"MERITOCRACY"

IN THE WORLD OF TODAY an intelligent Christian must reach a conclusion regarding the race question. A detached aloofness on such a burning issue is not possible. The moral obligations involved are such that personal responsibility is inescapable. Violent extremism on either side poses the greatest threat. Time is a factor in reform movements. The elevation of millions is not accomplished by edict alone. Superimposed and arbitrary integration is impracticable. Education, moderation, and patience are essential to progress toward the ideal.

Some prejudiced opinions must be rejected. Here are some: (1) That a super-race should rule all others. (2) That by God’s decree some races are appointed to a servile station forever. (3) That superior knowledge carries with it the authority to treat human beings as chattels to be beaten brutally, paid a slave’s wages, and consigned to inferior social and economic classification. (4) That any race of men is of inferior intellectual capacity, incapable now or ever of independence and self-government.

These theories with their multiplied deductions and accompanying abuses must go.

Wide divergent ideologies are now on trial, particularly in Africa, where the lines are most distinctly drawn. (1) On the one hand there is apartheid, in which lines of separation of the races are rigidly drawn. It provides for limited representation in government and development within the group. (2) At the opposite side is the idea of complete amalgamation of the races, including intermarriage. (3) In between is a modification of total separation with a benevolent white domination with encouragement to the rise of the African people. (4) Then there is the doctrine of multiracialism which presumably offers equality to all races. The test is in the treatment accorded the minority.

"Meritocracy" is a doctrine which should have a reasonable chance of acceptance by the thoughtful of all races. This teaching embodies the idea that all men have equal right to life, liberty, and the pursuit of happiness, and that God is no respecter of persons. It declares that the divine command, “Love thy neighbour as thyself,” is the basis of all social justice. Neighborliness is defined by the parable of the Good Samaritan as Jesus gave it.

This means no man is good or bad, judged by the color of his skin, his race, or his nationality. The character of the individual and his response to the light he has received are the criterion of judgment. Given the opportunity, people of all races have capacity for progress. "Meritocracy" includes the principle that any person may lawfully live, lodge, eat, travel, and do business ac-

cording to the state of his prosperity. He may have equal opportunity to acquire knowledge and skill and hold any position of which he is capable. He shall not be excluded by law or practice from school, church, place, or privilege because of his color or race or position of previous servitude.

"Meritocracy" will work if democracy works. This doctrine is both American and Christian.
I HAVE HEARD the late Dr. B. V. Seals say, "The price of man’s redemption was costly because God gave His only Son. If God had had two sons, and could have spared one for himself, the price would not have been so great. But He gave 'his only begotten Son.' Hence the price was tremendous."

Paul recognized this when he said in 1 Corinthians 6:20, “For ye are bought with a price.” Christ did come and pay the full price for our salvation; but before He went to the Cross, He promised us another Comforter— another divine Personality, another Gift from the Father, another Gift to mankind.

How wonderful are God’s gifts! We give, but ours are fragile and short-lived, while His is for eternity. We give to loved ones and friends, but He gives to “whosoever will.” Ours are valued in dollars and cents; His is beyond evaluation. The ocean could be drained for its pearls, every mountain sifted for its precious stones, the cattle on a thousand hills be numbered—yet all of these still could not emancipate one soul.

Our gifts are wrapped in colored paper, tied with a tinsel ribbon, and placed beneath the twinkling lights of a tree. His Gift was wrapped in swaddling clothes, tied with God’s unending ribbon of love, and placed in a manger while the everlasting star kept a divine vigil above. This divine Gift, man rejected. That which He created was used to crucify Him.

It was He who made the marble walls where Pilate stood in judgment.

It was He who gave strength to the soldier who scarred His back with the cruel lash.

It was He who put the minerals in the earth that formed the nails.

It was He who stacked the rocks that formed the hill on which He was crucified.

It was He who planted the tree on which His body hung in death.

This divine Gift was also rejected; now another Gift.

We are given another Comforter. If the second Gift was less than the first, then the Holy Spirit could not be “another.” The Master healed the lame, lifted the load from the weary, guided the blind, touched the sick, fed the multitude, and stilled the tempest. He told man how to find God and then led the way by giving himself.

If the Comforter had less power or compassion, He could not be another Comforter. He will still the tempest of the soul, guide into all truth, apply the balm of Gilead, and give victory. I never shouted over anything the world gave nor anything in which I participated; but when He, another Comforter, came, I shouted!

This other Comforter is a Gift of love. Love doesn’t stop; it keeps on giving and giving and giving. Paul said, Love “suffereth long, . . . beareth all things, believeth all things, . . . endureth all things.” The poet said it well:

Could we with ink the ocean fill,
   And were the skies of parchment made;
Were ev’ry stalk on earth a quill,
   And ev’ry man a scribe by trade;
To write the love of God above
   Would drain the ocean dry;
Nor could the scroll contain the whole,
   Tho’ stretched from sky to sky.*

Let it reverberate from pole to pole, and mountain peak to valleys low, until it penetrates every city and hamlet. God is love!

The other Comforter is received by faith. Matthew tells of a great tempest on the sea, inasmuch that the ship on which the disciples and the Master were passengers was about to be capsized. The disciples, anxious and fearful for their lives, awoke Jesus. He calmly raised an omnipotent hand, and the elements were obedient. The wind ceased its fury and the emerald waves that had beaten themselves into a foamy frenzy now lay calm and peaceful.

I read this and saw a mighty Christ. Then the Holy Spirit whispered to me another message, “Why are ye fearful, O ye of little faith?” The individual who has little faith has great fear, and the one that has great faith has little fear. Then my soul caught fire when I remembered, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28).

Does it not say in I John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”? The

By CLYDE E. AMMONS, Pastor, Central Church, Dallas, Texas

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“we” included me, and the “all” included both committed and inherited sin. I, by faith, received into my heart another Comforter. I had enjoyed the comforts of Christ: the rest, the peace, the assurance that my Saviour had given to me. No, I hadn’t lost the first Comforter; I had another.

This other Comforter comes to abide. His presence lingers like the fragrance of a rose garden. He abides in tribulation, in distress, in persecution, in famine, in nakedness, in peril, in sickness, in health, in prosperity or adversity. He leads beside the still waters and through the greenest pastures. A few days ago I was invited as a special guest to the home of an Indian chief. He has in his possession a headdress—perhaps the only one worn in actual battle that is not in a museum. It is priceless and perfectly preserved. I asked how one was considered worthy to wear this war bonnet. The old chief said: “To wear this headdress one must be wise of mind, courageous in battle, and strong of heart.” I expect someday, by His grace, to wear a crown of righteousness because this other Comforter, the Holy Spirit, came to stay and imparts words of wisdom—gives me courage in battle—and makes me strong of heart. I love the other Comforter!

If what the preacher says seems to be a bit theological, the listener reminds himself that it ought to be that way—even as professional help from a doctor might sound “medical,” or as help from an attorney might sound “legal.”

Instead of taking a pitchfork and throwing what is given over one’s head, that it might land instead near his worst friend, one uses a rake to pull it right in to where he is, that it might disturb his very person, or judge him or give him other much needed light. I might be earmarked by the Holy Spirit for the person who thinks he has least need of it.

If the listener sits in some such way as this, submitting himself to the sermon, with God as the real Audience and both preacher and people active participants, then the public service, with the sermon at its center, will help the flock of God to grow up more and more into the fullness of the measure of the stature of Christ.

The Cover . . .

Built beside historic Boston Common in 1809, the Park Street Church represents the historic religious tradition of Boston and the New England states. In the greater Boston area are located seventeen Nazarene congregations, Eastern Nazarene College, and the new district parsonage of the New England District, of which Rev. Fletcher Spruce is district superintendent. The district embraces Massachusetts, Vermont, New Hampshire, Rhode Island, and most of Connecticut. There are sixty churches with a membership nearing four thousand and a Sunday school enrollment of over seven thousand. The district, now in its fifty-seventh year, includes the oldest Nazarene congregation at Providence, Rhode Island, organized in 1857.
CARDIAC INVALIDS

By VERA CLAY
Retired Nazarene Elder
Burlington, Vermont

HEART TROUBLE has become our number one killer in this age. Great heart specialists are giving different advice regarding the program of one who is afflicted with a heart condition than was given just a few years ago.

One doctor said to a patient, “Do not allow yourself to become a cardiac invalid.” A noted heart specialist who himself is in the sixties climbs two flights of stairs daily to strengthen the heart muscles. He not only walks each day but encourages his patients to do so.

There are those who are concerned, and rightly so, lest Americans become a race of physical weaklings. Shall we have a people who are cripples, unable to walk a few rods, because we have depended on cars? Shall we develop no muscle strength because we have depended exclusively on laborsaving devices? All this would be tragic. But it will be more tragic if we develop a spiritual degeneracy because we have failed to develop deep spirituality.

There are those doctors who feel spasmodic exercise may be one of the contributing causes of physical heart failure. Working at sedentary occupations all the week and then getting out on the weekend and playing golf is not recommended. A once-a-year strenuous vacation does not develop a strong body.

In a city of average size on a recent Easter Sunday the traffic jam was so great near one of the Protestant churches that police were needed to cope with the situation. The parking lot at the church would not take care of the cars, and every available lot within a short distance was needed for parking. The next Sunday the large church was not nearly filled, nor was the adjacent parking lot. Spasmodic spiritual exercise!

The fifty-mile hike was a recent fad. Some fitted themselves before they undertook this unusual ambulatory stunt. Others rushed into it who were not able, and some met with dire results.

We are for revivals and we need them, but it is the daily walk afterward that strengthens and fits one for the next time of refreshing. God does not expect us to grow weak and flabby waiting for the next time of revival. It is the daily walk that keeps us in tune. Enoch walked with God. The saints may and should keep the spiritual glow and consistency and be ready to use the revival effort as a time to help others.

“Keeping fit” prepares one for the long sprint ahead. Two living ex-presidents have furnished an example of daily physical exercise. One, in spite of criticism, did a little golf on the grounds of the White House rather than the once-a-week recreation. The other president took his daily walk consistently. They kept right at the exercise, not heed­ing the criticism of many.

No child of God need wait for a revival to go to the altar because he has not read his Bible and prayed as he should. All he needs do is to start right now and read and pray and keep at it and have a part in praying the revival down. He need not wait for the revival to be stirred again to personal testimony. He may keep prayed up and get right out and witness, on the job, in daily contacts, and in personal living. Then, when revival time comes, there will be an atmosphere to promote a revival.

In the physical realm, our well-meaning friends will freely give us advice regarding things they suppose to be too hard for us. If we listen to all these admonitions we are likely to become cardiac invalids through inactivity. We even need to resist too much automation to be physically fit. While we are thankful for automation, which has given us released time for worthy purposes, we dare not allow it to make us ease-loving, luxury-loving people.

The devil and some good folks will give counsel which if heeded will make us spiritual cardiac invalids. We may think program is an elevator which will get us where we wish to arrive and we shall not need to use the stairs of prayer. We do need plans and programs, and if we have no destination we will not arrive. But no program can replace prayer. We must depend on the Holy Spirit to use our plan and to change our plan, where needed, to God’s glory. It should always be prayer plus program.

The annual or quarterly witnessing drive as a group is not to be discredited. But if this alone is our witnessing program, it is much as the going to church once a year in its efficiency. Rev. Charles Jenkins, our veteran missionary, was won because someone contacted him week after week in the
face of seeming defeat. Often we have wondered what the results would have been if that man who won Brother Jenkins had stopped even one week before he did. What a reward will be his, even though he was not widely known, when the accounts are turned in and Charles Jenkins stands with many sheaves to lay at the Saviour's feet!

We may not be acclaimed for a spectacular effort; but with God's help we may maintain the daily spiritual exercise and keep spiritually fit. A man was heard to say, "We have so many appliances at our house and it takes so much time to keep them in order that I would almost rather do manually some of the things they are intended to do." May it never be said that we use so much time in manipulating and caring for some of the plans we have set up that we do not have time for that which is truly essential.

BIT & BRIDLE

Religion

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle (Psalms 32:9).

By WILLIAM A. TOLBERT, Pastor, Ellington Church, Cairo, Michigan

WHILE pastoring in Detroit, we would often go to the home of friends who owned riding horses for fellowship and relaxation. I will always remember one horse in particular. He was a large horse and hard to manage. As we would start for the riding area, he would always try to unseat his rider by backing up toward a long, deep ditch which ran alongside the road. Many times I have pulled the bridle so hard that the bit would bite deep into his mouth before he would settle down and head in the direction in which we wanted to go.

On the other hand, there were horses that were so manageable that the slightest indication of the will of the rider was sufficient for them. The gentle weight of the reins across their necks was sufficient for their obedience, and without effort on the part of the rider they would head in the way desired. What a difference in these horses!

The Psalmist has used such an illustration to warn us as Christians! "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."

This is indicative of a low level of responsiveness. It requires a method of force and compulsion. God never wants to use this method. He will, however, if necessary.

Tragedy has come by way of sickness, affliction, or personal loss to some erring one, to gain obedience. Some have been forced to learn through tragedy that it pays to obey God. Some have learned through financial reverses and losses that it pays to be faithful stewards of our God-given possessions.

In contrast to this method, God has shown us a higher one: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalms 32:8). In these three predicates: instruct, teach, and guide, there is suggested God's higher method of guidance. It is a method of communion, understanding, and love.

God wants to employ this method of guidance with all of His children at all times. He wants them to be sensitive to His guidance and will. In order that this method can be used, we must live in close fellowship and communion with Him. We must cultivate the art of listening to His voice, and quickly obey.

We could avoid many pitfalls, perils, and spiritual losses if we would be sensitive to God's voice, if we would recognize His guidance.

God's method of guidance is through communion and understanding. Let us cultivate this method. Let us be sensitive to His Spirit and to His guidance.

"Man Lost!"

When someone sounds the call, "A man is lost," How swiftly those within the countryside, Unmindful of the struggle and the cost, Will search a snow-deep forest or a wide And brambled wilderness through day and night, Praying with earnest and impassioned voice! And, when the lost is found, with what a bright And reverent thankfulness they will rejoice! Oh, that men would be as eager, Lord, as swift To rescue those lost in the woods of sin, To tell them of the One whose grace can lift The darkest sinner, cleansing deep within, Tell of the God whose love in any hour Redeems with shoreless peace and holy power!

By GRACE V. WATKINS
TRUE CHRISTIAN STEWARDSHIP readily acknowledges divine ownership. Man belongs to God by the claim of creation, by the right of redemption, and by the purpose of existence. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (I Corinthians 3:16) This admission should evoke a complete commitment of all one has, and is, to Almighty God.

Stewardship involves every area of the Christian’s life. Without reservation, his time, talent, substance, and self are yielded to Christ.

The full measure of responsibility makes it possible to extend one’s stewardship beyond his own lifetime. Not only can his words and deeds outlive him, but his substance, properly directed, can continue the support of Christian causes. Stewardship can be perpetuated by bequests, by gift annuities, by life-loan and life-income agreements with the church.

The program for wills and annuities is not a new venture for the Church of the Nazarene. Dr. John Stockton, through the office of the general treasurer, has given splendid direction in this work. His emphasis and dedicated efforts have challenged Nazarenes to make gift annuities, life-income agreements, and bequests to their church.

This endeavor has increased to a full-time responsibility and the church, through its leaders, has chosen an executive field secretary to develop and direct a program of wills, annuities, and special gifts.

The wills or bequests program is based on sound Christian principles. One who has been a good and faithful steward during his lifetime should show equal concern about putting his affairs in order. A Christian will enables one to make provision for his loved ones, name a guardian, designate an executor of his choice, distribute his estate as he deems best, and make a bequest for his church or charity. If there is no will, these functions are performed according to state laws which distribute the estate by set rules and appoint the administrator and guardian. In the absence of a will, there can be no church contribution nor charitable gift from one’s estate.

The general church, through its Division of Wills, Annuities, and Special Gifts, offers a service to its members and constituents. Information will be provided through periodicals, literature distribution, showing of Christian films, services in local churches, and district tours. Interviews will be conducted, and confidential data gathered will be submitted to attorneys for the writing of wills.

Another important phase of this program is the Gift Annuity Agreement. This enables one to make a contribution and be assured of a fixed income for life. The rate of annuity is determined by the age of the annuitant at the time of the agreement, and it never changes. Agreements may be made for both single-life and joint-life or survivorship. In the joint-life and survivorship agreement, the annuity is payable to one person and upon his or her demise the other person named in the contract, or the survivor, then receives like payments for life.

Life Income Contracts offer an attractive opportunity for the stewardship of special giving to the church and its institutions. By this plan, contracts are offered to persons who wish to give the church money or property and receive in return annual income, determined by the net yield earned on its pooled investments. Such funds are managed by the Investment Committee of the general church. On the death of the donor, the principal becomes the property of the church, to be used for the purposes set forth in the original contract.

The objective of these efforts is not simply monetary, but spiritual and eternal. As funds are provided, the work of the Kingdom can be advanced. Souls can be saved, youth can be trained, missionaries can be sent, and new fields can be entered with the gospel of the Lord Jesus Christ. By true devotion and faithfulness, the Christian can find a variety of ways to extend his usefulness and give full accountability of his stewardship.

It is I!

Mark 6:47-51

“He came to them,” this Christ of long ago;  
“He saw them toiling,” though they did not know.  
Swiftly He came—the waves were curling high—  
And when they cried He answered, “It is I.”

There is no place where Jesus cannot come,  
Speak words of cheer, and safely guide us home.  
On storm-lashed seas He’ll never pass us by,  
But when we call He’ll answer, “It is I.”

He stilled the storm within my restless soul,  
Forgave my sins, and made my spirit whole.  
I am so glad He heard my feeble cry,  
And answered, “Fear not! Fear not! It is I!”

Now in this time of tempest watch for Him;  
He comes when skies are dark and hopes are dim.  
“He sees” us toiling, hears our frightened cry;  
Then sweet and clear His message, “It is I!”

By MARY H. AUGSBURY

JULY 22, 1964 • (427)
JESUS had gone up to Jerusalem to worship at the Passover. When He approached the Temple, which He knew as His Father’s house, He saw a sight that stirred Him to the depths of His righteous soul.

Instead of the worship of God, He heard the sound of the bartering money changers.

The Temple of the most high God had become a mart of trade. Getting gain seemed more important than gaining grace. The merchants clearly were ignoring the fact that a man’s life consists of more than in the abundance of things that He possesses.

The spirit of our age can be depicted by the recent preview of the Christmas toys being planned for the United States market this next Christmas season. The news reporter covering this event reports plush lions that roar and vinyl dolls that burp. He observes that these toys are designed to win the notoriously fickle attention of our nation’s children, and this year the manufacturers hope to hike the sales to $1.3 billion dollars.

As the children seek dolls that talk and rockets that roar, their parents play with their own toys of the wealth and pleasures of life. We are constantly seeking to obtain things that we do not need in order to impress people that we do not like.

Our age needs to see the “scourge of small cords” as a Christian symbol for our day. If the cross be a symbol of our deliverance from sin, let the scourge be a symbol of our deliverance from things. We need a vision of the Man of Galilee motivated by...
The driving passion to do His Father's will, moving upon us with the small scourge.

Christ did not move in with the bullwhip or word, for His sign of force is mingled with evidence of love. The scourge showed His purpose, its small size showed His love and tenderness for wearied men.

It is not an abandonment of materialism to which He calls us; it is a mastery of it. Abandonment leads to a useless sort of religious asceticism in withdrawal from the world of men. Worship of materialism leads to a godless Marxist philosophy of life. Its mastery leads to a sanctified life of Christian service and stewardship under the leadership of the Holy Spirit of God.

Money had its proper place, but not the place from which Jesus drove it. We do well to recall John Woolman, the Quaker saint, who, concerned lest his business should hinder his spiritual progress, finally gave up his profitable concern to become a humble tailor working with his hands in order to make a living while he molded lives.

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**The if in Forgiveness**

By A. ALAN GILMOUR, Buffalo, New York

SIN is a forbidden word in many circles. The sociologist blithely shrugs it off as "poor environment." The anthropologist calls it "bad genes" or "faulty heredity." The psychologist talks in terms of pre-natal or post-natal traumatic experience.

The Bible, the eternal Word of God, still speaks of sin. The word for sin most often used in the New Testament is a graphic one; it literally means "missing the mark." In the parlance of the archery fan, it means to fail to hit the target. We fall short of what God expects of us. This, before God, is sin.

Some try to ignore the fact of sin like the little boy who, while playing with matches, tossed a lighted one into a wastebasket. When the flames began to leap high in the air, he shoved it into a clothes closet and quickly shut the door. That is not the Bible way of solving the sin problem!

We do not need to go any farther than the prayer that Jesus taught His disciples to see clearly that He realized the seriousness and the ruinous effects of transgressing the laws of God. "Forgive us our sins; for we also forgive . . ." (Luke 11:4).

The ugly, stark horror of sin is acknowledged, but so also is the heart-warming possibility of forgiveness. It is not an easygoing, nonchalant forgiveness, but one that is based upon two things. First, we must ask for it. Some never unbend enough to do that. And second, we must be willing to show a magnanimous spirit to those who wrong us. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11:26).

Sin is wrong done to God, to our fellowmen, to ourselves. Forgiveness can be a three-way blessing. Of God's willingness to pardon there can be no doubt. Neighbors can sometimes be obstinate, but we have done what God asks when, in love and humble tenderness, we have pleaded for their understanding. All too often the biggest battle comes when we refuse to have mercy on ourselves.

How important it is that we tarry until we imbibe freely of His gracious Spirit, so that we can avoid the serious emotional problems of those who bear festering grudges—even if the only grudge we nurse is against ourselves! Remember—never forget—God places as much value upon you as He does upon any other member of His human family.

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**Afterglow**

And now the high moment is over,
And back to its everyday plane
My soul must go humbly and quietly
To take up its burden again.

But never again will the burden,
The toil, or the care be the same;
For, lo! unto me it was granted
To stand on a mountain aflame.

And now e'en the dust of the roadway
Is hallowed to me as I plod,
For I carry about in my bosom
The peace of the presence of God.

By ETHEL GRANGER BEMS

JULY 22, 1964 • (429) 9
By RUTH TEASDALE

“I WANT MY MAMMA! I want my mamma!” This the little three-year-old boy was crying as he wandered through the dense woodland. He had strayed away from the picnic area and now darkness began to settle down. His fast-beating heart in a shivering, trembling body filled him with the essence of horror and loneliness.

When the sobbing, exhausted, horror-stricken little fellow spied the man from the searching party, he forgot all about his shyness and timidity, leaped into the arms of the perfect stranger, and buried his tousled head in the neck of the one who had broken the spell of his loneliness.

What Christian has not experienced this same thing, perhaps many times! Even Jesus himself said to His disciples, in John 16:32, “Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone.” Then in the dark lonely hour on Calvary, I listen to Him cry out, “My God, my God, why hast thou forsaken me?” (Matthew 27:46) This was the very essence of loneliness. Left alone by those who professed to love Him! Left alone by those who had declared over and over again that they would stay with Him! Those who had pledged true allegiance left Him alone.

Had His Father really forsaken Him? Was He really alone? Yes, in one sense. If He was to die in our stead, of course He must suffer the agony of a lost soul being separated from God. But in another sense, no. What had happened? He had lost the consciousness of the presence of His Father. He was bereft of that secret, inward instinct that previously had given Him conscious sympathy and sustenance. In the verse from John previously quoted, He had added, “and yet I am not alone, because the Father is with me.”

The point we fail to grasp in our hours of loneliness is this: Our faith in God is based upon our love for Him and not upon our consciousness of Him. Faith is worth little if its taproot is not love. As true Christians we find in our Lord that which we can love and because of that we believe. In John 16:27, Jesus states that their belief in Him follows their love for Him: “Because ye have loved me, and have believed that I came out from God.”

Surely this is the order of Christianity. Faith begins in love. Faith can stand little unless it is rooted in love. When faith would waver, fall, complain, or fail, the taproot of love shoots forth some life-giving elements that cause the drooping head to be lifted, the weakness to be strengthened. He has said, “I will never leave thee, nor forsake thee.” There are times when it seems like this promise was never meant for us, but it is only because we have just lost the consciousness of His presence.

Lonely, despondent, toiling one, go away in the solitude of your loneliness and “cry it out” alone, but don’t throw away your confidence just because you are not conscious of His presence. Face your trial and loneliness with a faith in God that is based on love, and in due time the glorious consciousness of His presence will return again. If He too went through such an awful experience, do you not suppose His love for you is watching with interest to see if your faith in Him is based upon love?

Even though the consciousness of His presence cannot be felt today and you are in a state of almost utter despondency and loneliness, remember that with keen interest He is watching your love for Him, and some tomorrow the consciousness of His presence will return.

In my Bible, I have underscored heavily “yet not alone.” The way to heaven is a lonely way. Loneliness is inseparable from the Christian life. There are days, weeks, and maybe years of loneliness; innumerable days of solitude; we weep in the darkness of nights that seem never to end. The loneliness we feel can never be described. But if our faith is grounded in love, the most glorious truth is “yet not alone.”

Amidst our hidden fears, beneath the weariness and heaviness of soul, underlying our unappreciated efforts to do good, we can reach out and grasp the truth that Jesus relied upon—“yet not alone.” As He looked into faces of supposedly true friends and followers, He said, “The hour . . . is now come, that ye shall be scattered, . . . and shall leave me alone.” But then He quickly added, “Yet I am not alone, because the Father is with me.”

Yes! He may withdraw from you His conscious presence, but from a barren, dark isle of loneliness love can say, “Yet not alone.” In a state of loneliness because of banishment, John on the isle of Patmos may have suffered a sense of the loss of the conscious Presence. But one day amidst the screaming of the gulls and the lapping waters on the shores of the lonely isle, the consciousness returned and He began to write, “The revelation of Jesus Christ, which God gave unto him” (Revelation 1:1). Once again God had revealed himself to a lonely heart! The result of John’s term of loneliness was the book of The Revelation!
EIGHT THOUSAND NAZARENES and their friends heard Dr. V. H. Lewis challenge them to join him and the Board of General Superintendents in a great fall soul-winning program.

"Evangelism can never survive as a sideline," Dr. Lewis declared. "We must go all out to win the lost. The Church is at its best only when it knows what it is and where it is going. We are here to preach full salvation. We are here to have people find the answer to their spiritual needs at an open altar. We're here to preach without cutting corners or compromise."

Dr. Lewis said he felt it would be wrong for church leaders to leave a general assembly "without committing ourselves to a forward step in evangelism."

At the conclusion of his message in the Evangelism service Tuesday night at the General Assembly in Portland, Dr. Lewis presented a step-by-step plan for renewed emphasis on revival and evangelism during the months of September, October, and November of this year.

Dr. Lewis presented his appeal in a series of facts and pledges. Fact number one:

"Evangelism is of such divine order and deals with such immortal values that it, like God himself, is a reality only when first in a Christian's or church's intent and labors."

The appeal which followed was: "How many pastors here will prepare and preach for decisions, and give a sincere, earnest altar call each time you preach during the months of September, October, and November?"

Fact number two:

"Evangelism requires such high spiritual fervor, intensity, determination, and divine anointing that this merits special effort on the part of the soul winner."

Implementing this fact, Dr. Lewis asked: "For the good of our own souls and the power of our ministry and in the light of the tremendous demands of our great endeavor, how many ministers will join me in spending one day during the month of August between eight a.m. and four p.m., without break or interruption—except in case of emergency—in prayer alone with God? I suggest either August 7 or 21."

Fact number three:

"Evangelism in its redemptive phase and its militant requirements on the part of the evangelizing church requires holiness of heart."

"In view of this fact," Dr. Lewis asked, "how many preachers will preach on holiness at least seven out of every ten times you preach between September 1 and December 31, 1964?"

Fact number four:

"Evangelism is accomplished only by the seeking, searching evangel, who must not wait for the people to come to him."

Dr. Lewis then asked: "In view of this fact, and as an example to our laity, and because of our too small growth, how many pastors will make 500 calls in the six month period between August 1 and January 31, and how many evangelists will make 20 calls in each revival—and in these calls at some time offer help in spiritual matters pertaining to the soul being contacted either to seek God or follow more earnestly in the way?"

Fact number five:

"Evangelism is the duty of every Christian."

The last pledge was addressed to the total congregation: "How many laymen will back the minister in this and go all out for God and souls and tell the church here and now and the world that we serve our God through our church, which can have first demand on us and on our ransomed powers?"

Not only those present, but every minister was charged to present the goals and plans of this special emphasis to every member of his church.

The response of the Coliseum congregation was immediate and wholehearted. Two thousand ministers—pastors, evangelists, and church leaders—joined in the pledge to spend a full day during August in fasting and prayer, to preach for victories every Sunday service from September through November, and to call in the homes of the people as suggested.

Five thousand laymen stood to their feet in response to the challenge to give God and the church first claim on their time and strength for specific soul winning.

Those present at the service must be joined by other thousands of ministers and lay people at home and abroad if the church is to rise to the demands of a crucial hour in the history of mankind.

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New Days, New Dimensions

There are many indications today that God is preparing the Church of the Nazarene for a great forward move. There are signs of a new sense of spiritual reality. There are evidences of a fresh grasp on essentials, a more vital apprehension of the nature of the Christian life. Through the windows of heaven, the clean, fresh breath of the Spirit is blowing.

Should our Lord delay His return, there is little doubt that the next two quadrenniums will prove to be truly crucial times in the history of our church. A young church seems to come to a turning point about every twenty years. The Church of the Nazarene, if we date from Pilot Point in 1908, came to such a turning point in 1928 when our Constitution was adopted and a real degree of permanence was conferred upon our Articles of Faith and General Rules.

Again, not long after the close of World War II important and definitive steps were taken in organizing our work for a major penetration in evangelism at home and abroad. The years 1948 to 1952 witnessed the Mid-Century Crusade for Souls, and a sharply renewed concern for personal evangelism and community outreach.

Between now and the General Assemblies of 1968 and 1972 some great decisions will be made. Some trends will be crystallized one way or another. Some directions will be fixed that will probably never be reversed.

THANK GOD FOR A GLORIOUS PAST. Let us not betray it by trying to live in it. Let us not be satisfied to stop where our fathers fell in the battle. Rather, we must follow the path to which they pointed. As Helmut Thielicke so well stated it: "Faithfulness to the fathers of the faith does not consist in our copying them but in our comprehending them. And the communion of the saints does not consist in the fact that all of us say the same thing in the same words, but rather that we all drink from the same spring."

It is never easy to hold in balance the claims of the old and the new. God has given man two neglected gifts as he travels along through life. One is the gift of forgetting. The person who cannot forget cannot grow. He is forever chained to his past. One who cannot or will not forget almost denies that he is a creature, and tends to set himself up as a little god.

The other gift is the gift of remembering. He who simply forgets is also chained to the past, but in a different way. He is forever doomed to repeat the same mistakes, to move in the same circles, to go around on the same treadmill. One of the most crippling forms of mental disease is the total loss of the past. No living thing could survive if it did not carry its past into the future.

The practical problem, of course, lies in what to remember and what to forget. In a passage in which Paul speaks most vividly of his deliverance from the bondage of his self-righteous Pharisaism, he also states that he is "forgetting those things which are behind" (Philippians 3:1-15). It is evident that he did not propose to forget what God had done for him. He proposed only to forget what would keep him from his purpose in pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus."

CHURCHES, LIKE PEOPLE, must cherish both the gift of forgetting and the gift of remembering. We must never forget who we are and why we have been constituted a people of God. We must never deny our origins in an aimless rushing into the future without sense of starting point or goal.

Yet our Lord and Christ is not only the "alpha," the Beginning from which we come; He is also the "omega," the End toward which we move. God is the "Ancient of days," but He is also the Creator of the new. To the end that His purposes may be accomplished through new days, days "which the Lord hath made," we must gratefully accept His gift of forgetting and face the future dynamically and unafraid.

New days and new dimensions demand new dedication and new discernment. As one of the world's great missionary-statesmen has said, "This is not a time for confidence, nor is it a time for despair; it is the time to turn to God. It is the time for humility, penitence, desperate resolve, rectitude, obedience to the will of God, all-out sincerity!" God grant to our church as a whole and to us as individuals that we may not be weighed in the balances and found wanting.

The Disappearing Devil

It has been claimed that in ages given to violence the devil destroys men through their violence. In other times he destroys them by pretending to be dead. Probably his greatest triumph is to convince men that he does not exist.
With no desire whatever to magnify the forces of evil, and with all the assistance given him by wicked men and movements, we must recognize that the archenemy of God and good in this universe is still Satan. It is the fashion of our day to look upon the adversary as simply the personification of evil. Instead of this, he is “evil in person, the archrebel and instigator of all other rebellions against God.”

Nothing suits the purpose of the devil better than to lead Christians wrongly to identify their real enemy. If we think of our antagonist merely as men or “sins,” we shall not only choose the wrong weapons with which to combat the foe, but we shall open ourselves to infiltration and attack from other fronts.

Here we may take a lesson from the Church of the first century. While the evil of Caesar Nero was clearly seen, it was also seen that the real power behind his throne was the “great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world!” (Revelation 12:9). Therefore Paul said, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [or wicked spirits] in high places” (Ephesians 6:12).

TWO GREAT METHODS of combating the evil one are given in the Bible. One is recorded by James: “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (James 4:7). Before we can successfully resist the devil, we must submit ourselves unto God. This is primarily a military term and means to be under the orders of, to obey and be subject to, the Lord. The devil does not flee before the disobedient or the unconsecrated.

The other strategy in meeting the enemy is outlined in Ephesians 6. It is taking on the whole armor of God. This includes the girdle of truth; the breastplate of righteousness; the shoes of the gospel of peace; the shield of faith, which quenches the fiery arrows of the wicked one; the helmet of salvation; and “the sword of the Spirit, which is the word of God” (verses 13-17).

Still we cannot battle alone. It must be with all “prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints” (v. 18).

Of one thing we may be completely sure. Satan is real and powerful. He is a determined enemy. But he is also a defeated foe. The battle he fights now he knows he cannot win, and he and his hosts tremble in that knowledge (James 2:19). His only scheme is to do as much as he can to defeat God’s purpose for those for whom Christ has died, and to populate his kingdom of darkness with as many as he can deceive or entice.

This is the struggle of the ages, and to meet this challenge we must give our best. As Martin Luther saw it so clearly—

For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal . . .

And tho’ this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph thro’ us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For, lo! his doom is sure.
One little word shall fell him.

THE CHURCH AT WORK

FOREIGN MISSIONS

God Met with Us
Philippine Islands

The Lord met with us in an unusual way in our regular chapel service and college church service Sunday morning. No altar call was made but there was a spontaneous movement of the Lord. Then testimonies, and nearly all the students went to the altar either for a personal need or a burden for loved ones. There was such praying as one seldom hears and God’s presence was so manifest. We will long remember these services and want above everything else to keep the glory down.

We have had a good year in the Bible school and will have the largest graduating class we have had thus far. We were expecting fifteen but it looks like two will not be able to make the required units and will have to take another semester. We have one of the best first-year classes. We expect to have two Bible school quartets this summer helping in revivals.—Julian Parritt, Baguio City.

Moving Missionaries

Miss Judith Slater has left for her first term of service in Africa. Her address is P.O. Box 7, E.I.M. Hospital, Acornhoek, Transvaal, Republic of South Africa.

Rev. and Mrs. Maurice Rhoden have a new address in Japan. It is 9-45 Han- vaji, Bazafru Machi, Fukuoka Ken, Japan.

New Missionary

David Wiley Spalding was born to the home of Rev. and Mrs. Tom Spalding in La Paz, Bolivia, May 7, 1964.

Church Building Approval Needed

Please pray for approval for building our churches at Facterton and Matroosfontein. We are ready to build, and

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need to build, for our present rented halls are available only a few hours on Sunday. We can scarcely have time to pray with the seekers at the altar after a service, before we must leave. Pray that the approval will come through soon.

We plan to start a preaching point at Paarl, 34 miles from Cape Town. There are over 20,000 Coloured people there. We hope it will one day be a strong church. We could enter several large cities if only we had trained Coloured preachers. Pray for called workers to come to our Bible school and dedicate their lives to God's service. There is a spirit of prayer upon our churches here and we are expecting a real outpouring of God's Holy Spirit upon us.—PHILIP STEEL, Colour, Indian and Cindian District.

Nazarene Bible School News
By DONALD REED, Lebanon
We have just finished what I consider to be our best revival among the Arabs in Lebanon. It took place in the new place we opened last October called Jaledeh. More than fifty adults sought the Lord for salvation and several for sanctification. Eight were baptized and there is another class preparing for baptism in a few weeks. Among them are several persons with education and leadership ability, which has been our greatest lack in the Arab church in Lebanon.

Two more students joined the Bible school for second semester. One was a former student in the English program. He had been here two years and never responded to Christ. But he had been here two years and never responded to Christ. Before he left to enter college and seminary degrees from Asbury, and an M.A. in Education from the University of Kentucky.

His ministry began in the Methodist church, where he was a commissioned evangelist before entering the chaplaincy in 1944. His credentials were transferred to the Church of the Nazarene in 1949.

His military service has been a varied one, serving at several bases in the States, and overseas tours of two years in Germany, and thirteen months in Korea. He is now serving at the Edgewood Army Arsenal in Maryland where he is the post chaplain. Chaplain and Mrs. Van Vorce have a daughter, Peggy June, who is attending high school in Edgewood, Maryland.

Great Tribulation to Glorious Triumph

We were having lunch at our lovely home at Fort Smith, Arkansas, while I was post chaplain at Camp Chaffee in 1951 when the tragic news came to us that our son, Herbert, Jr. had been accidentally killed at his place of work. He was our only son, and we loved him dearly. He had been married to a lovely girl, Lois, less than one year. God had blessed him with unusual musical talents, and he had been a blessing as he had worked in revival meetings and church services whenever he had opportunity. His trombone had been used in these meetings, too. His childhood ambition had been to be a medical doctor, and even after entering college, his courses had been planned toward this goal. But during his senior year, he had an experience with the Lord which changed his plans for his life. My wife and I have felt that God was calling him into the ministry, but kept this to ourselves and prayed that if this was His will He would reveal it to him. One morning early, we received a phone call from him, telling us how after spending the night in prayer, he yielded to the call of the Holy Spirit, and though it has been a hard decision to make, we are happy and thrilled that it has been settled.

From that day until the day God took him, some eighteen months later, he earnestly and diligently prepared for the calling of the Christian ministry. At the close of the funeral service, in the Wilmore Methodist church, the minister asked me to say a few words. I felt that I could not speak, but for my son's sake, I felt I must do it. I expressed our gratitude to the congregation of people, professors, families, and friends, to whom we felt so indebted for their encouragement and help in fulfilling God's will for Herbert's life. I felt led to tell them of the conversation that Mrs. Van Vorce and I had the night before as we were making the drive from Arkansas to Kentucky.

We prayed and asked God for an answer to why our son was taken. He had so much to live for, a talent in music, an insight into the Scriptures, a love for people. Why did God take him? Why? Why? There seemed to be no immediate answer, so we said, "Lord, we are not challenging Your wisdom in this decision. We are trying to become reconciled to Thy will; but if his going had to be, then let his death and our loss be transformed into a great blessing for Thy Kingdom's sake, and grant that this mantle fall on many other young men, and let them take the torch of full salvation that he had so willingly started to bear. Let them carry it unto the ends of the earth."

Then I looked at the congregation and said, "I wonder if there aren't some young men here today, that would be willing to accept this challenge." There was a moment of silence, and the young men all stood up and came to stand at our son's coffin, to offer themselves to accept this responsibility and follow wherever God may lead. They kept that vow and at least two of that group have already gone to be with our son.

Servicemen's Commission

MEET OUR CHAPLAINS

WANT TO GIVE AN OBOE?

Does anyone have an oboe in good condition that you would like to send to a musical missionary?

If so, write to Rev. Lyle Prescott, Christiansted, St. Croix, U.S. Virgin Islands.

Mr. Prescott would like to secure an oboe to use in his ministry on the island. However, lest he be swamped with a whole orchestra of oboes, we suggest that you write to him first and tell him you have one, and ask for details on how to mail it to him.—DEPARTMENT OF FOREIGN MISSIONS.
Not long after this, we were sent to Germany. While assigned there, we found many fine young men hungry for God and the gospel. This was the most blessed and compensating ministry of all our years in the service of the Lord thus far. During the next thirty-six months there were many victories for the Lord and again that mantle fell on six other young men. One young lady, Miss Doris Shawver, among them, was a great blessing to our ministry there. We love to talk about the Lord is blessing their ministry. We have met a young Nazarene who had not surrendered to Christ and service for the Lord where he is now assigned.

We were assigned to Fort Meade, Maryland, after our return to the States, and my assistant was a fine young man. Richard Dryer. He had been a Christian, but one evening in our home, he prayed through to real victory. After release from military service, he attended college and felt the call to become a missionary. He and his wife are having a great ministry in door-to-door missionary work, traveling through nearly every country in Europe and North Africa.

In our last assignment in California, we met a young Nazarene who had not paid the full price of surrender, but one evening he prayed through to real victory. We had a letter from him recently: "he is now overseas, and he says he is now having a great ministry in his work." We are trusting and believing that the Lord will make his mighty power to be known.

Good gains were reported in all departments of our work. We are mighty thankful for the opportunities they have in our churches. The framework of our organization provides many outlets of service and open doors for developing leadership. It shows that the one who has the right spirit. He wants to share in the work. This does several things. It accomplishes more. It develops leadership. It shows that the leader has the right spirit. He wants others to share in the credit. Someone has remarked, "No one has lived successfully who has not trained someone to take his place."

God has distributed gifts to different ones. I knew a preacher who I believe had the gift of prayer. How wonderful the thought of the gift. He is in glory now. Paul urged Timothy to "stir up" the gift he had in him. If we

**“SHOWERS of BLESSING” Program Schedule**

**July 26—“You Can’t Win,” by Russell V. DeLong**

**August 2—“Rejoicing in Adversity,” by Russell V. DeLong**

**August 9—“Ring the Bells! Light the Lights! Fan the Flame!” by Russell V. DeLong**

Evangelists Olva O. and Gladys Estep report: "Coming to the close of our assembly year, we are glad to report that during the past few months we have conducted and eighteen successful meetings. In meeting after meeting we have seen the altars filled, numerous Sunday schools doubled in attendance, and we thank God for His glorious triumph. I am enjoying my work as associate pastor with Pastor Hall—"stir up" the gift he had in him. If we

**THE LOCAL CHURCHES**

Evangelist Charles E. Haden writes: "Because of some changes, I have two open dates this year, August 14 to 29 and November 20 to 29. I will be glad to go anywhere as the Lord may lead. Write me, Box 215, Sacramento, Kentucky."

Rev. George L. Johnston, Nazarene elder of the Eastern Michigan District, died May 21. He is survived by his wife, and a son, George A. The home address is in Flint, Michigan.

Rev. M. R. Korody writes, "We give praise to God for the fine people here in First Church, Carlsbad, New Mexico, who have helped us in making the adjustment after fourteen years in Anchorage, Alaska. We have now accepted a call to our church at LaMirada, California, and will assume our pastoral duties there on Sunday, July 19."

Evangelist Hugh Slater writes, "I am now on my way for a series of meetings in California and have the month of August open. I will be glad to slate this time with any pastors between Georgia and California. Write me c/o our Publishing House."

Evangelist Charles E. Haden writes: "Because of some changes, I have two open dates this year, August 14 to 29 and November 20 to 29. I will be glad to go anywhere as the Lord may lead. Write me, Box 215, Sacramento, Kentucky."

**THE BIBLE LESSON**

**Topic for July 26: Early Days of the Journey**


**Golden Text:** Nevertheless he saved that which his heart was to do, that he might make his mighty power to be known (Psalms 106:8).

One of the signs of greatness is seen in a man being willing to take advice from others. Moses was already known as a "mike man." We see him readily taking advice from his father-in-law, Jethro. Someone has said: "Everybody you meet can do something better than you can." A young boy of tender age could see the four wicked men with whom he had to work, that he could do something they could not. Being challenged by them, he replied, "I can work all day without taking God's name in vain.

We all have friends who help us in so many ways. Paul said to the Corinthians, "What hast thou that thou didst not receive?" (I Corinthians 4:7).

Our juniors and young people ought to be mighty thankful for the opportunities they have in our churches. The framework of our organization provides many outlets of service and open doors for developing leadership in Christian service.

A good leader knows how to get others to share in the work. This does several things. It accomplishes more. It develops leadership. It shows that the leader has the right spirit. He wants others to share in the credit. Someone has remarked, "No one has lived successfully who has not trained someone to take his place."

Our lovely plant here on Dixie Highway. In May, our pastor, Rev. Hadley Hall, was elected to the executive board of the Louisville Ministerial Association—the first time a Nazarene, or holiness man, has served in this capacity. More than 600 churches are a part of this organization. I am enjoying my work as associate pastor with Pastor Hall—in the church where my father and mother were saved and began their ministry—"stir up" the gift he had in him. If we

**DISTRICT ACTIVITIES**

**Sacramento District Assembly**

The second annual assembly of the Sacramento District meeting in Stockton, California, unanimously reelected Rev. Kenneth Vogt as district superintendent. The call was then extended for three years. Deep appreciation of the leadership of Rev. and Mrs. Vogt was expressed by a generous love offering. Dr. Hardy C. Powers, presiding general superintendent, blessed and challenged us with his messages and leadership.

Good gains were reported in all departments for this, the first full year of the Sacramento District. A new church was organized at Rancho Cordova. A wonderful spirit of unity and fellowship was manifested throughout the assembly. Elected to the advisory board were Rev. Lawrence H. Bone, Rev. Robert H. Sutton, L. Milton Dutry, and Stanley J. Hart.

The assembly closed with an impressive ordination service in which Glenn Ratcliff, Willard D. Turner, and M. Carlton Sober received elder's orders.

—WELLS J. LAMBERT, Reporter.
can capitalize on the various gifts of our people, we will have competent leadership in religious activities.

We must show respect for the inherent dignity of all persons; to be patient with those who do not understand, and to help them through. I asked a little girl in a Junior Jamboree meeting, "Who is John the Baptist?" She nodded in the affirmative. I asked her to come up front and say it. She came up and said, "John three sixteen." This was easier, of course, than quoting the verse. It ought to help us all to be humble and humble when we try to remember how long it took us to learn the things we know so well now.

Let's take our responsibilities, and our honors too. Let's spend part of our time in training others to take their places in the Lord's work.

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

Deaths

MRS. ESTHER A. GUSCOTT was born April 6, 1898, at Cleveland, Ohio, and died April 9, 1964, at Umatilla, Florida. At the time of her death she had lived for forty years at Umatilla, Florida, and died January 3, 1891, in the Cornish, Indiana. She was the wife of Rev. C. A. Guscott, who died March 1, 1937. Survivors include three daughters, Evelyn Ellis, Glenna Detmers, and Dortha Brake. Funeral service was held at First Church, Umatilla, with his pastor, Rev. James A. Millard.

SAMUEL YOUNG was born May 18, 1875, and died November 21, 1964, at Alma, Wisconsin. He was a strong and dedicated lay preacher, author, and leader in religious activities. He is survived by two sons, George, Jr., of Rock Creek, Indiana, and George; a daughter, Mrs. Herbert Williams of Jeffersonville, Indiana; sister, Mrs. Carl Drollinger of Cleveland. Funeral was held at the church with his pastor, Rev. C. R. Thrasher, officiating. Burial was in Fairview Cemetery, Bloomington, California, Church of the Nazarene for many years. Funeral service was conducted by Rev. C. R. Thrasher, officiating. Burial was in Fairview Cemetery.

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GEORGE COULTER was born April 27, 1880, at Lansing, Iowa, and died November 30, 1964, at Bloomington, California. He was a long-time, active worker in the church at Jeffersonville, Indiana, and was the pastor of the Eustis church officiating.

DORTHA BRAKE was born January 3, 1891, in the Cornish, Indiana. She was the wife of Rev. C. A. Guscott, who died March 1, 1937. Survivors include three daughters, Evelyn Ellis, Glenna Detmers, and Dortha Brake. Funeral service was held at First Church, Umatilla, with his pastor, Rev. James A. Millard.

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Assembly Information


KANSAS, August 5 to 7, at First Church, 1400 E. Fellows, St. Marys, Ohio. Pastor Paul J. Stewart, General Superintendent. William B. Jones, N.F.M.S. convention, August 5; S.S. convention, August 6; N.Y.P.S. convention, August 7.

DALLAS, August 6 and 7, at the Central District Camp, 216 W. Texas St., Denison, Texas. Pastor W. C. Cummins, General Superintendent Lewis. N.Y.P.S. convention, August 6; F.M.S. convention, August 5; S.S. convention, August 5; N.F.M.S. convention, August 7; S.S. convention, August 7; N.Y.P.S. convention, August 8.


SOUTH CAROLINA, July 23 and 24, at the Central District Camp, 216 W. Texas St., Denison, Texas. Pastor W. C. Cummins, General Superintendent Lewis. N.Y.P.S. convention, August 6; F.M.S. convention, August 5; S.S. convention, August 5; N.F.M.S. convention, August 7; S.S. convention, August 7; N.Y.P.S. convention, August 8.

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A clipping from a Catholic paper says, “While the name purgatory does not appear in the Scriptures there are a number of texts in the New Testament which seem to take it for granted. "Matthew 12, 31-32 tells us that abusive speech will be forgiven, even that against the Son of Man, but ‘whoever speaks against the Holy Spirit will not be forgiven for it, either in this world or in the world to come.’ Does this not imply that some sins will be forgiven in the world to come? St. Paul in I Corinthians 3, 11-15, speaks of a person who will be saved, ‘as one who passed through the fire.’"

What is your opinion about these statements defending the doctrine of purgatory, especially the statement that several verses in the New Testament imply the existence of purgatory?

My opinion is that neither of the verses quoted nor any other in the New Testament takes for granted anything remotely resembling the Roman doctrine of purgatory.

In Matthew 12:32, Jesus was not speaking about the life after death but, as the revised versions make clear and as Adam Clarke long ago pointed out, about the gospel dispensation of grace. What He said was “Whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.” In neither the age of the law nor the age of grace could the sin of blasphemy against the Holy Spirit be forgiven.

What does the including of “sabbaths, the calling of assemblies” mean in Isaiah 1:13?

The verse reads: “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.”

The sabbaths were the special days of worship, and the assemblies were the gatherings of the people. What made it all odious to God was that they were following ritual without righteousness, honoring God with their lips while their hearts were far from Him (Isaiah 29:13).

What do you think of a pastor who uses Phillips translation or Amplified version in prayer meeting and other meetings instead of the Bible? We are urged to bring our Bibles to church, yet when we do we must put them aside for the above reason.

Any legitimate thing may be overdone. Basically we use the King James Version in all our work. But, you see, both the Phillips and the Amplified versions are translations of the Holy Scriptures, and are the Bible.

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Late News

Harry Rich Appointed
Rev. Harry Rich is the new superintendent of the Nazarene work in Haiti succeeding Rev. Paul Orjala, who joined the Nazarene Seminary faculty May 1, with the title of Chairman of Missions. Mr. Orjala will be in charge of one of two Youth Crusade teams to Latin countries in July-August. The Orjala family is building a new home in Kansas City. —N.I.S.

Nazarene Youth Flood Victim
One of the outstanding teen-agers of the Kingston, Missouri, Church of the Nazarene was swept to his death in floodwaters that deluged northwestern Missouri last month.

Rodney L. Houghton, seventeen, son of Maurice and Ruth Evelyn Houghton, was converted and joined the church in 1957. He was a genuine Christian, the treasurer of the local N.Y.P.S., and had registered for the fall semester at Bethany Nazarene College.

The respect in which Rodney was held in the community was witnessed by the attendance of over 350 persons at the funeral, the largest recorded in the area.

Missionaries Back to Fields
Miss Frances Vine returned to the Republic of the Philippines for her third term of service on June 25.

July 1 was the departure date for Rev. and Mrs. Gene Smith, returning to Haiti for the second term, and Dr. and Mrs. William Esselstyn, returning to Africa for their fifth term on the field.

Miss Kathryn Dixon left for Africa on July 3 for her fourth term.

Rev. and Mrs. John W. Anderson returned to India for their fifth term of service on July 4. Mr. Anderson will be chairman of the Mission Council on the field for the coming year.

First-time Missionary Departures
Miss Judith Slater left for the Republic of South Africa last month to begin her first term of service at the Elizabeth Lucas Memorial Hospital in Acohnock, as a teacher-secretary.

Miss Lois Rodeheaver left for Haiti, July 1, to begin her first term of service as a Nazarene nurse.

Carl Korb Dead
Mr. Carl Korb, age sixty-nine, for many years the efficient and personable caretaker of the Headquarters Building in Kansas City, died early this month in a Kansas City hospital.

Mr. Korb, an emigrant from Germany, was greatly loved by those who knew him. After his wife died, he was

joined by a nephew and wife, Mr. and Mrs. Erich Schoenleber; Erich is also employed at Headquarters.

Mr. Korb's death was the aftermath of a blood clot formation which necessitated amputation of a leg earlier this year.

Evangelistic Ambassadors in Second Campaigns
Both teams of Nazarene Evangelistic Ambassadors working in Latin America this summer have begun their second campaigns. Group one, with Dr. Horatio Reza, head of the Spanish Department of the church, as director, opened Sunday, July 19, in Coban, Guatemala, after completing their campaign in Monterrey, Mexico. Dr. C. Wm. Fisher is the evangelist with this group, with Professor Ray Moore in charge of the music.

Team two, directed by Rev. Paul Orjala, conducted their first campaign in San Juan, Puerto Rico, with Evangelist Lester Johnson, and have begun the second meeting in Georgetown, British Guiana, with Dr. M. Kimber Moulton as evangelist. Mr. Jim Bohi is the music director.

In addition to directors, evangelists, and singers, each team is composed of seven students from Nazarene colleges and the seminary. Student members of team one are Robert Boden, Charles Jones, James Monick, Mark Rudenc, John Smece, Fletcher Tink, and Myron Wise. Student members of group two are Jerry Appleby, Richard Bond, David Fisk, Stephen Gilbertson, Galen Olsen, William Porter, and Lynn Smith.

Furloughing Missionaries
Rev. and Mrs. Cleve James have returned to the United States from India for their second furlough.

Rev. and Mrs. Armand Doll are home on furlough from Mozambique, Africa.

Missionary Appointees Assigned
At the meeting of the Department of World Missions held in connection with the General Assembly last month, missionaries who had been under general appointment since January were given assignments for the first terms.

Rev. and Mrs. Paul Andrus were assigned to Nicaragua; Rev. and Mrs. Kenneth Crow to the Republic of South Africa; Rev. and Mrs. Elvin Devore to Haiti; and Rev. and Mrs. Ivan Lathrop, Jr., to Jordan.

Rev. and Mrs. Robert Perry will go to Mozambique in Africa, and two additional couples were assigned to the Republic of South Africa: Rev. and Mrs. Jackson Phillips and Rev. and Mrs. James Smith.

Nazarene Pastor a Pilot
Rev. Lowell M. Mallott, pastor of the Kendon Drive Church of the Nazarene in Lansing, Michigan, has been a flight instructor there since 1961. As a chaplain in the navy and a member of the marine corps, he flew more than 200 hours. He is a graduate of Olivet Nazarene College, Kankakee, Illinois—N.I.S.

Air Force Officer Keeps Promise, Returns to Labrador as Minister
TORONTO, ONTARIO (EP)—A nine-year-old promise made by a young Royal Canadian Air Force officer whose plane was forced down in Labrador will be kept with the return there of the Rev. W. C. Sellars. Rescued after a crash during a rescue mission in 1955 by natives of Labrador, Mr. Sellars promised then that he would someday come back to minister to them.

Now with his wife and two daughters, he leaves a prosperous and growing suburban congregation to accept the.rugged mission assignment.

Christianity Today Opposes Becker Amendment
WASHINGTON, D.C. (EP)—The magazine Christianity Today says that a proposed constitutional amendment to override the Supreme Court's ban on public school devotional exercises "does not merit support."

An editorial in the June 19 issue expressing opposition to the so-called Becker or Prayer amendment nevertheless voices concern about "the steady undertow of secular naturalism that is manifest in much educational philosophy and practice."

This, the magazine asserted, may also violate the neutrality concept laid down by the court.

Anticipate 6,000 Attendance at Inter-Varsity Missionary Convention
At least 6,000 are expected by Inter-Varsity Christian Fellowship to attend its seventh Student Missionary Convention at the University of Illinois, December 27-31, 1964.

Held triennially since 1916, the Inter-Varsity Missionary Conventions have drawn students from all across the United States and Canada, with representation from all parts of the globe. Over 5,400 attended the 1961 convention.

The convention program will include question forums, more than 600 group Bible studies, personal interviews with missionaries and mission executives, and numerous special elective courses. (EP),

"A silent revolution is taking place in the world today," Dr. Frederick D. Cogdall said. "In addition to widespread growth of primary schools in nations where education has previously been little known, the United Nations has launched a ten-year program to teach 330 million adults in Asia, Africa and South America to read." (EP)
God is Faithful

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations (Deuteronomy 7:9).

God's promises are not limited by time. Centuries have passed since He promised Noah, “The waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth” (Genesis 9:15-16). God has not forgotten, for the bow is still in the cloud.

The Lord said unto Abraham, “In thee shall all families of the earth be blessed” (Genesis 12:3); and again in Genesis 17:4, “My covenant is with thee, and thou shalt be a father of many nations.” Abraham waited more than twenty years for Isaac, the child of promise. It looked like a small beginning, but “Abraham believed God, and it was counted unto him for righteousness” (Romans 4:3). The fulfillment of the covenant is still in effect; the books of Abraham’s life are not yet closed; the dividends are still coming in—for they which are of faith, the same are the children of Abraham” (Galatians 3:7).

But the greatest promise of all was that of the Great Deliverer, Jesus Christ. First given in Genesis 3:15, it gleams in the law, flames in the prophets, and glows in the Psalms. “But when the fulness of the time was come, God sent forth his Son” (Galatians 4:4), to redeem the world from the bondage of sin. “For all have sinned, and come short of the glory of God” (Romans 3:23); and, “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Corinthians 5:21).

When Christ came unto His own they received Him not because He did not come as they expected. The promises of God are not always fulfilled in our lives in the way we expect them to be. In some instances we may not live to see them fulfilled. But have no fear; He will not forget. “God is not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Numbers 23:19)

Therefore, “let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)” (Hebrews 10:23).—Julia M. Allison, Bourbonnais, Illinois.

"Take the Bus and Leave the Driving to Us"

NOT because of the carefree appeal of this slogan, but rather out of necessity. I purchased a ticket and rode the bus to a revival meeting recently. While riding along I began to think of this slogan as I looked out the window at the picturesque countryside of central California.

It was rather easy, you know, to sit back and let someone else do the work and bear the responsibility. I imagine I would have been among the first to complain had he not done a good job. Had they missed my luggage or lost it, I would doubtless have been there to do my best to recover it. They were responsible, for I had paid my fare and boarded the bus for the ride.

My mind shifted to the church. I thought of the faithful drivers who had assumed the responsibilities. First, there came to my mind the Sunday school teacher who had been so faithful throughout the years to prepare her lesson, visit in the homes of her pupils, and set the right example before them by her godly life. I thought of her faithfulness to the services of the church every time the doors were open.

I thought of that youth leader who accepted his job as a calling of God and is fulfilling it as a sacred task, preparing in advance for the varied programs of the youth until they sense the genuine interest on his part and are challenged by his life. Yes, my mind turned to the missionary society leaders and the faithful members of the church board.

But on this heavenly journey there seemed to be more than drivers. Many filled my mental picture who were in essence choosing the relaxing way of “leaving the driving to us.” They might even have paid their fare, the tithe, but responsibility had not been shouldered.

They are out in large numbers to the Sunday morning services. They may even attend on Sunday night. Social events are very seldom missed, but responsibilities are very seldom accepted. They would love to have someone call in their home, but would never think of being out to be counted on visitation night.

Dare I enumerate more? I think not, for these have given me enough concern for the moment. There’s work for all, and it will take our all if we rise to the challenge of our day. “Take the bus and leave the driving to us” may work for the bus lines with a ratio of forty-two passengers to one driver. It may pay big dividends for them, but we need to turn the figure around to build the kingdom of God and see our beloved Zion grow!—Paul D. Mangum, Pastor, First Church, Bakersfield, California.
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