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. 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 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.

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.
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, dynamic 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 variegatedness 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 understanding 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 devotion 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 Kratzcr, 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 attack. 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 lift 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. Pkikiser, Editor in Chief; Veira I. Knight, Office Editor; Dave Lawler, Art Director. Contributing Editors: Hardy C. Powers, C. B. Williamson, Samuel Young, Hugh C. Beiner, V. H. Lewis, George Coulter. General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies return 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.

PHOTO CREDITS: Cover, left, Dick Smith. Cover, right, and page 1% No. 4, Crandall Va.
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 tried 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, 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 dams 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 I?”**

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, 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 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 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)!

---

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.

---

General Superintendent

---

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 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)?

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 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 fall 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. 10). 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.
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 live 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 fact 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).
"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 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 outward-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" (II 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 contumaciously 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 1961 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...
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 and remember the families in this kind of joy at Christmas. We are sure that these pastors would be glad to receive Christmas greetings and remember the families in this kind of joy at Christmas.

Alaska
Rev. Roy J. Veider, District Superintendent, 7411 Granville St., Vancouver 11, 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 Hildreth, Fairbanks First, 402 Eleventh, Fairbanks, Alaska
Rev. Raymond Griffith, Fairbanks Totem Park, Box 115, College, Alaska 99773
Rev. Edgar F. Bibb, Juneau, 716 W. 12th St., Juneau, Alaska 99801
Rev. M. Dean Helenga, Ketchikan, 2602 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 Peschouff St., Sitka, Alaska 99833
Rev. John J. Vaughn, Soldotna, Box 372, Soldotna, Alaska
Rev. Russell E. Hart, Whitehorse, Box 388, Whitehorse, Yukon Territory, Canada

Australia
Rev. A. A. F. 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

Canal Zone
Rev. Marvin Lee Buell, Mt. Hope Church, Atlantic Side, Box 5019, Margarita, Canal Zone
Rev. Richard H. Leffel, Anson Church, Pacific Side, P.O. Box 257, Balboa, Canal Zone

Denmark
Rev. Orville H. Klevin, Rodovervej 47—Vadehuse, Copenhagen, Denmark

Hawaii
Rev. W. Lee Gann, District Superintendent, 1301 Keaka Drive, Honolulu, Hawaii 96814
Rev. Joseph R. Sutherland, Aina Church, 692 C 5th St., Hilo, Hawaii
Rev. Koichi Yamamoto, Ewa Beach, 91-554 Pupu St., Ewa Beach, Hawaii

Rev. Clair H. Fisher, Hanapepe, Box 257, Hanapepe, Kauai, Hawaii
Rev. William W. Sever, Hilo, 250 W. Kawahilani St., Hilo, Hawaii 96720
Rev. Charles E. Higgins, Honolulu First, 408 N. Judd St., Honolulu, Hawaii 96817
Rev. Solomon W. L. Kekoa, Honolulu Kaimuki, 609 12th Ave., Honolulu, Hawaii 96816
Rev. Haruo Yamamou, Kahului, Box 1154, Kahului, Maui, Hawaii
Rev. Donald E. Bland, Kailua, 456 Hainu Way, Kailua, Oahu, Hawaii
Rev. Ernest E. Boket, Kaaahuna, P.O. Box 825, Kaneohe, Hawaii 96714
Rev. Joseph E. Chastain, Pearl City, 1671 KAleilani St., Pearl City, Hawaii 96782
Rev. Glen L. Van Duyne, Hahinaw, 1805 California Ave., Waialea, Hawaii 96786

New Zealand
Rev. H. S. Palmquist, 414 Cormack St., Mt. Roskill, Auckland, New Zealand

Samoan
Rev. Jarell W. Garce (on furlough), 1197 Mckinley, Norman, Oklahoma
Rev. John K. Abney, P.O. Box 818, Page 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

Swedish
Rev. H. E. Hegstrom, Kallangsvagn 39 n.h., Lidingslo, Sweden

West Germany
Rev. Jerald D. Johnson, District Superintendent, Wilhelm Busch Strasse 56, 6 Frankfurt, Main, Germany
Rev. A. J. Finkbeiner, c/o Wilhem Busch Strasse 56, 6 Frankfurt/Main, Germany

Christmas Thoughtfulness

We have all experienced the joy that comes through giving at Christmas. 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 who has helped 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 worth 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
F. 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 invites our workers and missionaries to a three-day special time of prayer and fasting before the Lord. On August 25 we had the eight hours of prayer, 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 you 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 JAY E. HUNTEN, 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
Altiplano churches, where he pastors to do such. Our pastor is thrilled with our son, our Christian ambassador from the nation 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 J. Goslaw, district superintendent for the past twelve years, had resigned to accept the superintendent 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 2,928, total income for the year $19,925, an increase of more than $12,000 over last year, and of this amount $12,939, or 65.1 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 supporting. Eighteen churches have reached the goal of ‘10 percent’ for missions.

A highlight was the announcement of President F. S. Mann that our district Eastern Nazarene College budget of $5,520 had been paid in full, with an additional $1,024 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 4,413, 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 Boli as singer. In every service the altar was filled with seekers and in several services, under the inspiration of the Holy Spirit, seekers came without any preaching.—MARTYN J. CHAMBERS, Reporter.
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 Acornheek, South Africa, at a cost of $5,000. The church board has voted this year to tithe the church income, reaching higher for world evangelism.

—Harold Latham, Pastor.

Rev. Ovville 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.

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.

THE BIBLE LESSON

By NELSON G. MINK

Topic for November 15:
Equipped for Service

Scripture: II Timothy 2:1-3, 9, 14-17

Golden Text: Study to show 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 salesman, he needed to be familiar with his catalog. Since he was going to deal with men, he needed to be "throughly 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 Armoury, in which hang armour for defence, and weapons for attack. Happy is he who has learned to enter the sacred armoury 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 wholesomeness 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 athiestic 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, 1944, at his home in St. Marys, West Virginia, after a brief illness. Converted at the age of twenty-six, he served twenty-eight years in the ministry. After the time of his death he was pastor of the Church of the Nazarene in St. Marys. He had previously served as

"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
Announcements

RECOMMENDATION

- Professor Ted I. Goliher, commissioned song evangelist on our district, has just completed his training at Trevecca College and has had a gooddeal 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 supply pastor. Write him at Farmdale, Indiana—Paul C. Uphike, Superintendent of Northeastern Indiana District.

- to Wayland and Wanda (McCormick) Baker of Widen, Arkansas, a son, Kenneth, on October 10.

- to Russell and Joyce (Thoms) Wilt of Augusta, Kansas, a son, Rocky, 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. Hoopengardner of Hollywood, Maryland, a daughter, Susan Amorotte, on October 6.

- to Rev. and Lou Ann (Fox) Veale of Camarillo, 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 PAYMENT REQUESTED

by a Christian friend in Kansas for "A very special reason." The payment was made by a Christian reader in Florida for the healing of his husband, who has suffered a severe stroke and is paralyzed—the Lord has lifted him before.

Directories

GENERAL SUPERINTENDENTS

Hardy C. Powers O. B. Williamson Samuel Young W. H. Lewis George Coulter

Conducted by W. T. Prikiser, 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 human weakness.

There is a vast difference between a forgotten promise and a broken promise.

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 for 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 our building fund. Could we 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 building—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 include the name of the person to whom the quotation 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 you name 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.

NOVEMBER 11, 1964 • (777) 17
stopped at the Nazarene Publishing House in Glendale, Arizona, on October 26, 1966, to view the new rotary press, now 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 Christ Hospital in Cincinnati, Ohio, of the Everett S. Phillips Department of Foreign Missions recently, are on the mailing list for the Nazarene Theological Seminary and the Bikram periodicals. It will be the fifteenth 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.
1 Mrs. Doyle Carter, local N.F.M.S. president, and Rev. Stephen K. 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 L. Brown is now pastor of the Garfield congregation.

2 Left to right, Pastor Thomas Herman, 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 Moville, 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-grandchildren—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.
“We Dare Not Feast
in unconcerned abundance
while one soul anywhere
is denied the Bread of Life”