

NOVEMBER 11, 1964

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



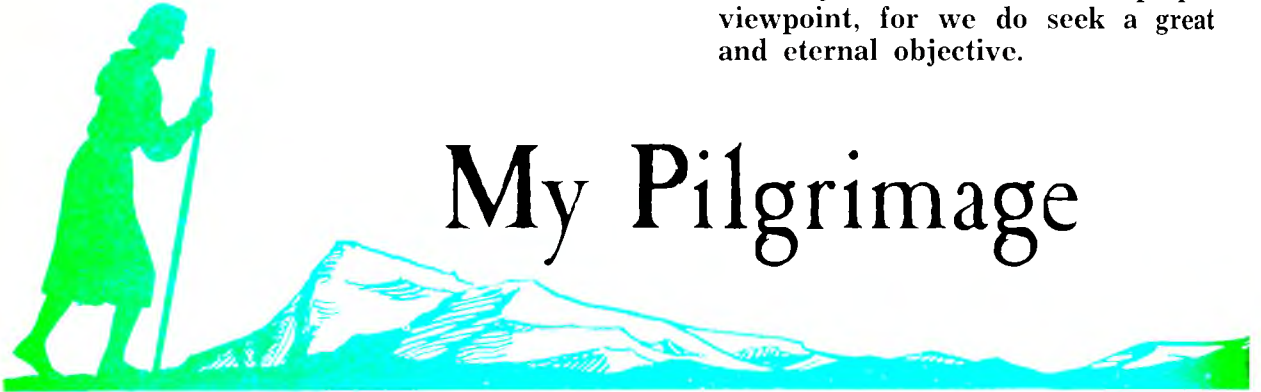
**Christmas
Gift Section**
See Page 10-A

Veterans' Day
November 11, 1964

grand and glorious objective. It was traveling towards final meeting with the God of Abraham, his God—Jehovah—through eternity.

Such a concept of life is essential to every Christian. It is the proper viewpoint, for we do seek a great and eternal objective.

My Pilgrimage



AND JACOB SAID, “The days of the years of my pilgrimage are an hundred and thirty years” (Genesis 47:9).

This is the reply Jacob made to Pharaoh when the ruler required of him, “How old art thou?”

I like the way he answered, for it reveals his concept of life here on earth. To him life was a journey. He had not considered this earth as his abode nor his destiny.

In fact, life was more than a time of travel through the span of years.



*General
Superintendent
Lewis*

It was a pilgrimage. The dictionary defines pilgrimage as a journey with an objective, as a devotee seeking or journeying to a shrine.

Life for Jacob was progress to a

It is necessary to keep the transitory things of this world in proper perspective. Such are not too important in relation to the eternal values of the soul.

It becomes the reference point from which the Christian makes basic decisions and measures the issues of life.

It is the road the Christian travels—straight and true across the years.

It is the challenge that calls the Christian onward over the hills to better things in the Lord.

It keeps us alert, for travel requires attention to the road, the directive signs that give guidance.

It brings new scenes and vistas for the enjoyment of the pilgrim.

It becomes a marked highway for those who are lost or are going nowhere, or who have settled down in time and earth. It can show them that there is a journey, a pilgrimage for man, and it is a good pilgrimage through the years to the city of God.

The destiny is worthwhile and the pilgrimage is joyous. Let us travel on.

Commitment

By LEWIS T. CORLETT, *President, Nazarene Theological Seminary, Kansas City, Missouri*

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach (Hebrews 13:12-13).

THE CHRISTIAN RELIGION is adequate because it is personal. The source, power, and glory of Christianity center in the person of Jesus Christ, the Son of God. He was born as a Babe in Bethlehem so that He, as the God-man, could provide a plan of salvation for the human race. Yet His invitation and appeal to mankind is always personal, to each man as an individual. Man's response to God's approach is always personal; he must make a decision as an individual for or against a personal relationship with Christ.

Jesus Christ is primarily interested in enabling each person to enjoy a sense of wholeness of personality. Sin causes friction in man's inner life, leaving him distracted, torn by conflicting ambitions and affections. Christ desires to have each man come to Him and trust Him to cleanse sin with its divisive nature from his inner being, so that his motive life will function as a harmonious whole. Divine love will motivate ambitions, affections, plans, and actions.

To accomplish this, Christ is standing "outside the camp" in redemptive glory, beyond Calvary, after the Resurrection and Ascension, a Victor over man's basic problems, waiting to share the benefits of His grace. He invites every man to come and partake of the water of life freely.

The command in Hebrews 13:13, "Let us go forth therefore unto him without the camp," is a challenge to a full commitment to the lordship of Jesus Christ. The Book of Hebrews was written to believing Jews, showing the superiority of Christ's plan over the best of the Mosaic covenant. Christ's desire is that the believer should not only leave the old behind but also long for the best in the gospel and move forward to attain this. The purpose of abandonment and complete spiritual dedication is always commitment to the risen Lord.

This complete yielding to the risen Lord does involve a separation from everything which may hinder spiritual unity in Christ. Yet such separation is a result of total commitment and should never be permitted to become the focus of decision.

Full commitment becomes real only as the child of God develops such a deep appreciation for Christ that he is eager to take the adventurous risk with Christ. This complete dedication leads to a finality of decision for Christ, and at that moment the Holy Spirit cleanses from the moral nature of man all disposition antagonistic to the love of God and the love of man. The believer takes his stand "in Christ" and senses an inner transformation of disposition which produces a sense of wholeness of purpose and affection.

Full commitment to Christ is both complete present action and a continuous process. The cleansing of the inner disposition from sin by the Holy Spirit and the resultant consciousness of the unity of motivation in love are a recognizable, climactic personal experience which produces a consciousness of deeper peace, a sense of closer fellowship in a divine partnership, and a greater desire to be useful for Christ.

Yet with all the completeness of the basic decision, commitment involves continuing daily choices. Life is a matter of progress, change, and adjustment. Customs, methods, emphases, and relationships are ever changing. Thus the child of God must make daily decisions to properly interpret and relate this variability of life to his basic total commitment.

This is not a struggle regarding "doing God's will," but of bringing every thought, plan, and action into harmony with the will of God. This adjusting to changing circumstances will continue as long as God allows the believer to remain on earth. Thus commitment is always active, never passive. The child of God is always planning to bring the totality of his life to the realization of God's best for him.

Total commitment produces a strong sense of anticipation. A growing adoration for a person always engenders a greater expectation of fellowship with the individual who is the object of love. While the child of God does his reasonable best to obey God in all relationships of life, he is ever aware of his weaknesses and inadequacies. He is conscious of the transiency of the earthly, the insecurity of the present. Here he has "no continuing city."

Yet this fellowship in Christ brings a touch of eternity into his life and he lives in the joy of the hope "which entereth into that within the veil."

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16: 24-25).

The true Christian is strengthened moment by moment by the realization that this fellowship in Christ gives a peace which passeth all understand-

ing now, provides strength for every day, grace for every trial, comfort in every sorrow, and joy in all the vicissitudes of life.

Commitment thus produces the necessary human relationship which enables the believer to have an increasing sense of the presence of God in daily life. This creates a deeper appreciation for God and gives the true essence of worship. This devotionment of the Christian brings him into a companionship with his Lord, which gives him release and victory in his daily life.

"Let us go forth . . . unto him without the camp" in full commitment to Christ!

A TRUCKLOAD OF *Thanksgiving*

By **RAYMOND C. KRATZER**, *Superintendent of Northwest District*

JUST A FEW DAYS before the Thanksgiving Offering for missions last year I was engaged in a weekend revival at one of our churches in northeast Washington. It was my joy to be invited out to dinner at the farm home of a couple I had married years before. I had also had the privilege of dedicating their first two children.

Before eating the lovely meal which had been prepared, we had the joy of reminiscence as we talked over our years of acquaintance. I was proud to have shared with this lovely couple in some of their most sacred experiences, and now I was clipping a coupon on my investment.

After our pleasant repast I wanted to see the ranch. In the driveway was a large truck loaded with Christmas trees all cut for the market. I observed that no doubt this would market for a considerable sum which would help this couple in their pressing financial needs. But to my surprise and joy, this good brother said:

"Brother Kratzer, you know we just did not have any money to pledge for the Thanksgiving Offering for next Sunday. But I did have some nice trees on my ranch, and I have cut these and plan to sell them and give every dollar they bring to missions."

Tears came to my eyes because I knew how difficult a time they had had trying to build their financial kingdom. The dairy ranch just did not produce enough for them to pay all of their bills. And because of the pressure of things, this fine Christian layman had worked so hard to make ends meet that he had suffered a near heart at-

tack. But in spite of short rations and a limited budget he had decided to put God first.

I saw him a couple of days later and, with a lilt in his voice, he said: "Guess what? I had the fewest culls in that lot of trees of any I have ever sold. I received fifty-six dollars for them, and every penny of it is going into the Thanksgiving Offering."

We both had a camp meeting because of the mysterious compensation which comes from the Lord when we put Him first. I was convinced that this couple will come out ahead in due season because they have sought "first the kingdom of God, and his righteousness" (Matthew 6:33).

The Cover . . .

The Statue of Liberty in New York harbor has been a welcome sight across the years, both to those coming to America's shores for the first time and to those returning after an absence abroad. It serves to remind us of the ideals for which thousands have given their lives. The day which commemorates the signing of the armistice at the conclusion of World War I is now Veterans Day.

Volume 53, Number 38 NOVEMBER 11, 1964 Whole Number 2742

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawlor, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, Georg Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDITS: Cover, left, Dick Smith. Cover, right, and page 19, No. 4, Crandall Vail.

CHRIST'S OPTIMISM



By **J. HARRISON HUDSON**

Nazarene Minister, Nampa, Idaho

BY AND LARGE we live in an age of pessimism. The last two world wars cancelled the shallow optimism of the exponents of the social gospel. However, we must avoid the other extreme of utter despair.

The mission of Jesus was that of redemption. Some who seemed beyond all hope were redeemed: Zacchaeus the swindler, Magdalene the demon-possessed, a bigamist of Samaria, and a dying thief, to name but a few. Many have been the religious and social leaders who have successfully cataloged the ills of the human heart, but Christ stands alone in the successful transformation of human life; none but Christ has the answer and the remedy for human depravity.

When men achieve lofty goals and perform great deeds, humanity asks, "Why?" and, "How?" "What is the secret of such success?" Of all the illustrious figures of history, none is more towering than the person of Jesus Christ. Men never tire of reading, thinking, and writing about Him. What was His secret?

One of the basic differences between Christ and other thinkers and teachers is the difference between hope and despair. George Whitfield used to say, "Christ hoped even for the devil's castaways." The Pharisees raised their lily-white hands and cried in holy horror, "This man accepts sinners and even eats his meals with them" (Luke 15:2, Phillips*).

The people to whom Jesus had gone had been given up by the Pharisees as hopeless. Be it ever remembered that it was not from the elite Jesus called His disciples. That small band of men were a rather motley crew, unlearned and ignorant, but through the power of Christ they became veritable princes among men.

The optimism of Christ was not simply the quality of a visionary or utopian reformer. He knew the heart of man as no other before or since. He knew that "the heart is deceitful above all things,

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1950. Used by permission of The Macmillan Company.

and desperately wicked" (Jeremiah 17:9). It was more than shallow optimism of that oft misquoted statement in Browning's "Pippa Passes"—

God's in his heaven:

All's right with the world.

Simon Peter confidently assured Christ of his loyalty, only to be informed of his future desertion. The Master knew his heart better than the disciple himself. Yet it was to this vacillating man that Jesus said, "Thou art Simon . . . thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42). A further extension of Peter's biography clearly indicates that Christ's appellation was not at all inaccurate.

One of the basic elements in redemption is hope. Despair damns men and drives them deeper into sin. Through hope, Jesus made men feel that it was possible to rise to purity and holiness. The Pharisees could do nothing for publicans and sinners; indeed, their attitude probably drove them deeper into sin and despair.

The first condition of recovery from sickness is hope in the possibility of getting well. Most doctors will agree that in the critical stages of illness a patient without hope is doomed. The element of hope is always present in the redemptive operation. Christ saved to the uttermost because He hoped for the uttermost.

Martin Luther, the father of the Reformation, discovered in the loneliness of his monastic cell that we are saved by faith, and it may be correctly added that faith presupposes hope. Just as the first condition of recovery from sickness is hope that healing is possible, likewise the first condition of salvation and sanctification is the belief that it is gloriously possible.

Christ never admits that any sin is too great to be cleansed, that any habit is too strong to be broken. For all He has hope, and to all He says, as He did to impetuous Peter, "Thou art . . . thou shalt be . . . A stone." Christ met Simon's great need; in place of weakness He gave strength.

Whatever your need is—whether it is for a cleansed heart, whether it is for emancipation from enslaving habits—Christ can meet that need. Others may despair but the Christ of God is a realistic optimist. Christ knows the heart, He is aware of the existence of evil and the presence of ungodly men. But He also knows what man is able to become through His grace. He who created man is also able to re-create him.

The story is told that the great Italian sculptor and artist, Michelangelo, was traveling along a country road when he came across a discarded block of marble that had been thrown out as worthless. With the instinct of a master, the sculptor was seized by an inspiring zeal. He took his mallet and chisel, the chips began to fly, and he could be heard repeatedly exclaiming, "Let the angel

loose; let the angel loose." Soon the marble began to take shape and in place of a formless mass was the beautiful figure of an angel. The master saw locked in that seemingly worthless piece of marble an angel.

Jesus Christ, the Master of men, sees locked

within sinful and seemingly worthless mortals; angels, angels that only He can let loose if men will let Him. Christ sees man as he is, but He also sees what man can become through redemption. That is why Christ was and still is—albeit amid prevailing pessimism—an optimist!

“Lord, Is It ?”

By **FRANK G. CARVER**

Assistant Professor of Biblical Theology and Greek, Pasadena College, Pasadena, Calif.

AT THE FIRST Lord's table Jesus' first disciples questioned, "Lord, is it I?" (Matthew 26:22) at His announcement that one of them was a traitor. Why did these men have any doubt at all concerning the quality of their loyalty to Jesus?

Judas later gave Jesus over to His enemies primarily because he could see no value in the way of the Cross. He could not find it in himself to accept the humiliating path of suffering, rejection, and death as the God-appointed road to Messianic triumph.

In this he was not alone. For the rest of the disciples were not strangers to the same repulsion to the way of the Cross that had prompted Judas' treacherous act.

Was it not Peter, the spokesman for the twelve, who immediately after his faith had risen to the height of the confession, "Thou art the Christ, the Son of the living God," (Matthew 16:16) was offended when Jesus began to inform them "that the Son of man must suffer . . . and be rejected . . . and be killed" (Mark 8:31)? And was it not to Peter that the stinging rebuke came: "Out of my way, Satan! . . . you are not looking at things from God's point of view, but from man's!" (Mark 8:33, Phillips*)

Before the first Lord's table, the query, "Lord, is it I?" was wrung painfully from their lips, for they felt the supreme temptation of discipleship. They were never to be self-righteous in their condemnation of Judas, for they knew only too well the weakness of the flesh in the face of the radical and ultimate claim of the Cross. In the midst of Gethsemane's agony the Lord was soon to admonish them: "Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak" (Mark 14:38, RSV)**

When we share together in the bread and the

cup which confront us with the reality of the Cross, if we are honest, we must ask, "Lord, is it I?" If this searching question is not a gnawing reality in our hearts at such a time, we are more the Pharisee than the Christian, asserting more confidence in the flesh than in our Lord, unaware of our own desperate need before the Cross, and a companion to the treachery of Judas, who had no place for a "man of sorrows" in his scheme of things! There is something about just being human, yes, even about sanctified humanity, which hesitates before the Cross.

"Lord, is it I?" who am denying Thee in that very route which Thou didst travel to bring me back to thyself? Am I yet clinging desperately to self-sufficiency in some area of my life? Have I submitted to Thy cross all the sin, all the wrongs, all the failures, and all the shortcomings which plague me? Am I relaxed in Thy grace and power in respect to every responsibility and problem which is mine? That spirit which affirms in any particular of life that it is not utterly dependent upon the power of God released in the Cross is the spirit of Satan—that spirit which John tells us entered into Judas Iscariot (John 13:2, 27).

"Lord, is it I?" who am betraying Thee in Thy cross by not discovering in it the pattern of victory for my life of service for Thee? Is it I who vainly wish in my "labours of love" to ascend from exaltation to exaltation, rather than to follow Thee in that discipline of learning obedience through suffering (Hebrews 5:8) which leaves all exaltation to the sovereign will of the God of the Resurrection (Philippians 2:9; James 1:10)? Have I fully accepted my Christian life as a cross-existence in keeping with Thine own words: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34)?

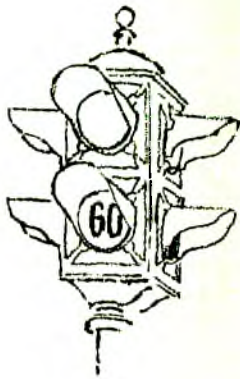
"Lord, is it I?" who do not recognize and realize Thy cross as my utter necessity and my supreme good? "Lord, is it I?"

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

**From the Revised Standard Version, used by permission of the International Council of Religious Education.

The answer I hear is not an emphatic *no!* For in my flesh, in my humanness, I do shrink from the Cross as its ego-shattering implications come home more and more to me. But I find this my need met at this same Cross. I boldly rest my complete confidence upon the living Christ, who was crucified for me, the One whom the bread and the wine make so vivid. The blood of Jesus Christ, the Son of God, is cleansing me from all sin (1 John 1:7)!

Don't Run Those Red Lights!



By **J. L. LONGNECKER**
 Pastor, First Church, Plymouth, Indiana

ONE of the main reasons for traffic fatalities is the failure of drivers and pedestrians to observe the traffic signals. These signals are not installed and operated to hinder or harass, but for safety and protection.

Too often the investigating officer finds that an accident was caused when someone "ran a red light." Too many people seem to think that a red light means merely to slow down; but the law says a red light means to stop completely.

The tragedy of running red lights is not confined to the motoring public. It is evident in the religious world. Many a derelict along the road of life can trace his spiritual wreck to a time when he got too busy to pray. The Holy Spirit flashed the warning signal, "Stop, take time to pray," but he rushed on, and ran head on into a situation that he could not handle, and landed in the ditch, a total wreck.

Strength to carry on in the Christian life comes through sincere, persistent prayer. The one who takes time to pray will find strength and purpose to succeed in the battle of everyday living for Christ.

Too many people think the midweek prayer

.....

The blessings of God upon our church will either be poured out in service to others or consumed upon ourselves. "Freely ye have received, freely give," is the word of God for all of us in the Thanksgiving Offering, November 22. If this first offering in the new quadrennium for world missions could be truly proportionate, namely, giving as God has prospered us, the grand results would far exceed anything we have ever done before. "Let each one be faithful whether the amount is large or small." This is my prayer for the entire church today.



Samuel Young
 General Superintendent

.....

service is "just another service" and fail to realize that it was placed in the middle of the week by our founding fathers to make a break in the routine of everyday living, to "charge the spiritual batteries" that they might find strength to "run, and not be weary."

The warning could be extended to the one who is negligent in attending all the means of grace, including public worship on Sunday morning and the evening evangelistic service. It would surely seem that the Holy Spirit would flash the warning signal to the great host of people who go home after Sunday school and never stay to hear God's messenger proclaim the Word. What this will mean in the future of these people and the future of the church only God knows.

If our people want to be strong, healthy Christians and fair to their children, they must learn that Sunday school is not all there is to church, and that it is not only their moral obligation but a privilege and a blessing to stay for church with the whole family.

Then there are the ones who have gone into the ditch over morals. If they will be honest and think, they will remember when the Holy Spirit flashed the red light of warning before them, warning them to be careful of their attitude toward the opposite sex. Many have been the wrecks that have ended up in the devil's junkyard because of failure to observe the danger signals.

O faithful pilgrims on the road to the celestial city, watch the danger signals. Stay on the "highway of holiness." Obey the signal lights. Someday the hazardous journey will be ended forever.

Unto the angel of the church of Ephesus write (Revelation 2:1).

The Church of Ephesus

By W. SHELBURNE BROWN, President of Pasadena College, Pasadena, California

"GREAT is Diana of the Ephesians" (Acts 19:34). Talk about a political convention! These people not only shouted after every phrase, they shouted before the speaker had a chance to say anything. Paul wanted to go right in with the crowd and use the opportunity to preach to a larger congregation. The disciples restrained him, fearing for his life. Alexander tried to preach. Knowing the power of the gospel, they simply shouted him down until the city officials were called to squelch the riot. It was to the church in this city that John the Revelator brought his message from God.

The temple of Diana, or Artemis, was one of the seven wonders of the world. It had been 220 years building; its roof was supported by 126 columns, each 60 feet high, the gifts of as many kings. The image of Diana, said to have fallen from heaven, was of wood, forming a striking contrast to the magnificence around. The worship of Diana was characterized by the licentiousness so common in pagan religions of that day.

Ephesus was a center of commerce. Said Strabo: "Owing to its favourable situation, the city is in all other respects increasing daily, for it is the greatest place of trade of all the cities of Asia west of the Taurus."

The gospel had produced the same blessed effect that it does wherever it is faithfully declared. A band of followers had heard the call of God, had severed themselves from the ungodliness of the world, and were now the church of Jesus Christ in Ephesus. How much the group grew we do not know. Years had passed. Routine, hardening of the spiritual arteries, had taken its toll. The word of the Lord through John came as a tribute and a warning.

There Were many Commendable Virtues

I know thy works, and thy labour, and thy patience (Revelation 2:2). For one to know us well and still commend is wonderful. Christ knew this church and still commended its diligent labor. Knowing my local church, I wonder how much He could commend. In nearly every congregation about 20 percent of the people carry 80 percent of the load both financially and in leadership. Is

my life making a contribution or am I dead weight?

"Thou canst not bear them which are evil," is again a marvelous spiritual compliment. There are always two ways of dealing with evil in the fellowship. The first and easiest is the back-door revival. Not much grace is required to just write off the names and let them go.

The second way is the way of the Cross. Christ was gentle, tender, and patient with the sinner. He sought out the neediest and most broken. Of course that involves time and concern. In our crammed schedules those are the things we don't want to give—time and concern. We have so many "important" things to do. The fervent, effectual prayer of a Spirit-filled church can eradicate evil with refreshing revival.

"And hast borne, and hast patience" (v. 3). Some come through complainingly, with teeth bared and all their sores showing. The Ephesians had really taken the persecution and still stood with patience. The tradition is that Timothy later lost his life in an uproar over the goddess Diana, such as is reported in Acts 19. If so, it may be that John is talking about the persecution suffered by the Ephesian Christians and possibly the loss of all their goods. They had borne in the Spirit of Christ.

One Fault Dims the Whole Picture

"Thou hast left thy first love" (v. 4). The old woman who said she was discouraged because "life is just so daily" has many followers in the church. If called upon to die for the faith, no doubt they would. If they could do some high, heroic act, they would be ready. Routine is too much for their strength, and slowly the exhilaration of the spiritual life ebbs out.

When love went, peace was lost. When love was lost, joy disappeared. When love was lost, purpose for life grew dim.

On that day in Bethlehem when Jesus was born, the whole universe was in harmony. The stars sang together and one—brighter than the rest—stood over the place where the Lord lay. The animals of the field felt the thrill of the coming redemption. Men and angels sang together on that night of a newborn King. So it is when Christ invades a soul.

The lost chord of human life is finally struck. All within the life is brought into harmony. Love—joy—peace—purpose—all the qualities that bring a song to the soul—all these come when He comes in.

There Is a Warning

"Remember . . . repent, . . . or else I will come unto thee quickly, and will remove thy candlestick out of his place" (v. 5). Was it not such a repentance that prompted David to pray, "Restore

unto me the joy of thy salvation" (Psalms 51:12)? How easy to be careless and lose that first love! How glorious to know the restoration of the warmth of that love!

First love! How fresh, how all-consuming, how blessed! It can be ours individually. It can be ours in a local church. It can be ours as a denomination. Jesus looks at us today, asking, "Lovest thou me?"

God's Reasons for Holiness

By ALVIN L. McQUAY, Superintendent of Rocky Mountain District

A FRIEND OF MINE in commenting on one of the older modern translations said, "You will find that holiness has been taken out of the texts which we generally use, but it is still in the contexts."

"Follow peace with all men, and holiness . . ." (Hebrews 12:14) is one of the main holiness texts. Actually this is stated very clearly in the King James Version and is less ambiguous than in many of the modern translations.

There is a little four-letter word in the context that occurs four times. That word is *lest* and it introduces four reasons for holiness or sanctification.

"And make straight paths for your feet, *lest* that which is lame be turned out of the way" (v. 13). No man lives to himself. We are gregarious and are almost constantly copying or being copied by those around us.

Dr. H. Orton Wiley in commenting on this verse observes: "Twisted and confused teaching, imprudent conduct and the habit of indecision can cause the lame to be turned out of the way."

Influence is such a powerful thing. If the carnal is still in us, then its influence is making itself known in countless ways. This plainly tells us that we need holiness in order that we may walk so that our influence may be right.

"Looking diligently *lest* any man fail of [or 'fall from,' marginal] the grace of God" (v. 15). To have an enemy concealed within our own hearts as a Trojan horse, waiting the opportunity to betray us, is one more argument for our sanctification. "*Lest* any man fall from . . ." Surely this is not hypothetical, but a stern reality that strikes home with tremendous force.

But someone will say, "Hasn't the Lord promised to keep me? Hasn't He said that no man would be able to pluck us out of the Father's hand?" Yes, this is true. But "the flesh lusteth

against the Spirit, and the Spirit against the flesh" (Galatians 5:17). A carnal nature, a carnal mind, is not subject to the law of God; and so long as this traitor lies within, it will seek to betray us.

Like David, we need to pray until we can say, "My heart is fixed, O God, my heart is fixed" (Psalms 57:7). You will remember that David at first battled with a divided heart and he lost the battle. Dr. Wiley comments, "Falling short cannot mean, 'failing to attain' but falling short from a thing once attained." In other words, to keep saved we need the experience of heart holiness.

"*Lest* any root of bitterness springing up trouble you, and thereby many be defiled." It was Dr. R. T. Williams who observed, in his book on *Attitudes and Relationships*, that a man's relationships to God, people, and things are fundamental.

Ninety-eight percent of the people around me are easy for me to get along with in most every way, but 2 percent are difficult and I find myself having to pray for grace. Then I wonder how many have to pray for grace in dealing with me. But thank God, the deep resentments are gone. The root of bitterness has been removed. The defiling traitor has been crucified. Praise God!

"*Lest* there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright" (v. 16). We remember that Esau sold his birthright to his brother, Jacob, for one meal, thereby profaning that which was sacred and holy. But the writer adds a word—*fornicator*. Esau may not have been guilty of this in a physical sense, but in a spiritual sense he became such by selling his birthright. And it is that the writer warns us against—spiritual adultery.

Thus the writer to the Hebrews has set forth four valid reasons why we should be sanctified and plainly tells us that it is necessary if we would see the Lord.



By GORDON CHILVERS

Soul-winning Equipment

WHEN we lead a soul to the Lord we know the fullness of Christian joy. Soul winning is dearest to God's heart; for He gave what He valued most that we might be able to lead others to know Him.

Christians who realize what salvation means to them are keen to become soul winners. But how can we do it? What must we know, do, or be before we can be successful personal workers?

Every soul winner must have knowledge of certain facts. He must, of course, first know Christ as His own Saviour.

True, we need not know the details of Israel's history before we can lead someone to the Lord. Yet we must know exactly what the gospel is—the message that God will forgive the sins of all who sincerely repent and turn to Him. Our gospel is belief in the Person in whom it is centered—Jesus Christ.

We must also know the basic biblical passages that relate to salvation. These include: the fact that all men are sinners in the sight of God (we can quote Romans 3:23 to show this). We cannot save ourselves (here we refer to Titus 3:5). Christ died for our sins that we might not have to bear them ourselves (Romans 5:8 states this clearly). To receive salvation we must trust in Jesus Christ alone (Paul's conversation with the Philippian jailer, related in Acts 16:30-31, will document this).

Again, we must have a deep concern for the welfare of others. This concern comes as we think of their position by nature. At present they are missing the joy and peace that they could enjoy if only they would fulfill the simple conditions. Further, what awaits those who die outside Christ is unbelievably serious. Those who die unsaved are lost forever.

We must care for others enough to spend time, perhaps a lot of time, with them. Getting to know them and their interests will give us a lead on what is most likely to appeal to them.

What we are as well as what we know and do is equally important in soul winning. If the person concerned knows us well, one question will intrigue him. What sort of life do we lead? If he can see that being a Christian has changed us into radiant, kind, and reliable people, he will know that there is something vital in being a Christian. Otherwise, why should he want to be one?

Obviously, then, a Christian would not tell a lie, cheat, deceive his neighbor, or take what is not his. But there is more to it than that.

Men will watch our reactions to the common experiences of life. Do we show the peace of God in the midst of pressure and anxiety? How do the sorrows and disappointments of life affect us? Do they cripple us or do they reveal our unshakable conviction that God is in control? If our lives reveal a true peace and trust in God, then they will see what Christ has done for us and want it too.

Further, all the work that we do in the name of the Lord must be done in fellowship with Him. Soul winning is not possible apart from prayer.

Guidance in soul winning is vital. Time and circumstances limit the number of people we can approach. Again, one individual will respond to our approach who will reject the same action by others. So we ask God to indentify the ones to whom we are to speak.

From God we shall get the tact that is so necessary when we approach people to discuss their eternal destiny. While a few aptly chosen words can lead a soul to Christ in a few moments, a bad appeal can so repel him that he never wants to hear the subject mentioned again.

As we pray, we shall receive the power we need for soul winning. The Holy Spirit is here to bring conviction of sin to the world; and He can do it by making our words effective.

Finally, the moment of invitation. While we present the gospel clearly, our work is not finished until we have asked the individual to commit his life to the Lord. For Christian life begins with a decision. Gently but firmly we must press for this decision.

Soul winning is the greatest work a Christian can undertake on earth. We must ever be on the alert to use all the opportunities God gives to us. Let us make sure that we get the essential equipment and so are prepared to use all our opportunities.

“For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth” (Psalms 119:89-90).

EDITORIALS

By W. T. PURKISER

"In All These Things"

Some today would call the Apostle Paul an impossible optimist. In actual fact, he was a supreme realist. He looked with honesty at the liabilities of the Christian life. But he refused to assess those liabilities in any light short of its full resources and assets.

No better example of this can be found than in the closing verses of the eighth chapter of Romans, the great "Victory Verses" of the New Testament. Paul knew all about tribulation, distress, persecution, famine, nakedness, peril, and sword. Yet he said, "In all these things we are more than conquerors through him that loved us" (v. 37).

What are "these things" in spite of and in the midst of which the Christian claims to conquer?

First, there are the *pressures* of life. "Tribulation" means simply that kind of trouble that comes through the pressure of circumstances. It stands for anything that burdens the spirit—affliction, calamity, or pain. It is that which brings distress, sorrow, and anguish.

Paul was quite obviously not one of those who seem to believe that being a Christian brings exemption from trouble. Sorrow is the common lot of all. The glory of God's grace is that it enables us to be more than conquerors in spite of trouble and sorrow.

Thomas a Kempis, one of God's great saints, wrote:

*Think you to escape
What mortal man can never be without?
What saint upon earth has ever lived apart
from cross and care?
Why, even Jesus Christ, our Lord, was not even
for one hour free from His passion's pain.
Christ says, "He needs must suffer,
Rising from the dead,
And thus enter upon His glory."
And how do you ask for another road
Than this—the Royal Pathway of the Holy
Cross?*

THEN, PEOPLE ARE INCLUDED AMONG "these things" in spite of which we may be more than conquerors. We read of "persecution," "peril," and "sword." Persecution means "to drive away," "to pursue with purpose to do harm." Peril is danger, risk, jeopardy. The sword stands for anything which would destroy peace.

It goes without saying that persecution takes more than one form. There are wide areas over the world today where the profession of the name of Christ means actual physical peril, injury, or even death. But there are many subtle forms of persecution which may be almost as hard to bear.

With the current of human attitudes and actions moving against God and holiness, being an out-and-out Christian is, as David Read has said, a little like climbing an escalator that is coming down: "Unless you keep moving up you will slowly and surely be dragged down."

If Christ endured the "contradiction of sinners against himself," His people need not think it strange when they encounter the same. In fact, we have it in the New Testament that "all that will live godly in Christ Jesus shall suffer persecution" (1 Timothy 3:12). But in the midst of opposition, we may yet be more than conquerors through Him that loved us.

AGAIN, PRIVATION MAY BE PART of the circumstance in which Christ makes us more than conquerors. Paul mentions "famine" and "nakedness." Famine is hunger and lack of necessary food. Nakedness is want of sufficient clothing, being scantily or poorly clad.

Admittedly, privation is not our chief problem in prosperous times. There is still tragic poverty in some areas, to be sure. But poverty and privation are relative terms. What we must always remember is that the conditions of spiritual victory do not depend upon material plenty.

God has promised the supply of our needs. Our problem is that we would like to extend that promise to our wants. But we want so much more than we need. Stripped to its core, the essentials of life are not really so many or so much.

So "in all these things"—the pressures of life, the opposition of people, and privation—we are more than conquerors through Him who loved us. The happiest person is not the one in the best circumstances, but the one who through Christ makes the best of the circumstances he is in.

The secret of victory is an open secret. It is "through him that loved us"—through "Christ Jesus our Lord" (v. 39). When we live in Christ, we conquer through Christ.

No more bitter attack against Christianity and the Church ever has been made than that launched by the Roman emperor Julian. Successor to Con-

stantine, who had made Christianity the state religion, Julian the Apostate determined to bring back Rome's ancient gods and to annihilate the Christian Church.

When the blood bath began, a pagan contemptuously asked a Christian what his Galilean Carpenter was doing now. Back came the answer without a moment's hesitation, "Making a coffin for your emperor!" Mortally wounded in his last campaign in Persia, Julian lifted a hand to heaven stained with his own life's blood and said, "Thou hast conquered, O Galilean!"

Indeed He had, and indeed He shall. And in His victory we too shall conquer. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35-37).

"We Must Look to God"

Mr. J. Edgar Hoover, director of the Federal Bureau of Investigation for forty years, is much more than a strong and effective law enforcement

officer. He is a keen observer of the course of modern life and morals in the United States. He has written:

"No problem is so acute, no crisis so severe that terrorism can be tolerated in a society of free men. Hate, terror and lawlessness are not the American way of accomplishing any objective that is truly worthwhile. In meeting the problems which confront us in this nuclear age, we must look to God for guidance and inspiration."

One of the major concerns of every law enforcement agency in the country is the rapidly rising rate of crime throughout the nation. What are classified as serious crimes increased by 19 percent during the first quarter of 1964 when compared with the same period in 1963. The largest increases were in auto theft and forcible rape, which went up 22 percent nationally.

Thefts of fifty dollars or more rose 21 percent. Robbery and burglary climbed 18 percent. Murder was up 17 percent. Aggravated assault increased 14 percent.

One of the most serious aspects of our current situation lies in the stark lawlessness and defiance



Indian nurses in the operating room at the Reynolds Memorial Hospital, Basim, India

Your General Budget Dollars Are at Work

NAZARENE MISSION FIELDS are waiting for your Thanksgiving offering. A thousand dollars will pay the salary of a hardworking, dedicated Nazarene Indian nurse for three years; of a nurse in Africa for two years.

From this lifeline General Budget offering, one thousand dollars will pay a pastor's salary in Peru for two years; a pastor in Cape Verde for one year; a missionary couple's salary for nearly six months. A thousand dollars will pay half the cost of a permanent chapel in Haiti, New Guinea, or rural South Africa.

You hold the lifeline of Nazarene world missions in your hands. When you give, these dedicated workers can go. New areas can be opened;

a new preaching point can have a pastor; a new dispensary can be opened and staffed with a Christian nurse. A new chapel can be built for a congregation now meeting in a brush arbor, or under a tree.

Give your Thanksgiving offering this year as though YOU were the one who was waiting in that forgotten village—waiting to hear that there is a Saviour, and He died for you.

By **HELEN TEMPLE** for the
General Stewardship Committee

The Thanksgiving Offering is a part of your General Budget "lifeline" giving for world evangelism. The article above shows one of the ways in which your General Budget works for you in spreading the gospel around the world.

of authority revealed by the fact that FBI figures for 1963 show that 16,793 policemen were assaulted and 55 were killed in the prosecution of their duties. In one major city, almost half the entire force were physically attacked in one way or another during the course of a single year.

Among the many and complex causes behind this dismal picture is the all-pervading influence of the underworld empire of organized crime. This shadow world of evil is not only supported by various forms of extortion and terror applied to legitimate business; it also receives vast sums from organized counterfeiting, narcotics pushing, prostitution, and hijacking.

REMEDIES ARE EASIER TO TALK ABOUT than to apply. Honesty in government is a first requisite. Every care must be taken to put the enforcement of law and the administration of justice beyond the reach of partisan politics. There are many who honestly believe that our entire code of criminal law needs drastic overhauling.

Underlying all is the tragic and almost universal crumbling of the moral foundations of modern life. Corruption in government, violence in the streets, soaring crime rates, the family instability caused by easy divorce, juvenile delinquency—all are symptoms of a deep and humanly incurable malady.

Isaiah described our day as well as his own when he said: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. . . . Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (1:5-9).

So much now depends upon that "very small remnant." Never, it has been said, has so much depended upon so few as in our generation. This

is true in the nation. It is true in the church world. It is true in the denomination. It is true in the local community and congregation.

Lest this be thought pure pessimism, let me hurry to say that, while small, the remnant is not without resources. For the Lord is "the Lord of hosts," one of Isaiah's favorite terms for the sovereign Lord of the universe. This is a title of might and power, revealing a God of infinite power.

It is to this God we can and must look. He alone can help us rebuild crumbling foundations. He alone, as the Great Physician, can heal the sickness of the soul. And He has recorded His unchanging promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

The Christmas Supplement

The *Herald of Holiness* this week contains the annual Christmas supplement prepared by the Nazarene Publishing House to offer suggestions for Christmas giving with a Christian meaning. Instead of two twelve-page supplements as in former years, the material has been combined into this one sixteen-page buying guide.

Since the added material is complete and self-contained, we suggest that those who desire to keep it for reference just pull it out. This will leave the balance of the *Herald* intact with its usual features.

The editor would like to urge that all our members and friends become familiar with the wide range of services provided through the Nazarene Publishing House. When you buy from your own publishing house, your dollars do double duty. They bring you guaranteed merchandise at competitive prices, much of which you could get nowhere else. And whatever is left after expenses are met is invested in the work of the church under the direction of the General Board.

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary
I RECENTLY VISITED an elaborate and opulent temple, erected at a reported cost of nine million dollars by a group of people of spurious Christian orthodoxy. This experience reminded me of a Christian friend who also visited this temple only a few days previously. Overwhelmed with the ornate place and its static wealth, he inquired

of his guide, "What is the actual cost of erecting a temple like this?" The startled guide replied with a pained expression, "We never speak of the cost. This temple is for our worship." When my Christian friend asked the guide, "When did you meet Jesus Christ as your personal Saviour?" the poor man could only sputter and stutter. He had never found the Saviour.

In the Church of the Nazarene we have a goal in this year's Thanksgiving Offering of \$1,600,000—not \$9,000,000.

nor any amount for some great temple, but \$1,600,000 to enable us to evangelize the lost souls of the earth, to bring them to a personal knowledge of the saving and sanctifying power of Jesus Christ.

We are not engaged in erecting monumental temples as such, but we are engaged in securing monumental lives, redeemed from the power and dominion of sin through the atonement of Jesus, as living examples of His grace.

Won't you do your best in the

Thanksgiving Offering this year to help us?

Overseas Addresses

In answer to requests for addresses of district superintendents and pastors on our overseas home mission districts, we are listing them below. You may wish to clip and keep this information for future reference. We also have a list of names of all the members of the families of these ministers, with their birthdays, for those who would like to have this information to send birthday cards and remember the families in prayer. Only the pastors from the United States and Canada are listed here. The Department will be glad to furnish the addresses of any other overseas pastors upon request.

We are sure that these pastors would be glad to receive Christmas greetings from you. Contact your post office for the correct overseas postage.

Alaska

Rev. Roy J. Yeider, *District Superintendent*, 7411 Granville St., Vancouver 14, B.C., Canada

Rev. Hugh E. Hines, *Anchorage First Church*, 110 15th St., Anchorage, Alaska

Rev. Arden A. Sickenberger, *Anchorage Minnesota Avenue*, Box 5021, Mt. View Branch, Anchorage, Alaska

Rev. Dwayne Hildie, *Fairbanks First*, 402 Eleventh, Fairbanks, Alaska

Rev. Raymond Griffith, *Fairbanks Totem Park*, Box 115, College, Alaska 99735

Rev. Edgar F. Bibb, *Juneau*, 746 W. 12th St., Juneau, Alaska 99801

Rev. M. Dean Hellenga, *Ketchikan*, 2652 Tongass Ave., Ketchikan, Alaska

Rev. Eugene S. Morrell, *Nome*, Box 24, Nome, Alaska 99762

Rev. Harley Cash, *Seward*, Box 616, Seward, Alaska

Rev. Charles C. Powers, *Sitka*, Box 157, 305 Peschouroff St., Sitka, Alaska 99835

Rev. John L. Vaughn, *Soldotna*, Box 372, Soldotna, Alaska

Rev. Russell E. Hart, *Whitehorse*, Box 388, Whitehorse, Yukon Territory, Canada

Australia

Rev. A. A. E. Berg, *District Superintendent*, 89 Grenfell St., Mount Gravatt, Brisbane, Queensland, Australia

Rev. E. E. Young, *Principal, Nazarene Bible College*, 235 Pennant Hills Road, Thornleigh, Sydney, N.S.W., Australia

Rev. Nelson G. Mink, *Instructor, Nazarene Bible College*, 21 Pine Street, Normanhurst, Sydney, New South Wales, Australia

Bermuda

Rev. James L. Collom, c/o Mrs. Emily S. Collom, Hq. Sq. Sec., Box 2004, 1601 A.B. Wg., A.P.O. 856, New York, New York 09856

Canal Zone

Rev. Marvin Lee Buell, *Mt. Hope*

Church, Atlantic Side, Box 5019, Margarita, Canal Zone

Rev. Richard H. Leffel, *Ancon Church, Pacific Side*, P.O. Box 297, Balboa, Canal Zone

Denmark

Rev. Orville H. Klevin, *Rodovrevej 47—Vanlose*, Copenhagen, Denmark

Hawaii

Rev. W. Lee Gann, *District Superintendent*, 4301 Keaka Drive, Honolulu, Hawaii 96818

Rev. Joseph R. Sutherland, *Aiea Church*, 602-C 7th St., Ft. Shafter, Hawaii

Rev. Koichi Yamamoto, *Ewa Beach*, 91-554 Pupū St., Ewa Beach, Hawaii



Rev. Clair H. Fisher, *Hanapepe*, Box 257, Hanapepe, Kauai, Hawaii

Rev. William W. Sever, *Hilo*, 230 W. Kawaiiani St., Hilo, Hawaii 96720

Rev. Charles E. Higgins, *Honolulu First*, 408 N. Judd St., Honolulu, Hawaii 96817

Rev. Solomon W. I. Kekoa, *Honolulu Kaimuki*, 959 12th Ave., Honolulu, Hawaii 96816

Rev. Haruo Yamamoto, *Kahului*, Box 1154, Kahului, Maui, Hawaii

Rev. Donald E. Bland, *Kailua*, 456 Hinano Way, Kailua, Oahu, Hawaii

Rev. Ernest E. Baker, *Kaneohe*, P.O. Box 825, Kaneohe, Hawaii 96744

Rev. Joseph E. Chastain, *Pearl City*, 1671 Kaleilani St., Pearl City, Hawaii 96782

Rev. Glen L. VanDyne, *Wahiawa*, 1805 California Ave., Wahiawa, Hawaii 96786

New Zealand

Rev. H. S. Palmquist, 41 Cornack St., Mt. Roskill, Auckland, New Zealand

Samoa

Rev. Jarrell W. Garsec (*on furlough*), 1107 McKinley, Norman, Oklahoma

Rev. John K. Abney, P.O. Box 818, Pago Pago, American Samoa

South Africa

Dr. Charles H. Strickland, *District Superintendent*, P.O. Box 48, Florida, Transvaal, Republic of South Africa

Rev. Floyd J. Perkins, *Principal, Nazarene Bible College*, P.O. Box 256, Roodepoort, Transvaal, Republic of South Africa

Sweden

Rev. H. E. Hegstrom, Kallangsvagen 39 n.b., Lidingsö 1, Sweden

West Germany

Rev. Jerald D. Johnson, *District Superintendent*, Wilhelm Busch Strasse 56,

6 Frankfurt/Main, Germany

Rev. A. J. Finkbeiner, c/o Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany

Christmas Thoughtfulness

We have all experienced the joy that comes through giving at Christmas time. The greatest satisfaction usually comes in giving to one who is not expecting any gift and perhaps is unable to give in return. An entire congregation can share in this kind of joy at Christmas. The receiver may be an evangelist we have had during the year or a missionary. However, many churches find their joy in giving to a home mission pastor on their district. Your district superintendent may be able to tell you of a home mission pastor who is worthy of a special remembrance at Christmas. If not, write to the Department of Home Missions for the name of a Negro pastor on the Gulf Central District or a pastor in one of the overseas home mission areas who has a special need that you can help supply. Let all your congregation enjoy the blessing that comes by doing something extra this Christmas.

FOREIGN MISSIONS

E. S. PHILLIPS, *Secretary*

Taiwan Shared the Day of Prayer

By H. A. WIESE, *Taiwan*

In harmony with the action of the General Assembly to have a period of special prayer, we invited our workers and missionaries to a three-day special time of prayer and tarrying before the Lord. On August 25 we had the eight hours of praying, from eight to four, with fasting at the noon hour.

Never once did the time drag, or the meeting seem dull. Our number was not large, so many prayed several times. One pastor, praying the fourth or fifth time, broke out in these words, "O Lord, I want to pray again, for each time I pray, I feel Thee drawing nearer . . ."

When closing time came, I suggested two or three offer prayers of thanksgiving for God's blessing of the day. The response was most gratifying. Most of them prayed again, rejoicing over the blessings received.

I would say that, as a district, we made real spiritual advancement that day, and of course shall trust God to hear our many petitions concerning the work of the Kingdom.

One Thousand New Members by 1966

By JAY E. HUNTON, *Central Africa*
The Regional Council of Central Africa has just been held and God met with us in a wonderful way. The Holy Spirit was present in every service. The

ministry of Dr. and Mrs. Esselstyn was challenging to all of us. We feel renewed in spirit and are determined to work harder to win souls.

Our faith and vision were high as we accepted a goal of winning 1,000 new members to the Church of the Nazarene in Central Africa by January, 1966. We trust you will pray for us.

Tent Meeting in South Africa

By DON SCARLETT
Republic of South Africa

We have started in our tent meetings now that the warm weather has arrived, and at present are in an Indian township. The tent has been filled most every night, and the altar has been filled about every night. This is very unusual, the pastor says, for Indian people are not ones to come to a public altar to pray. They are a very proud people and think it too low for them to do such. Our pastor is thrilled with the way God has blessed, for considering the strong Hindu and Moslem influence in this area, what we have seen is blessed indeed. The spiritual darkness in this area is so great! What a sad sight! We request your prayers especially for this area of our work.

Bolivia

By BETTY ADKINS

We have about six more weeks of Bible school before graduation. We have two fine boys graduating this year out of a class of twenty-four. Brother Augustine Quispe, who has been a pastor for several years, is finishing and we have great expectations for him here in our work in Bolivia. Zoilo Ajata, a younger boy, has shown promise over these last four years here in the school. He is doing a good work in one of our Altiplano churches, where he pastors on the weekends. Mr. Douglas Henderson, our Christian ambassador from the United States to Bolivia, will be our commencement speaker.

Moving Missionaries

Rev. and Mrs. Ralph Cook, #2 La Puerta Avenue, Diego Martin, Port of Spain, Trinidad, West Indies

Rev. and Mrs. Elvin DeVore are returning from language study in Canada, December 1. Their home address is Box 25, Tabor, Iowa. They will be going to Haiti.

Miss Esther Howard is coming on furlough from India. Her address is c/o Robert Howard, 2939 Gibbons Drive, Alameda, California.

Rev. and Mrs. James Kratz are now living at Caixa Postal 1008, Campinas, Sao Paulo, Brazil.

Rev. and Mrs. G. H. Pope have returned to Africa. Their address till February is c/o Mrs. McDougall 177 Boom St., Pretoria, Republic of South Africa.

Rev. and Mrs. C. G. Rudeen have re-

turned to Nicaragua. Their address there will be Apartado 387, Rivas, Nicaragua, Central America.

Miss Nellie Storey is now stationed at Box 11, Manzini, Swaziland, South Africa.

Miss Esther Thomas is assigned to Church of the Nazarene, Idalia, Transvaal, via Piet Retief, Republic of South Africa.

Miss Lois Pass is on furlough in Africa. Her address is 5 Namea St., Beaconsfield, Kimberley, Cape Province, Republic of South Africa.

Rev. and Mrs. Leland Hagens have moved to P.O. Box 566, Limbe, Malawi, Central Africa.

Rev. and Mrs. Jay Hunton have moved to P.O. Box 1766, Lusaka, Northern Rhodesia, Africa, until sometime in January.

Rev. and Mrs. Arthur Evans' address is P.O. Box 55, Pigg's Peak, Swaziland, South Africa.

DISTRICT ACTIVITIES

New York District Assembly

Approximately three hundred delegates and visitors from the thirty-seven churches of the New York District met in Spring Valley, September 25 and 26, for the fifty-seventh annual assembly. Dr. Hardy C. Powers, presiding general superintendent, inspired and challenged all those present in his devotional messages.

Rev. Robert I. Goslaw, district superintendent for the past twelve years, had resigned to accept the superintendency of the Pittsburgh District. The Goslaws, greatly beloved on this district, were honored with a generous love offering. Elected as the new superintendent with an excellent vote on the first ballot was Rev. Jack White, pastor of First Church in Canton, Ohio.

The report of Brother Goslaw for the past year revealed the following: membership climbed to 2,028; total income for the year \$402,323, an increase of more than \$17,000 over last year; and of this amount \$42,390, or 10.54 percent, was given for world missions—the highest percentage to date. Two new churches organized during the year. Brother Goslaw stated as his most significant accomplishment the birth of a new church for each of his twelve years as superintendent, with nearly all now self-supporting. Eighteen churches have reached the goal of "10 percent" for missions.

A highlight was the announcement of President E. S. Mann that our district Eastern Nazarene College budget of \$5,520 had been paid in full, with an additional \$1,624 contributed to the Development Fund.

In an impressive ordination service conducted by Dr. Powers, Gilbert Leigh received elder's orders, and the credentials of Rev. A. Seymour Cole were recognized.

Church schools enrollment made a 6.4 percent gain, now 4,013, with the average attendance up 5.7 percent to

2,321. "Small Church Achievement" award was given to the Yorktown church.

A report was given of God's gracious blessings at the district camp meeting held in Beacon, with Dr. Edward Lawlor and Rev. Fred Thomas as evangelists, and Professor James Bohi as singer. In every service the altar was lined with seekers, and in several services, under the inspiration of the Holy Spirit, seekers came without any preaching.—MARLYN J. CHAMBERS, Reporter.

THE LOCAL CHURCHES

Evangelist Earl L. Spowis reports: "At this writing I am in a revival with our Eastwood Church in Muskegon, Michigan. God is blessing Pastor James R. Leonard and his people here. Now in my third year in the evangelistic field, I am enjoying my labors with our fine pastors and laymen, and appreciate the many kindnesses shown to me. I have some choice open dates for the fall of 1965, and into 1966; will go anywhere the Lord may lead me. Write me, 1317 Lakeview Avenue, Battle Creek, Michigan."

PORT NECHUS, TEXAS—Recently our church had a successful revival with Rev. C. E. McCall as evangelist. He preached timely and challenging messages with the anointing of the Spirit, and young and old alike were moved. In our Sunday morning services there were more than twenty seekers, some of them attending our services for the first time. We give God thanks and greatly appreciated the ministry of Brother McCall with us.—RAY FAULK, Pastor.

NEW LEXINGTON, OHIO—Our church recently enjoyed one of the most fruitful revivals of its history under the ministry of Evangelists Roy and Lilly Ann Norris. Attendance records were broken with an average of 113 per service, with 102 happy seekers around the altar. The outpouring of God's Spirit was due largely to advance preparation—extensive calling, cottage prayer meetings and pre-service prayer meetings, led by Rev. J. W. Steen, our retired evangelist. The unique and forceful ministry of Brother and Sister Norris was effective and God-directed. We give God praise for His blessings upon the work here.—FRANKLIN M. DUNKLE, Pastor.

Pastor Paul Darulla reports from Wellsburg, West Virginia: "Our church recently closed a good revival with Evangelist Russell Bowman. The crowds were excellent, with around sixty seekers at the altar, and finances came in easily. Five new members were received into the church. Brother Bowman is an excellent preacher and an outstanding personal worker. The church board gave him a call to return in '66. We are happy serving this fine people for our fifth year, and the Sunday school is running over two hundred, with souls finding God at our altars. I have been happy to serve as president of the Brook County Ministerial Association this past year."



MY THANKS TO GOD

As an expression of my thanks to God for His goodness to me, I am enclosing

my gift in the amount of \$_____, as a part of my Thanksgiving offering.

Name

Address

Mr. JOHN STOCKTON
6401 The Paseo, Kansas City, Mo. 64131



GARY, INDIANA—Glen Park Church has witnessed another record-breaking year. Closed the year as an 18 percent church for world evangelism, giving \$7,500 for general interests; new record in Sunday school with an average of 255, and a new high in total giving of near \$40,000, and church membership is at an all-time high. Glen Park Church during the past year purchased a new ambulance for the medical station at Acornhoek, South Africa, at a cost of \$3,000. The church board has voted this year to tithe the church income, reaching higher for world evangelism.—HAROLD LATHAM, *Pastor*.

Rev. F. W. Domina, retired Nazarene elder of the New England District, died October 3, 1964. He is survived by his wife of the home address, 19 New Hampshire Avenue, Haverhill, Massachusetts.

MARLOW, OKLAHOMA—Recently our church enjoyed a fine revival with Rev. Lawrence Williams, blind preacher. There was good attendance in each service, with nearly eighty different visitors attending during the meeting. God blessed and gave some great victories at the altar of prayer.—CHARLES W. SMITH, *Pastor*.

Rev. Orville S. Potter writes: "After ten years in business, I have reentered the field of evangelism. In October, I concluded my first 'one-week prayer revival' with Pastor A. G. Jeffries and our First Church in Salem, Oregon. Over 150 people participated in a 30-day minimum 'secret prayer pledge.' This produced an atmosphere that brought 80 people (ages thirteen to thirty-five) to the altar in the closing service. Salem First Church is on the move for God. I have open slate for 1965; write me, Route 2, Box 2278, Auburn, California."

WHEATLAND, WYOMING—Recently we had an eight-day revival with Dr. and Mrs. C. A. Gibson as the special workers. Dr. Gibson did a great job preaching, and we closed out on Sunday night with nine at the altar. We truly enjoyed the ministry of Brother and Sister Gibson and also their wonderful fellowship.—PAUL L. DODDS, *Pastor*.

Word has been received that Rev. G. W. Wall has suffered a stroke and is seriously ill in a hospital in Tuscaloosa, Alabama. Prayer is requested for both Brother and Sister Wall during these days of special need.

salesman, he needed to be familiar with his catalog. Since he was going to deal with men, he needed to be "thoroughly furnished" in the knowledge of the Scriptures.

Bible study is not just for the professional religious worker, but each one of us is obligated to equip himself for service through the knowledge and understanding of the Word. Dr. F. B. Meyer said: "Jesus Christ is an Armour, in which hang armour for defence, and weapons for attack. Happy is he who has learned to enter the sacred arsenal, to gird on the breastplate and helmet, and to lay his hand to spear and sword."

Wonderful things happen to us as we study the Bible. There is a sense in which it becomes a part of us. We grow consciously, and unconsciously, as we are much with the Word.

Knowing the Bible is more than being able to quote certain key verses and tell where they are found. It is more important to be biblically sound and scripturally correct in our faith. We need to be so undergirded by the Word, and so inspired and edified, that we can radiate a wholeness that only the Spirit-anointed can.

Knowing the Scriptures from a child is a wonderful thing. The Old Testament is very careful to point out the need for this most important work. Great care and concern are needed to see that our children and youth are thoroughly indoctrinated in the Bible and the *Manual* of the church. Before going away to a state university and sitting before an atheistic professor, one needs to get his feet down in the Scriptures.

What is the highest motive for doing our best? It is to receive the approval of God. To be an "approved . . . workman" and to be able to "rightly" divide the Word of truth, it is necessary to study. From the youngest to the oldest, we are all to pattern our lives by the Bible. In so doing we may save not only ourselves, but also those who observe us.

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.

Deaths

REV. WILLIAM T. SHANNON

William T. Shannon was born April 22, 1904, in Belmont County, Ohio, and died September 9, 1964, at his home in St. Marys, West Virginia, after a brief illness. Converted at the age of twenty-seven, he served twenty-eight years in the ministry. At the time of his death he was pastor of the Church of the Nazarene in St. Marys. He had previously served as



1 1/2 Million Dollars
in
Thanksgiving Offering

THE BIBLE LESSON

By NELSON G. MINK

**Topic for November 15:
Equipped for Service**

SCRIPTURE: II Timothy 2:1-3:9, 14-17
(Printed: II Timothy 2:8-15; 3:14-17)

GOLDEN TEXT: *Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (II Timothy 2:15).*

As Paul continued to direct the young Timothy in things divine, he urged that his mind be well furnished in the Scriptures. Since he was to be an agent, he needed to know all that the *home office* had to offer. Since he was to be a

"SHOWERS of BLESSING" Program Schedule

- November 15—"The Conversion of Saul of Tarsus," by Russell V. DeLong
- November 22—"Where Is Happiness?" by Russell V. DeLong
- November 29—"Is History Repeating Itself?" by Russell V. DeLong



pastor of churches at Marlinton, Miami, Charleston (Calvary), and Sistersville, all of West Virginia. During the early years of his ministry he served the Evangelical United Brethren church and the Christian Missionary Alliance church. He is survived by his widow, Nancy Maze Shannon; three sons, Paul W., John S., and Charles Robert; and a daughter, Mrs. Naomi Ruth Cowan, of Kansas City, Missouri. Funeral service was held at First Church in Parkersburg with Rev. T. James Bowshell, Rev. John J. Hancock, and Dr. H. H. Hendershot officiating. Burial was in the Mt. Olive Cemetery in Parkersburg.

REV. FRED R. SPENCER

Fred R. Spencer was born December 27, 1902, and died August 22, 1964, at a hospital in Midwest City, Oklahoma. He had been a Nazarene minister for thirty-one years, and helped to build the Church of the Nazarenes in Midwest City. He is survived by his wife, Kizzie; a son, Conway P.; a daughter, Wanda Lee Adair; a brother, Leonard Spencer; and two sisters, Inez Spencer and Hazel Turberville. Funeral service was held at First Church of the Nazarene in Midwest City with Rev. H. M. Curtis and Rev. Glen Jones officiating. Burial was in Sunnylane Cemetery.

REV. J. H. FOWLER

J. H. Fowler, Nazarene elder, died August 13, 1964, thirteen days before his ninety-third birthday. He was at his home in Indianapolis, Indiana, when death came, after a prolonged illness. He was ordained in 1928 and pastored several churches on the Indianapolis District. He organized and founded the Friendly Church, where he held his last pastorate, until his retirement in 1949. His next to youngest son, David, died the following Tuesday, August 18. He is survived by his widow, Ethel Fowler; five sons, Emmet, Joseph, William, Albert, and Paul; and a daughter, Mary Fulton.

EARL WILLIAMSON, age sixty-seven, died suddenly at his place of business in Akron, Ohio, on September 15, 1964. He was a member of the Copley Church of the Nazarene, of which he was the supply pastor. He and his wife have done evangelistic work in this section of the country and, at the time of his death, he was doing an excellent job as supply pastor. He was a lay preacher and singer of above average ability. He is survived by his wife and a married daughter. Funeral service was conducted by the district superintendent, Rev. C. D. Taylor, assisted by Rev. Milton Bunker.

Announcements

RECOMMENDATION

—Professor Ted J. Gollhofer, commissioned song evangelist on our district, has just completed his training at Trevecca College and has had a good deal of experience already in revival work. He came from a Nazarene parsonage and knows the church well. I am glad to recommend him to our people for the work of a song evangelist. Write him at Farmland, Indiana.—Paul C. Updike, Superintendent of Northeastern Indiana District.

BORN

—to Wayland and Wanda (McCormick) Baker of Wickes, Arkansas, a son, Kenneth Dale, on October 10.

—to Russell and Joyce (Thomas) Whited of Augusta, Kansas, a son, Rocky Wayne, on October 8.

—to Mr. and Mrs. David K. Powers of Bethany, Oklahoma, a son, Shaun David, on October 7.

—to Rev. and Mrs. Asa H. Sparks of Mobile, Alabama, a daughter, Lori Kay, on October 6.

—to Rev. and Mrs. Joseph L. Hoopengardier of Hollywood, Maryland, a daughter, Susan Annette, on October 3.

—to Rev. Mario and Lou Ann (Fox) Velez of Cucamonga, California, a son, Victor Albert, on August 21.

—to Rev. and Mrs. Bud Curry of McAllen, Texas, a daughter, Sharon Marcene, on August 3.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Kansas for a very special unspoken request;

by a Christian reader in Florida for the healing of her husband, who has suffered a severe stroke and one side is paralyzed—the Lord has healed him before.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG
HUGH C. BENNER
V. H. LEWIS
GEORGE COULTER

the Answer corner

Conducted by W. T. PURKISER, Editor

Is it ever necessary for a sanctified person to ask God's forgiveness while he is still sanctified?

I believe it is, and this I take to be the meaning of the Lord's Prayer, "And forgive us our debts, as we forgive our debtors." This petition Jesus explained with the words, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:12, 14-15).

I see no reason why a Christian should not ask forgiveness for mistakes, for lapses of memory, and for failures in areas not entirely under the control of his will. These are not sins in the biblical sense of the word, although some popular definitions of sin are extended to cover all such.

There is a vast difference between a forgotten promise and a broken prom-

ise. A forgotten promise is a human failure; a broken promise is a sin. If I promise to bring home a loaf of bread and completely forget it, I will ask my wife to forgive me. I'll tell her I'm sorry—and go after the bread.

But it is an entirely different situation—and she knows it as well as I—if I would remember my promise and deliberately break it.

I ought not to forget, but I do. I ought not to fail in some of the things I undertake, but I do. When this happens, I will apologize and ask forgiveness—and be grateful that I have a throne of grace to which I may come with assurance and where I "obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

We have been in a building program now for five years. We have encouraged our people to give to the building fund above their tithes. The building fund is kept separate from other church money and is used 100 percent for the new construction. Last year we voted to be a 10 percent church and each month 10 percent of our regular funds was sent in regularly. We paid all our budgets, and our General Budget was overpaid. Now we are informed that we are not a 10 percent church because we did not give 10 percent of this building fund. Would like to have your opinion.

I commend you on a businesslike procedure with regard to your building fund and current income, and on your determination to be a 10 percent church. However, it is true that the base for the 10 percent program includes all funds raised by the local church, not just the income for current expenses.

This is based on the analogy with individual tithing. An individual tither not only tithes his weekly (perhaps sometimes, weakly) paycheck; he also tithes any additional income over and above that—special gifts, windfalls of any sort, expected or unexpected bonuses, etc.

You see, the tithes and offerings of the people are the income of the church. Therefore all ought to be included.

We all know that this is more difficult for the young church that is still build-

ing—just as tithing itself may be more difficult for the young family buying a home and raising its children. But God specially blesses those who do for His sake that which is not easy. What we can do easily and without strain in the work of God is almost never enough. The greatest blessing comes on the second mile.

Incidentally, you may have a copy of *The Story of the 10 Percent Program*, prepared by Dr. Hugh C. Benner for the Stewardship Committee, by writing to Rev. Dean Wessels, Stewardship Committee Secretary, 6401 The Paseo, Kansas City, Missouri 64131, and asking for it. It spells out the "How?" "What?" and "Why?" of the plan clearly and completely.

I am secretary of our local church, and have been using quotations in our bulletin from the *Herald of Holiness* and *Conquest*. Is this all right? Should I give the name of the person to whom the quote is credited, as you do? Should I also list the source? These questions have bothered me for some time, as I want to do these things correctly.

I appreciate your desire to be strictly ethical in using material from other sources. The *Herald of Holiness* is not copyrighted, and material from the *Herald* may be used without specific permission. Courtesy does require that the name of the author (if known) and the

source of the quotation be indicated.

However, *Conquest* is a copyrighted publication and should not be quoted—at least extensively—without permission from Editor Paul Miller, 6401 The Paseo, Kansas City, Missouri 64131.

LATE NEWS

Anniversary of Lady Minister Ordained by Dr. Bresee

Rev. Mrs. Bertha Crowe, ordained to the ministry of the Church of the Nazarene in 1914 by Dr. P. F. Bresee, celebrated the fiftieth anniversary of the event last month.

Mrs. Crowe was honored at a recognition service in the Yakima (Wash.) First Church, of which she is now a member, according to word received from Pastor Duane E. Muth.

The Missionary Beam Goes to 1,500

Approximately 1,500 young people are on the mailing list for the *Missionary Beam*, journal for missionary applicants mailed from the office of the Department of Foreign Missions three times each year.

The Department also provides a news sheet entitled the *Link* for all missionary personnel. The *Link* carries items of news interest to missionaries, information regarding policy matters, and an inspirational message by the executive secretary of the Department, Dr. Everett S. Phillips.

Olivet Students View New Press

Twenty-three Olivet Nazarene College students and professors, who visited the Nazarene Theological Seminary and International Headquarters recently, stopped at the Nazarene Publishing House to view the new rotary press, now being installed at the Publishing House.

Mr. Elden Rawlings, director of public relations for the Publishing House,

describes the potential of the new press, to be used in production of the *Herald of Holiness*, *Other Sheep*, *Conquest*, and the Sunday school periodicals. It will print 27,000 copies per hour in two colors.

Rev. Fred Reedy Dies

Word has just been received that Rev. Fred Reedy, pastor at Glendale, Arizona, died at 8:00 a.m. Monday, October 26, at Christ Hospital in Cincinnati, Ohio.



Sudan Crisis Not Missions' Fault, Leader Claims

Missionaries were expelled from East Africa's Republic of the Sudan earlier this year, not because they were interfering with the country's internal security, but because they were in the way of the government's drive to impose Islam on the southern provinces. So claims a special report just released by the Sudan Interior Mission.

The publication, *Dry Season*, contends that the government's tactics to pressure the south into adopting Islam have renewed long-standing north-south hatreds, and are largely responsible for the present conflict.

Methodist, E.U.B. Churches Set Merger Votes in '66

CHICAGO (EP)—Officials of the Methodist and Evangelical United Brethren churches announced that General Conferences of the two denominations will meet simultaneously here in November, 1966, with voting on a proposed merger to be their main item of business.

Selection of the site and dates for the

meetings followed a two-day joint session of union commissions of the churches.

The E.U.B. General Conference was scheduled for November 8-17, and the Methodist legislative body will meet November 9-11.

Bible Most Translated Book Says UNESCO Survey

NEW YORK (EP)—The Bible still is the most translated book in the world, topping translations of books about leading Communist figures, it was announced here by the American Bible Society.

The Society said figures in the latest UNESCO *Index Translationum*, for 1962, shows 251 Bible translations during that year. The *Index* covers 70 nations.

Next in frequency were 206 books about Soviet Premier Nikita Khrushchev and 182 about Vladimir Lenin. Khrushchev translations have shown a drop since 1959, it was noted, and Lenin translations have decreased steadily since 1955. Bible translations dropped slightly in 1961.

Cuban Baptist Minister Charges Persecution

HALIFAX, N.S. (EP)—Clergy in Cuba are despised and humiliated and are under constant surveillance, a Baptist pastor said here. The clergyman, who asked anonymity, claimed asylum for himself, his wife, and four children when a Cuban airliner landed at Gander, Newfoundland, September 7. The plane was en route to Spain from Czechoslovakia.

He said he had left Cuba because the Castro government had started teaching children hatred and persecution. "They teach them to inform on their parents and the youngsters are in danger of having their faith in God destroyed," he said.

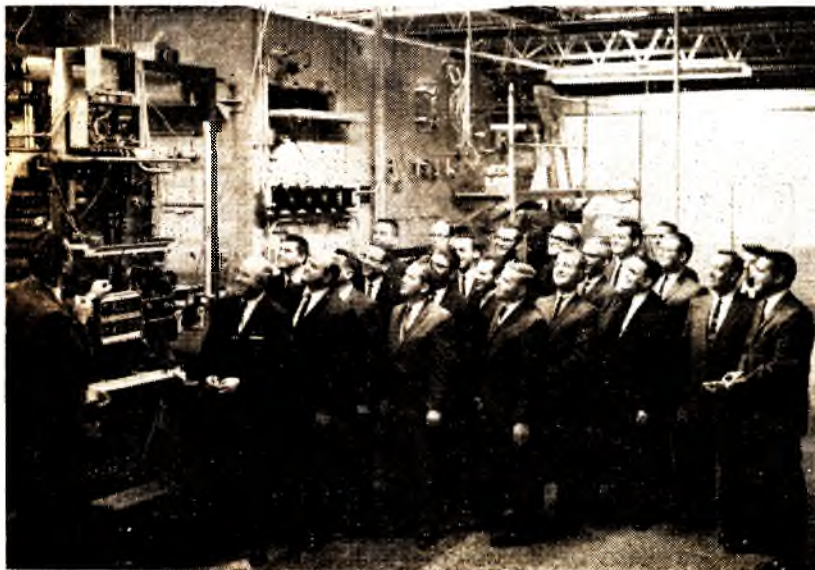
W.C.T.U. Ties Anti-Alcohol Campaign to Poverty War

ROCHESTER, N.Y. (EP)—President Johnson was urged by the Woman's Christian Temperance Union here to include a drive against liquor as part of the national anti-poverty program.

In a resolution adopted at its ninetieth annual convention, the W.C.T.U. called on the President "to recognize that no campaign for the elimination of poverty can be successful without the elimination of the advertising and sale of alcoholic beverages."

In other resolutions, the W.C.T.U. rededicated itself to a continuing fight against liquor, smoking, narcotics, and obscenity, and called for accelerated programs to teach children of their dangers.

The women also urged churches to "issue a call to all members to exemplary living of the Christian life which we believe should be free from the use of beverage alcohol."



Olivet Ministerial Group



1 Mrs. Doyle Carter, local N.F.M.S. president, and Rev. Stephen R. Beals, pastor, display the missionary offering total which enabled the rural Garfield Church of the Nazarene, Estacada, Oregon, to be a 20.6 percent church. The Oregon Pacific District reached a total of 11.3 percent for world evangelism last year. The Garfield church was also given the district's "Small Church Achievement Award." Rev. Henry I. Brown is now pastor of the Garfield congregation.



2 Left to right, Pastor Thomas Hermon, Little Rock, Arkansas, First Church; Missionary James Hudson of Guatemala; and Dr. A. Milton Smith, district superintendent of the South Arkansas District, with a new 1965 GMC Carryall presented by First Church to Rev. and Mrs. James Hudson for their work in Central America. Church Secretary Carl T. Reed also participated in the presentation at a special Sunday service. This is the second automobile provided the Hudsons by the church, the first having been given during their first furlough in 1959.



3 Nineteen candidates received Christian baptism in the lake at Morville, Iowa, on Sunday afternoon, August 30. The candidates were all from the Sioux City Zone of the Iowa District. Participating churches and the pastors who conducted the service were Sioux City First Church, Rev. Paul A. Madden; Sioux City Central, Rev. Ben C. Johnson; Climbing Hill, Rev. Ted Henderson; and Storm Lake, Rev. Melvin L. Surges.

4 Dr. and Mrs. M. Lunn recently celebrated their fiftieth wedding anniversary with their complete family—seven children, twelve grandchildren, and two great-grand-



children—in attendance. The picture on the table is an enlargement of the one taken at the time of their wedding. Dr. Lunn served as manager of the Nazarene Publishing House from 1922 until he retired in 1960. He was also general treasurer of the Church of the Nazarene for sixteen years.

5 The completely remodeled Church of the Nazarene in Huntingburg, Indiana, has new interior walls, new church furniture, and a Bedford limestone exterior. The building previously had been a remodeled garage. The people of the church did all of the work with the exception of actually laying the stone. The Sunday school has doubled in the past two years. The pastor is Rev. Eugene Frame.

THANKSGIVING 1964



\$ 00.50Pr A
\$ 00.45Gr A
\$ 00.43Gr A
\$ 00.55Gr A
\$ 00.45Gr A
\$ 00.08Gr A
\$ 00.08Gr A
\$ 00.08Gr A
\$ 00.08Gr A
\$ 00.81Gr A
\$ 00.33Gr A
\$ 00.55Gr A
\$ 00.01Gr A
\$ 00.65Gr A
\$ 00.79Gr A
\$ 00.62Gr A
\$ 00.37Gr A
\$ 00.37Gr A
\$ 00.25Gr A
\$ 00.29Gr A
\$ 00.39Gr A
\$ 00.55Gr A
\$ 00.79Pr A
\$ 00.43Gr A
\$ 00.79Gr A
\$ 00.20Gr A
\$ 00.33Gr A
\$ 00.66Mt A
\$ 00.47Mt A
\$ 00.35Gr A
\$ 00.25Gr A
\$ 00.49Gr A
\$ 00.70Pr A
\$ 00.36Pr A
\$ 00.05Pr A
\$ 00.65Gr A
\$ 00.59Gr A
\$ 00.19Gr A
\$ 00.75Gr A
\$ 00.15Gr A
\$ 00.39Gr A
\$ 00.69Gr A
\$ 00.35Gr A
\$ 00.31Gr A
\$ 00.10Pr A
\$ 00.55Mt A
\$ 00.29Mt A
\$ 00.25Mt A
\$ 00.75Gr A
\$ 04.28Mt A
\$ 00.45Gr A
\$ 00.35Gr A
\$ 00.34Gr A
\$ 00.25Gr A
\$ 00.69Gr A

\$ 00.83ix A

*\$ 28.41tl A

"We Dare Not Feast

*in unconcerned abundance
while one soul anywhere
is denied the Bread of Life"*