Holy, Holy, Holy, Lord God Almighty

REGINALD HEBER


2. All the saints adore Thee, Casting down their golden crowns around the glassy sea: Cherubim and seraphim fall ing down before Thee, Which wert and art, and evermore shalt be, there is none beside Thee Perfect in power, in love, in purity.

3. Thou the darkness hide Thee, Thou the eye of sinful man Thy glory may praise Thy name in earth, and sky, and sea. Holy, Holy, Holy!

4. Lord God Almighty! All Thy works shall morning our song shall rise to Thee. Holy, Holy, Holy!

John B. Dykes

Mel - ci - ful and Mighty! God in Three Persons, blessed Tri ni - ty!

Mer - ci - ful and Mighty! God in Three Persons, blessed Trin - i - ty!
FOR THE MOST PART Jesus did not seem greatly concerned about His own image in the minds of men. However He did ask His disciples on one occasion, “Whom do men say that I the Son of man am?” The current opinion even in that day associated Him with the fiery prophets of Israel, like John the Baptist, Elijah, or Jeremiah. Then Jesus probed the disciples for their own estimate, and Peter offered his divinely given faith, “Thou art the Christ, the Son of the living God.”

Jesus did not seem too sensitive to negative criticism from certain religious circles, for He knew what was in man. Praise from the wrong source could be true blame in their case. In our own religious circles some criticisms arise from judgment that is blurred from personal disobedience. Jesus insisted, “My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30). Likewise praise may be unreliable and misleading. Jesus warned, “Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets” (Luke 6:26). Praise has no true worth in itself, apart from true judgment.

Jesus can never be bribed. Even the Father has placed all judgment in His hands. His justness in condemnation lends weight to His praise, and the righteousness of His praise lends gravity to His condemnation. Samuel Johnson wrote, “That praise is worth nothing of which the price is known.” Similarly, praise that is simply an exchange of compliments is the flattery of weak and evil men. Another literary critic observed, “Praise is worth nothing from one who never condemns.”

But Jesus makes the way plain and sharpens our distinctions. Rejection of Him and His words means building our house on sand. Time and the veritable storms of life will reveal our shabbiness and deceit. Jesus does speak of a final welcome and a final home, but He also speaks of a final rejection and of outer darkness and unquenchable fire.

Let us live to please Him whose judgment is unerringly just and whose loving-kindness toward us is as deep as His penetrating understanding of our need. C. S. Lewis wrote, “The hardness of God is kinder than the softness of men, and His compulsion is our liberation.”
Let us cleanse ourselves . . . perfecting holiness in the fear of God (II Corinthians 7:1); For God hath not called us unto uncleanness, but unto holiness (II Thessalonians 4:7); And every man that hath this hope in him purifieth himself (I John 3:3).

HOLINESS is personal purity. It is the combination of two conditions: the absence of that which is bad, and the presence of that which is good—complete death to sin and life to righteousness. It is preeminently personal. Apart from the individual there can be no holiness.

Holiness consists, not in externals or mere emotions, but in a fixed state of the heart. Implanted in the heart, it finds certain development in the life. Its highest state is loving God with all the heart, soul, mind, and strength, and loving one's neighbor as himself. Hence our plea for personal purity!

This plea is relevant, for God commands it in language both plain and positive. "But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy: for I am holy." (I Peter 1:15-16). When faced with God's command, man's obedience should be without hesitation.

Holiness is the paramount law of the moral universe. If one would not be in vital antagonism with this great law, let him be holy! If one would hear a resemblance to God and all the good of the universe, let him be holy! If one would sustain a friendly relationship to God and the virtuous of heaven and earth, let him be holy! If he would not be identified with all the abominable either in time or eternity, let him be holy!

Without holiness, all our prayers and other acts of worship must be of no avail. Holiness is a prerequisite to both plain and acceptable worship. For if we regard iniquity in our hearts—any iniquity—the Lord will not hear us. Holiness is the essence, the life principle, of every form of virtue.

"Fear not: for I have redeemed thee. I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:1-2).

Therefore in its absence even these forms will eventually deteriorate and disappear.

By a powerful law of our being we tend to become like those whom we venerate and love. The loving child becomes like his parent, and the admiring pupil like his instructor. Love and adoration of the holy God are essential elements of holiness. Thus by virtue of this law, holy men and women develop a maturation of holiness.

As sin is the greatest possible evil to man, so holiness is his ultimate boon. Holiness alone can adjust man's being in self-harmony, and harmony with God's law, plans, and purposes. Holiness renders all the infinite resources of God, and the mighty forces at His command, tributary to the highest good of the possessor. Sin sets all these resources and might at war upon the interests of the guilty perpetrator. Everywhere, all over the divine nature and government, may be seen written in emblazoned letters—"Without holiness no man shall see the Lord."

These considerations appeal indiscriminately to all mankind; but beyond them are others which apply exclusively to Christians. If one would have power with God and man for good, let him be holy! If one would not mar the beauty and symmetry of the Church of God and blight the healthy growth in grace of those with whom he is in holiest fellowship, let him be holy! If one would not be a false witness and guide an already perishing world into the ruinous rocks of sin; if for the saving salt of holiness one would not give the world the fatal virus of sin, let him be holy! If one would not be a harmful witness against Christ and bring His matchless cause into disrepute, let him be holy!

To be entrusted with the honor and reputation of Jesus involves staggering responsibility. If one would not basely betray this sacred trust, let him be holy! If one would not transmit to coming generations a type of Christianity that will blast, blacken, and ruin souls, instead of blessing, benefiting, and redeeming them, let him be holy!

Thus, if one would be true to his own interests, the interests of God, and of all others for time and eternity, let him be holy!

What is your disposition in this vital matter? Decide this issue now—this instant—upon your knees before God. Make a perfect offering of time, talent, ease, pleasure, property, reputation, friends, and life itself. Then keep that sacrifice upon God's altar forever.

Will you be holy?

DECEMBER 30, 1961 • (911) 3
My Cup Runneth Over

By THEDA JAGGERS

MY HEART is fairly bulging with gratitude to God for what He has done for me and my family this past year. If you have a minute, I'd like to tell you about it.

One day last fall while praying about what our family's participation should be in our church's new building project, I received a figure in my mind that startled me.

But I said, "O.K., Lord. You know, of course, we don't have any such amount available, and I can't imagine where it's coming from, but if You know something I don't know and You're willing to work with us on it, I'm game for sticking my neck out and pledging it!"

"One more thing," I continued, "You'll have to let Don [my husband] in on our little project, for we'll need him to help us too." I decided that I wouldn't reveal to anyone what figure I had been given, and would just wait and see what Don came up with later.

Over breakfast on the Sunday morning our pastor had set aside for the pledge-making, I rather hesitantly brought up the subject and asked Don what we could pledge that morning. He immediately quoted the very same figure that God and I had decided on earlier! You can imagine, can't you, the burst of joy that welled up in me when I realized that God had been busy working on Don, too?

We agreed we could go on driving our eleven-year-old "beat-up" Pontiac another year, and could postpone one more year adding on the much-needed bedroom to our home. We were preparing ourselves for some sacrifice, and were "pulling in our belts a little tighter," so to speak.

Well! Do you know what happened? When God saw we weren't going to give Him any backtalk or static about His plans for us, He must have decided He'd do more than His share. He didn't require us to keep our old "jalopy," and He has even started us on our own building project here at home. We call it "the room that God and faith are building."

And another thing! Did you know that God even gives "green stamps," too? He has healed our son of a serious illness during this last year. We like to consider this a bonus for obedience.

Really, all we did was let Him work through us, and we are getting the thrill of being used by Him. Surely our cup is running over!

The Cover . . .

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY . . . hymn of the Trinity, described by Alfred Lord Tennyson as "the world's greatest hymn," is from the pen of Reginald Heber, English pastor, missionary, poet. Included in a collection prepared in 1820 for the purpose of improving the hymn singing of his people, it remained unpublished until after the author's death in 1826. The hymn tune is "Nicaea," by the famous English composer, John B. Dykes.

—Floyd W. Hawkins, Music Editor.
The Case Against Silent Christians

THE WORLD IS FULL of professing Christians who are silent—silent about knowing God and His forgiveness of their sins. Some think silence is the trademark of humility. They say, "I let my life speak for me." These people take to heart the dictum, "Your life may be the only sermon some people will ever hear." They go on and on, year after year, being careful to live good and righteous lives so as not to offend anyone.

To see a beautiful Christian life is a rich and rewarding experience. The saints of the Church mould its image for history and set the pace for the "babes in Christ" to follow. Yet it was not silence that made them saints. They knew when to be quiet, but they also knew when to speak and even shout the praises of God. The scriptural way was their way, "They overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

In Nazarene churches revivals are held each year in an effort toward mass evangelism. The cry of these churches is, "We are working over the same old crowd." It is true in general. The churches are not reaching the people outside with the gospel of Jesus Christ through mass evangelism. The genius of the Church of the Nazarene has always been her evangelistic appeal. What is she to do now—die on the vine?

Where does the modern arrow of evangelism point? Evangelism is not confirmation through education. The truly evangelistic church does not make its appeal by charitable gifts. In the twentieth century we must return to the first century and the evangelical principles of Christ—we must go two by two winning one by one.

Where does this leave Mr. and Mrs. Silent Christian? It leaves them with one of two alternatives. One is to change their method and become personal representatives of Jesus Christ, who "... cannot but speak the things which we [they] have seen and heard" (Acts 4:20). Otherwise, they stand in the dock condemned.

Some time ago I came to a main intersection in our city and for some reason the traffic signal was not working. Brining my car to a full stop, I looked anxiously for a policeman to direct the traffic. There was no policeman. The traffic light was my only hope to cross the intersection with safety, but it didn't tell me a thing. There was no red to say, "Stop!"; no yellow to say, "Be cautious!"; no green to say, "Go!"; the light was silent. I was left to my own discretion to endanger my car and my life in crossing this busy street of my city.

There are people in each of our communities who do not know which way to turn. True, the church is on the corner. These people are waiting at the bitter intersection of each sour disappointment for the Christian to say, "I know a better way, a safer way to reach the goals of life."

If we stand silent and leave them to their own blind discretion, some will find their way to the foot of the Cross, but those who do not and lose their souls because we were silent will point their finger at us in the judgment. And then we shall hear, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:45).

There is no place in the kingdom of Jesus Christ for silent Christians. We are special messengers of the "Good News." A true ambassador for Jesus speaks the facts of the gospel tidings of His kingdom. The real, born-again Christian is "a workman that needeth not to be ashamed" (II Timothy 2:15).

When you search the Word of God, you find no place where it allows for the Christian to be silent. In every biblical illustration where followers of Jesus were involved with non-Christians, the Christians were rejoicing over the news of salvation and telling the gospel story.

The case against silent Christians will rest with this one observation: if a Christian is silent, he is silent because he has nothing to say. He has lost the joy of sins forgiven and his experience is muddy and stale. No man can speak proudly of the wonders of salvation when his pool of grace is stagnant and covered with the slime of neglect. Show me a silent Christian and I will show you someone "having a form of godliness, but denying the power thereof" (II Timothy 3:5).
BITTER SORROW, deep remorse, and painful regrets inevitably follow the long, dark trail of sin and disobedience. Looking back over the year now past, many people must recognize, indelibly inscribed in the logbook of life, the record of twelve misspent months, a long list of sins with no confession, no restitution, and hence no forgiveness has been received.

One cannot leave his sins behind, in the hope that, with the passing of the old year, they will be automatically annihilated—cancelled out. Time contains no magic ingredient by which, through a mystic alchemy, the dark record is obliterated. One may by noble resolutions “turn over a new leaf” and even reform, but reformation alone can offer no absolution.

The currents of time cannot evaporate unconfessed sins and unrighted wrongs. Sins committed a year ago, five years ago, twenty years ago, only accumulate interest payable in hardness of heart and a calloused conscience. Past sins may be far removed from us in time, but the guilt in ever-increasing burden adheres like a parasite.

But none need despair. There is a beacon of hope. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:7). What an unspeakably glorious experience it is to be relieved at last, to receive God’s full measure of pardon, to breathe at last the pure air of freedom and deliverance, and be able to sing:

“Oh, bliss of the purified! Jesus is mine! No longer in dread condemnation I pine; In conscious salvation I sing of His grace, Who lifteth upon me the smiles of His face. Oh, bliss of the purified! bliss of the pure! No wound hath the soul that His blood cannot cure:

No sorrow-bowed head but may sweetly find rest—
No tears but may dry them on Jesus’ dear breast.

O Jesus, the Crucified! Thee will I sing! My blessed Redeemer! my God and my King! My soul, filled with rapture, shall shout o’er the grave.

And triumph at death in the “Mighty to Save”!—Wm. B. Bradbury

And so we sing, not of the flood tide of time, which can never bear away our sins into the remote past, but of the flood tide of grace, which washes away every stain. Why not, on the last night of the old year, pour out the pollution of sin by repentance at His feet, and begin the new year singing of the “grace that is greater” than all of your sin? It will then indeed be a “Happy New Year!”

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I LAY ON MY BED in utter fatigue, seemingly surrounded with the quiet darkness of the night after Christmas. My thoughts skipped from scene to scene as I reminisced about the holiday, hurrying through crowded department stores and thronged sidewalks.

The nagging debate as to whether Wayne would prefer the mohair pullover or the cardigan with suede-patched elbows. And being care-
ful not to spend noticeably more for my parents than for his. Baking endless numbers of gum-drop cookies for the boys, only to find that they preferred our chocolate chips. Rehearsing Mark for the church Christmas program, although he insisted that he would not say his part when his name was called. Later listening to him orate his four lines as though it had been all his idea to begin with. Daily sweeping up fallen pine needles from our dry, “not as pretty as last year’s” tree. Playing our five Christmas records over and over on the stereo. Sharing fruitcake and star cookies with friends who dropped in.

These were but a few of the scenes that raced through my mind before I heard my child’s voice, as if in conversation, coming from his room. Walking softly toward his door I heard him say: “Lord, we know that if You hadn’t come to earth to be born, we wouldn’t have Christmas; and if You hadn’t died and arose again, we wouldn’t have Easter. And I just want You to know that I appreciate it. And, Lord, You do lots of nice things for me and I do nice things for You sometimes, and I’m going to keep on till I die.”

While I, his mother, had recalled the frills and accessories of the holiday season, my small son remembered what Christmas was really all about; and, remembering, in his own childish way, gave thanks.

The great beauty and meaning of Christmas came to me that night, even as on that night long ago in Bethlehem, through a child!

SHACKLED!

Let us lay aside every weight (Hebrews 12:1)

IN THE EARLY YEARS of World War II, I was just out of school and working in the shipyards at Baltimore, Maryland. The huge ships would periodically dry-dock, not because they had sprung leaks which needed to be repaired, nor because of any mechanical failures, but because of millions of tiny particles called barnacles which needed to be scaled from the huge hull of the ship. These tiny particles would cling to the hull of the ship and if not removed would seriously impede the progress of the ship.

The writer to the Hebrews had something like this in mind when he said, “Let us lay aside every weight.” Weights do often seriously impede the progress of the Christian, for they are like shackles about the spiritual legs.

Weights are not necessarily sinful, but may become sinful. Most often the things which weigh us down are legitimate, but are being used in an illegitimate way. They are not wrong of themselves, but have been given a wrong emphasis.

Today’s problem consists not so much in choosing that which is right and avoiding that which is wrong as in being discriminate in that which is truly legitimate and, when properly evaluated, most useful and good.

Time was when many of our dilemmas, or what we consider to be our dilemmas, were settled by the time clock on the factory wall, or by the small paycheck which was received on Friday night; or perhaps by the muddy roads and “Old Sally” hitched to the buggy.

Man is no longer faced with the dilemmas of yesterday. He now finds himself with time on his hands, due to the short workweek. How to use this leisure time discriminately is now his problem. Every family now finds that there is more money to be spent because of the larger paycheck received each week. With more money in hand, there are now more ways of spending that money. What is best to buy and most needful must be determined. It is hard to determine between our needs and our greeds. And, in many cases, it is “gadgets versus God.”

Travel is no longer a problem. The muddy roads and the buggy of yesterday no longer exist. The family compact or Cadillac—and sometimes both—carry the family over the superhighways swiftly to some favorite vacation spot away from God and the church on the weekend. This is a serious problem to be faced. Someone has said, “The long weekends are bringing the church to a weak end.”

All these things are good and legitimate: the short workweek, the larger paychecks, the modern car, the superhighways, and the fine vacation spots. We are glad for these blessings, for such they are. But how to use them rightly becomes our problem.

All of us will agree that any of these perfectly good things can become shackles to us. They can be used wrongly, thus hindering us in the Christian
life. Hindering the individual, they become hindrances to the Church of Jesus Christ.

It is possible to prostitute every blessing and make it a blight. Our privileges become our problems. It is our privilege to use each blessing so as to make it contribute to the advancement of God's kingdom and our individual Christian progress. All God's blessings are intended to contribute toward greater Christian advancement, not to be exploited for individual pleasure and profit.

I believe we all know what our weight is. It may not be the same thing which weighs another down. It may be something entirely relative to ourselves. It is anything that impedes our own Christian progress. It is anything which makes us less spiritual and detracts from our service of God and our enjoyment of Him.

Knowing our hindrances, it is up to us individually to "lay aside every weight."

There is something about the weights with which we load ourselves that makes them more perilous than sins. A man generally knows what sin is; he has his eyes open to it. But a man may be fettered and shackled by weights without knowing it. What a transformation would pass over our Christian service if every man would strip himself of the weights that hinder him!

None of us would enter a race deliberately encumbered by excess weight. We would all strip for the race. How much more important this race into which we have entered! But much more important that we strip for it! There must be no excess weight. There must be no shackles. We must detect our weights, and having determined them, "...lay aside every weight."

The Path Before Us

A path before us has been planned;
If we will clutch the Master's hand,
He gently leads, though paths are dim;
The darkest night is safe with Him.

Far greater things the future holds—
Through love, the eye of faith beholds.
The path before us God has planned,
And over all, His proffered hand.

Oh, may we not from this path stray,
But walk with Jesus every day!
Each step that on His path we trod
Will bring us closer home with God!

By PEARL BURNSIDE McKinney

RECENTLY, while calling on some of our rural members, I saw a church with the windows boarded and a sign that read, "Our people voted to close." This was a very disturbing thing to me, and I stopped at the nearest farmhouse to find out the story behind the sign.

The farmer was well acquainted with the situation. He told me that the church was a lighthouse for God at one time, but that the people seemed to become disinterested through the years, and one by one the families began to drop out. The full-time minister went first, unable to live on the salary. Then a part-time minister of the community held services when he could. Halfhearted programs were tried but always failed due to lack of enthusiasm. Finally the doors closed because the people failed to come—so the sign, We "voted to close."

This is a sobering thought. When you decide to stay home on Sunday morning, Sunday night, or Wednesday night, or to miss a night or two of the revival services, you are unconsciously voting to close. You are voting to discontinue a spiritual organization to which many men and women have given their time and effort for many years. You are voting to close a meeting place where folks can meet and worship, sing and pray together.

You vote to discontinue the ties that hold people together the world over. When you miss services you vote to close down a place where people can
come in time of need and trouble. When you stay out of church, you vote for the work of the enemy and all of his forces. Our church cannot progress without all of its people coming in full force as much as possible.

Certainly, there are legitimate excuses for absence from church such as sickness and other unavoidable circumstances. But I believe that we must be in church at all other times. God endorses it and demands a part of our time.

We tithe our earnings, but very seldom do we think of tithing 10 percent of our time. There are 10,080 minutes in the week. If we attend church and Sunday school (approximately 2 \( \frac{1}{2} \) hours), N.Y.P.S. and the evening evangelistic service (approximately 2 \( \frac{1}{2} \) hours), and Wednesday evening prayer service (approximately 1 hour), we will be in church 360 minutes. Ten percent of the number of minutes in the week is 1,008. We give less than 5 percent of our total time to God if we but attend the bare minimum. Consequently we cannot use the excuse of time so readily, can we?

Church attendance on a regular basis is an important practice. I am glad to say that the church previously mentioned is not a Church of the Nazarene—in fact it was not under the banner of holiness. But, friend, let's face this possibility—it could have been your church; it could have been my church. God help us to vote on the true value of our churches by faithful attendance.

THERE IS NO QUESTION in the minds of the majority of people but that we are living in the dawn of a new day. We are making great progress along lines of invention, travel, and communication.

However, the following questions are in the minds of many: Are we moving toward a great collapse, or are we yet to make greater progress? What is the moral and spiritual outlook for the future?

With the means of closer relationship and better understanding among nations, and with a growing desire to avert war and to cooperate in peace, it seems as if better days are ahead materially and politically. We hope for better laws and better days ahead for morality among a civilized people.

But what of God's world, God's Church, and God's people? Will the wreckage that started back yonder in the Garden of Eden drag God's great cause and objective down to oblivion and to ruin forever? The answer is NO! The supreme God still reigns today. The gates of hell shall not prevail against His Church (Matthew 16:18). The Son of Man came "to save that which was lost" (Matthew 18:11).

Other movements, great and small, have or will come to an end. But the little mustard seed that Christ planted is fast becoming a great tree. The leaven that was hid in the meal is fast permeating the whole earth. The gospel that is being preached and taught by word, printed page, radio, and television is fast being heard and witnessed by all nations.

Let God's people forget the failures and situations which are behind, and pray for swords to be beaten into plowshares and spears into pruninghooks and the time when we shall learn war no more—then pray on for Christ's kingdom to come, when His will shall be done in earth, as it is in heaven.

Then, as we pray, let us push the battle for souls as never before, looking forward to the marriage supper of the Lamb, when the Holy City, New Jerusalem, will be coming down from God out of heaven, prepared as a bride adorned for her husband. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation 21:4). Thank God, there shall be no night there!

The new day is upon us; better days are ahead; we are moving forward—Christ is coming! Let us look up and push the battle for souls doubly strong. The great reward is just ahead; let us possess it!

By E. G. THEUS, Retired Nazarene Elder, Bethany, Oklahoma

DECEMBER 30, 1964 • (9)
The Threefold Meaning of Faith

A New Testament scholar has recently pointed out that there are three aspects of faith represented in the New Testament by Paul, by James, and by the writer to the Hebrews. These are not to be sharply and completely separated, but they point to different facets of a many-sided term.

Paul speaks most often of faith as total surrender to the full will of God as it has been revealed in Christ. This is a surrender based on the promises God has made to those who receive His Son as their Saviour and Lord. It looks back to the Cross and the finished atonement accomplished there.

James views faith as loving obedience to the commands of God. The works of which he speaks so often are not self-righteous efforts to lift ourselves by our bootstraps and thereby come to deserve God's favor. Works, in James, are rather the expressions of obedient faith. It is quite proper to paraphrase his most noted statement, "Faith without obedience is dead."

The emphasis in Hebrews is on faith as going forth "boldly into the unknown, in the certainty that God is at the end of the journey as well as at its beginning." Such a faith was that of Abraham who "went out, not knowing whither he went" (Hebrews 11:8) but certainly knowing with whom he went. Jesus Christ is "the same yesterday, and to day, and for ever" (Hebrews 13:8).

THE FULL REACH OF FAITH in the New Testament therefore embraces all of life and time. It gathers up the past in its reliance on what God has done for us in Jesus Christ. It takes in the present in its emphasis on a faith which is visible through obedience. And it holds within it the future in a certainty that helps one venture out into the dark.

It cannot be said too often that Christian faith begins with Christ. It is total reliance on the saving power of the life, death, and resurrection of the Son of God. It is not just believing about Him, but in or on Him—a personal relationship, self-commitment to the Lord in confidence that He is able to forgive, restore, and cleanse all who come to Him.

This is what is meant by trust. It is the response of the whole person—thinking, feeling, willing—to the love and goodwill of God in Christ. Such trust ventures beyond what it can prove, for a faith bounded by reason would be too small to save. Alfred Lord Tennyson said it well:

Strong Son of God, immortal Love,
Whom we that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove.

This kind of faith, as William Barclay has said, is "complete trust and complete surrender to Jesus Christ. It is the total acceptance of all that He said, of all that He offered, and of all that He is. It is the approach to God in complete confidence that all that Jesus said and taught about God is true, and that we can rest our souls in it."

Faith is more than a truth held in the mind. It is truth on fire in the heart. It is more than a creed: it is Christ. It is more than rational ascent; it is the risen Redeemer. It is personal fellowship with the living Lord. We may have faith because God gave His only begotten Son. And as Meister Eckhart wrote, "His giving is my taking."

FAITH IS ALSO PRESENT OBEDIENCE. It rests on what God has done in Christ, but it runs in obedience to His will. Failure to understand this has led to such perverted forms of Christian doctrine as implied in the phrase "sinning sainthood." The dead end of this road is clearly seen: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:1).

Alexander Macrae was right in his insistence that "faith in its depth is obedience... If our faith has any vitality in it, it carries in it the essence of all submission."

Faith is "obedience in trust." This is both its test and its source of strength. Most problems people encounter with lack of faith can really be traced to lack of following.

Aldous Huxley, whose skepticism with regard to the Christian faith is well known, in an unusually frank statement reviewed the sources and development of his unbelief. "I had motives for not wanting the world to have a meaning," he said; "consequently assumed that it had none and was able without any difficulty to find satisfying reasons for this assumption... We [the young liberals of his generation] objected to the morality because it interfered with our sexual freedom."

Even when the will of God is not clearly seen, faith's attitude of obedient trust will be seen "Faith is that which, knowing the Lord's will..."
goes and does it,” said George Macdonald; “or, not knowing it, stands and waits.”

FINALLY, FAITH IS THE CONVICTION that God is still on His throne, and that whether in life or death no final evil can befall those who love Him and are called according to His purpose.

There is record of a pathetic letter which illustrates this truth. It was written by the Russian novelist Turgeniev to a friend, Countess Lambert, when she had lost her son in death. He wrote, “He who has faith has everything and cannot lose anything, and he who does not have faith has nothing; and I feel this the more acutely because I belong to the have-nots.”

Faith is not only what we hold; it is also what holds us. God does not give us any guarantee of tranquillity or ease for the future. The hand that gives prosperity and health may also withhold. Our assurance is that “he doeth all things well,” and when the final accounts are in we shall see that it has been best so.

If our faith were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

Faith in a real sense is “the courage of not knowing.” It is a willingness to face insecurity without murmuring, to confront crisis without complaint. As Tertullian put it, in the third century: “Faith is patience with the lamp lit.” How far from scriptural faith is the frantic fear of our modern “Christian” pessimists who cringe every time a Russian rattles a rocket!

A writer unknown to me has put it in expressive lines:

I cannot know why suddenly the storm
Should rage so fiercely around me in its wrath;
But this I know—God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight;
Nor know if for me waits the dark or light;
But this I know—I shall be God’s forever;
So I can trust.

The Hymn of the Month

Reginald Heber’s beautiful hymn, “Holy, Holy, Holy,” appears on the cover of today’s Herald as the “Hymn of the Month” for January, 1965. Through another year, the “Hymn of the Month” for the following month will appear as our main cover picture on the last Wednesday of each month.

The selections for 1965 combine the best of both the familiar and the lesser used hymns. Choral and instrumental arrangements are available for all of these selections, and all are to be found in the Nazarene Hymnal, Praise and Worship. The hymn notes in the cover identification on page 1 are prepared by Music Editor Floyd W. Hawkins. The list for 1965 is as follows:

January: “Holy, Holy, Holy”
February: “Oh, Worship the King”
March: “Jesus, Thine All-victorious Love”
April: “There Is a Green Hill Far Away”
May: “Faith of Our Fathers”
June: “Jesus Shall Reign”
July: “This Is My Father’s World”
August: “God of Our Fathers”
September: “Jesus Calls Us”
October: “I Love Thy Kingdom, Lord”
November: “There’s a Wideness in God’s Mercy”
December: “Angels, from the Realms of Glory”

The Bible Lesson

Our sincere thanks to Rev. Nelson Mink, who throughout 1961 has prepared the Bible lesson expositions for the Herald of Holiness. Mr. Mink has recently gone to teach in the Nazarene Bible College in Sydney, New South Wales, Australia. We wish him every success in this new place of service in the Kingdom.

The lessons for 1965 will be prepared by Rev. Brian L. Farmer, pastor of the Church of the Nazarene in Bristol, England. Mr. Farmer has been a welcome contributor to the Herald of Holiness on other occasions. We believe our readers will appreciate his Bible lesson material throughout the coming year.

For Time of Self-pity

In such a time, go visit one
Who never saw the rising sun,
An agory of stars at night,
Anemones, dew-cool and white.
Speak gently, quietly to men
Whose feet will never climb again
The sloping of a grassy hill
Where twilight lingers blue and still.
Think deeply, solemnly of those
Who never heard that Christ arose;
Then kneel in humble-hearted prayer,
Rededicating all you are
(And through the days and years can be)
To holy selfless ministry.

By GRACE V. WATKINS

DECEMBER 30, 1964 • (919) 11
### Church of the Nazarene

**CHURCHES**
- United States ............................................. 4,569
- British Commonwealth* ............................................. 267
- Other World Areas* ............................................. 11
- **Total (Domestic)** ............................................. 4,877
- **Net Gain** .................................................. 28
- **Churches on World Mission Fields** ................... 1,045
- **Main Stations and Outstations on World Mission Fields** .......... 1,216

**CHURCH MEMBERS**
- United States ............................................. 337,033
- British Commonwealth** ............................................. 10,953
- **Other World Areas** ............................................. 1,284
- **Total (Domestic)** ............................................. 349,270
- **Net Gain (2.07 Percent)** ............................................. 7,238
- **World Mission Fields** ............................................. 66,225

**MINISTERS**
- **Ordained Ministers** ............................................. 6,326
- **Licensed Ministers** ............................................. 1,795
- **Missionaries (Under Department of World Missions)** .......... 488
- **Native Workers on World Mission Fields** ................... 2,091

**CHURCH PROPERTY**
- **Value of Church Property (Local)** ................. 220,806,189
- **Value of Parsonages (Local)** ...................... 43,901,596
- **Total (Local)** ............................................. 264,707,785
- **Value of Parsonages (District)** ................. 2,007,179
- **Value of District Centers** ...................... 6,434,265
- **Value Other District Property** ................... 3,658,762
- **Total (District)** ............................................. 12,100,146
- **Value of Headquarters Property** ............... 1,750,000
- **Value of Nazarene Publishing House** ........... 1,072,497
- **Total (General)** ............................................. 2,282,497
- **Value of Educational Institutions** ............. 21,559,349
- **Value of Property on World Mission Fields** .......... 11,665,005
- **Grand Total (All Property)** ...................... 312,652,752
- **Indebtedness on Church and Parsonage Property (Local)** .......... 69,152,601
- **Indebtedness on All Property (District)** .......... 2,369,661
- **Indebtedness on Educational Institutions** .......... 7,578,782
- **Total Indebtedness on All Property** ........ 79,100,994

**CHURCH FINANCES**
- **Paid Local Interests** ............................................. 45,407,036
- **Increase** .................................................. 82,498,120
- **Paid District Interests** ............................................. 4,384,528
- **Increase** .................................................. 320,516
- **Paid General Interests** ............................................. 622,882
- **Increase** .................................................. 672,784
- **Total Paid All Purposes** ............................................. 56,016,146
- **Increase** .................................................. 53,491,370

**ANALYSIS OF GRAND TOTAL**
- **Paid by the Church** ............................................. 47,390,406
- **Paid by the Church School** ............................................. 3,619,823
- **Paid by the N.Y.P.S.** ............................................. 613,013
- **Paid by the N.W.M.S.** ............................................. 3,986,184
- **Paid Supplemental** ............................................. 399,020

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<td><strong>Net Gain</strong> .................................................. 6.82</td>
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**SUNDAY SCHOOL**
- **Number of Sunday Schools** ............................................. 4,802
- **Increase** .................................................. 43
- **Number of Branch Sunday Schools** ................. 95
- **Increase** .................................................. 3

**ENROLLMENT:**
- **Active Members** ............................................. 592,678
- **Officers and Teachers** ............................................. 63,033
- **Cradle Roll Members** ............................................. 55,555
- **Home Department Members** ............................................. 16,873
- **Branch Schools** ............................................. 4,492
- **Total (Domestic)** ............................................. 730,611
- **Increase** .................................................. 11,585

**VACATION BIBLE SCHOOL**
- **Number of V.B.S.'s** ............................................. 2,576
- **Decrease** .................................................. 91
- **Membership (Inc Off. & Teach.)** ................. 2,091
- **Decrease** .................................................. 6,524
- **Membership on World Mission Fields** .......... 557
- **Membership on World Mission Fields** .... 59,667

**CHRISTIAN SERVICE TRAINING**
- **Number of Churches** ............................................. 1,727
- **Decrease** .................................................. 172
- **Number Credits Awarded** ............................................. 57,199
- **Decrease** .................................................. 11,114

**NAZARENE YOUNG PEOPLE'S SOCIETY**
- **Number of Societies** ............................................. 3,992
- **Increase** .................................................. 32

**NAZARENE WORLD MISSIONARY SOCIETY**
- **Number of Societies** ............................................. 4,551
- **Increase** .................................................. 75

**MEMBERSHIP:**
- **Junior Fellowship** ............................................. 49,312
- **Tech Fellowship** ............................................. 46,389
- **Young Adult Fellowship** ............................................. 54,154
- **Total** ........................................................ 150,155
- **Increase** .................................................. 1,568
- **Number on World Mission Fields** .......... 1,234
- **Membership on World Mission Fields** .......... 27,539

**NAZARENE YOUTH GROUPS:**
- **Number of Societies** ............................................. 4,551
- **Increase** .................................................. 75

**MEMBERSHIP:**
- **Junior Members** ............................................. 46,356
- **Active Members** ............................................. 171,745
- **Associate Members** ............................................. 17,364
- **Total** ........................................................ 235,465
- **Increase** .................................................. 7,933
- **Number on World Mission Fields** .......... 1,087
- **Members on World Mission Fields** .......... 29,028
- **Members Prayer and Fasting League:**
  - **Domestic** ............................................. 15,682
  - **World Mission Fields** .......... 176,494

*Canal Zone, West Germany, Samoa, Bermuda, and South Africa.

**South Africa moved to "Other World Areas" this year.**

B. Edgar Johnson, General Secretary
FOR CHRISTIAN ACTION

A prominent New York public health official said: "The greatest danger the American people face is that they might allow themselves to become drugged into relative inferiority."

There is no doubt but that the alcohol problem is one of America's greatest perils. Here are eight facts that should cause every Christian some genuine concern:

1. $425,000,000 spent annually for advertising the alcohol which "taken in at moderation" still_waiting for more business without restraints.

2. $11,200,000,000 (billions!) a year to drink that which relaxes disciplines.

3. An organized alcohol industry that uses every avenue to push_during the alcohol which "taken in at moderation." Problem Drinkers (growing in "moderation.

4. An alarming percentage of alcoholics and problem drinkers (growing in "moderation."

5. Serious increases in absenteeism and industrial inefficiency.

6. Amazing rise in criminality, divorce, dependence, and illegitimate births.

7. Social blindness that sees no danger in "moderation."

8. Social blindness that sees no danger in "moderation."

F. C. WOLF, Secretary Committee on Public Morals

THE LOCAL CHURCHES

Argentina Preachers' Retreat and Convention

Coming from the far north, Jujuy; the west, Mendoza; the deep south, Rasson and Trelew; and all the central area, almost all of the Argentine pastors and missionaries gathered for the week of the convention in November, at the district center in San Antonio de Areco, about sixty miles from Buenos Aires. Some seventy workers were present, including a fine delegation from Uruguay. Special papers given by pastors and missionaries dealt with holiness, and practical aspects of the work. Each night Dr. John Cochran, district superintendent, challenged the group with messages from the Holy Spirit. The Holy Spirit was present in the services, hearts were stirred, and pastors and missionaries tarried in prayer after the services. Both veterans of the work and young pastors joined in praise and prayer together for revivals in this southernmost country of Latin America.

From north to south, over two thousand miles, and east to west, almost one thousand miles, hundreds of great cities and villages are open to the Church of the Nazarene.

The call and challenge of Argentina are urgent, and God used this retreat and convention to challenge our hearts.

- NORMAN HOWERTON, Reporter.

"SHOWERS of BLESSING"

Program Schedule

January 3—"Two Astronauts and God," by Russell V. DeLong
January 10—"For telling the Future with Certainty," by Russell V. DeLong
January 17—"The Forgotten Doctrine of the Church," by Russell V. DeLong

THE CHURCH AT WORK

DEC. 30, 1964
friends who attended the services from night to night. God moved in a marvelous way in touching hearts and lives of the community. On October 25, the Sunday school attendance was 123. We give God praise for honoring our church, with Pastor Simon Gorman, and people.—George M. Bowers, Reporter.

Evangelist George and Charlotte Dixon write: Recently we closed a fine revival in our home church in Patchogue. God’s presence was manifest, with the church almost filled on several nights. We have only two dates left to fill our spring slate. We carry the full program of preaching and singing. Write us, 20 Clark Street, Patchogue, New York.

SAN ANGELO, TEXAS—Trinity Church recently closed a wonderful revival with District Superintendent James Hester as the special worker. He preached with the anointing of the Holy Spirit, souls were saved and sanctified, and Christians received a spiritual uplift. On the evening of October 25, the Sunday school attendance was 123. We give God praise for honoring our church, with Pastor Simon Gorman, and people.

KANAWHA, WEST VIRGINIA—Pastor James Foul and Ruth Foul as special workers. We give God praise. Rev. Lawrence As-...
Hess, Weaver W. 19614 69th PI. W .f Apt. 2, Chicago, Ill.

Hicks, A. C. 1402 Bout Rd, Las Cruces, N.M.

Hodge, W. M. Science Hill, Ky.: Newport, Ky., Jan. 3-10

Hogan, R. E. c/o NPH*

Hockley, W. P. W. 120th Unit, Columbus, Texas

Holcomb, J. H. P.O. Box 566, Seneca, S.C.

Hoerr, W. F. 801 Bayard, Denver, Colo.

Hopkins, B. A. 511 N. Main St., Spring Valley, Calif.

Hooke, Charles A. 1402 Boutz Rd., Las Cruces, N.M.

Hoyt, Jack. 1201 N. 19th St., Detroit, Mich.

Howard, A. S. and Mrs. 4032 Chadbourn Ave., Dallas, Tex.

Howard, G. L. 4114 S. Mentor Ave., Cleveland, Ohio

Hubble, James W. c/o NPH*

Hutchins, J. M. P.O. Box 565, Alamosa, Colo., Dec. 17-31

Hutcheson, L. G. 10514 Northwest Ave., Greensboro, N.C.

Hubbard, M. 1034 N. 18th St., Fayetteville, Ark.

Hubbard, W. H. Rt. 2, Box 75, Morgantown, W.Va.

Hubbert, Peter. 2405 4th St., Detroit, Mich.

Hudgins, C. Neal. 2335 Stonehenge Rd., Bethle­

Hudgins, M. J. 6436 New Market Ave., Indianapolis, Ind., Dec. 17-31

Huguenin, E. S. 5005 Northway Ave., Alton, Ill.

Hull, L. 3007 Lakeview Ave., Shenectady, N.Y.

Hull, Samuel. 1222 Southway Ave., San Diego, Calif.

Humphrey, W. 525 South St., orn, Pa.

Hunt, Mrs. C. A. c/o NPH*: Washington, D.C.

Huntley, D. 1930 N. 42nd St., Kansas City, Mo.

Huntley, Mrs. E. 4215 Oak Park Rd., Cambridge, Mass.

Huntley, Mrs. L. 444 S. Main St., Marion, Ill.

Huntsman, A. V. P.O. Box 142, Elgin, Ill.

Hussey, J. 1145 S. 16th St., Altoona, Iowa

Hutchens, W. 1220 Oak St., Quincy, Ill.

Hutchison, C. Neal. 2335 Stonehenge Rd., Bethle­

Hutchinson, C. R. 403 N. 22nd St., Long Beach, Calif.

Hutchison, T. M. 1017 W. 3rd St., St. Cloud, Minn.

Hyde, Mrs. R. 4260 N.W. 33rd St., Dallas, Tex.

Hykel, J. G. 1689 Sunny Lane, Columbia, Ky.

Iglehart, W. A. c/o NPH*: Union City, Tenn.

Ilgen, Dr. H. 7511 Southern Ave., Oklahoma City, Okla.

Isenberg, Don. Chalk Artist-Evangelist, 240 F..

Irwin, James S. Fulling Mill Rd., Villas, N.J.

Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Shreveport, La.

Ingland, W. linda Jean. 322 Meadow Ave., Charleroi, Pa.

Ingram, J. L. 1402 Boutz Rd., Las Cruces, N.M.


Irvin, James S. Fulling Mill Rd., Villas, N.J.

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When members make pledges for a new building by paying the pledge to the conference or to the church, they are laying aside the old man and putting on the new man. The new man is a creation of God, fresh and new, a new heart produced and maintained by the grace of God. The old man is gone. The new man has taken over. The old man's life is over. The new man's life is begun.

When members make pledges for a new building or for any other cause, I feel obligated to pay it, even though I might move. This happened to me only once, but I did pay the pledge even after moving out of the area.

What is your interpretation of “the new man”? Is this a person, or is it a “state”—something else? Does a person put on “a” new man in putting on Christ? When and how is Christ put on? (I note that the word the could be an implication of only one new man.)

The phrase “the new man” is used only once in the New Testament. In Ephesians 4:24 (in Colossians 3:10, a parallel verse, “man” is lacking in the Greek, although it may very well be implied as the opposite of “the old man” of verse 9).

In Ephesians 4:22-24, “the old man” and “the new man” are used in contrast. We are to put off the old man and put on the new man. The new man is created in righteousness and true holiness.

In the light of this, I should say that “the new man” is the nature of a holy heart produced and maintained by the abiding presence of the sanctifying Spirit of Christ. A person becomes a new creature.

I have attended several Nazarene churches and am concerned about the lack of Bible preaching. The preachers tend to read a verse of scripture for a text and then proceed to tell story after story. Illustrations are fine, but when one follows another and the preacher never gets back to the scripture, it is no wonder people complain. I would appreciate your views.

I hope what you report is not generally true. To the extent to which it is, it is to be deplored. Every sermon, as Andrew Blackwood has said, should have an illuminated Scripture passage in the minds and hearts of its hearers.

Illustrations are important, but they must have something to illustrate. Nothing can take the place of solid biblical truth in the message.

These passages are not given to cause any anxious fear, but to prevent presumptions sin. The security of the believer is adequately provided in the abundant grace of God. We are, however, constantly warned against a false security which would make Christ a minister of sin (Galatians 2:17-18).

If you have any problems in this area of the Christian life, I would cite you to two books: Security: The False and the True (61 pages, $1.25) and Robert Shank, Life in the Sun (380 pages, $1.95).

Conducted by W. T. PURKISER, Editor

When a person has been born again, can he ever be lost?

Unfortunately, yes, if he turns back into known sin. The prodigal son was lost and dead while he was in the far country (Luke 15:24, 32). He who loses in sin is not a child of God (1 John 3:10) no matter what he may once have been. See Ezekiel 18:24; Matthew 18:29-35; Luke 8:13; 12:44-46; John 15:5, 6; Acts 1:25; Romans 11:20-22; 1 Corinthians 8:10; 9:27, 10:12; Galatians 5:1, 4; Ephesians 5:5-7; 1 Timothy 4:1; Hebrews 6:1-6; 10:26-29; James 1:14-16; 2 Peter 2:20-22; 1 John 2:1; 3:5; John 8:9; Jude 4-6; Revelation 3:11; 21:8; 22:19.

When I make a pledge for a new building for any other cause, I feel obligated to pay it, even though I might move. This happened to me only once, but I did pay the pledge even after moving out of the area.

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New Officers of Board of General Superintendents

The new officers of the Board of General Superintendents assume their responsibilities January 1, 1965.

Dr. Hugh C. Benner has been elected chairman of the board.

Dr. V. H. Lewis is the new vice-chairman.

Dr. George Coulter becomes the secretary of the board.

The chairman and vice-chairman are elected for two-year terms. The secretary serves for four years.

Thanksgiving Offering Returns

On the twelfth day of business following the Thanksgiving Offering, General Treasurer John Stockton reports that he has received 4,091 remittances for a total of $768,111.67.

Last year on the same date the Treasurer's Office had received 94 more remittances than this year, with a total income of $751,739.82. The 1964 total was $84,675.05 above a year ago.

The churches which sent in $2,000 or more the first twelve days are listed below. Several of them exceeded any offering ever given before. The largest per capita was the Sublette, Kansas, church, which 99 members with $5,999.11 in the offering.

———

Pastoral Changes

Rev. George Carrier from East Palestine, Ohio, to Glendale, Arizona.

Rev. Darrell Moore from Emporia, to Topeka, Kansas, Fairlawn Church.


Rev. W. E. Young's Son Killed

A telegram from Australia states: "Kenneth Young, son of E. E. Young, in fatal accident." Further details have not been received at press time.

Kenneth was the nineteen-year-old son of Rev. and Mrs. E. E. Young. He went with his parents to Australia in 1960, when Young became principal of the Nazarene Bible College there. The Youngs had previously served in the pastorates at Racine, Wisconsin.

Rev. Gertrude Ward Hospitalized

Rev. Gertrude Ward, evangelist in the church of the Nazarene for many years, suffered a compound fracture of the hip as a result of a fall while leaving the Howell, Michigan, church after preaching on Thanksgiving evening.

She is hospitalized in the McPherson Hospital in Howell, where she is expected to be in traction from seven to ten months. Her husband, Rev. Lloyd Ward, states that she had a glowing testimony and an optimistic spirit despite the pain.

Prayer has been requested for the Wards during this time.

Roxana Almost Doubles Subscription Goal

The Roxana, Illinois, church has turned in a list of more than 130 subscriptions to the Herald of Holiness, with a quota of 71. The church is completing a new parsonage, and reports a Thanksgiving offering of $775. The membership is 128. Rev. Allen H. Dace is the pastor.

Sunday Law, Never Enforced

Is Ruled Unconstitutional

LANSING, Mich. (EP)—Michigan's Supreme Court unanimously declared invalid and unconstitutional the state's Sunday closing law, passed in 1962 but never enforced.

Laundry challenging its legality sought to have the law declared unconstitutional and for injunctive relief against it on appeal.

Governors' Religious Affiliation:

WASHINGTON, D.C. (EP)—There will be more Methodists—thirteen—among state governors in 1965 than members of any other religious body.

Roman Catholics are next with eight, according to Methodist Information. There are seven Baptist governors, six Presbyterians, five United Church of Christ or Congregational Christian members, two Mormons, two Lutherans, and a Unitarian.

Ten of the Methodist governors are chief executives of southern or border states.

When the winners in the November elections take office next year there will be Methodist governors in Kansas, North Carolina, Iowa, Texas, Kentucky, Louisiana, Mississippi, Alabama, Idaho, Maryland, South Carolina, and Tennessee.

Eleven are Democrats and two Republicans.

Dr. Sockman on Long Pastorate:

DALLAS (EP)—A clergyman who spent almost forty-five years as pastor of a famed New York church said here he believes that the average preacher should stay so long at a post.

"I don't think that it's generally good for a congregation or a preacher," said seventy-five-year-old Dr. Ralph W. Sockman, pastor emeritus of Christ Church (Methodist), New York.

He retired from the New York pastorate three years ago. Counting the time he had spent as a layman in the congregation, he was associated with the church a full half-century.

On the whole, said Dr. Sockman, he feels that a minister ought to stay longer in a city church than in a rural congregation. He said he felt it takes longer to get acquainted with people and situations of a city.

He speculated that perhaps fifteen years would be an ideal tenure for a city preacher. Pastoral changes in a city church would give the congregation a variety of ideas and intellectual challenges.

Death of Mrs. J. H. MacGregor

Reported

Mrs. J. H. MacGregor, wife of Rev. J. H. MacGregor, supply pastor of the Pefferlaw, Ontario, Canada, church, died from a burning heart condition early this month. The funeral was held in the Pefferlaw church, Wednesday, December 9.

Mr. MacGregor served as district superintendent of the Maritimes District until 1959, when he became pastor of the Main Street Church, Toronto, Ontario, Canada. The MacGregors were retired, but Mr. MacGregor has been the supply pastor at Pefferlaw, where they have lived since 1963.
Forty years of Sunday school teaching in Houston, Texas, First Church of the Nazarene by Mrs. G. E. Ohsfeldt was recognized by the presentation of a plaque. Mrs. Ohsfeldt has taught since 1924. In the picture, left to right, Pastor H. B. Dean, Mrs. Ohsfeldt, and Sunday School Superintendent Ted Douglas.

On the verge of disbanding just a few years ago, the Church of the Nazarene in Baker, Oregon, recently dedicated a new building valued at $90,000. Church membership is now 100, with 140 as last year's Sunday school average attendance. The church has received 24 members by profession of faith in the last two years, and finances have increased by 50 percent in the same time. Rev. Harry L. Evans is the pastor.

Ground breaking for a major building program at North Little Rock, Arkansas, First Church took place October 25. The new sanctuary will seat over 750, and the master plan when completed will include a two-story children's unit and a two-story youth unit. Completion of the first unit is expected for March, 1965. Rev. L. Eugene Plemons is the pastor.

Left to right, Sunday School Superintendent Harry Craddock; John Clark, minister of education; Gene Adams, layman who had 76 guests present, for the largest number; and Dr. M. Harold Daniels, pastor of Bethany College Church, with the board recording their record-breaking Sunday school attendance of 2,339 on November 15.

The ministerial student group from Trevecca Nazarene College and their sponsors, listen to Dick Fields of the Nazarene Publishing House (in the white shirt) as he explains the function of the large camera used in the process of making lithographic offset plates. The group also visited International Center and the Seminary, where a number plan to enroll next year to continue their ministerial studies.
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