THE WORD APOSTLE has acquired an exclusive meaning. It has been used to connote the twelve disciples chosen and sent forth to preach the gospel, by Christ. But in its broad and general meaning it denotes one sent on a special mission. In common usage the words apostle and missionary are synonymous.

Paul was not one of the Twelve; nevertheless he unhesitatingly declared himself to be an apostle by the will of God. He also applied the word to Andronicus and Junia, “who . . . were in Christ before me.” Therefore the Early Church thought of all disciples as apostles in the true sense.

The word seal as used by Paul (I Corinthians 9:2) carried the thought of authenticity, irrevocable commitment, and evidence of a divine endorsement. Paul had unmistakable inward proof of his apostleship. Jesus said to him on the Damascus road, “I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee” (Acts 26:16). The accent of certainty concerning his commission appears in all of Paul’s Epistles.

The validity of the Apostle’s claim is beyond question. He said, “Have I not seen Jesus?” Possibly he had seen Him in the flesh; certainly in a supernatural revelation on the way to Damascus. Any legal counsel would covet a witness with Paul’s qualifications. As a confirmed Hebrew he knew the law and the prophets. He was carefully indoctrinated by the rabbis. He was sincere in his opposition to Christ and the Church. Before Agrippa he testified, “I verily thought . . . I ought to do many things contrary to the name of Jesus of Nazareth.” Having moved from the position of a radical reactionary by miraculous conversion and total transformation, Paul’s testimony was of maximum value as evidence. He bore his witness for Christ in spite of “bonds and afflictions.” There could be no doubt that his apostleship was valid.

Paul’s final proof of his apostleship in outward sign was not a parchment. He confidently said to his Corinthian converts, “The seal of mine apostleship are ye in the Lord.”

General Superintendent Emeritus D. I. Vanderpool is a modern illustration of one who has this ultimate seal of apostleship. Soon after his conversion, in later teen years, he entered every open door to preach the Word of life. Love for souls kept him going in the face of discouragement. His zeal to win the lost has not abated. The fruit of his labors remains and will be gathered into life eternal.

God grant that I and every Christian shall be able to cite redeemed children of God as the seal of our apostleship.
The Ten Commandments

By J. KENNETH GRIDER
Associate Professor of Theology, Nazarene Theological Seminary, Kansas City, Missouri

AWAY BACK THERE in the fifteenth century before the Christian era a mandate was given to man. The Ten Commandments, we call it, the Ten Words from the Lord (Exodus 20:3-17).

Eight of these demands are couched in negatives, so that we sometimes need to turn them around in order to see their positive meanings. Some of them, as the sixth and seventh, on murder and adultery, require the added interpretation which Jesus gave them. And most of them need contemporaneous application so that the tenth, for example, on coveting, will speak to us moderns in the midst of our twentieth-century thing-mindedness.

But there they stand: a brief, trenchant, eternal code for humanity—given by the Creator, who has the right to regulate the creature.

They have been despised by many, as in the time of the prophets by the Jewish populace whose hearts were stout against the Lord. They have been flaunted by some, as by the Nazis, who followed Nietzsche's power and greed ethic. They have been disregarded by some, as by Roman Catholics who bow down before images while the second commandment seems quite express in forbidding such. And they have been opposed by many, as by sinners in general who know all ten and believe in their validity, but who go on breaking them and thereby breaking themselves.

But for some thirty-three centuries, although despised, flaunted, disregarded, and opposed, they have spiritualized and intensified man's worship of the one God and have fostered proper relations between man and his fellowman. The Jews that have been real Jews have always regarded them as basic to the moral life. King Alfred made them fundamental to the political laws of early England. They have also been of distinct influence upon American law. They are the groundwork upon which our own Nazarene general and special rules have their foundation, and thus we include them with the Lord's Prayer and the Apostles' Creed in the responsive reading section of our hymnals. In the latest Nazarene hymnal, the commandments are given first in the "Responsive Readings" section.

THE VERTICAL COMMANDMENTS

The first four commandments pertain to man's worship of God. At the outset we are told what is basic: that we are to put God first in our interests—"Thou shalt have no other gods before me." When circumstances went against the Israelites, they often lost interest in the Lord and turned to idols. And this sin of idolatry was their worst, for it was a personal affront to God himself and not only rebellion against what He required.

The second cutting edge of this objective law is by no means a repetition of the first. It forbids a practice which becomes possible only when the One God is believed in and worshipped (G. Campbell Morgan). Taking it for granted that the first word is being obeyed, it forbids making and bowing down before representations of our religious faith.

This does not mean that there is to be no religious symbolism, as some have thought, for soon after this commandment had been given, God asked the people to make Him a sanctuary (Exodus 25:8), and told them to place in it likenesses of heavenly creatures (vv. 18-19). It seems that we are not to make any likeness which we would bow before, using it for worship. Westminster Abbey, under the Roman Catholics, contained statues with lamps burning beside them before which worshippers knelt. Today it still possesses much statuary, but the people do not worship before the various figures.

The third commandment, about not taking God's name in vain, certainly forbids what we think of as swearing. But it cuts more deeply than that. Elton Trueblood says: "We may therefore say truly that the one ancient commandment which is most completely pertinent to our contemporary predicament is the third. Of all the commandments it hits us hardest. It hits us hardest because it reveals our life at its weakest point and shows us that we cannot be saved except by a return to veracity and urgency ... To take God's name in vain means to 'take up for unreality.' It is to express a faith but without enthusiasm."

The fourth commandment has probably received more attack than has any of the others. Jesus opposed Pharisaic Sabbatarianism, but some have thought He had no use for the commandment regarding the Sabbath. Yet He surely observed it as God had intended it to be kept, even if on this day He healed someone and permitted His disciples
to pluck wheat for food.

Soon after Jesus' sojourn, however, as a sort of weekly Easter, in order to commemorate the Resurrection and perhaps Pentecost, Christians began to worship on the first day of the week. And we find Paul writing, "One man esteems one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Romans 14:5). So Paul seems not to have minded which day was kept. As it happened, for some three hundred years the seventh as well as the first day was kept by Christians, after which time special observance of the seventh was dropped.

"The sabbath was made for man," said Jesus (Mark 2:27). It was made for man's benefit. We needed a day of rest from work, a day of consecrated worship.

All of the first four commandments, then, have to do with our worship of God. According to the first, He is to have our sole loyalty. According to the second, we are not to bow before representations of our faith. The third requires that all of life be built around the one master motive of serving God with enthusiasm. The fourth has to do with setting aside a regular time in which to give our day-by-day worship a renewed zest.

**THE HORIZONTAL COMMANDMENTS**

Ethical subjectivism, the view that one may make his own standards, has had its great foes—none greater than that shorthand statement of what is right, especially the last six of its ten piercing points—the ones about man-to-man relationships.

The first of these horizontal commandments, the fifth of the ten, is a bridge between the two groups. It urges honor of parents. When we are children we honor by obeying: when older, by virtue and by a kind of reverence toward our fathers and mothers even if they do not "deserve" it. Noah, in his shame, did not deserve the honor given him by Shem and Japheth, but they were blessed for their “… reverent faithfulness which covered the sin of their father.”

The sixth commandment, “Thou shalt not kill,” is understood by most to mean that we should do no murder, for both capital punishment and killing during war were sanctioned by the Lord in those very times. But what we most need to remember in this connection is that Jesus said, “Ye have heard that it was said by them of old time, Thou shalt not kill . . . but I say unto you, That whatsoever is angry with his brother without a cause shall be in danger of the judgment” (Matthew 5:21-22). And the phrase “without a cause,” which implies permission for madness with a cause, is not in any of the early Greek manuscripts and therefore is not found in any of the main English versions except the King James.

The seventh, "Thou shalt not commit adultery," is perpetually applicable in human society. Dean Farrar says, "To speak properly of it [impurity], in words sufficiently delicate, yet sufficiently strong, would require the tongue rather of an angel than of a . . . man." But Jesus was able so to speak of it, as was Paul—and Dante and Milton. From earliest times this sin, with its cognates, has ruined individual lives, wrecked families, decimated whole nations. In the Mosaic law it was punishable by the death of both offenders. Of it Job says, "For this is an heinous crime" (51:11).

The eighth commandment, "Thou shalt not steal," begins a series of three comparatively less important ones, since the law did not require death as the penalty for breaking them. In the first of these three, property rights are protected. Not many persons commit theft in the usual sense, but what passes for business acumen, salesmanship, and smart trading might not always be as innocent as it seems. Paul admonished, "Let him that stole steal no more: but rather let him labour" (Ephesians 4:28).

The ninth commandment reads, "Thou shalt not bear false witness against thy neighbour." It prohibits all kinds of lying, of course, but it singles out the kind which is done so frequently and is so devastating—that kind in which other persons figure. One is seldom jailed for this sin, although it ruins reputations in short order.

The last of the Ten Words, the one on coveting, is undoubtedly the most penetrating of the Decalogue, for it alone deals solely with the thought life. If a person takes another's wife, he breaks the commandment regarding adultery. If he takes someone's ox, he breaks the one on stealing. If he wants to take either, and would if he could, he breaks the tenth.

Surely the Ten Commandments are the Gibraltar of Christian ethics.
"DON'T work so hard, Preacher," a fellow cleric joked. "You can't change the world!"

The jest turned to discussion. The parting remark of my friend still lingers in my memory. "The situation is not good today. The climate for religion is bad. There's no revival."

He's probably right.

But . . . wait, I thought.

One hundred twenty Christians burst forth from an unidentified Upper Room two thousand years ago into the worst possible climate to preach Christ. Christ had been crucified by the "powers that be."

Peter did not get a Billy Graham reception nor an invitation from the city fathers. Instead they whipped him and put him in prison.

In that charged atmosphere, 3,000 persons were added to the Church after one service.

Stephen was stoned, but was God's beginning in getting to Saul of Tarsus, a brilliant religious zealot.

Climate or no, these men knew the mission of the Church. No one really discovers the fullness of faith without sharing the mission of the Church. That church is emptiness which does not risk its very life for its ministry. Dr. Martin E. Marty stated in a newspaper article: "They [meaning some in the church] are not content to say that Christian faith is fine for an hour on Sundays or in leisure hours, that it has a word about private life or about keeping a praying family from falling apart. They claim to read in their Bibles and to recall in their traditions that the whole of man's life, and all his decisions, are to be viewed in the light of God's purposes in the world. They do not believe that the world should round off its own purposes while Christians contentedly huddle with their own kind an hour or two a week in a cushioned pew and cozy church parlor."

Environment is blamed for the spiritual and moral failures of our age. The inner city is rotten because of the slums. Homes fail—due to economic pressure; and teens become delinquent—because of parental lacks. Almost every agency of any note is changing the environment in which we work, sleep, behave, or misbehave. These are important responsibilities of society.

But crime increases with slum clearance. Church membership does not keep pace with the population; yet church buildings are the beauty of the countryside. Homes come apart at the seams, in spite of Freudian psychology and counseling centers. We are making some dent on the environment, but this meets only a part of the needs of men.

Too often the Church views the world as Jonah, sitting on the edge of Nineveh, watching for its destruction because modern society is so wicked. Christian faith cannot be changed to a self-centered exclusiveness that has turned away from its appointed task—bringing good news to sinful men.

Dr. Marty suggests another reason for ineffective witness: "It is easier to sell the public on simplified self-centered religion than it is to attract witness to an ill-defined movement which sometimes seems a bit dour and grim. It is harder to bring to the sustained imagination of the comfortable church people a vision of a diseased and dying world than it is to proffer the surfeits of a church supper."

Dr. Bresee warned in an editorial in 1906 in the Nazarene: "Holiness looks out through eyes of faith and love, and is necessarily broad. Sectarianism, churchianity, and fanaticism are likely to have shortness of vision and to be governed largely by personal interest or prejudices." He also warned that an undue emphasis on nonessentials can ruin any church.

Professor Gibson Winter challenges the Church: "The church is justified, sanctified to the world by the life of the Spirit. What is given to the church is only hers on behalf of the world."

Let's get back to those 120 inconspicuous men from the Upper Room. It was not long until they were reported to be turning "the world upside down." The Christian Church looks back with misty eye and wistful hope to that band. The Church points with justifiable pride, "Those are the men of our tradition." The world asks, "What are you about, today?"

Caught in the cultural pattern of our day, our religious bent is changing situations and forgetting men. This is not a cry to leave these appalling situations unchanged. Yet Christ's political, social, moral, and religious philosophy is getting men to follow Him.

The Church must bend itself to change men. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil
man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh” (Luke 6:45).

Nicky Cruz, leading character in the recent book *The Cross and the Switchblade*, proved the relevance of this Bible truth with his personal witness: “When the Holy Spirit came to my heart, love replaced hate, service replaced savagery, Christ replaced Satan in my heart.”

Nicky heard the gospel in New York’s forgotten slums—because God found a willing heart in David Wilkerson, rural pastor from Phillipsburg, Pennsylvania. As Mr. Wilkerson turned the pages of the magazine, his heart was gripped by the hardened faces of a group of New York teens standing before a judge. Wilkerson went to New York, on faith—to fulfill the ministry of the Church.

Today, Teen Challenge Center is the result. God, through Wilkerson and others, has beaten the impossible by restoring 160 “mainline” dope users to normal health. Wilkerson risked the church for its mission.

When men are changed and charged with God’s love the climate is always right. Men do change the world. We must bring men to the Changer of hearts, if we are to change the environment of hate, violence, and immorality—the theme of our newspapers.

*CHRISTIANS: suffering and triumphant*

**By H. WHITE, Columbus, Ohio**

CHRISTIANS AND SUFFERING—it is strange how these two are linked in the Scriptures! Suffering is so universal, so common to you and me! And it is so apt to cause us to doubt the Father’s love and wisdom.

Peter, so practical, so human, gives us great help with this problem. When it is your turn to suffer jeers, reproach, or anything that disturbs your faith, turn to I Peter and read all five chapters.

All suffering, if we take it meekly, and draw nearer to God in it, He can use to bless us and to testify to unbelievers of the grace and strength He alone can supply.

Jesus said, “Blessed are ye, when men shall revile you, and persecute you, . . . for my sake” (Matthew 5:11). Not all suffering is for Christ. Let us not be mixed up. If we overeat and indigestion follows, we are suffering for our intemperance. If we start or pass on gossip and are found out and despised, this is not suffering for Christ’s sake. If you injure your body through sin, and then are saved, God forgives all the sin: but the body will suffer broken health—and this is not suffering for Christ.

But, for My name’s sake—this is suffering for Christ! This is not strange—suffering reproach and scorn even in our day is common. It would be stranger if we didn’t experience reproach, since we walk contrary to the world. We read in II Timothy, “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (3:12). Does the world think well of us? Why does it? Could it be we are too conformed—not living godly? We are prone to be too lukewarm!

Why should Christians suffer for any cause? Is not God powerful enough to prevent it? Yes, He is! But—do sorrow and trial make you press closer to Him? Sometimes we glorify God most in the worst conditions; and it is not news to you that He wants us close to Him, is it? Our greatest good—salvation—came to us because of His greatest hours of agony.

So rejoice greatly if you suffer as a Christian. As Jesus did! “Who for the joy that was set before him endured the cross . . .” (Hebrews 12:2). Cross bearing is part of Christian life: but for us—as well as for Jesus—there is a joy set before us! It gives us encouragement during each trial.

Now, suffering is very real to us. The joy at the end of the way is in heaven—and the future. But it’s real! It’s real! God says so! Just as real as the suffering. We suffer a short time; God rewards with eternal joy!

John had a vision of heaven—but because the Spirit had John write it, we too can look and see what John saw. Peter is gone now, having suffered death for Christ’s name; but look with me and see where they have gone!

“After this I beheld, and, lo, a great multitude of saints . . . before the throne” (Revelation 7:9). How this thrills our souls! They are there before the throne right now! Multitudes, singing and praising God, saying, “Salvation to our God which sitteth upon the throne, and unto the Lamb” (v. 10). What a comfort to know, in these trying days, God is on the throne!

And John saw all the angels and the four and twenty elders, and the four beasts as they wor-
shipped God and the Lamb (Revelation 1:1-10). One of the elders asked John, “What are these ... and whence came they?”
And John answered, “Thou knowest.”
And he said, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:13-14).
Suffering did not save them. Jesus and His blood is the only way to salvation.
If earthly governments honor their battle-scarred veterans, so does heaven. These are before the throne eternally in His presence!
We must expect to have trouble in this world. The world will hate us, for it hates our Lord. But there is an endless eternity of “exceeding joy” in store for those who suffer for His name’s sake! What will you think of your suffering—or anything you have given up for His glory—when you have seen Him and been in heaven for five minutes?
You who say, “I cannot yield to the Holy Spirit because I cannot give up some things,” what will those things be worth to you five minutes after death?
Let God reason with your heart. Come, join the persecuted but heaven-bound people of God.
Let the hallelujahs overflow your soul. There is a joy set before us!

When God’s Answer Is “No”

So beautifully told, that message of old,
When Moses the land wished to see;
And as gently denied, when his Leader replied,
“Speak no more of this matter to Me.”

At a much later date, choosing on God to wait,
Came Paul, with his problem, times three—
“This thorn please remove.” But in infinite love
Heard, “My grace is sufficient for thee.”

So they each went his way, accepting his lot,
Submitting all to God’s will;
Paul to his fields, as the Lord led him on,
And for Moses, his grave on the hill.

So may I be found, as submissive and meek—
No matter how crushing the blow—
Should I plead, in my need, and the answer I seek
In God’s infinite wisdom be “No.”

By GENEVA L. BOTTEMILLER

Brainwashed or Blood-washed?

By H. M. von STEIN

A COURAGEOUS radio announcer, functioning recently as master of ceremonies on a free-for-all question-and-answer program, was accused by a woman of being brainwashed because of his adamant stand on moral righteousness.

“Yes,” the announcer replied, “I have in a sense, been ‘brainwashed’ as you call it, by the Bible, the Word of God.”

And though I am unacquainted with the radio man, it was obvious that he refrained from further explanation because the accuser did not seem to be an informed person able to understand what he meant had he said he had been washed in the blood of the Lamb.

God, please give us more such radio announcers! Many people look upon Bible Christians as “brainwashed.” They tell us: “If you will stop reading nothing but the Bible and read something else, you won’t be so lopsided on this religion business. To be informed, you need to know what is going on in the minds of other, thinking people.”

Part of this is true. We do need to know what is going on. But we must see it in the light of eternal truth, or we see it falsely.

There are Christians, so-called, who are “brainwashed.” They are contentious about isolated facts of Scripture, while stubbornly ignoring the whole intended meaning of God’s plan of salvation. They are “brainwashed” instead of “Blood-washed.” They point to Paul’s “When I was a child, I spake as a child, I understood as a child . . . but when I became a man, I put away childish things” (I Corinthians 13:11), but ignore Christ’s teaching, that “whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein” (Luke 18:17).

When a Christian has been born of God’s Spirit and filled with His Spirit, he realizes there are a great many things which are exciting and marvelous to accept which he can in no wise now understand. Upon these eternal, incontrovertible truths his mind is closed. There is no sense in opening the door to question of them. To the uncomprehending, this is being “brainwashed.”
I heard General Superintendent Powers say, "Upon some things, yes, I have a closed mind."

But this closed mind is not an achievement. It is a gift. It is faith that cannot be moved.

But "though now ye see him not, yet believing ..." (I Peter 1:8).

I see many things, here on the mountain, which bear this out as a perfectly natural position. For instance, if you catch a young, wild creature as a tiny baby it is possible to make it tame to the point where many of its wild instincts never develop. But if you leave that wild creature just one day beyond a certain point in its development, with its wild mother, it never can be tamed. The little creature has a closed mind to your solicitations.

Without God in his heart, man is just like these wild creatures. His instincts are all he has to live by. The great difference with him is that God’s Spirit calls him to lift his eyes and his heart from the low things to those things which are high and deep and wide—to arise out of the dark to the light.

This makes man a creature of incessant conflict. At times he is convinced he knows what is right. Then again, he doesn’t. Right and wrong get all mixed up until the man wonders if anyone ever does know one from the other.

As the mind of man develops under the thrust of his need and popular trends of schooling, he seeks more and more for something to tie to, something he can believe for all time.

This is the turning point of life. Whether the man be fitted for a scientific career or the ability to make money is pitifully unimportant, because these things do not affect the vital qualities of his life and personality. What he believes, ultimately, concerning life and death and God will form the ground glass through which he will see and measure all things. It will color every pleasure and trial.

Up to now the way is open. Sometime, perhaps soon, the door will be shut, and God’s Spirit will not strive with man anymore. Now it is possible for you to open your heart and God will enter, and you can forget about the door. As long as He is there, He is the Door.

Then, no matter who is premier of Russia or president of the United States, you can remember, "All things work together for good to them that love God ... the called according to his purpose" (Romans 8:28).

You can close your mind on that, for you are "Blood-washed," and as you abide, no one can "brainwash" you.

Absolute safety is found only in the center of God’s will. The judgments of God will eventually be visited with impartiality upon the nations and individuals who forget Him. —Selected.
denounce another, so there will be no doubt their church is "best."

Too often we hear Nazarenes of neighboring churches say, "I didn't know you were in a building program; I could have gotten some of that material for you wholesale." Or, "Your teen-agers went to the lake for an outing? I wish we could have gone together. We have so few young people that they can't plan such excursions." Or, "We didn't announce their revival because they didn't announce ours."

If this is worrying us, what kind of impression do you think it makes on outsiders and new converts? When they come to your church, what do they hear about the other Nazarenes in town?

Isn't it surprising how grievances and faults are forgotten at camp meeting and district assembly time, and how the Lord often shows forth His presence so wonderfully at these times of close fellowship? Ever wondered why?

You have never gone into a chain store asking for an article and had the clerk say, "I'm sorry, we don't have that in your size. Our downtown store does, but they aren't as friendly as we are and the clerks are cranky." You have never gone into a music shop asking for a piece of music and had the salesman say, "We don't have the number here. You could get it at our Park Hill shop, but I wouldn't go there if I were you. Our manager is better than theirs."

We too are all branches off the main store. Do we forget sometimes in quibbling for commissions?

I've heard statements from young people and adults alike which are intended to coax students from one Nazarene college to another. "They don't have much of an athletic program, nothing worthy of your ability." "Our students are much more spiritual than theirs." "Our school has a better qualified faculty." Or, "None of the other schools is as cultural as ours."

Trying to lure students or people from one school or church to another is getting us nowhere. What is the purpose of our schools and churches if it's not to build the kingdom of God? We are "kidding" ourselves if we think we are building by re-distributing ourselves and feeding off one another. There are unchurched people all around us (who are admittedly harder to find), and Nazarene and unsaved youth alike planning to attend or attending secular colleges (who are admittedly harder to convince). But here is where we should be using our powers of persuasion!

Let's not feel that everything worthwhile in our city has to happen in our own church or we won't cooperate. Let our larger churches take a brotherly attitude toward the small and struggling ones and share with them and make them feel necessary. In fact, why don't we all work to strengthen the ties of the family called Nazarenes?

If, when you get to the end of this article, you say, "Yes, I know what she's talking about; we have a church like that in our town," I've missed my point. I'll tell you what I did when I finished it. I bowed my head and asked that the Lord would forgive where I had failed my "family," and prayed that I would be a better Nazarene!

Seminary Sunday—February 14

NAZARENE THEOLOGICAL SEMINARY

By HUGH C. BENNER

NAZARENE THEOLOGICAL SEMINARY has been in operation nearly twenty years, for it was on September 20, 1945, that the first class sessions were held. This institution represents the full flower of the ideal held by Dr. P. F. Bresee and others of the founding group as to a trained ministry.

The Church of the Nazarene is fortunate in possessing such an institution, for it is unique among modern seminaries, being the only such graduate denominational seminary committed to the doctrine and experience of scriptural holiness, entire sanctification, as a second definite work of divine grace.

Relatively little pressure has been placed upon the church in financing our Seminary. The projection of an annual SEMINARY SUNDAY involves no pressure program. However, if all pastors and all churches will cooperate, the needs will be met and this essential link in our worldwide program of holiness evangelism will be maintained and strengthened.

The demands upon the ministry are increasing. Let us all have a part in assuring the Church of the Nazarene the adequate means of meeting the spiritual challenge of this complicated and difficult day.
Social Mores, or CHRISTIAN STANDARDS?

By J. V. WILBANKS, Nazarene Layman, Colorado Springs, Colorado

THE WORLD has never learned the names of the two female slaves whom Pliny, the Roman provincial governor of Bithynia, put to torture at the beginning of the second Christian century. Why did he torture them? They were outlaws! That is, outlaws so far as the Roman government was concerned. They were deaconesses of the Christian Church somewhere within Pliny's province, and were abettors of the Christian religion.

Pliny put them to torture in an attempt to extract from them some mysterious secret code of rebellion against the Roman government. But there was no secret code. These two godly women, like all other Christians, simply refused to bow to the emperor's image, and conform to some other social customs that were prevalent in those days. To be identified as a Christian was to be marked as a criminal. The cross and Christianity were well-nigh synonymous.

The situation is somewhat different today. As a rule, church deaconesses and outlaws do not have the same connotation. This is well in many respects, but in general the pendulum has swung too far in the other direction—in fact, so much so that to a large degree the cross has been extracted from Christianity.

Twenty-six years ago I approached a dying patient in a Denver hospital about the welfare of his soul. The man had one of the most vicious-looking countenances that this writer had ever seen. It reflected many years of wickedness and dissipation—the kind of life that had brought him to his present unfortunate circumstances. Besides being an advanced tubercular with other complications, he was a chain cigarette smoker.

I said, "Sir, are you a Christian?" "Certainly!" he snapped. "Do you think I'm a heathen? I was born in this country!" Multitudes there are who are of this man's philosophy. He died in a few days. Evidently he held to his false security to the end, based on a universally accepted crossless Christianity.

We speak mainly of the conformist attitude so noticeable in nominal Christianity today which has brought about this suave, soft, and saltless kind of religion. The Bible says, "Be not conformed to this world: but be ye transformed" (Romans 12:2). It would be quite unfair to indict all religious faiths as having compromised doctrine and practice with worldly thought.

But there is that subversive danger of adjusting our code of ethics and moral philosophy to fit snugly into the current social trend as to obliterate all semblance of religious friction.

In recent days our courts have experienced no little difficulty in arriving at a proper interpretation and definition of certain terms on which to base their decisions. For instance, in trying cases of pornography, they have been hard put to properly delineate what obscenity is. In some areas the problem has been resolved by taking a cross-section view of public opinion. In other words, let the public decide what obscenity is. This is a poor and unstable criterion, and will do little to stem the present tide of filthy literature engulfing the land.

The Church cannot afford to base its rule of faith, or its mode of conduct, on such shifting sands of social philosophy. The question may seriously be asked today, Are we continually adjusting our sense of Christian modesty to the descending scale of a sex-crazed world?

True enough, Christian custom may, and should, adapt itself to every changing generation of men insofar as that adaptation is compatible with the ethics, sobriety, and modesty of our Christian faith. Certainly we must be careful, on the one hand, to reject that extreme conservatism which would lead us back to a musty monasticism. But we need to be just as diligent to steer away from a modern liberalism which would make yesterday's vaudeville garb today's Christian dress.

Christians have a vital, living faith in God. Occasionally—and sometimes daily—we must assert that faith right in the face of, and in contradiction to, public opinion or its moral philosophy. A few evenings ago we overheard a lovely young Christian girl of high school age ask her pastor for a letter of dismissal from the required curriculum of school dancing.

"Oh," says one, "but this is going cross-grained to popular opinion. Society frowns on such as this!"

Surely so. But, Christian friend, when you took up the cross of Christ, where, in this earthly journey, did you expect to lay it down?

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.
Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ (Romans 16:25).

THERE WAS a world of difference between the “miracles” and “the preaching” of Jesus Christ. His “miracles” drew crowds, but His “preaching” thinned the crowds. Many followed Him when He was feeding them with the loaves and fishes, but only a few were interested in the Bread of Life. In fact, the preaching of Jesus Christ so thinned the crowds that He once asked His disciples, “Will ye also go away?” (John 6:67).

Jesus gave the reason why His preaching did not draw crowds. He said to His disciples, “The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil” (John 7:7).

Human nature has not basically changed. Many just don’t like for their works to be denounced. They have never had an appetite for “things called by name.”

Jesus preached “against things” and “for things.” He preached against hypocrisy, even though this took in the religious leaders of the day. This gave the lie to their testimony and leadership. He said, “Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Matthew 15:7-9).

Jesus preached against “unfaithfulness.” He did not demand one to be successful, but He put much stress on being faithful. Jesus preached against “slothfulness.” He made the “ease seeker” feel ill at ease, because He proclaimed: “Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

Jesus preached for cross bearing, loving Him supremely, and denying self. These are not the subjects which bring great crowds to the “meeting-house.”

Could it be that the reason so much emphasis is being placed today on the spectacular such as signs, miracles, prophecy, and interpretations is that they will draw the crowds? And could it further be that the preaching of Jesus Christ today will still thin the crowds?

It is noticeable that Paul said, “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (I Corinthians 1:21). Each of us, in this day of spiritual deception, should ask his own heart, Am I more concerned about the miracles of Christ than I am about His preaching?

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SEMINARY SUNDAY
February 14, 1965

A DAY approved by the last General Assembly and selected in a conference of the Board of General Superintendents and a committee from the Board of Trustees of Nazarene Theological Seminary.

A DAY when each pastor will inform his people of the work of the Seminary and every church will take a cash offering to provide funds for construction of the Seminary library building.

WATCH the Herald of Holiness for more information.

Lewis T. Corlett, President Nazarene Theological Seminary

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Anxious to grow spiritually? The way of love is God’s way to grow. Childishness gives way to childlikeness, pettiness to patience, self-centeredness to Christ-centeredness. As you walk in God’s light, there is loving fellowship one with another, and the blood of Jesus Christ cleanses from all sin.—Selected.
The Sufficiency of Grace

Charles H. Spurgeon tells of riding home after a long week's work, bone-weary and a bit discouraged. Suddenly there came to his mind the words of Jesus to Paul, “My grace is sufficient for thee” (II Corinthians 12:9). It came with the emphasis laid upon two words: “My grace is sufficient for thee.”

Mr. Spurgeon’s heart echoed the words. “Doubtless it is. Surely the grace of the infinite God is more than sufficient for such a mere insect as I am,” and he laughed, and laughed again to think how far the supply exceeded all his needs.

He said, “It seemed to me as though I were a little fish in the sea, and in my thirst I said, ‘Alas, I shall drink up the ocean.’ Then the Father of the waters lifted up his head sublime, and smilingly replied, ‘Little fish, the boundless main is sufficient for thee.’ The thought made unbelief appear supremely ridiculous, as indeed it is.”

Well may we ponder these words. God's grace is sufficient. Sooner will the seven oceans prove inadequate for the needs of one small fish than the boundless grace of God fail to meet the needs of a trusting soul.

It is important for us to grasp well the truth that God's grace not alone saves and sanctifies: it also sustains. There is not only pardon and purity in the grace of God: there is preservation as well.

It is not that grace always protects us from the attacks of the enemy and the onslaughts of evil. Its promise to us is not immunity but adequacy. The trials and testings of our common humanity may break upon us as waves upon the storm-tossed vessel. Yet in the moment when the pressure is greatest, the grace of God proves its never-failing sufficiency.

NO ONE CAN REALLY TELL why some should suffer so much and others should be favored by circumstances and free from what the skeptic calls “the cruel bludgeonings of chance.” It could well be that eternity will show the fiery furnace to have been necessary for the refinement of the soul, and the trials that seemed so cruel at the time to have been treasures of spiritual wealth.

We are apt to think of times of ease and prosperity as an evidence of God’s special smile upon us. We would like to have all of life like this. It is not difficult to think of God as the “God of the hills,” where the sun is bright and the air is clear. What we need to see is that God is also “God of the valleys.” As much as we love the mountain-top, the fruit still grows in the valley.

There is a strange and wonderful illustration of this in the eleventh chapter of Hebrews. This is God's great “hall of faith” where the inspired author marshals the testimony of the ages to the praise of God's grace. He mentions many by name and then comes to the point where time and space run out.

“What shall I more say?” he asks, “for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets:

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in light, turned to flight the armies of the aliens.

“Women received their dead raised to life again.”

What a catalog of conquest this is! Who would not want to be among that company of the faith-lid? But hold a moment. There is a sudden transition here. “And others” we read: “And others.” Others belonged to the same crowd. Others had the same faith. Others loved the same Lord, and the same Lord loved them. But how different it was with these “others”!

“And others were tortured, not accepting deliverance; that they might obtain a better resurrection:

“And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments:

“They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

“(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.”

AFTER ALL, the stars never shine so bright as when the lights of earth go out. The rainbow of promise appears only against the storm cloud. The sufficiency of God’s grace is proved, not by smooth roads and fair weather, but on the weary way and when the storm breaks in unexplained fury.

Let us draw strength and courage from the a-
persecution that has broken on the people of God of the years may bring calamity and loss. The severe trials for us as individuals. The passing winging bird will never run out of air. Our human need will never exhaust God's infinite supply. His grace is now and always will be sufficient. It is this that makes the worry of unbelief appear, as Mr. Spurgeon said, "supremely ridiculous, as indeed it is."

**Stewardship's Top Ten**

The editor always finds cause for reflection in the annual report of the Stewardship Council for the forty denominations which make their statistics available. There is a tremendous range in the size of the denominations, from the 2,531-member Evangelical Mennonite church to the 10,395,940-member Southern Baptist convention. Even more interesting and thought-provoking is the wide range of giving per member. In the 1963 report just released, which covers the figures for 1963, the range in per capita contributions for all purposes extends from the $358.17 per member of the Free Methodists to the $93.49 of the Southern Baptists, with a median of $89.27.

The top ten figures are as follows:

1. Free Methodist Church (58,001 members) $358.17
2. Wesleyan Methodist Church (38,194) 264.20
3. Pilgrim Holiness Church (30,155) 237.93
4. Evangelical Free Church of America (11,687) 234.33
5. Brethren in Christ Church (9,025) 203.05
6. Evangelical Covenant Church of America (63,176) 181.89
7. Ohio Yearly Meeting of Friends (6,204) 173.48
8. Orthodox Presbyterian Church (7,800) 169.68
9. Church of the Nazarene (342,032) 153.57
10. Church of God (Anderson, Indiana) (139,917) 147.45

ONE FACT INSTANTLY APPARENT is that seven of the top ten are distinctively holiness churches. This is the way it ought to be. Whatever else stewardship is, it is at least the application of total consecration to the area of personal finances. Whether we like it or not, the stub of our checkbooks is nine times out of ten a better index of our Christian commitment than anything we say about it.

Another fact is that while the Church of the Nazarene leads the field so far as denominations of more than 100,000 in membership is concerned, we don't show up so well in comparison with the Free Methodists, who give more than twice as much per capita; or the Wesleyans, who exceed us by 70 percent; and the Pilgrims, whose giving is 55 percent higher.

True, our figures for 1964 will reveal a per capita giving of $160.38, an increase of almost $7.00 per member. But it is more than likely that our brethren have also increased their giving. It is also true that we may have more children and young people in our membership than some other holiness denominations. But when we have said all that, there is still room for some soul-searching on our part.

It certainly cannot be that the Free Methodists, the Wesleyans, and the Pilgrims are more prosperous and therefore have more money to give than we do. It is pretty much true of all of us as it was in Paul's day, "Not many worldly-wise, not many influential, not many of noble birth have been called" (1 Corinthians 1:26, Weymouth).

Now I know that the larger a group becomes the more difficult it seems to be to maintain the level of individual performance in any area. This is true in churches as well as in business and government. Yet our individual churches, on the average, have not grown large. And there really is no logical justification for declining per capita giving with increasing church size, apart from the fact that members of smaller churches give more because they have to in order to survive.

ONE VERY OBVIOUS LESSON from all this is that we can well afford to give more attention to systematic, conscientious storehouse tithing. In Bible times, the tithe was to be brought into the storehouse, not scattered hither and yon. And Christians are directed to lay by them "in store" on the first day of the week as God has prospered them (1 Corinthians 16:2). The term here translated "in store" is derived from a Greek word which means simply "treasury" or "storehouse."

Our concern at this point should not be a matter of denominational "pride." We rejoice at what the Lord has helped us do financially in the support of His kingdom work as represented in the Church of the Nazarene. And when we see those who are doing conspicuously better, our desire to move up is not a matter of "keeping up with" or "getting ahead of" somebody else, but of doing more for the Lord we love and in whose vineyard we are called to labor.

If, for example, we could move up to $200 per capita, we could double our missionary force, double our educational giving, double our giving to home missions, and still have almost $1,500 per church on the average for local interests. And we would still be considerably below the giving of some of our brethren in the other holiness churches.

This is not something to dream about, but something to do. May the Lord help us to do even better than we have.
THE CHURCH AT WORK

WORLD MISSIONS

E. S. PHILLIPS, Secretary
Japan Nazarene College
Chiba, Japan

By MILDRED BANGS YVINKOOP

The lazy stillness was suddenly broken by the crash-bang of an array of little people coming to Sunday school—one hour early. Boys and girls filled the great barnlike school building with shouts and jumping. They slid down the banisters shrieking with delight, and pounded on the piano, the first many of them had ever touched. I do not, and raved down the echoing halls with joyously whooping it up. I made an ineffectual attempt at bringing some measure of order out of the chaos and then surrendered to defeat and retreated to our apartment meekly (I hope). This was the little pagan audience of children from non-Christian homes to which our college students were sent to minister. Eighty percent of Japan's population centers have no Christian church and are filled with youngsters like these, as cute and intelligent as the world can produce.

At ten-thirty I returned to the large classroom which serves as chapel and College Church. A Japan Nazarene Seminary graduate presided as pastor. Another graduate presided at the piano, led singing, and did a great job of helping to surprise the spiritual activities in the college. During the service, last year's college valedictorian told of his work in a children's home where he is now working at the cost of being turned out of his apartment. His radiant face was in marked contrast to the searching, bewildered look on so many young people today. A cute little girl who will graduate this year's college told of his visit to our missionaries. She is a school-sister for two weeks found Christ as her Saviour also. She could not speak English too well but during the service her sister would whisper the translation to her. God had changed her heart. You could see that. I am sending her address to our missionaries. She is a school-sister and works in the interior hut visits Boss Vista once a month. I believe we have a church there.

First Days

By MARJORIE MERRITTS

New Guinea

I have been enjoying my first days in New Guinea as I have visited the schools and attended services in some of the churches. The people are very friendly and really make one feel welcome. The missionaries have been most helpful in acquainting me with the work and the area of our mission here at Kudjip. I am looking forward to a trip into the Jind Valley to see the work there before my duties in the school begin in a couple weeks. As I see the school children each day, I am getting anxious for the time when I start working with them and get to know them better.

It has been wonderful to hear the testimonies of the Christians and to listen to their enthusiastic singing. I thank the Lord that He has directed my path to New Guinea and pray that He may help me to be a blessing here.

Moving Missionaries

Rev. Maurice Hall has written that his address should now read: P.O. Box 1675, Salisbury, Rhodesia, Central Africa. The country has dropped the word "Southern" and is now just Rhodesia. Mr. Bartlett McKay has a change of address. His address is 836 Kairaku Cho, Chiba Shi, Chiba Ken, Japan.

Rev. and Mrs. Charles Jenkins have arrived at Casa Robles for retirement. Their address is 6355 No. Oak, Temple City, California.

Rev. and Mrs. Brounell Greer are stationed at Anbrari Saan, Chikhli, Buldana District, Maharashtra, India.

Miss Geradline Chappell has moved to Basim, Akola Dist., Maharashtra, India.

Rev. and Mrs. Frank Howie are in language study. Lila Evangelica Missionaria, Alameda Das Linhas do Torres 122, Lisbon, Portugal.

Miss Esther Howard is on furlough c/o Robert Howard, 2939 Gibbons Drive, Alameda, California.

Miss Fairy Cochlin, c/o Norman Sammons, Futumacungo, Tete, Mozambique, Africa.

Rev. and Mrs. Marshall Griffith have moved to Apartado 387, Rivas, Nicaragua, Central America.

Miss Betty Cummings, on furlough: 532 F. Marcon St., Carthage, Missouri 64836.

Rev. and Mrs. O. K. Perkinson have returned to Uruguay. Their address is Caalla 975, Correo Central, Montevideo, Uruguay, South America.

Miss Norma Weis, new missionary, is stationed at our Reynolds Memorial Hospital, Basim, Akola District, Maharashtra, India.

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

New Year's Resolutions

Years, like men and women, must serve their time and go their way. Weary and full of days, the old year died. A new one conceived in faith and born of hope is ushered in. Thus moves the procession of time.

We now enter into a new year filled with hope and anticipation. In a sense, a new year affords us the opportunity of a new beginning, the fulfillment of many past good intentions, the keeping of new resolves.

Here are some worthy aims for the new year:

1. PRAY for home missions at home and overseas. Our home missionary efforts must be blessed and owned of the Holy Spirit if we are to succeed. Men are lost and it is only through the work and the power of the Holy Spirit that we can win them. Our home mission pastors need our prayers.

2. PLAN to start or sponsor a new church during 1965. The new church you help to launch can be one of 500 we plan to start this quadrenniu.

3. DEPOSIT your money with the General Church Loan Fund. Your money placed on deposit with the general church will earn a reasonable rate of interest, and at the same time will make available loan funds for the construction of badly needed church buildings.

14 (970) • HERALD OF HOLINESS
DISTRICT ACTIVITIES

Idaho-Oregon District

Preachers' Meeting

Pastors and wives of the district had a profitable two days, November 30 and December 1, in McCall, Idaho. This year-old church, under the leadership of Pastor Lee Hopkins and people, entertained us royally, and the fellowship was excellent. The McCall people recently built a unique, Alpine-type church structure, which is a credit to the community, and already has proved a blessing to the congregation.

District Superintendent E. E. Younger presided, and guided us as we were led and blessed by the Holy Spirit.

Dr. G. B. Williamson, general superintendent, was used of the Lord as he opened up the Book of Acts to our hearts and minds.

Mr. Elvin Hicks represented our Publishing House.

We returned to our churches blessed and refreshed in the Lord.—Evel G. Lee, Reporter.

THE LOCAL CHURCHES

Evangelist Marvin S. Cooper writes: "I have recently concluded one of the most fruitful years in my thirty-two years of full-time evangelism. The Lord blessed in giving many seekers a pathway through to victory. I am indebted to our pastors and fine laity for their splendid cooperation. Besides conducting regular revival meetings, I also conduct youth conventions, and will be available by March 7. Write me, 1514 N. Wakefield Street, Arlington, Virginia 22207."

Rev. A. N. Rickmore of South Portland died Dec. 1. He was a retired Nazarene elder, member of the Maine District. He is survived by his wife.

FLONT, MICHIGAN—Central Church is progressing in a very wonderful way in the last few weeks. The pastor and family have moved into a lovely, four-bedroom, quad-level parsonage: the Sunday school has averaged 374 in an eight-week period with a high of 434 on November 22. Our building has been refurbished and our district obligations have been paid in full each month. We are thrilled with the prospects of working with the fine group of laymen here.—Bere. Warner, Pastor.

ANA, OHIO—In November, First Church enjoyed a glorious revival with Evangelist Gene Clark. In response to earnest prayer on the part of the church there were four seekers the first night, with forty-three people seeking God on the first Sunday. The presence of the Holy Spirit was manifested in each service. Brother Clark is an excellent preacher, and his thirty-minute youth program each evening preceding the evangelistic service, was a source of real inspiration and blessing. Coming here last August, we have learned to love and appreciate these good folks here.—Walter R. Morsey, Pastor.

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Nazarene Publishing House

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Editor of "Herald of Holiness"
has to say about . . .

Spiritual Gifts: Healing and Tongues

JANUARY 13, 1965 • (971) 15
THE BIBLE LESSON
By BRIAN L. FARMER

Topic for January 17:
"Follow Me"

Scripture: Matthew 4:18-22 (Printed: Matthew 4:22-25)

Golden Text: Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, healing all manner of sickness and all manner of disease among the people (Matthew 4:23).

"All Galilee." All indeed.
It sounds almost sacriligious in this age when a fly-by-night can be in the ends of the earth, a next morning.
Jesus spent much of His time in Galilee, and as far as we know He never left His native Palestine. But, oh, what teaching and preaching and healing were perpetrated within those frontiers! Those feet that trod the dusty miles of Palestine sent tremors throughout the earth.
It was here that Jesus proclaimed the Sermon on the Mount. It was really a lecture He gave standing on a little mound with His disciples seated around Him. His talk embraced the greatest code of living the world has ever known.
Jesus said that if a person would base his living on what He had just said, that person's life would be likened to a man who built his house upon a rock, which could withstand a storm. But if the house is not built on the things He had said would have a life like a house built upon sand—collapses in times of stress.

Men have tried hard to live up to this teaching, and have found it is possible only if they pay close attention to some things else Jesus taught: that repentance and faith were necessary to become part of His kingdom, and that in treading the path, we would be empowered—super-naturally empowered—to live according to His teachings.

These two truths together make the gospel a very wonderful story indeed, and Jesus did not just show the way; He pointed to the power necessary to follow the way. He said to Peter and Andrew: "Follow me, and I will make you fishers of men." Had He said, "Follow me, and nothing more, He would have spoken an impossibility. But He didn't. He said, "Follow me, and I will make you." The few words of promise make all the difference.

You know, great living such as the life lived by Jesus and some of His followers since—needs no prominent stage on which to display its worth. It needs nothing wider or broader or brighter than Galilee; for here the flowers, a few grains of corn by the wayside, and a house in ruins were props enough for Jesus with His message from heaven.

It is not where we go, but what we do, that counts; it is not where we are, but how we live, that is all-important.

— BRIAN L. FARMER
Pastor.

Terror, 113 Ellis, Pastor.
Conducted by W. T. PURKISER, Editor

In our church we have an assistant Sunday school superintendent. Because there is nothing in the Manual stating otherwise, he is not allowed to attend church school meetings. Is he supposed to be a piece of baggage with a title, or has the Manual been misinterpreted, or is he an assistant Sunday school superintendent necessary?

An assistant Sunday school superintendent can be a very effective member of the Sunday school staff, or he may be, as you say, just a piece of baggage with a title.” Which it is depends both on him and on the superintendent.

Quite incidentally, the assistant Sunday school superintendent does not automatically replace the superintendent if the latter is unable to serve for any reason. If he becomes superintendent, it must be by nomination of the church school board and the vote of the congregation.

I have just come from counseling a young couple about to be married, and wonder if there is anything I could hand them to read that would help them in establishing a Christian home. Do we have something like this available at the Publishing House? If not, couldn’t we have something compiled?

We have what I think you are looking for in our Beacon Series of counseling booklets. The particular title is, *Now That You’re Planning Marriage*, by Milo I. Arnold.

The “Beacon Series” booklets are pocket-size, 5 1/2 by 6 inches, in attractive paper covers. They sell for 25 cents each, or 12 for $1.50. There is a wide range of selections:

- Kosovo Pershall, *You Can Be Saved*, 20 pages
- Ross Price, *You Can Be Sanctified*, 21 pages
- Neal Dirks, *Now That You’re Sanctified*, 24 pages
- E. E. Wordsworth, *Now That Troubles Has Come*, 32 pages
- C. B. Strang, *Now That Bereavement Has Come*, 21 pages

When a person is sanctified wholly, does he receive all of the fruits of the Spirit at this time, or are these developed as the Christian grows in grace?

One growing in grace may have a little joy, a little faithfulness, a little meekness, a little love, a little patience, a little mercy, a little self-control. But all the “fruit of the Spirit” is present. It is only the measure of grace that he has.

A mother in Idaho for a four-year-old daughter requested a mother in Idaho for a four-year-old daughter. She must soon undergo a serious heart operation. She is 30 pages.

We have what I think you are looking for in our Beacon Series of counseling booklets. The particular title is, *Now That You’re Planning Marriage*, by Milo I. Arnold.

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The fruit of the Spirit may and should grow. One growing in grace should have more love, more joy, more peace, more longsuffering, more kindness, more goodness, more faithfulness, more meekness, and self-control. The practical and private tragedy of too many is that they seem to have more of the fruit of the Spirit the first twenty-four hours after they are sanctified than at any other time in their lives.

**Answer corner**

RECOMMENDATION

—Rev. Lloyd E. Northrup, an ordained elder on our district, has announced his intention to enter the field of evangelism. It is a joy to recommend him to our pastors and churches. He may be contacted at 3009 Greer Avenue, Covina, California.

**BORN**

—Capt. Lynn Greider and Carla Jean (Newcomer) Ozer at Fort Devens, Massachusetts, a son, Carly William, on November 28, 1964.

**REQUESTED**

—mother in Idaho for a four-year-old daughter. She must soon undergo a serious heart operation. She is only a small chance of living through it—that God may touch and heal her according to His will.

—A brother in California for a young man aged eighty years of age, being tempted by the prompt of the spirit, that God may intervene in the entire situation.
Atlanta Victims Improving

After ten days in the hospital, District Superintendent Albert O. Loeb and Rev. James H. Ranum, Mitchell, South Dakota, were still under special care in the Methodist Hospital in Omaha, Nebraska.

Plastic surgery was planned for Mr. Ranum later in the week if his condition warranted. Mr. Loeb was experiencing some reaction to penicillin, but seemed to be making progress. It is not known how long the ministers may be hospitalized.

Mrs. Loeb and Mrs. Ranum reported that the first encouraging word, medi­cally, came after the eleven o’clock hour the first Sunday morning when thou­sands joined in prayer across the church for healing.

The men were involved in a car-truck accident Thursday morning, December 17, at Fremont, Nebraska, while on their way to Kansas City to transact business at the denominational headquarters.

Church Properties

Spared Flood Damage

On the basis of incomplete reports it appears that no substantial flood damage has been suffered by Nazarene churches in the hard-hit northwest coast of California and Oregon.

Twenty Nazarene families were forced from their homes, Fortuna, California, and three Nazarene families suffered complete loss of their homes and personal property. No reports of death or personal injury have been received.

Property damage has been terrifically heavy in the whole area. Eureka, California, reports flood losses in the community in excess of $285 million.

General Board Meeting

Next Week

The annual meeting of the General Board is scheduled to convene Monday, January 18, at 2:00 p.m. The sessions will continue through Wednesday, to be followed by the Superintendents’ Conference, January 21 and 22, at Excelsior Springs, Missouri.

Preliminary meetings of departments and auxiliary organizations were held last week and are slated for this week. The General Council of the Nazarene World Missionary Society met January 7-9. The trustees of Nazarene Theological Seminary were in session Monday through Friday, January 12-15. The Educational Council is slated for January 16.

The General Board, composed of equal numbers of laymen and ministers, hears reports and decides policies during the interim between the quad­rennial General Assemblies.

Haiti Moves Ahead

The Department of World Missions has received a cabled report of the seventh district assembly of the Haiti District at Port-au-Prince, Haiti, with 120 delegates representing 45 churches.

Two national ministers, Rev. Fetus Dauphin and Rev. Luc Jean, were elect­ed to elder’s orders. Ten new district ministerial licenses were issued. In the final service, thirty friends and members of the assembly were sanctified.

The climaxing Sunday of the fall Sun­day school contest broke all records, with 17,349 in attendance as against the previous high of 6,643, Easter, 1964. In­dividual records by churches were: Avenue Dessalines, Port-au-Prince, 3,608; Bognot, 1,200; Gonaives, 915; Gite Wa­ney, 657.

1965 Cross-country Missionary Conventions Announced

The schedule for the spring, 1965, cross-country missionary conventions has been released by the Department of World Missions. Nine conventions are listed.

Each convention will open with a rally at 7:30 p.m. on the first day. The second day will feature a service at 10:00 a.m., afternoon workshops for pastors and N.W.M.S. presidents, and a second evening service at 7:30 p.m.

Missionary workers include George Bench, Taiwan; Armand Doll, Mozam­bique; C. J. H. Collier, Peru; Wendell Woods, Japan; Harry Funte, Peru; Elton Wood, Cape Verde Islands; D. H. Spencer, Transvaal, Africa; and Ronald Denton, Brazil. Three of these missionaries will be featured in each convention.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, will be in charge of all of the conven­tions. Franklin Cook and Neil Rinning­ton of the World Missions office will be taking part. Each convention will fea­ture a report from a Nazarene Evangel­istic Ambassador on last summer’s Lat­in-American crusades.

Dates and places are as follows:

March 1-2, Nampa, Idaho, College Church; March 4-5, Seattle, Washington, First Church; March 6, Vancouver, Washington; March 8-9, Calgary, Alberta, First Church; March 11-12, Des Moines, Iowa, First Church; March 15-16, Kankakee, Illinois, College Church; March 18-19, Detroit, Michigan, First Church; March 22-23, Toronto, Ontario, St. Clair Church; March 25-26, Wollaston, Massachusetts, College Church; March 29-30, Charleston, West Virginia, First Church.

Another series in October will reach other areas of the church.

U.S. Missionaries Hurt in Attack by Arab Mob

Khartoum, Sudan (EP) — Two mis­sionaries of the United Presbyterian Church in the U.S.A. were injured when an Arab mob attacked and burned down a mission station here.


The ministers were holding a baptis­mal service for about forty Africans when the attack occurred, following rumors among Arab crowds that mis­sionaries were helping Negroes.

They were among a group of Amer­i­cans injured in two days of rioting in­volving Arabs and Negroes in this capital of predominantly Moslem Sudan. The toll has climbed to some five hun­dred hurt and thirty-eight dead.

Ceylonese Cabinet Supports Buddhism as State Religion

Colombo, Ceylon (EP) — A proposal that Buddhism be made the state re­ligion in Ceylon was approved by the government’s cabinet here.

In view of this action it is expected that legislation will be introduced in Parliament to amend the country's constitu­tion.

A section in the charter currently states that no “privilege or advantage” shall be conferred “on persons of any community or religion which is not con­ferred on persons of other communities or religions.”

Buddhists form about 85 percent of Ceylon’s population.

New Polish Translation of Bible Is Planned

London (EP) — A new Bible in mod­ern Polish will be published in 1966 to celebrate the 1,000th anniversary of Christianity in Poland.

The disclaimer was made by a Polish clergyman, Rev. Z. Pawlik, in an ad­dress at the Baptist Church House here. He added that Polish Baptists are cur­rently celebrating the 400th anniversary of the first baptisms by Protestant be­lievers in their land.

He showed guests a copy of the four Gospels in modern Polish which has just been published. Next year, he said, the whole of the New Testament would be released in the new translation and then the entire Bible would be pub­lished in 1966. Mr. Pawlik, one of the translators, said the work of translation has been going on for decades.
Kalamazoo, Michigan, First Church was recently completed at a cost of $130,000, including the cost of the land. The sanctuary seats 308 in the pews, 48 in the choir, and 100 in an overflow room. The first Sunday service was held November 8, and the church was dedicated by District Superintendent Fred J. Hawk on December 13. Rev. J. E. Estelle is the pastor.

Scene at the ground-breaking ceremony for the Porterville, California, First Church, held on their new five-acre parcel of land on Henderson Road. Standing at the pulpit is District Superintendent Eugene L. Stowe. Seated, from left to right: Rev. W. A. Welch; Rev. Joe Tarry, president of the local ministerial association; Rev. W. H. Deitz, pastor of the church, now in the eighth year of service in Porterville; Mr. Bill Rogers, mayor of the city; Mr. Roe Messner, architect and contractor; and Rev. Charles Crouch, pastor of the nearby Lindsay church. Standing at the extreme left, Mrs. W. A. Welch.

Most of the 160 registered at the Seventh Annual European Servicemen's Retreat in Berchtesgaden, West Germany, in November, pose for the group picture. Plans are under way to enlarge the scope of the retreat next year, which is also scheduled for the General Walker Hotel, and will be held November 15-18, 1965. An attendance of more than two hundred is anticipated.

The completely remodeled sanctuary of Pittsburgh, Pennsylvania, First Church. Although the building is sixty-five years old, the interior has been completely refurbished, and a new roof and aluminum siding have been installed on the outside. Much of the work was furnished by members of the congregation. Rev. Paul Bambling is the pastor.
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