

herald

OF HOLINESS

Church of the Nazarene

December 27, 1967

Looking into a New Year:

Sequel to Christmas

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General
Superintendent
Benner

CONCERNING time

As at no other point in a year, New Year's Day emphasizes in most minds the idea of time. Time is a most sobering consideration. One of my more vivid memories from boyhood is that of the old clock on the shelf with its "tick-tock, tick-tock" sounding incessantly.

Time and life are inseparable. Much of what the Scriptures have to say about life is in terms of time. Time moves inevitably, consistently, irretrievably. Time, as related to life, is brief. "Swift to its close ebbs out life's little day." And most serious, time is probationary.

James questions, "What is your life?" And the essence, the value, the meaning is largely in terms of time. Thus the question might well be phrased, "What did you do with time?"

One answer may be, "I spent it!" The individual replying thus merely existed 365 days last year. He ate, slept, worked, kept alive—just didn't die. If you "spent the time," then time was your master and 1967 was a

liability, a loss. You were careless concerning this gift of God and indifferent to priceless opportunities.

But the divinely inspired answer is found in a phrase from Ephesians 5:16—"redeeming the time." Other wordings of this phrase are: "Make the very most of your time"; "Make the most of your opportunity"; "Buy up your opportunities." Clearly the emphasis is on opportunity and investment.

The idea is borrowed from the commercial world. It is that of the merchant who diligently observes the proper time of buying and selling, that he may not fail to secure gain. Such a man denies himself ease and convenience for this final purpose. He is master of time.

Probably an effective improvement on the last year for most people, and especially for Christians, would be a readjustment in the use of time. Prayer takes time. Meditation takes time. Christian service takes time. Of course, if we are to improve in these areas, we must be willing, day after day, to forego other less worthy interests.

The year 1968 has for us 366 "todays." May we all live in the spirit of a poem titled "Today" that appeared anonymously in the *Way of Holiness* many years ago:

*Today is ours—let's live it.
And love is strong—let's give it.
A song can help—let's sing it.
And peace is dear—let's bring it.*

*The past is gone—don't rue it.
Our work is here—let's do it.
The world is wrong—let's right it.
If evil comes—let's fight it.*

*The road is rough—let's clear it.
The future vast—don't fear it.
Is faith asleep?—let's wake it.
Today is free—let's take it.*

Sequel to Christmas

The world is still straining its ears listening for a word of hope

Every good story should have a sequel, which, if not yet told, well could be. The entire Bible is a series of sequels to its very first utterance. "In the beginning God . . ."—and all the rest is the natural outflow of this stupendous fact.

The greatest story of the ages is the story of Christmas, of the Incarnation—"The Word became flesh." The sequel to this story is the converse, The flesh became Word.

The incarnation of Christ has taken place once for all. But the sequel is still being written moment by moment, day by day, century by century. After Christ had become incarnate, after the Word became flesh, He commanded His disciples to "go . . . tell." And in obedience to His command, *human flesh became Word*. After coming face-to-face with the Word made flesh, the disciples could do no other than become *flesh made Word*. "We cannot but speak" was the only defense they offered for their actions.

The Word became flesh at Bethlehem. For the sequel, look at Pentecost: "Peter, standing up with the eleven, lifted up his voice . . ." *The flesh became Word!*

Over Bethlehem's narrow streets the star glittered brightly when the Word became flesh. Over Damascus' dusty road the sun shone brilliantly when the flesh became Word. A voice from heaven, a trip into town, a visit with Ananias, and soon Paul's heart burned hotter than the sun beneath which he had been struck down on the highway. Turn a page or two in the Book of Acts: "Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." The flesh became Word.

Again and again it happened. And what more shall we say? For the time would fail us to tell of Polycarp, Chrysostom, Augustine, Francis of Assisi, and others who allowed their lives to become words of witness.

The centuries pass. The word grows faint. Then a monk with an ache in his heart and fire in his blood buckles on his armor and echoes the words of Habakkuk and Paul, "The just shall live by his faith." And it changed history, for in Martin Luther *the flesh became Word*.

John Wesley searched among the intellectuals at Oxford and among the Indians in Georgia, looking for something that would give him the power to speak—unafraid. At Aldersgate he found it, where his heart was "strangely warmed"—and thenceforth for half a century, in the sanctuary or in the saddle, the message of perfect love was proclaimed. Once again, *the flesh became Word*.

"We are indebted to every man to give him the gospel in the same measure as we have received it"—and *the flesh became Word* in P. F. Bresee.

Today is our day. The world is still straining its ears listening for a word of hope. We have the message. Once we have been to the manger, to the Cross, to the empty tomb, and to the Upper Room, we realize with a certainty that is final that "we cannot but speak the things which we have seen and heard."

In this our day may we write a new chapter in the sequel to the greatest story ever told. In our day and in every life may the *flesh become Word*, so that men everywhere may learn that once for all the "Word became flesh."

It refutes the idea that sin is a disease which cannot be cured in this life

Holiness Is Relevant

• **By Ivan A. Beals**

Quincy, Ill.

Today the Church is being assailed by clamorous critics who charge that the Christian message does not meet the needs of this "hep" and "hippie" generation.

Extremists call for the "turning on" of the individual through the use of psychedelic drugs. Others strenuously advocate the "modernization" of the gospel and its presentation. Some have even attempted formal "worship" services with jazz and dancing in the church aisles.

Certainly there are new complexities involving this age of man, which are born along on the wings of a rapidly expanding technology. At times, scientific advancement seems to excuse the "moral lag," but man's basic needs and God's unchanging requirements prevent the adoption of a "slide rule" gospel. This or any other generation has no excuse for evil conduct, no matter what numbers comply or give consent. The fact remains that what mankind needs is not an excuse, but a way through his moral confusion.

This is exactly what the gospel

of Jesus Christ affords. It applies the divine promise of full salvation to cure man's sinful need. The way of the Cross still fits our day.

God's highway of holiness remains the only way to His acceptance and grace. Holiness is relevant! Thus, let us consider three important ways in which holiness fits our day.

I. Holiness Is the Way to Be Kept from Evil.

Daily, people question: "How can I keep straight in a crooked world?" or, "How can I keep pure in a world of perversion and hate?" Jesus prayed that we should be kept from evil, that we would be sanctified, made holy, through the truth (cf. John 17:15, 17). We are thereby taught that the problem of evil, of selfishness, of lawlessness is not solved by removing the standards. Rather, sin's awful power is broken only when a person submits to the cleansing and keeping power of God.

The way of holiness takes care of the sin problem in both outward expression and inner motivation. And even in the crucible of temp-

tation, God sustains His children with holy power. This is the heart of Jesus' prayer for His own, and His followers have every right to claim its fulfillment.

II. Holiness Is the Way to Be Blameless Sons of God.

Immediately the taunting query comes, "What's so great about becoming sons of God?" Satan seems to offer so much more. The call of the world continues to echo the hollow promise of the serpent to Eve: "Ye shall be as gods, knowing good and evil" (Genesis 3:5). To what dangerous depths man has "known" iniquity!

The issue confronting man, then, is to either serve the true and living God or to continue the fatal farce of acting as god himself, the despotic lord of his life. Too late people discover that what seemed good to sinful self was fatally destructive.

Only as holy sons of God may



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we inherit the promise of everlasting life. As impostors and usurpers of God's sovereignty, we stand condemned under His righteous judgment.

Instead of limiting our experience and placing ourselves in bondage, submission to God as children expands our potential and brings possibility to the seeming impossibility of blamelessness before Him. Hence the way of holiness declares that God made a way through Christ, whereby the power of sin could be cancelled and believing man could be reconciled to the Father.

III. Holiness Still Shines as a Light.

The distinctive characteristic of light is that it reveals color, definite shape, and form, showing things as they actually are. Presently the shadows of compromise give life a fuzzy quality amid the murky atmosphere of "common practice," of lawless society, of social insobriety, and of loose conduct.

Holiness is still a light to uncover the camouflaged, ugly nature of sin. It still shines as a beacon through the darkness, that men

may know that which is right and pure.

Because of holy light, there is no "twilight zone" of moral responsibility, even though one endeavors to lose himself in the crowd. The light of holiness refutes the idea that sin is a disease which cannot be cured in this life.

Thus the convincing, convicting power of the Holy Spirit ever declares that holiness is relevant. And we shout with the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15: 57)!

In His Season

SEVERAL YEARS ago while working as an orderly in an Oklahoma City hospital I glanced at a Gideon Bible on a patient's night table. The pages fell open to Psalms 1, and the words "in his season" leaped out at me. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season."

Since that unforgettable experience, life has progressed in a helter-skelter fashion that seemingly has no meaning.

Alone in Vietnam, I sat on my bunk with my head between my knees. With all human resources exhausted, I came to that place we all must reach. The place of complete surrender of not just self—but even fear.

There on my bunk that night in desperation I opened my pocket edition of our hymnal, *Praise and Worship*, for comfort. The book opened to number 161:

*The withered flowers hold the seeds of promise;
The winter days are harbingers of spring;
The trials that may often seem most bitter
May bring to you the joys that make you sing.**

Sing? Sing when?

"In his season."

Preparation for a task often seems endless. Some of it is hard to take. When the going gets rough, there is all the more reason to thank God for the task—not just the task of preparation, but the task to which that preparation will lead.

The harvest is ripe. I responded, "Use me, Lord, use me."

The reply was not what I expected, "In his season." But it came from the Master, and that makes all the difference in the world.

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• **By Dale German, Specialist Fourth Class**

Bac Lieu, Vietnam

Most of us will make a little personal inventory as the new year of 1968 begins. We will see the need for improvement and will make good resolutions toward a better life.

Do we remember, perhaps with some regret, the resolutions we failed to keep in 1967? Good resolutions that we keep and build into the fabric of our character are

wonderful stepping-stones to a better life.

Starting out into the new year is like rising in the morning to find that freshly fallen snow has carpeted the earth. Everywhere are peace, whiteness, and purity.

Presently this vast, untouched expanse will be muddied with pathways crossing and crisscrossing here and there. It will be

blackened with soot and littered with debris.

Whether our own footsteps will be aimless and wavering or straight and true depends upon the quality and directness of our purpose. It is so easy to wander off into the pleasant little byroads, or to be diverted into chasing after things that in our heart of hearts we do not really want.

Each resolution we make should

• *By Katherine Bevis*

Footsteps in the Snow

PHOTO BY DE WYS



be clear and defined and must be adhered to. For it is Christ, our Saviour, who implants in our hearts these desires to do better, and it is our obligation as His stewards to put faith and action behind these desires and bring them into fruition.

Sometimes the desire has been so covered up by the surface whims, so buried under the demands of daily living that we are scarcely aware that it is there, deep within us, waiting for expression. It is only a still, small voice that whispers to us when we take time to "be still, and know" (Psalms 46:10). And as we listen and hear, we are able to move out into the untouched expanse of this new year, straight and true toward the summit.

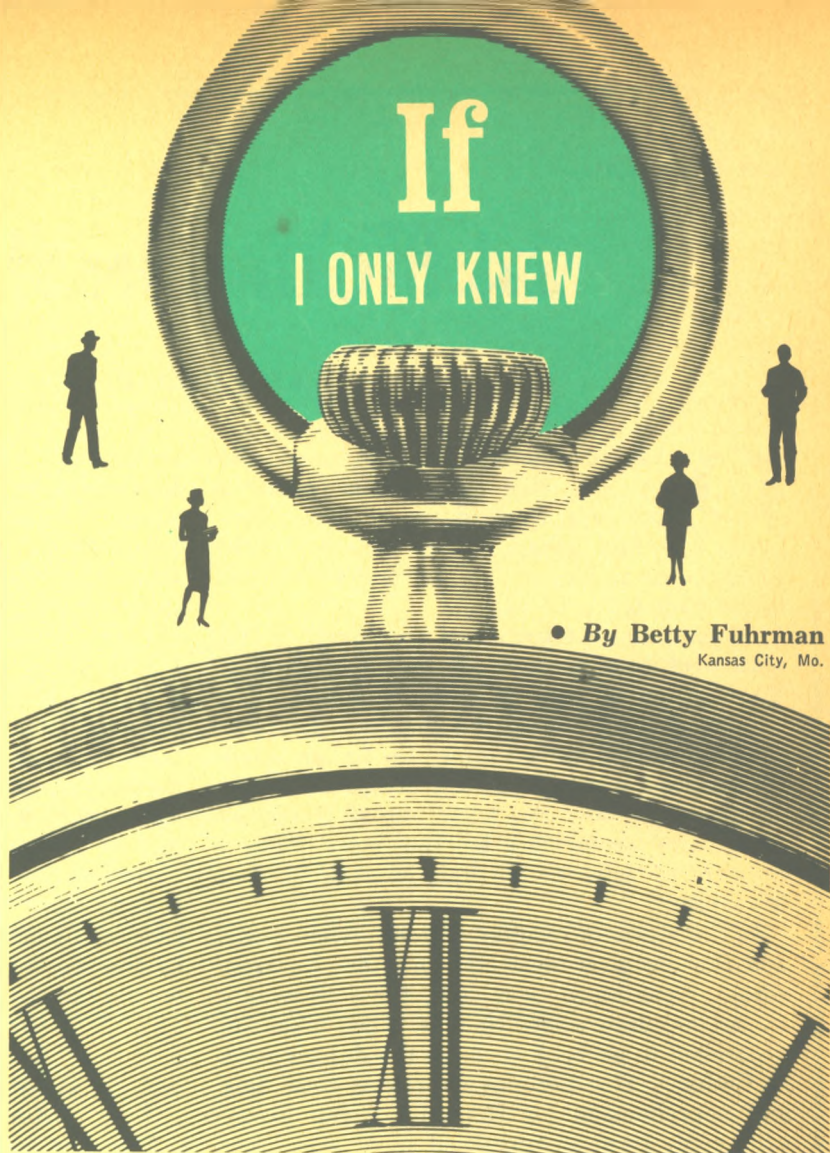
May we receive this new year as a new beginning, fresh and fair as the freshly fallen snow that never has been marred, an unsoiled gift of time from our Heavenly Father, holding great promise.

May we begin this new year with prayer, putting behind us all that is not worthy of servants of our God, and may we feel His guiding hand in all of our affairs. May we bring to this new year the best that is in us, that we may prove worthy of His gift with all its promises.

Let us wrap up the year just ending with its good and its bad, its joys and its failures, and give it gently into the hands of God. Let us give this new year of 1968 into God's hands at the beginning, that we may not fail in our good resolutions.

"And I said to the man who stood at the gate of the year: 'Give me a light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.'" These words from "God Knows," by Minnie Louise Haskins, were quoted by the late King George VI in his Christmas broadcast of 1939.

Put your hand into the hand of God. That is the way to begin a new year, a new month, a new day, or even a new hour!



• By Betty Fuhrman
Kansas City, Mo.

Review of the year past may all too often be seen in retrospect with an "If I only . . ." ending in memories tinged with regret. Such memories apparently fall into two types: those that we couldn't have done anything about (If I had only known that oncoming car would go out of control at that time, I wouldn't have made that trip); and those that could have possibly been anticipated and avoided (If I had only known death was so imminent, I would have treated him more kindly). We punish ourselves needlessly by dwelling on the first type; but in the area of the second we can sharpen our sensitivities!

If, in 1968, I can only remember . . .

* that within the same individual there may exist both the surface things of living—mannerisms that irk, habits that irritate, crudi-

ties of expression—and the deep, fine qualities of character—honesty, sincerity, kindness, generosity;

* that these same contrasting elements are not limited to others but could very well be demonstrated by me;

* that distinguishing between the surface and the depth may mean eliminating some things as well as adding others in my own life and viewing individuals with understanding and helpfulness;

* that in my Christian living I must avoid that perfunctory service within the church and in daily interrelationships which ends in "tired of being good," and live with radiant spontaneity, controlled by discipline, toward God and others;

Then I can surely anticipate and avoid a regretful view on December 31.

(from *Come Ye Apart*)

Are there not

24 HOURS IN THE DAY?

• **By Garth Hyde**
Englewood, Colo.

On the threshold of another new year, we are once again faced with the precious stewardship of time. Benjamin Franklin asked: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

In contrast to talents and treasures, in this matter of time we are all on equal ground. Time knows no race or class distinction. It is equally divided among the rich and the poor, the learned and the ignorant. An Italian scholar observed what is true for everyone, "Time is my estate."

He who proved to be the most faithful Steward of time, for all time, was the Lord of life himself.

In the eleventh chapter of John, when Jesus and His disciples received word that Lazarus, whom Jesus loved, was sick, He deliberately stayed two days where He was. Then when He proceeded to go back through the danger zone to Bethany, His disciples expressed their fear and apprehension for His safety. But Jesus' calm reply from an unruffled spirit was, "Are there not twelve hours in the day?"

The Jews reckoned their days in 12 equal hours from sunrise to sunset. In modern parlance, Jesus would be saying to us, "Are there not 24 hours in the day?"

Jesus lived a short lifetime, less than one-half of man's allotted threescore and ten years, and He finished the work His Heavenly Father gave Him to do (John 17:4). Yet He was never in a hurry. Even an urgent death call could not disrupt the even tenor of His life.

See Him on His way to the bedside of Jairus' dying daughter. He lingered long enough to heal a woman plagued with a bodily affliction for 12 years (Luke 8:48). And while He lingered, further word came from Jairus' house not to trouble the Master any further, for the daughter was dead. But Jesus, the Lord of life, moved deliberately onward and raised her from the dead!

For our hagridden society, shackled by clocks and calendars, when "acceleration" seems to

be the *modus operandi* for everything we do, is there a message for us from these words and deeds of Jesus?

Yes! And it seems to be this: Jesus was never in a hurry. Even when faced with urgent demands and anxious fears, He always moved calmly and deliberately. "He stedfastly set his face to go to Jerusalem" (Luke 9:51).

Christ reminds us that there is ample time for everything that is important and that pertains to life and eternity. He brings home to us the truth that "to every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

By example and by precept, Jesus urges us not to allow the fears and anxieties of the future to swallow us up, but on the contrary, by the presence of the Holy Spirit in our lives we too can have—

*A heart of calm repose
Amid the world's loud roar,
A life that like a river flows
Along a peaceful shore!*

The new year of 1968 contains 366 brand-new, unhurried days. Each day contains 24 hours of carefree moments. In each of these 24 hours, there is ample time to devote to our occupations, ample time for three unhurried meals a day, ample time for the rest our bodies require, ample time for relaxation and recreation, ample time to pray, to worship, to devote to the work of the kingdom of God through our churches.

In order to realize this ideal set forth by our Lord and Saviour we need to petition His Spirit in the continuing words of the unknown hymn writer quoted here:

*Come, Holy Spirit, still my heart
With gentleness divine;
Indwelling peace Thou canst impart;
Oh, make that blessing mine!*

*Come, Holy Spirit! breathe that peace;
That vict'ry make me win.
Then shall my soul her conflict cease,
And find a heaven within.*

Preoccupation with Trivia

IN HIS book *Marching off the Map*, Halford Luccock tells about Nicolas II, czar of Russia, writing some pathetic letters to the czarina from the battlefield where their world was even then collapsing. The czar wrote that he missed his nightly game of cribbage and that he was terribly sorry that the children had whooping cough.

Think of it! It was the beginning of the Russian Revolution. He and the other nobles of Russia would be slain. The world was in turmoil—and he was concerned about cribbage and whooping cough!

This well depicts the age in which we live. Its chief concern is with the trivial, the sensual, and the unimportant. T. S. Eliot re-

marked that the future will say that the greatest contribution of the twentieth century was the asphalt road and a thousand lost golf balls.

We are concerned with the material but not with the spiritual. The tragedy of the twentieth century is epitomized in our indifference to the eternally significant and our preoccupation with trivial things of this age.

Foy Valentine aptly describes this age when he states, "It is better acquainted with namebrands than it is with firebrands. It knows more about the bomb than it does about the Bible. It talks more about calories than it does about Christ. It is an age of Thunder-

bolts, Thunderbirds, and Thunderballs. It knows well the 007 syndrome."

In a day and age when the many voices of trivia are trying to get our attention, the voice of Christ is saying, "Give of your best to the Master . . ." We need to move from the circumference to the center of life, where the primary things are.

Jesus said, "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). It must take absolute priority over anything else. All of us are tempted toward preoccupation with trivia, but the clarion call of Christ is to give top priority to the "kingdom of God, and his righteousness."

This Is My Day!

• By Milo L. Arnold

Today I am alive! Today alone presents me an opportunity. Yesterday gave me opportunity to prepare for this day, and tomorrow will ask me to give account of it, but today is mine to live. Whatever I do in life must be done today as the hands of the clock sweep the minutes and hours from the face of life.

Yesterday is full of memories and tomorrow is full of hope, but today holds my opportunities. It is impossible for me to reach back into yesterday and accomplish what was left undone; neither can I reach into tomorrow and fill its hours with worth before they arrive. I must be prepared when the day opens its door with a new morning and do all my living in the day that is. This is my day!

Let me so live this day that I may justify the trust of it. Let me so use it that I may profit by its possibilities. Let me so enjoy it that it may leave me with a residue of pleasant memories. Let me so invest it that it may leave others uplifted and profited.

I dare not dissipate this day either by regrets for past negligence or promises of future performances. Today I must do my duty as it comes within my reach. I must accept life today and make it what I can. Each task must be performed with punctual diligence, and each service I render must be given with eagerness of great opportunity.

Today I live!

Editorially Speaking

• By W. T. PURKISER

History's One Lesson

The historian J. A. Froude once said, "One lesson and one lesson only history may be said to repeat with distinctness, that the world is built somehow on moral foundations, that in the long run it is well with the good, and in the long run it is ill with the wicked."

This is in fact one of the great themes of the Bible. All that exists has come as the handiwork of a holy and just Creator.

The law of the Lord is not arbitrary. It is not just the dictate of His will. It is the transcript of His nature.

And that law is not only written in the Ten Commandments and explained throughout the Scriptures. It is also written into the very fabric of reality.

Lying, stealing, adultery, and contempt for parental authority are not wrong because they do not "work." They do not work because they are out of harmony with the basic structure of human nature and human life.

It is important, of course, to remember that it is in "the long run" that it is well with the good and ill with the wicked. The psalmists and the author of the Book of Job well knew that good people might suffer terribly and evil people might prosper temporarily.

Life does not settle all accounts at the end of the day. But the point that is important to remember is that all accounts are settled finally, and settled with a fairness that human justice can never equal.

It is in this confidence that we live and labor. Paul's well-known words, "And let us not be weary in well doing: for in due season we shall reap, if we faint not," are based upon the conviction that God is not mocked and "whatsoever a man soweth, that shall he also reap" (Galatians 6: 7-9).

THERE IS ONE FOOTNOTE, however, that the Bible would write to the one lesson of history. It is the truth that God is not only holy and just; He is also merciful and compassionate.

Cosmic law knows of no exceptions. It is impersonal and automatic. But God's last word is

not the flood; it is the rainbow. It is law fulfilled through love that is our hope and our good news.

It is still true that in the long run it will be well with the good and ill with the wicked. What the Bible knows that history does not know is that the wicked may become good through a power that is not of themselves.

It is when the wicked forsakes his way and the unrighteous man his thoughts and when he returns unto the Lord that he finds mercy and abundant pardon (Isaiah 55:7). And the mercy and pardon thus offered do not "break" or "set aside" law and justice but display the higher law and deeper justice revealed at Calvary.

Because Christ took upon himself the consequences of our transgressions, God is both just and the Justifier of the one who accepts transforming grace in repentance and faith. God's law is not set aside but fulfilled in the suffering and love that gave His only begotten Son as a vicarious Sacrifice.

Only as the lesson of history is viewed in the light of the gospel is there hope for those who have sinned and come short of the glory of God. This is the good news we have to tell to all who will hear and heed.

Tomorrow Is Now

This sounds almost like double-talk, like the words of the girl who said, "I may be wrong, but I'm not far from it!"

More politely, we should say it is actually a paradox—one of those strange statements that appear to be self-contradictory and yet express profound truth.

In the ordinary meaning of time, "tomorrow" is not "now" and "now" is not "tomorrow." We think of days and years as segments chopped off of life, each standing pretty much complete and alone.

Yet it doesn't take us long to see that this is a totally false picture of life. What we call "now" and "tomorrow" are our more or less arbitrary distinctions along the continuous and unbroken line of time.

Tomorrow is now in the shaping of character. The choices we make today are the limitations or enlargement of what we shall be tomorrow. The

workmen who are slack and careless, the students who just slide through, the Christians who ignore the need for daily discipline in the things of God are all narrowing for themselves the limits of tomorrow's possibilities.

The opposite is also true. The right use of the opportunities of today will expand the potential of tomorrow. Every job well done, every lesson conscientiously learned, every temptation resisted, every prayer uttered, every Bible verse grasped, every word of witness well said will enlarge our freedom in the future.

BUT IT IS in the area of the spiritual life that this paradox is most vividly true. When in the fulness of time God sent forth His Son to die and rise again for our redemption, tomorrow became now and eternity began to overlap time.

This is said in a score of ways in the New Testament. The Kingdom for whose coming we pray is "within" or "among" us now. Eternal life has already begun for those who have received new life in Christ. We who live in this doomed and dying world have "tasted of the heavenly gift" and of "the powers of the world to come" (Hebrews 6:4-5).

The same principle is true in regard to faith. We slur over the promise of Mark 11:24, not seeing what it really says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Here it is. To-

morrow is now. "Believe that ye *do* receive them *now*—and "ye shall have them."

For us, God has only one great time-word. It is not "yesterday." It is not even "tomorrow." "Now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

What we would be tomorrow we must become today. And the only way we can escape slavery to yesterday is through the grace that puts into today what we want for tomorrow.

New Feature Writers

Last week's *Herald of Holiness* carried the final column for the year in the stimulating series written by Dr. Paul T. Culbertson under the general title "Roads to a Radiant Life."

The biweekly column dealing with bread-and-butter matters of Christian life and character was inaugurated in 1966 with Dr. Leslie Parrott's series entitled "Toward Abundant Living." These columns, plus additional material from Dr. Parrott's pen, have been issued in book form by the Nazarene Publishing House in a 96-page volume entitled *The Power of Your Attitudes*.

A similar series during the next calendar year will feature the work of Rev. John S. Nofle, presently pastor of the Gardiner, Me., Church of the Nazarene. The series will be titled "On Being a Whole Person," and will appear alternate weeks beginning with the January 3 *Herald*.

Mr. Nofle is a graduate of Eastern Nazarene College and holds a master's degree in education from Keene Teachers' College, New Hampshire. He has done additional graduate work in both Harvard University and Northeastern University.

In connection with his pastoral ministry in Keene, Mr. Nofle conducted a popular weekly column in the Keene *Evening Sentinel* on "Mental Health and Religion." Since moving to the Maine District, he has become district secretary, district director of Christian Service Training, and serves on the Board of Ministerial Studies.

The *Herald* this week also carries the last of the comprehensive yet concise expositions of the International Bible Lessons prepared throughout 1967 by Dr. A. Elwood Sanner of Northwest Nazarene College.

The expositions in 1968 are being written by Rev. Albert J. Lown, pastor of the Church of the Nazarene in Paisley, Scotland. Mr. Lown is author of a new paperback entitled *Mastering Your Moods* published by the Nazarene Publishing House.

The *Herald* staff expresses appreciation to Drs. Culbertson and Sanner for their contributions throughout 1967, and takes pleasure in introducing Pastors Nofle and Lown in their new roles

FaitH, in acknowledging our utter dependence upon God, will find an answer to every situation. It is faith that allows us to accept God's answer in His best time for our best final need. The traffic light with its colors well represents God's answer which is accepted in faith: Red—"No, My child. My ways are above your ways and My thoughts above your thoughts. I know what is best for you." Amber—"Wait awhile, My child. In My time your request will be answered." Green—"Yes, My child, your prayer is granted." God's answers, taken in faith believing, become the materials by which we grow in holy living. Faith is focused in Christ!—Gordon T. Olsen.



ALLEN, JIMMIE (J. A.). (C) c/o NPH*
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 ALLEN, JIMMIE (J. A.). (C) c/o NPH*
 ARMSTRONG, ERNEST. (C) c/o NPH*: Yukon, Okla., Jan. 21-28
 BACON, FORREST B. (C) 504 Niles St., Bakersfield, Calif. 93305
 BAILEY, CLAYTON D. (C) 440 Bentley, Lapeer, Mich. 48446
 BALLARD, O. H. (C) c/o NPH*
 BARTON, GRANT M. (C) 301 Lincoln Ave., Bedford, Ind. 47421
 BASS, MARTIN V. (C) 20 Washington St., Shelby, Ohio 44875
 BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413; Aberdeen, S.D., Jan. 5-14; Searcy, Ark., Jan. 17-28
 ○ BELEW, P. P. & MRS. (C) 1018 N. Vermilion St., Danville, Ill. 61832
 ○ BERTOLINI, THE MUSICAL (FRED & GRACE). (C) c/o NPH*: Clearwater, Fla. (1st), Jan. 5-14; St. Petersburg, Fla., Jan. 21-28
 BETTCHER, ROY. (C) 3212 Fourth Ave., Chattanooga, Tenn. 37407; Paducah, Ky., Dec. 29—Jan. 7; Belleville, Ill. (1st), Jan. 8-14; Grenada, Miss. (1st), Jan. 15-21; Alexandria, Ind., Jan. 22-28; Sheffield, Ala., Jan. 29—Feb. 4
 ● BIERCE, JACK. (C) Box 148, Yeoman, Ind. 47996
 BISHOP, JOE. (C) 1515 S. Jensen, El Reno, Okla. 73036
 BOGGS, W. E. (C) c/o NPH*: Dallas, Tex. (Lake June), Jan. 1-7; Kansas City, Mo. (Southwood), Jan. 8-14; Grass Valley, Calif., Jan. 28—Feb. 4
 ○ BOHANNON, C. G. & GERALDINE. (C) c/o NPH*: Madison, Ind. (Mt. Zion), Jan. 31—Feb. 11
 ● BOHI, JAMES T. (C) 1002 Hillcrest, R. 2, Bloomfield, Ia. 52537; Orlando, Fla., Dec. 31—Jan. 7; Fla. Dist. Concert Tour, Jan. 8-14; Brea, Calif., Jan. 15-21; Stockton, Calif. (1st), Jan. 22-28; Tucson, Ariz. (City-wide), Jan. 29—Feb. 4
 BOLLING, C. GLENN. (C) c/o NPH*
 BOWMAN, RUSSELL. (C) 129 Tulane Rd., Columbus, Ohio 43202; Rutland, Ohio, Jan. 17-28; Columbus, Ohio (Sunshine Mission), Jan. 31—Feb. 11
 BRADLEY, ERNEST. (C) 20 17th St., Lowell, Mass. 01850
 ○ BRAND, WILLIS H. & MARGARET. (C) Box 332, Ft. Wayne, Ind. 46801; Huntington Beach, Calif. (1st), Jan. 4-14
 BRANNON, GEORGE. (C) 4105 N. Wheeler, Bethany, Okla. 73008
 ○ BRÖCKMUELLER, C. W. & ESTHER. (C) 555 Greenleaf Ave., Nampa, Idaho 83651
 ● BROOKS, RICHARD. (C) 205 N. Washington, Kankakee, Ill. 60901; Ottawa, Ill., Jan. 2-7
 BROWN, J. RUSSELL. (C) c/o NPH*: Hawaii Dist., Dec. 31—Jan. 28; Marsing, Idaho, Jan. 31—Feb. 4
 Brown, Roger N. & The Kingdom Heirs. (R) Box 724, Kankakee, Ill. 60901; Dayton, Ohio (Concerts), Jan. 5-7; Orland Park, Ill., Jan. 10-14; Chicago & Rockford, Ill. (Concerts), Jan. 20-21; Port Clinton, Ohio (1st), Jan. 30—Feb. 4
 BROWN, W. LAWSON. (C) Box 785, Bethany, Okla. 73008; Torrance, Calif. (1st), Jan. 4-14; Blackwell, Okla. (1st), Jan. 18-28; Canyon, Tex. (1st), Jan. 29—Feb. 4
 ○ BUCKLEY, RAYMOND. (C) 202 Orchard Ln., Oak Harbor, Wash. 98277; Issaquah, Wash., Jan. 8-14; Camas, Wash., Jan. 15-21; Ridgefield, Wash. (Pleasant View), Jan. 28—Feb. 4
 Buonjorno, D. J. (R) 211 77th St., Niagara Falls, N.Y. 14304
 ○ BURNEM, EDDIE & ANN. (C) Box 1007, Ashland, Ky. 41101; Winchester, Ky., Jan. 2-7; Covington, Ind. (1st), Jan. 9-14; Portland, Ind., Jan. 16-21; Decatur, Ind. (1st), Jan. 24—Feb. 4
 CARGILL, A. L. & MYRTA. (C) R. 1, Box 181-A, Cedaredge, Colo. 81413
 ● CARMICKLE, JAMES & JUANITA. (C) 4023 Mesa Ave., Sarasota, Fla. 33581; Orlando, Fla., Jan. 21-28

CARPENTER, R. W. (C) 800 S. 6th, Lamar, Colo. 81052; Colorado Springs, Colo. (Palmer Hgts.), Jan. 13-21; Van Horn, Tex., Jan. 25—Feb. 4
 ○ CASEY, H. A. & HELEN. (C) Evangelist, Singers, and Musicians, c/o NPH*
 CAUDILL, VIRGIL R. (C) 1004 N. Washington, Owosso, Mich. 48867; Marshall, Mich., Jan. 31—Feb. 4
 ○ CHAMBERLAIN, DOROTHY. (C) R. 1, Carmichaels, Pa. 15320
 ○ CHAPMAN, W. EMERSON. (C) 803 Maple, Salina, Kans. 67401
 CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840; New Philadelphia, Ohio (Indian Valley), Jan. 3-7; Jeffersonville, Ind. (1st), Jan. 8-14; Goose Creek, S.C., Jan. 16-21; Rock Hill, S.C. (1st), Jan. 22-28
 CLARK, HUGH S. (C) 602 S. Broadway, Georgetown, Ky. 40324
 CLIFT, NORVIE O. (C) c/o NPH*: Ukiah, Calif., Jan. 4-14; Berkeley, Calif. (1st), Jan. 17-28; Bell Garden, Calif., Jan. 29—Feb. 4
 COCHRAN, EUGENE W. (C) 8103 Columbus Rd., N.E., Louisville, Ohio 44641
 COLE, GEORGE O. (C) 413 E. Ohio Ave., Sebring, Ohio 44672
 ○ COOK, LEON G. & MARIE. (C) c/o NPH*: Oklahoma City, Okla. (Capitol Hill), Jan. 4-14; San Fernando, Calif. (1st), Jan. 21-28; San Bernardino, Calif. (East), Jan. 29—Feb. 4
 COOPER, MARVIN S. (C) 1514 N. Wakefield, Arlington, Va. 22207
 CORBETT, C. T. (C) ONC, Kankakee, Ill. 60901; Minot, N.D., Jan. 10-21
 ○ COX, C. B. & JEWELL. (C) R. 3, Salem, Ind. 47167; Roseville, Calif. (1st), Dec. 31—Jan. 7; Redding, Calif., Jan. 11-21; Bellflower, Calif. (1st), Jan. 28—Feb. 4
 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503; Orlando, Fla. (Central), Dec. 31—Jan. 7
 CRANDALL, V. E. & MRS. (C) Indian Lake Naz. Camp, R. 2, Vicksburg, Mich. 49097; Knox, Ind., Jan. 29—Feb. 4
 ○ CREWS, HERMAN F. & MRS. (C) c/o NPH*: Antlers, Okla., Jan. 22-28
 CRUTCHER, ESTELLE. (C) 1466 E. Mountain St., Pasadena, Calif. 91104; Port-au-Prince, Haiti, Jan. 14-28; Carolina, Puerto Rico, Jan. 31—Feb. 4
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082; Colorado Springs, Colo., Jan. 4-14; Frankfort, Ind., Jan. 31—Feb. 11
 DAVIS, LEO C. (C) 403 N. St., Bedford, Ind. 47421; Odon, Ind., Jan. 8-14
 DeLONG, RUSSELL V. (C) 121 Siobhan, Tampa, Fla. 33162; Brooksville, Fla. (P.H. and Wes. Meth.), Jan. 11-21
 DENNIS, GARNALD D. (C) c/o NPH*: Richmond, Ind. (St. Paul), Jan. 8-14; Carthage, Ind., Jan. 18-28; Knightstown, Ind., Jan. 29—Feb. 4
 ○ DENNIS, LASTON & RUTH. (C) c/o NPH*: Dishon, Melvin. (R) Rt. 2, Bowling Green, Ky. 42101
 ○ DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, Box 573, Eastport, N.Y. 11941; Wheeler, Tex., Jan. 5-14; Pana, Ill. (1st), Jan. 19-28
 DONALDSON, W. R. (C) c/o NPH*
 ● DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211; Clarksburg, W. Va., Jan. 3-14; Fayetteville, Tenn., Jan. 16-21; Tullahoma, Tenn. (Brownington), Jan. 22-28; Fern Park, Fla., Jan. 30—Feb. 4
 ○ EASTMAN, H. T. & VERLA MAY. (C) 2005 E. 11th, Pueblo, Colo. 81001
 ELLIS, ROBERT L. (C) 5130 Linden Ln., Anderson, Ind. 46011
 ELSTON, C. L. (C) 4228 S. Center St., Howell, Mich. 48843; Stuttgart, Ark., Jan. 3-14
 EMSLEY, ROBERT. (C) Bible Exposition, c/o NPH*: Capetown, Ontario, Canada (Orkney), Jan. 3-10; Homedale, Idaho, Jan. 15-21; Tacoma, Wash., Jan. 24—Feb. 4
 ENSEY, LEE H. (C) c/o NPH*: Ontario, Ore., Jan. 17-28
 EUDALEY, O. W. (C) 603 S. Second, Marlow, Okla. 73055
 ○ FERGUSON, EDWARD & ALMA. (C) R. 2, Box 183, Vicksburg, Mich. 49097; Savannah, Ga. (Central), Jan. 7-14; Claxton, Ga. (Trinity), Jan. 21-28
 ○ FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710; Alum Bank, Pa., Jan. 3-7; Scottsdale, Pa., Jan. 9-14; Oakland, Md., Jan. 16-21; Wiley Ford, W. Va., Jan. 24-28
 FINGER, MAURICE & NAOMI. (C) 122 Charlotte Rd., Lincolnton, N.C. 28092; Crossville, Tenn., Dec. 31—Jan. 7
 ○ FISHER, WILLIAM. (C) c/o NPH*: Buena Park, Calif., Jan. 7-14; Phoenix, Ariz. (Eastside), Jan. 21-28; El Paso, Tex. (1st), Jan. 31—Feb. 11
 FITCH, JAMES S. (C) 2617 Melrose Ave., Norwood, Ohio 45212
 FLORENCE, ERNEST E. (C) 202 E. Pine St., Robinson, Ill. 62454; Manchester, Ohio, Jan. 3-14; Bedford, Ind. (Pil. Hol.), Jan. 24—Feb. 4

○ FORD, JAMES & RUTH. (C) Preacher, Singer, and Children's Worker, c/o Homer Shaw, 3646 Bridgeport Rd., Indianapolis, Ind. 46231
 FORD, NORMAN K. (C) 734 Green St., Greensburg, Pa. 15601
 FORTNER, ROBERT E. (C) P.O. Box 322, Carmi, Ill. 62821
 ○ FOWLER FAMILY EVANGELISTIC PARTY, THE THOMAS. (C) c/o NPH*
 ○ FOX, STEWART P. & RUTH G. (C) R. 2, Box 221, Leesburg, Va. 22075
 FRODGE, HAROLD C. (C) 703 W. Water, Fairfield, Ill. 62837; Mason, Ohio, Jan. 10-21; Morrow, Ohio, Jan. 24—Feb. 4
 FUGETT, C. B. (C) 4311 Blackburn Ave., Ashland, Ky. 41101; Maywood, Calif., Jan. 17-28; Orange, Calif., Jan. 29—Feb. 4
 GEEDING, WILMA. (C) Fletcher, Mo. 63030
 German, C. Dale. (R) 301 Urban Ave., Norwood, Pa. 19074; S. Vietnam, Jan. 7-14
 GIBSON, CHARLES A. (C) 192 Olivet St., Bourbonnais, Ill. 60914; Idaho & Calif., Jan.
 ● GILLESPIE, SHERMAN & ELSIE. (C) 203 E. Highland, Muncie, Ind. 47303; Selma, Ind. (Philadelphian Chr.), Jan. 17-28
 ● GLORYLANDERS QUARTET. (C) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177; Columbus, Ohio (Warren), Jan. 10-14; Columbus, Ohio (Northland), Jan. 18-21; Loudonville, Ohio, Jan. 26-28
 ○ GOLDEN, C. GLENN, JR., TRIO. (C) Box 19133, Oklahoma City, Okla. 73119
 GRAVVAT, HAROLD F. (C) Box 427, Anna, Ill. 62906; Centralia, Ill., Dec. 31—Jan. 7; Champaign, Ill. (1st), Jan. 21-28
 ● GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520; Iowa Dist. Tour, Jan. 2-14; Port Huron, Mich., Jan. 16-21; Traverse City, Mich., Jan. 22-28; Pineville, N.C., Jan. 30—Feb. 4
 GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W. Va. 26175; East Bank, W. Va., Jan. 3-14; Sioux City, Iowa, Jan. 31—Feb. 11
 ○ GRIMSHAW, MICHAEL & MRS. (C) c/o NPH*: Spokane, Wash., Jan. 3-14; Othello, Wash., Jan. 16-21; Tillamook, Ore. (1st), Jan. 22-28; Hillsboro, Ore., Jan. 29—Feb. 4
 GUY, MARION O. (C) R. 5, Muskogee, Okla. 74401
 HACEN, CHARLES E. (C) Box 245, Sacramento, Ky. 42372; Baylis, Ill. (IUB), Dec. 31—Jan. 7; Crooksville, Ohio (McLuney P.H.), Jan. 19-28
 HARRISON, CHARLIE. (C) 821 N. Pershing, Seymour, Ind. 47274
 HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068; Cable, Ohio (Kennard), Jan. 4-14; Van Wert, Ohio (1st), Jan. 18-28
 HERBERT, SARAH JANE. (C) Box 634, Winterhaven, Calif. 92283
 HIGGINS, C. A. (C) 1402 Boutz Rd., Las Cruces, N.M. 88001
 HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
 HOLCOMB, T. E. (C) 9226 Monterrey, Houston, Tex. 77028; Decatur, Ala. (Beulah), Jan. 3-14; Muncie, Ind. (Chesterfield), Jan. 17-28; Clarks-ville, Tenn. (Park Lane), Jan. 29—Feb. 4
 HOLSTEIN, C. V. (C) R. 2, Vicksburg, Mich. 49097
 ○ HOOD, GENE & MRS. (C) c/o NPH*: Mt. Pleasant, Tex., Jan. 8-14; Lamesa, Tex., Jan. 23-28; El Reno, Okla., Jan. 31—Feb. 4
 ○ 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*: Cambridge, Ohio (1st), Jan. 2-7; Media, Pa. (1st), Jan. 9-14; Marselles, Ill. (1st), Jan. 16-21; Clay City, Ind. (Union Chapel), Jan. 23-28; Akron, Ohio (Arlington), Jan. 31—Feb. 4
 HUBARTT, LEONARD G. (C) R. 6, Huntington, Ind. 46750; Huntington, Ind. Jan. 1-14
 ○ Huff, Philip W. (R) 209 N. East St., Vanlue, Ohio 45890; Franklin, Ohio (1st), Jan. 26-28; Alliance, Ohio, Jan. 30—Feb. 4
 HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214; Columbus, Ohio (Warren), Jan. 10-14
 HUTCHINSON, C. NEAL. (C) 2335 Stonehenge Rd., Bethlehem, Pa. 18018; Willingsboro, N.J., Jan. 7-14
 HYSONG, RALPH L. (C) R. 22, Delmont, Pa. 15626
 IDE, GLENN, JR., EVANGELISTIC PARTY. (C) R. 2, Vicksburg, Mich. 49097
 INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleroi, Pa. 15022; Fontana, Calif. (1st), Jan. 7-14; El Cajon, Calif. (1st), Jan. 21—Feb. 4
 IRICK, MRS. EMMA. (C) Box 906, Lufkin, Tex. 75901; Kirkwood, Mo., Jan. 21-28
 ○ IRWIN, ED. (C) c/o NPH*: Shelbyville, Ill. (1st), Jan. 1-7; E. St. Louis, Ill. (Crestview), Jan. 8-14; Hillsboro, Ill. (1st), Jan. 15-21; Mt. Erie, Ill. (1st), Jan. 22-28; Greensboro, Ind. (1st), Jan. 29—Feb. 4
 ISBELL, R. A. (C) Drawer 408, Crowley, La. 70526; Andrews, Tex., Jan. 15-21
 ISENBERG, DONALD. (C) Chaik Artist-Evangelist,

- 240 E. Grand Ave., Bourbonnais, Ill. 60914: Danville, Ill., Jan. 30—Feb. 4
- JANTZ, CALVIN & MARJORIE. (C) c/o NPH*: Falls City, Neb., Jan. 1-7; Ft. Worth, Tex. (River Oaks), Jan. 8-14; Baton Rouge, La., Jan. 15-21; Ocala, Fla. (1st), Jan. 22-28; Lake City, Fla., Jan. 29—Feb. 4
- JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311: Greensboro, Pa., Jan. 3-14; New Carlisle, Ohio, Jan. 15-21; Rising Sun, Ohio, Jan. 22-28; Springfield, Ohio (Central), Jan. 31—Feb. 11
- JENSEN, MARK. (C) 6352 N.E. Canfield St., West Linn, Ore. 97068
- JONES, CLAUDE W. (C) R. 3, Box 42, Bel Air, Md. 21014: Millville, N.J., Jan. 2-7; Easton, Pa., Jan. 9-14; Lancaster, Pa., Jan. 16-21; Portsmouth, Va., Jan. 22-28; Charlottesville, Va., Jan. 29—Feb. 4
- KEEL, CHARLES E. (C) 1329 Brooke Ave., Cincinnati, Ohio 45230
- KELLY, ARTHUR E. (C) 511 Dogwood St., Columbia, S.C. 29205: Charleston, S.C. (West Ashley), Jan. 21-28; Aiken, S.C., Jan. 29—Feb. 4
- Killen, Allen R. (R) 407 Campbell Creek Dr., Charleston, W. Va. 25306: Waynesburg, Pa. (1st), Jan. 1-7; Martinsburg, W. Va. (1st), Jan. 8-14; New Albany, Ind. (Eastside), Jan. 15-21; Oakland City, Ind., Jan. 22-28
- KLINGER, ORVILLE G. (C) R. 3, Box 115, Reading, Pa. 19606
- KRUSE, CARL H., & WIFE. (C) 4503 N. Redmond, Bethany, Okla. 73008
- LAND, HERBERT. (C) 933 E. Kentucky, Pampa, Tex. 79065
- LANGFORD, J. V. (C) 4908 N. College, Bethany, Okla. 73008: McCrory, Ark., Jan. 31—Feb. 11
- LANIER, JOHN H. (C) Poplar St., Junction City, Ohio 43748: Montpelier, Ind., Dec. 27—Jan. 7; Clyde, Ohio, Jan. 10-21; Montpelier, Ind. (Independent), Jan. 31—Feb. 11
- LAW, DICK & LUCILLE. (C) Preachers and Singers, c/o NPH*: Kurtz, Ind., Jan. 8-14; Mitchell, Ind., Jan. 15-21; Greenville, Ohio, Jan. 22-28; Charlotte, N.C. (Plaza), Jan. 31—Feb. 11
- LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611: Albertville, Ala. (1st), Jan. 8-14; Monterey, Tenn. (1st), Jan. 15-21; Portage, Ind., Jan. 22-28
- LEE, TED. (C) Box 862, ONC, Kankakee, Ill. 60901: Bloomington, Ind. (1st), Jan. 4-7; Connerville, Ind. (1st), Jan. 12-14; Danville, Ill. (South), Jan. 15-21; Centerville, Ind., Jan. 24-28; Port Clinton, Ohio, Jan. 30—Feb. 4
- LEIH, JOHN. (C) 40936 Mayberry, Hemet, Calif. 92343: Kent, Wash. (Meridian), Jan. 21-28; Ogden, Utah, Jan. 31—Feb. 11
- LEONARD, JAMES C. & FLORICE. (C) Evangelist & Children's Worker, Box 12, Marion, Ohio 43302
- LESTER, FRED R. (C) 1136 E. Grand Blvd., Corona, Calif. 91720
- LEVERTT BROTHERS. (C) R. 4, Lamar, Mo. 64759
- LIDDELL, P. L. (C) c/o NPH*
- LITRELL, RICHARD. (C) 12707 Groveside, La-Mirada, Calif. 90638: Bakersfield, Calif. (Brentwood), Jan. 15-21; San Jose, Calif. (Cambrian Park), Jan. 23-28; Portland, Ore. (City-wide Youth Crusade), Jan. 29—Feb. 4
- LIVINGSTON, JAMES H. (C) Box 142, Potomac, Ill. 61865
- LONG, WILMER A. (C) Box 295, Goodrich, N.D. 58444
- LUSH, RON. (C) c/o NPH*: Temple City, Calif., Jan. 1-7; Miami, Fla., Jan. 15-21; Little Rock, Ark., Jan. 22-28; Birmingham, Ala. (Indoor Camp), Jan. 29—Feb. 4
- MANKER, WESLEY. (C) 828 Manor Ln., Traverse City, Mich. 49684: Lansing, Mich. (South), Jan. 10-14; Battle Creek, Mich. (1st), Jan. 19-21; Vicksburg, Mich. (Chapman Mem.), Jan. 25-28
- MARCKEL, KENNETH W. (C) c/o NPH*: Warren, Ind. (1st), Jan. 15-21; Lexington, Ky. (Calvary), Jan. 24-28
- MARTIN, PAUL. (C) c/o NPH*: Corvallis, Ore. (1st), Jan. 1-7; Concord, Calif., Jan. 8-14; Oroville, Calif., Jan. 15-21; Peoria, Ariz., Jan. 22-28; Houston, Tex. (Broadway), Jan. 29—Feb. 4
- MATHIS, I. C. (C) c/o NPH*: Honolulu, Hawaii (1st), Jan. 24-28; Kaneohe, Hawaii, Jan. 31—Feb. 4
- MAY, VERNON D. & MRS. (C) 2643 14th Ave. Ct., Greeley, Colo. 80631
- MAYFIELD, PAUL & HELEN. (C) c/o NPH*: Saginaw, Mich. (Sheridan), Jan. 3-14; Peoria, Ill. (Forrest Hill), Jan. 17-28; Alton, Ill. (Hillcrest), Jan. 31—Feb. 11
- MAYO, CLIFFORD. (C) 516 Madison, Lubbock, Tex. 79403: Oklahoma City, Okla. (Meridian Park), Jan. 21-28
- MCCOY, NORMAN E. (C) 1020 W. 4th St., Anderson, Ind. 46016: Clay City, Ind. (Free Meth.), Jan. 14-21
- MCCULLOUGH, FORREST. (C) c/o NPH*: Cleveland, Tenn., Jan. 2-7; Portsmouth, Ohio (1st), Jan. 8-14; Greenfield, Ind. (Grace), Jan. 16-21; Greenville, S.C., Jan. 23-28; Albany, Ga., Jan. 29—Feb. 4
- MCDONALD, G. RAY. (C) 321 Curran, Brookhaven, Miss. 39601
- McDOWELL, DORIS. (C) 948 Fifth St., Apt. J, Santa Monica, Calif. 90403
- McGUFFEY, J. W. (C) 1628 N. Central, Tyler, Tex. 75701
- McKINNEY, MRS. EVELYN M. (C) 4488 S. Cedar Oak Dr., Lake Oswego, Ore. 97034
- McWHIRTER, G. STUART. (C) c/o NPH*: Lakeland, Fla. (Crystal Lake), Jan. 4-7; Florida Dist. Tour, Jan. 8-21; Jacksonville, Fla. (Normandy), Jan. 22-28; Hendersonville, N.C., Jan. 29—Feb. 4
- MEADOWS, NAOMI; & REASONER, ELEANOR. (C) Box 312, Chrisman, Ill. 61924: Knoxville, Iowa, Dec. 31—Jan. 7
- MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*: Wellington, Tex., Jan. 5-14; Rock Hill, S.C., Jan. 29—Feb. 4
- Merryman, Paul. (R) c/o NPH*: Newark, Ohio (1st), Jan. 10-14; Louisville, Ky. (Southside), Jan. 15-21; Columbus, Ohio (Frank Rd.), Jan. 22-28; Rising Sun, Ind., Jan. 29—Feb. 4
- MEYER, VIRGIL G. (C) 3112 Willow Oak Dr., Ft. Wayne, Ind. 46807
- MICKEY, BOB & IDA MAE. (C) 1501 Edison, La Junta, Colo. 81050: Las Lunas, N.M., Dec. 31—Jan. 7; Apple Valley, Calif., Jan. 11-21; Vacaville, Calif., Jan. 25—Feb. 4
- MILLER, NETTIE A. (C) c/o NPH*: Columbus, Ga. (Downtown), Jan. 15-21
- MILLER, W. F. (C) 521 Victoria Ave., Williamstown, W. Va. 26187: Lesage, W. Va. (Pil. Hol.), Jan. 3-14; Florida Dist. Home Missions, Jan. 24—Mar. 31
- MILLHUFF, CHARLES. (C) c/o NPH*: Albuquerque, N.M. (1st), Dec. 31—Jan. 7; San Gabriel, Calif., Jan. 9-14; Eugene, Ore. (1st), Jan. 15-21; Covina, Calif., Jan. 22-28; Colorado Springs, Colo. (Trinity), Jan. 29—Feb. 4
- MITCHELLS, MUSICAL (LLOYD E.). (C) R. 1, Summerville, Pa. 15864: Beattyville, Ky., Jan. 12-14
- MONCK, JIM & SHARON. (C) c/o NPH*: Dexter, Mo. (1st), Jan. 1-7; Sidney, Ohio (1st), Jan. 9-14; Evansville, Ind. (Bayard Park), Jan. 15-21; New Albany, Ind. (1st), Jan. 22-28; Ironton, Ohio (1st), Jan. 31—Feb. 4
- MOORE, C. ROBERT. (C) R. 2, Vevay, Ind. 47043
- MOORE, FRANKLIN M. (C) Box 302, Castle Rock, Colo. 80104: Summitville, Ind. (Wes. Meth.), Jan. 4-14; Rockford, Ohio, Jan. 18-28
- MOOSHIAN, C. HELEN. (C) 18 Bellevue St., Lawrence, Mass. 01841
- MORGAN, J. HERBERT & PANSY. (C) 123 N. Gilbert, Danville, Ill. 61832
- MORTON, LEON J. (C) 207 S. Harris St., Apt. 7, Saline, Mich. 48176
- MOULTON, M. KIMBER. (C) c/o NPH*: Temple City, Calif., Jan. 3-14; Sacramento, Calif. (North), Jan. 15-21; Hanford, Calif., Jan. 22-28
- MULLEN, DEVERNE. (C) 67 Wilestead, Newmarket, Ontario, Canada: Farmington, Mich. (U. Miss.), Jan. 7-14; Flint, Mich. (N. Baptist), Jan. 15-21; Kankakee, Ill. (Eastridge), Jan. 30—Feb. 4
- MYERS, DAVID J. (C) R. 3, Box 108-A, Logan, Ohio 43138: Lithopolis, Ohio, Jan. 3-7; Wheelersburg, Ohio, Jan. 11-14; Syracuse, Ohio, Jan. 17-21; South Bend, Ind. (1st), Jan. 24-28; Loraine, Ohio, Jan. 30—Feb. 4
- NELSON, CHARLES ED. & NORMADENE. (C) c/o NPH*
- NESSETH-HOPSON PARTY. (C) c/o NPH*: Caro, Mich. (Ellington), Jan. 11-21; Kissimmee, Fla. (1st), Jan. 26—Feb. 4
- NEUSCHWANGER, ALBERT. (C) 7121 Trimble Dr., Ft. Worth, Tex. 76134: LaJunta, Colo. (1st), Jan. 8-14; Dallas, Tex., Jan. 15-21; Jonesboro, Ark., Jan. 28—Feb. 4
- NORRIS, ROY & LILLY ANNE. (C) c/o NPH*: Maples Mills, Ill., Jan. 4-14; Lomax, Ill., Jan. 18-28
- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520: Owasso, Okla., Dec. 29—Jan. 7; Oklahoma City, Okla., Jan. 11-21; Burleson, Tex., Jan. 25—Feb. 4
- OAKLEY, JESSE & MRS. (C) Box 488, St. Cloud, Fla. 32769: Nashville, Tenn. (Bethel), Jan. 17-21
- DYLER, CALVIN B. (C) c/o NPH*: Ravenna, Ohio, Jan. 8-14; Indianapolis, Ind. (Speedway), Jan. 15-21; Wichita, Kans. (Westside), Jan. 29—Feb. 4
- PARROTT, A. L. (C) 460 S. Bresee, Bourbonnais, Ill. 60914
- PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*: Jacksonville, Fla. (Central), Jan. 5-7; Jackson, Ga., Jan. 9-14; Eau Gallie, Fla. Jan. 19-28
- PERSONETT, EUGENE V. (C) R. 1, South Whitley, Ind. 46725: Washburn, Ind. (Ch. of God), Jan. 1-7; Berne, Ind., Jan. 9-14; Payne, Ohio, Jan. 15-21; Ft. Recovery, Ohio, Jan. 22-28; Anderson, Ind. (Fairfax), Jan. 31—Feb. 4
- PIERCE, BOYCE & CATHERINE. (C) 505 W. Columbia Ave., Danville, Ill. 61833: West Palm Beach, Fla., Dec. 29—Jan. 7; Maysville, Ga., Jan. 12-21; Columbia, S.C. (Emmanuel), Jan. 26—Feb. 4
- PITTINGER, TWYLA. (C) R. 1, Shelby, Ohio 44875: Cherry Grove, Mich., Jan. 29—Feb. 4
- PLUMMER, CHESTER D. (C) 515 N. Chester Ave., Indianapolis, Ind. 46201: Mishawaka, Ind. (Southside), Jan. 3-14; Palisade, Colo. (1st), Jan. 17-28
- POTTER, LYLE & LOIS. (C) Sunday School Evangelists, c/o NPH*: Redlands, Calif., Jan. 7-10; Hemet, Calif., Jan. 14-17; Riverside, Calif. (1st), Jan. 21-24; Norwalk, Calif., Jan. 28-31
- POTTER, ORVILLE S. (C) R. 2, Box 2280, Auburn, Calif. 95603
- POWELL, CURTICE L. (C) 33 Reba Ave., Mansfield, Ohio 44907: Newark, Del. (1st), Jan. 14-21; Irwin, Pa. (Circleville), Jan. 26—Feb. 4
- PRENTICE, CARL & ETHEL. (C) Evangelist and Children's Worker, 7608 N.W. 27th St., Bethany, Okla. 73008: Leavenworth, Kans. (1st), Dec. 29—Jan. 7; Conroe, Tex. (1st), Jan. 28—Feb. 4
- PURKHISER, H. G. (C) 308 E. Hadley, Aurora, Mo. 65605
- QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809: Norwalk, Ohio (1st), Jan. 1-7; Charleston, W. Va. (Davis Creek), Jan. 8-14; Hammond, Ind. (Union Indoor Camp), Jan. 29—Feb. 4
- RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542: Illinois & Missouri (One night concerts), Dec. 27—Jan. 7; Memphis, Tenn. (North), Jan. 8-14; St. Petersburg, Fla. (Lealman), Jan. 16-21
- Rees, Orville W. (R) 5440 Rosalyn Ave., Indianapolis, Ind. 46220: Copley, Ohio, Jan. 3-14
- RICE, RALPH. (C) 205 E. Monroe, Bourbonnais, Ill. 60914
- Richards, Larry & Phyllis (Coulter). (R) 1735 Dawson St., Indianapolis, Ind. 46203: Indianapolis, Ind. (Ritter), Jan. 29—Feb. 4
- ROBISON, ROBERT, & WIFE. (C) Heaters, W. Va. 26627
- Rodgers, Clyde B. (R) 505 Lester Ave., Nashville, Tenn. 37210: New Castle, Pa. (Sal. Army), Jan. 15-21; Pittsburgh, Pa. (Sal. Army), Jan. 22-28
- Rothwell, Mel-Thomas. (R) 2108 Alexander Ln., Bethany, Okla. 73008: Joliet, Ill. (Zone Hol. Conv.), Jan. 3-7
- RUPP, JOHN G. (C) 113 S. Beverly, Porterville, Calif. 93257
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221: Montpelier, Ohio, Jan. 10-21
- SHACKETFORD, H. W. & MRS. (C) 614 W. Market St., Washington C.H., Ohio 43160: Akron, Ohio (Goodyear Hgts.), Jan. 22-28
- Sharples, J. J. & Mrs. (R) 41 James Ave., Yorkton, Saskatchewan, Can.: Elmsdale, P.E.I., Can. (1st), Jan. 17-28; Moncton, N.B. (1st), Jan. 31—Feb. 11
- SHAYER, CHARLES (CHIC). (C) 1211 Willow Dr., Olathe, Kans. 66061: St. Joseph, Mo. (1st), Jan. 8-14; Topeka, Kans. (1st), Jan. 17-21; Bethel Park, Pa. (South Hills), Jan. 24-28
- SHELTON, S. TRUEMAN & RUTHELLEN. (C) c/o NPH*: Reno, Nev. (Home Garden), Jan. 4-14; Watsonville, Calif. (1st), Jan. 15-21
- SHERIDAN, WILLIAM Q. (C) 7646 Bishop Dr., Chattanooga, Tenn. 37416
- SHOWALTER, KEITH & PAT. (C) c/o NPH*: St. Louis, Mo. (Golden Gate), Jan. 3-7; Frank Clay, Mo., Jan. 8-14; Pittsfield, Ill. (1st), Jan. 15-21; Amelia, Ohio, Jan. 22-28; Peru, Ind. (1st), Jan. 31—Feb. 4
- Singell, Timothy Dean. (R) 342 E. Water, Bourbonnais, Ill. 60914: Astoria, Ill., Jan. 26-28
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117: Boulder, Colo., Dec. 31—Jan. 7; Ontario, Calif. (Mountain View Free Meth.), Jan. 14-21; Carmichael, Calif., Jan. 28—Feb. 4
- SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043: New Castle, Ind. (Indoor Camp), Dec. 28—Jan. 7; New Castle, Ind., Jan. 14-21
- SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SLATER, HUGH L. (C) c/o NPH*
- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003: San Bernardino, Calif. (1st), Jan. 14-21; Ventura, Calif. (1st), Jan. 22-28
- SMITH, OTTIS E., JR. (C) Box 1, Edinburg, Pa. 16116: Ogdensburg, N.Y. (1st), Jan. 4-14; Cortland, Ohio, Jan. 16-21; Jefferson, Ohio (1st), Jan. 23-28
- Snodgrass, Bobby. (R) 1613 Eastside Ave., Nashville, Tenn. 37206: Lawrenceburg, Tenn., Jan. 29—Feb. 4
- SNOW, DONALD E. (C) 110 Green Hills Dr., Glasgow, Ky. 42141: Hillsboro, Ohio, Jan. 2-7
- SOUTH, J. W. & MRS. (C) 2943 Jewett St., Highland, Ind. 46323
- STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008: Arvada, Colo. (Ch. of God), Jan. 18-28; Red Oak, Iowa, Jan. 29—Feb. 4
- Stephens, Kenneth. (R) c/o NPH*: Pekin, Ill., Jan. 24-28

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YOUR ENTIRE FAMILY IN 1968

STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501; Norwood, Ohio (1st), Jan. 1-7; Charleston, W. Va. (Davis Cr.), Jan. 8-14; Coolidge, Ariz. (1st), Jan. 15-21; Tucson, Ariz. (Mt. View), Jan. 22-28; Phoenix, Ariz. (Paradise Valley), Jan. 29—Feb. 4

STRACK, W. J. (C) Box 112, Jefferson, Ohio 44047

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; Lancaster, Ohio, Jan. 22-28; Bellaire, Ohio, Jan. 29—Feb. 4

SWEARENGEN, JOHN W. (C) Box 215, ONC, Kankakee, Ill. 60901; Ottawa, Ill. (1st), Jan. 2-7; Taylor, Mich. (Eureka), Jan. 9-14; Ft. Wayne, Ind. (Southside), Jan. 15-21; Silvis, Ill. (Quad-City Youth Tour), Jan. 22-28; Muscatine, Iowa, Jan. 29—Feb. 4

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410

TAYLOR, EMMETT E. (C) c/o NPH*, Arlington, Tex., Jan. 22-28

TAYLOR, ROBERT W. (C) 2700 Farnleigh Ave., Dayton, Ohio 45420; Nebraska Dist., Jan. 1-28; Dayton, Ohio, Jan. 29—Feb. 4

THOMAS, FRED. (C) 177 Marshall Blvd., Elkhart, Ind. 46514; Allardt, Tenn. (Pleasant View), Jan. 8-14; Monterey, Tenn., Jan. 15-21; Tullahoma, Tenn., Jan. 22-28; Rockford, Ill. (Parkside), Jan. 29—Feb. 4

THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

THOMPSON, WM. & MRS. (C) 1915 W. New York St., Indianapolis, Ind. 46222

TOONE, L. E. (C) 769 Kennedy Dr., Kankakee, Ill. 60901

TOSTI, TONY. (C) Box 1643, Prescott, Ariz. 86301; Oceanside, Calif., Jan. 8-14; Long Beach, Calif. (Lakewood), Jan. 15-21

TOWRISS, J. G. (C) 1913 Glenellyn Dr., Muncie, Ind. 47304

TRIPP, HOWARD M. (C) c/o NPH*: Jacksonville, Fla. (Forest Hills), Jan. 1-7; Cleveland, Miss., Jan. 29—Feb. 4

OTRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748; Tallahassee, Fla. (1st), Jan. 16-21

VAUGHN, ROY M. (C) 1316 Dickenson Dr., Clearwater, Fla. 33515; New Smyrna Beach, Fla. (1st), Jan. 9-14; Orlando, Fla. (1st), Jan. 21-28; Fern Park, Fla., Jan. 30—Feb. 4

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115; Ann Arbor, Mich., Jan. 9-14

WALKER, W. B. (C) c/o NPH*

WALTON, CLIFFORD L. (C) 24915 Wilmot, E. Detroit, Mich. 48021; Allen Park, Mich., Jan. 7-14; Vassar, Mich., Jan. 17-28; Flint, Mich., Jan. 29—Feb. 4

WARD, LLOYD & GERTRUDE. (C) Preacher and Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Ft. Myers, Fla., Jan. 18-28

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712; Costa Mesa, Calif., Jan. 17-28

WEEKS, JAMES A. (C) 300 Shaborn Ln., St. Marys, Ohio 85885; Dayton, Ohio (Dayton View), Jan. 13-14; New York State, Jan. 15-30

WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937; Pasadena, Calif. (1st), Jan. 14-21

West Family, The Singing. (R) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Leesburg, Fla., Jan. 22-28

Whipple, Leonard. (R) Lay Sunday School Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92563; Los Gatos, Calif. (1st), Jan. 4-14; Fostoria, Ohio, Jan. 18-28

WHITE, W. T. (C) 116 E. Keith St., Norman, Okla. 73069

WILLIAMS, B. IVAN. (C) R. 2, Box 172, Vicksburg, Mich. 49097; Vilas, Colo. (Friends), Jan. 10-21; Boise City, Okla., Jan. 22-28; Walsh, Colo. (Pil. Hol.), Jan. 31—Feb. 11

WILLIAMS, EARL C. (C) c/o NPH*

WILLIAMS, LAWRENCE. (C) 6706 N.W. 42nd, Bethany, Okla. 73008; Sterling, Kans., Jan. 5-7; Custer, Okla., Jan. 26-28

WILLIS, HAROLD J. & MAE. (C) Preachers, Singers, and Children's Worker, c/o NPH*

WOODWARD, GEORGE P. (C) 326 Dry Run Rd., Monongahela, Pa. 15063; Phoenix, Ariz. (Westdale), Jan. 12-21; Glendale, Ariz., Jan. 26—Feb. 4

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042; S.E. Mexico Dist., Dec. 31—Feb. 4

WYSS, LEON. (C) c/o NPH*: Wellington, Tex. Jan. 5-14; Wichita Falls, Tex. (1st), Jan. 15-21; Jonesboro, Ark., Jan. 22-28; Fairview, Okla. (Cedar Springs), Jan. 29—Feb. 4

YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

ZIMMERLEE, DON & MRS. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Eureka, Ill., Dec. 31—Jan. 7; Plymouth, Ind., Jan. 11-21; Piqua, Ohio, Jan. 25—Feb. 4

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302

The Book Corner

NEW FRONTIERS

By J. Fred Parker. Kansas City, Mo.: Nazarene Publishing House, 1967. 80 pages, paper, \$1.00.

The author, Dr. J. Fred Parker, is book editor for the Nazarene Publishing House. *New Frontiers* was written to acquaint Nazarenes with seven of the most recently entered mission fields of the church. It is an official reading book for the N.W.M.S.

The author of *New Frontiers* has succeeded in compressing into a small compass many interesting details about the opening of Nazarene mission work in seven fields, ranging in contrast from Sweden in the north to Chile in the south. The other five, all in the western hemisphere, are Jamaica, El Salvador; Costa Rica, Panama, and Virgin Islands.

Dr. Parker has caught the dynamic sense of "movement" that characterizes the church on its growing edge. One feels the heartbeat of missionaries and national workers alike as they joyfully give time, talent, and life energy to make Christ known to the needy multitudes.

Along with the human interest stories of sacrifice and success, Dr. Parker has prefaced each chapter with a brief historical and geographical vignette which informs the reader and sets the stage for the story of evangelism which follows. The book is interestingly written in a readable style that will appeal to all ages.—*Vernon L. Wilcox.*

SOUTH AMERICA: EUCALYPTUS COUNTRY

By Alice Spangenberg. Kansas City, Mo.: Nazarene Publishing House, 1967. 144 pages, paper, \$1.50.

Miss Alice Spangenberg, professor at Eastern Nazarene College, is well-known to Nazarenes. Her current book displays, once again, her ability as a prolific writer. Executive research made during a recent trip through South America has added to her already accumulated knowledge of this area and has resulted in a rewarding study of Nazarene missions "down south."

The writer's analogy between the eucalyptus tree and the converted South American Nazarene is an interesting one. In her own words, "The eucalyptus has a special genius: it is self-perpetuating because from its roots it can reproduce its own kind multitudinously."

The evangelical Christian in South America has also demonstrated this

same "eucalyptus" quality, and it is around this fact that the entire theme of the book revolves.

Written primarily as the 1967-68 missionary study book, its contents will possibly be "heard" more often than "read." However, the general reader will also find the book beneficial, for Miss Spangenberg's account of the potentialities of lay participation in spreading the Gospel is a thrilling one.—*G. A. Gough.*



Con: Mistakes

In regards to News of Religion in the November 15 *Herald*, V. Raymond Edman was president of Wheaton from 1940-65, not chancellor. His "chancellorship" was an honorable form of retirement.

Just thought you might like to know. You must not get a reputation for mistakes.

—DAN MYERS
Indiana

(Thanks.—*Ed.*)

Pro: "Stuff"

I really enjoyed the article about stuff that missionaries never tell (December 6)....

—PAUL MARTIN
California

Con: Slates in Herald

... One time while out visiting we tried to get a lady to visit our church. When she heard the name she said: "The Church of the Nazarene, isn't that the church that has so many unemployed preachers?" Upon further inquiry we found she was alluding to the evangelists' slates, and she said that it seems that these do not have churches and are advertising for positions, just like want ads.

We were startled to think that our evangelists were referred to as those who were unemployed.

We have been selling the *Herald* to a number of businessmen in the area and wonder if the publication of a list of names of preachers adds anything to the spreading of the Gospel through the *Herald*.

Why do we publish the names of evangelists in the *Herald*? Who calls the evangelist? Is it not the preacher? Surely their names should be published in the *Nazarene Preacher*.

THOMAS W. THOMAS
New York

"Showers of Blessing" Program Schedule

January 7—"Withered Hands," by Earl G. Lee
 January 14—"The Prodigal Son," by Earl G. Lee
 January 21—"Mistakes Made by Feelings," by Earl G. Lee

NEW "SHOWERS OF BLESSING" STATIONS:
 WAZA Bainbridge, Ga. 1360 kc. 8:30 a.m. Sunday
 KRBE-FM Houston, Texas 104.1 meg. 6:45 p.m. Sunday
 WIPC Lake Wales, Fla. 1280 kc. 10:15 a.m. Sunday

Vital Statistics

DEATHS

MRS. EFFIE WALTON, 70, died Aug. 1, at Kenton, Ohio. Funeral services were conducted by Rev. Noah W. Yatt, and Rev. Harold Burchell. She is survived by her husband, French; three sisters, three brothers, and two stepchildren.

REV. MARK C. CAMPBELL, 89, died Nov. 16 in Sabastopol, Calif. Funeral services were conducted at Council Bluffs (Ia.) First Church by Dr. Gene Phillips, Rev. Forrest E. Whitlatch, and Rev. E. J. Strong. He is survived by his wife, Rosa; a son, Ray; a brother, two sisters, three grandchildren, and eight great-grandchildren.

REV. WALTER E. BAILEY, 70, died Oct. 9, at Yuma, Ariz. Funeral services were conducted by Rev. Samuel K. Childress, Dr. M. L. Mann, and Rev. J. Paul Tucker. He is survived by his wife, Rev. Venus P.; a daughter, Rhea Childress; two sons, Clive and Elden; a sister, a brother, and 10 grandchildren.

ELSIE M. McPHERSON, 56, died Sept. 22, at Ontario, Ohio. Funeral services were conducted by Rev. Roy Klingler. She is survived by her mother and two sisters.

MRS. PEARL E. McALPIN, 85, died Aug. 27, at Camp Lejeune, N.C. Funeral services were conducted by Drs. M. Kimber Moulton and L. Guy Nees. Surviving are three sons: Robert L., Ronald, and Gerald; four daughters: Mrs. Thelma Glenn, Mrs. Doris McDowell, Mrs. Barbara Hughey, and Mrs. Norma Lee Reif; 11 grandchildren and 27 great-grandchildren.

BORN

—to Rev. and Mrs. Eugene E. Vickery of Marion, Ind., a daughter, Jeanne Ellen, Nov. 3.
 —to Rev. Roy and Lily Ann (Holso) Norris of Kansas City, Mo., a daughter, Nikki Noel, Nov. 7.
 —to Rudy and Lucille Pedersen of Calgary, Alberta, Canada, a daughter, Luann Norma, Nov. 18.
 —to Rev. Tom and Elizabeth (Reza) Wilson of Ojai, Calif., a daughter, Tina Marie, Sept. 4.

Announcements

RECOMMENDATIONS

Rev. Edward J. Hundley, a licensed minister and registered evangelist, of the Central Ohio District, is entering the field of full-time evangelism beginning Jan. 1. He has been successful in the field of evangelism in a number of our churches and in several of the churches of surrounding district. I heartily commend him to the consideration of pastors and church boards everywhere.—Harvey S. Galloway, District Superintendent.

EVANGELISTS' OPEN DATES

James S. Fitch, 2617 Melrose Ave., Norwood, Ohio 45212, has open dates for the spring and fall of 1968.

SPECIAL PRAYER IS REQUESTED

—by a mother in Oklahoma for a backslidden daughter, that she may turn back to the Lord.
 —by a mother in Ohio for the salvation of her son and two nephews in the service.

Directories

GENERAL SUPERINTENDENTS

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 V. H. LEWIS, Vice-Chairman
 GEORGE COULTER, Secretary
 HUGH C. BENNER
 G. B. WILLIAMSON
 SAMUEL YOUNG

NEWS OF RELIGION

You Should Know About . . .

NOT MANY MEN who have a million dollars at the age of 29 can bring themselves to give it all away.

But that's what Millard D. Fuller, a thin, dark, intense young man, did. Now at 32 he devotes his full time to Christian work for the United Church of Christ and Tougaloo College in Mississippi. He has reconstructed his life with a totally new orientation.

"How," he was asked, "does it feel to be an ex-millionaire?"

"Fine," he replied. "Great! My outlook has been reversed, my goals have shifted, my marriage has been salvaged, and my objectives are different."

At Alabama University law school Fuller and another student founded a direct mail business which became very successful, supplying products to youth organizations for fund-raising projects. They put their profits into real estate and "eventually we owned half a city block and rented to 40 college students regularly. By graduation we were each making \$20,000 a year." By 1965 the partners were doing nearly \$4 million business annually, employing 150 persons. Fuller abandoned law practice to develop his interests, but remained a member of the bar.

His wife left him and went to New York to ask counsel of a minister friend about divorce. But he followed her there and they began honestly to hunt for solutions.

"In a taxi one night I came to a dramatic awareness," Fuller said. "I felt God's presence, that He was calling me to devote full-time energies to Him and His work. That was in November, 1965.

"My wife and I returned to our hotel room and stayed up all night, crying, praying, laughing, singing—a real crazy time."

They had big cars and houses and horses and plans for many more, but they decided to give it all away.

"I'M IMPATIENT with the age restrictions that we put on missionaries," said Robert C. Van Kampen in *Reap*. "The Peace Corps places no age restrictions on its volunteers. These restrictions were all right for pioneering conditions, but things have changed.

"It requires no more health for a 50-year-old man to manage a bookstore in Sao Paulo, Brazil, than in downtown Chicago. Also an older missionary can bring invaluable experience and maturity that a younger person lacks. One example is Miss Mabel Culter, who went to Korea at 65 and started several orphanages."

WINTER'S CHILL has set in, and with it has come a cooling of the hippies' ardor for sleeping outside or in unheated rooms. Many have returned home.

One newspaper commented:

"The 'hippie revolt' has reminded humanity to heed the beauties of nature, the virtue of kindness and the value of individuality—as against the organization man, the mass-produced culture, the exploitive society. But the hippies needed something besides good intentions to pave their route to Utopia . . . and a realization that the 'Establishment' they condemn is a lot less 'square' than they believe it to be."

NEARLY 300 REPRESENTATIVES from more than 65 Protestant denominations, eight church-related agencies, and Roman Catholic observers were present for the annual three-day meeting of the American Bible Society advisory council which met in November in New York.

Discussions about Africa's scripture shortage and man's urgent quest for inner peace as he probes outer space were among topics discussed.

Representing the Church of the Nazarene was Mr. Paul Skiles, secretary of the Nazarene Young People's Society.



Skiles and Bible Society's "best seller."



Stockton sign . . . obliterating ignorance

FEATHERS AND BILLBOARDS

Rev. L. W. Quinn proved in churches across the United States that an Indian headband held together with a feather would attract a youngster to Sunday school, and many times this was the key to getting his parents to church also.

While Mr. Quinn hasn't forsaken his feathers, he has found other ways to inform the 92,500 residents of Stockton, Calif., about the First Church of the Nazarene. He has been pastor there since May.

Not insignificant is the fact that owners of Scott Bros. Outdoor Advertising Agency are members of the 57-year-old church. Approached to help obliterate Stocktonians' ignorance about the location of the church, the Scotts offered a 12-by-40-foot sign which would be located in a dozen different places during the year. Because the church agreed that the sign could be moved about (which was actually to the church's advantage), the price was \$110 a month, an average of \$300 a month less than the going rate.

During November, the sign—lighted naturally or artificially 17 hours a day—rested atop the Charles Travel Service, where an average of 20,000 cars pass daily.

But the pastor didn't stop here. He recommended that the congregation back up this promotion with:

- Weekly newspaper advertising using the church sign motif
- two permanent 4-by-12-foot signs on major thoroughfares two blocks away from the church pointing the way to worship
- foot-high wooden letters on the high gable ends of the church building, which can also be seen from both of the main arteries
- a lighted bulletin board in front of the church
- and a new 60-passenger bus (painted white with the church name in black) which, except while in use, is parked on one of the major streets

The good of all this can hardly be measured yet. However, on the first Sunday of November 222 Sunday school scholars and 227 morning worshippers gathered where an average of 135 persons attended Sunday school the year before. At least Mr. Quinn is satisfied that advertising pays.

ANOTHER NAZARENE VICTIM

Another Nazarene, a 5-foot 4-inch corporal from Wadsworth, Ohio, has died in Vietnam.

Darrell Reid, 20, a 1965 high school graduate, joked with a *Cleveland Plain-Dealer* reporter when he asked if Reid was afraid of being killed.

"Naw, 'Old Charlie' will never get me," Reid grinned back. "I'm too small a target, too good a ducker." But according to the *Cleveland paper*, "Old Charlie" did get him. He died in August of wounds from a Viet Cong mine explosion.

Funeral services were held in the Wadsworth church. He is survived by his parents, Mr. and Mrs. Lloyd Reid, two sisters, and six brothers.

CALIFORNIA PASTOR HURT

A Sacramento District pastor and his wife, Rev. and Mrs. Glenn Ratcliff, were hospitalized following a one-car accident near Mt. Shasta, Calif.

While Mrs. Ratcliff has been released, her husband remained in the Mt. Shasta hospital for at least one week following the accident, which occurred November 27. Their three children were not with them.

The Ratcliffs were in the process of moving to a new pastorate in Yreka, Calif. They were following their moving van when their car skidded on an icy spot and went over an embankment.

Mr. Ratcliff, a seminary graduate, recently finished his first pastorate at Hallwood, where he had served for nine years.

GENERAL BOARD SESSIONS SET

The forty-fifth annual session of the General Board of the Church of the Nazarene is called to meet at 2 p.m., Monday, January 15, in the auditorium of the General Board building, Kansas City, Mo.

The business of the opening meeting and the Monday 7:30 p.m. meeting will be to hear the reports of the general superintendents, the general church officers, and department executives.

The seven departments will hold their meetings during which they will make final plans for the 1968 General Assembly to be held in Kansas City.

The church is requested to make this meeting of its general leaders a regular subject of prayer that God's Spirit will be upon the gathering.

—B. EDGAR JOHNSON
General Secretary

Moving Ministers

- Phil Williams from Winona, Minn., to Dundee Hills, Kansas City North, Mo.
- William H. Campbell from Beatrice, Neb., to Great Bend, Kans.
- R. M. Williams from Peoria, Ariz., to Norman (First), Okla.
- Robert H. Combs, from Rocky Ford, Colo., to Las Cruces, N.M.
- John W. Lundy, from Loveland (First), Colo., to Grandview, Wash.



THE THIRD ANNIVERSARY of the Houston Spring Branch Church was celebrated with the dedication of a new \$150,000 church plant. The occasion was marked with the dedication sermon preached by Dr. V. H. Lewis, general superintendent. Pastor Nathan Price indicated the church has enjoyed a 60 percent growth in average Sunday school attendance and a 300 percent in giving during the three years.

Next Sunday's Lesson

By A. Elwood Sanner

GOD'S CALL TO FAITHFUL STEWARDSHIP

(December 31)

Scripture: Malachi 3 (Printed: Malachi 3:5-16)

Golden Text: Malachi 3:10

What is the relationship between the unseen spiritual life of the believer and the religious activities of worship and stewardship? Which is more important?

SYNOPSIS: It is sometimes charged that Malachi lacks the stature of other prophets because of his emphasis upon such "religious" activities as proper sacrificial offerings and the practice and reward of tithing. If Malachi is not the equal of Isaiah and Jeremiah, it is for other reasons. Malachi knew the importance of vital faith, but he also knew that the quality of one's offerings and the faithfulness of one's stewardship are an index to the character and depth of his spiritual life.

THE INNER MAN: FAITH

In a striking couplet Martin Luther noted that the Christian man is at once perfectly free and perfectly bound, the servant of none and yet the servant of all. When by faith, apart from works, we touch the living Word, the inner man is set at liberty. The Christian man is perfectly free. However, because we are not disembodied spirits, Luther said, the inner man must find expression through the outward man in a life of good works. The Christian man is bound, the servant of all.

THE OUTER MAN: WORKS

The battle Malachi waged was first of all for the soul of his fellow Jews. They had lost faith. In the grip of despair and disillusionment, they were questioning the love and justice of God. The decay of their inner life led to a decay of their religious activities. Instead of the "firstlings" of the flock they offered to God the "lastlings." Instead of the faithful practice of stewardship, including the payment of tithes, they were living selfishly, independent of God, robbing Him.

The cure for such a plight is twofold: the cleansing of the inner man and the reformation of the outer man. We are saved by faith alone, but faith lovingly produces good works, including generous, glad-hearted giving of our means.

The Answer Corner

Conducted by W. T. Purkiser, Editor

I am puzzled about something concerning the Lord's Supper. In Acts 20:7, the Lord's Supper is to be taken on the first day of the week, not four times a year or whenever someone chooses. If a person doesn't observe the Lord's Supper every first day of the week, isn't he doing just what Revelation 22:18-19 says not to do, taking away from the words of the Bible?

Some denominations do indeed observe the sacrament of the Lord's Supper each week. But such is not commanded in Acts 20:7.

Acts 20:7 reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

There are two points to note. It is not said that the disciples broke bread every Lord's Day, although on this occasion of Paul's last visit to them they came together for that purpose. In honesty, however, one should say that they probably did.

However, the implication of Acts 2:42 is that this communal sharing of bread was a daily matter, or much more com-

mon than once a week.

Second, it is not at all certain that the words "to break bread" meant specifically what we should call the Eucharist or the observance of the Lord's Supper.

It is clear from I Corinthians 11:20-22 that early Christians shared a communal meal (a "love feast"), probably as a prelude to the observance of the sacrament itself.

The Communion service may be either a meaningless ritual mechanically performed or it may be a genuine means of grace and the occasion of real blessing.

More important than greater frequency at the Lord's table is greater understanding of its meaning and more devout participation in its symbolism.

Was the Old Testament calendar a lunar or a solar calendar? Was the weekly Sabbath based on a fixed date in the year or on an unvarying succession of sevens?

These are potent and complicated questions. The Old Testament calendar seems to have been basically lunar (months governed by the phases of the moon). The first day of the month was the day of the "new moon." Our English word month is actually derived from moon.

A lunar month is approximately 29½ days, and 12 lunar months account for only 354 days—which is, of course, considerably short of the 365¼ days of the solar year. So to keep the same months occurring at about the same times in the seasons of spring, summer, fall, and winter, the Jews added a thirteenth month (which they called "Second Adar") seven times in each 19 years.

This means, you see, that a basically lunar calendar was adjusted to the solar year. But the religious festivals were all based upon dates established by the lunar calendar.

Now, as to the weekly Sabbath: There is a considerable amount of evidence that in Old Testament times the Sabbath was based on the Passover and Pentecost festivals, which were fixed dates. That is, the weekly cycle for each year began with the Sabbaths established for the fourteenth and twenty-first days of the month Abib (Leviticus 23; Deuteronomy 16). Every seventh

day thereafter was the Sabbath.

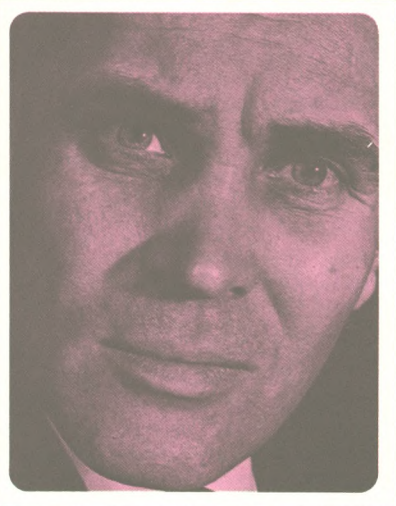
But since there are 365¼ days in a year, when such a scheme is superimposed on a regularly seven-day weekly structure, the Sabbath would be like New Year's Day or Christmas or any other fixed date—it would fall on a different day of the week each calendar year. The transition would be made by having a short "week" just prior to the Passover.

It is quite true that modern Jews base their Sabbath on an unvarying succession of sevenths. But according to the *Jewish Encyclopedia*, the modern Jewish calendar was adapted to Greek methods of computation in 363 A.D., presumably by a Rabbi Hillel.

You will find the data for this worked out in Samuel Walter Gamble, *Sunday: The True Sabbath of God* (1900, and now out of print), and more concisely but still completely in D. Shelby Corlett, *The Christian Sabbath* (a forty-seven-page paperback published by the Nazarene Publishing House, priced at fifty cents).

This much seems sure to me: the assumption that we have an unbroken cycle of days in the week numbering from one to seven and extending back to creation or even to Moses is totally without either biblical or historical evidence.

WHAT ARE
YOU
DOING



TO
SPREAD THE
GOSPEL OF
**JESUS
CHRIST?**

*SEND THE
HERALD OF HOLINESS*

...that's a start!