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Herald of Holiness

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**The Cross
Breaks Down Barrier**
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**Mount Scott
Church of the Nazarene
Portland, Oregon**

**General Assembly and
Conventions
June 18-26, 1964**



The Cross

BREAKS DOWN BARRIERS

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

*General
Superintendent
Young*



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!

Have you ever heard of . . .

SINNING CHRISTIANS?

By REEFORD L. CHANEY, Pastor, First Church, Mobile, Alabama

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!

Healing Balm

*I saw a face, a kindly face,
So marred by pain and woe;
I saw a heart, a loving heart,
All crushed, and hurting so!*

*There is no balm of human art,
No healing made by hands.
No words to mend a broken heart,
No one who understands.*

*No one but God—who fashioned men,
Whose sorrows He can feel;
No one but Christ, and He alone
Has all it takes to heal!*

By EVELYN WORTHEN

The Biblical Cure for WORRY



By **J. WALLACE CANTRELL**
Pastor, Houston Terrace Church, San Antonio, Texas

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,

The Cover . . .

The Mount Scott Church of the Nazarene is located at 5535 S.E. Rhone, Portland, Oregon. The congregation reported 214 members last district assembly, with 396 enrolled in Sunday school and an average attendance last year of 179. The property valuation is set at approximately \$75,000. Rev. Paul R. Nesmith is the pastor. The General N.F.M.S., N.Y.P.S., and Sunday School conventions meet in Portland next week, with the General Assembly convening June 21.

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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 WORLTLINESS

By Evangelist MORRIS CHALFANT

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.*

*"Its 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-

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? 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 worldly-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-gloried messengers for Thee!*

By GRACE V. WATKINS

ALWAYS



ALTARS!

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 worshipping 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-

ions when some portable altars are being built, we can know that altars with their interesting ancestry will remain a permanent, unmovable fixture in our Nazarene churches, ever available and in use for sinners and saints, and for those sick in body or sick in soul. God, the Father; Christ, the Son; the blessed Holy Ghost, the Sanctifier—all meet us at the altar.

In a pastorate in southwest Kansas this writer was a member of a preachers' wives' trio in the city. One day during the practice we were discussing altars and altar calls. One of the ladies, who was a member of a church founded to do away with altars, said to us, "But altars are only a thing of the Old Testament."

Immediately we secured a copy of the New Testament and read some scriptures. The first was words spoken by Christ himself in the Sermon on the Mount: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23-24).

Then we found I Corinthians 9:13 and read: "Do ye not know that they which minister about

"Joseph, the jailbird, became one of God's singing birds. So did Paul and Silas in the Philippian prison. 'At midnight . . . [they] prayed, and sang praises unto God' (Acts 16:25). Here is victory's secret: believing prayer, and heartfelt thanksgiving, in nights of trial. Are you one of God's nightingales?"—E. Wayne Stahl.

holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" God must have helped us in this, for we were prompted to read Hebrews 13:10, "We have an altar, whereof they have no right to eat which serve the tabernacle."

Perhaps we did not know all the theological interpretations of these verses, but we had found the word *altar* in the New Testament. After reading these scriptures and testifying to this lady personally about what God had done for us at the altar—saving, sanctifying us, and healing our bodies—this confused pastor's wife made this honest confession: "It looks like an altar is an important place in the church and life of a Christian." God pity those who would destroy and deface altars.

May the words below be the testimony of every one of us:

*I am all on the altar,
I am all on the altar,
I am all on the altar,
Which was made for me.*

"Center Down"

By **THOMAS L. GOBLE**
Pastor, Globe, Arizona

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.

The Unveiling of PENTECOST

By **W. M. LYNCH**

Pastor, First Church, Waco, Texas

GOD'S WORD declares, "And when the day of Pentecost was fully come, . . ." (Acts 2:1).

PENTECOST! It was a day of importance! It marked the advent of the Holy Ghost. Jesus had promised, ". . . but ye shall be baptized with the Holy Ghost not many days hence." It was a day of initiation. It meant the Comforter had come to abide. Jesus had assured, ". . . for he dwelleth with you, and shall be in you" (John 14:17). It was a day of immensity. Sin was dethroned.

I

Unanimity prevailed at Pentecost: The 120 of the Upper Room were united in their experience. Their sins were forsaken, selfishness surrendered, skepticism abandoned. They were called by Christ, tested by trials; but they lived because of love.

Again, they were united in their undertaking or purpose, that is, to receive the promise of power. Their faith was faultless; their hopes were high; their expectations were exhaustive! They were patient in their pursuit, positive in their prayer, profound in their purpose.

Then, they were united in their understanding. They had become convinced Christians when they heard and believed. They had become convicted Christians when they recognized their depravity. And they became consistent Christians as they sought the deeper experience. They were awakened to their need, alarmed at their carnality, aware of God's provision of power through holiness.

Finally, they were united in their assembling. They were separated at the Lord's Supper, scattered at the Lord's trial, dispersed at the Lord's crucifixion. But they were together in the Upper Room, and that is what counted.

II

Universality was pre-eminent at Pentecost: Catch a glimpse of marching men! Envision endless columns of coming souls! See them deprived, 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. May the ministers of our time witness its rising sun! May the laymen know its dawning light! May the Church evangelize in its brightness, ere the day is past and gone forever.



ervice

&



orship

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 upon 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

Editor, *Worship* Magazine

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 ev-

ery 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.

EDITORIALS

By W. T. PURKISER

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 sigh 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 congressman 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

GEORGE COMPTON, *Secretary*

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 baptized twenty-five in the new church baptistry. We praise God for this good news.—RONALD DENTON, *Brazil*.

No More "Oh Doctors"

Dr. Opha 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 Aruba, 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 attendance 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:

Loma Linda Institute
Los Angeles, California
White Memorial Hospital
July 6-17, 1964

Washington Institute
Washington, D.C.
American University
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

interested in attending one of these Institutes may obtain further information by writing to the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, N.W., Washington, D.C. 20012.

EARL C. WOLF, *Secretary*
Committee on Public Morals

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.

—K. S. RICE, *Executive Secretary*

DISTRICT ACTIVITIES

The eleventh assembly of the British Isles South District was held in Morley, Yorkshire, May 1 to 4, with Dr. V. H. Lewis, presiding general superintendent.

There was a deep sense of fellowship and unity throughout the assembly, which was best shown by the extremely good vote the district superintendent, Rev. J. B. Maclagan, received in being reelected for his twelfth year of office. He reported the opening of two new churches during the past year, which completes the district's quota for the quadrennium.

On Sunday evening, in a very moving service, three men were ordained as elders.

There was a general feeling of appreciation and affection for the presiding general superintendent, who was visiting Britain for the first time. We all trust it will not be too long before he returns for another visit.—G. J. GREEN, *Reporter*.

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The Central California District Assembly was held May 6 and 7 in Modesto with Dr. Hugh C. Benner, general superintendent, presiding. District Superintendent Eugene Stowe was reelected for a three-year term on a unanimous ballot with 217 ballots cast.

Three new churches were organized during the year: at Los Banos with fourteen charter members; at Sonora with ten charter members; and at Fresno West with sixteen charter members. Three hundred forty-three members were received by profession of faith, with Bakersfield First, Paul Mangum, pastor, and Fresno First, Ira True, Jr., pastor, leading with eighteen each.

Church membership at the end of the year stands at 4,549; average Sunday school attendance, 5,526; N.F.M.S. membership, 2,968; and N.Y.P.S. membership, 1,824.

General Budget giving was \$58,844, and district home mission budget receipts were \$66,604.

Howard Esterline, Don Keeler, and

Truman Duncan were ordained to the ministry.

Reporter Rev. Ira True, Jr., states, "Presiding general, Dr. Benner, at his best. Central California Nazarenes stand united behind District Superintendent Eugene Stowe."

New Church Organizations Reported

Highland Heights, Kentucky, April 16, 1964. Rev. William E. Saunders, Jr., pastor.—D. S. Somerville, *district superintendent*.

Camarillo, California, April 26, 1964. Rev. Kenneth Jenkins, pastor.—W. Shelburne Brown, *district superintendent*.

Scottsville, Kentucky, April 26, 1964. Rev. John Williams, pastor.—Dallas Baggett, *district superintendent*.

Gas City, Indiana, May 3, 1964. Rev. C. E. Eash, pastor.—Paul C. Updike, *district superintendent*.

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. I have 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 wife wept 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 teen-ager 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 public was one of the first to stand, and through her tears told what God had done for her.

A young married couple prayed their

way through and dedicated their home and lives to the Lord. A banker sought and found God and testified, along with his wife, that he had not been a Christian nor regular in church attendance for many years. A father of six children, with no church background, having been in our services only a short while, found victory on his knees in the aisle and stood to give a victorious testimony.

A visitor from out of town, the father of one of our board members, knelt by his seat and met the Master and gave his life to Him. The man from our board had been so thrilled his dad had come to church with him, and now he was overwhelmed to kneel and help pray his dad through. The list goes on and on. Time and space do not permit me to tell you of the many others who found wonderful victory.

I have never heard such testifying as I heard on this night. After several hours of praying and testifying 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? I am confident we would 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 thousands of others for a great outpouring of God upon our church around the world.—JACK COONROD, *Layman, Central Church of the Nazarene, Vancouver, Washington*.

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Rochester, New York—In April, Trinity Church enjoyed a splendid revival with Rev. and Mrs. Arthur Gould, evangelists. There were a total of 66 seekers, and the average nightly congregations set a new record of 135 in each service. Many new people were reached, and the singing and preaching of the Goulds was God-blessed. This church was organized eight years ago with 44 members; the

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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 3½ percent to 4½ percent, ac-

ording 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.

membership is now 185. The Sunday school has averaged 213 weekly for the past year. During this assembly year, 34 new members have been received. Plans are now being drawn up for an educational unit. Rev. Morris E. Wilson (who has pastored in Rochester twenty-three years, having organized and built two churches), is our pastor, with three more years to serve on a four-year call. —Reporter.

The Ellis Church, seven miles north of Crowley, Louisiana, recently had a good revival with Rev. and Mrs. Carl Prentice as evangelist and children's workers. The church was encouraged, and most of our juniors and junior highs received a definite experience of grace. On Easter Sunday our people gave \$330 for missions. Our people are very considerate of their pastor, and on the closing night of the revival they gave us a love offering of over two hundred dollars for expenses to the General Assembly. We praise God for His blessings.—M. D. HEWITT, *Pastor*.

Pastor Bernard W. Culbertson reports from Deer Park, Washington: "God has met with us here in revival blessing, and Evangelist Henry B. Wallin was mightily used of the Lord. His ministry blessed and enriched all who came. Our good people joined wholeheartedly in an advance program of prayer and fasting. There were some unusual conversions, some believers sanctified, and several cases of divine healing were witnessed.

Mrs. Wallin told of their tour of Japan showing slides of our mission work there during the Sunday youth hours. We greatly appreciated the ministry of the Wallins with us."

Richmond, Kentucky—First Church recently enjoyed a good revival under the Spirit-anointed ministry of Rev. Harold W. Shackelford, with Dwight and Norma Jean Meredith as the fine, spiritual song evangelists. The Holy Spirit came in a wonderful way, giving thirty-four seekers at the altar. These workers helped us so much they were invited to return for a meeting in 1966. God is blessing the work here, and recently the church gave a three-year call to Pastor Simon Gorman.—NANNIE B. HISLE, *Secretary*.

Mineral City, Ohio—Our church has had an excellent revival with Rev. W. F. Miller as evangelist, and Ward and June Gilbaugh in charge of the music. Many souls sought God under the anointed ministry of Brother Miller, and six new people joined the church. Brother Miller's missionary messages will be long remembered. He was invited to return for a meeting next year. During this meeting the church extended the pastor a unanimous recall for three years.—CLAYTON R. STOFFER, *Pastor*.

Rev. Phil Riley writes from Decatur, Georgia: "After pastoring the Canaan Hill Church in Lawson, Missouri, for four years, I resigned to accept the work

here. During our ministry at Lawson we saw many people won to Christ, doubled the Sunday school attendance, and built a new church. The new building was dedicated this past April 19, by Dr. Hugh C. Benner, with three former pastors participating in the service—Rev. Dean Wessels, Rev. Keith Bottles, and Rev. Marvin Appleby. We thank God for His blessings and guidance."

After serving as minister of education at First Church in Denver for two years, Rev. Tom Floyd has accepted the pastorate of the Westside Church in Pueblo, Colorado. He writes they have found "a very lovely building in a growing neighborhood" there in Pueblo.

Canning, South Dakota—Recently our church had one of the greatest revivals of its history. Dr. Earl Mosteller, a hometown boy, now a missionary in Brazil, was the special worker. He is a dynamic speaker, and each night we saw an outpouring of the Holy Spirit with seekers and great victories. People from the Pierre church attended and supported the meeting, as well as other visitors. We give God praise for His blessings.—B. L. THOMPSON, *Pastor*.

New Lexington, Ohio—In our recent revival with Evangelist and Mrs. James C. Leonard, our church enjoyed the best crowds we have had, with new people attending the services. We appreciated the ministry of Brother Leonard, and Mrs. Leonard served well as

the special children's worker. Our church is now in a building improvement program, including new Sunday school rooms and a parking lot. The Sunday school has almost doubled, and the financial income has increased under the leadership of our new pastor, Rev. Franklin M. Dunkle. The church has given the pastor a unanimous recall, with 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 seekers 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. Belew reports from Danville, Illinois: "Our first year at Chalfant Memorial Church here has been both pleasant and profitable. Both the church membership and the Sunday school attendance have substantially increased, 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 Maxfield 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.

STURGIS, MICHIGAN—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.—RUBY MORRISON, Secretary.

THE BIBLE LESSON

By NELSON G. HINK

Topic for June 14:

What Can I Do for World Peace?

SCRIPTURE: Micah 4:1-5; Matthew 26:47-56; Romans 12:14-21; I Timothy 2:1-4 (Printed: Romans 12:14-21; I Timothy 2:1-4)

GOLDEN TEXT: *Blessed are the peacemakers: for they shall be called the children of God* (Matthew 5:9).

The thing not to do concerning world

"SHOWERS of BLESSING" Program Schedule

June 14—"Future Events—After-Death Certainties: Is Hell a Valid Concept?" by R. V. DeLong.

June 21—"Future Events—After-Death Certainties: Is Heaven a Valid Concept?" by R. V. DeLong

June 28—"Future Events—After-Death Certainties: The Second Coming of Christ," by R. V. DeLong

peace is not to become a pessimist, and to feel that nothing can be done about it. It has been said that "unless you are a pessimist you cannot be a deep thinker." It has also been observed that today we have "thriving schools of pessimism, the hydrogen bomb pessimists who know the world will be blown to bits, and that right soon. There are the population pessimists who know that there will be so many people 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 given out." Someone else in this vein has added: "Come sit down in a comfortable seat 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." Weymouth says, "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 voice 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 refugees 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 stayed until he got starved out. He saw an officer going by and rushed out of the woods and told him he'd have to help him or he would die. The officer said, "Haven't you heard the news?"

The man inquired, "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." With a wave of his 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 Taylorson, died April 4, 1964, in Pasadena, California. She was married to J. George Taylorson, 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, in their thirteenth year at Breese Church, Pasadena. Besides her husband, she is survived by two sons: J. George, Jr., and Glenn Douglas; and a daughter, Patricia Joyce. Mrs. Taylorson will be remembered for her sincere Christian life, her simple faith, and her love for people. Hers was a life of selfless devotion to Christ and for others. The fragrance of her life and devotion to Christ will remain with her friends and the church she served so loyally. Memorial service was held in the Breese Church, with the message by Rev. Frank Watkin, associate minister; Dr. W. Shelburne Brown, district superintendent; Dr. D. Shelby Corlett, and Rev. Harold Sorweide assisted in the service. Interment was in Mountain View Cemetery, with Dr. Ross E. Price offering the committal prayer.

MRS. EVA D. WATTS (nee Lengel), age seventy-one, died February 2, 1964, at her home in Reading, Pennsylvania. Born in Reading, she was a charter member of the Calvary Church of the Nazarene. A devoted Christian, she was a pioneer in the Reading church, and largely responsible for its existence today. She served as Sunday school superintendent, choir director, secretary, treasurer, and Sunday school teacher for many years. She was a godly wife and mother, and fully consecrated to the Lord. She is survived by her husband, David L. Watts; a daughter, Esther Bell; two sons, D. Blaine and Mark L.; and a brother, Mark Lengel. 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, Mr. and Mrs. Urey B. Arnold. She was born in 1882 in Ontario, Canada, and was married to Roy V. Starr in 1908. 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 W.F.M.S. president, besides being a devoted wife and mother. Her husband died in 1949. She is survived by three daughters: Mrs. Harold (Thebna) D'Arcy of Hartford, Connecticut; Mrs. June Arnold of Richmond, Michigan; and Mrs. John (June) Strahl of Greenville, Illinois; by one brother, Richard McDonald; and six sisters: Mabel Krug, Bertha McCall, Florence Hart, Jennie McDonald, Francis Gilbert, and Olive McDonald. A sister, Edith Starr, preceded her in death. Funeral service was held in Richmond with Dr. E. W. Martin, district superintendent, and Rev. J. H. White in charge, with interment at Vicksburg, Michigan.

ALBERT CARL THOMPSON was born January 15, 1930, in Gulfport, Mississippi, and died by drowning March 8, 1964. He and his family were members of the Church of the Nazarene in Long Beach, Mississippi. He is survived by his wife, Jacqueline, two daughters, and three small sons. Funeral service was held in Gulfport, in charge of his pastor, Rev. L. L. Mathis, assisted by Rev.

W. F. Rogers and Rev. Mr. Dodge. Burial was in the Evergreen Gardens Cemetery, Gulfport.

BEN MIDDENDORF was born January 20, 1863, and died in St. Louis, Missouri, March 7, 1964. He had been a member of the Church of the Nazarene for years and at the time of his death was a member of the Lemay Church. For a number of years he had been a teacher of adults in the Lafayette Park Church. He had a clear testimony for his Lord up until the time of his death. He is survived by his wife, Alice; two sons: Jesse, pastor in Nashville, Tennessee; and Bob; also by five daughters: Daisy Sample, Betty York, Alice York, Mildred, and Arline Worley. Funeral service was held in the Lemay Church with the pastor, Rev. Marion B. Holloway, in charge, with burial in St. Louis.

MRS. EDITH H. SPARKS, member of First Church of the Nazarene of Seymour, Indiana, and wife of Song Evangelist Burl Sparks, died at her home in Seymour on March 2, at the age of seventy-six. Besides her husband, she is survived by four children: Mrs. Louise Turpin, James M., Mrs. Dorothy Jean Settle, and Robert E. She was a much-loved Nazarene, and died triumphant in the faith. Funeral service was conducted by Rev. Ross Lee, Rev. W. W. Vandervort, and her pastor, Rev. B. G. Wiggs, with burial in Riverview Cemetery, Seymour.

Announcements

BORN

—to Rev. Robert E. and Shirley (Strickler) Crabtree of Kansas City, Missouri, a son, Ronald Robert, on May 6.

—to Rev. and Mrs. Jim Christy of Kimball, Nebraska, a son, James Thomas, Jr., on May 2.

—to Donald C. and Elsie L. (Walker) Morey of Flint, Michigan, a son, Bradley Todd, on March 9.

SPECIAL PRAYER IS REQUESTED

by a Nazarene lady in California that "The Lord may touch a severe affliction of my ear and for healing of eyes and muscles."

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Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 10 and 11
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26



Conducted by **W. T. PURKISER, Editor**

I Corinthians 15:41 says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." Could this mean there are different places of habitation for God's children?

No, not really. This is part of Paul's discussion of the resurrection, as the next words illustrate: "So also is the resurrection of the dead." Some have taken this comparison to represent the different degrees of reward to be given

in the resurrected state, and well it might. 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. Bresee, 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 origi-

nal 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 consumed, will they have glorified bodies?

I do not know. That there is a resurrection of the lost is clearly taught in the Bible (Daniel 12:2; Matthew 25:31-46; John 5:28-29; Revelation 20:12-15; 21:8). However, "glorified" does not seem quite the word to describe the form of their eternal existence.

Very restraint, as Roger Nicole has indicated, "suggests that there is depth of sadness in the misery of the lost which our minds are unable to plumb in this life."

Really, one of the most impressive things about the Bible teaching on eternal destiny is its very reticence with regard to the details, particularly as they relate to those who finally reject Christ. There is none of the lurid play of imagination one finds in the Jewish apocalyptic writers of the early centuries, for example, or in Dante. The

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 561-77.

In my dictionary, I find Easter originated from the dawn goddess Easte. 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 "east" as associated with the dawn or beginning of the day. It is used once in the English King James Version in Acts 12:4 as a translation for the Greek *pascha* or "passover," at which season of the year the resurrection of Christ occurred.

As far as the name itself is concerned, words have a way of changing their meanings, and this has happened to the word "Easter." Except for the etymologist, it has no more connection now with Easte than "Sunday" has with the sun goddess or "Saturday" has with the worship of Saturn.

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.

Most of our calendar names are derived from Roman sources: namely, January from Janus, god of the year; March from Mars, god of war; May from Maius or Jupiter, the great god; etc.

I am confident God is far more concerned about what we do with the day than about what we call it.

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



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 Timber Topper 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 Wahgi 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.

Missionary Ray Bolerjack 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 \$102,407.

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 Croatia Americans in the Minnesota iron range communities. He left for the summer's work June 7 and will return September 7.

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 7:15 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-three 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 1964 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 Forth the Word of Life."

The commencement address was delivered by Dr. George Reed, member of the United States Board of Parole and layman in Washington, D.C., First Church of the Nazarene. Dr. Reed spoke on "Nazarene Pastor and People." The 1964 commencement was the nineteenth in the history of the Seminary.

Nazarene Heads Louisville Ministerium

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

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



of the Religious World

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 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

WINDSOR, ONT. (EP) — Dr. William F. 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, 450 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, 1964, 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 Presbyterians, they were required to attend Roman Catholic mass and classes in Catholic doctrine.

* * * * *

A Story-Note from.....



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 , we were safe. One time  slipped out of the  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.

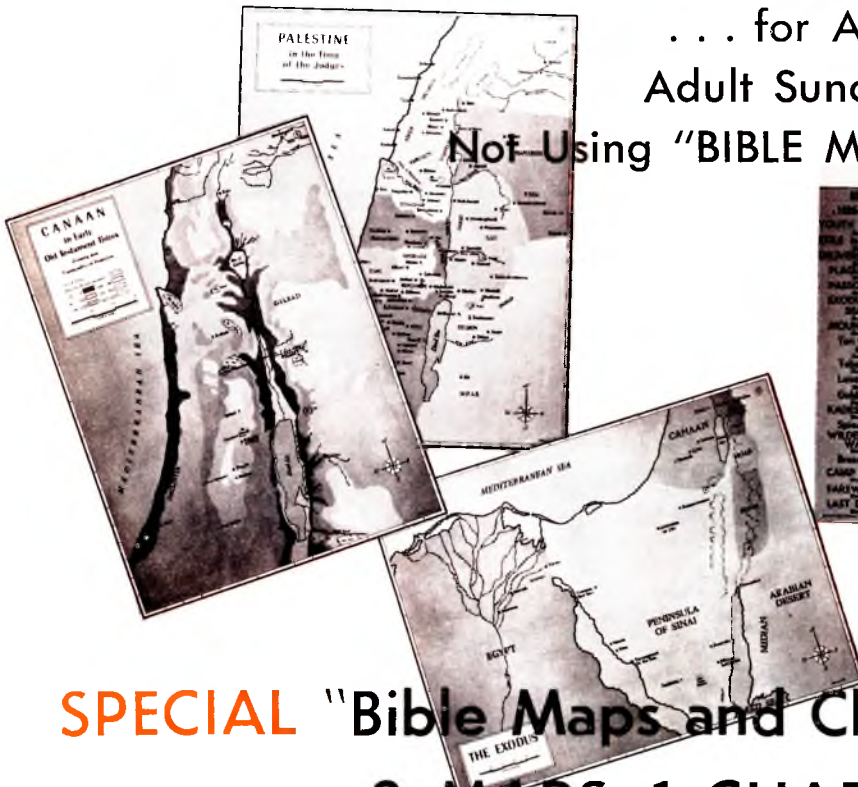
Love, *Gloria* 

"He careth for you." – I Peter 5:7.

* * * * *

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