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OF HOLINESS

Church of the Nazarene

What Can We Do for Youth?

Let's Do Something About the Mind Smearers

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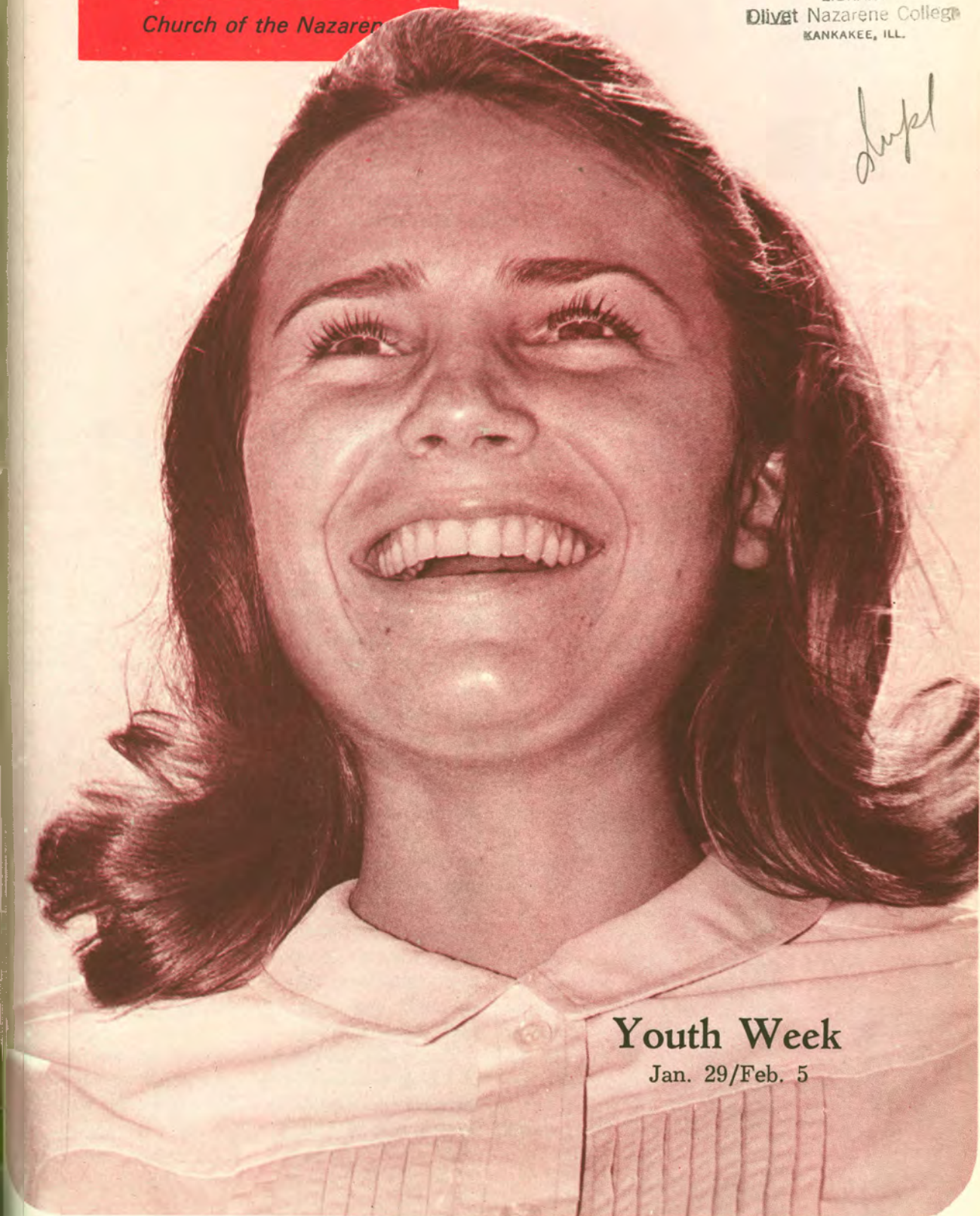
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Youth Week

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General Superintendent Benner

“It Takes Some Discipline”

It was in Peru, toward the end of an eight-hour journey from Chota, high in the Andes Mountains, to Chiclayo, on the coastal plain. For one hundred miles we had found no straight stretch of road as long as a quarter of a mile. Over many scores of miles we were on a one-lane road, with occasional turnouts for passing. Many times we were only three or four feet from the edge of the road, and a drop of as much as two thousand feet. Practically nowhere was there roadway that could be called smooth.

As we approached Chiclayo my companion, guide, interpreter, and driver, Field Superintendent Clyde Golliher, said to me, “It takes some discipline to continue driving these roads and riding a mule over these trails in order to visit our Peruvian brethren and evangelize in these mountain communities. Probably I could find excuses to remain at home in Chiclayo, but this is the work I am called to do, and the responsibility I must bear.”

“It takes some discipline.” These words

have continued to stir my heart. Superintendent Golliher had told me of his years of travel and ministry—sometimes five or six days on muleback to hold a brief meeting, living with the mountain people, eating their food, sharing their burdens—but humming or whistling songs of faith and victory, as he did on our week of mountain travel.

I am convinced that discipline is a major element in any effective service. Discipline is defined as “training in self-control, or obedience to given standards.” That Christian, whether preacher or layman, who renders only a convenient service will be of little value to God and the church.

Jesus Christ gave us the perfect example of discipline, for He testified, “I came . . . not to do mine own will, but the will of him that sent me”; and again, “I do always those things that please him.”

The range and effectiveness of the ministry of Clyde Golliher, and many other scores of missionaries, should emphasize anew for all of us this basic fact: “It takes some discipline.”

Let's Do Something About

The MIND SMEARERS

• By O. K. Armstrong

A real battle has been joined in this nation of ours. On one side are the peddlers of smut—mind smearers who flood the newsstands and motion picture theaters with obscene publications and films, who grow rich on filth for profit, who care nothing for the laws of God or man. On the other side are decent citizens who are fighting to protect their homes, schools, communities, and the nation from the immoral effects of pornography.

The purveyors of obscenity have built up what Henry B. Montague, chief inspector of the U.S. Post Office Department, has called a "billion-dollar business." About half that business goes through the mails every year; the other half-billion worth is shipped by express, truck, and various other conveyances to communities all over the nation, where wholesale distributors scatter it to retail stands in hotel lobbies, transportation depots, airports, drugstores, and hundreds of other outlets.

The big business of pornography turns out annually millions of "girlie" and nudist magazines, and millions more copies of paperback books, all filled with lewd pictures and lurid stories of illicit sex. Beginning soon after World War II, the "men's entertainment" publication came out, featuring suggestive photos and textual matter that sneers at the marriage vow, mocks the sanctity of the home, debases womanhood, glorifies infidelity, and glamorizes prostitution and adultery.

In 1953 the magazine *Playboy* hit the stands, a slick number with pictures, stories, and jokes frankly and cleverly appealing to lustful sex. Today the circulation of *Playboy*, according to its publisher, has grown to more than 350,000 copies per month, grossing some

\$8 million in advertising a year.

Much of the obscene literature of today is slanted toward young people in high school and college. Discussing the content of pornographic publications, Dr. William Brown of the U.S. Public Health Service has said: "Eighteen million American teenagers today have constantly dangled before them these unwholesome sex symbols. Our language itself is mired in sexual context."

Within a few blocks of the White House in Washington are several retail bookstores that openly display and sell the worst kind of nudist magazines, paperback books

with the filthiest stories imaginable, and whole racks of publications for "the homosexual trade." Groups of young people visiting the nation's capital often troop in and leave with samples of this smut.

Motion pictures, formerly controlled by a Production Code which prohibited certain offensive matters such as vulgarity, profanity, and scenes of adultery, have discarded all restraint with films like "The Moon Is Blue," "Kiss Me, Stupid," and more recently "Who's Afraid of Virginia Woolf?" The latter is a movie filled with drunkenness, blasphemy, adultery, and disrespect for religion. The word has gone out from Hollywood that the sky is now the limit in motion pictures.

O. K. Armstrong is a member of the editorial staff of *Reader's Digest*. Some of this material is based on his recent series of articles in that magazine on "The Big Business of Pornography."

WHAT EFFECT has this tide of smutty literature and entertainment had upon the morals of the people of our communities, young and old, and upon the whole na-



tion? There can be only one answer: It is totally and alarmingly bad.

FBI Director J. Edgar Hoover has more than once called attention to the causal relationship of pornography and crime. He has bluntly said: "The circulation of periodicals containing salacious material, and highly suggestive and offensive motion pictures and television, play an important part in the development of crime among our youth."

As a result of an investigation of pornography by a U.S. Senate committee in 1956, the late Senator Estes Kefauver, the committee's chairman, announced: "The impulses that spur young people to sex crimes are unquestionably intensified by reading obscene publications and viewing sex-stimulating motion pictures."

Federal Bureau of Investigation statistics reveal that during the past decade forcible rape increased 61 percent. The greatest increase among those committing this crime was in youths in their late teens. Along with this growth in sex crimes, in fact paralleling it, has been a comparable increase in salacious literature and lewd entertainment.

The publishers and distributors of filthy publications and the producers of immoral movies and television shows advance the theory that there is no causal relation between juvenile delinquency and obscenity. They say that young people—and older people as well—take to pornography *because* they have delinquent tendencies, rather than that pornography *creates* those tendencies. The American Civil Liberties Union is a strong advocate of this position. Attorneys for this organization have appeared in court, in case after case, to defend the big obscenity publishers and peddlers with the plea of "freedom of speech" and "no one can prove that obscenity causes crime."

Law officials, social workers, teachers, judges—practically all

persons dealing with delinquency and crime—dispute this absurd idea. A recent survey of chiefs of police in forty-seven cities of the United States disclosed the almost unanimous opinion among these law-enforcement officers that crime and filthy literature go hand in hand. Particularly, say these police administrators, is this true among young people.

Robert F. Hobbs, veteran police officer of Jacksonville, Florida, related that in his city a sex pervert was killed by a young sailor who had been enticed into the pervert's room—a room strewn with lewd



The increase of salacious literature and lewd entertainment has paralleled that of sex crimes

and lascivious material. Dana L. Hammer, chief of police of Topeka, Kansas, reported: "Our records reflect that on many occasions juvenile offenders are found in possession of pornographic literature or lewd magazines." And from the police department of Columbia, South Carolina, came this comment: "We would say that 60 percent of juvenile delinquents read and look at pictures in obscene magazines."

Almost countless adult crimes,

especially those in which rape and perverted sex acts are committed, are directly traceable to pornographic literature and entertainment. In a secluded spot near Nashville, Tennessee, a man sexually attacked, then murdered, a seventeen-year-old girl. In the suspect's home the police found huge quantities of obscene literature and pictures—some depicting precisely the crimes he was alleged to have committed.

Dr. William P. Riley, member of the Anti-Pornography Commission of New York City, has said: "What an immature person—whatever his age—reads, sees, ponders, and absorbs affects his character, and hence his behavior. This is so well known that it is not open to question."

WHAT CAN concerned citizens do about this tide of filth, with its tragic erosion of morality, its debasement of womanhood, its responsibility for delinquency and crime?

Concerned citizens in communities all over America are doing something about it, and they need the active cooperation of every other citizen interested in combatting obscenity and preventing the decay of public morality. Grouped under three general headings, here is a program of action open to every church member, to everyone who believes in decency, to every person who would like to carry the battle against the purveyors of smut in all its forms.

1) *Use the pressure of public opinion.*

Every state in the Union has a statute outlawing the publishing and sale of pornographic material except New Mexico, and there the common law against indecency holds good. These state laws are reinforced by ordinances in practically every city in the land. At the top are the federal laws which prohibit interstate traffic in obscenity. Backed by these laws, citizens should organize to call attention to them and remind newsstand

proprietors and motion picture exhibitors that they should not become lawbreakers.

One organization, the Citizens for Decent Literature,* grew from the successful efforts of citizens in Cincinnati, Ohio, to clean their newsstands of obscene publications, under the leadership of a vigorous attorney, Charles H. Keating, Jr. The idea spread and "CDL"—as it is known—now has chapters in more than 300 communities all over the United States. It provides information for fighters in the war against obscenity, bringing together church people of all faiths, along with representatives of business and labor, Jaycees, parents, teachers, civic and women's clubs.

Many religious groups, national and local, have their own organizations for combatting the filth peddlers. All these should be supported by concerned citizens to arouse and maintain public attention to the danger of obscene literature.

"You do not want to violate the law, do you? Well, then, we urge you not to display, or sell, or exhibit that which offends public decency."

One of the most effective methods of public pressure is to refuse to patronize establishments that display and sell obscene literature and to call upon friends and neighbors to stay away from dirty movies. Newsstand and motion picture theater managers depend upon public support for their living. In a vast majority of instances they will respond favorably to courteous but firm public pressure.

2) *Use the law as your weapon.*

"Where producers and distributors of publications and of entertainment of all kinds flatly refuse to abide by the laws against obscenity, they should be vigorously prosecuted," says James J. Clancy, chief attorney for CDL. The hardened smut peddlers will likely shout the slogan of "freedom of speech and the press," but they are wrong. The First Amendment, which guarantees these freedoms, was never intended to give license to blasphemy, libel, or obscenity. As far back as 1842 the United States forbade the importation of obscene materials. In 1865 Congress passed and President Lincoln

signed an act which made the mailing of obscene matter punishable by fine and imprisonment. Since that time, scores of laws have been passed by Congress and by state legislatures to make commercialized obscenity a crime.

In June, 1957, the U.S. Supreme Court upheld the convictions of two notorious smut sellers in what is called the "Roth decision," a historic opinion in which the court defined obscenity thus: "Obscene material is that which deals with sex in a manner appealing to prurient interest." The court added that the material must be taken as a whole, based on current community standards of decency.

Despite this decision, and in the

Youth Is
a Wonderful
Time...

And Youth Is
the Time
to Be

IN CHRIST-FOR CHRIST

The Nazarene
Young People's Society
urges your church to observe
"YOUTH WEEK"

face of numerous other convictions in state and federal courts, publishers of obscene materials have continued to flout the law. On March 21, 1966, still another Supreme Court decision strengthened the arms of the fighters for decency. It confirmed the convictions of two more publishers and distributors of various kinds of obscene magazines and books and added a new clause to the definition of pornography. The *advertising and promotion* of materials can be considered in the guilt of the smut dealer, if such appeals to lustful interest.

"Here is a weapon which decent citizens should not hesitate to use," says CDL's Mr. Keating. "Obscenity is a crime, and those who violate the laws established to protect the morals of the people

should be arrested, tried, and punished."

3) *Support law officials, courts, and legislatures in the fight on obscenity.*

Clergymen, parents, civic clubs, business and labor groups should form working committees to assure police and prosecutors that their efforts will be supported by the decent public. As one chief of police expressed it: "We don't want to stick our necks out unless the people of our community are backing us."

The battle against pornography is often won or lost in the courtroom. Convictions depend upon vigorous prosecution, in which the rights of the defendants are given every constitutional protection. Many verdicts of guilty have been overturned by higher courts because of defective procedures. Those combatting pornography should secure expert legal advice on these matters and stand ready to appear in court to back their charges. They should demand that all cases be tried in a criminal court before a jury, by an attorney experienced in obscenity law.

Concerned citizens should make certain that their anti-obscenity statutes are consistent with the latest definitions of obscenity, as expressed in the wording of the Supreme Court and of other high courts that have ruled recently on such cases. This may mean changing and strengthening city ordinances and state laws. The fact that nearly all state legislatures will be meeting early in 1967 presents an opportunity for this type of action.

Ten years ago Mrs. Sue Addington of Coral Gables, a homemaker and mother, found a quantity of obscene booklets in her teen-age daughter's dresser drawer. She started a movement that resulted in a cleanup of the newsstands in her home city, with a new ordinance against pornographic materials. The movement spread to produce a new state law with teeth.

The battle against the mind smearers can be won—if decent citizens become concerned enough to unite in action to save their homes, their communities, their nation, from the eroding effects of pornography.

*Address Citizens for Decent Literature, 3300 Carew Tower, Cincinnati, Ohio. Reprinted from "Moody Monthly."



Will All Squares Please Stand Up

• **By Paul Harvey**

From the "Congressional Record"

Square," another of the good old words, has gone the way of "love" and "modesty" and "patriotism."

Something to be snickered over or outright laughed at.

Why, it used to be that there was no higher compliment you could pay a man than to call him a "square shooter."

The adman's promise of a "square deal" once was as binding as an oath on the Bible.

One of these admen, Charles Brower, says he's fed up with this beat generation distorting and corrupting our time-honored vocabulary.

Some of what I'm going to say next he said first, but I second the motion.

Today's square is a guy who volunteers when he doesn't have to.

He's a guy who gets his kicks from trying to do a job better than anyone else.

He's a boob who gets so lost in his work he has to be reminded to go home.

A square is a guy who doesn't want to stop at the bar and get all juiced up because he prefers to go to his own home, his own dinner table, and his own bed.

He hasn't learned to cut the corners or goof off.

This creep we call a square gets all choked up when he hears children singing, "My country, 'tis of thee . . ."

He even believes in God—and says so—in public.

Some of the old squares were Nathan Hale, Patrick Henry, George Washington, Ben Franklin.

Some of the new squares are Glenn, Grissom, Shepherd, Carpenter, Cooper, Schirra.

John Glenn says he gets a funny feeling down inside when he sees the flag go by. Says he's proud that he belonged to the Boy Scouts and the Y.M.C.A.

How square can you get?

A square is a guy who lives within his means whether the Joneses do or not, and thinks his Uncle Sam should too.

He doesn't want to fly now and pay later.

A square is likely to save some of his own money for a rainy day, rather than count on using yours.

A square gets his books out of the library instead of the drugstore.

He tells his son it's more important to play fair than to win. Imagine!

A square is a guy who reads scripture when nobody's watching, prays when nobody's listening.

A guy who thinks Christmas trees should be green and Christmas gifts should be handpicked.

And he wants to see America first—in everything.

He believes in honoring father and mother and "do unto others" and that kind of stuff.

He thinks he knows more than his teen-ager knows about car freedom and curfew.

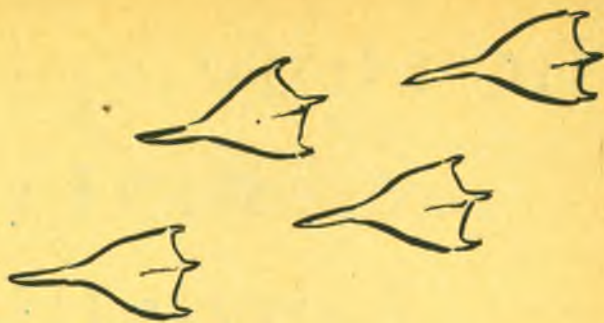
Will all gooney birds answering this description please stand up. You misfits in this brave new age, you dismally disorganized, improperly apologetic ghosts of the past, stand up.

Stand up and be counted.

You squares—who turn the wheels and dig the fields and move mountains and put rivets in our dreams.

You squares—who dignify the human race.

You squares who hold the thankless world in place.



SHE KEEPS THE DUCKS!

• **By Ruth Vaughn**

Lawrence, Kan.

I married a minister. This was God's plan for my life and I have found joy and fulfillment in my role as the minister's wife. In fact, I found it so exciting that I wrote a book about it entitled *Lord, Keep the Ducks!* I admit this is a strange title for a story about the ministry but its title came to me in this way:

It was one of those days!

The rain poured, the phone rang, and the stew had stuck in the bottom of a pan. Finally, I reached a point of exasperation and set the pan on the cabinet with finality, muttering: "Next time I'll try raising ducks, Lord. Home missions is too much for me!"

Then a small, red-haired boy came to my door and asked me to read an essay he had written for school on "The Most Important Things in My Life." It told of his conversion, his love for God, and how that love had changed his life.

In the moment that I held that crumpled piece of paper, I felt the rich flood of joy rush over my heart as I KNEW I was in God's plan for my life and I felt His blessing. And then I whispered: "Lord, keep the ducks! I'll carry on with home missions for now!"

And I have continued to carry on with my minister husband in ever-widening ventures. And I have constantly had the thrill of knowing I was following God's plan for me. There can be no greater joy!

Carol Preston didn't marry a minister! That wasn't God's plan for her life. Instead she married a man who took her to a Hunting Club Ranch and she spends her time doing just the thing I thought I might want to do—raising ducks! Two thousand of them every year!

THIS JOB has its problems also! For the first three weeks of the ducks' lives, she has to baby-sit with them: checking them every hour on the hour in their brooders—making sure they have food, water, and are not caught in something. During these weeks of intensive care, there is time for little else. The rest of the year is also demanding.

There are times when she, too, reaches the point of exasperation and says: "Lord, whatever am I going to do on 240 acres—2 miles from my nearest neighbor one way and 8 miles the other—with 2,000 ducks, 1,500 pheasants, 5 hunting dogs, 5 children, and 1 husband! Next time I'll try the parsonage!"

But then when she walks her 2,000 ducks up the mile-long path from their pen to the lake, she finds her spirit soothed with the beauty of nature all about her. Her mind considers the way God cares for His children—just as she cares for her ducks. And then suddenly a song bubbles up within her and her heart is filled with lightness and joy. For in that moment she knows she is fulfilling

God's plan for her life and she feels His blessing. She is where God would have her. There can be no greater joy!

Carol Preston followed God's plan to a duck ranch. Her life is different from mine—but just as thrilling!—just as exciting!—just as fulfilling!

How wonderful it is to see the varied way God leads His children! He always finds just the *right* place for each of us! And in His will we find our greatest sense of happiness—and all of the places in His great kingdom are thus filled—from caring for a minister to raising ducks on a ranch!

Carol wrote to me after reading my book and she closed by saying: "May I pray for you in your 'ministerial' work—and will you pray for me in my 'feathered' work? And the next time you feel like saying: 'Lord, keep the ducks!' remember me, to whom He gave 2,000 of them!"

My father used to say: "God can choose a plan for your life that will please YOU better than anything you can choose for yourself." I have proved this true. So has Carol. Each in her own way! For His plans are varied and they encompass all of life. In each of them we witness and serve and love Him in our own peculiar way!

There can be no greater joy!

The Holy Spirit and the Lordship of Christ

• **By Rob L. Staples**
Bethany, Oklahoma

THE EARLIEST CHRISTIAN creed, according to most New Testament scholars, is the simple but profound statement, "Jesus is Lord." The later and more lengthy creeds of Christendom were built on this basic affirmation, which summarizes the message of the first apostles.

For instance, Peter concluded his sermon on the Day of Pentecost with the words, "Let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you have crucified" (Acts 2:36*). We can understand how startling such a statement sounded only when we remember that Jesus had been killed a few weeks before, that His was a most ignominious death, and that His mission seemed to have ended in utter failure! But now Peter can boldly announce: *This Jesus is Lord.*

Later, Paul writes to the church at Corinth: "We do not preach ourselves but Christ Jesus as Lord" (II Corinthians 4:5).

THIS SIMPLE Christian confession is first of all an affirmation about something *historical*. It points backward to the victorious Easter event, where God vindicated His Son by raising Him from the dead. To the first Christians, the Resurrection was the bedrock foundation of the gospel. Paul says: "If you confess with your mouth Jesus as Lord, and believe in your

heart that God raised Him from the dead, you shall be saved" (Romans 10:9).

Furthermore, this creed is an affirmation about something *eschatological*, and yet to come. That is, it looks forward to the final consummation of all things, where every knee shall bow and every tongue shall confess that Jesus Christ is Lord (Philippians 2:10-11). Either by choice or by compulsion, every man shall at last acknowledge the lordship of Christ—and the difference between choice and compulsion is the difference between heaven and hell.

But most crucially, this basic Christian creed is an affirmation of something *experiential*. Paul cautions us that "no one can say, 'Jesus is Lord,' except by the Holy Spirit" (I Corinthians 12:3). Of course, anyone can utter the words with his lips. But he cannot really mean them in his heart, nor can he affirm them with his life, except by the inner dynamic of the indwelling Spirit.

THE DOCTRINE of the Holy Spirit is the doctrine of God in human experience. The Holy Spirit is both the *intimacy* of God and the *potency* of God. The Holy

Spirit means "God-at-hand" and "God-at-work."

John Wesley said: "The title 'holy,' applied to the Spirit of God, does not only denote that he is holy in his own nature, but that he makes us so; that he is the great fountain of holiness to his church."

But how is this fact related to the lordship of Christ?

The lordship of Christ means the defeat of sin. Sin is the independent assertion of one's own sovereignty against the rightful sovereignty of God. Through the indwelling fullness of the Holy Spirit, this "self-sovereignty" is supplanted by a new sovereignty. The throne of the heart is occupied by Christ alone. Then, and only then, can one truly say, "Jesus is Lord."

IN THE GARDEN of Eden, Adam and Eve asserted their own sovereignty against the rightful sovereignty of their Creator. They grasped for equality with God, seeking to be their own arbiters of good and evil (Genesis 3:5). Sovereignty, in this sense, they actually attained, as God himself acknowledges (Genesis 3:22); but it was a self-destructive sovereignty, bringing about a tragic estrangement from God (Genesis 3:24).

In another Garden, the "second Adam" prayed, "Not My will, but Thine be done" (Luke 22:42). Already He had resisted the temptation to grasp lordship by selfish means (Matthew 4:1-11). "Al-





Fruit Bearing

• **By Mary Sanders**

Independence, Mo.

An elderly farmer with many years experience in husbandry was called upon one day to prune a vineyard belonging to a young man living nearby.

To a casual observer, it would seem that the vineyard had been kept in perfect condition. It had been carefully cultivated. No sign of an unsightly weed or bramble was to be seen in it. The poles had been set straight and even, the wire drawn tightly and fastened securely in place. Each year the branches had been carefully gathered up and tied neatly to the wire. But to that old husbandman, the vineyard was lacking the most vital thing: **it had never been pruned.**

As he took the pruning shears and began to work, he noted with amusement the look of dismay on the face of the young man. To the owner it appeared that the vineyard was being demolished, as, with what seemed to be careless abandon, the old farmer cut out branches right and left. But the young man did not interfere.

The older man calmly used his own judgment in the work of pruning, feeling confident that the result would be a more plentiful harvest. From his long years of experience he knew well those branches which were dead. He recognized also those branches which were only adding to their own growth and not producing fruit. It was not difficult for him to know the branches which would bear fruit.

The young man failed to understand the mysterious workings of the husbandman in pruning the vineyard, but he was pleased to note the result in harvesting. Not only was it a better yield than any preceding year, but he observed also that the fruit was of finer quality.

Jesus said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1-2).

The world, looking on, may not understand the mysterious workings of the great Husbandman, but He has the harvest in view!

Sufficient for us to know that we are a part of His vast vineyard. May we, the branches, keep ourselves alive and free from greed and selfishness, that we may escape the pruning shears. May we keep submissive to the careful purging of the wise Husbandman, that we may bring forth **more fruit.**

May we ever abide in the true Vine, gaining from Him the needed strength to be fruitful. For we cannot forget that to the branches alone is given the distinctive honor of holding the fruit.



though He existed in the form of God," He, unlike the first Adam, "did not regard equality with God a thing to be grasped." Instead of asserting himself, He "emptied Himself," in full obedience to the Father, even though it meant death on a cross (Philippians 2: 6-8).

Before we can truly say, "Jesus is Lord," we must let "this mind" be in us which was also in Christ Jesus. We must follow Him to the place of utter submission to the Father. We must surrender the last vestiges of our sovereignty and let Him become Lord of all. Then, strangely, we learn that in surrender there is glorious victory! We learn the truth of the Master's words, "He who has lost his life for My sake shall find it" (Matthew 10: 39).

A WORD of caution is needed here. Although it is ours to make the surrender, and make it with all our being, we must never look upon the resultant life of victory as our own achievement. It is "not of works, lest any man should boast"—and thereby reassert his own sovereignty under a cloak of piety! Salvation, yea, full salvation, is the gift of divine grace. It is God's doing, not ours. This is why the apostle tells us that no one can say, "Jesus is Lord," except by the Holy Spirit.

*Scripture quotations throughout are from the *New American Standard Bible.*

Editorially Speaking

● By W. T. PURKISER

Faith and the Bruised Heart

A recent writer on the Book of Job has commented that this great portion of God's Word is an epic on the subject of "faith and the bruised heart." This indeed it is, and this indeed gives it meaning for every life.

Consider, if you will, a man who was suddenly dashed from the heights of human happiness to the depths of despair. Not one tragedy alone, but blow after blow fell upon the defenseless head of the man of Uz.

From riches, favor, family, and health, Job was suddenly reduced to abject poverty. His children were taken by death. His body was wracked with disease and pain. His wife turned against him. He became an outcast from society.

If anything in life would bruise the heart, certainly strokes such as these would bring suffering almost more than a man could stand. Yet in it all—sometimes doubting, always questioning, despairing to find an answer—Job clung to the only support possible, his faith in a God he could not see and whose ways he could not understand.

The calamities of the Book of Job, of course, are written in large letters that we may read them clearly. The ultimate happened to him. If he could come through without the clear light of Calvary and the Resurrection which is given to us, we then certainly can trust through all the agony and bitterness of the bruised heart.

There really is no neat explanation for the suffering of good and godly people. We can easily understand that "the way of the transgressor is"—and should be—"hard." Running counter to the very nature of reality, as the sinner does, can bring nothing but disaster here and hereafter.

On the other hand, it seems self-evident that it should be well with those who bring their lives into harmony with the will of God. Virtue should be rewarded. Holiness and happiness ought to go hand in hand.

Yet so often it does not seem to work out that way. Sometimes the wicked and unscrupulous seem to prosper beyond all due. Sometimes the righteous are oppressed in spirit, sick in body, and stripped of all that would be thought to make life worthwhile.

Job found this out from bitter personal experience. His three friends, surveying his plight from the distance of their own serenity, could only shake their heads and conclude that the sufferer

must be guilty of some secret sin for which he was being punished.

MORE TIMES THAN WE LIKE TO THINK, we sit in the place of Job's friends. We tend to assume that the favor of God is always expressed in happiness, success, freedom from pain, and health of body and mind. Conversely, although we will hardly admit it, we seem to think that sickness, suffering, loss, and heartache should never happen to one who lives right.

This is the basis for our easy advice, "Be good—and you'll be happy." But goodness does not insure immediate happiness; nor does happiness always testify to goodness.

The "why" of adversity and suffering endured by people of integrity has always puzzled the minds of men. Yet even in our limitations we can see some reasons.

Herbert Gray, a British minister, tells of asking an old man in London whether he would be willing to live his life over again on the condition that it would turn out to be exactly the same life he had lived. He was, he said, prepared to hear a fervent "God forbid" from one who had suffered much and had few advantages.

But after thinking a moment the elderly Christian said deliberately, "Yes, and especially would I like to live again through my times of trouble."

Gray says, "Being young and inexperienced, I asked, in great astonishment, 'But why?'"

The simple reply was, "Because it was in these times that I learned most about God."

Clovis Chappell reminds us, "If God had been seeking our comfort above everything else, He might have contrived to make this a less painful world. But He is out after character, not comfort." And character is costly.

CAN GOOD COME out of sickness, suffering, misunderstanding, bereavement, unexpected loss, and all the blows that bruise the heart? It did for Job. For after the crisis was past, the man of God said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42:5).

Good has come out of the suffering of others, too. E. Stanley Jones said: "Paul's letters, mostly written from jail, have enriched the world for ages and will do so in the ages to come. But they could never have been written except in jail. He

Would you find it difficult to make the Psalmist's prayer (26:2), your very own? Would you have to confess with John C. Reid, "Too often, I must confess, I have complained when tested and have been impatient and resentful under trial. Let me now be reminded that just as gold is tested and refined by fire, so with my faith. It will be recognized by others as genuine, it will become adequate for my everyday need, only as tested by trial." His grace can make us adequate for all our trials.
—Delbert R. Rose.

dipped his pen into the blood of his sufferings and wrote words that are deathless. Through long days and nights of pondering upon Jesus, his thoughts crystallized into immortal phrases through which men have looked into the heart of the redeeming God."

So may our limitations become luminous; our "denials can become deliverances." God, it has been said, does not comfort us to make us comfortable, but to make us comforters. "Light-houses are built by drowning sailors. Roads are widened by mangled motorists. Where nobody suffers, nobody cares."

A new world opens up to the person who, in his suffering, senses the possibility of using it rather than bearing it. We cannot explain suffering, but we may exploit it. Even the unjust and unmerited imprisonment and trial of His disciples, Jesus said, "shall turn to you for a testimony" (Luke 21:13), or as Moffatt translates it, "will turn out an opportunity for you to bear witness."

After all, do we not follow One whose unexplained Cross turned into the glory of the Easter morn? The pain of the cross becomes bearable when we see that the power of God can turn it to redemptive use.

The bruises will come. Job pictures to all of us the insecurity of our life on earth, with respect to its external circumstances. But Job also pictures to us the healing balm of steady faith in One too wise to make a mistake and too good to be unkind.

Youth Is a Wonderful Time

"Youth is a wonderful time," is the caption on the Youth Week posters distributed this year by the general N.Y.P.S. office. The rest of the sentence reads, "and youth is the time to be in Christ—for Christ."

So it is.

Youth is a wonderful time when its directions are fixed in the will of God. It can be a tragic time if its years are misdirected and its opportunities ignored.

Churches have different ways of looking at their young people. Some regard the young as a problem to be endured with as good grace as possible. Others regard their youth as a potential to be directed toward the maximum investment for the future.

One of the most promising aspects of the work of the Church of the Nazarene is the great company of fine, clean-cut, upstanding, and outstanding young people growing up in our Sunday schools and churches.

It is with true wisdom that we invest such a substantial portion of our resources in our schools and colleges. While it seems that we may be hard put to build two new colleges and a Bible school in the next few years and at the same time increase our support of our existing colleges and Seminary, the effort is not only necessary but well worth the cost.

A wise Christian leader has recently written, "Make no mistake about it, the church which will not listen to its youth will die. For God can say some things to young men that old men cannot hear."

He goes on to comment, "Give me the boy with the energy and the spirit of adventure, any day. He will fall on his face and he may antagonize the old-timers, but wherever there is life there is hope."

Problems of understanding between the generations have always been part of human existence. Older people have had to curb their impatience and resentment at the happy-go-lucky irresponsibility they have fancied they saw in their children. Young people, on the other hand, tend to scorn the concern and conservatism of their elders.

If anything, the gap between the generations has widened in recent years. Today's young people have grown up in a very different kind of world than that in which most of us grew up.

The very speed with which changes come tends to widen the gap. Young people accept and adapt to change much more readily than their elders.

Yet in the very midst of change, young people need and subconsciously want the sense of direction that comes only with the finding of some fixed stars in the sky. They know, even when they argue to the contrary, that one cannot find his way by following wandering planets or falling meteors.

Youth Week is a good time for us to take another look at the "generation gap," and at the ways we may help to bridge it. Certainly one of the best is the real mutuality of vital religion. The gospel that bridges the gap between Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bond and free (Colossians 3:11) can bridge the gap between young and old.

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*The address for Dr. W. D. McGraw, Oregon Pacific District superintendent, in the 1967 "Training for Youth" pocket calendar should be changed to agree with the above.

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EVANGELISTS' SLATES

Compiled by
Visual Art
Department

Notice—Send your slate direct to the Nazarene Publishing House (Visual Art Dept.), Box 527, Kansas City, Mo. 64141.

Allen, Jimmie (J. A.). c/o NPH*: Tulsa, Okla. (Trinity), Jan. 26—Feb. 5; Jackson, Miss. (Grace), Feb. 23—Mar. 5
 Armstrong, Ernest† R. 2, Cassville, Mo.: East Detroit, Mich., Feb. 5-12
 Battin, Buford. 3015 47th St., Lubbock, Tex. 79413; Monte Vista, Colo., Feb. 5-12; Sweetwater, Tex., Feb. 19-26
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind. 47421; Crawfordsville, Ind., Feb. 23-26
 Belew, P. P. 1610 Oak St., Danville, Ill.: New Egypt, N.J., Feb. 20-26
 Bender, Evangelist Party, James U. P.O. Box 8635, Tampa, Fla. 33604; Miami Beach, Fla., Feb. 2-12
 Bertoletti, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa. 19602; Hanover

Pa., Feb. 1-5; Fayette, Ohio, Feb. 17-26; Tipp City, Ohio, Feb. 28—Mar. 5
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407; Oil City, Pa., Feb. 3-12; East Liverpool, Ohio (1st), Feb. 13-19; Johnstown, Pa., Feb. 24—Mar. 5
 Beyer, Henry T. 4822 Mohican, Baton Rouge, La. 70805; Jackson, Miss., Jan. 30—Feb. 5; Sylacauga, Ala., Feb. 6-12; Miami, W.Va., Feb. 13-19; Portsmouth, Va. (1st), Feb. 20-26; Arlington, Va., Feb. 27—Mar. 5
 ● Bierce, Jack. Song Evangelist, c/o NPH*: Pueblo, Colo. (1st), Feb. 1-12; Midland, Mich., Feb. 13-19
 Boggs, W. E. c/o NPH*: Oroville, Calif., Jan. 25—Feb. 5; Oakdale, Calif., Feb. 9-19; Stockton, Calif., Feb. 22—Mar. 5
 ● Bohi, James T. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537; Oakland, Calif. (1st), Jan. 30—Feb. 5; Vancouver, Wash. (Central), Feb. 13-19; Bremerton, Wash., Feb. 20-26; Tacoma, Wash. (1st), Feb. 27—Mar. 5
 Bowman, Russell. 2719 Morse Rd., Columbus, Ohio 43224; Fredericktown, Ohio, Feb. 1-12; South Solon, Ohio (C.U.), Feb. 15-26
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind. 46801; Glendale, Ariz., Feb. 15-19
 ● Braun, Gene. c/o NPH*: St. Louis, Mo. (Lafayette), Jan. 30—Feb. 5; Carthage, Mo. (1st), Feb. 13-19; Chicago Hol. Conv., Feb. 22-26; N.E. Ind. Dist. Tour, Feb. 28—Mar. 12
 ● Brown, Curtis R. Song Evangelist, 315 S. Bisailion Ave., Bourbonnais, Ill. 60914; Decatur, Ind., Feb. 15-26
 Brown, J. Russell. c/o NPH*: San Pablo, Calif. (1st), Feb. 5-12; Spencer, Ind. (1st), Feb. 19—Mar. 1

Brown, W. Lawson. Box 785, Bethany, Okla. 73008; Levelland, Tex., Jan. 26—Feb. 5; Albuquerque, N.M. (Montgomery Heights), Feb. 9-19; El Dorado, Ark., Feb. 23—Mar. 5
 Brunner, R. M. R. 1, Box 122, Birmamwood, Wis. 54414; La Crosse, Wis., Feb. 1-5; Laona, Wis., Feb. 7-12
 Buckley, Raymond† 202 Orchard Ln., Oak Harbor, Wash. 98277; Washougal, Wash., Jan. 29—Feb. 5
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky. 41101; Lizella, Ga., Jan. 25—Feb. 5; Huntington, W.Va. (Walnut Hills), Feb. 8-19; Ripley, Ohio, Feb. 20-26; Dunbar, W.Va., Feb. 27—Mar. 5
 Buttles, Robert F. 22426 Shadycroft, Torrance, Calif. 90505; Olivehurst, Calif., Feb. 1-12; Tehachapi, Calif., Feb. 15-26
 Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052; Springdale, Ark., Feb. 2-12; Ft. Collins, Colo., Feb. 16-26
 Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Capitan, N.M., Feb. 2-12; El Paso, Tex. (Ranchland Hills), Feb. 16-26
 Caudill, Virgil R. 1004 N. Washington, Owosso, Mich. 48867; Saginaw, Mich. (Union Youth Meeting), Jan. 29—Feb. 5; Reading, Mich., Feb. 7-12; Saginaw, Mich. (Shields), Feb. 28—Mar. 5
 Chaifant, Morris. 1420 Oak Ave., Danville, Ill. 61832; Columbus, Ga. (1st), Feb. 5-12; Louisville, Ky. (Trinity), Feb. 13-19; Clearwater, Fla. (1st), Feb. 20-26; Baton Rouge, La., Feb. 28—Mar. 5
 Chamberlin, Dorothy† R. 1, Carmichaels, Pa. 15320; Pittsburgh, Pa. (North Hills), Jan. 29—Feb. 5
 Clark, Gene. 104 Waddell St., Findlay, Ohio 45840;

†Registered; not commissioned. ●Indicates singers.
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- Reynoldsburg, Ohio, Feb. 5-12; Vincennes, Ind. (1st), Feb. 16-26
- Clendenen, C. B., Sr. 272 Jack Oak Point Rd., St. Marys, Ohio 45885; Newark, Ohio (Toboso), Feb. 4-12; Van Wert, Ohio, Feb. 19-26
- Clift, Norvie O. c/o NPH*: Richmond, Calif. (1st), Jan. 30—Feb. 5; Compton, Calif., Feb. 6-12; Abbottsford, B.C., Feb. 15-26
- Condon, Robert. Evangelist and Singer, c/o NPH*: Fresno, Calif., Feb. 1-12; Yreka, Calif., Feb. 20-26
- Cook, Leon G. and Marie. Evangelist and Singers, c/o NPH*: Kinsley, Kans., Feb. 1-5; Arkansas City, Kans., Feb. 7-12; Titusville, Fla., Feb. 20-26
- Corbett, C. T. O.N.C., Kankakee, Ill. 60901: Lincoln, Neb., Jan. 30—Feb. 5; Sidney, Ohio, Feb. 13-19; Quincy, Ohio, Feb. 20-26
- Cox, C. B. and Jewel. R. 3, Salem, Ind. 47167: De Kalb, Ill., Jan. 30—Feb. 5; Bethany, Okla., Feb. 12-19; Carlsbad, N.M. (1st), Feb. 20-26
- Cox, Curtis B. Aultz Trailer Ct., R. 5, Box 510F, Charleston, W.Va. 25312: Roanoke, Va. (Shenandoah), Jan. 30—Feb. 5; Welch, W.Va., Feb. 6-12; Decatur, Ind. (1st), Feb. 15-26; Jamestown, Ky., Feb. 28—Mar. 5
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio 45504: Month of Feb., in California
- Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R. 2, Vicksburg, Mich. 49097: West Milton, Ohio, Jan. 25—Feb. 5; Milford, Ill., Feb. 15-26
- Crews, Herman F. and Mrs. c/o NPH*: De Queen, Ark., Feb. 13-19; Moss Point, Miss., Feb. 21-26
- Cridler, Marcellus and Mary. Evangelist and Singers, R. 3, Shelbyville, Ind. 46176: Hagerstown, Ind., Jan. 26—Feb. 5
- Darnell, H. E. P.O. Box 929, Vivian, La. 71082: Cleveland, Ohio (Westside), Feb. 3-12; Franklin, Pa., Feb. 13-19; Evansville, Ind. (Grace), Feb. 23—Mar. 5
- Davis, Leo C. 403 N. St., Bedford, Ind. 47421: Rockport, Ind., Feb. 10-19
- DeLong, Russell V. 121 Siobhan, Tampa, Fla. 33162: Cheyenne, Wyo., Feb. 19-26; Spokane, Wash. (United Naz. Crusade), Feb. 28—Mar. 5
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Sebring, Fla., Feb. 2-12; Miami, Fla. (N. Miami), Feb. 16-26
- Dennis, Gernald D. c/o NPH*: Sebring, Fla., Feb. 2-12; Miami, Fla. (N. Miami), Feb. 16-26
- Dixon, George and Charlotte. Evangelist and Singers, Box 573, Eastport, N.Y. 11941: Adrian, Mich., Jan. 27—Feb. 5; Sikeston, Mo. (1st), Feb. 10-12; Memphis, Tenn., Feb. 14-19; Benton, Ky., Feb. 21-26
- Dobbins, C. H. Yoder, Ind. 46798: Huntington, Ind. (Faith Chapel), Jan. 25—Feb. 2
- Donaldson, W. R. c/o NPH*: Tahlequah, Okla. (1st), Feb. 5-12; Lamar, Colo. (1st), Feb. 19-26
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville, Tenn. 37211: Niles, Ohio (1st), Feb. 3-12; Clarksburg, W.Va. (1st), Feb. 14-19; Nashville, Tenn. (Trinity), Feb. 20-26
- Eastman, H. T. and Verla May. Preacher and Singers, 2005 E. 11th, Pueblo, Colo. 81001: Woodville, Calif., Feb. 2-12; Redway, Calif., Feb. 16-26
- Edwards, L. T. 1132 Ash, Cottage Grove, Ore.: Gladstone, Ore., Feb. 26—Mar. 8
- Ellis, Robert L. 236 N. Parkway Dr., Anderson, Ind.: Anderson, Ind. (1st), Jan. 30—Feb. 5
- Elston, C. L. 4228 S. Center St., Howell, Mich. 48843: Idabel, Okla., Jan. 25—Feb. 5; Magnolia, Ark., Feb. 22—Mar. 5
- Emsley, Robert. Bible Expositor, c/o NPH*: Mound City, Mo., Jan. 25—Feb. 5; Artesia, N.M., Feb. 8-19; Denver City, Tex., Feb. 21-26
- Ferguson, Edward and Alma. R. 2, Box 183, Vicksburg, Mich. 49097: Kissimmee, Fla. (1st), Jan. 29—Feb. 5; Orlando, Fla., Feb. 12-19; Jacksonville, Fla. (University Ave.), Feb. 26—Mar. 5
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y. 11710: Green Rock, Ill., Feb. 5-19; Kokomo, Ind. (1st), Feb. 19-26
- Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C. 28092: Rock Hill, S.C. (Emmanuel), Feb. 6-12
- Fisher, Wm. c/o NPH*: Pomona, Calif. (1st), Jan. 29—Feb. 5; Seattle, Wash. (1st), Feb. 8-19; Eugene, Ore. (1st), Feb. 22—Mar. 5
- Fortner, Robert E. P.O. Box 322, Carmi, Ill. 62821: Effingham, Ill., Jan. 30—Feb. 5; Salem, Ill., Feb. 6-12; Covington, Tenn. (Evan. Meth.), Feb. 19-26
- Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Jonesboro, Ga., Feb. 3-12
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky. 41101: S. San Gabriel, Calif., Feb. 5-12; Orange, Calif., Feb. 13-19; Hollydale, Calif., Feb. 20-26
- Gamble, Albert L. and Mrs. 808 5th St., S.E., Puyallup, Wash. 98371: Billings, Mont., Jan. 31—Feb. 12
- Glorylander's Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio 45177: Williamsburg, Ind., Feb. 3-5; Dayton, Ohio (Glenroad), Feb. 8-12; New Richmond, Ohio, Feb. 16-18
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Chicago Heights, Ill., Jan. 29—Feb. 5; Oakland City, Ind., Feb. 24—Mar. 6
- Green, James and Rosemary. Singers and Musicians, P.O. Box 385, Canton, Ill. 61520: Des Moines, Iowa (1st), Jan. 30—Feb. 5; Indianapolis, Ind. (Broad Ripple), Feb. 6-12; Old Hickory, Tenn. (1st), Feb. 14-19; Clearwater, Fla. (1st), Feb. 20-26
- Grimm, George J. 136 East St., Sistersville, W.Va. 26175: Milwaukee, Wis., Feb. 1-12; Vienna, Va., Feb. 15-26
- Grimshaw, Michael and Mrs.† c/o NPH*: Mattoon, Ill. (1st), Jan. 30—Feb. 5; Galesburg, Ill. (1st), Feb. 8-12; Puyallup, Wash. (1st), Feb. 15-19; Lincoln City, Ore. (Oceanlake), Feb. 22—Mar. 5
- Haden, Charles E. P.O. Box 245, Sacramento, Ky. 42372: Central City, Ky., Feb. 5-12; Cincinnati, Ohio (Fellowship Tab.), Feb. 17-26
- Harrold, John W. 409 14th St., Rochelle, Ill. 61068: Paulding, Ohio, Feb. 2-12; Monroe, Wis., Feb. 17-26
- Hoackle, Wesley W. 642 Vaky St., Corpus Christi, Tex. 78404: Kingsville, Tex., Jan. 25—Feb. 5; Angleton, Tex., Feb. 8-19; Blackwell, Okla., Feb. 22—Mar. 5
- Hood, Gene. c/o NPH*: Tulsa, Okla. (Central), Jan. 30—Feb. 5; El Reno, Okla., Feb. 15-19; Beech Grove, Ind., Feb. 21-26
- Hoot, W. W. R. 9, Box 27, Morgantown, W.Va. 26505: Lynchburg, Va., Feb. 5-12; Warren, Ohio (Morgandale), Feb. 16-26
- Hoots, Bob. c/o NPH*: Marsilles, Ill. (1st), Feb. 7-12; Ottawa, Ill. (South), Feb. 14-19; Painesville, Ohio (1st), Feb. 22-26
- Hubart, Leonard G. R. 6, Huntington, Ind. 46750: Phoenix, Ariz. (Emmanuel), Feb. 1-12; Columbia City, Ind., Feb. 15-26
- Huff, Phil.† 12 Walnut St., Portland, Me. 04106: Bowdoinham, Me., Feb. 1-12; Anson, Me., Feb. 15-19; Bethel, Me., Feb. 22-26
- Hutchinson, C. Neal. 2335 Stonehenge Rd., Bethlehem, Pa. 18018: Creston, Ia., Feb. 12-19; Lewisburg, Tenn., Feb. 26—Mar. 5
- Ide, Glen, Jr., Evangelistic Party. R. 2, Vicksburg, Mich. 49097: Michigan Dist. (Duck Lake Church), Feb. 5-12; Hillsdale, Mich., Feb. 16-26
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa. 15022: Elizabeth, W.Va., Feb. 3-12; Kane, Pa., Feb. 17-26
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex. 75901: Jasper, Tex., Feb. 5-12; Alamogordo, N.M. (1st), Feb. 19-26
- Irwin, Ed. c/o NPH*: Roxana, Ill., Jan. 30—Feb. 5; Selma, Ind. (Harris Chapel), Feb. 6-12; Marshall, Ill., Feb. 13-19; Collinsville, Ill. (1st), Feb. 20-26; Monticello, Ill., Feb. 27—Mar. 5
- Jackson, Kyra.† 1781 Davis St., Muskegon, Mich.: Bay City, Mich. (1st), Jan. 29—Feb. 5; Mt. Pleasant, Mich. (1st), Feb. 7-12
- Jantz, Calvin and Marjorie, and Carolyn. Evangelist, Singers, and Musicians, c/o NPH*: Princeton, Fla., Jan. 30—Feb. 5; Miami, Fla. (Central), Feb. 13-19; Kansas City, Mo. (Dundee Hills), Feb. 21-26
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio 43311: Degroff, Ohio, Jan. 30—Feb. 5; Hicksville, Ohio, Feb. 15-26
- Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md. 21014: Farmland, Ind., Jan. 31—Feb. 5; Kenosha, Wis., Feb. 6-12; Martinsburg, W.Va., Feb. 22—Mar. 5
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C. 29205: Henryetta, Okla., Feb. 1-12; Brooklyn, Ill., Feb. 15-26
- Kelly, Don and Helen.† 1237 Perrysville Ave., Danville, Ill. 61832: Fairfield, Iowa, Jan. 25—Feb. 5
- Killen, Allen R. Evangelist and Singer, 407 Campbells Creek Dr., Charleston, W.Va. 25306: Charlotte, N.C. (Thomasboro), Jan. 30—Feb. 5; Burlington, N.C. (1st), Feb. 6-12; Otisville, Mich. (Richfield), Feb. 14-19; Akron, Ohio (Ellet), Feb. 20-26
- Langford, J. V. 4908 N. College, Bethany, Okla. 73008: Roswell, N.M. (Central), Feb. 1-12
- Lanier, John H. Poplar St., Junction City, Ohio 43748: Bybee, Ky. (Chr. Baptist), Feb. 1-12; Pioneer, Ohio, Feb. 15-26
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Olney Ill., Feb. 1-12; Charlestown, Ind., Feb. 13-19; Middletown, Ohio, Feb. 22—Mar. 5
- Laxson, Wally and Ginger (Smith). R. 3, Athens, Ala. 35611: Tulsa, Okla. (West), Jan. 31—Feb. 5; Indianola, Iowa (1st), Feb. 7-12; Ft. Lauderdale, Fla. (city-wide), Feb. 19-26
- Leih, John. 40936 Mayberry, Hemet, Calif. 92343: Los Angeles, Calif. (Eagle Rock), Feb. 1-12; Los Angeles, Calif. (Highland Park), Feb. 15-26
- Leonard, James C. Box 12, Marion, Ohio 43303: Clyde, Ohio, Feb. 12-12
- Liddell, P. L. c/o NPH*: Marienthal, Kans., Feb. 20-26
- Lipker, Charles H. R. 1, Alvada, Ohio 44802: Cardington, Ohio, Feb. 10-19; Dayton, Ohio, Feb. 24—Mar. 5
- Littrell, Dick. c/o NPH*: El Paso, Tex., Feb. 13-19; Auburn, Calif., Feb. 21—Mar. 1
- Lush, Ron. c/o NPH*: Houston, Tex. (city-wide), Jan. 31—Feb. 5; Kansas City Dist. Youth Crusade, Feb. 6-12; E. Liverpool, Ohio, Feb. 13-19; Yakima, Wash. (city-wide), Feb. 21-26; Spokane, Wash. (city-wide), Feb. 28—Mar. 5
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio 44035: Owensville, Ind., Feb. 23—Mar. 5
- Mack, William. R. 1, Sherwood, Mich. 49089: Kalamazoo, Mich. (Southside), Feb. 5-12
- Marckel, Kenneth W. 135 Asbury Ave., Wilmore, Ky. 40390: Greenville, Ohio, Feb. 1-5; Huntington, Ind. (1st), Feb. 24-26
- Marlin, Ben F.† P.O. Box 8502, Orlando, Fla. 32806: Emory Gap, Tenn., Jan. 30—Feb. 5; Lake Mary, Fla., Feb. 6-12; Eau Gallie, Fla., Feb. 15-26; Shreveport, La., Feb. 27—Mar. 3
- Martin, Paul. c/o NPH*: Golden, Colo., Jan. 30—Feb. 5; Boise, Ida., Feb. 6-12; Ft. Lauderdale, Fla. (Indoor Camp), Feb. 19-26; N.E. Ind. Dist. Tour, Feb. 27—Mar. 12
- Mathis, I. C. c/o NPH*: Dallas, Tex. (South Oak Cliff), Feb. 19-26
- May, Vernon D. and Mrs. c/o NPH*: Kirwin, Kans., Feb. 8-19; Salina, Kans. (Trinity), Feb. 22-26
- Mayfield, Paul and Helen. c/o NPH*: Bloomington, Ind., Feb. 5-12; Caro, Mich., Feb. 15-26
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403: Tonkawa, Okla., Feb. 3-12; Dallas, Tex. (Casa View), Feb. 26—Mar. 5
- McConnell, Frank.† Sunday School Evangelist, 3711 Beaver, Bethany, Okla. 73008: Vancouver, Wash. (Hillcrest), Feb. 14-19; Kelso, Wash., Feb. 21-26
- McCullough, Forrest. c/o NPH*: Richmond, Ind. (St. Paul), Jan. 31—Feb. 5; Connersville, Ind. (1st), Feb. 6-12; Estill Springs, Tenn., Feb. 14-19; College Corner, Ohio, Feb. 20-26
- McDowell, Doris M. 948 Fifth St., Apt. J, Santa Monica, Calif. 90403: Atwater, Calif., Jan. 25—Feb. 5; Los Banos, Calif., Feb. 6-12
- McGrady, Paul R.† 7900 N.W. 18th, Oklahama City, Okla. 73127: Bethany, Okla. (Calvary), Feb. 5; Wash. Dist. S.S. Conv., Feb. 18; Chicago, Ill. (Hol. Conv.), Feb. 22-26
- McGuffey, J. W. 1628 Central, Tyler, Tex. 75701: Atlanta, Tex. (1st), Feb. 19-26
- McIntosh, John P. Knobel, Ark. 72435: Burns, Ore., Jan. 27—Feb. 5; Beardstown, Ill., Feb. 10-19; Jonesboro, Ark. (Rogers Chapel), Feb. 28—Mar. 5
- McNutt, Paul. 215 West 68th Terr., Kansas City, Mo. 64113: Avon Park, Fla. (Meth. Camp Meeting), Feb. 2-12; Wis. Dist. Tour, Feb. 16-26; Springfield, Ill. (1st), Feb. 27—Mar. 5

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McWhirter, G. Stuart. c/o NPH*: Glendale, Calif. (1st), Jan. 30—Feb. 5; Santa Cruz, Calif. (1st), Feb. 6-12; Vancouver, Wash. (Central), Feb. 13-19; Seattle, Wash. (Burien), Feb. 20-26; Tacoma, Wash. (1st), Feb. 27—Mar. 5

Meadows, Naomi; and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924: Mahomet, Ill., Jan. 31—Feb. 5; Chariton, Iowa, Feb. 19-26

● Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Bennettsville, S.C., Feb. 6-12; Pensacola, Fla., Feb. 13-19; Kansas City, Kans. (Highland Crest), Feb. 22—Mar. 5

Merryman, Paul.† c/o Trevecha Nazarene College, Nashville, Tenn. 37210: Louisville, Ky. (Valley), Feb. 6-12; Burrville, Tenn., Feb. 13-19; Barnsville, Ga., Feb. 23—Mar. 5

Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807: Ossian, Ind., Jan. 30—Feb. 5; Ft. Wayne, Ind. (Fairfield), Feb. 6-12; Muncie, Ind. (South Side), Feb. 15-26

Mickey, Bob and Ida Mae. Evangelist and Singer, 1501 Edison, La Junta, Colo. 81050: Knowles, Okla., Feb. 2-12; Canon City, Colo., Feb. 16-26

Miller, Leila Dell. c/o NPH*: La Marque, Tex., Feb. 3-12; Ropesville, Tex., Feb. 15-26

Miller, Nettie A. c/o NPH*: Visalia, Calif. (1st), Feb. 5-12; Dinuba, Calif. (1st), Feb. 19-26

Miller, W. F. 521 Victoria Ave., Williamstown, W.Va. 26187: Tampa, Fla., Feb. 8-19

Millhuff, Charles. c/o NPH*: Chattanooga, Tenn. (1st), Jan. 31—Feb. 5; Dexter, Mo. (Southwest), Feb. 7-12; Carthage, Mo. (1st), Feb. 13-19; Sacramento, Calif. (1st), Feb. 26—Mar. 5

Monck, Jim and Sharon. Evangelist, Singers, Musician, c/o NPH*: New Albany, Ind. (1st), Jan. 30—Feb. 5; Bloomington, Ind. (Broadview), Feb. 6-12; Portsmouth, Ohio (Sciotoville), Feb. 15-26

Moore, Franklin M. Box 302, Castle Rock, Colo. 80104: Savannah, Ga. (Central), Feb. 2-12; Florida, Feb. 16-26

Moulton, M. Kimber, c/o NPH*: Delano, Calif., Jan. 30—Feb. 5; Long Beach, Calif. (North), Feb. 6-12; Bakersfield, Calif. (East), Feb. 19-26; Covina, Calif., Feb. 27—Mar. 5

● Mullen, DeVerne.† 67 Wilestead, Newmarket, Ont., Canada: Owosso, Mich. (Pil. Hol.), Feb. 13-19

Myers, David.† Route 1, Box 108-A, Logan, Ohio 43138: Kenton, Ohio, Feb. 3-5; South Point, Ohio, Feb. 9-12; Columbus, Ohio, Feb. 19-26

Neseth-Hopson Party. c/o NPH*: Tulsa, Okla., Jan. 26—Feb. 5; Carl Junction, Mo., Feb. 9-19; Otisville, Mich. (Richfield), Feb. 24—Mar. 4

Neuschwanger, Albert. 112 Salem Ct., Ft. Worth, Tex. 76134: Nampa, Ida. (Northside), Feb. 1-12; Colo. Dist. Preachers' Conv., Feb. 13-15; Denver, Colo. (Lakeridge), Feb. 20-26

Norris, Roy and Lilly Anne. Evangelist and Singers, c/o NPH*: Canton, Ill. (East Side), Feb. 2-12; Canton, Ill. (1st), Feb. 16-26

Northrup, Lloyd E. 1173 Aileron, La Puente, Calif. 91744: Lake Isabella, Calif., Feb. 1-12; Sierra Madre, Calif., Feb. 19-26

Norton, Joe. Box 143, Hamlin, Tex. 79520: Amarillo, Tex. (S. Georgia), Jan. 26—Feb. 5; Lubbock, Tex. (Parkway), Feb. 9-19; Monmouth, Ill., Feb. 23—Mar. 5

Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla. 32769: Norwood, N.C., Feb. 5-12; Sumter, S.C. (Second), Feb. 19-26

Ostendorf, Ray.† 112 Sheridan Cir., Charleston, W.Va. 25314: Graffton, W.Va., Jan. 25—Feb. 5; Eskdale, W.Va., Feb. 12-19

Oyler, Calvin B. c/o NPH*: Indianapolis, Ind. (Central), Jan. 30—Feb. 5; Indianapolis, Ind. (Westside), Feb. 6-12; New Castle, Ind. (Broad St.), Feb. 13-19; Olton, Tex., Feb. 20-26; Freedom, Okla., Feb. 27—Mar. 5

Parrott, A. L. 460 S. Bresee, Bourbonnais, Ill. 60914: Fairfield, Iowa, Jan. 25—Feb. 5; Duncan, Okla. (Oak Ave.), Feb. 8-19; Oklahoma City, Okla. (South Side), Feb. 22—Mar. 5

Passmore, Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Ponca City, Okla. (St. Luke's), Feb. 1-5; Muskogee, Okla. (1st), Feb. 10-19; York, Neb., Feb. 21-26

Pau, Charles. Route 5 Cookeville, Tenn.: Connersville, Ind. (1st), Feb. 6-12; Alexandria, Ind., Feb. 14-19; Cedar Rapids, Iowa (1st), Feb. 20-26; Baton Rouge, La. (1st), Feb. 28—Mar. 5

Pickering Musicalaires, The. Evangelist and Musicians, 4042 Linden St., Allentown, Pa. 18104: Miami, Fla. (1st), Feb. 1-5; Florida Dist., Feb. 6-26

Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill. 61833: Savannah, Ga. (East Side), Jan. 27—Feb. 5; Tuscaloosa, Ala. (South Side), Feb. 10-19; Langley, S.C., Feb. 24—Mar. 5

Pittenger, Twyla. R. 1, Shelby, Ohio 44875: Bridgewater, Va., Jan. 30—Feb. 5

Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind. 46201: Oklahoma City, Okla. (Crown Heights), Feb. 1-12; Corpus Christi, Tex. (Trinity), Feb. 15-26

Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Yucaipa, Calif., Jan. 29—Feb. 1; Berkeley, Calif. (1st), Feb. 5-8; Ivanhoe, Calif., Feb. 12-15; La Mirada, Calif., Feb. 19-22; Eureka, Calif., Feb. 25—Mar. 1

Prentice, Carl and Ethel. Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Yukon, Okla. (Richland), Feb. 10-19; Erick, Okla. (1st), Feb. 27—Mar. 5

Purkhisser, H. G. 308 E. Hadley, Aurora, Mo. 65605: Edmond, Okla. (1st), Feb. 22—Mar. 5

● Richards, Larry and Phyllis (Coultter).† Singers and Musicians, 1735 Dawson St., Indianapolis, Ind. 46203: Indianapolis, Ind. (Bridgeport), Feb. 2-5

Rodgers, J. A. (Jimmy).† 695 N. Market St., East Palestine, Ohio 44413: Bloomington, Ind. (1st), Feb. 18-26

Rothwell, Mel-Thomas.† 2108 Alexander, Bethany, Okla.: Ottawa, Kans., Feb. 10-12

Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio 43160: Cincinnati, Ohio (Brighton), Jan. 25—Feb. 5; Cincinnati, Ohio (Western Hills), Feb. 6-12; Highland Heights, Ky., Feb. 13-19; Worthington, Ky., Feb. 20-26

Sharples, J. J., and Wife.† Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Sumner, Wash. (Bonney Lake), Feb. 1-12; Anacortes, Wash., Feb. 15-26

Shelton, Trueman and Ruthellen. c/o NPH*: Placerville, Calif., Feb. 1-12; Willows, Calif., Feb. 13-19; Marysville, Calif., Feb. 20-26

Sisk, Ivan. 4327 Moraga Ave., San Diego, Calif. 92117: Phoenix, Ariz. (Mayvale), Feb. 5-12; Somerton, Ariz., Feb. 13-19; Orange, Tex. (1st), Feb. 20-26

● Slack, D. F. Song Evangelist, R. 2, Veavay, Ind. 47043: Johnstown, Pa., Feb. 24—Mar. 5

Smith, Charles Hastings. P.O. Box 1463, Bartlesville, Okla. 74003: Eureka, Calif. (1st), Feb. 2-12

Smith, Ottis E., Jr. P.O. Box 1, Edinburg, Pa. 16116: Laurel, Del., Jan. 25—Feb. 5; Bradford, Pa., Feb. 8-12; Curtisville, Pa., Feb. 14-19; Trenton, N.J., Feb. 23—Mar. 5

South, J. W. and Mrs. 2943 Jewett St., Highland, Ind. 46322: Hillsboro, Tex., Feb. 2-12

Sparks, Asa. 91 Lester Ave., Nashville, Tenn. 37210: Lebanon, Tenn. (West View), Feb. 1-5

Stafford, Daniel. Box 11, Bethany, Okla. 73008: Overland Park, Kans. (Bible College), Feb. 2-12; Cedar Rapids, Iowa (1st), Feb. 15-26

Steele, J. J. P.O. Box 1, Coffeyville, Kans. 67337: La Mirada, Calif., Feb. 5-12; Taft, Calif., Feb. 15-26

Stewart, Paul J. P.O. Box 850, Jasper, Ala. 35501: West Columbia, S.C. (Emmanuel), Feb. 6-12; Meridian, Ida., Feb. 20-26

Strack, W. J. Box 112, Jefferson, Ohio 44047: Cumberland, Md. (Bethel), Feb. 15-26

Swaenrensen, J. W. Olivet Nazarene College, Box 215, Kankakee, Ill. 60901: Pueblo, Colo. (1st), Feb. 2-12; Rantoul, Ill., Feb. 16-26

Taylor, Emmett E. c/o NPH*: Hobart, Okla. (1st), Feb. 14-19; Bernie, Mo., Feb. 21-26; Magnolia, Miss., Feb. 28—Mar. 5

Taylor, Robert W. 2700 Farnleigh Ave., Dayton, Ohio 45420: S. Charleston, W.Va., Feb. 20-26; Lorain, Ohio, Feb. 27—Mar. 5

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind. 46514: Junction City, Kans. (1st), Jan. 30—Feb. 5; Kirkwood, Mo., Feb. 6-12; Tuscaloosa, Ala., Feb. 13-19; Titusville, Fla. (1st), Feb. 20-

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26; Punta Gorda, Fla. (1st), Feb. 27—Mar. 5
 Toone, L. E. 365 Burke St., Bourbonnais, Ill.
 60914: Gibson City, Ill., Jan. 30—Feb. 5
 Tripp, Howard M. c/o NPH*: Warner Robbins,
 Ga., Feb. 3-12; Anniston, Ala., Feb. 13-19;
 New Smyrna Beach, Fla., Feb. 24—Mar. 5
 Trissel, Paul D., and Family. Evangelist and Sing-
 ers, Box 1201, Leesburg, Fla. 32748: Lakeland,
 Fla. (Lakeside), Jan. 31—Feb. 2
 Underwood, G. F., and Wife. Preachers and Sing-
 ers, Box 320M, R. 4, Cortland, Ohio 44410:
 Rockford, Ohio, Feb. 1-12
 Van Slyke, D. C. 508 16th Ave. South, Nampa,
 Ida. 83651: Caldwell, Ida. (Middleton), Feb. 19
 —Mar. 1
 Wachtel, David K. P.O. Box E, Madison, Tenn.
 37115: Old Hickory, Tenn., Feb. 14-19

Ward, Lloyd and Gertrude. Preacher and Chalk
 Artist, Crystal Arcade, 2710-C Fowler St., Ft.
 Myers, Fla. 33901: Searcy, Ark. (1st), Jan. 26—
 Feb. 5; Shreveport, La. (Queensboro), Feb. 9-19;
 Dallas, Tex. (Buckner), Feb. 23—Mar. 5
 Watson, Paul. 311 N.W. Seventh St., Bentonville,
 Ark. 72712: Escondido, Calif., Feb. 8-19; Her-
 mosa Beach, Calif., Feb. 20-26
 Wells, Kenneth and Lily. Evangelist and Singers,
 Box 1043, Whitefish, Hawaii, Feb. 19-26
 White, W. T. 116 E. Keith St., Norman, Okla.
 73069: Mt. Sterling, Ky., Feb. 5-12; West
 Chester, Ohio (Pisgah), Feb. 19-26
 Williams, B. Ivan. 536 E. Oliver St., Owosso,
 Mich. 48867: Wayne, Ohio (Mt. Zion U.B.),

Feb. 1-12; West Carrollton, Ohio (Pil. Hol.),
 Feb. 16-26
 Willis, Harold J. c/o NPH*: Madera, Calif., Feb.
 2-12
 Winegarden, Robert. c/o NPH*: Rising Sun, Ohio,
 Jan. 29—Feb. 5; Momence, Ill., Feb. 8-19
 Woodward, George P. 326 Dry Run Rd., Mononga-
 hela, Pa. 15063: Franklin, Pa. (1st Evan. U.B.),
 Feb. 1-12; Ft. Mill, S.C. (1st), Feb. 17-26
 Wyss, Leon. c/o NPH*: Topeka, Kans. (1st), Feb.
 1-5; Plainview, Tex. (1st), Feb. 8-19; Littlefield,
 Tex., Feb. 20-26
 Zimmerlee, Don and June. Preacher and Singer,
 2060 S. Florissant Rd., Florissant, Mo. 63031:
 Sublette, Kans. (1st), Feb. 1-12; Johnson, Kans.
 (Bethel), Feb. 15-26

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FOREIGN STUDENTS Jirair Tashjian (left), from Jordan; Esperidion Julca, from Peru; and Suresh Borde, from India, appraise the new Nazarene Theological Seminary library dedicated early in January.

Foreign Students Find Seminary Enriching

● **By Elden Rawlings**
 Managing Editor

(The second in a series of three stories on students at Nazarene Theological Seminary)

Of the 213 students enrolled at Nazarene Theological Seminary this year, 14 come from foreign countries.

Among other things, this suggests that the denominational center for theological studies has a broad appeal to serious students of the Word, whether they come from Pasadena or Peru.

Three of these foreign students—one from Jordan, another from Peru, and the third from India—were promised by missionaries and others a “rich spiritual atmosphere” and a “doctrinally strong” curriculum

at the highest graduate institution in the church. They say they are not at all disappointed.

Suresh Borde, a twenty-six-year-old, third-generation Nazarene, and the son of a semi-retired Indian district superintendent, came to the United States to study because in India “we don’t have a holiness seminary.” He said the “seminaries there are getting more and more ‘modernist’” in their theology.

He is intensely interested in learning more about the “blessed doctrine of the Holy Spirit,” which he testified finding to be the steady force in his life.

“Backsliding was my greatest drawback,” emphasized Borde, who had made several starts at living

the Christian life as a young person. While attending a local public college, he went to the altar during a camp meeting service with five other college students "just to have some fun."

But while there, with missionaries praying for him, he became serious about his spiritual condition. "I had a vision of Christ on the Cross, and it said to me, 'Go ye and preach' . . . There were tears in my eyes and I said, 'Yes, Lord, I can give my life for Thee.'

"That day, it was not an imaginary change of emotion, but a change of heart."

Later, after Borde had finished a master's degree program, and had several jobs waiting for him, he assured the Lord, "I will serve You as a layman."

But he hesitated, still feeling an urge to the ministry. In prayer again, this time in May, 1964, he said: "Lord, here am I without one plea. You take me." He began his plans for further study for the ministry, and now the "great drawback of backsliding is gone," he said softly.

Borde cites the "closer relation with professors" at the seminary to be helpful to him. He suggests the "system of education here is difficult." He mentioned the large amount of written work, and frequent quizzes, but said the rapport with professors was helpful.

The dark, handsome Indian hopes to return to his home district of Buldana, Maharashtra, to evangelize and teach when he completes his seminary work.

* * * *

JIRAIR TASHJIAN, a quiet, twenty-seven-year-old native of Zerka, Jordan, had always hoped "to go beyond college level and get this professional training in the ministry."

Tashjian was the first in his family to be converted, although his parents were "nominally Christian." He was eleven when he responded to the invitation of a Nazarene missionary to be converted. A few days later his father, touched by his son's interest in spiritual things, was also converted. The rest of the family followed.

The young Jirair, who was called to preach when "I was thirteen or fourteen," was baptized in the river Jordan. This commitment was a significant milestone in his life. He later taught one year in the grammar school which he had attended and was encouraged by missionaries to seek an education at one of the Nazarene colleges in the United States. He completed undergraduate work at Pasadena College in 1964.

Since coming to the seminary, he met and later married Miss Donice States, a seminary librarian. The couple hopes to be assigned to Jordan by the Department of World Missions after serving here for two years in the pastorate.

* * * *

COMING TO THE seminary for Esperidion Julca, a longtime national church leader in Peru, and the pastor of a church whose Sunday school averages more than 400, was the result of three years' planning. At fifty-six, Julca has been preaching for thirty-nine years.

But he expressed in 1963 to District Superintendent Clyde Gollither that he felt he needed a "refreshment in mind and heart," and set about to get additional training.

Julca came into contact with the church as a boy when the late David Walruth, a Nazarene missionary, penetrated into the north Andes. This was at a time when the state was in a revolutionary mood, and near where Esther and Roger Winans nearly died after being accosted by bandits.

"The call of Christ came during a Sunday school class," Julca said. He was fourteen at the time. At the age of sixteen he went to the Nazarene Bible school on the Pacific coast of Peru, the school in which he would later teach.

He graduated in 1952 from Northwest Nazarene College.

When he left, Mr. Julca was serving as district treasurer, on the advisory committee, on the board of ministerial studies, and on the board of orders and relations, in addition to pastoring the largest church on the Peruvian district. His wife, Raquel, also taught in the Bible school.

What will he do when he finishes? "I am really enjoying it here," he said. "I am learning, I think. . . . But I will go back to help in the Bible school, and perhaps again to the church."

WHEN DAY IS DONE!

*When day is over, we shall not regret
A single act of kindness we have shown
To anyone.*

*The burdens of the day we shall forget,
And just remember blessings we have known
At set of sun.*

*We shall not pause to sigh because some friend
Has failed to understand our best intent
Along the way.*

*We'll be so glad for hearts we tried to mend,
For prayers we prayed, for cheering letters sent,
At close of day.*

*We shall never recall the cross we bore,
Nor question why we shed the bitter tears
With heaven begun;
For just one glimpse within God's open door
Will quite erase the sorrows of the years—
When day is done!*

By KATHRYN BLACKBURN PECK

1966, a Plateau of Great Issues

● By Norman B. Rohrer

Executive Secretary, Evangelical Press Association

History has once again triumphed over time, and the sands of 1966 have all run through the glass.

This was the year of the flying automobile, of paper clothes, of automatic food blenders that mix, cook, and serve, and of mock-ups of bigger and faster jetliners.

The great issues were still with us, but there were no major innovations to rock the social strata. The year 1966 was a philosophical, political, and religious plateau. Civil rights gains held firm; blueprints for church mergers brought denominations of similar persuasion and practice closer together; missionary advance struggled to hold its ground without large-scale breakthrough; and the war in Vietnam ground on.

It was a year which ended in a show of unity for evangelicals worldwide who gathered in Berlin, a year when world population grew at a net gain of 2.14 persons every second, bringing world population closer and closer to four billion people.

* * * *

MISSIONARY ADVANCE—Churches in developing nations continued to plead for partnership and for “freedom, not isolation or paternalism.”

It wasn't always easy. Ten days into the year a couple with the United Church of Christ was expelled from Rhodesia. Another couple was “hounded out” of Zambia; and by May 31, all missionaries to Burma (including fifty-eight Americans) had to leave. The United Church of Canada, at its twenty-second biennial General Council, warned that world missionary work is changing so swiftly already Christians are the targets of Buddhist, Moslem, and Hindu convert-seekers.

Pakistani Methodists sent a missionary to England in 1966 to serve the estimated 200,000 Pakistanis in the British Isles.

In Los Angeles, N.A.E. joined the National Negro Evangelical Association in establishing a counseling center in Watts. Many other Negro groups were formed to function within the denominational leadership structure to assure representation on

Negroes' interests at crucial points.

A rash of hypocritical indignation followed Beatle John Lennon's caustic remark that “the Beatles are more popular than Jesus now,” but the

PRESIDENT ELECTED ELDER

JOHNSON CITY, Tex. (EP)

—This was not an election year for President Lyndon B. Johnson, but he won an election.

It was not announced whether he had any opposition candidates, but Raymond Akin, lay minister at the Johnson City First Christian (Disciples of Christ) Church, said the Chief Executive had been named as an elder of the congregation. Mr. Johnson, a member of the church since 1923, has agreed to serve actively as an elder and not merely in an honorary capacity. He is called on to “give advice and provide leadership” to the congregation.

Kingdom founded on love continued anyhow to make front-page news.

Christians among India's 450 million people numbered 12 million; reports smuggled out of Red China indicated believers now number 700,000 (as compared with 1,000,000 in 1949); the end of 27 years of censorship in Spain left evangelicals free to worship and to start churches again; and despite fierce military action and civil riots nearby, 5,000 people gathered nightly for evangelistic meetings in Saigon sponsored by the Asian Evangelists' Commission in April.

News of the Journalism Center's first fellowship in religious news was a springtime highlight from Washington, D.C. The program is one of several the Center offered in specialized reporting fields when it opened in the fall. The Religious News Fellowship includes an internship with the theological journal *Christianity Today*.

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SOCIAL ISSUES—As the probing finger of science opened the door to new discoveries, troublesome new issues were raised. Doctors asked ministers the bounds of their responsibilities now that mental and physical

defects could be detected before birth. The question of birth control continued to divide opinion, as did therapeutic abortion, and scientists moved closer to control of life by cracking the genetic code which would allow man to determine characteristics of children before birth.

The Eighty-ninth Congress' roll call remained: 404 Protestants, 108 Roman Catholics, and 17 Jews. “Wednesdays in Washington” began bringing clergymen to the capital to air their opinions on the Vietnam war. More and more churches participated in the U.S. anti-poverty campaign, and a test case in Maryland upheld tax-exempt status for church buildings and synagogues. Many saw the Jeffersonian principle of separation of church and state in danger. Toward the end of summer the first family was in the religious news when Luci Baines Johnson, daughter of President and Mrs. Lyndon B. Johnson, married Roman Catholic Pat Nugent, August 6, in the nation's largest Catholic church—the National Shrine of the Immaculate Conception in Washington, D.C.

Laws against pornography and draft dodgers tightened while the U.S. government asked two periodicals—the *Christian Century* of Chicago and the *Churchman* of St. Petersburg—to show cause why they should not have their tax-exempt status revoked.

The year found ministers on bar stools in nightclubs talking about the relevancy of the Gospel, in the fields helping migrant farm workers battle for higher wages, and at the head of civil rights marches. A weakened Ku Klux Klan mildly picketed a Lutheran minister in Lincolnton, North Carolina, while northern realtors pondered how to stay in business while showing Negro clients the houses they wanted to buy. “Black Power” first escaped the lips of civil rights leaders in 1966, and a church in Georgia fired its ministerial staff when a colored foreign student was admitted for worship.

The British House of Commons, by a surprising majority, voted to legalize homosexual acts in private between consenting adults, and an offi-

cial British church body drafted a permissive document on extramarital sex.

William DuBay, a Catholic priest in Los Angeles, announced he had 100 charter members in a new union for priests.

The "God Is Dead" issue, called by Reinhold Niebuhr "confusing and futile," began petering out, as did the once-strong surge of glossolalia. The hallucinatory drug LSD came up strong and police everywhere cited narcotics as an increasingly grave problem, especially among youth. The fanatical Japanese sect Soka Gakkai claimed to have some 30,000 active members in the U.S. in 1966, while Baptists all over the world counted their membership at 27,127,983. Marxists admitted they face the problem of man's "deeper, inner world" with no solutions through economic and social reorganization.

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THE SCRIPTURES—The Word endured more translations, including the Jerusalem Bible, the RSV-Roman Catholic version, and the translation into Spanish of the Scofield Reference Bible. This was the sesquicentennial of the American Bible Society (which called 1966 the "Year of the Bible"), and President Johnson commended the annual A.B.S. Thanksgiving-to-Christmas worldwide Bible reading emphasis as "a reminder of the traditions on which America was founded."

In honor of the Wycliffe Bible Translators, Congress set aside September 30 as "Bible Translation Day."

In Korea, counterfeit Bibles with distorted texts were found to be serving North Korean Communist propaganda purposes. Lebanese and others in the Arab-speaking world celebrated the one hundredth anniversary of the translation of the Bible into their language.

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EDUCATION—Early in the year Senator Everett Dirksen opened the prayer-in-classroom issue by seeking to have the Supreme Court's decision reversed. It failed in the summer by nine votes.

Meanwhile, Oklahoma City's school Bible reading program was ruled illegal; the distribution in public schools of New Testaments by the Gideons in Cedar Rapids, Iowa, and in San Luis Obispo, California, was ordered stopped: one parent's complaint brought to a halt all Bible reading in Shelby County (Tennessee) schools this year, and shared time in Wisconsin was abruptly ruled illegal.

In Massachusetts, Governor John Volpe signed into law a bill permitting public schools to open with a period of silent meditation. Parochial schools in Massachusetts were held eligible

for federal aid by Attorney General Edward W. Brooke, and textbook buying aid for parochial schools continued in New York despite a court ruling against it.

Senator Dirksen formed a committee which included Daniel A. Poling and Billy Graham to keep fighting for a reversal of the law.

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DEATHS—War in Vietnam claimed the first Protestant chaplain. He was Chaplain William N. Feaster, buried with full military honors in Arlington Cemetery.

Bandits killed the fifty-eight-year-old veteran missionary Ernest Fowler in Colombia, and an "Air Mail from God" pilot Robert Scheibe fell to his death with two passengers when his plane stalled on the last approach to an airstrip at Montalvania, Brazil.

John Haywood, a British missionary with the Worldwide Evangelization Crusade, was gunned down at twenty-nine years of age by a Viet Cong ambush. A Vietnamese Roman Catholic priest was beheaded by Communist terrorists.

Death took Mrs. Charles E. Fuller, heard for thirty-five years over the "Old Fashioned Revival Hour" with her husband as she read letters from listeners, five days before her eightieth birthday. Dr. Emil Brunner, famed Swiss theologian, died at seventy-seven; and Dr. Charles Clayton Morrison, founder of the *Christian Century*, which he edited for forty years, died in Chicago at ninety-one.

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ECUMENICAL UNITY—More and more leaders were caught up this year in the frantic search for Christian unity. A Lutheran professor at Yale declared that Protestant-Catholic theological disputes were now "obsolete." World Council of Churches President Eugene Carson Blake said the Catholic church is now eligible for membership in the W.C.C. A Presbyterian clergyman joined a Catholic college faculty and a full-time Catholic chaplain joined a Methodist hospital. A cardinal and a Jew shared \$500,000 in a Protestant's will. Catholics and Protestants joined in conducting a Bible school in Buffalo. The Consultation on Church Union predicted that in ten to twenty years a united church of 25 million people would be possible with the merger of seven major U.S. denominations.

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PUBLISHING—Books with religious content flooded an eager market in 1966. This was the year when the *New York Times* magazine broke a tradition and reviewed a devotional book. Its choice: Episcopal Priest Malcolm Boyd's *Are You Running with Me, Jesus?*

Ten of the 250 books added to the

White House library by the American Booksellers Association are concerned with the field of religion. *Living Gospels*, a paraphrase of the four Gospels and Acts, joined the volumes of similar name by Ken Taylor.

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A SHOW OF STRENGTH AND UNITY—The news of evangelicals was not all a scattering of unrelated activity. The World Congress on Evangelism in West Berlin, October 26—November 4, was a demonstration of what Christians can do together when they have a common concern for evangelism. In the words of one, "The wheat was so high we could not see the fences." More than 1,111 delegates and observers from 104 countries filled the Kongresshalle each day for 10 days searching for new methods to evangelize the world in this generation.

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INNOVATIONS—a fixed date for Easter was finally found—at least in Great Britain. The Church of England settled on the Sunday following the second Saturday in April as Easter henceforth.

Religious "ads" in newspapers and on TV stirred thoughts about God in many cities.

Billy Graham crusades drew a total of 278,700 to Textile Hall in Greenville, South Carolina, during the ten-day Southern Piedmont Crusade, among whom 7,311 made decisions for Christ. In England, his summer crusade in Earls Court drew an aggregate attendance of 946,359, with 40,000 people responding to the invitation. The eight-day Berlin Crusade saw 90,000 people gathered, October 16-23, to hear the Gospel.

It was a good year for telling the message from the old, old past which unveiled for many a bright hope for tomorrow.

Lynn Fund Growing

General Treasurer John Stockton reported January 6 that \$53,154 had been contributed to the liquidation of the debt against the Lynn estate property.

Merging Conference Called

The Boards of General Superintendents of the Wesleyan Methodist and Pilgrim Holiness churches, in joint session December 26, voted to call a merging general conference for the two denominations the last week of June, 1968.

The site for the conference will be Anderson College at Anderson, Indiana. Both denominations have their headquarters in Indiana, the Wesleyans at Marion and the Pilgrims at Indianapolis.

Next Sunday's Lesson

By A. Elwood Sanner

Christ's Mission and Ours
(January 29)

Scripture: Luke 9 and 10 (Printed:
Luke 9:18-22, 57-62)
Golden Text: Luke 9:24

Why did Jesus upon occasion resist offers of discipleship? In what ways do we make the invitation to discipleship too easy?

The land of Israel in the time of Jesus was in a state of agitation over political and religious issues. Chief among these were questions about the promised Messiah. Surely He would be a son of David, another Judas Maccabaeus, and cast out the hated Roman oppressor!

The meaning of Messiahship

One of the problems Jesus faced was how to lead His followers to a true understanding of His Messiahship. In the dark struggles with Satan, Jesus had renounced the way of the popular Messiah and had chosen the way of the suffering Servant.

This explains why Jesus never exploited the miracles He performed. Nevertheless, upon one occasion the crowds were ready to take Jesus by force and make Him King (John 6:15).

When Peter by inspiration declared that Jesus was "the Christ of God" (Luke 9:20), he was beginning to understand, but not yet clearly. Moments later he shuddered at the idea of a suffering Messiah. Jesus rebuked him. Messiahship for our Lord meant suffering, rejection, crucifixion.

The pain of discipleship

If the Cross was inseparable from Messiahship, what about the nature of discipleship?

Luke records how *an offer of discipleship was repelled*. How would we respond to such an offer in a local church? "Lord, I will follow thee . . ." (Luke 9:57). What were the motives of this man? Perhaps he wanted to share the limelight with a prominent person. Possibly he hoped for some kind of security. In any case, Jesus *resisted* his offer. Apparently that was enough to turn the man back. He proved himself *unfit for the Kingdom*.

Luke then records how *an invitation to discipleship was refused*. Jesus discouraged one man from following Him, only to be rebuffed when He invited others. The excuses could all be summed up in one word: *procrastination*. Likewise the divine judgment upon each excuse-maker could be summed up in a word: *unfit*—unfit for the kingdom of God!

The Answer Corner

Conducted by W. T. Purkiser, Editor

When and why did Samaria become off limits to the Jews?

It was not exactly "off limits." The deep antipathies that existed between Jews and Samaritans date back to the origins of the Samaritan people from the intermarriage of Israelites with colonists imported from Assyria (II Kings 17:24).

The Samaritans developed a form of religion that was a mixture of the original Israelite practice with the paganism brought in by the colonists. They opposed the rebuilding of Jerusalem by returning Jewish exiles from Babylonia, and built their own temple

on Mount Gerizim.

The cleavage deepened across the years until by New Testament times there were in fact no dealings between Jews and Samaritans (John 4:9).

Jesus in effect rebuked the prejudices of His people by preaching in Samaria, and by using a Samaritan as the exemplary character in one of His most important parables (Luke 10:25-37). The one leper out of ten who returned to give thanks for his healing was a Samaritan (Luke 17:16).

In our little discussion group this morning we had some different views on the fruit of the Spirit in Galatians 5:22-23. Some of the group maintained that not all the fruits are necessary for the victorious life in Christ. Others maintained that all the fruits were essential. Do you have any light on this?

Only to point out that the description of the nine graces listed in Galatians 5:22-23 does not speak of the "fruits" of the Spirit, but the "fruit" of the Spirit. That is, the fruitage of the Spirit is not love, or joy, or peace, or long-suffering. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith [or faithfulness], meekness, temperance."

The gifts of the Spirit are given individually and differently to different persons (I Corinthians 12:4-11). But the fruit of the Spirit constitutes an indissoluble unity.

Perhaps someone in your little discussion group should have asked, "Just which of these graces of the Spirit-filled life could you really get along without?"

Why have so many Sunday schools ceased having preliminary exercises in Sunday school? I believe preliminaries play an important part in a soul-winning Sunday school.

In some cases it has been a matter of outgrowing the capacity of an auditorium to accommodate a preliminary assembly. Chiefly, however, it has been a desire to use the time most effectively in teaching the Bible.

Unless they are well-planned, "preliminaries" can become just a buffer to accommodate latecomers.

Actually, an occasional well-planned "decision day" assembly could be more effective in soul winning than routine and more or less haphazard "preliminaries."

This would seem to be a situation in which the size of the school and the arrangement and adequacy of the facilities should govern.

My pastor makes quite a point of Jesus' literary ability. Since the King James Version is a translation, isn't it possible that such rhythmic phrases as "Render to Caesar the things that are Caesar's, and to God the things that are God's" originally sounded like, "Fulfill your obligations to the state in that real and conversely be diligent in the observance of your religious duties"?

The only reference in the New Testament to the writing of Jesus is when He wrote in the sand while the Pharisees were trying to get Him to condemn the woman caught in the act of adultery.

But I'm very sure that "Render unto Caesar . . ." didn't sound like "Fulfill your obligations . . ." It would never have been remembered if it had been stated in such abstract terms.

There is every evidence that the teaching and preaching of Jesus was filled with gripping stories and vivid illustrations. "The common people

heard him gladly," and they would never listen to gobbledygook like, "Fulfill your obligations . . . and conversely be diligent . . ."

There is the promise that the Comforter would bring to remembrance of the apostles those things Christ had taught them. The original Greek of the New Testament gospels is characterized by the same terse, penetrating statements illustrated by "Render unto Caesar . . ." I take it to be an exact reflection of the way Jesus taught.

An Invitation to Good Reading



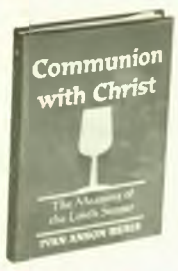
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