

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



Holy, Holy, Holy, Lord God Almighty

REGINALD HEBER

JOHN B. DYKES

1. Ho - ly, Ho - ly, Ho - ly, Lord God Al-might-y! Ear - ly in the
 2. Ho - ly, Ho - ly, Ho - ly! All the saints adore Thee, Casting down their
 3. Ho - ly, Ho - ly, Ho - ly! Tho' the darkness hide Thee, Tho' the eye of
 4. Ho - ly, Ho - ly, Ho - ly! Lord God Al-might-y! All Thy works shall

morn - ing our song shall rise to Thee. Ho - ly, Ho - ly, Ho - ly!
 gold - en crowns a - round the glass - y sea; Cher - u - bim and ser - a - phim
 sin - ful man Thy glo - ry may not see, On - ly Thou art ho - ly;
 praise Thy name in earth, and sky, and sea. Ho - ly, Ho - ly, Ho - ly!

Mer - ci - ful and Might - y! God in Three Per - sons, bless - ed Trin - i - ty!
 fall - ing down be - fore Thee, Which wert, and art, and ev - er - more shalt be.
 there is none be - side Thee Per - fect in pow'r, in love, in pu - ri - ty.
 Mer - ci - ful and Might - y! God in Three Per - sons, bless - ed Trin - i - ty!



Hymn of the Month
January, 1965

PRAISE & BLAME

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

*General
Superintendent
Young*



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."

A PLEA for personal purity

By CARL N. HALL, Pastor, First Church, Brunswick, Georgia

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 externalities 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 bear 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 meaningful 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 admiration 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?

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

A New Year's Prayer

James 1:15

Dear Father, help us as we strive
In this new year of "sixty-five,"

With these new days of priceless time
When there are rugged hills to climb;
On mountaintops in soul relief,
In dizzy days of grey and grief,

As well as from our days of gold,
May we Your precious plan behold,
And say as measured time distills:
"We shall do this—if God so wills!"

By OVELLA S. SUMTER

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.

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The Case Against

Silent Christians

By GEORGE D. FERGUSON, Pastor, City Church, Woodland, Maryland

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. Bringing 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).



TIME ALONE Cannot Aton!

By ERNEST E. GROSSE, Superintendent of Washington District

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” (I 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:

*“Nothing between my soul and the Saviour,
So that His blessed face may be seen!
Nothing preventing the least of His favor,
Keep the way clear! Let nothing between!”*

What inexpressible bliss to hear Him say, “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins” (Isaiah 44:22)! Or again, “Thou wilt cast all their sins into the depths of the sea” (Micah 7:19)! Time alone cannot atone, but the Blood covers it all. Jesus still calls, “Come unto me, . . . I will give you rest” (Matthew 11:28).

*Oh, bliss of the purified! bliss of the free!
I plunge in the crimson tide open for me!
O'er sin and uncleanness exulting I stand,
And point to the print of the nails in His hand.*

*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!”



The Real Meaning of CHRISTMAS

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-

By JOYCE SCHURMAN MURPHY
Christmas 1916

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 per-

haps 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

By WM. A. TOLBERT, Pastor, Ellington Church, Caro, Michigan

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 2½ hours), N.Y.P.S. and the evening evangelistic service (ap-

proximately 2½ 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.

Dawn of a New Day

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 A. G. THURMAN, Retired Nazarene Elder, Bethany, Oklahoma

EDITORIALS

By W. T. PURKISER

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 assent; 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 saint hood." 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 2:4).

Alexander Maclaren 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 Turgenev 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 I can trust.*

*I have no power to look across the tide,
To see while here the land beyond the river;
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 4 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 1964 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 argosy 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

GENERAL STATISTICS for 1964

Church of the Nazarene

CHURCHES	
United States	4,569
British Commonwealth**	267
Other World Areas*	41
Total (Domestic)	4,877
Net Gain	28
Churches on World Mission Fields ..	1,045
Main Stations and Outstations on World Mission Fields	1,246
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 (Full and Probationary)	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	6,434,205
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)	\$ 2,822,497
Value of Educational Institutions ...	21,359,349
Value of Property on World Mission Fields	11,663,005
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	7,578,732
Total Indebtedness on All Property ..	\$ 79,100,994
CHURCH FINANCES	
Paid Local Interests	\$ 45,407,036
Increase	\$2,498,120
Paid District Interests	4,384,528
Increase	320,516
Paid General Interests	6,224,882
Increase	672,734
Total Paid All Purposes	\$ 56,016,446
Increase	\$3,491,370
ANALYSIS OF GRAND TOTAL	
Paid by the Church	\$ 47,398,406
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

PER CAPITA GIVING

Local Interests	\$ 130.01
District Interests	12.55
General Interests	17.82
All Purposes	\$ 160.38
Net Gain	\$ 6.82

SUNDAY SCHOOL

Number of Sunday Schools	4,802
Increase	43
Number of Branch Sunday Schools ..	95
Increase	3
Enrollment:	
Active Members	593,678
Officers and Teachers	63,033
Cradle Roll Members	53,535
Home Department Members	16,873
Branch Schools	3,492
Total (Domestic)	730,611
Increase	11,585
Average Weekly Attendance (Including Branch)	432,904
Increase	8,079
Number on World Mission Fields ...	1,905
Enrollment on World Mission Fields ..	109,512
Attendance on World Mission Fields ..	74,123

VACATION BIBLE SCHOOL

Number of V.B.S.'s	2,757
Decrease	91
Membership (Inc. Off. & Teach.)	270,030
Decrease	6,524
Number on World Mission Fields	557
Membership on World Mission Fields ..	39,676

CHRISTIAN SERVICE TRAINING

Number of Churches	1,727
Decrease	392
Number Credits Awarded	57,199
Decrease	11,814

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	3,992
Decrease	32
Membership:	
Junior Fellowship	49,312
Teen Fellowship	46,389
Young Adult Fellowship	54,454
Total	150,155
Increase	1,568
Number on World Mission Fields ...	1,234
Membership on World Mission Fields ..	27,539

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,531
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	176,494
World Mission Fields	15,682

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

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

B. EDGAR JOHNSON, General Secretary

THE CHURCH AT WORK

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 the mouth tends to overcome the mind."
2. \$11,200,000,000 (billions!) a year to drink that which relaxes disciplines.
3. An organized alcohol industry that still pushes for more business without restraints.
4. An alarming percentage of alcoholics and problem drinkers (growing by more than 1,000 per day).
5. A mounting death toll from drinking and driving.
6. Serious increases in absenteeism and industrial inefficiency.
7. Amazing rise in criminality, divorce, dependency, and illegitimate births.
8. Social blindness that sees no dangers in "moderation."

EARL C. WOLF, *Secretary*
Committee on Public Morals

GENERAL INTERESTS

Argentina Preachers' Retreat and Convention

Coming from the far north, Jujuy; the west, Mendoza; the deep south, Rawson 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 on holiness and the open doors in Argentina.

The Holy Spirit was present in the services, hearts were stirred, and pastors and missionaries carried 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 afresh.—NORMAN HOWERTON, *Reporter*.

"SHOWERS of BLESSING" Program Schedule

January 3—"Two Astronauts and God," by *Russell V. DeLong*

January 10—"Foretelling the Future with Certainty," by *Russell V. DeLong*

January 17—"The Forgotten Doctrine of the Church," by *Russell V. DeLong*

THE LOCAL CHURCHES

Pastor Merlin E. Hunter reports: "After serving for five and one-half years with our North Highlands Church in Sacramento, the Lord led us here to the Lodi church, California, last October. In November we had a very good revival with Rev. Fred Lester as the evangelist. The Holy Spirit used his messages to help our people, the attendance was good, individuals prayed through to victory at the altar, and finances came easily. We give God praise."

OMAHA, NEBRASKA—During the month of October, First Church carried out an extensive visitation program using the special issue of the *Herald of Holiness*. Approximately 4,000 homes were contacted with good results. This was followed with the circulation of 3,200 revival circulars, and efforts were rewarded with about 30 unchurched families. In the past year the Sunday school attendance has increased by 50; average attendance at present is 182. During this fiscal year, 21 people have united with the church by profession of faith.—B. L. STRICKLER, *Director of Visitation*.

CLEVELAND, MISSISSIPPI—Our church recently closed a glorious revival with Rev. Don Ballard of the McComb church as evangelist, and Ralph and Joann Dunmire as special singers. The work of the Holy Spirit was evidenced as twenty-two people came forward for prayer. A Christlike spirit of unity prevails among the people as the church moves forward under the leadership of

Pastor Orville Mobley.—JEANNE WALKER, *Reporter*.

Evangelist H. J. Rahrar reports: "Since reentering the field last September, I have enjoyed working with our fine pastors and churches. The church people have been encouraged and helped, and souls have prayed through to victory at our altars. I am now slating meetings for the spring and fall of 1965, ready to serve any church, large or small, and will go as the Lord may lead. I am available for weekend meetings, as well as full-length revivals. Write me, Route 1, Box 292 A, Camby, Indiana 46113."

Rev. E. G. Lusk, pastor at Hampton, Virginia, died of a heart attack on November 30. He was an elder on the Virginia District.

Evangelists H. A. and Helen Casey write: "We will be in Florida, January 27 through February 7, and would like to fill a date, February 10 to 21, on our way to New Mexico. We also have some summer dates open, and one date in the fall of '65. God is blessing our labors for Him. We carry the full program: preach, sing, and play ten instruments. Write us, c/o the Publishing House, Box 527, Kansas City, Missouri 64141."

RICHMOND, KENTUCKY—In October, First Church enjoyed one of the finest revivals of its history. Rev. Asa Sparks, evangelist, and Ginger and Wallace Laxon, special singers, were outstanding workers, and inspired both members and

A Chinese proverb says: "If you have two loaves of bread, you should eat one and buy a hilly of a rose." That seems suggestive, knees and lies. It surely is another way of saying that man needs not to bread alone. We all need the hilly as well as the loaves. Man needs for his highest culture, the decorative and the beautiful. The loaves of life come because man has an inward hunger for them, and the hilly of life come for the same reason. I think in a world of world, goodness and beauty go together. We find these two things mentioned by the Psalmist when he said: "He made the broken in heart... He added the number of the stars; he called them all by their names" (147: 1-4). There are great companionship and power in prayer as well as goodness in hearts.—B. A. SEARS.

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. BROWN, *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, 32 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 closing Sunday, November 22, the Sunday school attendance reached a new goal—seventy-five, with eighty-six present for the evangelistic service. Our average attendance last April was about fifteen. We have recently added seven pews, debt-free, and are in the process of remodeling our educational building. We give God praise. Rev. Lawrence Aspen is our pastor.—*Reporter*.

Evangelist Charles E. Haden reports: "The fall season of revivals was a time of blessing, for which we give God praise. We held meetings in Hillsboro, Tennessee, Pastor Elgin Hill; Fulton, Ohio, Pastor A. E. Miller; East Point, Georgia, Pastor Ernest Carter; Cincinnati, Ohio, Pastor Dennis Burris; Morgantown, West Virginia, Pastor James Hamilton; West Baden, Indiana, Pastor D. M. Howe; and Upper Sandusky, Ohio, with Rev. Carl Harr. All of these meetings were well attended with souls praying through to victory. I have some open time for a Sunday-through-Sunday meeting in January; also two good spring dates open, one in April and one in May. I shall be glad to go as the Lord may lead. Write me, P.O. Box 215, Sacramento, Kentucky."

ROSEVILLE, ILLINOIS—RECENTLY our church had one of the best revivals in its history, with Evangelists James and Ruth Ford as special workers. The entire church was revived and uplifted by the Spirit-filled singing of Mrs. Ford and the dynamic preaching of Brother Ford. God blessed in giving several seekers at the altar, and also a very gracious time in a special healing service. Two adult members were added to the church, and the pastor was given an increase in salary.—FRANCIS POOR, *Pastor*.

Evangelist Ellen Rowan writes that she is an elder and commissioned evangelist on the Kansas City District, and is now making up her slate through 1965, and has some good open dates on into '66. Write her, c/o the Publishing House, Box 527, Kansas City, Missouri 64141.

Let this meaningful hymn enrich the music program of your church during the month of JANUARY



Hymn of the month

HOLY, HOLY, HOLY

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THE BIBLE LESSON

By BETSY E. FARMER

Topic for January 3:

The Gospel of the Kingdom

SCRIPTURE: Matthew 3 (Printed: Matthew 3:1-12)

GOVERNMENT: Repent ye: for the kingdom of heaven is at hand (Matthew 3:2)

Happy New Year!

You've heard it often:

Well, it is no less a sincere wish for all it is so common. We all hope it will be a happy year, not only for ourselves, but for all people—happy and prosperous and peaceful. But, of course, there is nothing inherent in 1965 to make it any more or any less happy than any other year.

What is relevant to the world's happiness or unhappiness is its reception of the gospel of the Kingdom.

Now John the Baptist perceived that the kingdom of Heaven is at hand. What a wonderful truth! It is true that our sun is but one star in a hundred billion in its own star cluster and that as far as we can see (or listen) there are at least a billion such clusters. It is true that the Kingdom stretches out into infinity and unto eternity, but it is also at hand—it has a touch point on earth. What a joy to be convinced of this truth!

Men must repent of their wrongs and begin to live aright for Christ's kingdom to be born in their hearts and for happiness to increase. We must pray that the big wrongs in the world's high places shall be banished, and we must deter-

mine that all unlike Him shall be rid- den from our own hearts. It was prophesied of our Lord that He would "feed his flock like a shepherd . . . gather the lambs with his arm . . . and . . . gently lead those that are with young" (Isaiah 40:11). This is the living and the loving that makes for happiness. The Lord Jesus made happy days for many people because His face was turned to helpfulness and His back was turned on sin. One day it was a blind man and the next day a leper; then it was a Roman soldier's servant or an outcast pair with quarters in a cemetery.

How heartening it is to learn of the gospel of the Kingdom! The sourness of sinfulness may be taken out of my life, and with abandon this year I may perform kindly acts which in turn help build the Kingdom and put the shin on friendship.

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

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Announcements

MARRIED

Albert Pena and Mary Jane Hunter, November 15, at Sidney, Montana.

BORN

—to Bill and Elizabeth (Stucki) Calkin of Nashville, Tennessee, a son, William Joel, Jr., on November 18.

ADOPTED

—by Rev and Mrs. David L. Canen of Marion, Indiana, a boy Bruce Alan, born November 13.
SPECIAL PRAYER IS REQUESTED
 by a friend in Kansas for an unspoken request;
 by a mother in the Midwest for a very special need of her daughter's;
 by a reader in Kentucky for a touch from God, suffering with severe ear trouble";
 by a Christian grandmother in Texas for a little grandson who has a very serious physical need and that his parents may be drawn to God at this time.



EVANGELISTS' SLATES
 Compiled by Visual Art Department

Notice: Send your slate direct to the Warren Publishing House Visual Art Dept., Box 527, Kansas City, Mo. 64141.

Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599
 Allen, Arthur L. 51 E. Main St., Yarmouth, Me. 04096
 Allen, Jimmie (J. A.). c/o NPH*
 Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis Ind.
 Aycock, Jarrette and Dell. Preacher and Singer, c/o NPH*: Enumclaw, Wash., Jan. 10-17; Kent, Wash. (1st), Jan. 18-24; Mt. Vernon, Wash. (1st), Jan. 25-31
 Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.
 Batin, Buford. 3015 47th St., Lubbock, Tex. 79413; Station, Tex., Jan. 3-10; Centerville, Mo. (Countryside), Jan. 17-24; Nacogdoches, Tex., Jan. 27—Feb. 7
 Biny, B. K. 705 Cheney, Taylorville, Ill.
 Borden Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.; Bedford, Ind. (1st), Dec. 30—Jan. 10; Mitchell, Ind., Jan. 14-24; Jacksonville, Fla. (Faith), Jan. 28—Feb. 4
 Bonnett, R. Lee. 339 N. Second St., Scottsburg, Ind.
 Bortolotti, The Musical (Fred and Grace). 1349 Perkleman Ave., Reading, Pa.: Ephrata, Pa., Jan. 6-10; Philadelphia, Pa., Jan. 13-17; Trenton, N.J., Jan. 20-24; Washington, D.C. (1st), Jan. 27-31
 Boucher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Anna, Ill., Jan. 1-10; Nelsonville, Ohio (1st Pil. Hol.), Jan. 15-25; Corydon, Ind., Jan. 29—Feb. 7
 Breece, Jack. Song Evangelist, c/o NPH*: Toronto, Ohio (Indoor Camp), Jan. 24-31
 Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.: Phoenix, Ariz., Jan. 14-24; Concord, Calif., Jan. 31—Feb. 10
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. c/o NPH*: Pompono Beach, Fla. (1st), Jan. 3-10; Orlando, Fla. (Lancaster Rd.), Jan. 12-17; Jacksonville, Fla. (Southside), Jan. 24-31
 Boops W. E. c/o NPH*: Kingsville, Tex., Jan. 17-24; San Benito, Calif., Jan. 31—Feb. 7
 Bohi, James. Singer, 307 S. Pine, Bloomfield, Iowa: Indianapolis, Ind. (Cadle Indoor Camp), Jan. 11-17; Miami, Fla., Jan. 18-24; Hammond, Ind. (City-wide), Jan. 25-31
 Bowman, Russell. 129 Tibet Rd., Columbus, Ohio: The Plains, Ohio, Jan. 13-24
 Bradley, Ernest R. 20 17th St., Lowell, Mass.
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Greensboro, N.C. (Rolling Roads), Jan. 13-24; Elizabethton, Tenn. (1st), Jan. 27—Feb. 7
 Bridgwater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 Brown, Curtis R. Song Evangelist. 8731 South Beverly Ave., Chicago, Ill. 60620: Taylorville, Ill., Jan. 1-10; Bluffton, Ind., Jan. 13-24; Louisville, Ky., Jan. 25-31
 Brown, J. Russell. c/o NPH*: Idaho-Oregon Dist., Dec. 31—Jan. 10; Oklahoma City, Okla. (Zion), Jan. 10-20; Oklahoma City, Okla. (Will Rogers), Jan. 24-31
 Brown, W. Lawson. Box 785, Bethany, Okla.: Eastland, Tex., Jan. 1-10; Waterloo, Iowa, Jan. 17-24; Palisade, Colo., Jan. 27—Feb. 7
 Brunner, R. M. 1226 East 14th St., Marshfield, Wis. 54449
 Bures, Eddie and Ann. Box 1007, Ashland, Ky.: Orlando, Fla. (Lockhart), Dec. 30—Jan. 10;
 ■ Indicates Singers
 ■ Warren Publishing House, Box 527, Kansas City, Mo. 64141.

Nederland, Tex., Jan. 13-24; Pineville, La., Jan. 27—Feb. 7
 Burtles, Robert F. 22426 Shadycroft Ave., Torrance, Calif. 90505
 ■ Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio
 Campbell, David Carson. Box 177, Redkey, Ind. 47373
 Cantwell, Luther. 1614 E. Hanna Ave., Indianapolis, Ind.
 Cargill, A. L. and Myrta. Route 1, Box 161-A, Cedaredge, Colo.
 ■ Carmickle, James and Juanita. Singers and Musicians, c/o NPH*: Sarasota, Fla. (1st), Dec. 28—Jan. 3
 Carpenter, R. W. 111 N. 5th, Lamar, Colo.
 Carter, F. L. Bluford, Ill.
 Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Pahoehoe, Fla., Jan. 27—Feb. 7
 Casto, Clyde C. 4121 Dayton St., Sacramento, Calif.: Sacramento, Calif. (North), Jan. 27-31
 Caullill, Virgil R. Route 3, Troy Rd., Springfield, Ohio
 Challant, Morris. 1420 Oak Ave., Danville, Ill.; Fairfield, Iowa, Jan. 4-10; Chrisman, Ill., Jan. 11-17; New Castle, Pa. (1st), Jan. 18-24; St. Marys, Ohio, Jan. 25-31
 Clark, Gene. 104 Waddell St., Findlay, Ohio: New Albany, Ind. (Eastside), Jan. 4-10; New Lexington, Ohio, Jan. 12-17; Columbus, Ohio (Linden), Jan. 24-31
 Clark, William E. 4628 Payton Ave., Indianapolis, Ind.: Indianapolis, Ind. (Ritter Ave.), Jan. 31—Feb. 7
 Cochran, Richard II. 102 Cora, Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio: Sebring, Ohio, Jan. 3-17
 Condon, Robert. c/o NPH*: Crescent City, Calif., Jan. 3-10; North Hollywood, Calif., Jan. 12-17; San Pablo, Calif., Jan. 26-31
 Cook, Charles T. 521 N. Plum St., Albany, Ind.
 Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Modesto, Calif. (Trinity), Jan. 3-10; Selma, Calif., Jan. 13-24; West Sacramento, Calif., Jan. 27—Feb. 7
 Cox, C. B. 1322 N. First Ave., Upland, Calif.: Roseville, Calif. (1st), Jan. 3-10; Hanford, Calif., Jan. 17-24; Wasco, Calif., Jan. 25-31
 Cox, Curtis B. Ault Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Frostburg, Md., Jan. 3-10; Wythville, Va. (Mission), Jan. 29—Feb. 7
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Sarasota, Fla. (1st), Dec. 28—Jan. 3; Flint, Mich., Jan. 5-10; Indianapolis, Ind. (Cadle Indoor Camp), Jan. 11-17; Miami, Fla. (1st), Jan. 19-24; Titusville, Fla. (1st), Jan. 25-31
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vickburg, Mich.
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.
 Crider, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Washington, Ind., Jan. 1-10; Rockville, Ind., Jan. 28—Feb. 7
 Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
 Darnell, H. E. P.O. 929, Vivian, La.: Birmingham, Ala., Jan. 1-10; Bloomington, Ind., Jan. 14-24; Jackson, Miss., Jan. 29—Feb. 7
 Darnell, Leo and Pauline. 1524 Laurel Dr., Columbus, Ind.: Ridge Farm, Ill., Dec. 31—Jan. 10; Covington, Ind., Jan. 14-25; Shelbyville, Ind., Jan. 31—Feb. 7
 Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.
 Davis, Ray. c/o NPH*: Snyder, Okla., Jan. 18-24
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.
 ■ Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Connorsville, Ind. (Virginia Ave.), Dec. 16—Jan. 3; New Castle, Ind. (1st), Jan. 6-17; New Martinsville, W.Va., Jan. 25-31
 Dennis, Garmald D. c/o NPH*: Connorsville, Ind. (Virginia Ave.), Dec. 16—Jan. 3; New Castle, Ind. (1st), Jan. 6-17; Franklin, Ind., Jan. 26-31
 Dennis, Laston and Ruth. Evangelist and Singer, c/o NPH*: Kayenta, Ariz., Dec. 27—Jan. 10
 DePasquale, James. 1593 Loma Vista, Pasadena, Calif.: San Francisco, Calif., Dec. 30—Jan. 3
 Dickerson, Harry W. 1200 W. Eight Mile Rd., Ferndale, Mich. 48220
 Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.
 Dobbins, C. H. Yoder, Ind.
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 62530
 ■ Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Minford, Ohio, Jan. 1-10; Jackson, Miss., Jan. 11-17; Melbourne, Fla., Jan. 24-31
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
 ■ Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.

Emrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Niccolet Pl., Bay City, Mich.
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Freeport, Pa., Jan. 13-20; Missoula, Mont., Jan. 26-31
 Ensey, Lee H. 2094 'F' St., San Bernardino, Calif.: Indio, Calif., Jan. 10-17; Anaheim, Calif. (1st), Jan. 24-31
 Erickson, A. Wm. (Billy). 33 Hospital Dr., Virginia Beach, Va.: Indianapolis, Ind. (Broad Ripple), Dec. 27—Jan. 3; Ashland, Ky. (Grace), Jan. 11-17; Harrisonburg, Va. (1st), Jan. 18-24; Monongahela, Pa. (1st), Jan. 26-31
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Dayton, Ky. (1st), Dec. 30—Jan. 10; Ravenswood, W.Va. (1st), Jan. 13-24
 Esterline, John W. P.O. Box 668, Reedley, Calif.: Lamont, Calif., Jan. 3-10; Dunsmuir, Calif., Jan. 13-24; Haltville, Calif., Jan. 27—Feb. 7
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 ■ Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichaels, Pa. 15320
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Hernando, Fla., Jan. 3-10; Lakeland, Fla. (1st), Jan. 17-24; Winter Park, Fla., Jan. 31—Feb. 7
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Huntington, Pa., Jan. 3-10; Bethlehem, Pa., Jan. 13-17
 Finger, Maurice and Naomi. 122 Charlotte Rd., Lincolnton, N.C.
 Finkbeiner, A. J. c/o NPH*: In Germany
 Firestone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.: Cimarron, Kans., Jan. 7-17; Osseo, Mich. (Bird Lake Wes. Meth.), Jan. 28—Feb. 7
 Fisher, C. Wm. c/o NPH*: Lindsay, Calif., Jan. 3-10; Whittier, Calif., Jan. 13-24; San Diego, Calif., Jan. 31—Feb. 7
 Fisher, Richard L. 4591 1/2 S. Third St., Frankfort, Ind. 46041: Rockport, Ind., Jan. 31—Feb. 7
 Fitch, James S. 2610 Sheridan Dr., Norwood, Ohio 45212
 Flesham, C. E. 139 S. Paik Ave., Cape Girardeau, Mo. 63701: Washington, Ill. (Sunnyland), Dec. 31—Jan. 10
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.; Ford, James and Ruth. Preacher, Singer, and Children's Worker, c/o Homer N. Shaw, R.R. 8, Box 677, Indianapolis 31, Ind.
 Fowler, Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*: Las Vegas, Nev. (Charleston Heights), Jan. 14-24
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 French, W. L. Route 1, Emmett, Ark.: Canon City, Colo. (1st), Jan. 10-17
 Frodge, Harold C. 201 N-6, Marshall, Ill.: Mt. Sterling, Ill., Jan. 18-24; Harrison, Ohio, Jan. 25-31
 Fuggett, C. B. 4311 Blackburn Ave., Ashland, Ky.
 Gamble, Albert L. 808 5th St., Puyallup, Wash.: Mandan, N.D., Jan. 6-17; Poplar, Mont., Jan. 20-31
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.: Sulphur, La., Jan. 14-17; San Angelo, Texas, Jan. 21-24; Costa Mesa, Calif., Jan. 28—Feb. 7
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.
 ■ Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.
 Gilliam, Harold P. Box 25, Juliaetta, Ida.
 Gilmour, A. Alan. 921 N. Main St., Jamestown, N.Y.
 Glaze, Harold. 2015 Orange St., North Little Rock, Ark.: Milwaukee, Wis., Jan. 6-17; Abilene, Tex. (Trinity), Jan. 27—Feb. 7
 ■ Glorylanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Bantam, Ohio (Christian Hol.), Jan. 1-10
 ■ Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena, Calif.
 Gordon, Maurice F. 2417 'C' St., Selma, Calif.
 Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Daly City, Calif. (Broadmoor), Jan. 3-10; Hacienda Heights, Calif., Jan. 17-24; Oceanside, Calif., Jan. 31—Feb. 7
 ■ Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Indianapolis, Ind. (Broad Ripple), Dec. 27—Jan. 3; Richmond, Ind. (St. Paul), Jan. 4-10; High Springs, Fla., Jan. 19-24; Titusville, Fla. (1st), Jan. 25-31
 Guy, Marion O. Route 5, Muskogee, Okla.
 Haden, Charles E. P.O. Box 245, Sacramento, Ky.
 Hall, Orville and Nan. Evangelist and Singers, c/o NPH*: Huntsville, Ala., Dec. 31—Jan. 10; Greenfield, Ind., Jan. 25-31
 Hamilton, Jack and Wilma. 532 W. Cherokee, Springfield, Mo.: Dodge City, Kans., Jan. 10-20; Ft. Morgan, Colo., Jan. 21-31
 Harding, Mrs. Maridel. 803 N. Briggs, Hastings, Neb.
 Harrold, John W. 409 14th St., Rochelle, Ill.: West Lebanon, Ind., Jan. 3-10; Rochelle, Ill., Jan. 20-31
 Haselwood, C. C. Route 3, Greensburg, Ky.
 Hayes, Thomas. c/o NPH*
 Heriford, Russell W. Rt. 1, Inola, Okla.

- Hess, Weaver W. 19614 69th Pl. W., Apt. 2, Lynnwood, Wash. 98036: Seattle, Wash. (Crown Hill), Jan. 24-31
- Hicks, A. M. 10209 Cliff Circle, Tampa, Fla. 33612: Tampa, Fla., Jan. 11-17; Jacksonville, Fla., Jan. 18-24
- Higgins, Charles A. 1402 Boutz Rd., Las Cruces, N.M.
- Hodge, W. M. Science Hill, Ky.: Newport, Ky., Jan. 3-10
- Hodgson, R. E. c/o NPH*
- Hoeckle, Wesley W. P.O. Box 3338, Corpus Christi, Tex.
- Holtzclaw, Paul M. 306 S. Jefferson, Robinson, Ill. Hoot Evangelistic Party (G. W. and Pearl). Evangelist and Musicians, Box 745, Winona Lake, Ind. Hoot, W. W. Rt. 9, Box 27, Morgantown, W.Va. Hoots, Bob. Columbia, Ky.
- Howard, A. S. and Mrs. 4108 Ann Arbor, Okla. Home City 22, Okla.
- Hubart, Leonard G. 615 Whitelock St., Huntington, Ind.: Bluffton, Ind., Jan. 13-24; Mishawaka, Ind. (South Side), Jan. 25-31
- Humble, James W. c/o NPH*
- Hutchinson, C. Neal. 2335 Stoneheige Rd., Bethlehem, Pa. 18018: Damascus, Md. (Pil. Hol.), Jan. 17-24; Lowell, Mass. (1st), Jan. 27-31
- Ide, Glen Jr., Evangelistic Party. R.R. 2, Vicksburg, Mich.: Lansing, Mich., Dec. 31—Jan. 10; Sherwood, Mich., Jan. 12-17; Sebring, Fla., Jan. 21-31
- Inglard, Wilma Jean. 322 Meadow Ave., Charleroi, Pa.: East Liverpool, Ohio (Wellsville), Jan. 7-17; Sandusky, Ohio (Pil. Hol.), Jan. 21-31
- Irick, Mrs. Emma. P.O. Box 906, Lufkin, Tex.: Ava, Mo. (Ozark Hol. Con.—Mansfield Church), Jan. 8-12; Nowata, Okla., Jan. 15-24; Wichita, Kans. (Eureka Gardens), Jan. 31—Feb. 7
- Irwin, James S. Fulling Mill Rd., Villas, N.J.
- Iseberg, Don. Chalk Artist-Evangelist, 240 F. Grand St., Bourbonnais, Ill.: Hamilton, Ont., Can. (Mt. View), Jan. 26-31
- Jantz, Calvin and Marjorie, and Carolyn. Singers and Musicians, c/o NPH*: Falls City, Neb., Dec. 28—Jan. 3; Topeka, Kans. (Indoor Camp), Jan. 6-10; Lake City, Fla., Jan. 12-17; Sarasota, Fla., Jan. 18-24; Miami, Fla. (1st), Jan. 26-31
- Jaymes, Richard W. 321 E. High Ave., Bellefontaine, Ohio: Smithton, Pa., Jan. 17-24
- Johnson, A. G. c/o NPH*: Wagoner, Okla., Dec. 30—Jan. 10; Fort Smith, Ark. (North Side), Jan. 13-24
- Johnston, Lester. 11510 S. Union, Chicago 28, Ill.: Ottumwa, Iowa (1st), Jan. 3-10
- Jones, A. K. 315 Harmon Ave., Danville, Ill. Jones, Claude W. R.F.D. 3, Box 42, Bel Air, Md.: Pennsville, N.J., Jan. 1-10; Temple, Pa., Jan. 12-17
- Keel, Charles. 1329 Brooke Ave., Cincinnati 30, Ohio
- Kelly, Arthur E. 511 Dogwood St., Columbia, S.C.: Avon Park, Fla., Jan. 13-24
- Kerr, Edith. Blountsville, Ind.
- Knight, George M. 118 Hughes Ave., Oildale, Calif.
- Kruse, Carl H., and Wife. Evangelist and Singer, 4503 N. Redmond, Bethany, Okla.: Cozad, Neb., Dec. 30—Jan. 10
- Land, Herbert. c/o NPH*
- Langford, J. V. 701 N. First, Henryetta, Okla.
- Lanier, John H. Poplar St., Junction City, Ohio: Blissfield, Mich. (Ch. of Christ in Chr. Union), Jan. 3-14; Amesville, Ohio, Jan. 17-28
- Law, Dick and Lucille. Preachers and Singers, c/o NPH*: Kurtz, Ind., Dec. 30—Jan. 10; Cedarville, Ohio, Jan. 11-17; Urbana, Ohio, Jan. 18-24; Newark, Del., Jan. 27—Feb. 7
- Laxson, Wally and Ginger (Smith). Route 3, Athens, Ala.: Ironton, Ohio (1st), Jan. 24-31
- Leichty Quartet, The (Elvin, Marge, Dianne, and Don). Evangelist and Singers, c/o NPH*
- Leih, John. 40936 Mayberry, Hemet, Calif.: Simi, Calif., Jan. 6-17; Los Angeles, Calif. (Eagle Rock), Jan. 20-31
- Leonard, James C. Box 12, Marion, Ohio
- Lester, Fred R. 1136 East Grand Blvd., Corona, Calif.
- Leverett Brothers. Preacher and Singers, Route 4, Lamar, Mo.
- Lewis, Ellis. 3804 Redmond, Bethany, Okla.
- Lewis, Ralph L. c/o Asbury Theological Seminary, Wilmore, Ky.
- Liddell, P. L. c/o NPH*: Wooster, Ohio, Jan. 13-17; Saginaw, Mich. (Zone-wide Youth Crusade), Jan. 31—Feb. 7
- Lineman, Hazel Fraley. 10 S. Third St., Bradford, Pa.
- Lipker, Charles H. Route 1, Alvada, Ohio: Taylorville, Ill., Jan. 1-10; Marion, Ohio (Oakland E.U.B.), Jan. 15-24
- Livingston, James H. Box 142, Potomac, Ill.
- Lyons, James H. University Heights, R.R. 1, Box 1311, DeKalb, Ill. 60115
- MacAllen, L. J. and Mary. Artist-Evangelist, 119 Rambler Ave., Elyria, Ohio: Creston, Iowa, Jan. 7-17; Red Oak, Ia., Jan. 19-31
- Mansfield, Howard. 1110 N. 6th St., Boise, Ida. 83702
- Martin, Paul. c/o NPH*: Stockton, Calif., Dec. 27—Jan. 3; Tucson, Ariz. (Catalina Vista), Jan. 4-10; Dallas, Tex. (1st), Jan. 11-17; Louisville, Ky. (1st), Jan. 18-24; Columbus, Ohio (Warren Ave.), Jan. 24-31
- Martin, Vern. Rt. 1, Box 118, Caldwell, Ida.
- May, Vernon D. and Mrs. c/o NPH*: Billings, Mont. (Trinity), Jan. 27—Feb. 7
- Mayfield, Paul and Helen. c/o NPH*: Chicago, Ill. (Mt. Greenwood), Jan. 13-24; Lansing, Mich. (Central), Jan. 27—Feb. 7
- Mayo, Clifford. 516 Madison, Lubbock, Tex. 79403; Dallas, Tex. (South Oak Cliff), Jan. 17-24; Artesia, N.M. (1st), Jan. 29—Feb. 7
- McCoy, Norman E. Song Evangelist, 1318 East 28th, Anderson, Ind.
- McCullough, Forrest. c/o NPH*: Iowa Dist. Tour, Jan. 4-15; Chariton, Ia., Jan. 8-10; Knoxville, Ia., Jan. 17-24; Manchester, Tenn., Jan. 26-31
- McDowell, Doris M. 948 Fifth St. Apt. J, Santa Monica, Calif.: Montrose, Calif., Jan. 20-31
- McKinney, Evelyn M. 4488 S. Ordway Oak Dr., Lake Oswego, Ore.
- McMillan, Wreile. 139 Walnut St., Circleville, Ohio: Johnston, Ohio, Jan. 20-24; Hollywood, Md., Jan. 27-31
- McNaught, J. Austin. Rt. 2, Box 501, Clackamas, Ore.
- McNutt, Paul W. Song Evangelist, c/o NPH*: Chattanooga, Tenn. (1st), Dec. 29—Jan. 3; Hialeah, Fla., Jan. 11-17; Cocoa, Fla., Jan. 18-24; Orlando, Fla. (1st), Jan. 25-31
- McWhirter, G. Stuart. 202 Stewart St., Cordova, Ala.
- Meadows, Naomi, and Reasoner, Eleanor. Preachers and Singers, Box 312, Chrisman, Ill. 61924. St. Bernice, Ind., Jan. 18-24
- Meighen, J. M., and Family. Preacher and Musicians, 2122 Goshen Pike, Milford, Ohio
- Meredith, Dwight and Norma Jean. Song Evangelists and Musicians, c/o NPH*: Warner Robins, Ga., Jan. 11-17; Brookville, Fla., Jan. 18-24
- Meyer, Virgil G. 3112 Willow Oak Dr., Ft. Wayne, Ind.: Albany, Ind., Jan. 20-31
- Mickey, Bob and Ida Mae. Evangelist and Singer, 309 Cimarron Ave., La Junta, Colo.: Denver, Colo. (Lowell), Jan. 3-10; Denver, Colo. (Derby), Jan. 11-17; Little Rock, Ark. (Westwood), Jan. Torrington, Wyo., Jan. 28—Feb. 7
- Miller, Lella Dell. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Louisville, Ky. (Southside), Jan. 11-17; Little Rock, Ark. (Westwood), Jan. 20-31
- Miller, Nettie A. c/o Trevecca Nazarene College, Nashville 10, Tenn.: Jonesboro, Ark. (Edgewood), Jan. 13-24; Orlando, Fla. (1st), Jan. 25-31
- Miller, Mrs. Ruth E. Song Evangelist, 111 West 46th St., Green Tree Acres, Reading, Pa.
- Miller, W. F. 521 Victoria Ave., Williamstown, W.Va.: Lake Wales, Fla., Dec. 29—Jan. 11
- Millhuff, Chuck. c/o NPH*: Oklahoma City, Okla. (Lakeview), Jan. 3-10; Dexter, Mo. (Southwest), Jan. 11-17; Chicago, Ill., Jan. 20-24; Jacksonville, Fla. (Panama), Jan. 26-31
- Mingledorff, O. C. R.F.D. 3, Douglas, Ga. 31533
- Monck, Jim and Sharon. Evangelist, Singers, Musicians, c/o Olivet Nazarene College, Box 351, Kanakake, Ill.: Havana, Ill., Jan. 2-3; Streator, Ill., Jan. 6-10; Coldwater, Mich., Jan. 16-17; New Hampshire, Ohio, Jan. 20-24; London, Ohio, Jan. 25-31
- Moore, Franklin M. Box 302, Castle Rock, Colo.: Carthage, Ind., Jan. 3-10; Terre Haute, Ind. (Central Pil. Hol.), Jan. 27—Feb. 7
- Morgan, J. Herbert and Pansy S. Evangelists and Singers, 319 Franklin St., Danville, Ill. 61833
- Moulton, M. Kimber. c/o NPH*: Glendora, Calif., Jan. 3-10; Alhambra, Calif., Jan. 13-24; Los Gatos, Calif., Jan. 25-31
- Murphy, B. W. 2952 Fourth Ave., Huntington 2, W.Va.
- Myers, David. Route 1, Box 108-A, Logan, Ohio 43138
- Nelson, Charles Ed. and Normadene. Evangelist and Singers, P.O. Box 241, Rogers, Ark.: Seminole, Okla., Jan. 15-24
- Nesseth-Hopson Party. c/o NPH*: St. Petersburg, Fla. (1st Missionary), Jan. 6-17
- Noland, Reine. 191 Sierra Madre Blvd., Sierra Madre, Calif.
- Norris, Roy and Lily Anne. Evangelist and Singers, c/o NPH*: Berea, Ohio, Dec. 31—Jan. 10; Powhatan Point, Ohio, Jan. 14-24; Sharon, Pa., Jan. 26-31
- Norton, Joe. Box 143, Hamlin, Tex.: Lubbock, Tex. (Grace), Jan. 11-17
- Oakley, Jesse and Mrs. Box 488, St. Cloud, Fla.
- Osborne, O. L. 619 E. Tenn. St., Evansville, Ind.
- Palmer, "Bob." 102 Melmore, Tiffin, Ohio
- Parrott, A. L. 403 S. Main, Bourbonnais, Ill.: Stafford, Kans., Jan. 6-17; Sulphur Springs, Tex., Jan. 20-31
- Passmore Evangelistic Party, The A. A. Evangelist and Singers, c/o NPH*: Owego, N.Y., Dec. 30—Jan. 3; Elmira, N.Y. (Calvary), Jan. 5-10; Maysville, Ky., Jan. 13-24; Moultrie, Ga. (1st), Jan. 29—Feb. 7
- Pattan, Martin L. 6733 Lakeside Dr., Fort Worth, Tex. 76135
- Paul, Charles L. Song Evangelist, Route 5, Coolidge, Tenn.: Greensboro, Ind., Jan. 14-24
- Phillips, W. D. 5924 Barbanna Lane, Dayton, Ohio 45415: Flat Rock, Mich., Jan. 3-10; Varsavia, Ohio, Jan. 28—Feb. 7
- Pickering Musicalaires, The. Evangelist and Musicians, 41st and Linden Sts., Allentown, Pa.: Media, Pa., Dec. 31—Jan. 3; Mifflinburg, Pa., Jan. 19-24
- Pierce, Boyce and Catherine. Evangelist and Singers, 505 W. Columbia Ave., Danville, Ill.: Orlando, Fla. (Pine Hills), Jan. 3-10; Vivian, La., Jan. 14-24; Sheffield, Ala. (1st), Jan. 28—Feb. 7
- Pipkin, Sylvia M. P.O. Box 322, Killbuck, Ohio
- Plummer, Chester D. 515 N. Chester Ave., Indianapolis, Ind.: Clayton, Ind., Dec. 30—Jan. 10; Waukesha, Wis., Jan. 11-17; Cincinnati, Ohio, Jan. 18-24; Gainesville, Fla. (Indoor Camp), Jan. 31—Feb. 7
- Potter, Lyle and Lois. Sunday School Evangelists, c/o NPH*: Santa Ana, Calif. (1st), Jan. 17-20; Dimub, Calif., Jan. 31—Feb. 2
- Powell, Charles and Mrs. Box 66, Brookville, Fla.
- Powell, Curtice LeRoy. Route 2, Newark, Ohio
- Prentice, Carl and Ethel. Evangelist and Children's Worker, 6900 N.W. 43rd St., Bethany, Okla.: Loudon, Tenn., Jan. 3-10; Moultrie, Ga., Jan. 14-24; Thomaston, Ga. (Crest), Jan. 25-31
- Prouse, Willard G. 3 Bay St., R.D. 4, Mechanicsburg, Pa.
- Pullum, Oscar L. 1601 Monroe Ave., Evansville, Ind.
- Purkhisier, H. C. 308 E. Hadley, Aurora, Mo.
- Qualls, Paul M. Song Evangelist, 5441 Lake Jessamine Dr., Orlando, Fla.: St. Louis, Mo., Jan. 4-8; Orlando, Fla. (Colonial), Jan. 11-17
- Quinn, L. W. Sunday School Evangelist, 3702 Manchester, Colorado Springs, Colo.
- Rahrer, H. J. R.R. 1, Box 292A, Camby, Ind. 46113
- Rains, Harold L. Box 299, Caddo, Okla.: Corpus Christi, Tex. (Arlington Heights), Dec. 31—Jan. 10; Westlaco, Tex., Jan. 11-17; Austin, Tex. (South), Jan. 18-24; Muldrow, Okla., Jan. 25-31
- Raker, W. C. and Mary. Evangelist and Singers, Box 106, Lewistown, Ill.: Amarillo, Tex. (North Beacon), Dec. 31—Jan. 3; Phoenix, Ariz. (Orange-wood), Jan. 21-31
- Rees, Orville W. 5440 Rosslyn Ave., Indianapolis, Ind. 46220
- Richards, Larry and Phyllis (Coulter). Singer and Musicians, 1430 Fletcher Ave., Indianapolis, Ind.
- Robison, Robert, and Wife. Evangelist and Singers, Heaters, W.Va.: Chester, Ohio, Dec. 30—Jan. 10
- Roddy, Frank. 1648 Horicher, Dayton, Ohio 45420
- Rodgers, Clyde B. 505 Lester Ave., Nashville 10, Tenn.: Cortland, Ohio, Jan. 27—Feb. 7
- Rodgers, J. A. (Jimmy). 695 N. Market St., East Palestine, Ohio
- Roedel, Bernice L. 423 E. Maple St., Boonville, Ind.
- Rose, W. W. 200 Phifer St., Monroe, N.C. 28110
- Butler, Ala. (Dick's Chapel), Jan. 13-24; Jackson, Ala., Jan. 27—Feb. 7
- Rothwell, Mel-Thomas. 4701 N. Donald, Bethany, Okla.
- Rust, Everett F. 420 Sherman, Alva, Okla.
- Schoonover, Modie. 1508 Glenview, Adrian, Mich.
- Schreiber, George R. and Mrs. 5949 Forestdale, Glendora, Calif.
- Sciscoe, Ora W. 731 West Howe, Bloomington, Ind.
- Scott, Carmen A. 111 E. Curtis St., P.O. Box 455, Stryker, Ohio
- Sears, L. Wayne. c/o NPH*: Ponca City, Okla. (Westside), Jan. 18-24; Olney, Ill., Jan. 25-31
- Shackelford, H. W. and Mrs. 614 W. Market St., Washington C.H., Ohio: Bethel, Ohio, Jan. 4-10; Ludlow, Ky., Jan. 14-24; Irving, Ky., Jan. 25-31
- Sharples, J. J., and Wife. Evangelist and Singers, 41 James Ave., Yorkton, Sask., Can.: Stettler, Alta., Can., Jan. 20-31
- Shea, Albert J. c/o NPH*: Batavia, Ohio, Jan. 1-10; Medina, Ohio, Jan. 11-17; Cleveland, Ohio (Richmond Heights), Jan. 18-24; Raleigh, N.C., Jan. 25-31
- Showalter, Keith. Route 1, Selma, Mich.
- Sisk, Ivan. 4327 Mccrage Ave., San Diego 17, Calif.: Phoenix, Ariz. (Maryvale), Jan. 3-10; Colorado Springs, Colo. (South Gate), Jan. 24-31
- Slack, D. F. Song Evangelist, Route 2, Vevey, Ind.: Corydon, Ind., Jan. 29—Feb. 7
- Slater, Glenn. 320 S. 22nd St., Independence, Kans.
- Slater, Hugh L. c/o NPH*
- Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio
- Smith, Charles Hastings. P.O. Box 778, Bartlesville, Okla.: Marion, Ohio (1st), Jan. 3-10
- Smith, Ernest D. Strong, Maine
- Smith, Otis E., Jr. Route 1, Eoinburg, Pa.: Uhrichsville, Ohio, Jan. 1-10; Warren, Ohio, Jan. 14-24; Lansdale, Pa., Jan. 25-31
- Smith, Paul R. 305 Central Ave., Spencer, W.Va.
- Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.: Charleston, W.Va. (Rumble), Dec. 29—Jan. 3; Charleston, W.Va. (North Side), Jan. 10-17;

• Indicates Singers.

Nashville, Tenn. (Richland), Jan. 19-24; Portsmouth, Va. (1st), Jan. 31—Feb. 7

Sprohls, Earl I. 1317 Lakeview Ave., Battle Creek, Mich.; Otsego, Mich., Dec. 31—Jan. 10; Belle Vernon, Pa., Jan. 19-24; Niles, Mich. (Bertrand), Jan. 25-31

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa. Stafford, Daniel, Box 11, Bethany, Okla.: Bay City, Tex., Jan. 4-10; Greensboro, Ind., Jan. 14-24; Decatur, Ala. (1st), Jan. 25-31

Stanford, A. 82 Wilson Ave., Apt. 12, Kitchener, Ont., Can.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.: Riverton, Kans. (Friends), Jan. 10-18; Cherokee, Okla., Jan. 20-31

Steininger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.: Hagerstown, Ind., Jan. 10-17; Terre Haute, Ind. (Northside), Jan. 20-31

Stephens, Ken. c/o NPH*

Stewart, Paul J. P.O. Box 850, Jasper, Ala.: Fairborn, Ohio (Wrightview), Dec. 31—Jan. 10; Porterville, Calif. (1st), Jan. 17-27; Fall River, Kans., Jan. 31—Feb. 7

Strack, W. J. Box 112, Jefferson, Ohio

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio 43123

Sturtevant, L. R. 652 2nd Ave. E., Twin Falls, Ida.

Swarth, D. and Helen. Evangelists and Musicians, 1207 Dominion Ave., Pasadena, Calif. 91104

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.

Tarwin, E. C. California, Ky.

Taylor, Emmett E. c/o NPH*

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio: Danville, Ill., Jan. 5-10; Lakeview, Ohio (Indian Lake), Jan. 11-17; Amelia, Ohio, Jan. 18-24; Steubenville, Ohio (1st), Jan. 25-31

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.: Monroe, Mich., Jan. 3-10; House Springs, Mo., Jan. 11-17; Hannibal, Mo. (1st), Jan. 18-24; St. Louis, Mo. (1st), Jan. 25-31

Thomas, Henry C. Box 104, Dimmitt, Tex.

Thompson, Harold C. 650 E. Main St., Blytheville, Ark.

Toone, L. E. 365 Burke St., Bourbonnais, Ill.: East Cleveland, Ohio (1st), Jan. 10-17; Ann Arbor, Mich. (University), Jan. 19-24

Transue, C. F. Route 1, Poplar Bluff, Mo.

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.: Hollywood, Fla. (Pil. Hol.), Jan. 12-17

Turpel, John W. R.R. 2, Minesing, Ont., Can.

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio

Van Syke, D. C. 508 16th Ave. South, Nampa, Ida.

Vascoe, David J. 701 N. 12th St., Duncan, Okla.

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008

Walker, W. B. c/o NPH*

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.: Chattanooga, Tenn. (Grace), Jan. 3-10; Tullahoma, Tenn. (Brownington), Jan. 14-24; Sumter, S.C., Jan. 28—Feb. 7

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.: Virginia Dist. Tour, Jan. 3-17; London, Ont., Can. (1st), Jan. 24-31

Watson, H. T. 4003 Lightfoot Mill Rd., Chattanooga, Tenn.

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.: Fontana, Calif., Jan. 7-17; Escondido, Calif. (Grace), Jan. 20-31

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.

White, W. T. 6401 N.W. 34th St., Bethany, Okla.: Batesville, Ark., Jan. 24-31

Wilhelm, T. A. Route 1, De Soto, Mo.

Williams, Earl C. c/o NPH*

Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Willis, Harold and Mae. c/o NPH*: Riverbank, Calif., Dec. 27—Jan. 3; Lemoore, Calif., Jan. 4-10; Pomona, Calif. (Towne Ave.), Jan. 13-24; Vallejo, Calif., Jan. 28—Feb. 7

Willison, Otto R. 2910 N. College, Bethany, Okla.: Morehouse, Mo., Jan. 6-17; Brosley, Mo., Jan. 20-31

Winegarden, Robert. c/o NPH*: North American Indian District, Dec.—Feb.

Woodward, George P. 326 Dry Run Rd., Monongahela, Pa.: Levittown, Pa. (Prim. Meth.), Jan. 3-10; Cleveland, Ohio (West Side), Jan. 15-24; Toronto, Ohio (1st), Jan. 29—Feb. 7

Wiss, Leon. c/o NPH*: Levelland, Tex., Jan. 3-10; Dilton, Tex., Jan. 11-17; Coffeyville, Kans., Jan. 20-24; Big Spring, Tex. (1st), Jan. 25-31

Yakum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.: Pana, Ill., Jan. 11-17; Sublette, Kans. (1st), Jan. 20-31

Zimmerman, W. E. Box 1114, Marion, Ohio: Rarden, Ohio, Jan. 29-31

*Indicates Singers

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

the Answer corner

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 lives in sin is not a child of God (I John 3:8-10) no matter what he may once have been. See Ezekiel 18:24; Matthew 18:21-35; Luke 8:13; 12:41-46; John 15:2, 6; Acts 1:25; Romans 11:20-22; I Corinthians 8:10-11; 9:27; 10:12; Galatians 5:1, 4; Ephesians 5:5-7; I Timothy 4:1; Hebrews 6:4-6; 10:26-29; James 1:14-16; I Peter 2:20-22; I John 2:4; II John 8-9; Jude 4-6; Revelation 3:11; 21:8; 22:19.

These passages are not given to cause any anxious fear, but to prevent presumptuous 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* (64 pages, \$1.25) and Robert Shank, *Life in the Son* (380 pages, \$4.95).

When members make pledges for a new building, are they relieved from paying the pledge by transferring to another church in the city?

When I make a pledge 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.

If for any reason I felt I could not (or should not) make good on a pledge, I would feel obligated to let the people know to whom the pledge had been made.

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 leave 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.

(II Corinthians 5:17; Galatians 6:15) when he "puts on Christ" (Romans 13:14; Galatians 3:27). This, I take it, occurs at conversion or the new birth.

I do not believe the word *the* indicates only one new man in the sense of number, but one new man in the sense of kind.

I might drop this suggestion: It is valuable to compare scripture with scripture; but when you are dealing with different books of the Bible, the first and most important thing is to interpret the passage in the light of its context. There are times when similar words are used with different meanings. Unless you are aware of this possibility, you may be misled.

One encouraging sign is the tremendous reception being reported for the *Beacon Bible Commentary*, the first volume of which ("Matthew through Luke") has just been published and which is already being reprinted to supply the demand. Perhaps this, as well as the solid biblical emphasis of the *Nazarene Preacher*, will be of help if, where, and as this problem is critical.



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. Beumer 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 4,694 remittances for a total of \$786,414.87.

Last year on the same day, the Treasurer's Office had received 94 more remittances than this year, with a total income of \$751,739.82. The 1964 total is \$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 has 99 members with \$5,999.11 in the offering.

Malden First (Massachusetts)	2,089.71
Calgary First (Alberta, Canada)	2,054.25
Portland First (Oregon)	2,195.18
Kansas City First (Missouri)	12,331.83
Manchester First (Connecticut)	3,026.32
Columbus First (Ohio)	2,325.00
Indianapolis West Side (Indiana)	2,094.86
Clovis First (New Mexico)	2,093.47
Sublette (Kansas)	5,999.11
Lubbock First (Texas)	2,626.71
Lancaster (Ohio)	2,534.51
Nampa College (Idaho)	3,086.50
Maywood (California)	2,027.00
Owens (New York)	2,078.37
Howell (Michigan)	3,582.91
Huntington First (Indiana)	2,494.24
Birmingham First (Alabama)	2,041.70
Ironton First (Ohio)	2,613.02
Youngstown First (Ohio)	2,054.90
Orlando Central (Florida)	2,037.67
Detroit First (Michigan)	4,238.37
Bethany First (Oklahoma)	20,500.00
Weirton (West Virginia)	2,140.79
Nampa First (Idaho)	4,995.68
Santa Ana First (California)	2,808.91
Eugene First (Oregon)	4,791.06
Council Bluffs First (Iowa)	3,000.00
Colorado Springs First (Colorado)	2,000.00
Ashland First (Kentucky)	3,128.25

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 recurring 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.

Pastoral Changes

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

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

Rev. Jim Bond from Casper, Wyoming, to Nampa, Idaho, College Church.

Rev. W. E. Rothman, Friendly Church, Indianapolis, Indiana, to Benton Harbor, Michigan.

Freeport Church Underwrites 10 Percent Program

Following a successful revival conducted by Evangelist D. K. Wachtel in which eight new members were received by profession of faith, the Freeport, New York, church underwrote completely its program for the next three years.

The financial campaign included a minimum of 10 percent of funds pledged and raised for all purposes to be given to world evangelism through the General Budget.

Rev. Edward W. Levin is the pastor.

Rev. E. E. Young's Son Killed

A cablegram 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 Rev. Young became principal of the Nazarene Bible College there. The Youngs had previously served in the pastorate 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 Health Center 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.

Lawsuits challenging its legality were filed immediately after the law was passed. Although it was upheld in the Wayne County Circuit Court, all eight justices of the state's highest court ruled against it on appeal.

Governors' Religious Affiliation:

WASHINGTON, D.C. (EP)—There will be more Methodists—thirteen—a 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 Episcopalians, 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 Florida, 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 Pastorates:

DALLAS (EP)—A clergyman who spent almost forty-five years as pastor of a famed New York church said here he doesn't believe 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.

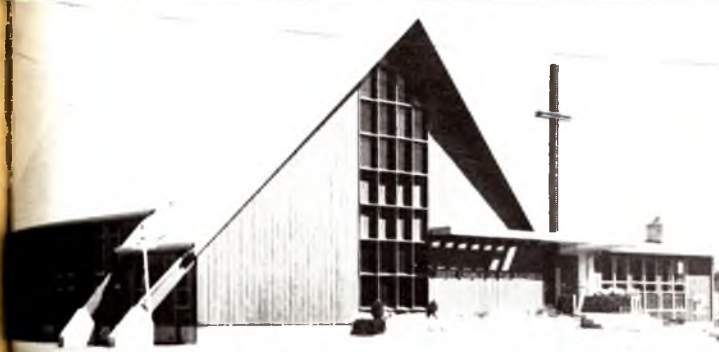
He retired from the New York pastorate three years ago. Counting the time he had spent as a layman in the congregation, he was associated with the church a full half-century.

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.



1 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.



2 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.



3 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.

4 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.

5 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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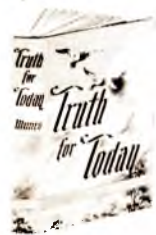
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