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# *Herald of Holiness*

"IN THE POWER OF THE SPIRIT"

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Frankfort, Kentucky  
*Kentucky District  
Church of the Nazarene*

# THE SEAL OF APOSTLESHIP

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 indoc-

trinated 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

*General  
Superintendent  
Williamson*



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 esteemeth 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 whosoever 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, defeated 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" (31:11).

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.

### The Cover . . .

**The capitol of the state of Kentucky in Frankfort is one of America's most beautiful buildings, outwardly resembling the Capitol in Washington. The Church of the Nazarene has 68 churches on the Kentucky District, 4 having been organized in the past six months. District membership is 5,176, with 8,868 enrolled in Sunday school. Total giving for all purposes last year was \$593,899, of which \$55,769 or 14 percent went for general interests. Rev. Dallas Baggett has been district superintendent since 1961.**

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# "You Can't Change the World"

By DALLAS D. MUCCI, *Pastor, South Hills Church, Bethel Park, Pennsylvania*

"DON'T work so hard, Preacher," a fellow clergyman 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 popula-

tion; 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 Philipsburg, Pennsylvania. As Mr. Wilkerson turned the pages of *Life* 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 [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 4:1-10). 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!

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## 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 his 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**

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# 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.**

# What Is the BEST Church?



By SHARRON LUCKY

Nazarene Laywoman, Dallas, Texas

WHIOM are we fighting anyway? Sin? The devil? The world? Other denominations? Each other?

Often I've come away from a camp meeting, youth camp, district or general assembly, and felt that wonderful full feeling of oneness with all those I've met and fellowshipped with who call themselves Nazarenes. When praising our church to non-Nazarenes I've always boasted of our family spirit and the close contact we have with each other, our denominational leaders, and our missionaries.

Lately, however, I've felt a twinge of conscience when talking about the *esprit de corps* and teamwork of the church. First I investigated my own heart, and then I began to think about other things which had been puzzling me.

Right away I remembered the words of a well-seasoned saint of the church who told me a few months ago that in her hometown there were twelve or fifteen Nazarene churches and all but one or two of them were struggling in one way or another. "Why don't they all get together in one big church and make an impression on the town?" she asked me.

Why don't they, indeed? I thought. Not under one roof, of course, but why don't the churches in the town pull and work together and create enough force to make an impression on it? For that matter, why don't our churches everywhere?

How is it in your town? If there is only one Church of the Nazarene, perhaps you haven't noticed this attitude, but time and time again laymen from larger towns have mentioned the rivalry there is among the Nazarene churches—not friendly, Sunday-school-contest-type rivalry, but the kind the devil uses to defeat us.

Sometimes new Nazarenes moving into a city are immediately besieged by every Church of the Nazarene in town, pulling, pleading, and promising to convince the newcomers that their particular church is the one to join. Perhaps this would fall under the category of "friendly" rivalry, but I've heard that sometimes one church will criticize and



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 redistributing 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

*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.

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!

# *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 cigaret 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 so 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 define 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 ev'ry one,  
And there's a cross for me.*

# The PREACHING of Jesus Christ

By Evangelist  
DANIEL STAFFORD



*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

*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.*

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?

## 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

Plan to Be a Partner with God  
In the Training of Young Ministers



# EDITORIALS

By W. T. PURKISER

## **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 Gedeon, and of Barak, and of Samson, and of Jephthae; 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 fight, 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 faithful? 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 imprisonment:

"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 as-

urance God gives us. We cannot see what tomorrow holds. There may be personal suffering and severe trials for us as individuals. The passing of the years may bring calamity and loss. The persecution that has broken on the people of God in other parts of the world may come upon us in the West. Of this we cannot know.

What we can know is that the little fish can never exhaust the resources of the ocean. The 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 1964 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 \$53.49 of the Southern Baptists, with a median of \$89.27.

The top ten figures are as follows:

1. Free Methodist Church (53,601 members)		\$358.17
2. Wesleyan Methodist Church	(38,194)	264.20
3. Pilgrim Holiness Church	(30,453)	237.93
4. Evangelical Free Church of America	(41,687)	233.43
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)	(139,947)	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 check-books 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 other 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" (I 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 (I 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 WYNKOOP

The lazy stillness was suddenly broken by the crash-bang of an army 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, no doubt, and raced down the echoing halls—*really 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 soon to minister: *our* college students—and *yours*. 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 supervise 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 teaching after voluntarily quitting a fine job, simply because *God wanted him to*. 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 told him she would be glad to share in his service as his wife in spite of the small pay. Our student felt called to go because, otherwise, a hundred orphans would have no religious instruction. This is the kind of dedication for which we pray and which is the "meat" which satisfies our hearts.

A Buddhist student became a Christian at the cost of being turned out of her father's home. Young people are responding to the call to preach. The jagged character bumps are gradually being rubbed down and a lovely polish is beginning to show. The restless problem-students of last year are almost pillars of Christian grace this year. I have never in my life seen so great change

take place in so little time in hearts and minds so far from the ideal in any teaching situation.

## Spiritual Victories

By JERRY L. DEMETRE  
*British Guiana*

The presence of God is very real today. Yesterday a woman who had been coming for several weeks to church came to the altar to be saved. She is of another religious background but she rejoiced in that the Lord had made her "a new creature." Praise God! Another young lady from Brazil visiting her 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-teacher and works in the interior but visits Boa 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 Jimi 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 1055, Salisbury, Rhodesia, Central Africa. The country has dropped the word "Southern" and is now just Rhodesia.

Mr. Baylett McKay has a change of number. His address is 836 Kaizuka 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. Bronell Greer are stationed at Ambrai Sadan, Chikhli, Buldana District, Maharashtra, India.

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

Rev. and Mrs. Frank Howie are in language study: Liga Evangelica Missionaria, Alameda Das Linhas de 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 Salmon, Furancungo, Tete, Mozambique, Africa.

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

Miss Betty Cummings, on furlough: 532 E. Macon St., Carthage, Missouri 64836.

Rev. and Mrs. O. K. Petkinson have returned to Uruguay. Their address is: Casilla 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 dies. A new one conceived in faith and born of hope is ushered in. Thus moves the professional 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.

*Herewith 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 quadrennium.

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.



Write to the Division of Church Extension, 6401 The Paseo, Kansas City, Missouri 64131, for further information.

4. REMEMBER home missions in your will. Money left in a permanent home missions loan fund on your district or to the general church will live on to build new churches until Christ returns.

It is imperative that we strengthen our smaller churches and strive with all our power to start and build new churches. We can help stem the tide against evil, Communism, and the Satanic forces of hell as we evangelize the lost. Home missions means to evangelize during 1965.

### General Superintendent Benner Visits Canal Zone

A great spirit of unity and cooperation characterized the response of Nazarenes from the Canal Zone and the Republic of Panama to the visit of General Superintendent Dr. Hugh C. Benner, November 11-15, 1964.

A reception banquet held the night of his arrival, November 11, drew a capacity group. This was a unique occasion in that it marked the first collective gathering of all the churches of Panama (under the Department of World Missions) and the Canal Zone (under Overseas Home Missions) since the beginning of our missionary work in Panama in 1961.

An outstanding service was the combined rally held at our new First Church in Panama City on Friday night. Dr. Benner preached holiness to a bilingual congregation of 215 persons, and climaxed with a full altar of believers seeking cleansing.

A meeting of Dr. Benner and the Executive Secretary of the Panama Canal Zone government solidified the status of the Church of the Nazarene in the American-occupied Zone.

The people of this area have gained a greater sense of appreciation for the Church of the Nazarene. Dr. Benner visited every organized church and preaching mission in Panama and the Canal Zone. His five-day visit served as a combination district assembly, preachers' meeting, and revival to the pastors and people. Dr. Benner's magnanimous spirit, rich ministry, and wise counsel were a tonic to all. They brought enlarged vision, increased faith, and renewed courage. By God's help, the Nazarenes of the Republic of Panama and the Canal Zone will continue to "rescue the perishing" at the "Crossroads of the World."

Cooperating pastors in the tour with Dr. Benner included: Rev. Elmer O. Nelson, superintendent of mission work in the Republic of Panama; Rev. Marvin L. Buell, pastor, Mount Hope, Canal Zone; and Rev. Richard H. Leffel, pastor, Ancon, Canal Zone.—RICHARD H. LEFFEL, Reporter.

## 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 I. F. 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.—EARL 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 praying through to victory. I am indebted to our pastors and fine laymen 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. Bickmore of South Portland died December 1. He was a retired Nazarene elder, member of the Maine District. He is survived by his wife.

FLEET, 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 344 in an eight-week period with a high of 434 on November 22. Our building has been refinanced 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.—BILL VARIAN, Pastor.

TILLEN, OHIO—In November, First Church enjoyed a gracious 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 manifest 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 the good folks here.—WALTER R. MOORE, Pastor.

Read what

W. T. PURKISER

Editor of "Herald of Holiness"

has to say about . . .



## Spiritual Gifts: Healing and Tongues

An enlightening discussion, well founded on scripture, on two of the more frequently practiced gifts of the Spirit. Attention is given to the relation these "gifts" have to our personal Christian experience and the danger of overemphasizing them. 23 pages, paper.

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ORANGEBURG, SOUTH CAROLINA—We are now in our sixth year as pastor of First Church and the Lord is blessing in a special way this year. Since our district assembly there has been a good revival spirit in the church, and we have received seven members on profession of faith. Our Sunday school has also increased, with an average of 123 for November, and 15 new people enrolled. Attendance at the church services is excellent, and every department, including finances, is doing well. The board voted to give the pastor an increase in salary of five dollars per week. Last year we paid all budgets in full for the first time since we came here. We thank God for our people, and appreciate our good district superintendent.—WM. E. SARGENT, Pastor.

### "SHOWERS of BLESSING" Program Schedule

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

January 24—"Why the Need of the Holy Spirit?" by Russell V. DeLong

January 31—"A Great Sermon by an Outstanding Layman," by Russell V. DeLong

Rev. E. J. Mills of Bellaire, Michigan, died November 23, 1964. He was a retired Nazarene elder, member of the Michigan District.

**NEW CASTLE, INDIANA**—On last December 1, we began our fifth year as pastor of First Church. We are enjoying our ministry with these good people, and God is blessing. Ninety-seven new members have been received into the church, and we have broken all records in all-purpose monies. The Sunday school is fully departmentalized, and has led the district for the last two years. We have an active missionary society, and three Fellowship groups in the N.Y.P.S. Recently we purchased the property adjoining the church for future expansion. On December 1, Phyllis and Larry Richards were called to serve as our ministers of music. First Church is on the move for God.—**ROBERT L. ELLIS, Pastor.**

## THE BIBLE LESSON

By **BRIAN L. FARMER**

Topic for January 17:  
"Follow Me"

SCRIPTURE: Matthew 4:12-8:34 (Printed: Matthew 4:12-25)

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

"All Galilee." All, indeed!

It sounds almost satirical in this age when a fly-by-night can be in the ends of the earth 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 nought but the dusty miles of Palestine sent tremors throughout all 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 embodied 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 well withstand a storm. But he who did not pay heed to what He had said would have a life like a house built upon sand—collapsible in times of stress.

Men have tried hard to live up to this code, and have found it is possible only if they pay close attention to something else Jesus taught: that repentance and faith were necessary to become part of His kingdom, and that in so doing persons would be empowered—supernaturally empowered—to live according to His teachings.

These two truths together make the gospel a very wonderful story indeed. 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." Those five 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. 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.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6101 The Paseo

Kansas City, Missouri 64131

### HARDY C. POWERS:

District Assembly Schedule

Washington	May 19 and 20
Canada Pacific	May 27 and 28
Alaska	June 3 and 4
South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

### G. B. WILLIAMSON:

District Assembly Schedule

Mississippi	May 5 and 6
San Antonio	May 12 and 13
Central California	May 19 and 20
Southern California	May 26 to 28
Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

### SAMUEL YOUNG:

District Assembly Schedule

Arizona	May 20 and 21
New Mexico	May 26 and 27
Canada West	June 19 and 21
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

### HUGH C. BENNER:

District Assembly Schedule

Hawaii	May 5 and 6
Northwest Oregon	May 13 and 14
Sacramento	May 19 and 20
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

### V. H. LEWIS:

District Assembly Schedule

Washington	May 5 and 6
Pennsylvania	May 12 and 13
Northern California	May 19 and 20
Los Angeles	May 26 to 28
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 22 and 23
Iowa	August 4 to 6

Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

### GEORGE COULTER:

District Assembly Schedule

Abilene	May 12 and 13
Alabama	May 19 and 20
Florida	May 24 and 25
British Isles North	May 31 and June 1
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

## District Superintendents

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44, B.C., Canada

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BRITISH ISLES SOUTH—J. B. MacLagan, 48 Loxley Road, Wandsworth Common, London, S.W. 18, England

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 NORTH CAROLINA—Lloyd B. Byron, 1108 Manchester Lane, Charlotte, North Carolina 28212  
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 WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave. S.E., Charleston, West Virginia  
 WESTERN LATIN-AMERICAN—Juan Madrid, 1490 N. Wesley Ave., Pasadena 7, California  
 WISCONSIN—R. J. Clack, 5709 Pheasant Hill Rd., Madison, Wisconsin

## Announcements

### 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 1000 Greer Avenue, Covina, California.—L. Guy Nees, Superintendent of Los Angeles District.

### BORN

—to Captain Lyn and Carla Jean (Newsom) Oberdier at Fort Walton Beach, Florida, a son, Carl William, on November 28, 1964.

### SPECIAL PRAYER IS REQUESTED

—by a mother in Idaho for a four-year-old daughter who must soon undergo a serious heart operation—doctors give the child only a small chance of living through it—that God may touch and heal according to His best will;

—by a Christian brother in Washington state for a widow, past eighty years of age, being tormented by those who want her property, that God may undertake in the entire situation.

# the Answer corner

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 board meeting. Is he just supposed to be a piece of baggage with a title, has the Manual been misinterpreted, or isn't an assistant Sunday school superintendent necessary?**

An assistant Sunday school superintendent—or any other officer of the Sunday school except the superintendent, for that matter—is not a voting member of the church school board unless he had been elected a member at the annual church meeting.

However, I can see no reason why an assistant Sunday school superintendent should not be invited to attend the meetings of the church school board and given the privileges of the floor. He could take part in discussions, but he could not vote.

The 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 L. Arnold.

The "Beacon Series" booklets are pocket-size, 3½ by 6 inches, in attractive paper covers. They sell for 25c each, or 12 for \$1.50. There is a wide range of selections:

Roscoe Pershall, *You Can Be Saved*, 30 pages

Ross Price, *You Can Be Sanctified Wholly*, 24 pages

John E. Riley, *Now That You're Saved*, 47 pages

Neal Dirkse, *Now That You're Sanctified*, 24 pages

E. E. Grosse, *Now That Illness Has Come*, 24 pages

E. E. Wordsworth, *Now That Trouble Has Come*, 32 pages

C. B. Strang, *Now That Bereavement Has Come*, 24 pages

Fletcher Spruce, *Now Here Is Your Church*, 40 pages

Paul Miller, *You Can Have Dollars and Sense (Stewardship)*, 37 pages

Joseph Gray, *You Need a Family Altar*, 43 pages

Paul Martin, *Teen-ager, You Can Be a Christian Too*, 24 pages

Incidentally, you can have the entire set of twelve for \$1.50 if you would like to see what is available for use in counseling or to give as tracts.

Other good books for the prospective bride and groom are John E. Riley, *This Holy Estate*, 191 pages (\$1.25); Walter L. Wilson, *Happiness in the Home*, 45 pages (75c); Capper and Williams, *Toward Christian Marriage*, paperback edition, 128 pages (\$1.25); and William Orr, *Love, Courtship, and Marriage*, 32 pages (30c).

For young families, I always recommend Milo Arnold's *Parents Can Be Problems*, 112 pages (\$1.50).

**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?**

I do not believe it an accident that Paul speaks of "the fruit of the Spirit," not "the fruits of the Spirit." "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Galatians 5:22-23, literal translation).

The fruit of the Spirit is indivisible. One person does not receive love, another joy, a third peace, and so on. All nine graces are included in the Spirit's life within.

Yet 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, goodness, faithfulness, 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.



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



**Accident Victims Improving**

After ten days in the hospital, District Superintendent Albert O. Loeber 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. Loeber was experiencing some reaction to penicillin, but seemed to be making progress. It is not known how long the ministers may be hospitalized.

Mrs. Loeber 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 and Tuesday, January 11-12. The Radio Commission met yesterday, January 12. The General N.Y.P.S. Council meets Tuesday through Friday, January 12-15. The Educational Council is slated for January 16.

**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 6,645, Easter, 1964. Individual records by churches were: Avenue Dessalines, Port-au-Prince, 3,008; Bognol, 1,200; Gonaives, 945; Cite Wanyey, 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 Rench, Taiwan; Armand Doll, Mozambique; Clyde Gollhier, Peru; Wendell Woods, Japan; Harry Flinner, 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 Rington 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 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.

Rev. William Phillips of Seattle, Washington, and Rev. Robert Malloy of Clearfield, Pennsylvania, suffered deep head cuts.

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, CYLON (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 disclosure 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.



1 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.



2 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.



3 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.



4 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.







**FOR THE  
WHOLE  
FAMILY**   
*in a **BROKEN  
WORLD!***

*The  
"Herald"*

