

JULY 22, 1964

# *Herald of Holiness*

"IN THE POWER OF THE SPIRIT"

Official Organ  
of the Church of  
the Nazarene

**Bit and Bridle  
Religion**

*See Page 6*



**Park Street Church**  
Boston Common  
*New England District*

# "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.

Widely 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-

General  
Superintendent  
Williamson



ording 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.



# "ANOTHER COMFORTER"

*... and he shall give you another Comforter (John 14:16).*

I HAVE HEARD the late Dr. B. V. Scals 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 I 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, insomuch 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, awakened Jesus. He calmly raised an omnipotent hand, and the elements were obedient. The wind ceased its fury and the emerald waves that had beat 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

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

"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-est 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!



## How to Listen to a Sermon

By J. KENNETH GRIDER

Associate Professor of Theology  
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IN NAZARENE CHURCHES, the pulpit is customarily in the center of the sanctuary. To place only the Communion table in the center, and the pulpit at one side, would tend to signify that the Lord's Supper is central and that preaching is peripheral. As it is, our sanctuary arrangement suggests our belief, as Reformation Protestants, that the preaching of the Word is central in what we do during worship and evangelistic services.

If the sermon is central, it ought to be listened to in such a way that it would best obtain its objective. For one thing, the listener conceives of the preacher as called of God, as sanctioned by the church, as spokesman for God and the church at this particular time and place.

Also, the good listener will expect that through the preacher he is going to hear from heaven, even as he hears from Washington and Moscow when the newscaster speaks.

The good listener, moreover, thinks positive thoughts as he sits among the congregation of the Lord. He reminds himself that the man of God has felt led, while in prayer, to use the subject being treated; that he has asked the Holy Spirit to anoint him in delivering the message. The listener reminds himself that the man who is God's spokesman has spent years to become a specialist in interpreting the Bible. The preacher is seen as one authorized to preach; as one whose message is authentic, because it is given from firsthand encounter with Christ, the Living Word, and with the Word which has been written down in a Book.

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 him or judge him or give him other needed light. I might be earmarked by the Holy Spirit for the very 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 as 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 1887.**

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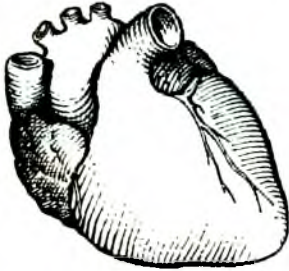
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# CARDIAC INVALIDS

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, Caro, 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**

# CHRISTIAN STEWARDSHIP EXTENDED

By JONATHAN T. GASSETT

Executive Field Secretary, Wills, Annuities, and Special Gifts

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

# A Scourge of Small Cords



By **ROSS W. HAYSLIP**  
Pastor, Whittier, California

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.

To them the hour of prayer was also an hour for profit. In John 2:15 we read, "And when he had made a scourge of small cords, he drove them all out of the temple."

Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Corinthians 3:16) Other references in the New Testament teach that our physical bodies can be the temple of God. If this be so, then how much must the heart of the Saviour be stirred as He sees the perversion of this temple by the blight of devotion to the secular?

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

## He Made the Darkness LIGHT

By **BLANCHE A. RANDALL**  
Grand Rapids, Michigan

THE DAY had been long; the future looked dark and foreboding. Our world seemed to be crashing in upon us with all the force of a gigantic hurricane, carrying with it heartbreak and sorrow. We had been much in prayer but had not received the usual comfort and peace. We had searched the Scriptures, but without the usual reassurance of God's love and care derived from His Holy Word.

The family was gathered around the table for the evening meal (which seemed to taste like so much sawdust) when our ten-year-old stated, "I know that by heart!" When asked what she was

talking about, she pointed to a motto on the wall and replied, "All things work together for good to them that love God" (Romans 8:28).

Here was the assurance needed, the promise given. Although circumstances had not changed, our outlook on the entire situation had. With the longed-for peace in our hearts once more our problems no longer seemed insurmountable.

Surely "all things" are held in God's hands, and He who is all-powerful can work out all things for good! What a wonderful promise! How thankful we are that our loving Heavenly Father had placed a desire in our little girl's heart not to just read the motto but to memorize the verse contained thereon! How timely He worked it out! Praise His dear name!

Later, reading in the Book of Isaiah, we located a verse that described completely just what God had done for us: "I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (42:16)

God continues to make our darkness light; He continues to work "all things" out for our good. So many times He has taken the seemingly "bad" and turned it into "good." May He ever find us faithful and willing to do His good and perfect will!



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. His small size showed His love and tenderness for careless 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 ma-

terialism 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.

The



## 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 prenatal or postnatal 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 for-

giveness. 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). You see, there's a wideness in God's mercy but there's an "ifness" in His forgiveness.

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 pled 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.

### 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 BEMIS



# LONELINESS

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 Him 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, fainting 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!*

# A GREAT NEW SOUL-WINNING CHALLENGE

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.

# EDITORIALS

By W. T. PURKISER

## **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 1956 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 Phariseism, 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 "isms," 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 combatting 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 pow'r 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

GEORGE COUTLER, Secretary

#### 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 out this summer helping in revivals.—LILLIAN PATTER, 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-yaji, Dazaifu 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 Factreton and Matroosfontein. We are ready to build, and

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 STEIGLEDER, *Coloured and Indian 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 Jededieh. 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 came last Wednesday morning to tell me how he had found Christ a few days before. Then with a big smile he said, "God has called me to preach." He said, "I have been away from here for four years but I have never been able to get away from the voice of God which spoke to me while I was here." This boy is a fine boy and has a good business.

## Books Needed in Trinidad

By ALYCE RATCLIFF, *Trinidad*

Here at Nazarene Training College we are needing several copies of the book, *Sanctification, the Experience and the Ethics*, by Dr. R. T. Williams, Sr. Since this book is out of print and we can't buy it, we were wondering if some of our people at home who have it would like to help us out. If you have copies you would like to give our Bible school send them to Rev. Herbert Ratcliff, Nazarene Training College, P.O. Box 444, Port of Spain, Trinidad, W.I.

Then also, we could use some copies of Wesley's *Plain Account of Christian Perfection*. Hardback covers last much longer here with the constant use we give these books. If anyone has any of these books we would be very grateful to receive them.

## 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.*

## SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

## MEET OUR CHAPLAINS



### Lt. Col. Herbert J. Van Vorce

A native of New York, he received his 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 these plans for his life. My wife and I had 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 had been a hard decision to make, he was happy and thrilled that it had 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 finding 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 lovely, talented wife as helpmate. Why Lord? 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 then eight or ten young men arose 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.

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, later married one of these men, and they are now having a great ministry in Germany (Chaplain and Mrs. Curtis Bowers). All but one of these young men are now pastoring churches in the States. We hear from them often, and the Lord is blessing their ministry.

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 most victorious 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 gave a marvelous testimony of victory in Christ and service for the Lord where he is now assigned.

We are trusting and believing that there will be others in this assignment and across the tomorrows who will hear the call of the Master, and that the mantle and torch that had to be laid down by our son will be carried on in service for Christ. *Yes, God transformed the saddest day of our lives into glorious triumph.*

HERBERT J. VAN VORCE  
Chaplain, United States Army

## 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

## "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

the assembly.

Elected to the advisory board were Rev. Lawrence H. Bone, Rev. Robert H. Sutton, L. Milton Durby, 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. —WILLIS J. LAMBERT, Reporter.

## THE LOCAL CHURCHES

Evangelist Charles E. Haden writes: "Because of some changes, I have two open dates this year, August 14 to 23 and November 20 to 29. I will be glad to go anywhere as the Lord may lead. Write me, Box 245, 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."

HEMINGFORD, NEBRASKA—On Sunday, May 31, a very lovely memorial service was held in our church in memory of those who had been members, also for relatives and friends of members, who had gone on to heaven. As the names were read, flowers were placed on a lovely white wreath. The pastor's message, the special songs, and readings were all lovingly dedicated to those who have gone on.—HATTIE J. SHELLER, Reporter.

LOUISVILLE, KENTUCKY—These are wonderful days for First Church. On a recent Sunday our Sunday school broke all previous records with an attendance of 789. This week the large parking area was paved, adding more beauty to

our lovely plant here on Dixie Highway. In May, our pastor, Rev. Hadley Hall, was elected president 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.—PAUL LEWIS, Associate Pastor.

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 eighteen full two-week revival campaigns. In meeting after meeting we have seen the altars filled, numerous Sunday schools doubled in attendance, and we thank God for His blessings. These meetings have taken us from California to Delaware, with many points between. We have some fall meetings slated on the West Coast, and have time for another one in the West or Southwest. Write us, Box 7, Losantville, Indiana."

## THE BIBLE LESSON

By NELSON G. MINK

Topic for July 26:

### Early Days of the Journey

SCRIPTURE: Exodus 14:1—18:27  
(Printed: Exodus 18:13-24).

GOLDEN TEXT: *Nevertheless he saved them for his name's sake, 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 "meek 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 said to 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 of training for 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."

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

can capitalize on the various gifts of our people, we will have competent leadership in religious activities.

We need to cultivate 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 if she could say John 3:16. She nodded in the affirmative. I asked her to come up front and say it. She came up and said, "John three sixteen." That was easier, of course, than quoting the verse. It ought to help us and humble us too, when we try to remember how long it took us to learn the things we know so well now.

Let's share 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.

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## Deaths

MRS. ESTHER A. GUSCOTT was born April 6, 1898, at Cleveland, Ohio, and died April 19, 1964, at Umattilla, Florida. At the time of her death she was a member of the Church of the Nazarene at Eustis, Florida. Before retiring to Florida, she had been an active worker in the church at Jefferson, Ohio. She is survived by her husband, George; a daughter, Mrs. Herbert Williams of Jefferson; three sons, George, Jr., of Rock Creek, Arthur and Charles of Ashtabula, Ohio; also by a sister, Mrs. Carl Drollinger of Cleveland. Funeral service was held at Eustis with Rev. Willard Kilpatrick of the Eustis church officiating.

MRS. MINNIE GERTRUDE DUKE, wife of Rev. A. F. Duke of Vernon, Texas, died March 4, 1964. She was born January 3, 1891, in the Cornish, Indian Territory, now Oklahoma. She was married to Alex Floyd Duke in 1907, and served faithfully as a wife and mother in several pastorates with her husband. She was survived by her husband, Rev. A. F. Duke; a son, Alex M.; two daughters, Mrs. Davie Vaughn and Mrs. Edith Denny; a brother, John Henderson, and three sisters, Mrs. Dora Hutton, Mrs. Ethel Kitchens, Mrs. Ollie Burton. Funeral service was held in First Church, Lubbock, with her pastor at Vernon, Rev. T. Frank Keesee, officiating, assisted by Rev. R. W. Hurn, and Rev. D. M. Duke. Burial was in Rest Haven Memorial Cemetery, Lubbock.

JULIUS L. KEHRBERG was born January 21, 1880, at Lansing, Iowa, and died November 30, 1963, near Kingsley, Iowa. In 1907 he was united in marriage to Myrtle Kellner. His wife died in 1959, his one daughter in 1961, and three sisters. He is survived by two sons, Harland of Pierson, and Verl of Le Mars, Iowa; also by one sister and three brothers. He had been a member of the Pierson Church of the Nazarene for many years. Funeral service was conducted by his pastor, Rev. Doyle Ellis, in the Methodist church in Kingsley.

WILLIAM CONRAD was born April 20, 1892, and died December 3, 1963. He was a member of First Church of the Nazarene in New Albany, Indiana. He was a strong and dedicated lay preacher, and filled the pulpit ably as supply and evangelist in many churches near his home. He is survived by his wife, Pearl; three sisters, two brothers, and three step-children. Funeral service was conducted at the church with his pastor, Rev. C. R. Thrasher, officiating. Burial was in Fairview Cemetery.

OREL B. FLADER was born in 1885, and died May 8, 1964. She had been a member of the Bloomington, California, Church of the Nazarene for fourteen years. She had been a faithful Nazarene for more than forty years, and went about bearing testimony for the Lord Jesus Christ. She is survived by two sons, Harold H., and Everett G., and three daughters, Evelyn Ellis, Glenna Detmers, and Dortha Brake. Funeral service was conducted by her pastor, Rev. James A. Millard.

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo

Kansas City, Missouri 64131

HARDY C. POWERS

### Assembly Schedule

Eastern Kentucky ..... July 22 and 23

Iowa ..... August 5 to 7  
Virginia ..... August 13 and 14  
South Carolina ..... September 9 and 10  
North Carolina ..... September 16 and 17  
New York ..... September 25 and 26

### G. B. WILLIAMSON

#### Assembly Schedule

Pittsburgh ..... July 23 and 24  
Northwest Oklahoma ..... July 29 and 30  
Southwest Indiana ..... August 12 and 13  
Northwestern Illinois ..... August 20 and 21  
Indianapolis ..... August 26 and 27  
Georgia ..... September 9 and 10

### SAMUEL YOUNG

#### Assembly Schedule

Eastern Michigan ..... July 22 and 23  
Chicago Central ..... July 30 and 31  
Wisconsin ..... August 6 and 7  
Houston ..... August 19 and 20  
Kansas City ..... August 26 and 27  
Southwest Oklahoma ..... September 10 and 11

### HUGH C. BENNER

#### Assembly Schedule

Northwestern Ohio ..... July 22 and 23  
Northeast Oklahoma ..... July 29 and 30  
Kansas ..... August 5 to 7  
Kentucky ..... August 13 and 14  
Northwest Indiana ..... August 20 and 21  
Missouri ..... August 27 and 28  
Joplin ..... September 16 and 17

### V. H. LEWIS

#### Assembly Schedule

Akron ..... July 30 and 31  
Dallas ..... August 6 and 7  
Tennessee ..... August 19 and 20  
Louisiana ..... August 26 and 27  
South Arkansas ..... September 16 and 17

### GEORGE COULTER

#### Assembly Schedule

Canada Atlantic ..... July 23 and 24  
East Tennessee ..... July 30 and 31  
Minnesota ..... August 20 and 21  
Southeast Oklahoma ..... September 9 and 10  
North Arkansas ..... September 23 and 24

## Assembly Information

**NORTHEAST OKLAHOMA**, July 29 and 30, at First Church, 10th and Jennings, Bartlesville, Oklahoma. Pastor Robert Griffin. General Superintendent Benner. (N.F.M.S. convention, July 27; N.Y.P.S. convention, July 27.)

**NORTHWEST OKLAHOMA**, July 29 and 30, at First Church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Pastor E. S. Phillips. General Superintendent Williamson. (N.F.M.S. convention, July 27; N.Y.P.S. convention, July 28; S.S. convention, July 28.)

**AKRON**, July 30 and 31, at the District Center, 8103 Columbus Rd. N.E., Louisville, Ohio. District Superintendent C. D. Taylor as host. General Superintendent Lewis. (N.Y.P.S. convention, July 27; S.S. convention, July 28; N.F.M.S. convention, July 29.)

**CHICAGO CENTRAL**, July 30 and 31, at First Church, 8333 S. Damen Ave., Chicago, Illinois. Pastor Cecil D. Ewell. General Superintendent Young. (S.S. convention, July 27; N.Y.P.S. convention, July 28; N.F.M.S. convention, July 29.)

**EAST TENNESSEE**, July 30 and 31, at the District Center, about six miles from Maryville, Tennessee. Write Victor E. Gray, district superintendent, c/o the Center. General Superintendent Coulter. (N.F.M.S. convention, July 28; N.Y.P.S. convention, July 29.)

**IOWA**, August 5 to 7, at District Campground, Grand Ave. and Fuller Rd., West Des Moines, Iowa. Pastor Ray Phillips. General Superintendent Powers. (N.F.M.S. convention, August 4; S.S. convention, August 7; N.Y.P.S. convention, August 8.)

**KANSAS**, August 5 to 7, at First Church, 1400 E. Kelleng, Wichita, Kansas. Pastor G. A. Gough. General Superintendent Benner. (N.F.M.S. convention, August 3; S.S. convention, August 4; N.Y.P.S. convention, August 6.)

**DALLAS**, August 6 and 7, at the church, 211 W. Texas St., Denison, Texas. Pastor W. W. Cummins. General Superintendent Lewis. (N.Y.P.S. convention, August 4; N.F.M.S. convention, August 5; S.S. convention, August 5. N.F.M.S. and N.Y.P.S. conventions to be held at 1101 E. Houston, Sherman, eight miles from Denison.)

**WISCONSIN**, August 6 and 7, at Cimo Byron, Route 1. Brownsville, Wisconsin. Rev. J. E. Leitzman, 929 Bowen St., Oshkosh, entertaining pastor. General Superintendent Young. (N.F.M.S. convention, August 4; S.S. convention, August 5; N.Y.P.S. convention, August 8.)

## Nazarene Camps

July 24 to August 2, Central Ohio District Camp at the District Center, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Edward Lawlor, Dr. C. H. Strickland, Singer James V. Cook, Rev. Charles La and the Olivetians Quartet, Rev. W. E. Zimmerman, Mrs. H. C. Little. Dr. Harvey S. Gallwey, district superintendent. Write Rev. W. R. Moore, secretary, 4247 Cedar St., New Boston, Ohio.

July 24 to August 2, Eastern Michigan District Camp, at the District Center, Burkhart Road, Howell, Michigan. Workers: Revs. Harold and Bert Daniels and Professor Paul McNutt. Dr. E. W. Martin, district superintendent. For information write Rev. R. N. Raycroft, 422 McCarthy, Howell, Michigan.

July 24 to August 2, Louisiana District Camp, at Fort Jessou Camp, six miles east of Many on Hi-way 6. Workers: Rev. and Mrs. Leo Darrell preacher and singers. Rev. T. T. McCord, district superintendent. Write Leon Foust, Roberline, Louisiana.

July 24 to August 2, New England District Camp at Nazarene Campgrounds, Francis Street on Route 28 (15 miles north of Boston), North Reading, Massachusetts. Workers: Rev. Paul Martin, Rev. Paul McGrady, Professor Robert Hale, Mrs. Mildred Maybury, Rev. James E. Baker. Rev. Fletcher Spruce, district superintendent. Write Rev. Allen Keith, 82 Chandler St., Somerville, Massachusetts.

July 24 to August 2, Northwestern Ohio and Southwestern Ohio districts, at the Nazarene Center, St. Marys, Ohio on Highway 29, (2 1/2 miles west of St. Marys). Workers: Rev. Paul J. Stewart, Rev. David K. Wachtel, Professor Warnie Tippitt, Rev. M. E. Clay and Rev. Carl B. Clendenen, district superintendents. Write O. V. Mewburn, 1001 Edwards St., St. Marys, Ohio.

July 25 to August 2, Pittsburgh District Camp Alameda Park Nazarene Campgrounds, W. Penn St. Ext., Butler, Pennsylvania. Workers: Dr. T. W. Willingham, Rev. Chester Plummer, James an Rosemary Green. Rev. R. B. Acheson, district superintendent. Write the district superintendent, Box 367, Butler, Pennsylvania.

July 27 to August 2, Georgia District Camp one mile east of Adrian, Georgia (between Dublin and Swainsboro, on Hi-way 60). Workers: Dr. Mendell Taylor, Rev. C. B. Fugett, Professor Pau Qualls. Dr. Mack Anderson, district superintendent. Write H. J. Eason, 2449 Bristol Drive, Macon Georgia.

July 31 to August 9, Indianapolis District Camp, at District Campgrounds, near Camby (ten miles south of Indianapolis on Hi-way 67). Dr. Norman Oke, Rev. Roy Bettscher, Singer Charles Paul, Rev. Luther Cantwell, district superintendent. Write W. A. Burton, Route 1, Box 132, Camby.

July 31 to August 9, Southwest Oklahoma District Camp, at District Campgrounds, 3 1/2 miles west of Anadarko, Oklahoma. Workers: Dr. Edward Lawlor, Rev. Morris Chalfant, Professor and Mrs. Jim Main. Write, W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma 73139.

August 1 to 9, Akron District Camp, at the Nazarene District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. Don S. Scarlett, Rev. and Mrs. W. H. Brand, Rev. C. J. Haas. Rev. C. D. Taylor, district superintendent.

August 2 to 9, Canada West District Camp at Harmattan, Alberta (15 miles west of Olds). Workers: Rev. Bruce T. Taylor, Dr. Arnold E. Airthart, Rev. Jerald D. Johnson. For information write the district superintendent, Rev. Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada.

August 2 to 9, Northeastern Indiana District Camp, at District Campgrounds, East 38th St. Ext., Marion, Indiana. Workers: Dr. Ralph Earle, Dr. T. W. Willingham, Rev. Wallace White, Professor DeVerne Mullen. For information write the district superintendent, Dr. Paul Updike, Box 937, Marion Indiana.

August 3 to 9, Iowa District Camp, at the Nazarene District Campgrounds, West Des Moines, Iowa. Workers: Rev. Paul McGrady, Rev. Elvin DeVore, Professor James Bohi. Dr. Gene E. Phillips, district superintendent.

August 3 to 9, New Mexico District Camp, Mountain Park Campground (ten miles southwest of Canon in Ruidosa Highway). Workers: Rev. Glen Jones, Rev. Leslie Parrott, Professor Lewis Thompson. Rev. R. C. Gunstream, district superintendent. For information, write Ed. Walker, Nazarene Campground, Capitlan, New Mexico.



August 4 to 9, Northwest Indiana District Camp, at the District Campgrounds, Route 1, San Pierre, Indiana. Workers: Dr. Mendell Taylor, Song Evangelist Jack Bierce, Mrs. Wilma Rice. For information write the district superintendent, Dr. Arthur C. Morgan, P.O. Box 350, Valparaiso, Indiana.

August 6 to 16, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Dr. D. I. Vanderpool, Dr. George Frame, Rev. Charles Hastings Smith, Rev. Robert Condon, Rev. Harold Stickney, and others. District superintendents, Dr. E. E. Zachary, Central California; Rev. Eugene Stowe, Northern California, and Rev. Kenneth Vogt, Sacramento.

August 7 to 16, Arizona District Camp, at Nazarene District Center, 203 Pine Drive, Prescott, Arizona. Workers: Rev. J. C. Crabtree, Dr. John L. Knight, Professor Ronald J. Lush, Dr. M. L. Mann, district superintendent. For information, write, Rev. James F. Cullumber, 109 S. Belvedere, Tucson, Arizona.

August 7 to 16, Washington and Philadelphia Districts camp meeting, at North East, Maryland (1/2 mile above Route 40). Workers: Dr. Richard S. Taylor, Rev. Joseph Bierce, Rev. Merrill Bennett, Rev. and Mrs. Wm. Snyder, Karl Ward, and others. District superintendents, Dr. E. E. Grosse, Washington, and Rev. James E. Hutton, Philadelphia. For information, write Rev. Boyd M. Long, 445 Washington St., Royersford, Pennsylvania.

August 11 to 16, San Antonio District Camp. Workers: Dr. Orville Jenkins, evangelist; Rev. and Mrs. Wayne Gash, singers and musicians. For information write the district superintendent, Rev. James C. Hester, 200 Gardenview, San Antonio 13, Texas.

August 17 to 23, Abilene District Camp, at Camp Arrowhead, ten miles northeast of Glen Rose, Texas, on Hi-way 67. Workers: Rev. Jimmie Dobson, Rev. Glen Jones, Rev. Wallace White, and Paul Skiles. Rev. Raymond Hurn, district superintendent. For information, write W. E. Rhodes, 5220 West Freeway, Fort Worth, Texas 76107.

August 23 to 30, Idaho-Oregon District Camp, at District Campgrounds, Nampa, Idaho. Workers: Dr. D. I. Vanderpool, Dr. Elwood Sanner, Professor Paul McNutt. Rev. I. F. Younger, district superintendent, P.O. Box 31, Nampa, Idaho.

August 24 to 30, Tabor Nazarene Camp, Tabor, Iowa. Workers: Dr. W. T. Johnson, Rev. Forrest McCullough, Professor and Mrs. James Main. For information write, Rev. Irving Mitchell, Tabor, Iowa.

August 28 to September 6, New York District Camp, at District Campgrounds, Groveville Park, Beacon, New York. Workers: Dr. Edward Lawlor, Rev. Fred Thomas, Singer James T. Bohi, Marjorie Goslaw, George Whetstone. Rev. Robert Goslaw, district superintendent, 1115 Woodrow Road, Staten Island, New York 10312.

## Announcements

### WEDDING

Miss Sylvia Jeanette Young of Mobile, Alabama, and Mr. James Larry Dodson of Jacksonville, Florida, were united in marriage on June 6 at First Church of the Nazarene at Mobile, with Rev. Reedford L. Chaney, pastor, officiating.

### BORN

—to A/1c Matthew Allen and Janice Bearden of Burkburnett, Texas, a son, James Robert, on June 13.

—to Larry and Helen (Stone) Burger of Seaside, California, a daughter, Tammy Rae, on June 7.

—to Rev. E. Wales and Linda (Johnson) Lankford of Lubbock, Texas, a son, Lee Wales, on June 5.

—to Robert and Mary (Edgington) Maynard of San Diego, California, a daughter, Gail Louellen, on May 15.

### SPECIAL PRAYER IS REQUESTED

by a Nazarene widow in Wisconsin that God will undertake and answer prayer for a special need in her life;

by a Christian brother in Indiana that God will speedily the needs for him to continue in Christian work;

by a reader in New York that he may be sanctified wholly, also that God will heal him of a physical affliction, and for a special unspoken request;

by an aged Christian brother in Washington that God will help him to be true, and help those who need God so much these days—some in our churches;

by a mother in Minnesota, a backslider, that she may get back to God, and that God will give her faith to believe;

by a reader in Kansas, very insecure in her home life, that God will undertake and help her, also for some unspoken requests.

# the Answer corner

Conducted by W. T. PURKISER, Editor

**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, 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

In Corinthians 3:11-15, it is not the believer who is in the fire, but his works—of hay, wood, and stubble—which shall be burned up.

There is only one way to deal with the problem of sin, and that is the way indicated in I John 1:7. It is the blood of Jesus Christ that cleanseth us from all sin, not the fires of purgatory.

The doctrine of purgatory is promulgated by the assumed authority of the Roman church. There is a great deal of sense in what Samuel Zwemer used to say, "If the Popes had all been married like Peter, who they claim was the first pope, they would never have dared to claim they were infallible."

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).

There is nothing to indicate that God is any more favorable toward sincerity now than He was then.

**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.

To me, there is a freshness and vigor about the Phillips translation which opens many insights into the meaning of the Word of God. I'm not quite as enthusiastic about the Amplified New Testament, for it attempts to combine translation with miniature commentary.

Take your King James Version with you. If a passage is read from a modern speech translation, follow along carefully and compare the two. If the passage is I Peter 1:14-16, your eye will see, "As obedient children, not fashioning

yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

Your ear will hear, "Live as obedient children before God. Don't let your character be molded by the desires of your ignorant days, but be holy in every department of your lives, for the one who has called you is himself holy. The scripture says: Ye shall be holy; for I am holy.\*" You will understand that holiness is not a subject of conversation, but a grace to control every department of life.

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



### 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 Kathyren 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 Acornhock, as a teacher-secretary.

Miss Lois Rodcheaver 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. Honorato 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 Johnston, 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 Monck, Mark Rudeen, 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. Malliett, 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 2,000 hours. He is a graduate of Olivet Nazarene College, Kankakee, Illinois.—N.I.S.



of the Religious World

### 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 1946, 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. Cogan 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 care-free 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 missent 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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