the New Testament without discovering that the Early Church (made up essentially of Jews) did not accept without some agonizing struggle this breakthrough by the Spirit of God. But the truth of God prevailed and is our clear heritage today.

But shall we let the Spirit of Truth direct us in this twentieth century? Are there

IN THE GIFT of God's own Son and the death of that Son upon the Cross we have the key to life's most vexing problems. Even when we look into the unknown future—often fraught with mystery—we have the divine assurance that in the gift of His Son God also promises us freely the gift of all things needful (Romans 8:32). The depth of this gift reveals the heart of God, for it speaks of resourcefulness and love beyond our comprehension.

The message of Calvary is clear: the barriers erected by sin between man and God are now broken down redemptively and provisionally. All of us who were afar off are now brought near by His precious blood. Our confession speaks of sin's stain, our guilt, and personal inadequacy. Our faith is in His name and atonement—in nothing else. The ensuing forgiveness, cleansing, and peace that He gives testify that the barriers are all down.

But the Cross would also break the barriers that stand between man and man, erected by political, economic, social, intellectual, or religious differences. This is what Paul pointed out when he insisted that the same Cross that broke down the barriers between man and God also slew the enmity between Jew and Gentile. The Gentiles who had been formerly classified as “strangers and foreigners” are now identified as “fellowcitizens with the saints, and members of the household of God” (Ephesians 2:19). But we cannot read carefully the history of the Church as recorded in

barriers in our generation that the Cross would destroy? Are we, too, guilty of prejudices and doubtful disputations? Pentecost did not eliminate all prejudices immediately, but a faithful following of the Spirit of God did bring God's servants to the light. Even in our zeal for the truth of God do we sometimes prosecute rather than proclaim? Are we ever guilty of destroying men for whom Christ died in our arguments over the signposts to God? Do our enthusiasms and earnestness actually lead at times to harshness? This writer was probed deeply some months ago when he read again more carefully John Wesley's introduction to his notes on the New Testament. Wesley wrote in part: “But my own conscience acquits me of having designedly

misrepresented any single passage of Scripture, or of having written one line with the purpose of inflaming the hearts of Christians against each other. God forbid that I should make the words of the most gentle and benevolent Jesus a vehicle to convey poison.”

Let the power of His cross today break down every barrier in our hearts or minds that is not consonant with love!
SEVERAL YEARS AGO a very amusing incident took place in a town where one of our more aggressive churches is situated. The pastor had made elaborate plans for a great Sunday night service. He prepared the usual publicity for the local newspaper and emphasized the fact that there would be a real treat in store for those who liked gospel music and singing.

The church news editor was very obliging and printed the article as submitted, except for an almost unnoticed but ironic typographical error that caused one sentence of the story to read thus: "All kinds of special sinning will be featured Sunday night at the Church of the Nazarene." We can imagine the embarrassment experienced by both the pastor and the church news editor when the error was called to their attention by amused if not bewildered readers!

This humorous typographical error, as absurd as it appears, is no less ridiculous than the theological error that continues to be quite persistent—the popular notion that, even after we are saved from sin, we must continue to sin. This idea, of course, appeals to the natural man, for it is an easy "solution" to the sin problem. Such a solution, however, is only a rationalization that nullifies the work of God's grace in the heart of the believer.

To concede that sin will always be a part of our nature, that we must somehow "put up with it," suppress it, discipline it, and try to control it, is an attempt to anchor one's faith in a gospel that is something less than "the power of God unto salvation." In this day when the gap is widening even further between creed and conduct, when the quality of piety and spirituality among professed Christians has reached the lowest ebb in this century, we need to refute such errors with a positive message of scriptural holiness.

How absurd the concept of a "sinning Christian"! What a contradiction to God's Word, which states plainly, "He that committeth sin is of the devil," and, "Whosoever is born of God doth not commit sin" (I John 3:8-9) ! Paul asks, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2)

The idea of a "sinning religion" is contrary to the very nature of God, who commands, "Be ye holy; for I am holy." For God to permit or condone sin would be to encourage its practice.

Then, of course, this position regarding sin is as illogical as it is unscriptural. For instance, do you know of a truthful liar? Have you ever seen a drunk sober man? Or a clean dirty boy? Have you ever walked a straight crooked road or met an honest thief? These anomalies are all just as logical as "sinning saints"!

Jesus came that He might "save his people from their sins," not in them. If the message of holiness is relevant for our day (and it definitely is!), it is a message of deliverance, of cleansing, of the abiding presence of the Holy Spirit, of victorious Christian living. In an age of shallowness and superficiality, or moral decay and rejection of spiritual discipline, let us sing it, shout it, preach it, live it! "Holiness forevermore!"

How clearly Paul enunciates this message in the sixth chapter of Romans! "... our old man is crucified... sin shall not have dominion over you... ye were the servants of sin... ye became the servants of righteousness. ... now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:6-22). Glorious freedom that takes us out of the "sinning business" and brings us into a partnership with God to bear spiritual fruit! Bless God, it is for us all today!
MEDICAL DOCTORS do not classify worry as a disease but it can lead to dangerous consequences. Continual worry has been the cause of more deaths than some dread diseases. The danger of worry is mentioned by Henry Ward Beecher, who says: "It is not work that kills a man, it is worry." The increase of coronary thrombosis and stomach ulcers, both traced to excessive worry, reveals the danger involved.

The Christian must conquer worry or worry will conquer him. Jesus saw the danger of worry and revealed its cure in a portion of His Sermon on the Mount (Matthew 6:25-34). This passage proclaims that—

**Worry Is Useless**

Which of you by taking thought can add one cubit unto his stature? (v. 27)

There are some things which are beyond the control of man. We can neither change our physical height by desiring to be taller nor increase our life span by worrying. Worry cannot alter the past nor shape the future; indeed it is useless in every respect.

Jesus emphatically asserts that worry cannot change a thing. Since this is true, why should we endanger our lives by worrying when it does no good at all?

**Worry Is Blindness**

Behold the fowls of the air; . . . Consider the lilies of the field, . . . (vv. 26-28).

The person troubled by worry is unable to see God working in nature. He fails to see the birds, whose needs are constantly provided by the Heavenly Father. Jesus is not saying that the birds do not work; one needs only to watch birds for a few moments to realize how hard they work to exist. The point is that their provision is certain. If God provides for these little creatures, surely man’s needs will be provided.

Why do we worry about our clothing? We fail to see the white lilies whose beauty outshines the luxurious robes of King Solomon. These flowers exist merely for one day and then are good only for burning. If God has so richly clothed this insignificant creation, surely He will provide for man, the crown of creation!

**Worry Is Ungodliness**

After all these things do the Gentiles seek (v. 32).

Worry is actually distrust of God. The term “Christian” means to be like Christ. This implies complete trust in Christ; hence, to worry is not Christian at all. It must be emphasized here that there is a difference between concern and excessive worry. Concern is natural but continual worry is not. The Christian may be uneasy at times, but continual worry must be avoided.

Jesus mentions that worry over physical needs is characteristic of the Gentiles, a people totally unfamiliar with the nature and goodness of God. One who has experienced the love of God in his heart should realize that God is concerned with his needs. Jesus affirmed this by saying, “. . . your heavenly Father knoweth that ye have need of all these things” (v. 32).

The person who worries forgets those times when God miraculously provided in the past. We must realize that we are God’s special creation and thus enjoy a special privilege. God has given us life; we should trust Him for those basic necessities essential for sustaining life. The Psalmist expressed God’s faithfulness by saying, “I have been young.
and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Psalms 37:25). God stands by His own.

Worry Is Curable

Seek ye first the kingdom of God, ... and all these things shall be added (v. 33).

Jesus, the great Physician, was well qualified to prescribe the cure for worry. He mentions three steps which, when followed, will lead to victory over worry.

The first step is to “seek ye first the kingdom of God.” Entrance into the heavenly Kingdom is achieved by accepting Christ as Saviour and receiving pardon for our sins. Worry seems to melt away when the Saviour comes into the heart to abide.

The second step adds to the first by the insertion of “and his righteousness.” This demands a total commitment to God with the result being a life free from sin. There must be a total involvement with God or worry may continue. God as the dominating power and purpose makes victory over worry possible. Holiness remains the only way to true happiness.

The third step calls for living one day at a time. Many people have worried over things which they feared would soon come to pass, only to find that they worried for nothing. The future seldom is as bad as we fear. The secret to an effective Christian life is found in living each moment as it comes.

In a world characterized by worry and men’s hearts failing because of fear, the Christian must have trust and confidence in God. No Christian should be troubled by excessive worry, for our Master has given us its cure. Therefore, why should we worry when we can pray?

What is Worldliness

In the old-time revival and camp meetings at the turn of the twentieth century the saints used to sing:

“Vain, delusive world, adieu,
With all of creature good!
Only Jesus I pursue,
Who bought me with His blood!
All thy pleasures I forego,
I trampled on thy wealth and pride:
Only Jesus will I know,
And Jesus crucified.”

(Charles Wesley)

They also sang:

“Let worldly minds the world pursue;
It has no charms for me:
Once I admired its trifles too,
But grace has set me free.

“Tis pleasures can no longer please,
Nor happiness afford;
Far from my heart be joys like these,
Now I have seen the Lord.”

(John Newton)

Ever since I can remember there has been one word in our beloved Zion that I felt needed to be defined. This word, almost entirely peculiar to church parlance, is “worldly” or “worldliness.” Even the Bible writers had many things to say about worldliness: “Love not the world” (I John 2:15); “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (James 4:4).

Looking back across my own ministry for over twenty years, I think I see a trend away from preaching against worldliness, which characterized the preaching of a generation ago. The word “worldliness” seems to have almost gone out of use. Very many of our people are anxious to avoid what is morally wrong, but they appear to have ceased to be anxious to avoid worldliness.

Some may say that the early leaders of our Zion went too far in their plainness and simplicity, in their self-denial and withdrawal from the world. Perhaps some of them did; but if they did, it is also true that too many of the second- and third-generation are going altogether too far in the other direction, until we have become so involved in the complexities of life that we have no time for God and our souls. The love of gadgets, the trend of many in leadership toward selling real estate or insurance, taking active part in “get-rich-quick” schemes, spending excessive amounts of time in what they call their hobbies—and I could go on and name a score of other things—is just plain, old-

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Here are some simple spiritual suggestions for victorious vacationers:

1. Start your traveling day with prayer and praise.
2. Let the Saviour fill your heart with song over each musical mile.
3. Bow your head in blessing at each mealtime, whether in a cafe or parked along the way.
4. Drive carefully and prayerfully.
5. Let the light of Christ shine through you wherever you go.

—JACK M. SCHARN  
Pastor, Arcadia, California

fashioned worldliness whether it be found in ministers or laymen.

God’s people, from the days of righteous Abel, have been holy, different from sinners, undefiled in motives. “Love not the world,” and, “Be ye separate,” are God’s commands that still come ringing down through the centuries. Men have differed widely on the meaning of these commands as they touched the fringes of life; but all through the years the holy men and women have been impelled by an inner urge to be Godlike, to be separate from and antagonistic to every form of belief or practice that would rob God of His glory.

The only church that will meet the need of the world is the church that is different from the world. There are those in all groups who say: If we would only soften the message and lower the standards, we could appeal to vast numbers of people who today are alienated by our message and method. This is false reasoning. Whenever any church begins to adapt itself to the world, that church soon becomes like the world, and the individual who adapts himself to the world is soon absorbed by the world. The church will win the world only as it remains different from the world—set apart unto Christ.

One has said, “We can measure our spiritual decay and defeat by our success in our adaptation to the world.” Conformity to worldly customs and practices is seen in seeking friendship with those who hate Christ; surrendering distinctive Christian principles and conforming to a godless age in ethical practice, in social customs, and in sensuous and immodest dress. This is a danger point that needs to be guarded with great care.

Unworldliness requires simplicity and modesty, an abstinence from ostentation and luxury in methods of living. To lay down rules as to what is permissible and what is forbidden in matters of this kind is most difficult. Unworldliness does not consist in the most rigid observance of external rules of conduct, but in the spirit and habit of living created by the vision of God, by constant fellowship with Him, by personal and vivid experiences of the greatness of our Christ, and a settled purpose to do the will of God always, in all things, at all costs, by the power of the indwelling Spirit.

Worldliness is more than the way we dress. This may be one sign of worldliness, to be sure, but not the only one.

To conduct our business affairs with so much zeal that there is little time or attention given to the kingdom of God—that is worldly.

To be more concerned with the furnishings in the home than the culture of the soul—that is worldly.

To be enthusiastic about picnics and hunting or fishing and not enthusiastic about the things of God—that is worldly.

To be known as having a big appetite for chicken dinners and little appetite for the Word of God—that is worldly.

To talk much about politics, finance, sports, automobiles, but little to God and about the things of God—that is worldly.

To enjoy the social meetings of the church but to consider the prayer meeting a drudgery to be avoided if possible—that is worldly.

These things are doors through which swarm all manner of evil. Paul calls them the desires of the flesh and mind. “Be not conformed to this world.” The only alternative is, “Be ye transformed by the renewing of your mind.” Unless day by day the spirit is renewed by fresh visitations from God, the soul will by an almost imperceptible process be pressed into the world’s mold. Be transformed by the divine companionship.

The Christ life is simple. We have but one thing to do. We have but one Person to please. Has your life been thus simplified? Has your life been thus simplified? The Great Physician is near. He may diagnose your case accurately and thoroughly now, if you but ask Him. He has the exact remedy that will cure your spirit of its love and desire for the world, and implant in you a heavenly courage to be Godlike in all the outgoings of your life. Have ye received the Holy Ghost since ye believed? (Acts 19:2) This is the only cure for the worldlly-minded.

Concerning Witnessing

Bless all the ones, O loving Lord,  
Who long to speak the shining word,  
That those who know Thee not may hear,  
Yet tasks and burdens interfere.

But, Lord, we lift more solemn prayer  
For all of those who do not care,  
Who have abundant time and could  
Give holy witness if they would.  
Oh, stir their hearts and tongues to be  
Faith-glорied messengers for Thee!  

By GRACE V. WATKINS
By OVELLA SATRE SHAFER

WHENEVER WE STEP into a Church of the Nazarene, be it the humblest wooden edifice growing out of a meager beginning in an old store front, or be it a magnificent stone edifice with laminated arches—at the front, in the center focal point, there will be the altar. Our Nazarene sanctuaries are never complete until an altar of some type is installed.

Wherever Nazarenes assemble—in district tabernacles, home mission tents, summer camps, or huge coliseums (such as the one in which our June General Assembly will be held in Portland)—whether the congregations consist of children, youth, or adults, either there have been altars erected or there will be improvisations made.

Where did the use of altars originate and for what purpose? Records of early man, cut in stone, depict the offering of sacrifices to Deity with hands upraised before altars of natural stone. Altars have always been an outward sign of man’s inward faith. The earliest altars raised were undoubtedly large natural stones. Some were called cromlechs, which consisted of a table-like top surface supported upon three horizontal or slightly inclined stone legs.

The oldest altar-pictures which can be viewed today are those of the Babylonians, carved on small cylindrical stones which date back to 4000 B.C., on which the altar is pictured as playing an important part in daily activities. Fires burned continuously before the altars of the early peoples.

The first altar we read of in the Bible was that erected by Noah on leaving the ark. In the Old Testament again, in Exodus and Numbers, we find the altar of burnt offering and the altar of incense used for worship. In the New Testament, the Apostle Paul states in Acts that he found an altar inscribed “TO THE UNKNOWN GOD”; so we know that all altars were not built for worshiping the one true God but for some, as he again states, “whom therefore ye ignorantly worship” (Acts 17:23).

Today, in this time of changing trends and fash-
WHO IS NOT CAUGHT in the centrifugal forces of modern life? Daily we find ourselves facing schedules that are overcrowded because we have too many irons in the fire.

We do live in a complex world. The kaleidoscope of activities and events that confront us leaves us frustrated because we attempt much but accomplish little. The basic unit of our society, the family, feels the strain most. Individual members of the family find their times together growing less frequent, and their contacts with one another hardly more than a passing of each other as, on the run, they grab a bite out of the refrigerator. Even more basic is the effect on the individual. The pressure of such stepped-up living causes us to look for shortcuts. Many good things have been the result. Laborsaving devices have lightened the work load. Automation allows greater productivity. Faster methods of travel and communication eliminate costly delay.

However, expediency is not always efficiency. The best things in life are not always free, nor are they necessarily easy. Men cannot expect wages without work. Students should not seek learning without effort.

The real effect of all this hits hardest in the spiritual life of man. We cannot long survive spiritually on a catch-as-catch-can basis. Hastily gobbled portions of spiritual food will not provide spiritual strength. The infrequent exercising of our spiritual lives will leave us drained and weak.

Thomas Kelley, the Quaker philosopher, rightly stated, "Life is meant to have a center." Too often we are flung out to the edge of things and must hang on for dear life ere we lose our grip and be flung off.

We need to center down. As a hunter zeroes in on his target, so we, as Christians, must learn the art of keeping the affairs of our lives centered in God. If we desire to be God-centered, we must aim to be.

Spiritual life is not to be found apart from its Source—God. Vitality is not found in hyper-spiritual activity. It is found in commitment to Him who loved us and gave himself for us. The main obstacle to "centering down" is not time. We could all "take time to be holy" if we would. The newspaper, favorite program, hobby or committee meeting could come after I've kept my appointment with the Center of my life.

Brother Lawrence discovered the ability of centering down by "practicing the presence of God." This results in the power, not just to do the things of God, but to become what God would have us to be.

May I center my life in Thee, O God. May the extremities of my life be as the spokes of a wheel extending always from the hub, which Thou art to me. May all of life be forever oriented to Thy will and purpose.
II

Universality was pre-eminent at Pentecost: Catch a glimpse of marching men! Envision endless columns of coming souls! See them depraved, degraded, despondent souls, needing an experience to exonerate, enliven, enlighten. Here they are: "Parthians, and Medes, and Elamites, and the Dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:9-11).

From snow-swept lands of the Eskimo and igloo in the Arctic to the endless ice floes of the Antarctic, holiness is available. From the height of Tibet's Himalayas to the flat fields and desert dunes of the Sahara, it is holiness for everyone. From thrones and castles of pomp and grandeur to hovels, shacks, and shanties where poverty prevails, it is one triumphant refrain: "Holiness forevermore!" When stars are faded and gone, moons drip with blood, and suns are turned to darkness, holiness, as eternity, will have just begun!

One hundred and twenty found riches and wealth in the Upper Room; twelve Gentile men found its freedom at Ephesus; Paul found its power at Damascus! With its glory and grandeur, emancipation and freedom, joy and elation, why should we live subservient to sin, slaves sold into the bondage of Satan?

III

Uniformity persisted in Pentecost: Holy Writ declares, "They were all filled with the Holy Ghost" (Acts 2:4). They were not uniform in temperament. Each man maintained his personal independence in appearance and character. Peter was still boisterous; John still loved; Andrew was still poised; James was still prayerful. Yet each became the temple of the Holy Ghost. They were not educationally uniform. Some were still ignorant and unlearned. Yet each man and each woman had knowledge that the Holy Spirit had come to his or her heart!

Others, too, have had their Pentecost. They too tarried, prayed, believed, and accepted. Oh, that a mighty Pentecost would come in our time and our day! Let us tarry until it comes. Let unity prevail among the preachers, within the churches, and wherever God's people are, until our Pentecost comes. May the quest rise above leisure, the hunger rise above food, until that day dawns upon us.

Let Pentecost be today! Then with hearts arrayed in peace, passion, and perfection we have set anew the stage for our Pentecost today. Let us be watchful, and perfect in love, and keep the faith, and the love of our Lord Jesus Christ.

The secret of contact with God even in the midst of the greatest material activity and pressure of outward circumstances is found in the fact that at all times, and in every place and situation, God is immediately present. The eternal is impinging on the temporal, and the spiritual upon the material. Our Lord said, "Lo, I am with you always." Service and worship need not be too widely separated areas of our Christian lives. They can be fused into such a unity that each becomes the other. The child of God seeks to use the temporal in such a way as not to lose the things eternal.

The perfect example of this philosophy is seen in the life of our Lord. His days were filled with activity which must have made the heaviest demands upon mind and spirit, but His every act and thought was permeated and determined by the sense of the eternal.

It is not by ignoring the temporal that the eternal is gained. It is rather through the material that the spiritual can reveal the presence and power of God in everyday life. It is as Paul said, we can do everything to the glory of God. Life then takes on the balance produced by holiness of heart. Then it is that we are truly in but not of the world.

By ROSS W. HAYSLIP

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Service & Worship

MOST of God's people are aware at times of a certain tension between the claims of the spiritual and the material, the outward and the inward, the temporal and the eternal. It is, after all, not a choice of "either-or" but rather "both-and."

Christianity is both the most otherworldly and this-worldly of all religions. While it insists upon the supremacy of the spiritual, it is the spiritual inspiring the practical life to find its highest expression in the material. The kingdom of God demands not only the life of worship but also a life of holy action. Each presupposes the other.

It is not easy to keep the proper balance in this present life—it never was easy—for we must live in the world. The struggle for existence which in some degree must be shared by all—the ever-increasing demands of life make for a struggle to find the sanctuary where the soul can consciously meet God. The things which distract us from God are not always essentially evil. The good can be and often is the enemy of the best.

The secret of contact with God even in the midst of the greatest material activity and pressure of outward circumstances is found in the fact that at all times, and in every place and situation, God is immediately present. The eternal is impinging on the temporal, and the spiritual upon the material. Our Lord said, "Lo, I am with you always." Service and worship need not be too widely separated areas of our Christian lives. They can be fused into such a unity that each becomes the other. The child of God seeks to use the temporal in such a way as not to lose the things eternal.

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What the Blessed Hope Meant to the Early Church

By R. E. MANER, Pastor, Decatur, Georgia

Then we which are alive and remain shall be caught up together . . . (I Thessalonians 4:17).

The New Testament Church gave a strong emphasis to the second coming of Christ. Almost every Epistle repeats this cherished hope over and over again. Paul evidently expected the rapture in his lifetime. He says “we” which are alive. It was not some distant event for him. This hope carried the Christians through dark days and bloody persecution with a shout of triumph on their lips.

Preaching on this ever timely theme was never more needed than today. World leaders speak of the next war with a sixty-minute duration leaving three hundred million corpses and the living envying the dead. A darker picture would be difficult to imagine. But the “blessed hope” is only made brighter by the darkness.

This blessed hope caused the Early Church to give priority to the will of God. For the early Christians the will of God was all that really mattered. They apparently made few long-range plans. They did not even bother to build church buildings. They used rented halls. They lived from day to day giving little thought to the uncertain future. While it would not be practical to abandon planning and building for the future, it is possible to be carried away with our kingdom on earth rather than expecting His kingdom to come. Which has priority in our lives?

The blessed hope eased the pain and suffering they endured. Peter said, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (I Peter 1:7). This suffering is only for a short while. He will soon come and bring deliverance. Indeed, whether He comes or we go to meet Him by way of the grave, it will soon be over for us all anyway.

The blessed hope lessened the power of temptation. No attraction could long hold their attention. They lived watching the sky. Everything the world had to offer was put on the balance scale with the Lord. There was much to attract in the Roman Empire of that day. Sin was rampant; moral corruption was everywhere; appeals to every area of the basic nature of man contrived to pull him into sin. Only a stronger appeal could hold them steady. The hope of Christ’s return outweighed the allurements of Satan.

This hope produced an urgency that demanded attention. They had to get men saved now. There was no time for delay—Christ was soon to return. Then it would be too late. The glad day for publishing the “Good News” would end with the sharp blade of the reaper’s sickle. The attitude of urgency could not be ignored by the masses. As with one shouting, “Fire,” people could not help but listen.

We have every reason to expect Jesus to come in our day. Wars and rumors of wars were never more prevalent. Earthquakes were never more frequent and disastrous. Knowledge was never more on the increase. There is gluttonous eating and drinking in the Western world while there is famine in the East. The restoration of Israel as a nation has come in our day. There is abounding iniquity in the face of a Church apparently powerless to change the trend.

The world is dark. The clattering hoofs of the pale horse of death riding out of the Apocalypse can be heard above the groans of many who die by the cruel hand of tyrants from Saigon to Havana. The darkness of the night may soon be lighted by the “Sun of righteousness” coming “with healing in his wings” (Malachi 4:2).

We are told that there is an unusual custom in the Fiji Islands of calling to the dead. The natives climb the highest tree or cliff around on these special occasions, mentioning the name of dead loved ones. They call again and again, “Come back, come back.”

We know there is coming a happy day when the dead in Christ will come back with the Lord. “Then we which are alive and remain shall be caught up together with them . . . and so shall we ever be with the Lord” (I Thessalonians 4:17).

The Eternal God brings order, Unity, and finality to human history. His judgments, His promises, His ways with men change not a hair’s breadth. With Him is no variableness, neither shadow of turning.—Selected.
The Object of Our Faith

One of the ever-present puzzles of the Christian life is the relationship between faith and feelings. While most of us have learned and would agree that we are saved and sanctified by faith, many of us still seem to put undue emphasis on the way we feel.

Not that there is anything wrong with feeling good or feeling religious. The only trouble is, some very bad people can feel good and some really good people can feel depressed and morose. My experiences preaching in city rescue missions have well illustrated the fact that just a few ounces of alcohol can make some people sentimentally religious without making a particle of difference in their state of grace or disgrace.

As Roy S. Nicholson strikingly stated it, "You may arise some morning feeling worse all over than you do anywhere else, but at that very time you can be as holy in fact as when you felt like you were floating around in some seventh heaven experience."

ONE MAJOR DIFFERENCE between feelings and faith lies in the fact that feelings are personal and subjective. A person looks into himself to analyze how he feels. Faith, on the other hand, is outgoing and objective. It looks beyond itself to the Object of its confidence and trust. The right feelings depend upon the right faith, and not the reverse. Charles H. Spurgeon remarked, "I looked to Jesus and the dove of peace entered my heart. I looked at the dove, and it flew away."

The witness of the Spirit brings a heart assurance of salvation and grace, based on faith's grasp of the sufficiency of Christ. And saving and sanctifying faith is not first of all faith in a theory, a doctrine, a church, and certainly not in ourselves. It is compounded of three elements. It is confidence in a Person—the divine-human Son of God. It is obedient acceptance of His precepts or commands as completely binding. And it is unquestioning trust in His promises as certain beyond all possibility of doubt.

EACH OF THESE elements is essential. There is no faith without obedience. As Kierkegaard said, "It is so difficult to believe because it is so difficult to obey." Belief and behavior—the believing side and the behaving side of life—are two things God has joined together and man must not separate.

Nor is faith real that does not trust without question the promises of God in Christ. Oswald Chambers said it well: "Faith is more than an attitude of the mind; faith is the complete, passionate, earnest trust of our whole nature in the Gospel of God's grace as it is presented in the Life and Death and Resurrection of our Lord Jesus Christ."

But above all, faith is confidence in the divine Object to which it refers, the Person of the redeeming, sanctifying, and living Lord. After all has been said and done, the main difference between one faith and another faith is not the intensity with which either is held, but the Object in which that faith is anchored. It would almost be better to have a "little" faith, if one may use such an expression, in a great God, than to have a "big" faith in a little god.

One of the great classics of the holiness movement—rated by Dr. J. B. Chapman as the greatest—is Hannah Whitall Smith's The Christian's Secret of a Happy Life. In a memorable paragraph, Mrs. Smith says:

"It is not hard, you find, to trust the management of the universe, and of all the outward creation, to the Lord. Can your case then be so much more complex and difficult than these, that you need to be anxious or troubled about His management of you? Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties will vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night and trust in the morning, and you will find that the faith that many begin perhaps by a mighty effort will end, sooner or later, by becoming the easy and natural habit of the soul. It is a law of the spiritual life that every act of trust makes the next act less difficult, until at length, if these acts are persisted in, trusting becomes, like breathing, the natural unconscious action of the redeemed soul."

"RELIGION IN THE BIBLE," it has been said, "is not faith in the rule of God, but faith in the God who rules." A story has been told of a lady tourist on her first ocean voyage. As the weather grew worse and the ship pitched and tossed in one of the early storms of the season, the passenger caught sight of the captain on his way to the bridge.

"Captain, captain," she implored frantically;
“What’s going to happen?”
Hoping to reassure her, the captain replied: “Don’t worry, Madam. After all, we are in the hands of God.”
“Oh!” she gasped, “is it as bad as that?”
It’s easy to smile at such an attitude. But perhaps it reminds you of something—something you may have glimpsed in yourself or seen in others when the pressures of life grew great. Better to amend the lady’s response. We are in the hands of God. It is as good as that. Viewing the verse from another side—“It is a fearful thing to fall into the hands of the living God”—Robert Louis Stevenson said, “It would be a thousand times worse to fall out of His hands.”

While at times we may feel that our faith is being rocked and shaken by the circumstances we encounter, there is one thing of which we can be sure. The Object of our faith is the same, yesterday, today, and forever. He will not be shaken. He is the kind of Lord we can dare to trust in all things.

Amending the Becker Amendment
The editor’s correspondence, contacts, and conversation indicate some difference of opinion among Nazarenes with regard to the proposed amendment to the Constitution sponsored by Representative Frank Becker of New York, a Roman Catholic by religion.

The Becker amendment is one of more than one hundred proposals originating in the Congress to deal with the uncertainties created by the Supreme Court rulings in the case involving the New York State Regents’ Prayer for public schools in 1962, and in the Schempp-Murray case last year. Since Congressman Becker’s amendment seems most likely to be considered, it has received the major attention.

CHRISTIAN PEOPLE are very sensitive to and rightly alarmed by the consistent drift of our society toward secularism and ever-increasing godlessness. We especially resent the thought that a protest originated by a noisy atheist against required Bible reading and prayer in the public schools should prevail in the highest court of our land.

If our times require anything, they need more and not less of true religion. The current collapse of moral standards, the continual questioning of time-proven ideals of human life and conduct, the all-too-evident contempt of God and the Christian way of life publicly expressed in some quarters alarm us and arouse us to attempt some kind of action.

We bitterly resent the implications in the story of the public school teacher who surprised a group of boys in a circle on their knees in the washroom. “What are you doing?” he demanded. “Shooting craps,” the boys confessed. “Oh,” said the teacher with a sight of relief, “I thought you were praying.”

When is all of this going to stop? What will be next to come under attack in our cultural and religious heritage? “In God We Trust” on our coins? “Under God” in the oath of allegiance to the flag? The chaplaincy in the military services? Is there any end in sight?

Thus to many the Becker amendment seems to be a step in the right direction. It appears to be an opportunity for God-fearing people to register their influence in protest of current trends.

BUT OTHERS SEE in the Becker amendment a threat to the import of the First Amendment limiting governmental action to dictate or regulate the religious life of the people. They point out that its very vagueness—“offering, reading from, or listening to prayers or Biblical Scriptures”; “God or a Supreme Being”—could open the lid of a regular Pandora’s box of problems.

Since the purpose of the amendment is to reverse the effect of the Supreme Court decisions in the New York and Schempp-Murray cases, it would seem to vest state or local school boards with authority to require prayers and Bible reading as part of the regular school activities, exempting, of course, any children who might object to taking part.

But what prayers? In a community predominantly Catholic, will it be the “Hail, Mary”? In communities where Mormons predominate, will it be readings from the Book of Mormon? And what version of the Bible? The New World Translation of the Jehovah’s Witnesses, the Revised Standard Version, the Douay version of the Roman church, Science and Health with a Key to the Scriptures? And if prayers, or versions, or selections be chosen on which all various religious faiths would agree, would there be anything spiritual or distinctively Christian about them?

There are those who feel that anything would be better than nothing. But there is at least one amendment to the Becker amendment which is desperately needed to make it acceptable to concerned Protestants. It would read something like this: “Nothing in this amendment or Constitution shall be construed as permitting the appropriation of public funds for the support of parochial education, and any such appropriation is herewith expressly prohibited.”

If such an amendment to the amendment were made, 90 percent of the present support for the Becker proposal would disappear, including in all probability the vote of Congressman Becker himself. The irony of the century would be if the First Amendment to the Constitution, which has been the bulwark of the historic American concept of the separation of church and state, should be struck down with the connivance and support of ardent
Protestants.

If you consider writing your congressmen or senators regarding the Becker amendment, don't forget to add an amendment to the amendment. Insist that it be clarified to prohibit the promulgation of sectarian religion in the public schools. And insist that it be amended to prohibit tax support for parochial schools.

THE CHURCH AT WORK

FOREIGN MISSIONS

Central Latin-American Gains

By EVERETTE HOWARD

We had our best assembly yet with Dr. V. H. Lewis. He was great, and our people loved him. Our Sunday schools gained 322 in average attendance over last year—a gain of 29 percent. At present we have twenty-four churches, and eight of them are now self-supporting! One hundred and eighty-five members were received on profession of faith. Every department made a gain—the tenth year of gains in every department. Our people are encouraged and are working hard.

Wonderful Dedication Services

We rejoice in the wonderful inauguration at Belo Horizonte for the new church building. Forty seekers were at the altar during the special services that followed. Later Charles Gates hopped twenty-five in the new church baptism. We praise God for this good news.—RONALD DENTON, Brasil.

No More “Oh Doctors”

Dr. Ophra Speicher has advised us that she has received an ample supply of the book Oh Doctor and does not wish any more. Thank you to all who so generously responded to her appeal for copies of this book.

Easter Records

By JESSIE EADES

Cape Verde Islands

We had a glorious Easter, perhaps the most outstanding one we have witnessed in Sunday school work in all of our seventeen years of missionary service. We challenged our sister church in Mindelo, S. Vicente, setting as our goal 1,000 in our central Sunday school in the Maud Chapman Memorial Church. Imagine our joy and thrill to stand in the entrance of our church and see hundreds and hundreds of people making their way to the Church of the Nazarene. It was far beyond our wildest dreams or expectations with 1,863 in attendance, 329 Bibles, and $250 in the Easter Offering! Hallelujah! Yes! We feel this was more than a victory in a contest with Mindelo, but a victory over the devil. To God be the glory! We shall not be easily satisfied in the future.

Spanish Broadcast

Before Easter, the Nazarene Radio League offered free tapes of our Spanish Broadcast, "La Hora Nazarena," for Palm Sunday and Easter to radio stations in Latin America.

Many stations requested the tapes. Since Easter, seventy-one new stations have written in requesting the program on a continuing basis for at least a year. One station manager remarked that it was the best program he had on his station.

We now have the program broadcast in the following countries: forty-eight stations in Mexico; fifteen in nine of the United States; seven in Costa Rica, two in El Salvador, thirteen in Guatemala, eight in Honduras, four in Nicaragua, one in Panama, four in Argentina, sixteen in Chile, two in Uruguay, one in Bolivia, four in Peru, five in Venezuela, forty-six in Ecuador, one in Europe, one in Araba, one in Bonaire, Netherlands Antilles, four in the Dominican Republic, four in Haiti, and sixteen in Puerto Rico. Millions of people are within the range of these new outlets for the Nazarene message in Spanish, "La Hora Nazarena."

One man wrote saying he would like to carry it on his station in Chile, but could not do it without a small charge. He serves a population of 250,000 in a wide area where there is no other radio station and no newspaper published.

Prayer Request for Mrs. Morgan

We would appreciate the prayers of the church regarding Mrs. Morgan’s coming checkup for Hodgkin’s disease. She will go in for her checkup on July 9. We are trusting God and praying for complete healing, if it be His will.—EARL MORGAN, on furlough from Lebanon.

FOR CHRISTIAN ACTION

What can we do about alcoholism? A GREAT DEAL says the National Committee for the Prevention of Alcoholism. Because one in every thirteen adults in the U.S. is an alcoholic or a near alcoholic, because only 1 percent of our six million alcoholic population is being rehabilitated on a national basis, because alcoholism has moved up to Number Three public-health problem in this country, the National Committee for the Prevention of Alcoholism has launched a program geared toward prevention of this problem.

THE INSTITUTES OF SCIENTIFIC STUDIES FOR THE PREVENTION OF ALCOHOLISM offer the latest in information and techniques. Teachers, principals, judges, probation and parole officers, sheriffs, policemen, physicians, ministers, nurses, lawyers, district attorneys, public and mental health people, welfare agency people, and many others interested in halting this epidemic will want to attend one of the two Institutes this summer.

More and more pastors and Christian leaders are called upon to counsel the alcoholic and problem drinker and give guidance to families involved. Christian leaders are concerned too with the educational necessities that our nation’s drinking places upon us. Many insights into one of our nation’s major public-health problems can be gained by attending at one of the summer Institutes of Scientific Studies for the Prevention of Alcoholism.

Two of these institutes will be held this summer. The places and dates are as follows:

Los Angeles, California
July 6-17, 1964

Washington, D.C.
July 27 to August 7, 1964

A limited number of scholarships for these institutes are available on a “first come, first served” basis. Any pastor or other Christian worker who may be
GENERAL INTERESTS

Church Schools Correction

In listing the twenty-five highest Sunday schools in attendance and in enrollment, Huntington First should have shown Indiana rather than West Virginia. Our apologies to both churches for this error. Our congratulations to Rev. C. L. Rodda, who has led another church to advance into this high group.

—R. S. Rice, Executive Secretary

DISTRICT ACTIVITIES

The Central California District Assembly was held May 6 and 7 in Modesto with Dr. Hugh C. Benner, general superintendent, presiding. The nineteen churches of the district were represented by their Canadian, American, and International Mission representatives. During the session, the following ordinations were made:

1. James L. Crotzer, pastor of Camarillo, to the full-time ministry.
2. Donald G. McFall, pastor of Porterville, to the full-time ministry.
3. John W. Taylor, pastor of Visalia, to the full-time ministry.
4. Richard A. Smith, pastor of Hanford, to the full-time ministry.
5. David W. Crider, pastor of Merced, to the full-time ministry.
6. Robert J. Miller, pastor of Atwater, to the full-time ministry.
7. Ronald L. Wood, pastor of Oakdale, to the full-time ministry.
8. John D. Bower, pastor of Madera, to the full-time ministry.
9. William J. Williams, pastor of Fresno, to the full-time ministry.
11. John R. Fite, pastor of Stockton, to the full-time ministry.
12. Donald W. Alcorn, pastor of Lodi, to the full-time ministry.
13. David W. Atchley, pastor of Ceres, to the full-time ministry.
15. James W. Jones, pastor of Manteca, to the full-time ministry.
16. Charles W. Miller, pastor of Escalon, to the full-time ministry.
17. Ronald W. King, pastor of Livingston, to the full-time ministry.
18. James W. Pettit, pastor of Hughson, to the full-time ministry.
19. James W. King, pastor of Oakdale, to the full-time ministry.

The Eighth District Assembly was held April 20 and 21 in Stockton with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. Richard J. Hill, pastor of Manteca, to the full-time ministry.
2. David W. Atchley, pastor of Ceres, to the full-time ministry.
3. Robert W. Baker, pastor of Turlock, to the full-time ministry.
4. James W. Pettit, pastor of Hughson, to the full-time ministry.
5. James W. King, pastor of Oakdale, to the full-time ministry.

The Ninth District Assembly was held April 27 and 28 in San Jose with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Tenth District Assembly was held April 27 and 28 in San Jose with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Eleventh District Assembly was held May 1 and 2 in Stockton with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Twelfth District Assembly was held May 1 and 2 in San Jose with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Thirteenth District Assembly was held May 1 and 2 in Stockton with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Fourteenth District Assembly was held May 1 and 2 in San Jose with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Fifteenth District Assembly was held May 1 and 2 in Stockton with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

The Sixteenth District Assembly was held May 1 and 2 in San Jose with Dr. Hugh C. Benner, general superintendent, presiding. During the session, the following ordinations were made:

1. James W. Pettit, pastor of Hughson, to the full-time ministry.
2. James W. King, pastor of Oakdale, to the full-time ministry.
3. Richard J. Hill, pastor of Manteca, to the full-time ministry.
4. David W. Atchley, pastor of Ceres, to the full-time ministry.
5. Robert W. Baker, pastor of Turlock, to the full-time ministry.

THE LOCAL CHURCHES

Memorable Service

On Sunday evening, May 10, our congregation had gathered as usual for our evening service. Our hearts had been saddened by the unexpected death of one of our closest friends and spiritual leaders, Mrs. B. V. Seals, early the previous morning. The song service seemed to be lifting us a little closer to heaven than usual. At the close of a special number the pastor stood and read the text for his Sunday evening sermon. His text was taken from Matthew 13:58, “And he did not many mighty works there because of their unbelief.”

As he finished reading from the Bible, a young schoolteacher stood up and interrupted with these words, “Pastor, I have a confession to make.” For the next three or four minutes he gave us a summary of walking behind spiritual light for six years. He told how he had made a profession with no possession. He had never heard a man more humbly lay his life open to God and the people. With tears of repentance he asked for the forgiveness of the people as he told how he had prayed through during the night.

The presence of the Lord was everywhere. Men and women got up from their seats and started for the altar on the run. The altar and the front seats were lined with thirty to forty people seeking God. There were men at the altar who had never been saved before. All over the auditorium people were also kneeling, seeking God. A man and his wife went their way to victory side by side, and later told how they had been in spiritual darkness for years. A man new to our church gave a thrilling testimony. He said that he had once been saved as a teenager in an interdenominational youth camp years before, but he had not been a Christian since his teens. A woman who told a friend she never would testify in church, has now been in our services only a short while, found victory on his knees in the aisle and stood to give a victorious testimony.

As one of the persons who was converted during the service, there were still close to 150 people who refused to take children home or leave the service for any other reason. God’s people were basking in His wonderful presence and testifying to His great love and their love for Him.

I found myself thinking, What if that young schoolteacher had refused to mind God? Would we have seen a service such as this? If so, would we have had a good service with God’s blessing, as we always do. But what a channel of blessing there is, and how the windows of heaven open when we mind God! It was just twenty-four hours ago that I witnessed this great service. I am working on my job in a factory tonight and as I have thought back to the blessings of last night I have shed many tears. They are the most wonderful kind of tears in the world, for they are tears of God’s love for me, my family, my friends, and our great church.

Tomorrow our district assembly will convene in our local church. In just a few short weeks the General Assembly will be on in Portland, Oregon. I believe God is going to bless us in a wonderful way. I have never witnessed more of God’s outpouring upon His people than during these past weeks. I have been a Nazarene layman for thirty-three years and I believe God is not only blessing our great Zion, but I also believe He is doing everything possible to get men and women to turn to Him and prepare for His coming.

As a delegate to the General Assembly for the second time, I unite my prayers with the best of hearts for a great outpouring of God upon our church around the world.—Jack Coon, Layman, Central Church of the Nazarene, Vancouver, Washington.
Through the General Church Loan Fund, your savings provide the money for building loans to churches on your district and across the church. These loans are especially for churches that cannot secure a loan locally. In 17 years of operations, over $5,200,000 has been loaned to 540 churches, and without a single loss.

At the same time you receive a reasonable rate of interest on your deposit—from 3 1/2 percent to 4 1/2 percent, according to the term and the amount. Total savings deposits now amount to $1,450,000.

In the four years since the 1960 General Assembly, these funds have more than doubled: savings deposits, total loan funds, current loans to churches, and total loans made from the beginning.

New deposits are needed for approved loans now. For more information, write to the General Church Loan Fund, 6401 The Paseo, Kansas City, Missouri 64131.
the special children’s worker. Our church is now in a building improve­ment program, including new Sunday- school rooms ... a raise in salary. Fifteen new members have been added to the church, most of these as a result of our spring revival.—Re­porter.

Connersville, Indiana—Recently our church was blessed of God in a revival with Rev. and Mrs. Marcellus Crider as the special workers. Fifty seers bowed at the altar of prayer. We greatly ap­preciated the labors of Brother and Sister Crider with us. On the closing Sunday a nice love offering was given to the pastor. We have a wonderful group of people here in First Church, and the work is moving forward both spiritually and financially.—Walter Griffith, Pastor.

Pastor P. P. Belin reports from Dan­ville, Illinois: “Our first year at Chal­lant Memorial Church here has been both pleasant and profitable. Both the church membership and the Sunday school at­endance have increased. Also the bene­fits and finances have improved. A lovely parsonage, three blocks from the church, has been acquired, and the pastor re­cently received a unanimous recall. In May we closed a revival with Paul and Helen Masfield as the special workers. Their singing and preaching was splendid and helpful. God blessed with a goodly number of seekers, and definite salvation work at the altar.”

Rev. Mrs. Mary Hartline Taylor, re­tired Nazarene elder, died May 2 at Vancouver, Washington, at the age of ninety-five years. She is survived by two sons and three daughters, also by five stepsons and one stepdaughter.

STORIS, M ich a e l J.—After eight fruitful years as our pastors, Rev. and Mrs. Arthur W. Gould are leaving us to enter the field of evangelism. Under their min­istry we have recently built a new fellowship and youth building and earlier a new foyer. We shall miss their godly influence, their musical talent, their dedication and love to their people, and their concern for lost souls. We have appreciated their preaching and singing.—R. V. DeLong, Pastor.

June 14—’Future Events—After-Death Certainties: Is Hell a Valid Concept?’ by R. V. DeLong.
June 28—’Future Events—Second Coming of Christ,’ by R. V. DeLong.

THE BIBLE LESSON

By NELSON G. MINK

Topic for June 11: What Can I Do for World Peace?


Golden Text: “Blessed are the peace­makers; for they shall be called the children of God” (Matthew 5:9).

The thing not to concerning world peace is not to become a pacifist, and to feel that nothing can be done about it. It has been said that “unless you are a pacifist you cannot be a deep thinker.” It has also been observed that today we have schools of pessi­simism, the hydrogen bomb pessimists who know the world will be blotted out; and that right soon. There are the population pessimists who know that there will be overpopulation in the world in forty-seven years six months and nine days that we cannot survive. Then there are the exhausted resources pessimists, who see a world where oil, coal, and food will be gone out. Someone else in this vein has added: “Come sit down in a comfortable chair by the wailing wall, and wail hard. You will be in good company.”

There are a number of things the Christian can do to promote world peace. He ought first to know the real meaning of peace, by having it shed abroad in his heart “by the Holy Ghost.” He ought to carry around a heavy load of the kind Jesus talked about in John 14. Then a man ought to practice principles of peace in his own personal relations with everybody. You’ll find it hard to be an ambassador of goodwill across the sea if you aren’t good at it over your backyard fence. Jesus taught us all to make it very personal when He said, “Blessed are the peacemakers: for they shall be called the children of God.”

We also need to be praying earnestly for those on high political levels, that they will be able to promote peaceful relations among all men. The Bible is clear here, that we are to pray for all “that are in authority.” In II Corin­thians 4:1 the Apostle Paul says, “Therefore, seeing we have this ministry, as we have received mercy, we faint not.” We should say, “We do not lose heart,” and the Phillips’ translation says, “Nothing can daunt us.”

The Christian life begins for us in the passive voice: we are being acted upon. Someone has said: “Many people like to jump into the active voice1  with no great experience of the passive voice, that of being transformed by the Spirit of God.”

What a wonderful thing is peace! Moody tells of a soldier during the Civil War who deserted to the North, but orders had been given that no more fugitives could be taken in. He knew if he went back to the South he would be shot as a deserter. He didn’t know what to do, so he went into the woods between the armies and starved until he got near enough to cross over. He was going by and nudged out of the woods and told him he’d have to help him or he would die. The officer said, “You haven’t heard the war is over.”

The man asked, “What news?” Then he was told, “The war is over. Peace is declared.” Then the officer said, “Go to the first town, and get all the food you want, and when you want to call it hat, he rushed off to the town as fast as he could.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Psalms 122:6). “Blessed is the nation whose God is the Lord” (Psalms 33:12).

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DEATHS

MRS. EDITH MAE TAYLORSON, wife of Rev. J. George Taylors, died April 4, 1946, in Pas­adena, California. She was a student nurse, a ministerial student, in 1932, and to­gether they have served as pastors at Billings, Montana; First Church, San Francisco; Spokane, Washington, First Church; and at the time of her death at ninety-five years in Chalfant, California. Besides her husband, she is survived by her son, J. George, Jr., and a daughter, Patricia Joyce. Mrs. Taylorson will be remembered for her sincere Christian life, her faith and love for her work of healing doctrine to Christ and for others. The people of Chalfant Church and Orange recognized her membership, her office, and her spiritual advise. She was a devoted Christian, she was a pioneer in the medical field. She was an outstanding Christian worker and saw to the needs of the poor, and to the needs of the sick. She was the wife of the late Dr. R. V. Starr, former district superintendent, and was a devoted wife and mother. Her husband died in 1938. She is survived by three daughters: Mrs. Harold (Thelma) Darcy of Hartford, Connecticut; Mrs. John (June) Straw of Greenville, Illinois; and MRS. Jane Arnold of Richmond, Michigan; and three sons: Mrs. John (Gene) Stieglitch of his wife, David L.; and a brother, Mark L. Funeral service was held in the church, with the pastor, Rev. Arthur M. Fallon, officiating.

MRS. HARRIET LOUISE STARR, age eighty-one, wife of the late Dr. R. V. Starr, former district superintendent of the Michigan and Illinois districts, died March 13, after a seven-month illness, in Rich­mond, Michigan. She had been making her home with a daughter and son-in-law, Mrs. and Mr. Mervyn L. Price, and died there. She was born in 1865 in Ontario, Canada, and was married to Roy V. Starr in 1888. She stood by her husband faithfully through his years of labor for the Lord in the Church of the Nazarene; also was outstandingly successful in her work as district superintendent, chairman, director secretary, treasurer, and Sunday school teacher for many years. She was a wonderful wife and mother, and satellite of the Lord. She is survived by her husband, David L. Starr; a daughter, Esther Bell; two sons, D. Blaine and Mark L.; and a brother, Mark L. Funeral service was held in the church, with the pastor, Rev. Mervyn L. Price officiating.

MRS. EVA D. WATTS (nee Lengel), age seventy-one, wife of the late Rev. L. L. Mathis, assisted by Rev. L. L. Mathis, assisted by Rev. Albert Carl Thomp­son was born January 15, 1930, in Gulfport, Mississippi, and died by drowning March 3, 1944. He and his wife were members of the Church of the Nazarene in Long Beach, Mississippi. She was survived by her mother, Mrs. John (Gene) Stieglitch of his wife, David L.; and a brother, Mark L. Funeral service was held in the church, with the pastor, Rev. Mervyn L. Price officiating.

ALBERT CARL THOMPSON was born January 15, 1930, in Gulfport, Mississippi, and died by drown­ing March 3, 1944. He and his wife were members of the Church of the Nazarene in Long Beach, Mississippi. She was survived by her mother, Mrs. John (Gene) Stieglitch of his wife, David L.; and a brother, Mark L. Funeral service was held in the church, with the pastor, Rev. L. L. Mathis, assisted by Rev.
Conducted by W. T. PURKISER, Editor

I Corinthians 15:41 says, “There is one glory of the sun, and another glory of the stars: for one star differeth from another star in glory.” Could this mean there are different places of habitation in the resurrected state, and will it well? Others view it as an illustration of the way in which the substance of personality remains the same although its form differs.

In what year did the Nazarene church begin, and who is its founder? If more than one, how many?

The first congregation bearing the name Church of the Nazarene was organized in Los Angeles, California, in October, 1895, chiefly by Dr. P. F. Breese, although closely associated with him was Dr. J. P. Widney, M.D. However, we date our beginning as a denomination with the union of the original Church of the Nazarene and its affiliated churches with the Association of Pentecostal Churches of New England (not to be confused with “unknown tongues” churches) and the Holiness Church of Christ in the South, a union finally consummated at Pilot Point, Texas, in October of 1908.

What kind of bodies do people have who are lost in hell? The rich man saw Abraham and Lazarus, and talked with them. Since they will not be healed of eyes and muscles."

What we must always say, however, is that no one need be lost. Christ died for all. God is not willing that any should perish. Those who are finally lost will be in spite of everything God can do to save them, respecting always their divinely given power of choice and self-direction. If you are interested in reading more about this, buy or borrow a copy of Exploring Our Christian Faith and read pages 501-77.

In my dictionary, I find Easter originated from the dawn goddess Eastre. Do you think God is pleased to name His resurrection day after a pagan goddess?

Your information about the origin of the word “Easter” is substantially correct. It is derived from the name of the ancient Teutonic goddess of spring, and is related to the English “cast” as associated with the dawn or beginning of the day. It is used once in the English King James Version in Acts 12:10; as a translation for the Greek pascha or “passover,” at which season of the year the resurrection of Christ occurred.

It seems to me that the use of the name is far less significant than the commercialization of the season, and the widespread loss of a truly spiritual observance of the most glorious anniversary in the Christian calendar.

Regretting yesterday and fretting about tomorrow will get you nowhere today.

JUNE 10, 1964 • (317) 17
Christian Education Directors to Meet

A dinner meeting for pastors and directors of Christian education is being sponsored by the Directors of Christian Education Fellowship, June 22, 5:30 p.m., in the Upper Room of the Hotel Washington, Portland.

The speaker will be Rev. Earl Lee, pastor of Nampa First Church of the Nazarene. His subject is to be “The Multiple Staff and Its Relation to a Growing Church.” Nampa First Church has grown to second place in Sunday school attendance in the denomination under Mr. Lee’s ministry.

Tickets may be secured at the Directors of Christian Education Fellowship booth in the Exhibit Hall through June 20.

Missionary Lewis Hudgins Dead

Rev. Lewis I. Hudgins, fifty-three, died Wednesday morning, May 20, in Sacramento, California. He is survived by his wife, Muriel, and three children. The funeral was conducted on Tuesday, May 26, in Sacramento.

Rev. and Mrs. Lewis Hudgins served for ten years as missionaries in Nome, Alaska, as well as in the pastorate on the Northern California District. Mrs. Hudgins is the sister of Missionary Dr. Orpha Speicher.

New Guinea Churches Share in Hospital Offering

The Department of Foreign Missions has received word that the four churches of the Walgi Valley in New Guinea took up their own special offering as part of the N.F.M.S. Golden Anniversary project to provide a hospital for New Guinea.

Missionaries Ray Boferjack reports that the native Christians brought in $30.50. With the average wage of $3.20 per month and the majority of the people unable to find work, this would be considered an excellent offering.

As of May 21, the offering received in Kansas City by the General Treasurer for the New Guinea project had reached $102.867.

Nazarene Educator to Yugoslavia

Dr. Timothy L. Smith, associate professor of history and education at the University of Minnesota and author of the history of the Church of the Nazarene, Called unto Holiness, will spend several weeks this summer in Yugoslavia doing research on the backgrounds of American immigrants, under a $10,000 grant to the University from the Fund for the Advancement of Education.

Dr. Smith is founder and director of the University’s new “Immigrant Archives,” and has pioneered in studies of Serbian and Croatian Americans in the Minnesota iron range communities. He left for the summer’s work June 7 and will return in September.

Dr. Smith has taught at Eastern Nazarene College and served as pastor in the Church of the Nazarene. He is a member of Minneapolis First Church and an elder on the Minnesota District.

Samaritan Hospital Alumni Plan Meeting

The Samaritan Hospital (Nampa, Idaho) School of Nursing Alumni Association is planning a breakfast meeting 7:35 a.m., June 22, at the Thunderbird Motel in Portland, Oregon.

Secretary Betty Husarik announces that all graduates of the school and interested friends are invited to attend. The annual meeting will be conducted at this time, and the election of officers will be held.

Seminary Graduates Forty

Thirty-five pastors, two missionaries, one college teacher, one minister of religious education, one minister of music, one Department of Foreign Missions worker, and one graduate student received the Bachelor of Divinity degree from President Lewis T. Corlett during the 1961 commencement of Nazarene Theological Seminary.

The baccalaureate sermon was preached by President Corlett on “The Divine Source of Personality Satisfaction and Usefulness.” Rev. Earl Lee, pastor of Nampa, Idaho, first Church of the Nazarene, was the speaker at the annual Seminary banquet, with Senior Class President Jackson Phillips as master of ceremonies. The theme was “Holding Fast to the Word of Life.”

The commencement address was delivered by Dr. George Reel, member of the United States Board of Pander and Scholar in Washington, D.C., First Church of the Nazarene. Dr. Reel spoke on “Nazarene Pastor and People.” The 1961 commencement was the nineteenth in the history of the Seminaries.

Nazarene Heads Louisville Ministerium

District Superintendent Dallas Baggett has announced that Rev. Halley Hall, pastor of the First Church of the Nazarene in Louisville, Kentucky, has been elected president of the Greater Louisville Ministerium.

The Association includes approximately six hundred Protestant churches in Louisville and the surrounding suburban portions of Kentuckys and Indiana.

Gospel Broadcasters Dictating Bible to Red China

MANILA, PHILIPPINES (MNS) — Since Bibles cannot be secured inside Communist China, the Far East Broadcasting Company is dictating the Scriptures out over the air, answering numerous requests from people on the Chinese mainland. FEBC is using its powerful radio facilities at Okuma, Okinawa, for this purpose.

Reports are being received which indicate that there are people who are actually writing down the specific portions of the Bible as they are dictated. The programs are prepared in the Chinese language at FEBC studios in Hong Kong and Singapore.

Noted Archeologist Gets Christian Culture Award

WINN, ONT. (EP)—Dr. William P. Albright, noted archeologist, received the 1964 Christian Culture Award at the University of Windsor here. He was cited as an “outstanding exponent of Christian ideals.”

A Methodist, Dr. Albright was the first scholar outside the Holy Land to verify the authenticity of the Dead Sea Scrolls found in 1947. For seventeen years he was on the staff of the American School of Oriental Research in Jerusalem and is a former president of the Organization of Old Testament Scholars.

Author of a number of books on archeology, Dr. Albright speaks twenty-five languages and holds more than twenty honorary degrees. He was born in South America of missionary parents.

Unusual Bibles at World’s Fair

Visitors to the New York World’s Fair from any of eighty-one countries will be able to obtain Scriptures in their own language from the American Bible Society. A special exhibit has been arranged at Bible House, 150 Park Avenue, to coincide with the fair.

The exhibit will be called “Good News for a New Age,” and Scriptures will be available in 126 languages.

Press Rebukes Discrimination Against Evangelicals

BOGOTA, COLOMBIA (MNS) — Discrimination against two Protestant students in a public school aided by Alliance for Progress funds drew a strong rebuke from El Tiempo, which characterized the incident as an “infamous injustice against the spirit of John XXIII and Paul VI.”

On May 7, 1961, the newspaper made reference to Joel and Gustavo Rojas, who enrolled in a school at Girardot. In spite of the fact that the school officials had been told the children were Protestants, they were required to attend Roman Catholic mass and classes in Catholic doctrine.

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Hi,

Have you ever been on a sailboat? 3 of my friends went for a sail with me. Mark, Cynthia, and Mike. We all had life belts on. So when the winds blew hard and the waves tipped the boat, we were safe. One time we slipped out of the boat and into the lake—and had so much fun.

It reminded me of the story of Jesus sleeping in the boat when a big storm came. The disciples in the boat were frightened by the rain and waves. Finally they woke Jesus and He said, "Peace, be still," and the storm stopped.

Whenever you are frightened you can always call on Jesus. Pray and learn the Bible.

Love, Gloria

"He careth for you." — I Peter 5:7.
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