

herald

OF HOLINESS

Church of the Nazarene

Pentecost and the Cross

The Bible



**Are we
"starving out"
the evangelist?**

(See pages 4 and 5.)



General
Superintendent
Coulter

PENTECOST--

Permanent Abiding

Much of the personal ministry of Jesus during the closing days of His sojourn on earth was spent in preparing His disciples for the coming of the Holy Spirit.

In the Passover chamber, He gave them this promise: "I will pray the Father, and he shall give you another Comforter, that he may *abide* with you for ever" (John 14:16).

If Jesus had given no further instruction about the Holy Spirit, this one truth would have been sufficient to completely revolutionize the lives of these disciples. Here was a concept completely unfamiliar to these humble men.

In the old dispensation God had appeared to man on many occasions. In the earthly life and ministry of Christ, He had dwelt with man. But now, something new and unique was to take place. The Holy Spirit was to come to abide *in* man!

It happened on the Day of Pentecost! The Holy Spirit came. And when He came, power came to the waiting Church! And when He came, purity came to those assembled in the Upper Room! And when He came, a permanent presence of God came to the people of God! The Holy Spirit was to *abide* forever with His people.

Perhaps no truth regarding the coming of the Holy Spirit is more precious than this. No longer is He to be the occasional Visitor. No longer is He to be the One to supply temporary inspiration. His indwelling is to be

complete, controlling, and permanent! "That he may *abide* with you for ever."

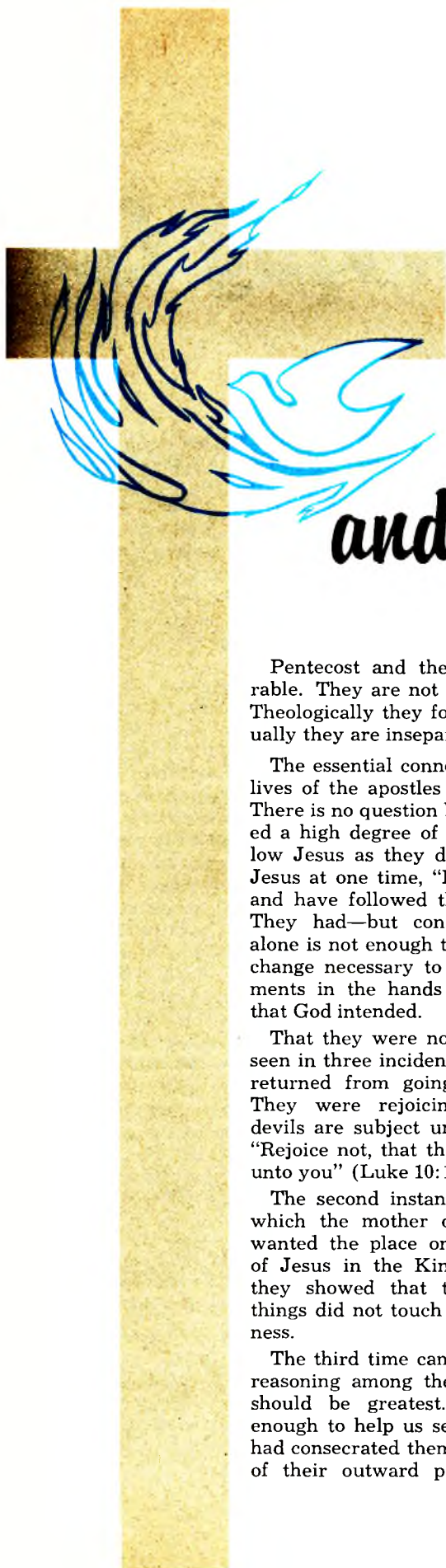
His permanent indwelling provides a constant supply of inner peace. His presence dispels fear, uncertainty, and needless anxiety. Paul prayed that the Ephesians might be "strengthened with might by his Spirit in the inner man" (Ephesians 3:16). *Living Letters* says, "The mighty inner strengthening of His Holy Spirit." Here, then, are strength and inner peace because the Holy Spirit *abides*.

His permanent indwelling provides a constant Christlikeness of spirit. Nowhere is this truth more vividly illustrated than in the lives of the disciples. Their cowardice, so much in evidence before Pentecost, was changed to courage after the Holy Spirit came upon them. Their vindictiveness was changed to compassionate love when the Holy Spirit came to abide with them. Their conduct reflected more than momentary flashes of goodness. The significant thing was the permanent character of their love and unselfishness.

What a promise Jesus made to those disciples that night! "That he may *abide* with you for ever." How incredible it must have seemed to them in their insecurities and fears!

But what a glorious fulfillment on the Day of Pentecost when "they were all filled with the Holy Ghost" (Acts 2:4)!

Pentecost brought the permanent abiding of the Holy Spirit to those who tarried. It brings the same abiding Presence today to all whose hearts are prepared to receive the Holy Spirit.



Pentecost and the Cross

Pentecost and the Cross are inseparable. They are not far apart in history. Theologically they follow closely. Spiritually they are inseparable.

The essential connection is seen in the lives of the apostles and early disciples. There is no question but what they needed a high degree of consecration to follow Jesus as they did. Peter said unto Jesus at one time, "Lo, we have left all, and have followed thee" (Mark 10:28). They had—but consecrating of things alone is not enough to work the spiritual change necessary to become the instruments in the hands of the Holy Spirit that God intended.

That they were not totally changed is seen in three incidents. First, when they returned from going out two by two. They were rejoicing that "even the devils are subject unto us." Jesus said, "Rejoice not, that the spirits are subject unto you" (Luke 10:17, 20).

The second instance was the time in which the mother of James and John wanted the place on the right and left of Jesus in the Kingdom. Here again, they showed that the consecration of things did not touch their self-centeredness.

The third time came when they began reasoning among themselves as to who should be greatest. These should be enough to help us see that, though they had consecrated themselves to the extent of their outward possessions and life,

still the inner heart and self-willfulness were untouched.

Then came the Cross. It is correct that Jesus died there, but the disciples died too. Here were dashed to pieces their personal hopes, the great aspirations of their lives. Their love died on the Cross. Leadership was gone—direction and purpose were gone, too. Stand with them for a few moments and feel as they must have felt. Perhaps it can be summed up best in the statement, "I go a fishing." "What is the use? I'm going back to the things I once knew." These men were dying spiritually.

Jesus had tried to prepare them. "Except a corn of wheat . . . die, it abideth alone." "Except ye . . . become as little children . . ." "If I wash thee not . . ." But telling this truth and understanding it with the mind was not enough. This must be experienced. And they did experience it as He died. They died too. Someone has said that Jesus took His disciples to Calvary and broke their hearts, and then took these brokenhearted men to change the world.

Pentecost was possible now. They were willing now to consecrate on a deeper level—the level of their central selves. Not the houses and lands and mothers and fathers they had left, but the leaving of themselves, success, failures, opinions—all in the hands of God. This instrument God could use. Yes, Pentecost and the Cross are inseparable. We cannot have the one without the other.

Are We "Starving Out

11:00 p.m., Sunday

Well, Darling, the meeting is over. Had my budget made out for a \$175.00 offering at least, and my heart sank when they handed me the check—\$100.00 and \$66.18 has to go for the car payment! It cost me \$30.00 to get here, and I needed money so badly for cleaning, travel expense, etc. It sure puts us in a bind.

All I can do is to send the car payment of \$66.18. I'll keep \$5.00 to try to get to my next appointment. I'll send you the balance of \$28.00. If you keep this strictly for groceries you can likely make out until the first of the month. . . . The Lord will surely send something else in. Amen. This is all I know to do, Honey.

. . . I see no way to continue in this present field of labor. The Lord knows we have tried! Let us keep our trust steadfast in Him. He has always made a way through. . . . It is getting on toward midnight. I must close and get to bed. I love you, Darling. I wish I could do better by you and the girls. Perhaps things will change soon.

With all my love and earnest prayers, Your very own.

THE LETTER contains the words of a faithful, full-time evangelist written to his wife at the end of a difficult meeting. The circumstances are repeated often in the lives of our sacrificial missionaries

at home—the full-time evangelists. Many of our best evangelists could not pay their expenses and sustain their families without the financial assistance of their wives, who are willing to work full-time.

The miracle is that there are those who still respond to God's call to spend their lives as evangelists. The misery of separation from those loved most is compounded when the evangelist is unable to provide simple necessities for his family.

THE EVANGELIST has a real, flesh-and-blood family, with normal needs of food, housing, clothing, education, and medical attention just like any family. In

About This Issue . . .

Rev. Raymond Hurn, superintendent of the Abilene District, which encompasses the West Texas Plains and the Texas Panhandle, has in recent months done some practical thinking regarding the relationship the denomination has with its evangelists. It is no new discovery to note that too often the evangelist comes out on the little end of the horn. But Superintendent Hurn does offer some positive suggestions on these two pages which could help serve as guideposts in paying an evangelist what he is worth.

—Managing Editor

addition, he has normal expectations of being appreciated, of being able to pay his expenses of travel, and sustain himself during layoff periods at Christmas, school commencement season, summer vacation, unexpected illness, family emergency, or cancellation on short notice. The wonder of it all is that so many persist in continuing in the field.

For many years the denomination has benefited from the labors of men who have ranged up and down the church helping to produce great revivals. Some have thrust aside proffered appointment to high administrative posts. The time has come for our church to rise up everywhere and do better financially for them.

One excellent evangelist reports that he held twenty-five meetings last year and grossed \$4,390.00. Another received \$7,000.00. Another averaged \$103.39 per week gross income for a five-year period when he worked an average of forty-five weeks each year. The seven weeks' layoff during Christmas, summer, and cancellations were spent working as a clerk in a department store. He drove a compact car, maintained modest headquarters, paid for travel, cleaning, apartment rent, as well as lodging between meetings.

ACTUALLY, MOST evangelists report that their income is gradu-

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the Evangelist?

• **By Raymond Hurn**
Abilene District Superintendent

ally increasing. However, low salaries are only part of the problem. Missionaries on our most remote foreign field know what will be in their pay envelope, but the evangelist is often kept in exasperating suspense. Where they expect their offerings to be higher, too often they are disappointed. Hence budget-planning is so much guesswork.

Where does the fault lie? Is it the system that (until 1964) allowed any preacher status as an evangelist who announced that he was going into the field? Is it the pastor who fails to plan early and specifically about revival finances? Could it be the church board members who fail to see the dual problem of the evangelist maintaining himself "on the road" as well as keeping up with normal expenses of a permanent home? Or is it sometimes the evangelist for projecting a bad image through failure to be contemporary, or through pettiness or laziness?

CAN WE LAY all of the blame on any one group? I think not. It is sometimes difficult for people who seldom travel to understand all of the expenses involved. Pastors sometimes fail to lead their people in early planning for revival finances. It is also true that we have had some evangelists who were in the field because they were not in demand elsewhere.

The general church voted progressive legislation in 1964 by differentiating between full-time ordained evangelists (commissioned) and others who sometimes evangelize, or who are not yet ordained

(registered). The focusing of attention on the God-called, full-time evangelist should help all of us in lifting the standard of support.

How much should the evangelist be paid? If he is a successful, soul-winning evangelist who works faithfully at his job and has good revivals, he should be paid as well as our successful, hardworking pastors and district superintendents who work at their jobs and succeed.

THIS MEANS that if a pastor gets "X" dollars for salary plus housing, utilities, car expense, social security, hospitalization, etc., so should the evangelist. In addition to these normal expenses, most evangelists have travel costs above their living standards which, if we are to tackle the problem realistically, must be also considered. He may be too far away to get home between meetings or may have to travel a thousand miles to get to his engagement.

Years ago I heard the late Dr. R. T. Williams give a reasonable formula for paying evangelists. He suggested that a "good floor" for this obligation was simply to pay the evangelist twice the pastor's salary and cash benefits. This formula has been endorsed by the Department of Evangelism and is being suggested as a minimum support level. It should be paid on a per-Sunday basis. Some of our churches could do much better than this minimum support level, but all should strive for this minimum.

If a campaign is scheduled from Sunday to Sunday, there are those who may object to using the per-Sunday formula. However, when the evangelist commits himself to

a Sunday-over-Sunday meeting (which he is frequently asked to do) this, in most cases, cancels any possibility of holding services during the foregoing week. And if the church fails to see its obligation, the evangelist loses another week of income.

Of course, any conscientious evangelist needs time to study, pray, and plan for a campaign. These few days well-spent prior to the beginning of the revival mean a fresher evangelist and usually more spiritual results.

THE CHURCH BOARD should agree on a minimum salary for the evangelist and tell him well in advance what to expect. It would be wise for the church to set up a year-round weekly budget for revivals. This money could be put in a savings account until time for the revival, when sufficient funds would be available.

Every evangelist, no matter how successful, must hold a number of meetings in small churches to stay busy. There simply are very few large churches. One of our small churches recently demonstrated good planning for the evangelist's offering by challenging the church at two points. First, the pastor challenged the church board families to join him in giving \$25.00 in the evangelist's offering. Second, he suggested the church bring in a food pounding for the evangelist. The latter may not be a practical way of demonstrating support for many evangelists, but in some cases this could be effective and much appreciated. A check at Christmas-time or a boost with social security payments are always in order.

SOME DISTRICTS have encouraged evangelists by using their open time for home mission revivals with guaranteed weekly support, and by providing some expense money for Evangelism Conference, General Assembly, district assemblies, and preachers' meetings. Others have found places of summer employment as prayer leaders, chaplains, or assistants in summer camps.

God still calls some "evangelists" as well as pastors, teachers, and missionaries. Let us all lift their standard of support. They are valuable and much needed among us today.

*Electricity whirls the giant machines
in the factory, but in its most refined
state cannot lift the load of sin of the
man who operates that roaring be-
hemoth—*



POWER! POWER! POWER!

• By Milo L. Arnold

THE GREAT NORTHWEST is gradually becoming a giant dynamo. Massive Grand Coulee Dam, once the biggest in the world only to be surpassed by a Russian structure, is to be enlarged and again be the world's most productive.

Along the Columbia River below Grand Coulee, dam after dam is being built or is already in operation. The gallant river turns an increasing number of dynamos on its way to the sea.

Tributary rivers are being harnessed and there is talk of more power development. The giant Hanford Atomic Energy Works is now harnessing a powerful nuclear reactor to produce more energy than two dams on the Columbia would produce.

GIANT POWER transmission lines are walking with bony legs across the deserts, mountains, and farmlands. Daily, the invitation goes out to more industry to enjoy the economy and efficiency of an enormous power grid.

Power! Power! Power! It whirls the giant machines in the factory but in its most refined state cannot lift the load from the heart of the man or woman who operates that roaring behemoth. It spins the modern printing presses, but does not produce a poem, a book, an idea, or a constructive thought. It drives the trolley with its burden of humanity, but it does not carry the burdens of the people who ride it. It heaves freight from the dock to the ship and train, but it does not lift one burden from the soul of the man who operates the giant crane.

THIS POWER is for things. It is unfeeling and deals only with senseless burdens of metal, mineral, and fibre. It has no quality which can reach the soul. It will enrich the physical estate of man, do his chores, lift his freight, and operate his appliances. While this is good,

it stops short of his most burdensome need. It can do much to give rest to man's flesh, but it stops short of his soul.

There is not enough power in the total Columbia Basin Power Grid to forgive one sin, comfort one sorrow, or bring light to the darkness of one benighted life. The river is so mighty, so majestic, and so immense, but year after year discouraged men and women leap into its cold waters to drown themselves. They lived beside the river and found no adequacy for living.

And then *there is Calvary!* Such a tiny spot, such a crude, wooden Cross, such an apparently helpless body dangling on it—and there were no visible lines reaching toward the world from it. Yet He said, *And I, if I be lifted up from the earth, will draw all men unto me* (John 12:32).

THE MILES SEPARATE our location from Calvary and the centuries separate our day from the day of the Cross. People of the world would say that, if ever there was any power in Christ, the seas and the centuries would separate us from that power.

And yet, halfway around the world and nineteen hundred years away a sinner finds the power which gives victory over sin. A person long bound by shame and wicked habits finds the power to break the bonds and bring glorious liberty. A young person, striving to rise above bad environment and an unfortunate childhood, discovers the outreaching Hand with power to help. A bereaved young woman, newly become a widow with a family of clinging little children, prays and by faith finds the power to go and bear her staggering load.

AN OLD WOMAN, accustomed by a lifetime of living to being mistress of her own happy home, suddenly finds herself alone in the world, lodged in a nursing home, and looking at walls which are not marked by her children's finger-

prints nor beautified by her familiar pictures. Suddenly her world becomes too much to bear—and then, she prays. She sees Calvary, the loneliness of the suffering Lord, and the agony of His burden. She prays and power comes. Not power to bring back her familiar world, not power to return the fleeing years, not power to transform the stark room into her old sitting room—but the power to rise above all this and find the joy of living. She finds the power to adjust, to be strong. From far-off Calvary there comes over the wireless miles a silent, secret power which she recognizes. Suddenly she knows that “as thy days, so shall thy strength be” (Deuteronomy 33:25).

A young man, snared by a life of crime, sits in a forest of steel bars and mechanical doors. He is sick of it; he loathes the environment; he hates the men who surround him with their vile conversation. He wants out but there is no power to break the walls. He prays and no earthquake shakes down the doors. At last, as he remembers the mother who loved him and prayed for him, he kneels in the silent night and prays for forgiveness of his sins. He prays from the dark, lonely despair of his imprisoned soul, and into the night come the still, small voice, the surge of silent power, the pull of Calvary. He suddenly is free, not from the bars of steel, but from the more wretched bondage of guilt in his inmost soul.

THIS IS THE power we need most; not the power of a hurrying river, but the power of a lonely Cross. It is not the power for modern convenience but the power for a victorious life. It is the surging energy which comes by the transmission lines of faith, is tapped by the contrite heart, and is available to all people of all generations in all places. Power! Power! Power! The power of an endless life!

Thank God for the power of human convenience surging from the dozens of dynamos, whirled tirelessly by the hands of the sparkling river. All this makes a lovely situation for living. But thank God most of all for the power of a lonely Cross, the mysterious energy for victorious, triumphant living.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:14).

Route to a Well-rounded Life

• By Mendell Taylor

THE THREE basic principles of holiness may be summarized as: (1) a doctrine to be believed, (2) an experience to be received, (3) a life to be lived.

Actually, the doctrinal, experiential, and ethical aspects of holiness form an interlocking trinity and it takes all three functioning together to do justice to this all-important subject. If these are operative, a full-orbed and well-rounded Christian life can be developed.

Holiness is a doctrine to be believed. The scriptural foundation for this proposition is: "Who gave himself for us, that he might redeem us from all iniquity."

THE DOCTRINE of the atonement is clearly stated in this declaration. Christ, the infinite Son of God, laid down His life for one purpose, namely, to redeem us from all iniquity. Christ paid the price in full to provide a full salvation that was inclusive enough that all iniquity could be removed from our lives.

With the accent on "all iniquity," we can be sure that He had made provision to take care of inward as well as outward sins; of the pollution of sin as well as the power of sin; the sins that come from wrong motives as well as from the wrong manner of living;

the sin of the disposition as well as the sins of evil deeds.

The degree of Christ's atonement for sin can be measured by the degree of grace that is required for admission into heaven. We know that He will make available everything that is essential for eternal life with Him. The Bible clearly states the prerequisites for having an intimate relationship with the Lord, both here and hereafter: "Blessed are the pure in heart: for they shall see God" (Matthew 5:8); "Follow peace with all men,

and holiness, without which no man shall see the Lord" (Hebrews 12:14).

WITH THESE verses expressing the requirements for seeing God, it would reflect on God's justice to require something and make no provision for it. At the same time, it would reflect on His integrity to command something that He knew could not be possessed. The logical conclusion is that what God has required He will provide.

On the other hand, if God could redeem us from all iniquity and did not provide for it, then there would be room to question His holiness. Again, if God did not have the ability to redeem us in this measure, then His omnipotence would be discounted. By implication this would mean that God could not find a way out of the trap of sin, and Satan would be credited with getting man into a mess that God cannot get him out of. Any and all of these insinuations are unsound and illogical.

The glorious truth is that Christ, through His sacrifice on the Cross, made it possible for all mankind to be redeemed from all iniquity. This is the doctrinal position of holiness.

HOLINESS IS an experience to be received. The scriptural foundation for this proposition is: "Purify unto himself a peculiar people."

The provision of Calvary can be

.....
THE SATISFYING WORD

(Psalms 119:105)

*Nothing is so satisfying
As the Word of God;
Books composed to clarify it
Often form a cloud.*

*Novels aimed to give its heroes
Vigor and new light
Often seem a deviation,
Somehow drain their might.*

*Let me ponder deep the Bible,
Sacred Book divine;
There the Spirit is unfettered,
Free to guide my mind.*

*Not for modern revelations
Do I ask the Lord,
Only fresh illuminations
From His living Word.*

By LYLE PRESCOTT
.....

personally received as an experience that will "purify [us] unto himself." The purpose of His redemption is to make available His miraculous grace that will purify our desires, purify our motives, purify our attitudes, and purify our dispositions.

Purity is both desirable and necessary in all areas if the accent is on quality, excellence, and genuineness. We desire pure food from the grocery store, pure water from the water department, pasteurized milk from the dairy, pure medicine from the pharmacist, sterilized instruments for surgery, and other items too numerous to mention. These conditions are essential for the health of the body.

In the same measure, God wants us to be morally and spiritually pure for the health of our souls. If we have pure hearts we will have a proper level of morality, spiritual excellence, and holy genuineness that will make it possible for us to be what we want to be, and what God expects us to be.

HOLINESS IS a life to be lived. The scriptural foundation for this proposition is: "Zealous of good works."

A pure heart will thrust us into the world with a consuming zeal to do the greatest amount of good for the largest number of people. We will forget about ourselves as we think in terms of others. We consider those in the Christian community as brothers, and we cannot spell "brothers" without spelling "others."

Also, we will make contact with those outside the Christian circle to witness to them, encourage them to make decisions for Christ, and we will set an example that will make the Christian way of life attractive.

Out of a purified heart flows a zeal and enthusiasm for good works. We zealously give our time, talent, and energy to serve our fellowman. Thus the pure in heart become sensitive and responsive to the needs of those they meet in the workaday world.

In conclusion, if we believe the doctrine of holiness, receive the experience, and live it out in the give-and-take of everyday life, we will find life at its highest and most rewarding level.

A Fellowship of Concern

JUST OVER KELLOGG HILL that dips into Covina on the San Bernardino, California, Freeway, a faulty tire caused the driver to lose control of the wheel. The auto veered from its lane into a path of fury.

It all happened so fast—the impact, the rolling motion of a spinning vehicle, and the driver pinned under the auto that had been struck.

The traffic halted and husky men lifted the car from a broken body. The anxious husband stooped prayerfully beside his wife to whisper comforting words, to wait, and to hear the screaming siren of the ambulance in its mission of haste and hope.

THE PARSONAGE PHONE rang at 3:00 p.m. and the operator announced that the Coopers were calling for their pastor from the Inter-Community Hospital. Dale's voice was overtone with anxiety as he said, "Pastor, Minnie Bell is hurt pretty bad."

A few minutes later I walked the hospital halls with Dale. We were both troubled, stunned, shocked, and apprehensive.

The news circulated through the church that one of us was hurt, and the church began to pray. If the first report of injuries was serious, the successive reports were crucial. Each day it seemed the attending physicians added to their findings—seven broken ribs, two bones in the upper chest, a broken back, multiple fractures in the pelvic region, a chipped heel, lacerations, and bruises.

THE HOSPITAL'S intensive care unit was kept wondering—Will she make it? There wasn't much anyone could do but wait and pray.

One feels a strange, mystifying providence in such moments of bewilderment. For nine days the patient was shrouded in semiconsciousness, and further complications seemed to shatter the sparks of hope.

The prayers were a little more desperate and a little more resigned.

In the early afternoon a surgeon slipped into the room to perform a tracheotomy. He was a specialist in a serious moment. The availability of his presence seemed part of a plan. Soon the family was assured that the patient again had a fighting chance.

THE NINTH NIGHT came, but strangely in its shadows there burst forth bright rays of consciousness. She had returned, it seemed, from death itself!

It had been a day of contrasts—from extreme despair to extreme delight. God had worked in a mysterious way, but there was no doubt that it was a wonder He performed.

Long days have followed, but God's continuing miracle of healing has been a thrilling reward to the prayers of a pastor and people, and the faith of family and friends. Minnie Bell returned to her home today—forty-six days after the tragedy on Kellogg Hill. She walked slowly into her home, but she walked!

WE TOO HAVE WALKED. From the shadows to the sunshine, the church has stepped with the Coopers into an expanding experience of trust, a greater love for the Giver of Life, a closer walk with God!—*Jack M. Scharn.*

Editorially Speaking

● By W. T. PURKISER

The Modern Meaning of Pentecost

One of America's great missionary leaders wrote from India some while ago: "I came to India with this conviction, and the years have done nothing but verify it. It is this: Pentecost is not a spiritual luxury; it is an utter necessity for human living. The human spirit fails unless the Holy Spirit fills."

This observation is true not only in India or on the mission field. It is true wherever men and women, girls and boys strive to serve the risen, living Lord.

Pentecost was, to be sure, a point in history almost two thousand years ago. It was the beginning of a new age, the dawn of the dispensation of the Spirit. As such, it was a pivotal point in the life of man.

The new age of the Spirit had been predicted long before. Isaiah had spoken God's word, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isaiah 44:3).

Joel had brought the promise, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel 2:28).

And it came just fifty days after the historic Passover when the Lamb of God was slain for the sins of the world and raised the third day by the power of God.

Jesus had said, "I will pray the Father, and he shall give you another Comforter" (John 14:16). In answer to this, the first mediatorial prayer of the glorified Christ, God sent His Spirit in sanctifying lordship into the hearts and lives of waiting disciples.

The historic meaning of it all is clear in the Acts of the Apostles and throughout the balance of the New Testament. The power as of a mighty rushing wind, the purity symbolized by cloven tongues of fire, the preaching which told the wonderful works of God in the languages native to those who heard—all are well-known.

Pentecost welded a divided, defeated, and inadequate group of disciples into a sharp spearhead for a mighty apostolic army. It is no accident that the symbol of the feast of Pentecost was a sheaf

of grain presented as the firstfruits of the coming harvest. A sheaf is many stalks bound into one. This is what Pentecost meant to the New Testament Church.

BUT PENTECOST IS MORE than a lesson in history. It was the beginning but not the end of the Spirit's ministry among men.

Everything Pentecost meant in history it means in experience today. There is still the power of the rushing mighty wind, blowing away the chaff and cleansing the Master's threshing floor.

There is still the purifying flame resting upon the individual, putting no difference between us and them, purifying our hearts by faith as well as theirs (Acts 15:9).

There is still the preaching and witnessing—not in the unknown tongues of a spiritually immature Corinthian church—but so the world still says, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11).

And as Pentecost was the life of the Early Church, it is the life of the Church today. Francis E. Whiting has put it well: For the Church today the choice is "Pentecost or holocaust."

God has so much for us, individually and collectively, if we will but claim it in obedient faith!

James Crabtree has called attention to the fact that in an age of great learning, free education, and knowledge abounding multitudes still live in ignorance. "You can live within a block of Harvard," he said, "and still be as ignorant as a camel from Cambodia." The pathos of our times is a Christendom living in the age of the Spirit, overshadowed by the abundance of the Infinite, yet existing on the bare edge of life devoid of the power of Pentecost.

This is the spiritual tragedy of multitudes. The arm of the Lord is not shortened; His power is not diminished. Yet Christians live as though they were children of a pauper instead of as children of the King of Kings and Lord of Lords.

What Pentecost was, it is and always shall be. Our concern is not to memorialize the past. It is to realize in the present the power and purity which are the modern meaning of Pentecost.

Dilemma in Viet Nam

Our papers are full of references these days to the "hawks" and the "doves" and their vastly dif-

ferent ideas for solving the problem of Viet Nam. Most of us would probably confess that we do not have the answer and are reasonably sure that neither do the "doves" or the "hawks."

In fact, if the "hawks" mean an all-out war and the "doves" mean passive surrender, there is little to choose between. Either alternative would seem to be nothing short of sheer disaster.

But the Christian has an alternative to both military force and political maneuvering. It is really strange that we hear so little about it.

Paul described it in these words: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1-2).

The cynic, of course, retorts that God is on the side of the strongest armies. But this has never been true and it is not true now.

If we really believe that this is a moral universe, that the decisive forces are right, not might, and that a just God will ultimately judge both men and nations, then we should rely more on weapons of warfare that are not carnal but spiritual and mighty through God to the tearing down of Satan's strongholds (II Corinthians 10:4).

SUPPOSE EVERY PRAYING man and woman in our countries were to spend five minutes a day in Paul's program for peace—"supplications, prayers, intercessions, and giving of thanks . . . for all that are in authority." The results could be staggering.

As awesome as it seems, God has deposited in prayer the power to change history. Such is the unmistakable lesson of Abraham's intercession for Sodom. Prayer plus a righteous remnant could have delivered a doomed city from destruction.

That there are mysteries in this area of life, we may readily admit. We do not fully understand how the prayers of a weak and finite human being can move the all-powerful arm of an infinite God. Yet we do know on the basis of the Bible and our own experience that God works in ways and in a measure when we pray that He does not when we do not pray.

The debate goes on, and will probably continue to go on for some time, between the "doves" and the "hawks." Our moods fluctuate between hope and concern. And in the meantime men and women die—including some of our own choice young men.

There aren't many mighty military strategists or wise politicians among us. We may not have a decisive voice in the counsels of men. Our place

is not demonstrating on the streets or passing resolutions to elaborate the obvious.

But we do have a secret place in the counsels of the Almighty. Our voices can be heard in heaven. We can be part of the solution more than part of the problem when we determine to seek the power of prayer to help resolve the dilemma in Viet Nam.

The Silences of Scripture

A recent writer, commenting on the author of the Book of Hebrews, said that to him "the silences of Scripture were as much due to divine inspiration as were its statements."

This is not only a valid observation regarding the writers of the New Testament; it is a bit of wise advice for all of us.

There are many things about which the Scriptures are silent. Some of these silences occur at places where our curiosity is greatest.

For example, we would very much like to know the details of the future. We would like to have a day-by-day calendar of coming events. But while the broad outlines are clear, God has veiled the details behind a screen of silence.

What happens is, of course, that we allow our imaginations to supply what the wisdom of God withholds. But imagination only brings confusion and argument.

Then, we would very much like to find in Scripture a precise list of "do's" and "don'ts" covering every area of modern life. It is difficult to make decisions, and we would prefer to be told exactly what to do or not to do. For one thing, if matters did not turn out as expected, at least we would not be to blame!

But the Lord has given us the guidelines and the principles and has put us on our own feet. We not only have to choose within those guidelines and principles, but we have to bear the responsibility if we choose amiss.

Now there are "do's" and "don'ts" in the Christian life, and some of them are very specific. The only thing is, they don't cover all the possibilities. And they are not nearly so numerous as the Pharisees supposed in adding their own details to the law of God.

There is always room for humility in interpreting and applying the principles of Scripture and in extending its rules to other situations. We must always be careful that we do not confuse the infallibility of the Bible with the infallibility of our opinions about what the Bible teaches.

May the Lord give us all a dogged loyalty to the statements of Scripture and a healthy respect for its silences.

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



REACTING TO JEALOUSY

Effective people are always subject to jealousy from others. When you stand to your feet, or lift your voice, or distinguish yourself from the crowd, you are going to experience the wrath of someone's jealousy. Sermons are often preached against jealousy in ourselves, but seldom, if ever, do we hear a sermon on how to react to jealousy when you are the victim.

There are at least three reasons why people may be jealous of you:

1) People may be jealous of your successes. This is especially true if others feel in competition with you. It is almost positively true if you have been in open competition and excelled.

2) People may be jealous of your goodness. Persons who have allowed themselves to be victimized by sinful habits tend to be jealous of those who have not. The writer of Ecclesiastes outlined the words of goodness and then concluded "that for this a man is envied of his neighbour." The Psalmist observed, "They envied Moses also in the camp, and Aaron the saint of the Lord" (Psalms 106:16). If the behavior of saints cannot escape the jaundiced interpretation of jealous observers, neither can present-day Christians who try to live the life of holiness.

3) People may be jealous of your possessions or what they imagine your possessions to be. The farming successes of Isaac plus his possessions in flocks and herds were more than the jealous Philistines could handle. "The Philistines envied" him.

What can be done about it? What attitudes can a Christian acquire to deal effectively with himself when he is the victim of jealousy? Here are four suggestions:

1) Pray for grace to rise above petty jealousy. The sinful attitudes of others need not tarnish you if you can be ten feet tall on the inside. Striking back only adds heat to the fire and raises your own temperature. Sir Thomas Brown said, "Let age, not envy, wrinkle thy cheeks; be content to be envied, but envy not."

2) Pray for grace to understand the cause of this jealousy. You may have triggered this jealousy in others by flaunting your achievements and successes in front of people who already feel inadequate and anxious. Understanding the cause of the fire will not reduce the heat of the flame, but it may help in the strategy for extinguishing the blaze.

3) Pray for grace to be patient while God works out the problem. Joseph was sold into slavery by his jealous brothers, lied about by a vicious woman, and forgotten by fellow prisoners whom he helped. Later as prime minister of Egypt he was confronted by some of those whose jealousy had been most destructive. To them he said, "As for you, ye thought evil against me; but God meant it unto good."

4) Pray for grace to forgive. It was the coalition of jealous priests and an anxious, uncertain Roman governor which nailed Jesus to the Cross. But the first words which Christ said on the Cross were a prayer, "Father, forgive them; for they know not what they do."

None of us needs to expect immunity from the jealousy of others. But we may expect the grace of God to make us equal to the challenge.

Three Chaplains In Viet Conflict

Seven of thirty-two Nazarene chaplains are now serving out of the United States, according to the Nazarene Servicemen's Commission, three of whom are serving in the Viet Nam action.

Lieutenant Dudley C. Hathaway, navy; Lieutenant Lowell M. Malliett, navy; and Captain Curtis R. Bowers, army, are serving with U.S. troops near or in Viet Nam.

Chaplains serving in other world areas are: Major Calvin G. Causey, army, Germany; Lieutenant Colonel John T. Donnelly, army, England; Lieutenant Colonel Herbert J. Van Vorce, army, Germany; Lieutenant Commander L. W. Dodson, Jr., navy, Italy.

Nazarene Probation Officer Speaks at Youth Crusade

Eugene Personett, Whitley County, Indiana, probation officer, and a licensed Nazarene minister, was evangelist recently at an interdenominational county youth crusade.

The crusade, involving seventy-one churches and twenty-five denominations, grew out of the concern of "Christian youth who had a burden for unchurched and unsaved youth," according to Rev. Carroll L. McNutt, Church of God pastor in Columbia City, Indiana.

Night services were held at different churches throughout the county. Five hundred attended the closing service with the "altar lined with souls seeking God and His leading to their lives," McNutt said.



WASHINGTON CHURCH COMPLETED—Part of a large sanctuary of the Puyallup, Washington, church is pictured above, which was dedicated recently by General Superintendent V. H. Lewis. The building, which encloses 22,000 feet in campus-type structures, cost \$150,000. Rev. E. K. Bryant has served as pastor for seven and one-half years.

News of Revival

Smyrna, Delaware—Fifty-seven persons bowed at the altar during a revival with the Thomas Fowler evangelistic party.

Rancho Cordova, California—Regular prayer meetings contributed much to the revival here where "sixty-seven persons found victory," according to Pastor Bernard Colby, Jr. Rev. and Mrs. Vernon May were evangelists.

Abernathy, Texas—"God's presence and many victories have given a renewed and revived church," Pastor Charles Kirby said about a revival meeting with Evangelist Harold Thompson and Song Evangelist Orlando Russell. Six persons joined

the church on profession of faith during the meeting.

Lorain, Ohio—Fifteen new members were added to the membership following a revival meeting with Rev. George Woodward, according to Reporter Charlotte Edison. Rev. Hollis Boston is pastor.

Ravenswood, West Virginia—Seekers were at the altar each night, and several young people felt calls to special Kingdom work during a revival with Rev. Spencer Campbell and Ronnie and Roy Pauley, singers, according to Reporter Walter W. Beverage. Rev. Mark Barnes is pastor.

Plainville, Kansas—Sixty-three visitors came from 568 personal calls by the church during a personal-work revival with Rev. Frank McConnell. There were several altar services in which people found spiritual help.

Indianapolis, Indiana—Many new persons, some of whom sought spiritual help, attended a recent revival at West Side Church, according to Pastor R. B. Acheson. Rev. George P. Woodward, a chalk artist, was the evangelist.

Hampton, Virginia—Eleven persons who joined the church by profession of faith were part of the results of a meeting recently during which Rev. W. J. Blackmon served as evangelist and James and Rosemary Green as musicians. Rev. A. William Erickson is pastor.

Canon City, Colorado—A young housewife whose husband is an air force pilot serving in Viet Nam was among the converts during a recent revival here with Evangelist R. W. Carpenter. Rev. Harlan V. Heap is pastor.



BETHANY BAND VISITS—Members of the Bethany Nazarene College tour band visited the Nazarene Publishing House and World Headquarters recently. The forty-five-piece band, with its director, Professor Reuben Rodeheaver, traveled approximately two thousands miles, giving seven concerts to audiences totalling four thousand persons—within a span of six days. The group poses in the office of Publishing House Manager M. A. Lunn.

Moving Ministers

Rev. James Bartz, from Lander, Wyoming, (six years) to newly organized church at Longmont, Colorado.

Ronald L. Freeborn, formerly of St. Louis, to Springfield (Missouri) First Church as minister of music and youth director.

Rev. Lester L. Zimmerman, from Marion (Ohio) First Church (thirteen and one-half years) to Muncie (Indiana) First Church.

Rev. Otto R. Willison, evangelist, to pastor Longview, Texas. He has cancelled his slate due to illness.

Rev. Darrell E. Luther, from Crawfordsville (Indiana) First Church and the Northwest Indiana District N.Y.P.S. presidency, to Collingdale, Pennsylvania.

Rev. Ross Hayslip, from Whittier (California) First Church to Tucson (Arizona) First Church.

Rev. Estelle Crutcher, from Youngstown (Ohio) First Church (three and one-half years) into evangelistic field.

Rev. Charles C. Powers, from Fairbanks and Sitka, Alaska, (ten and one-half years) to Norman (Oklahoma) Grace Church.

Rev. G. Franklin Allee, from Portland (Oregon) Central Church (five years) into part-time evangelistic work and writing following Oregon Pacific District assembly.

Rev. P. P. Belew, from Danville (Illinois) Chalfant Memorial Church into full-time evangelism.

Rev. S. E. Tate, from Los Angeles El Sereno Church to Abilene (Texas) First Church.

Rev. Bert Hotchkiss, from Kansas City Rescue Mission to Hilda, Missouri (new church).

Rev. Donald Wolfgang, from Saginaw (Michigan) Burk Memorial Church to West Branch, Michigan.

Rev. C. G. Bohannon, from St. Louis Northside Church to evangelistic field.

Rev. J. Wesley Burch, from St. Louis

Webster Groves Church to Portage (Indiana) First Church.

Rev. W. S. Muir, from Winamac, Indiana, to Crawfordsville (Indiana) First Church.

Rev. Nicholas G. Randolph, from Midland (Texas) North Side to the evangelistic field.

Rev. Edward J. Eichenberger, from Wadsworth, Ohio, to Kenosha, Wisconsin.

Rev. Earle W. Vennum, from Evansville (Indiana) Bayard Park to Nashville (Tennessee) Inglewood.

Rev. Harold Small, from Cloverdale, Indiana, to retirement.

Rev. L. E. Wells, from Elizabethtown, Kentucky, to Cloverdale, Indiana.

People in the News

Rev. and Mrs. I. E. Dayhoff, University Park, Iowa, retired missionaries, will celebrate their fiftieth wedding anniversary June 21. Their son, Paul, is currently a missionary in the Republic of South Africa. The elder Dayhoffs were missionaries to the Northern Transvaal in the Republic of South Africa for forty years.

Rev. W. Don Adams, Grand Saline, Texas, pastor, was recently elected to the city council. In a field of six candidates, the Nazarene pastor received the highest number of votes.

The Sacramento (California) North Highlands Church enjoyed an Easter attendance of 815 in a record-breaking effort. A nearby school building was secured for the worship service. Average attendance when Rev. L. W. Quinn accepted the pastorate in December, 1964, was 108.

Willingham Speaks to Illinois Camp Meeting

Dr. T. W. Willingham, retired Radio League director, spoke March 23-27 at an indoor camp meeting in which nearly thirty Illinois Nazarene churches participated.

Held in Danville First Church, which seats about one thousand persons, Willingham and the Speer family musicians ministered to overflow crowds during several of the services.

The churches on the Danville and Hoopston zones participated in the meeting.

Deaths

JAMES FLOYD, brother of Mrs. Roy Stevens, died April 21 in Pasadena, California, from cancer. Funeral services were scheduled April 25. Among immediate survivors are his wife, three married children, two sons, and one daughter.

MRS. LOLA HADD BUSBY, sixty-two, died March 25 in Lubbock, Texas. Rev. Mrs. Lera Roadler and Rev. Elmer Stahley conducted funeral services. She is survived by three brothers and three sisters.

Announcements

EVANGELISTS' OPEN DATES

Carl H. Kruse and wife, 4503 N. Redmond, Bethany, Oklahoma: June 15-26; July 6-17; August.

MARRIAGES

Anita Sue Goodwin and David Earl Hoverstock, on April 9, in Morrilton, Arkansas.

BORN

—to Norman V. and Dianna Lester Smith of Glendora, California, a son, Douglas Bryan, on March 31.

—to Rev. and Mrs. Larry Webb, missionaries in Barbados, a son, Ronald Ross, on March 27.

—to Dale and Janie (Cooper) Webster of Rogers, Arkansas, a daughter, Carolanna Gayle, on March 2.

—to Rev. and Mrs. (Shirley Edwards) Harold Garrison of Abilene, Texas, a son, Nathaniel Paul, on February 15.

SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Georgia "for the healing of my body and the salvation of my husband and children";

—by a friend in London—"My life is not as how I would like it to be; please help me";

—by a Christian mother in Idaho for the healing of her body, also for the salvation of a son and his wife, and that God will help them in their financial need.

Nazarene Camps

June 6 to 12, Kansas City District, at the District Center, 7600 Antioch Road, Overland Park, Kansas. Workers: Rev. C. Hastings Smith, Rev. Paul Martin, Singer James Bohi. Rev. Wilson H. Lanpher, district superintendent.

June 20 to 26, Nebraska District camp and assembly; all evening services and all day Sunday at campgrounds, S.E. Kearney, Nebraska. Workers: Rev. Paul McGrady, Rev. Bill Sullivan; the Jantzes, song evangelists; and Missionary Jean Darling. Dr. Whitcomb Harding, district superintendent.

July 1 to 10, New England District, at Nazarene Campgrounds on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Dr. T. E. Martin, Rev. C. Neal Hutchinson, Rev. James E. Baker, Singer Paul W. McNutt. Rev. Fletcher Spruce, district superintendent.

July 2 to 10, Albany District, at District Center, Brooktondale, New York (eight miles north of Ithaca, Route 79, then Rt. 330 to White Church Road). Workers: Rev. James Hunton, Rev. Fred Thomas, Singer Jack Bierce, Missionary David Brown-ing. Rev. Kenneth Pearsall, district superintendent.

July 3 to 10, Chicago Central District, at Chalfant Hall on campus of Olivet Nazarene College. Workers: Rev. George Gardner, Singer DeVerne Mullen. Dr. Mark R. Moore, district superintendent.

July 4 to 10, South Carolina District, at Nazarene Campground, Batesburg, South Carolina, on State Route 391. Workers: Dr. Russell V. DeLong, Rev. Paul McGrady, and Singers Ralph and Joann Dunmire. Dr. Otto Stucki, district superintendent.

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District Assembly Information

BRITISH ISLES SOUTH, May 28 to 30, at church, Albion Street, Morley, Yorkshire, England. Pastor John Townend. General Superintendent Young. (N.W.M.S. convention, May 27; S.S. convention, May 28.)

NEW MEXICO, June 1 and 2 at Nazarene Campground, Capitan, New Mexico. Pastor John M. Power, Capitan. General Superintendent Powers. (N.W.M.S. convention, May 30; N.Y.P.S. convention, May 31.)

ALASKA, June 2 and 3, at First Church, 1220 "E" Street, Anchorage, Alaska. Pastor Hugh E. Hines. General Superintendent Benner. (N.W.M.S. convention, June 1; S.S. convention, June 3; N.Y.P.S. convention, June 4.)

BRITISH ISLES NORTH, June 6 and 7, at Sharpe Memorial Church, Burgher Street, Parkhead Cross, Glasgow, Scotland; Pastor Sidney Martin. General Superintendent Young. (N.W.M.S. convention, June 4; N.Y.P.S. convention, June 4.)

NORTH AMERICAN INDIAN, June 8 and 9, at C. Warren Jones Indian Bible School, 2315 Markham Rd. S.W., Albuquerque, New Mexico 87105. Pastor Charles Scrivner. General Superintendent Williamson.

CANADA WEST, June 9 and 10, at Calgary First Church, 126 14th Ave. S.W., Calgary, Alberta, Canada. Pastor Charles J. Muxworthy. General Superintendent Lewis. (S.S. convention, June 7; N.W.M.S. convention, June 8.)

ROCKY MOUNTAIN, June 9 and 10, at First Church, 8th and Alderson, Billings, Montana. Pastor George B. Ronnekamp. General Superintendent Coulter. (N.Y.P.S. convention, June 7; N.W.M.S. convention, June 8; S.S. convention, June 9.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

New Mexico June 1 and 2
Maine June 15 and 16
New England June 22 and 23
West Virginia July 7 to 9
Northwestern Ohio July 13 and 14
Colorado July 20 to 22
Missouri August 4 and 5
Tennessee August 10 and 11
Kansas City August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule

North American Indian June 8 and 9
Northeast Oklahoma June 15 and 16
South Dakota June 22 and 23
North Dakota June 30 and July 1
Northern California July 14 and 15
Oregon Pacific July 20 to 22
Akron August 4 and 5
Virginia August 11 and 12
South Carolina August 18 and 19
North Carolina September 14 and 15
New York September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule

British Isles South May 28 to 30
British Isles North June 6 and 7
Michigan July 13 to 15
Northwest Oklahoma July 20 and 21
East Tennessee July 28 and 29
Kentucky August 11 and 12
Minnesota August 18 and 19
North Arkansas August 31 and September 1
South Arkansas September 7 and 8
Joplin September 14 and 15

HUGH C. BENNER:

District Assembly Schedule

Alaska June 2 and 3
Nebraska June 23 and 24
Northeastern Indiana June 29 and 30
Southwestern Ohio July 13 and 14
Pittsburgh July 21 and 22
Wisconsin August 4 and 5
Iowa August 10 to 12
Indianapolis August 17 and 18
Louisiana August 31 and September 1
Southeast Oklahoma September 7 and 8

V. H. LEWIS:

District Assembly Schedule

Canada West June 9 and 10
Canada Atlantic June 23 and 24
Albany June 30 and July 1
Chicago Central July 7 and 8
Eastern Kentucky July 20 and 21
Southwest Indiana July 28 and 29
Northwest Indiana August 11 and 12

Northwestern Illinois August 18 and 19
Houston August 31 and September 1
Southwest Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Rocky Mountain June 9 and 10
Nevada-Utah June 15 and 16

Canada Central June 23 and 24
Eastern Michigan July 13 and 14
Central Ohio July 20 to 22
Illinois July 27 to 29
Kansas August 3 to 5
Dallas August 18 and 19
Gulf Central September 1 and 2
Georgia September 8 and 9

JUNE

Hymn of the Month

The Church's One Foundation

SAMUEL J. STONE

SAMUEL S. WESLEY

1. The Church's one foundation is Je - sus Christ, her Lord.
2. E - lect from ev - 'ry na - tion, Yet one o'er all the earth;
3. Mid toil and trib - u - la - tion, And tu - mult of her war,
4. Yet she on earth hath un - ion With God, the Three in One.

She is His new cre - a - tion By wa - ter and the word,
Her char - ter of sal - va - tion, One Lord, one faith, one birth;
She waits the con - sum - ma - tion Of peace for ev - er - more;
And mys - tic, sweet com - munion With those whose rest is won.

From heav'n He came and sought her To be His ho - ly bride; With
One ho - ly name she bless - es; Par - takes one ho - ly food; And
Till, with the vi - sion glo - rious, Her long - ing eyes are blest, And
Oh, hap - py ones and ho - ly! Lord, give us grace that we, Like

His own blood He bought her, And for her life He died.
to one hope she press - es, With ev - 'ry grace en - dued.
the great Church vic - to - rious Shall be the Church at rest.
them, the meek and low - ly, On high may dwell with Thee.

THE CHURCH'S ONE FOUNDATION . . . Processional hymn of the Church, is by Rev. Samuel J. Stone, 1839-1900, Oxford-educated clergyman who served two London churches as rector. In both parishes Dr. Stone ministered primarily to the impoverished classes. This famous hymn was written in 1866, in support of Bishop Gray's defense of the faith, at a time when the Church seemed threatened with division. The hymn tune, "Aurelia" is by the great cathedral organist, Samuel S. Wesley, 1810-76, grandson of Charles Wesley.

—Floyd W. Hawkins, Music Editor



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Compiled by
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Department

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Hymns of the month

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- Allen, Jimmie (J. A.). c/o NPH*: Jamestown, North Dakota (Beulah Camp), June 17-26
- Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.: Pleasant Mills, Ind. (Meth. Bobo), May 23—June 12; Spencerville, Ohio (Camp), June 29—July 10
- Battin, Buford. 3015 47th St., Lubbock, Tex. 79413: Terrell, Tex., May 27—June 5; Ft. Smith, Ark., June 12-19; Ft. Sumner, N.M., June 26—July 3
- Bender. Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Allardt, Tenn. (Pleasant View), May 26—June 5; Ladoga, Ind., June 9-19; Carthage, Tenn., June 23—July 3
- Bertolets, The Musical (Fred and Grace). 1349 Perkiomen Ave., Reading, Pa.: Corry, Pa., June 8-12
- Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn. 37407: Decatur, Ill. (Trinity), May 30—June 5; Vincennes, Ind., June 17—July 3
- Bierce, Jack. Song Evangelist, c/o NPH*: Indianapolis, Ind. (Southport), June 12-26
- Blythe, Ellis G. c/o NPH*: Roanoke, Va., May 26—June 5
- Bohi, James. Singer, 1002 Hillcrest, R. 2, Bloomfield, Iowa 52537: Kansas City Dist. Camp, June 6-12; Santa Ana, Calif. (Edinger St.), June 14-19; Sacramento, Calif. (N. Highlands), June 20-26; Midway City, Calif., June 27—July 3
- Bowman, Russell. 2719 Morse Rd., Columbus, Ohio: Goshen, Ohio, June 1-12; Bowling Green, Ohio, June 15-26
- Bradley, Ernest R. 20 17th St., Lowell, Mass.: Deputation Tour for Bible Study League of America, Inc., Month of June
- Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.: Macedonia, Ohio (1st), May 26—June 5
- Brannon, George. 4105 N. Wheeler, Bethany, Okla.: Raleigh N.C. (1st), May 25—June 5; Greensboro, N.C. (1st), June 8-19
- Brown, Curtis R. Song Evangelist, 315 S. Bisailon Ave., Bourbonnais, Ill. 60914: Ephrata, Pa. (1st), June 3-12; Wenonah, N.J. (Deerfield Camp), June 15-26
- Brown, J. Russell. c/o NPH*: Des Moines, Iowa (Highland Park), June 5-12
- Brown, W. Lawson. Box 785, Bethany, Okla.: Lubbock, Tex. (Calvary), June 2-12; Brownfield, Tex. (1st), June 16-26
- Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Dayton, Ohio (Alpha), June 1-12; Danville, Ill. (West Side), June 15-26
- Carnick, James and Juanita. Singers and Musicians, c/o NPH*: DeKalb, Ill. (1st), May 29—June 5
- Carpenter, R. W. 800 S. 6th, Lamar, Colo. 81052: O'Leary, P.E.I., Can., June 2-12
- Casey, H. A. and Helen. Evangelist, Singers, Musicians, c/o NPH*: Metropolis, Ill. (1st), May 26—June 5; Clarksville, Ark. (Danville), June 8-19; Jonesboro, Ark. (Edgewood), June 22—July 3
- Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Bloomington, Ind. (Union Tent Crusade), June 2-12; Georgetown, Ill. (Union Tent Crusade), June 16-26
- Clark, Gene. 104 Waddell St., Findlay, Ohio: Freelandville, Ind. (Meth.), June 5-10; Indianapolis, Ind. (Meth.), June 12-17; Lakewood, Ohio, June 19-26
- Clift, Norvie O.† c/o NPH*: Prospect, Ore., May 23—June 5
- Cook, Leon G. and Marie. Evangelist and Singers, Box 64, Newport, Ky.: Miami, Fla. (North), June 2-12; Montgomery, Ala., June 14-19; Jamestown, Ky., June 21-26
- Cox, C. B. and Jewel. 1322 N. First Ave., Upland, Calif.: Hermosa Beach, Calif., May 29—June 5; LaMirada, Calif., June 6-12; Colorado Springs, Colo., June 19-26
- Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510F, Charleston, W.Va.: Johnstown, Pa., June 10-19
- Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: McArthur, Ohio, May 30—June 5; Virginia Dist. Camp, June 17-26

- Cravens, Rupert.† 823 N. Kramer Ave., Lawrenceburg, Tenn.: Spencer, W.Va. (Spencer Temple), June 19—July 3
- Cridler, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Worthington, Ind., May 26—June 5; Marion, Ill. (1st), June 9-19; Tell City, Ind., June 23—July 3
- Darnell, H. E. P.O. Box 929, Vivian, La.: Mexico, Mo., June 2-12; Evansville, Ind., June 16-26; Belsano, Pa. (Camp), June 30—July 10
- Davis, Ray. c/o NPH*: Sallisaw, Okla., June 16-26
- Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Mexico, Mo., June 2-12; Vevay, Ind., June 20-26; Milton, Ky. (Bryantburg Camp), June 29—July 10
- Dennis, Gernald D. c/o NPH*: College Corner, Ohio, June 1-12; Osgood, Ind., June 16-26
- Dixon, George and Charlotte. Evangelists and Singers, 33 Clark St., Patchogue, N.Y.: Caribou, Me., May 27—June 5; Bethel, Me., June 7-12
- Dunmire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Joelton, Tenn., June 13-19; Lufkin, Tex., June 22-26; Florence, S.C., June 28—July 3
- Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Woodstown, N.J., May 27—June 5; Ireland and England, Month of June
- Ferguson, Edward and Alma. Route 2, Vicksburg, Mich.: Rock Falls, Ill. (1st), June 1-12; North Flint, Mich., June 19-26
- Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Laurel, Del., May 29—June 5; Columbus, Ohio, June 13-24; Racine, Wis., June 27—July 8
- Fisher, C. Wm. c/o NPH*: Santa Ana, Calif. (1st), June 1-12
- Fleshman, C. E. 139 S. Park Ave., Cape Girardeau, Mo. 63701: Willow Springs, Mo., May 26—June 5; Matthews, Mo., June 9-19
- Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: West Carrollton, Ohio, May 25—June 3; Aurora, Ill. (Illinois Ave.), June 5-12; Aberdeen, Ohio, June 15-26

- Fowler Family Evangelistic Party, The Thomas. Preacher and Musician, c/o NPH*: E. Chicago, Ind. (1st), May 26—June 5; Palisade, Colo. (1st), June 10-19; Paonia, Colo., June 24—July 3
- Frank, Richard A. 6241 Lancaster Dr., Paradise, Calif. 95969: Olivehurst, Calif., May 30—June 5
- Frodge, Harold C. Box 186, Marshall, Ill.: DeKalb, Ill., May 30—June 5; Lawrenceville, Ill., June 8-19
- Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Louisville, Ky. (Conventions), June 10-12; Auburn, Pa. (Church of God Camp), June 25—July 5
- Gamble, Albert L. and Mrs. 808 5th St. S.E., Puyallup, Wash.: Ray, N.D., June 12-19
- Geeding, Wilma. Fletcher, Mo. 63030: Bushnell, Ill., June 5-12
- Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: Mauston, Wis., June 8-12
- Glorylander S Quartet. c/o Frank A. Cox, Route 2, Box 187C, Wilmington, Ohio: Barberton, Ohio (Pil. Hol.), June 3-5; Batavia, Ohio, June 24-26
- Gould, Arthur and Margaret. Evangelist and Singers, c/o NPH*: Jonesboro, Ark., June 5-12
- Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Allentown, Pa. (1st), May 26—June 5; Mt. Vernon, S.D. (Hol. Camp), June 24—July 3
- Greenbaum, David L.† Evangelist, Artist, and Puppeteer, 716 W. Chillicothe, Bellefontaine, Ohio 43311: Jeffersonton, Va. (Mt. Zion), May 27—June 5; Oil City, Pa., June 10-19; Greenville, Mich., June 24—July 3
- Grimm, George J. 1007 Park Ave., Princeton, W.Va.: Middleport, Ohio, June 1-12
- Grimshaw, Michael.† c/o NPH*: In Germany
- Haden, Charles E. P.O. Box 245, Sacramento, Ky.: McMinnville, Tenn., June 3-12; Lexington, Ky. (Calvary), June 19-26
- Harrold, John W. 409 14th St., Rochelle, Ill.: Toledo, Ohio, June 3-12; Casey, Ill., June 16-26
- Hoot Evangelistic Party (G. W. and Pearl). Evan-



LAND PURCHASE CLARIFIED—The purchase recently of a fifty-eight-acre estate (area "C") of the late J. J. Lynn by the Church of the Nazarene and Research Hospital and Medical Center is outlined in the above aerial photograph. The purchase came after the Metropolitan Junior College—Kansas City—threatened to condemn the property, plus seven acres of Nazarene property, and eight additional acres. The area surrounded by the solid line indicates what was proposed to be used for the campus. The dotted line (area "D") defines the Nazarene property which would have been condemned, with the further potential threat of an access driveway between the Headquarters and Seminary buildings (double dotted lines). The hospital property is marked "B," and the Nazarene holdings are marked "A." The college board voted to abandon efforts at getting the seventy-one-acre site after Mrs. Freda Lynn sold the estate to the church and hospital.

Late News

Pasadena Student III Drops Evangelistic Trip

Robert Lynn Harrison, student at Pasadena College, has been named as a substitute to replace John Wells, also a Pasadena student, on the July Nazarene Evangelistic Ambassador trip to Latin America.



Harrison

Wells was forced to withdraw because of sickness.

Harrison, a senior, has been assigned to team one, of which Dr. H. T. Reza is coordinator.

Texas Ranch to College

M. K. Bingham, faithful Nazarene laymen of Lubbock, Texas, has given a 160-acre farm in west Texas to Bethany Nazarene College, Bethany, Oklahoma. Bingham is a member of the advisory board of the Abilene district. Bethany now offers the degree of Master of Arts with a major in religion—N.I.S.

News of the Religious World . . .

NAZARENES STILL AHEAD IN GIVING

A recent comparison of denominational contributions for 1964 indicates the Church of the Nazarene continues to lead in per capita giving among churches with 100,000 or more members. The Nazarene per capita giving figure for 1964 was \$160.38, followed by the Church of God (Anderson, Indiana) with \$155.75.

The figures were compiled by the Commission on Stewardship and Benevolence.

The Reformed Church in America was third, but some distance behind the top two, with a \$126.44 average. Next was Presbyterian, U.S., with \$114.61, followed by Lutheran, Missouri Synod, with \$103.90.

A listing of the remaining fifteen in the survey follows:

United Presbyterian, U.S.A., \$92.29; Disciples of Christ, \$86.44; American Lutheran, \$83.83; Lutheran, Wisconsin Synod, \$80.24; Protestant Episcopal, \$76.66; Lutheran Church of America, \$76.35; Evangelical United Brethren, \$76.34; Church of the Brethren, \$76.08; United Church of Christ, \$75.94; American Baptist Convention, \$69.99; Presbyterian, Canada, \$66.74; United Church of Canada, \$63.05; The Methodist Church, \$59.09; Southern Baptist Convention, \$55.80; Anglican, Canada, \$52.28.

Among the membership of the

twenty churches, Nazarenes gave the highest per capita to missions: 9.35 percent. Next were the Reformed church and Presbyterian, Canada, with about 6.5 percent.

(Nazarenes contributed \$168.33 per capita in 1965.)

1,000 Attend N.A.E. Meet

Denver, Colorado (EP)—Throughout their three-day twenty-fourth annual convention, April 19-21, nearly one thousand delegates to the National Association of Evangelicals convention came to grips with a wide range of subjects.

The closing speech by Dr. Arnold T. Olson, president of the Evangelical Free Church of America, was titled "Open the Window," and was a fitting climax to the convention business.

Elected as president for a one-year term was Dr. Rufus Jones, general director for the Conservative Baptist Home Mission Society in Wheaton. The delegates named Robert C. Van Kampen of Wheaton "Layman of the Year."

The N.A.E. represents forty evangelical Protestant denominations with a membership of two million and a service constituency of ten million through its service and affiliated agencies.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

Conducted by W. T. Purkiser, Editor

THE FALL OF SAMARIA

II Kings 17:9-18 (May 29)

● **Prophets**—The Hebrew word for "prophet" (v. 13) is *nabi*, which means "speaker." Our English word comes from the Greek *prophetes*, which literally means "one who speaks for another." The prophet is one who speaks for God.

Frequent mention is made in the Old Testament of prophets. They were men (or women) who were raised up to proclaim God's message to His people, especially in times of apostasy. They denounced the sins of the Israelites and warned of coming judgment. These two themes, sin and judgment, are among the most prominent in the Old Testament prophets.

A common fallacy is to think of the prophet as mainly a "foreteller." Rather, he was primarily a "forth-teller." Prediction is not the main element of prophecy. The messengers of God talked to the people about their present sins, but warned of future punishment for the unrepentant.

● **Seers**—The Hebrew term is *hozeh*. It means one who sees things with spiritual eyesight, things which could not be seen with the natural eye.

Another word for "seer" (*roeh*) is used in I Samuel 9:9, where it is stated that "a Prophet was beforetime called a Seer." Evidently "seer" was one of the earliest names for a prophet among the Israelites. Both Hebrew words for "seer" come from verbs meaning "to see." It is always the function of the prophet of God to see what other men do not see.

● **Vanity**—The reason for the captivity of the Israelites was that "they followed vanity" (v. 15). The Hebrew word *hebel* literally means "a vapor" or "a breath."

About the time of the First World War a popular song in the United States was "I'm Forever Blowing Bubbles." That expresses the philosophy of life of those who live for vanity. Instead of giving attention to the solid, enduring, eternal things, they fritter away their time with worthless interests.

We are having a great deal of disorder among the children in Sunday school and in church. They act up like they never could in their public school. What can we do about it?

I don't think we do any lasting service to children—our own or other people's children—by permitting them to run wild in Sunday school or church. If the children's parents attend the church, they are the ones who can do the most.

Where children from non-church families are involved, the presence of their teachers or other lay people right among them may be all that it takes.

I saw a fine Christian lady quiet a group of thoughtless children near the front of the church one night by simply moving down to sit in the middle of the row.

Every situation is different, and I don't know enough about yours to make more practical suggestions. But with patience and wisdom, I believe you can better matters.

In Luke 16:1-12, would like you to comment on verse 9.

This is the parable of the unjust steward, and verse 9 is our Lord's comment: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

I particularly like the explanation of Dr. Charles Childers in the *Beacon Bible Commentary*, Volume 6: "Jesus is by no means approving of the dishonesty of the steward. Rather, He says: 'Use your worldly wealth to win friends for yourselves, so that when money is a thing of the past you may be received into an eternal home' (NEB).

"This verse is unnecessarily difficult

in the King James Version. 'Mammon of unrighteousness' means 'worldly wealth.' 'When ye fail' is in the best Greek text 'when it fails.' Jesus is saying: 'Use your worldly wealth in such a way as to gain the higher values.' He also urges His disciples to use as much diligence and prudence in preparing for their eternal future as the unjust steward used to prepare for his temporal affairs.

Trench writes: 'I am persuaded that we have here simply a parable of Christian prudence,—Christ exhorting us to use the world and the world's goods, so to speak, *against* the world, and for God' (page 563).*

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A friend of mine claims a "new insight." He says he cannot understand the eternity of the Son of God, and that Christ must be the firstborn and not eternal. What is your opinion?

Your friend's "new insight" is one of the oldest heresies in the history of theology. It goes back to Arius (256-336 A.D.), and has been rejected by orthodox Christianity ever since. It is actually the beginning of unitarianism.

You should remind your friend that his ability to understand does not necessarily measure the truth of a doctrine. In fact, if he did fully understand the nature of deity, what he understood would not be the God of the Bible at all but some finite being small enough to be encompassed by a human mind.

This doesn't mean that we shouldn't use our minds to learn as much truth about God as possible. But we must never let our limitations circumscribe God or contradict what the Bible says about Christ.

For that matter, who can comprehend eternity itself? The only thing our reason tells us is that, if anything now is, Someone always was. The Bible

reveals that Someone as the living God, without beginning and without end, eternally subsisting as Father, Son, and Holy Spirit.

The deity of Christ is involved in His eternity. His deity is clearly affirmed in John 1:1-2; 20:28; Hebrews 1:8-13; I John 1:1-2; in the multitude of New Testament passages which address Christ as Lord, the Old Testament name for God; and in the RSV rendering of Titus 2:13 and II Peter 2:1. "God and Saviour Jesus Christ," which correctly translates the Greek and clearly identifies Jesus Christ as God.

Along with this, of course, are the New Testament truths of the subordination of Son to Father, and the relation of Jesus, the Incarnate Son, to His brethren in the Church He came to create. Where "firstborn" is applied to Christ, it is in these relationships, not in His relationship to the Father in the eternal Trinity.

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