-14; Garden City, Mich., Nov. 16-28
DAVIS, LEO C.: Victoria, Tex. (1st), Nov. 4-14; Mooresville, Ind., Nov. 19-28
DENNIS, DARRELL: Booneville, Ind. (1st), Nov. 2-7; Scottsburg, Ind., Nov. 9-14; Dolton, Ill., Nov. 18-28
DENNIS, LASTON: Canton, Ill. (Eastside), Nov. 12-21
DIXON: Phoenix, Ore., Nov. 2-7; Grants Pass, Ore., Nov. 9-14; Brookings, Ore., Nov. 16-21
DUNMIRE: Jackson, Miss. (Emmanuel), Nov. 2-7; Nashville, Tenn. (Radnor), Nov. 9-17; Clarksville, Tenn. (Park Ln.), Nov. 15-21; St. Marys, Ohio (1st), Nov. 23-28; Monroe, Ohio, Nov. 30—Dec. 5
DUNN: Crestline, Ohio, Nov. 10-14
EDWARDS: Augusta, Ky., Nov. 9-14
EMSLEY: Enumclaw, Wash., Oct. 27—Nov. 7; Monroe, Wash., Nov. 9-14; Maple Valley, Wash., Nov. 16-21
ESTEP: Nashville, Tenn. (Benson), Nov. 1-7; Keene, Ohio, Nov. 9-14; Englewood, Colo., Nov. 16-21; Flint, Mich. (Westgate), Nov. 28—Dec. 5
ESTERLINE: Ft. Bragg, Calif., Nov. 1-7; Pocatello, Idaho, Nov. 9-14; Farmington, N.M., Nov. 15-21
FELTER: De Ridder, La., Nov. 2-7; Monroe, La., Nov. 8-14; Lincoln Park, Mich., Nov. 16-21; Dayton, Ohio, Nov. 28—Dec. 5

- FERGUSON: Orland, Calif. (Ord Bend), Nov. 1-7; Fairfield, Calif. (1st), Nov. 12-21
- FILES & ADAMS: Gaithersburg, Md. (Kiddies Crus.), Nov. 2-7; Delta, Pa., (Kiddies Crus.), Nov. 9-14; Port Elizabeth, N.J., (Kiddies Crus.), Nov. 16-21; Royersford, Pa., (Kiddies Crus.), Nov. 30—Dec. 5
- FINKBEINER: In Germany, month of Nov.
- FISHER: Kansas City, Mo. (1st), Oct. 31—Nov. 7; Houston, Tex. (Broadway), Nov. 9-14; Lake Worth, Fla. (1st), Nov. 16-21; Pompano Beach, Fla., Nov. 23-28; Clearwater, Fla. (1st), Nov. 30—Dec. 5
- FITCH: Louisville, Ky., Oct. 31—Nov. 7
- FLORENCE: Greens Fork, Ind., Nov. 3-14; East Palestine, Ohio, Nov. 16-21; Halesburg, Ind., Nov. 24—Dec. 5
- FORD: California, Pa., Oct. 29—Nov. 7; Vanderbilt, Pa., Nov. 12-21
- FREEMAN: Smithfield, Ill. (1st), Oct. 31—Nov. 7; Chesaning, Mich. (1st), Nov. 15-21; Little America, Ill. (Waterford), Nov. 29—Dec. 2
- FRODGE: Doyle, Tenn., Oct. 29—Nov. 7; Enid, Okla., Nov. 10-21
- GARDNER, GEO.: Scott City, Kans., Nov. 1-7; St. Paul, Minn. (1st), Nov. 8-14; Greeley, Colo. (Sunny View), Nov. 16-21
- GATES: Oakland City, Ind., Nov. 1-7; Wheelersburg, Ohio, Nov. 15-21
- GAUTHORP: Midland, Pa. (Ohioville), Nov. 3-14; Lebanon, Tenn. (Westview), Nov. 16-21
- GLORYLANDERS: Akron, Ohio (East Liberty), Nov. 7
- GORMANS, SINGING: Louisville, Ky. (Peniel), Oct. 27—Nov. 7; Osgood, Ind., Nov. 29—Dec. 5
- GRAVVAT: Bath, Ill., Oct. 31—Nov. 7; West Frankfort, Ill., Nov. 7-14; Coulterville, Ill., Nov. 14-21; Bonifay, Fla., Nov. 23-29
- GREEN: Dover, N.J. (1st), Nov. 2-7; St. Louis, Mo. (Southside), Nov. 9-14; Warren, Ohio (city-wide), Nov. 15-21; Port Huron, Mich. (North Hills), Nov. 23-28; Cleveland, Miss., Nov. 30—Dec. 5
- GRIMSHAW: North Platte, Neb. (1st), Nov. 2-7; Abernathy, Tex., Nov. 9-14; Floydada, Tex., Nov. 16-21; Klamath Falls, Ore., Nov. 23-28; Oregon City, Ore., Nov. 30—Dec. 5
- HADEN: Washington C.H., Ohip (Wes.), Nov. 7-14
- HARDING: Portland, Ore. (Mt. Scott), Oct. 31—Nov. 7; Red Bluff, Calif., Nov. 8-14
- HARRISON, J. MARVIN: La Marque, Tex. (Gulf Freeway), Nov. 1-7; Houston, Tex. (Oak Glen), Nov. 7-14; Fessenden, N.D., Nov. 22-28
- HARROLD: Cambridge City, Ind. (1st), Nov. 5-14; Rapid City, S.D. (1st), Nov. 21-28; Columbus, Ind. (Neborn), Nov. 30—Dec. 5
- HEASLEY: Collinsville, Okla., Oct. 31—Nov. 7; Carlsbad, N.M., Nov. 14-21; Higgins, Tex., Nov. 28—Dec. 5
- HEGSTROM: Appleton, Wis., Oct. 27—Nov. 7; Lacona, Ia., Nov. 15-21; Brainerd, Minn., Nov. 22-28; Braidwood, Ill., Nov. 29—Dec. 5
- HENDERSON: Anderson, Ind. (5th St.), Nov. 1-7
- HIGGINS: Boise, Idaho, Nov. 1-7; Connell, Wash., Nov. 8-14; Lynwood, Calif., Nov. 15-21; Ventura, Calif. (1st), Nov. 29—Dec. 5
- HOECKLE: El Dorado, Ark. (Central), Nov. 3-14; Corpus Christi, Tex. (Trinity), Nov. 21-28
- HOLLEY: Beardstown, Ill., Nov. 1-7; Taylorville, Ill. (1st), Nov. 9-21; Lowell, Mich., Nov. 23-28; Lansing, Mich., Nov. 29—Dec. 5
- HOOD: Little Rock, Ark. (Rose Hill), Nov. 2-7; Hobbs, N.M., Nov. 16-21; Midwest City, Okla. (Chapman Mem.), Nov. 22-28; Fritch, Tex., Nov. 29—Dec. 5
- HOOT EVAN. PARTY: South Bend, Ind. (Trinity), Oct. 28—Nov. 7
- HOOT, W. W.: Lawrence, Kans. (1st), Oct. 29—Nov. 7; Dwight, Ill., Nov. 14-21; Willoughby, Ohio, Nov. 28—Dec. 5
- HOOTS: Gainesville, Fla. (Univ. Ave.), Nov. 2-7; Louisville, Ky. (Greenwood), Nov. 9-14; Somerset, Ky. (1st), Nov. 16-21; Olive Hill, Ky. (1st), Nov. 23-28; Barberton, Ohio (1st), Nov. 30—Dec. 5
- HUBBART: Colorado Springs, Colo. (Eastside), Nov. 2-7; Boulder, Colo. (Martin Park), Nov. 8-14; El Cajon, Calif. (1st), Nov. 16-21; Ridgeville, Ind., Nov. 28—Dec. 5
- HUFF: Columbus, Ohio (Northland), Nov. 1-7; Akron, Ohio (Goodyear Hgts.), Nov. 8-14; Newburgh, N.Y., Nov. 16-21; Kingwood, W. Va., Nov. 22-28; Decatur, Ind., Nov. 30—Dec. 5
- HUNDLEY, EDWARD J.: West Portsmouth, Ohio, Oct. 29—Nov. 7; Rowsburg, Ohio, Nov. 9-14; Ironton, Ohio (Elm St.), Nov. 21-28
- HUNDLEY, JOHN: Princeton, Ind., Nov. 1-7; Johnson City, Tenn., Nov. 9-14; Indianapolis, Ind. (Westbrook), Nov. 22-28; Indianapolis, Ind. (Central), Nov. 29—Dec. 5
- HUTCHINSON: Macungie, Pa., Nov. 7-14
- HYSONG: Timblin, Pa., Nov. 2-7; Bethel, Ohio, Nov. 8-14; St. Petersburg, Pa., Nov. 16-21; Leesburg, Fla. (Hernando), Nov. 26-28; Sebring, Fla., Nov. 30—Dec. 5
- INGLAND: Cory, Pa., Nov. 28—Dec. 5
- ISELL: Long Beach, Miss. (1st), Nov. 1-8; Bernie, Mo., Nov. 12-21
- ISENBURG: Lufkin, Tex. (Bethel), Nov. 3-14; Dixon, Ill., Nov. 30—Dec. 5
- JANTZ: Rosemead, Calif. (Walnut Grove), Nov. 1-7; Tempe, Ariz. (Apache Junction), Nov. 8-14; Prescott,
- Ariz., Nov. 15-21; Miami, Okla. (1st), Nov. 23-28; Warrenton, Mo. (Wes.), Nov. 29—Dec. 5
- JAYMES: Grover Hill, Ohio (Blue Creek U.M.), Nov. 3-14; Ridgway, Pa., Nov. 17-28
- JETER: Gainesville, Fla. (Archer), Nov. 8-14
- JONES: St. Thomas, Ontario, Nov. 2-7; Watertown, N.Y., Nov. 9-14; Morristown, N.J. (Mt. Laurel), Nov. 16-21; Trenton, N.J., Nov. 23-28; Clearwater, Fla. (Central), Nov. 29—Dec. 5
- KELLY: Vanca, Ala., Nov. 1-7; Cottondale, Ala., Nov. 8-14; Swainsboro, Ga., Nov. 15-21
- KEMPER: Rock Hill, S.C. (West Main), Oct. 27—Nov. 7; Harrison, Ark., Nov. 14-21; Kearney, Neb., Nov. 23-28
- KILLEN: Dayton, Ohio (1st), Nov. 2-7; Atlanta, Ga. (Riverside), Nov. 9-14; Marietta, Ga. (1st), Nov. 16-21; Lakeland, Fla. (Crystal Lake), Nov. 23-28; Riviera Beach, Fla., Nov. 30—Dec. 5
- KLEVEN: Los Angeles, Calif. (Meth.), Oct. 31—Nov. 5
- LANIER: Ligonier, Ind., Oct. 27—Nov. 7; Bluffton, Ind. (Ch. of Christ in C.U.), Nov. 10-21; Swayzee, Ind., Nov. 24—Dec. 5
- LASSELL: Richmond, Va., Oct. 29—Nov. 7; Wheeling, W. Va. (Elm Grove), Nov. 8-14; Indianapolis, Ind. (Ritter Ave.), Nov. 15-21; Mt. Tabor, Ky., Nov. 22-28; Kokomo, Ind., Nov. 29—Dec. 5
- LAW: Hoisington, Kans., Nov. 3-7; Kingfisher, Okla., Nov. 8-14; Kingman, Kans., Nov. 15-21; Broken Arrow, Okla., Nov. 22-28; St. Louis, Mo. (Bellevue Neighbors), Nov. 29—Dec. 5
- LAXSON: Oklahoma City, Okla. (Trinity), Nov. 2-7; Conway, Ark. (1st), Nov. 9-14; Oskaloosa, Ia. (1st), Nov. 16-21; Indianapolis, Ind. (Westside), Nov. 23-28; Fairborn, Ohio (1st), Nov. 30—Dec. 5
- LEIH: Naches, Wash., Nov. 1-7; Henderson, Nev., Nov. 14-21
- LESTER: El Centro, Calif., Oct. 29—Nov. 7; Napa, Calif. (1st), Nov. 11-21; Oakland, Calif. (Peniel Mission), Nov. 23-28
- LIDDELL: Eagledale, Ind., Nov. 2-7; Dover, Ohio, Nov. 9-14; Waukegon, Ill., Nov. 16-21; Port Huron, Mich., Nov. 23-28; Pontiac, Mich. (Hillcrest), Nov. 30—Dec. 5
- LINDER: South Bend, Ind. (1st), Nov. 7-14; Montpelier, Ohio, Nov. 17-28
- LIPKER: Leesburg, Va., Nov. 2-7; Chillicothe, Ohio, Nov. 9-14
- LUSH: Lubbock, Tex. (1st), Nov. 2-7; Indio, Calif., Nov. 10-14; Fontana, Calif., Nov. 16-21; Wilmington, Calif., Nov. 23-28
- MacALLEN: Goshen, Ark., Nov. 1-7; Fargo, Okla., Nov. 11-21
- MACK: Sherwood, Mich. (Free Meth.), Nov. 16-21
- MANLEY: Anderson, Ind. (Christian), Nov. 5-7; Ossian, Ind., Nov. 8-14; Muncie, Ind. (Center Chapel Meth.), Nov. 15-21; Muncie, Ind. (Forest Park), Nov. 22-28; Selma, Ind. (Harris), Nov. 29—Dec. 5
- MARTIN, PAUL: Olathe, Kans., Oct. 31—Nov. 7; Mt. Vernon, Ohio, Nov. 9-14; Wheelersburg, Ohio, Nov. 15-21; Portsmouth, Ohio (1st), Nov. 22-28
- MARTIN, W. DALE: Jonesboro, Ga., Nov. 2-7; Springfield, Ohio (High St.), Nov. 8-14
- MAY: Denver, Colo. (Eastside), Nov. 7-14; Taloga, Okla. (Camp Creek), Nov. 17-28; Isabella, Okla., Nov. 29—Dec. 5
- MAYO: Emporia, Kans., Nov. 8-14
- McCULLOUGH: Oklahoma City, Okla. (Meridian Park), Nov. 2-7; Antioch, Tenn. (Radnor), Nov. 9-14; Oskaloosa, Ia. (1st), Nov. 16-21; Indianapolis, Ind. (Westside), Nov. 22-28; Downsview, Ont. (Emmanuel), Nov. 29—Dec. 5
- McNUTT: Concerts, New England states, Nov. 1-30
- McWHIRTER: Decatur, Ala. (1st), Nov. 2-7; Bradenton, Fla. (1st), Nov. 9-14; Jacksonville, Fla. (Central), Nov. 16-21; Madison, Ala., Nov. 23-28; Athens, Ohio (1st), Nov. 30—Dec. 5
- MEADOWS-REASONER: Covington, Ind., Nov. 1-7; Indianapolis, Ind. (Bridgeport), Nov. 10-21
- MEREDITH: Dalton, Ga. (1st), Nov. 1-7; Fayetteville, Tenn. (1st), Nov. 8-14; Johnson City, Tenn. (Philadelphia), Nov. 15-21; Chattanooga, Tenn. (Eastridge), Nov. 22-28
- MEYER: Winchester, Ind., Oct. 27—Nov. 7; Kendallville, Ind., Nov. 8-14; Upland, Ind., Nov. 15-21
- MICKEY: Moorhead, Minn., Nov. 1-7; Kalvesta, Kans., Nov. 8-14; Tuttle, N.D., Nov. 15-21; Denhoff, N.D., Nov. 22-28; Alberta, Minn., Nov. 29—Dec. 5
- MILLHUFF: LaHabra, Calif., Nov. 2-7; Chico, Calif., Nov. 8-14; Marion, Ohio (1st), Nov. 16-21; Dakota Home Mission Tour, Nov. 22-28; Wichita, Kans. (1st), Nov. 30—Dec. 5
- MOULTON: Pullman, Wash., Nov. 1-7; Yakima, Wash. (1st), Nov. 8-14; Grandview, Wash., Nov. 15-21; Othello, Wash., Nov. 22-28; Goldendale, Wash., Nov. 29—Dec. 5
- MULLEN: Yukon, Okla., Nov. 2-7; York, Pa., Nov. 16-21; Marysville, N.B. (Wes.), Nov. 25—Dec. 5
- NEFF: Ironton, Ohio (1st), Nov. 1-7; Dayton, Ohio (Northridge Wes.), Nov. 8-14; Owosso, Mich. (Central U. Meth.), Nov. 15-21; Mt. Morris, Mich., Nov. 24-28; Roanoke, Va. (Garden City), Nov. 30—Dec. 5
- NEUSCHWANGER: Joliet, Ill. (Crystal Lawns), Nov. 1-7; Conway, Ark. (1st), Nov. 9-14; Boulder, Colo. (1st), Nov. 15-21; Minot, N.D. (1st), Nov. 28—Dec. 5
- NORRIS: Mitchell, Ind. (1st), Oct. 28—Nov. 7; Muskegon, Mich. (Eastwood), Nov. 11-21; Mansfield, Ohio (1st), Nov. 28—Dec. 5
- NORTON: Jacksonville, Tex., Nov. 7-14; Greenville, Tex. (Peniel), Nov. 15-21; Edmond, Okla. (Waterloo), Nov. 28—Dec. 5
- OVERTON: Millville, N.J., Nov. 7-14; Bridgeton, N.J., Nov. 16-21; Woonsocket, R.I., Nov. 30—Dec. 5
- PARR: Pontiac, Ill., Nov. 1-7; Downsview, Ont., Nov. 29—Dec. 5
- PARROTT: Racine, Wis. (1st), Oct. 30—Nov. 7; Naperville, Ill. (Trinity), Nov. 15-21
- PASSMORE: Toronto, Ohio (1st), Nov. 2-7; Cape May, N.J., Nov. 9-14; Ogdensburg, N.Y. (1st), Nov. 16-21
- PATTERSON: Innisfail, Alberta, Nov. 14-21
- PHILLIPS: Aurora, Ill., Nov. 1-7; Pittsfield, Ill., Nov. 8-14; Beardstown, Ill., Nov. 15-21; Oklahoma City, Okla. (S. Highland), Nov. 29—Dec. 5
- PIERCE: Albany, Ky. (1st), Nov. 5-14; Mackey, Ind., Nov. 19-28
- POTTER, LYLE: Yakima, Wash. (West Valley), Nov. 7-10; Kellogg, Idaho, Nov. 14-17; Pilot Rock, Ore., Nov. 19-21
- POUSH: Clarinda, Iowa, Nov. 8-14
- POWELL, CURTICE: Chillicothe, Ohio (1st), Nov. 1-7; Oriskany, Pa., Nov. 14-21
- POWELL, FRANK: Marshall, Mo., Oct. 27—Nov. 7; Clay City, Ill. (U. Meth.), Nov. 9-21; Grinnell, Ia. (Ia. Hol. Assn.), Nov. 26-28
- PRENTICE: Vidor, Tex. (1st), Oct. 31—Nov. 7; Freedom, Okla. (1st), Nov. 12-21; Keokuk, Ia., Nov. 22-28
- PRICE: El Dorado, Ark. (1st), Nov. 1-7; Kennett, Mo., Nov. 8-14; Sarcosie, Mo., Nov. 29—Dec. 5
- QUALLS: Fostoria, Ohio (U. Meth.), Nov. 10-21
- RAYCROFT: Detroit, Mich. (Asbury U. Meth.), Nov. 2-7; Copetown, Ont., Nov. 9-14; Renfrew, Ont. (Free Meth.), Nov. 16-21; Cobden, Ont. (Free Meth.), Nov. 23-28; Kempville, Ont. (Free Meth.), Nov. 30—Dec. 5
- RICHARDS: North Vernon, Ind., Nov. 1-7; Williamsburg, Ind., Nov. 8-14
- RIST: Reading, Mich., Nov. 1-7; Geneva, Ohio, Nov. 11-22
- ROBISON: Alum Creek, W. Va., Nov. 7-13; Buckhannon, W. Va. (Independent), Nov. 18-28
- RODGERS: Horseheads, N.Y. (Grace), Nov. 10-14; Brocton, N.Y., Nov. 16-21; Freedom, Pa., Nov. 28—Dec. 5
- SCHOONOVER: Napoleon, Ohio, Nov. 1-7; Trenton, Mo., Nov. 8-14; Independence, Mo. (1st), Nov. 15-21
- SCHULTZ: Monroe, La. (Wes.), Oct. 29—Nov. 7; Fayetteville, Ark. (1st), Nov. 8-14
- SCOTT: Akron, Ohio (Cottage Grove), Nov. 1-7
- SERROTT: Ft. Lauderdale, Fla. (Manor), Oct. 31—Nov. 7; Spencer, W. Va. (1st), Nov. 8-14; Yates Center, Kans. (N.Y. Valley Ch. of God), Nov. 15-21; Rising Sun, Md., Nov. 29—Dec. 5
- SHARPLES: Nohomish, Wash. (1st), Nov. 2-7; Vancouver, Wash., Nov. 14-21; Drumheller, Alta. (1st), Nov. 23-28
- SHAVER: Leavenworth, Kans., Nov. 9-14
- SINGELL: Greenville, Miss. (1st), Nov. 1-7; New Egypt, N.J., Nov. 9-14; Urbana, Ill. (1st), Nov. 16-21; Willard, Ohio, Nov. 30—Dec. 5
- SLACK: Princeton, Ind., Nov. 1-7; Worth, Ill., Nov. 8-14
- SMITH, C. HASTINGS: Stillwater, Okla. (1st), Nov. 9-14; Coffeyville, Kans. (Central), Nov. 16-21; Neodesha, Kans., Nov. 30—Dec. 5
- SMITH, OTTIS: Attica, Mich. (Beulah), Nov. 2-7; Alexandria, Va. (Holly Hill), Nov. 9-14; Charlotte, N.C. (Calvary), Nov. 16-21; Sharon, Pa., Nov. 23-28
- SNOW: Huntington, W. Va. (Central), Nov. 2-7; Redkey, Ind., Nov. 9-14; Bedford, Ohio (1st), Nov. 21-28; Mechanicsburg, Ohio (Ch. of Christ in Chr. U.), Nov. 30—Dec. 5
- SPARKS: Clarksdale, Miss. (1st), Nov. 2-7; Macon, Ga. (Trinity), Nov. 9-14; Dover, Del. (Calvary), Nov. 16-21; Madison, Tenn., Nov. 28—Dec. 5
- STAFFORD: Gratz, Pa., Nov. 4-14; Columbus, Ind., Nov. 18-28
- STARNES: Watseka, Ill., Nov. 2-7; Crystal Lake, Ill., Nov. 15-21; El Paso, Ill., Nov. 29—Dec. 5
- STEPHENS: Pana, Ill., Nov. 1-7
- STOCKER: Carml, Ill., Oct. 27—Nov. 7; Sioux City, Ia. (1st), Nov. 26—Dec. 5
- STRICKLAND: Ironton, Ohio (1st), Nov. 1-7; Springfield, Ohio (High St.), Nov. 8-14; Columbus, Ohio (Whitehall), Nov. 16-21; Hobart, Ind. (St. Paul), Nov. 22-28; Johnstown, Ohio, Nov. 29—Dec. 5
- SWEARENGEN: Phoenix, Ariz. (Orangewood), Nov. 1-7; Las Lunas, N.M. (Valencia Valley), Nov. 8-14; Colorado Springs, Colo. (Southgate), Nov. 15-21; Creve Coeur, Ill., Nov. 29—Dec. 5
- TAYLOR, E. E.: Harford, Tex. (1st), Nov. 2-7; St. Louis, Mo. (Southside), Nov. 8-14; Dallas, Tex. (Lake June), Nov. 16-21; Hayward, Okla. (Appelar), Nov. 30—Dec. 5
- THOMAS, FRED: Cape Girardeau, Mo. (1st), Nov. 1-7; Eldon, Mo., Nov. 8-14; Overland, Mo., Nov. 15-21; Fairgrove, Mich., Nov. 30—Dec. 5
- TOMPKINS: Casper, Wyo. (1st), Nov. 2-7; Billings, Mont. (1st), Nov. 8-14; Winfield, Kans., Nov. 16-21; Hamlin, Tex., Nov. 23-28; Tishomingo, Okla., Nov. 30—Dec. 5
- TRIPP: Jackson, Miss. (Emmanuel), Nov. 2-7; Houston, Tex. (Lake Forest), Nov. 8-14; Corsicana, Tex., Nov. 15-21; Orlando, Fla. (Central), Nov. 29—Dec. 5

UNDERWOOD: Chicago, Ill., Nov. 2-7; Osborne, Kans., Nov. 9-14; Centerville, Mo., Nov. 16-21; Broseley, Mo., Nov. 23-28
 VENNUM: Eau Gallie, Fla., Oct. 31—Nov. 10; Melbourne, Fla. (1st), Nov. 14-24
 WACHTEL: Vici, Okla., Nov. 16-21
 WALKER: Pittsfield, Me., Nov. 2-7; Butler, N.J. (1st), Nov. 9-14; Dwight, Ill., Nov. 23-28
 WALLACE: Fostoria, Ohio (1st), Nov. 2-7; Erlanger, Ky. (1st), Nov. 9-14
 WARD: Vincennes, Ind. (1st), Oct. 28—Nov. 7; Goshen,

Ind., Nov. 11-21; Defiance, Ohio, Nov. 26—Dec. 5
 WELLS: Holy Land Tour, month of Nov.
 WESTS: Yarmouth, N.S., Canada (Wes.), Nov. 4—Dec. 5
 WHITED: Carrollton, Mo., Nov. 8-14
 WHITTINGTON: Carthage, S.D., Nov. 2-7
 WILKINSON: Knightstown, Md., Nov. 21; Plainfield, Ind. (Mooreville), Nov. 22-28
 WILLIAMS, LAWRENCE: Erick, Okla., Oct. 31—Nov. 7; Gallup, N.M., Nov. 8-14; Buffalo Lake, Minn., Nov. 28—Dec. 5
 WOLPE: Yucaipa, Calif., Nov. 8-14

WOODWARD: Greenwood, Ind. (1st), Nov. 5-14; Brunswick, Ohio (1st), Nov. 19-28
 WYLIE: Galveston, Tex. (1st), Nov. 8-14; Lake Charles, La. (College Park), Nov. 15-21
 WYRICK: Alliance, Ohio, Nov. 1-7; Leavittsburg, Ohio, Nov. 8-14; Massillon, Ohio, Nov. 15-21; St. Marys, Ohio, Nov. 23-28; Kent, Ohio (N. Jackson), Nov. 29—Dec. 5
 YOUNGER: Tacoma, Wash. (1st), Nov. 14-21
 ZIMMERLEE: Milton-Freewater, Ore., Nov. 2-7; Grangeville, Idaho, Nov. 14-21

ANNUAL SERVICEMEN'S RETREAT—GERMANY

As many as 200 Nazarene servicemen and their families are expected to attend the fourteenth annual Nazarene Servicemen's Retreat to be held in the General Walker Hotel at Berchtesgaden, Germany, November 8-12. Servicemen have come from as far away as Turkey to past retreats.

Dr. Paul Orjala, presently teaching at the European Nazarene Bible College, will be guest speaker. Dr. Orjala, a former missionary to Haiti, is on a one-year sabbatical leave from Nazarene Theological Seminary in Kansas City, Mo., where he is professor of missions and church growth.

Cost for room and meals at the retreat center ranges from \$22.00 to \$27.00, depending on the servicemen's rank and whether or not he requests private bath. Paul Skiles, executive secretary of the Department of Youth, which sponsors the retreat, is urging local churches to

help their Europe-based servicemen with travel and retreat expenses.

At the retreat, military personnel who can receive authorized leave will enjoy recreation, informal Bible study, music features, worship ex-

periences, and fellowship with other Nazarene servicemen and their families.

Coordinator for the retreat is Navy Chaplain LCDR Dudley Hathaway. He is presently stationed in Spain. □



Bill Judkins (right), 1971 graduate of Nazarene Theological Seminary, Kansas City, and night maintenance supervisor at the Nazarene Publishing House, turns over his keys to the NPH properties to Cliff Woolery as he expectantly and joyfully heads for new responsibilities in his first pastorate in Orange, Va. Cliff hails from the Northwest and is a graduate of Northwest Nazarene College, Nampa, Idaho.



Five Nazarene chaplains were recently together in a fellowship meeting at the Brink Hotel in downtown Saigon. Pictured left to right are Chaplains Charles Moreland, Vernon G. Swim, Billy Ray Sharp, Leonard W. Dodson, and Paul Pusey. Chaplains Ken B. Clements and Gerald Earles are also in Vietnam, but are further north and were unable to make this meeting. The five men laid plans for a Nazarene chaplain's retreat to be held in Cam Ranh Bay. It was hoped that all seven of them would be able to attend.

(Continued from page 15)

How long is too long? How short is too short? I said in the beginning that modesty is in part relative to the customs of the community. In the era of the mini-skirt extreme and the conservative knee-length pattern, a mid-calf hemline calls attention to itself and makes the wearer appear odd.

But are you wise to buy them as short as the shortest and as tight as the tightest? To purposely or unintentionally call attention to your body by being a little more bold than the average? To be a pace setter for display and exposure among your group? Would not Christian conscience bid you lean to the conservative side?

We must not kid ourselves that the

popularity of the mini style and tight-fitting shorts—the so-called "hot pants"—has nothing to do with sex. There are men who quite frankly say they like them—and encourage the women to wear them. But are these the counsellors you want to follow?

A recent news story reported a fall fashion show in which some of the clothing designers were trying to popularize longer dresses. They were, of course, doing it only to sell different dresses to you who now have shorter ones. But they ran into resistance. One of the models rather overexposed in a mini-skirt defended herself flip-pantly, "If you've got 'em, flaunt 'em."

To be even a little influenced by

such an attitude and its parallel practice seems unchristian. To your dad, it appears to be forgetting the New Testament counsel, "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within, so that you may prove in practice that the plan of God for you is good" (Romans 12: 2, Phillips**).

Well, Sue, thanks for listening. God's Word says, "Think over these things I am saying—understand them and grasp their application—for the Lord will grant you full insight and understanding in everything" (11 Timothy 2:7, "Amplified Bible"***).

Love,
Dad

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editorial

Without realizing what is happening, many readers of I Corinthians 14 quite unconsciously pass from the meaning of the context—"language unknown to some or all of the company present"—to the idea of "language unknown to anyone at all unless gifted with a parallel gift of interpretation."

The context of I Corinthians 14:14 makes Paul's meaning clear. He is not saying, "If I pray in another language, my spirit prays, but my mind does not understand." He is saying, "If I pray in another language, others may sense my spirit, but what I am saying is not fruitful for them since they cannot also understand."

Because of this, the apostle adds, "I will pray with the spirit, and I will pray with understanding also." It is the edification of those who hear (v. 17) that is to be considered.

3. I Corinthians 14 is clearly designed to limit if not to forbid speaking in languages not locally understood unless the speaking be accompanied by interpretation. It says nothing one way or another concerning the private use of languages in personal devotions.

It is at least passing strange that

a feature of personal devotion for which so much is claimed should not be more prominent in the New Testament.

It is not my purpose to limit the liberty of any who might choose to worship God in private devotions in ways that are foreign to the prayer life of the vast majority of God's people throughout the ages. It is, rather, to point out that there is no clear basis in the Bible for such a practice.

4. The failure of "classical" Pentecostalism to establish its thesis that unknown tongues is the only valid initial evidence of the baptism with the Holy Spirit has often been pointed out. Such a teaching involved outright theological error, and must always be met head on.

While the same logical question does not arise in the neo-Pentecostal use of "prayer language," a psychological problem quickly arises. In spite of disclaimers, there is an almost inevitable assumption that one so "gifted" is in some way spiritually superior to other Christians who pray—perhaps more and with great effectiveness—in full consciousness of the meaning of the petitions and worship they offer their Lord.

It is this assumption of spiritual superiority that makes the newer emphasis on "prayer language" as divisive and disruptive of Christian fellowship as was the "sign language" of the older Pentecostalism.

Here also we may apply the wise counsel of Dr. J. B. Chapman when as editor of the *Herald of Holiness* he wrote in January, 1923, concerning the "older" Pentecostalism: "My advice would be that our pastors and members should not be prominent in the matter of cooperating with the 'Tongues' people; but, on the other hand, there is no reason why we should 'go into a tangent' opposing them. Nazarenes do not gain much by 'fighting' anyone. The best way for us is to go on with the mission God has given us in spreading scriptural holiness over all lands and not allow ourselves to become involved in many controversies. Ours is a positive gospel and our relation to every heterodox movement is that we believe we preach 'something better.'"

Let our attitude be that of the Apostle Paul himself, who in the context of the problems of Corinth said, "And yet shew I unto you a more excellent way" (I Corinthians 12:31).

The Lord Jesus was the One to whom the Father gave the Spirit without measure (John 3:34). He is our supreme Example in prayer. There is no sign that He ever prayed in any but the language of His early home. We should be satisfied to follow His example in this as in all else. □

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DISTRICT ASSEMBLY REPORTS

CENTRAL AFRICA

The Central Africa Region Council was held at Resthaven in Salisbury, Rhodesia, on August 23-24. Dr. Howard Hamlin was speaker. Rev. and Mrs. Jackson Phillips were children's workers. Rev. B. M. Hall was reelected to lead the work.

Jack Barnell was elected secretary of the council. After a furlough, the Barnell family plan to return for the council next year. Rev. and Mrs. Gastineau will be in charge of Nazarene work on the Copperbelt in Zambia.—Lucille Hagens, reporter. □

NORTHEASTERN INDIANA

The twenty-ninth annual assembly of the Northeastern Indiana District met at the district campgrounds, Marion, Ind. District Superintendent Fletcher Spruce, completing the second year of an extended term, reported that the per capita giving

was \$231.79. A total of \$182,171 was paid on the General Budget.

Eight men were ordained by General Superintendent George Coulter.

The following were elected to the advisory board: (elders) Walter Greek, Verdean Owens, Harold Priddy; (laymen) Dee Bearden, Jack Snowden, and Darrell Zimmerman.

Mrs. Fletcher Spruce was elected NWMS president, and Rev. Gene Personett was elected to head the NYPS. Rev. Verdean Owens was elected chairman of the church schools board. □

DAKOTA

The third annual assembly of the Dakota District convened at Mitchell, S.D., with General Superintendent Eugene L. Stowe presiding. Dr. Stowe ordained Joseph E. Brown, Glen E. Clark, and Robert C. Hockett, Sr.

District Superintendent J. Wilmer Lambert reported a gain of 228 in

From left to right: District Superintendent Fletcher Spruce; Rev. and Mrs. Donald Ault, Jr.; Rev. and Mrs. Harold DeMott; Rev. and Mrs. George Pfenninger; Rev. and Mrs. William D. Johnson; Rev. and Mrs. Roy Wolfe; Rev. and Mrs. Kenneth Whitescarver; Rev. and Mrs. Lowell Beam; Rev. and Mrs. David Wolfe; and General Superintendent George Coulter. Roy Wolfe is the father of David Wolfe.



church schools membership and 118 gain in average attendance. He said 79 members had been received by profession of faith.

Mrs. J. Wilmer Lambert was elected president of the NWMS, and Rev. Paul E. Lantz was elected NYPS president. Rev. R. W. Carpenter was elected chairman of the church schools board.

Elected to the advisory board were (elders) R. W. Carpenter and James H. Ranum; (laymen) Virgil Arndts and Wallace Wiczorek. □

CANADA WEST

Saskatoon, Saskatchewan, was the meeting place for the twenty-third annual assembly of the Canada West District. General Superintendent Edward Lawlor presided.

Dr. Herman L. G. Smith was re-elected to a three-year term as district superintendent. He reported \$706,315 raised for all purposes, representing a gain of \$36,000. Two churches organized during the year were Pine Point and Yellowknife.

Elected to the advisory board were (elders) D. J. Derksen and Walter M. Hubbard; (laymen) Robert Rimington and Victor Sommerfeld.

Mrs. Robert G. Deasley was elected NWMS president, and Rev. Don Posterski was elected president of the NYPS. Rev. Melvin Tucker was elected chairman of the church schools board. □

MAINE

General Superintendent V. H. Lewis presided over the eleventh annual assembly of the Maine District, held at Skowhegan, Maine. He ordained John Cayton, Jr., Joseph John DeMato, Janice Eileen Giles, Kenneth Eugene Huffman, and John Timothy Kauffman.

J. E. Shankel was elected district superintendent to fill the vacancy in the office left by the retiring district superintendent, J. C. Wagner. The district presented a gift of \$3,500 to its retiring superintendent.

Membership on the district reached over 3,000 for the first time. Every church on the district has a Home Department.

Elected to the advisory board were (elders) John C. Evans and Stanley Brooks, Jr.; (laymen) Sherman Irving and Ralph Dunlop.

Mrs. Dorothea Brown was elected NWMS president, and Rev. Donn Littlefield was elected president of the NYPS. Rev. Paul Basham was elected chairman of the church schools board. □

NEVADA-UTAH

The twenty-seventh annual assembly of the Nevada-Utah District was held at Los Vegas (Nev.) First Church. General Superintendent

Samuel Young presided over the business.

Rev. Murray J. Pallett, district superintendent, just completing the second year of an extended term, reported 100 members received on profession of faith for a total membership gain of 92. Giving for all purposes reached \$230,083, a new record high.

Elected to the advisory board were (elders) Kenneth Ball and Robert Ulrich; (laymen) Dwayne Frank and J. Arthur Rice.

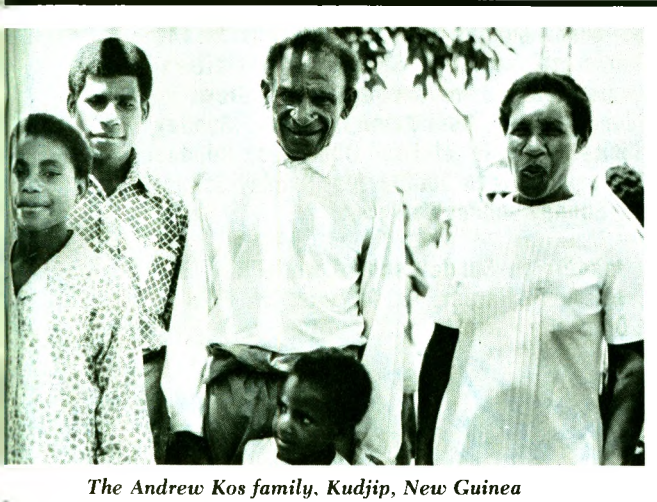
Rev. Ronald McGilvra was elected NYPS president, and Mrs. Murray J. Pallett was elected president of the NWMS. Rev. Kenneth Ball was elected chairman of the church schools board. □

NEW ENGLAND

Quincy (Mass.) Wollaston Church hosted the sixty-fourth annual assembly of the New England District. General Superintendent V. H. Lewis ordained Calvin A. Alexander and Charles D. Isbell. He recognized the elder's orders of Jesse Fisher.

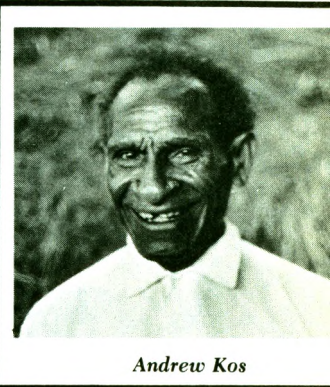
District Superintendent Kenneth H. Pearsall, completing the second year of an extended term, reported that Nazarenes from 65 churches in New England gave \$1.3 million for

(Continued on page 26)



The Andrew Kos family. Kudjip, New Guinea

INTERNATIONAL CHRISTIANS REPORT...



Andrew Kos

YOUR FAITHFULNESS
IN GIVING
ALLOWED OUR
NEW GUINEA WORK
TO OPEN IN 1955.

I would like to tell you how I became a Christian. When I was young I didn't know about God, His Word, or missionaries. No. I was just like a very wild man. I knew the way of killing men in fights, taking the wives of other men, stealing, lying, committing all kinds of sin against everyone. When God's Word first came, I

refused to believe it. I lifted the name of false gods. This was the way I lived.

One day a missionary came to live at my place, at Kudjip. It was Mr. Knox. His wife and children came with him. He spoke wisely God's Word to me. I heard what he had to say but was not converted. I just listened. Then Mr. White came. Later my son was baptized a Christian and he said to me, "Leave your bad ways and follow me on this good road." I heard what he said

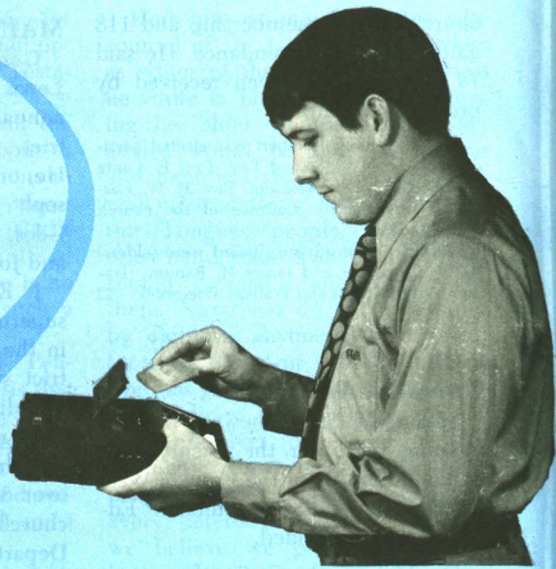
and did it. First, I told my wife, "You become a Christian and I will follow you." She obeyed. Then I became a Christian and was baptized.

Today I am a member of the Church of the Nazarene. I am on the local church board at Kudjip and am a member of the district advisory board. I do not count myself to be a really strong Christian yet, for I am weak. Please pray for me.

—Andrew Kos

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BOOK CORNER

A SONG IN THE NIGHT

By LeRoy Brown. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 96 pages, paper, \$1.50.



What were the most influential factors in the molding of my life?

(1) My parents; (2) The church; (3) The books I read.

I believe this kind of assessment could be made by any person who read widely in his formative years. At ages 11-16, I read hundreds of books, all of which played a role in my choice of values.

LeRoy Brown has written a book for this impressionable age-group which may have a life-forming impact upon its readers.

The story is about a Christian high school girl named Lena. We see her making decisions about a college, a career, a marriage partner, her reaction in the face of disappointment.

All of these decisions are crucial in every life. The impact made by this book in the lives of young teens may be tremendous.

It is this kind of reading that will mold character strong enough to always have *A Song in the Night*. —RUTH VAUGHN.

ELEVEN WHO DARED

By Helen Hinckley. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1971. 64 pages, paper, \$1.25.



From the very first story to the last, these character studies will hold children's attention. Incidents from the life of each man or woman are told with vivid description, yet the author uses simple language appropriate for primaries and juniors.

The theme of every story is "faith in God." This characteristic is so beautifully portrayed that young

readers will be challenged to trust God today just as men and women did in Old Testament days.

What boy wouldn't respond to this? "A great giant, almost 10 feet tall, stood there. He had a helmet of brass upon his head and he was armed with a great coat of mail. He had brass protectors for his legs and a target of brass between his shoulders. The shaft of his spear was as thick as a young tree. As if this weren't enough he had a shield carrier who walked before him."

Every girl will love the story of a beautiful queen who risked her life to save her people.

Boys and girls will like *Eleven Who Dare*, but adults who work with children will like it too. If you are a Sunday school teacher or a children's church worker, you will find this book a valuable resource. It's great for that extra story you often need.—BETTY BOWES.

COMMUNICATION COMMISSION TO EXTEND RADIO COVERAGE

The Church of the Nazarene is preparing to start a gospel broadcast program in the Portuguese language in March, 1972.

This announcement was made by Dr. H. Dale Mitchell, executive director of the Nazarene Communications Commission, upon his return from a visit to Brazil.

Rev. Jorge Barros, 36, Nazarene pastor and educator on the Cape Verde Islands, will be the chief speaker on the broadcast and will give the sermon.

He is the son of a Nazarene pastor on the Cape Verdes and has been preaching 11 years. He also is dean of the Nazarene Bible School on the islands, where Portuguese is spoken by 275,000 persons.

At world offices of the denomination in Kansas City, Dr. Mitchell said the Nazarene broadcast in English, "Showers of Blessing," is now heard over a record 694 stations. Its counterpart in Spanish is on 568 stations.

The new Portuguese broadcast will be heard first over stations in the Cape Verdes, Liberia, Mozambique, and possibly Portugal. A similar pro-

gram will be sponsored later by the 54 Nazarene churches in Brazil with a Brazilian national as spokesman.

The Communications Commission is also planning to broadcast the "Showers of Blessing" radio program over 10 stations in Indonesia starting October 1. The church will start gospel work in Indonesia this fall.—N.I.S. □

SOLDIER KILLED IN VIETNAM

Warren Dale Holeman, 20, member of the Midway City, Calif., church, died in Vietnam on August 25. Holeman was serving with the First Air Cavalry Division near the DMZ. He was stabbed to death during the night while at a defensive position.



Warren Dale Holeman

A memorial service was held September 3 at the Midway City church with Pastor Marion McCandless officiating. Dale is survived by his parents, Mr. and Mrs. Warren G. Holeman; two sisters, Mrs. Cathy Kalepp and Lisa; and one brother, David.

Holeman was formerly president of the NYPS. His parents are presently working with the youth of the church, and his mother is youth director.

In his last letter home, Dale left the following statement of faith: "Remember all things work together for good to them that love God. Why should we worry? God knows us better than we know ourselves. I have just 70 days left and I will be home unless God intervenes. I am longing for the day when I can once again be part of the service of God in the Midway City church." □



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

October 31—"When You Pray, Say, 'Thy Will Be Done'"
November 7—"When You Pray, Say, 'Give Us This Day Our Daily Bread'"

(Continued from page 23)

all purposes last year, an increase of \$80,298 over the previous year.

Mrs. Albert D. Stiefel was elected NWMS president, and Rev. James E. Baker was elected president of the NYPS. Alexander Cubie was elected chairman of the church schools board.

Elected to the advisory board were the following: (elders) Alexander Ardrey and A. Gordon Wetmore; (laymen) William Dymant and E. Boyd Gardner. □

ROCKY MOUNTAIN

The forty-fourth annual assembly of the Rocky Mountain District convened at Billings (Mont.) First Church. General Superintendent Eugene L. Stowe ordained Minnie O. Gates, Sherman Crandall, Lloyd (Mick) Gray, Frank Laci, Daniel Millar, and Glenn Raw.

Dr. Ross Price, completing his first year as district superintendent, reported significant progress. The total amount raised for all purposes was \$505,786. Membership reached 1,952. An increase of 210 in Sunday school enrollment brought the total enrollment to 4,583. Dr. Price was given a four-year extended term.

The following were elected to the advisory board: (elders) Ray Wheeler and Hugh Hines; (laymen) Fred Erdmann and G. Harold Saffell. Reelected as chairman of the church schools board was Rev. Byron E. Conrad.

Mrs. G. H. Saffell was reelected president of the NWMS, and Rev. Glenn Raw was reelected president of the NYPS. □

NORTHWESTERN OHIO

The twelfth annual assembly of the Northwestern Ohio District was held at the district center, St. Marys, Ohio. General Superintendent Orville W. Jenkins ordained Glendon

Stroud, James. E. Wolford, Curtis Randolph, and Eugene D. Roberts.

Dr. C. E. Shumake was elected to a four-year extended term. Reporting on the first seven months of his service to the Northwestern Ohio District, he said he visited each church once and some of them two times. He reported that the district raised \$1,402,000 for all purposes.

Rev. Orville Maish, Jr., and Rev. M. G. Martini were elected to the advisory board. Rev. Virgil P. Applegate was elected chairman of the church schools board.

The district conventions elected Rev. Alva B. Kelley as NWMS president and Rev. Ronald R. Emptage as president of the NYPS. □

COLORADO

General Superintendent Samuel Young presided over the sixty-third annual assembly of the Colorado District, held at the district center, Lake-wood, Colo. He ordained James Butler, Chester Smith, Jr., and Jim Reeves.

District Superintendent M. Harold Daniels reported a 12 1/2 percent Sunday school attendance increase, representing a 950 numerical gain; and a 6 percent church membership increase, representing a 426 numerical gain. Churches received a total of 513 by profession of faith. Total giving reached \$1,870,482 for a gain of \$327,037. Dr. Daniels was elected to a four-year extended term as district superintendent.

Miss Eunice Phillips was elected NWMS president. Rev. Henry Cheatwood was elected president of the NYPS. Rev. Don Wellman was elected chairman of the church schools board.

Elected to the advisory board were the following: (elders) Don Wellman and Bill Sullivan; (laymen) Willis Brown and Jerald Gunstream. □

SOUTHWESTERN OHIO

General Superintendent Edward Lawlor presided over the twelfth annual assembly of the Southwestern Ohio District. The assembly was held at the Grand Avenue Church of God in Middletown, Ohio.

Dr. Lawlor ordained Marion Barber and recognized credentials of Dale Orihood and Commodore Manning.

District Superintendent Dallas Baggett reported that, for the first time, total giving reached \$2 million. The district showed a net membership gain of 204. Churches received 602 members by profession of faith. There was an 857 enrollment gain in Sunday school and an accompanying gain of 488 in average attendance. Dr. Baggett received a near-unanimous four-year election.

Elected to the advisory board were (elder) Wesley Poole; (laymen) Selden Kelley, Marvin Beam, and Lewis Curtis.

Mrs. Dallas Baggett was elected to head the NWMS, and Rev. Claude Nicholas was elected NYPS president. Rev. Ronald Wesley was elected chairman of the church schools board. □

UPSTATE NEW YORK

The thirty-fourth annual assembly of the Upstate New York District was held at Brooktondale campgrounds. General Superintendent George Coulter ordained John Alder and Lawrence Angel.

District Superintendent Jonathan T. Cassett, completing the second year of an extended call, reported 230 members received by profession of faith. The district raised \$1,003,760 for all purposes.

The following were elected to the advisory board: (elders) Everett Kaufman and Jay Patton; (laymen) John Christensen and Samuel Henck.

Rev. Everett Kaufman was elected chairman of the church schools board. The NWMS convention elected Mrs. Ruth Tyner as president. Rev. Raymond Sharpes was elected president of the NYPS. □

SACRAMENTO

The ninth annual assembly of the Sacramento District convened at Sacramento (Calif.) First Church. General Superintendent V. H. Lewis ordained Dr. R. Guilford Fitz, Robert Eugene Griffith, David Livingstone Cox, and Ronald W. Fox.

District Superintendent Kenneth Vogt reported four new home mission churches organized during the year. Churches received 387 members on profession of faith. Weekly average Sunday school attendance reached 6,277, representing a quadrennial gain of about 20 percent. The dis-

(Continued on page 30)

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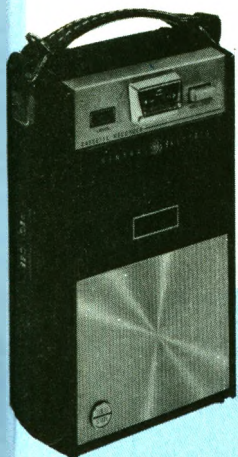
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VITAL STATISTICS

DEATHS

MRS. ANNA ZORICH, 72, died Sept. 16 in Sarasota, Fla. Funeral services were conducted by Rev. L. Lester Hale. She is survived by her husband, Stojisa, and several cousins.

REV. HOWARD SMITH, 86, died Aug. 9 in Cleveland, Ohio. He had pastored at Newell, W. Va.; Oil City, Pa.; Ravenna and Cleveland, Ohio.

REV. JULIUS EDWARD SMITH, 74, died Sept. 6 at Cordova, Ala. Funeral services were conducted by Rev. Jack Smith. Rev. J. E. Smith had pastored in Alabama, Tennessee, Missouri, and California for 52 years. He is survived by his wife, Minnie G.; one daughter, Mrs. Wayne Jenkins; one son, Lt. Commander (Ret.) Harvey; five grandchildren; one great-grandchild; four sisters; and one brother.

THOMAS L. MARACLE, 68, died Sept. 5 in St. Thomas, Ontario, Canada. Funeral services were conducted by Rev. Ray Sawlor. He is survived by his wife, Matilda; two sons, Thomas J. and E. Hugh; three daughters, Mrs. Ralph (Pauline) Doxtator, Mrs. Andrew (Dorun) Doxtator, and Miss Christine; 16 grandchildren; and two sisters.

BERTHA INSCO, 88, died July 26 in Clearwater, Fla. Funeral services were conducted by Rev. Arthur Gould. Interment was in St. Petersburg, Fla. Her survivors are two sons, Marlin E. and Cleveland; two granddaughters; and five great-grandchildren.

MRS. G. GLENN (RUTH) McLAIN, 64, died Apr. 14 in Chico, Calif. Funeral services were conducted by Dr. Ponder W. Gilliland in Bethany, Okla. She is survived by her husband, Glenn; three daughters, Mrs. W. E. Gandy, Mrs. James L. Herrick, and Mrs. Victor Diffe; 11 grandchildren; two brothers; and three sisters.

MRS. BRUCE (DARLENE) REIMER died Sept. 15 in Whitefish, Mont. Funeral services were conducted by Rev. A. R. Pemble. She is survived by her husband and six children.

BIRTHS

—to Mr. and Mrs. Ellis R. Jones, Berry, Ala., a boy, Michael Ray, Aug. 1.

—to Rev. Richard F. and Valerie Zanner, Frankfurt, Germany, a boy, Richard Andrew, Aug. 23.

—to Arlin and Betty (Parris) True, San Gabriel, Calif., a girl, Jennifer Christine, May 30.

—to Eldridge and Patty (Parris) Garrett, Jr., Calimesa, Calif., a boy, Edward Dee, Sept. 3.

—to Richard D. and Marty Ambrose, Kansas City, a boy, Richard Mark, May 18.

—to David and Beverley (Baker) Deeks, Toronto, Canada, a girl, Kimberley Joy, Aug. 29.

—to Richard and Karen (Shark) Townsend, Lucerne Mines, Pa., a boy, Gregory Richard, July 17.

—to Lloyd and Betty (Sandifer) Watrous, Lakeland, Fla., a girl, Lita Faye, Sept. 10.

—to Rev. William and Mary (McBride) Stark, Marienthal, Kans., a girl, Marjorie Irene, Sept. 7.

—to Rev. and Mrs. Everett Lybarger, Newport, Ark., a girl, Janet Kimberley, July 24.

—to Rev. John R. and Glinda (Carter) Williamson, Memphis, Tenn., a girl, Renee Latrell, June 8.

—to Dwayne and Marlene (Millage) Collins, Champaign, Ill., a girl, Gwendolyn Kay, Sept. 8.

MARRIAGES

Vicki Headley, Mansfield, Ill., and Robert Bryant, Champaign, Ill., at Champaign, Ill., Aug. 31.

Lucille E. Strong, Churubusco, Ind., and Edwin J. Proegler, Fort Wayne, Ind., at Churubusco, Ind. Sept. 11.

DIRECTORIES

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NEWS OF RELIGION

SENATE CHAPLAIN BELIEVES YOUTH MOVEMENT REAL. The chaplain of the U.S. Senate said during a visit in Dallas that he is convinced the spiritual revolution among young people today is very real.

"It is an indication of the exhaustion people have felt trying to live in the new technological age," Dr. Edward L. R. Elson told an audience gathered for the dedication of the new headquarters building of the Dallas Community Chest Trust Fund.

"It is a genuine movement, not synthetic," Dr. Elson said. "It is undefinable, but the hunger is real."

The headquarters has been named the Fred M. Lange Center and the chaplain is a longtime friend of Lange. The minister is also pastor of the National Presbyterian Church in Washington, D.C. □

LINKLETTER URGES U.N. TO CHANGE DIRECTION OF DRIVE ON DRUG ABUSE. Art Linkletter, the television star who lost his daughter to drugs in 1969, came to the United Nations to plead for a change of direction of the world's campaign against drug abuse.

Appearing at the invitation of U.S. Ambassador George Bush, Mr. Linkletter asked the U.N. to fight drug abuse by answering basic questions about human life and not by relying solely on international codes and enforcement.

Mr. Linkletter spoke as president of the independent, nongovernmental National Coordinating Council on Drug Education. The agency's headquarters is in Washington.

He told a special audience of U.N. ambassadors and civil servants that past reliance on treaties, agreements, and enforcement has not curbed worldwide drug abuse. He said that new emphasis should be placed on behavior, life styles, and human motivation in finding an answer to addiction. □

NATIONAL BAPTISTS CONDEMN ABORTION AND STERILIZATION. The president of the National Baptist Convention, U.S.A., Inc., spoke out at its assembly in Cleveland against abortion and the sterilization of women. Delegates supported his stand.

Dr. Joseph H. Jackson, who earlier was reelected to his nineteenth term as president of the 6.3 million-member body, compared abortion to euthanasia as a destroyer of life. He condemned the forced sterilization of relief mothers as "too high a price to pay for relief." The solutions he offered to the convention attacking abortion and sterilization received speedy approval of the delegates.

At a news conference, Dr. Jackson said the Church never before had taken a stand on abortion. He said that sterilization of female welfare recipients had recently been proposed in some states and that the convention's board of directors had approved a statement condemning this proposal last June.

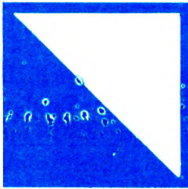
"Personally," Dr. Jackson said, "I don't feel that a woman should accept relief if she had to close the gates of birth." In part of a prepared speech that was not delivered at Cleveland, Dr. Jackson called legalized abortion "materialistic and selfish." □

PEOPLE'S CHURCH OPENS SCHOOL TO COUNTERACT "ATHEISTIC TEACHING." Two hundred children registered this fall at the new elementary school sponsored by People's Church in Toronto, Ontario, Canada, as an alternative to the "atheistic and agnostic teaching" in the public schools.

William Vimont, 62, principal of the new school, said the emphasis will be on patriotism, discipline, and morals.

"One of the big orders for our type of school is for a child to learn to love the things he's supposed to love and to hate the things he's supposed to hate," Mr. Vimont said, also emphasizing "total participation and total involvement."

People's Church is an independent fundamentalist congregation which was founded by Rev. Oswald Smith, the current pastor's father, in 1928. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I believe in supporting the work of the Lord consistently and liberally. But I find no reason in the New Testament for calling our giving a tithe. Jesus never at any time commanded tithing. None of the apostles mentioned tithing except the writer to the Hebrews in Hebrews 7. For me to give because I have to (tithe) takes all the joy out of giving; but to give from the heart, because I love to give, because I want to see God's work prosper, is indeed a joy—and it is from this attitude that I do all my giving.

I commend you on giving liberally and because of the joy of giving. I would be curious at only one point: whether your giving actually equals or exceeds what you would be giving if you did accept the principle of the tithe as an indication of your "fair share" of the cost of Kingdom work.

There is, to be sure, no direct commandment in the New Testament, "Thou shalt give one-tenth of thy increase to the church." But there is a statement that the Old Testament—the only scripture there was when these words were written—is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16).

Nor is tithing in the Old Testament a matter of the "law of righteousness" that has been fulfilled in Christ. It appears as an expression of religious devotion at least 600 years before the law was given (Genesis 14:20; 28:22).

Neither is the reference in Hebrews 7:1-10 without application to the Christian. Verse 8 rests on the point that Christ receives tithes just as Melchizedek and the Jewish Temple did.

I wouldn't put exclusive weight on the use of a word, but it is probably no accident that in I Corinthians 16:2, where Paul establishes the principle of proportionate giving, he used the same word (translated

"store") used in the Greek translation of Malachi 3:10—"Bring ye all the tithes into the storehouse."

I grant that tithing as a matter of legalism may be used to evade the limitless demands of grace. For the Christian who takes consecration and stewardship seriously, the tithe is a floor, not a ceiling. But the pressures of life being what they are, it helps most of us to have a floor under our feet.

Even when the tithe is accepted as the will of God, it doesn't necessarily have to kill the joy of giving. "His commandments are not grievous," said John (I John 5:3). Tithing can be just as much a matter of faith and love as spontaneous giving would be.

■ Was Lucifer predestined to rebel against God in heaven? What actually prompted him to make that decision to build his throne above God's?

No moral being, human or angelic, is predestined to do evil.

Predestination in the Scripture is always spoken of as predestination to righteousness, "to be conformed to the image of God's dear Son." Predestination is God's provision from the foundation of the world for the salvation of those who accept His Son in repentance and faith.

While Lucifer (Isaiah 14:12) may be a type or symbol of Satan, he is identified by the prophet as the king of Babylon (v. 4), "the man that made the earth to tremble, that did shake kingdoms . . . and destroyed the cities thereof" (vv. 16-17), who would be "cast out of" his "grave" (v.19).

The king of Babylon did indeed exalt his throne (Daniel 2; 4:1-27) in the

pride of his power, much as Adolph Hitler boasted of his "thousand-year reich."

As to why Satan rebelled against God, we have no direct information. He was (and is) not omniscient. He probably actually thought he could overthrow God and take control of the universe.

■ Will you please explain the scriptures Romans 9:13 and 18: "As it is written, Jacob have I loved, but Esau have I hated"; "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Romans 9:13 is a quotation from Malachi 1:3, in which connection verse 4 makes it clear that it was Edom, the nation, as descendants of Esau, who were the objects of God's displeasure. The Hebrew term translated "hated" also means "to be an enemy or foe to, to be odious or hateful."

The term in the New Testament is used also in the sense of a lesser loyalty or love and does not carry the full meaning the word "hate" has for us. An example is found in Luke 14:26, "If any man come to me, and hate not his father, and mother, and

wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Verse 18 is Paul's statement that the conditions of salvation are those of God's choosing, not of man's contriving.

God does have mercy on whom He will have mercy, and He will have mercy on all who call on the name of the Lord (Romans 10:13). No man is excluded from the availability of God's mercy (Romans 11:32).

On the converse side, God wills to harden those who reject Christ and His salvation (Hebrews 3:8-13).

The entire ninth chapter of Romans is Paul's exposition of the fact that God lays down the terms of man's salvation—both in the Old Testament and in the New.

The subject of chapter 9 is election—and chapter 10 makes it clear that God elects to eternal life those who believe the gospel and receive Christ as their Lord and Saviour.

If you are still puzzled by the chapter, I recommend that you buy or borrow Volume 8 of the *Beacon Bible Commentary* and read the thorough and accurate exposition of this chapter by Dr. William Greathouse.

(Continued from page 26)

trict superintendent was reelected to office and given an extended four-year call.

Workers for the indoor camp meeting were Dr. W. Shelburne Brown and Dr. V. H. Lewis. A massed teen choir and instrumental group were under the direction of Rev. T. Leslie Shelton. In the final service, the altar was filled and refilled with seekers responding to the message by Dr. Lewis. □

OREGON PACIFIC

Eugene (Ore.) First Church was the meeting place for the twenty-eighth annual assembly of the Oregon Pacific District. General Superintendent Eugene L. Stowe presided over the business.

Rev. Carl Clendenen was reelected district superintendent with a four-year unanimous call. He reported 608 new Nazarenes and said the district gave 11.5 percent for missions.

The following were elected to the advisory board: (elders) Robert Sutton and Marlyn Anderson; (laymen) Gordon Olsen and Kenneth Dodd.

Mrs. E. W. Shields was elected to serve as NWMS president for the coming year, and Rev. James Martin was elected president of the NYPS. Rev. H. B. London, Jr. was elected chairman of the church schools board. □

EASTERN MICHIGAN

The twenty-second annual assem-

bly of the Eastern Michigan District was held in Ferndale, Mich. Presiding General Superintendent V. H. Lewis ordained J. Donald Keathley, Gary Allen Henecke, John Davis Monroe, Jr., and Ron L. Hathaway.

District Superintendent E. W. Martin, completing the second of a four-year extended term, reported a decade of progress with comparative figures from 1961 and 1971. A \$1,000 bill was presented to the district superintendent at the assembly, which marked the tenth anniversary of his service.

Mrs. H. Leslie MacKay was elected NWMS president, and Rev. Morris V. Scutt was elected president of the NYPS. Rev. Howard L. Rickey was elected chairman of the church schools board. □

MICHIGAN

The fifty-eighth annual assembly of the Michigan District was held at Indian Lake Camp, Vicksburg, Mich. General Superintendent Samuel Young ordained Edgar W. Comandella, Almon G. Fulton, Harold L. Myers, Bruce L. Petersen, Thomas E. Rash, and Charles R. Sharp. He recognized credentials of Ronald Diehl, elder from the Wesleyan church.

District Superintendent Fred J. Hawk, completing the second year of an extended term, reported 648 members received by profession of

faith, with a net gain of 201 in membership. The Sunday school attendance average increased 355 for a high of 10,494. The enrollment for Sunday school showed an increase of 948 for a total of 20,699. Total raised for all purposes was \$2,532,188. A summary which indicated significant gains over the past 10 years was noted.

In appreciation for 10 years of service to the district, Dr. and Mrs. Hawk and their daughter, Beverly, were given an expense-paid trip to the Holy Land.

The following were elected to the advisory board: (elders) Harry T. Stanley, Carl R. Allen, and Paul K. Moore; (laymen) Gerald Decker, William Damon, and Ned Comfort.

Mrs. Fred J. Hawk was elected to lead the NWMS, and Rev. Roger Gray was elected president of the NYPS. Rev. Carl R. Allen was elected chairman of the church schools board. □

ANNOUNCEMENTS

We wish to express our sincere appreciation to our many friends for their prayers and many deed of kindness shown to me and my family in the sudden loss of my husband and their father, Rev. B. L. Worley. The constant assurance that God cares and His people care gives us a renewed source of strength for each day.—Mrs. B. L. Worley, Kenneth, Gary, and Cynthia.

Recommendations

Rev. Ellis Teasdale is returning to the field of evangelism. He may be contacted at Route 1, Box 210 DX, Elkhart, Ind. 46514.—Harvey S. Galloway, Central Ohio district superintendent.

I would like to recommend Roger and Euleta Sweeney as commissioned song evangelists. Contact them at Sharon Grove, Ky. 42280.—Dean Baldwin, Kentucky district superintendent.

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EARL WOLF ELECTED TO HEAD CST AND STEWARDSHIP

Rev. Earl C. Wolf, editor of adult publications for the Department of Church Schools in Kansas City, has been elected to two denominational posts. He has accepted the positions of executive director of Christian Service Training and general secretary of stewardship.



Mr. Wolf joined the Church Schools staff in 1955 and has carried editorial responsibilities for adult periodicals. He has served the church as director of Christian Family Life and as general director of the Home Department. In 1962 he became full-time director of adult work in addition to being editor of adult curriculum material.

Prior to coming to Kansas City, Mr. Wolf served 16 years in pastoral ministries in Connecticut and Pennsylvania. He is a graduate of Eastern Nazarene College, Wollaston, Mass. He was ordained in 1940. He served

four years on the general council of the Nazarene Young People's Society.

Mr. Wolf has authored three textbooks for CST—*My Gold and God*, *The Living Word*, and *Better Adult Teaching*. He has also written the commentary on the Book of Proverbs for the *Beacon Bible Commentary*.

The offices which Mr. Wolf assumed on October 1 were vacated by Rev. Bennett Dudney. Mr. Dudney has been executive director of CST from 1959 until August of this year, when he began pastoral duties at Atlanta First Church.

Mr. Wolf was elected to fill the posts by a mail vote of the General Board. □

GENERAL BOARD ELECTS NEW MEMBERS

Two vacancies on the General Board of the Church of the Nazarene were filled by a mail ballot of General Board members, according to an announcement by General Secretary B. Edgar Johnson.

A vacancy on the East Central Zone caused by the election of Rev. Lawrence B. Hicks as district super-

intendent of the Eastern Kentucky District is to be filled by Rev. John E. Howald, pastor of Canton (Ohio) First Church.

The retirement of Rev. P. J. Bartram from the pastorate created a vacancy in representation from the Northwest Zone which will be filled by Rev. Jerald D. Johnson, pastor of Nampa (Idaho) College Church.

The new members will meet with the Board in its annual meeting, January 17-19, 1972. □

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents, and after consultation with the district advisory board, I have appointed Rev. Neil E. Hightower, presently pastoring Toronto Emmanuel Church, district superintendent of the Canada Central District. This appointment is made effective October 5, 1971.

George Coulter
General Superintendent

NAZARENE INSTITUTIONS OF HIGHER EDUCATION FALL ENROLLMENT REPORT

	1970	1971	Increase
British Isles Nazarene College Manchester, England	17	22	5
Bethany Nazarene College Bethany, Oklahoma	1,720	1,610	(110)
Canadian Nazarene College Winnipeg, Manitoba, Canada	149	154	5
Eastern Nazarene College Quincy, Massachusetts	913	970	57
Mid-America Nazarene College Olathe, Kansas	681	810	129
Mount Vernon Nazarene College Mount Vernon, Ohio	434	528	94
Nazarene Bible College Colorado Springs	477	486	9
Northwest Nazarene College Nampa, Idaho	1,118	1,114	(4)
Nazarene Theological Seminary Kansas City	290	281	(9)
Olivet Nazarene College Kankakee, Ill.	1,835	1,795	(40)
Pasadena College Pasadena, Calif.	1,261	1,300	39
Trevecca Nazarene College Nashville	730	765	35
TOTAL	9,625	9,835	210

—Edward S. Mann, Executive Secretary
Department of Education

NEW SUPERINTENDENT FOR CANADA CENTRAL DISTRICT

Rev. Neil E. Hightower, 44, pastor of Emmanuel Church of the Nazarene in Toronto, Ontario, Canada, has been appointed superintendent of the Canada Central District.

The appointment, effective October 5, was made by Dr. George Coulter, general superintendent in jurisdiction.

Mr. Hightower will succeed Rev. Bruce T. Taylor, who will become superintendent of the Nazarene church work among Europeans in South Africa.

Mr. Hightower is a graduate of the Nazarene Theological Seminary in Kansas City.

He pastored two churches on the Washington District prior to going to Toronto Emmanuel Church in 1968.

The Canada Central District comprises 43 churches with a total membership of about 2,500 persons and a combined Sunday school enrollment of over 5,500.—N.I.S. □



**"BY ALL MEANS...
SAVE SOME"**

A SERVANT for APARTMENT 6

The sign on the apartment door read: "PROHIBITED: ALL SOLICITORS, PEDDLERS, AND AGENTS." A similar sign was in each window.

I knocked anyway, and when the door cracked open, a beautiful face appeared.

"I don't let anyone in my house," she spoke softly, "but if you are from the Church of the Nazarene, you may come in!"

You see, for two years, Florence had been a recluse . . . just quietly waiting for someone to introduce her to a happy, God-centered fellowship. Her small boy had been a part of our bus program, and had come home telling his mother that Jesus loves him—that he now had a brand-new "Special Friend" who would always be with him.

"My little son just bubbled and smiled all week long. There was such a change in him that I wanted to know more about this happy way of life," she told me, as I sat on the floor, near her.

We shared an hour together that afternoon. It was beautiful to watch, as God created an attitude of openness and trust, an ease of communication.

I learned that here was a lady who, every morning at six, took shortcuts through backyards of the neighborhood to go to church for ritual prayers; a lady who kept informed by regular Friday jaunts to the library; a lady whose neighbors told her she would rot and die because she did not accept social invitations to wild parties.

But would she accept an invitation to my church, I asked. And with happy tears glistening in her eyes, she accepted.

The Sunday night service was especially blessed by God. (Maybe I thought so because I was sharing it with a new friend.) Our wonderful people were warm and friendly, as usual, and as we drove away in the car, she remarked, "People are going to see a difference in me tomorrow, because I am changed inside!"

For two years Florence Kittridge had been waiting. And that Saturday was my lucky day. In God's right time, He needed a servant for 1201 Hoffman, Apartment 6. And I got to be that servant.

"Jesus, thank You. I want You to use me again soon. OK?"

—Jeanne Kratzer
Long Beach, Calif.