

May 21, 1969

Just

PENTECOST SUNDAY, May 25

(See pages 2-5, 10.)

herald

OF HOLINESS

Church of the Nazarene



**To know the love of Christ,
which passeth knowledge.**

—Ephesians 3:19



General Superintendent Young

It Makes a Difference

IN READING the New Testament account of the beginning days of the Christian Church, one is compelled to face the question as to what happened to this young movement between the crowing of the cock when Peter denied his Lord and when all the disciples forsook their Lord and fled, and the day of proclamation and high courage exemplified by Peter's words: "As for us, we cannot refrain from telling what we have seen and heard" (Acts 4:20).*

Actually, there were two great historic events that made the difference.

The first was the clear and unswerving conviction that their Lord and Saviour, Jesus Christ, had risen from the dead. To be sure, the evidence was presented essentially to the followers of faith. Most were dubious at first and one insisted he would not believe until he could see and feel the bodily presence of Jesus for himself. But Thomas' final confession became typical: "My Lord and my God." This is what reunited the scattered band and caused them to wait in obedient faith and prayer in the Upper Room.

Even in His intermittent post-resurrection appearances, Jesus seemed to be preparing them for His second departure and for the new order led by the personal and invisible Holy Spirit.

The second epochal event was in fulfillment of the Master's promise, the coming of the

Holy Spirit. Before His death Jesus had spelled it out: "If you love Me you will keep My commands, and I will ask the Father and He will give you another Comforter to stay with you forever, the Spirit of Truth whom the world cannot receive, because it neither observes nor understands Him. You know Him, for He remains with you and will be within you" (John 14:15-17).*

When the Holy Spirit came, it was more than a dramatic entrance and pronouncement. It was a new day, the beginning of redemption's mission. Even on the Day of Pentecost, Peter spoke prophetically: "For the promise is to you and to your children and to all those far away as many as the Lord our God may call" (Acts 2:39).* Also later, testifying to the leading men of this new movement, Peter insisted that converted Gentiles, too, had subsequently believed and received the Holy Spirit even as the Jews on the day of His advent. Hear him: "And God, who knows all hearts, gave them evidence by granting them the Holy Spirit just as He did to us" (Acts 15:8).*

It was the reality of Jesus' resurrection and the coming of the Holy Spirit that brought the Christian Church into full swing with a mission and a message. □

*The Berkeley Version.

HOLY SPIRIT

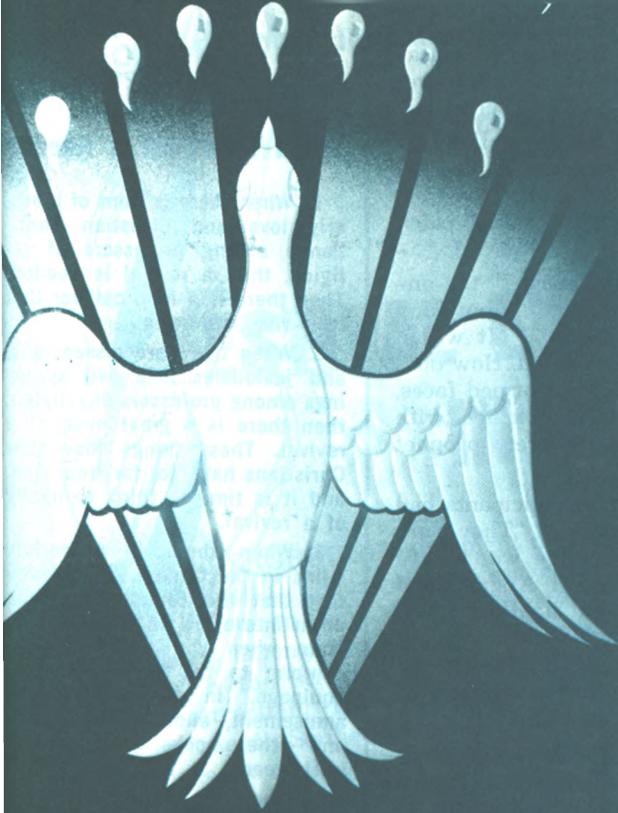


PHOTO BY H. ARMSTRONG ROBERTS

Fill me, O Thou Holy Spirit,
Come and fill my heart anew,
That the fruit of Thy blest presence
Be seen in all I say and do.

Pour thyself, O Holy Spirit,
Into every emptied part;
Then, oh, cleanse and fill completely
All dark corners of my heart.

Fill each vestige of my being
Till Thou hast Thy perfect way.
Come and take me, mold and make me,
Claim complete control today.

Come, oh, come, Thou Holy Spirit;
Take forever all of me.
Fill me, altogether fill me,
For I thirst, I thirst for Thee.

• **By Kathryn A. Horton**
Lomax, III.

A SPIRIT "HAPPENING"

• **By Willard D. Taylor**
Kansas City

WHAT'S a 'happening'?" I asked a member of the younger set.

"Well," he pondered, "it's an occasion which has not previously occurred. It's a time with special ingredients in it which make it unforgettable. It's an *event*. It's a time that makes some difference in you as a participant."

Youth has an amazing yearning for "happenings." What we of the older generation take for granted and with some skepticism, our youth react to with excitement and a sense of high significance.

I couldn't help but think of a "happening" centuries ago. The time was a few weeks after the

crucifixion of Christ. The place was an upstairs room in a house on a narrow street in the ancient city of Jerusalem.

Present was a small company of men and women—about 120 of them—who declared themselves to be disciples of the crucified and risen Prophet of Nazareth. They had been meeting in that same room for prayer, meditation, testimony, sharing of ideas and feeling for 10 days.

Their daily meetings were not by their own choosing. Oh, certainly, they had pledged to one another to do it. They were really there because they had been commanded by their Master to "tarry . . . in the city of Jerusalem." And at this

stage in their experience with Him they were ready to do just that.

Ten days passed; Pentecost dawned. The "happening" occurred!

Suddenly, early that morning, this small company became the focal point and recipients of a remarkably transforming experience. They were caught up in a holy rapture. They were set afaire with joy and love for one another. Their previous quietness and secretiveness gave way to almost uncontrollable shouts of praise to God.

The very glory of God beamed from their countenances. They were a divinely possessed people and they were enjoying it. It was a "happening"—a Pentecost "happening," indeed, *the Pentecost* "happening." And it was just as real, transporting, exhilarating, and unforgettable as a "happening" always is.

The streets were crowded that morning as the mass of native Jerusalemites and the Pentecost pilgrims were on their way to morning prayers. They heard the strange sound emanating from the God-invaded Upper Room. It was not the noise of hostilities and confusion but of exultation and happiness.

The word spread rapidly through the cobblestone streets that a strange event had taken place. Simultaneously that purged and empowered New Israel of 120 could no longer be contained in their room. So out into the street they went, bearing with them the excitement, blessing, and freedom which had "come upon" them.

And the two companies met—the old Pentecost crowd with its hoary formalities and unfulfilled promises and the new Pentecost

crowd and its freshly endowed freedom and presently enjoyed promise. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The staccato speech of the Upper Room crowd was so directed by the Holy Spirit that visitors from distant lands could catch their words.

"What does this mean?" the onlookers began to ask. What kind of "happening" is this? It was a natural question, indeed. How does one account for transformed faces, holy fervor, speech touched with holy fire, and a Hebrew prophet eloquence?

Some of the nonparticipants had a cynical answer. "They are drunk. You know we won't have any new wine until August, and they have gotten hold of some fermented wine. Besides, these Galileans are an excitable crowd. Their behavior is never predictable. They are just drunk!"

That word "drunk" triggered a response from the big fisherman, Peter. Standing tall amidst the 11 other apostles and speaking with the resonance of a profundo bass, Peter dismissed the contemptuous explanation that this was a "happening" of overripe wine.

"This is the Spirit 'happening,'" he cried out. "This is what our priests have sung and talked about every festival season. This is what our Master, Jesus, preached about in this very city not too many months ago and you wanted to do away with Him (John 7:37-44). This is what the ancient prophet Joel prophesied: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.' This is it! The prophecy has been fulfilled; the promise has

(Continued on page 13)

FINNEY on Revival

When a Revival Is Needed

1. When there is want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work.

2. When there are dissensions, and jealousies, and evil speakings among professors of religion, then there is a great need of a revival. These things show that Christians have got far from God, and it is time to think earnestly of a revival.

3. When there is a worldly spirit in the Church. It is manifest that the Church has sunk down into a low and backslidden state when you see Christians conform to the world in dress, equipage, in seeking worldly amusement, and reading novels and other books such as the world reads.

4. When the Church finds its members falling into sin, then it is time to awake and cry to God for a revival of religion.

5. When sinners are careless and stupid, it is time Christians should bestir themselves. It is as much their duty to awake as it is for the firemen to do so when a fire breaks out in the night in a great city. The Church ought to put out the fires of hell which are laying hold of the wicked. Sleep! Should the firemen sleep and let the whole city burn down, what would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupidly into the fires of hell.

—CHARLES G. FINNEY



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COVER PHOTO: H. Armstrong Roberts

An "Eyewitness" Account

FESTIVAL EXTRAORDINARY IN JEWISH CAPITAL

UNDERGROUND movement declares itself! Thousands profess conversion to new faith! Priests and Pharisees among the converts! Fantastic scenes in the streets! Public baptisms a major attraction! High priest not available for comment! Sanhedrin remains silent!

This is the news here in Jerusalem, a city that has witnessed in the last two months, but especially this week, some of the most astounding happenings in its long and turbulent history.

The religious and political atmospheres, inseparable in Jewish life and agitated now for weeks, suddenly reached explosion point the first day of this week. It was one of the annual festivals, known here as the Feast of Pentecost, and right in the middle of it a great wave of religious fanaticism suddenly engulfed the crowded city. As if from nowhere, a hitherto insignificant and illegal sect dramatically appeared everywhere with daring and determination. Its adherents emerged preaching, shouting, baptizing converts, and accompanied by unbelievable scenes of religious demonstration.

What has happened? A popular religious and political revolt? A new Messiah? An end to Roman occupation? There are plenty of questions but few answers.

Festival Furor

It happened during the Feast of Pentecost, a one-day Jewish celebration held annually to give thanks for the wheat harvest. Like the Passover, 50 days earlier, Pentecost had brought people in tens of

thousands from all over the country and equal numbers of pilgrims from as far away as Rome and Crete.

It was a typical Jewish thanksgiving day of Temple worship, sacrifice, and prayer—then spontaneously, without warning of any kind, the "Nazarenes" erupted. Until that hour they were largely forgotten; then suddenly they were everywhere, preaching, testifying, witnessing. The effects were unbelievable. All over the city could be seen groups of zealous Jews, 200, or 500, or 1,000 strong, listening with fixed attention to these preachers. It seemed impossible—loyal, patriotic, fervent Jews, many of them having travelled hundreds of miles for religious celebrations, now captivated by the fiery oratory of the very sect castigated by the priests as dangerous heretics.

There was another element—one more fantastic phenomenon in a day fantastic from beginning to end. This was the amazing facility of speech possessed by the preachers. One could hear not only the familiar Aramaic, but there rolled from their tongues also the speech of Rome, Phrygia, Egypt, and a dozen other faraway places. Thousands of pilgrims from Cyrene, Libya, Pamphylia, Pontus, Asia, and Cappadocia heard them preach strange things in their own familiar dialects.

Nazarene Oratory

What were these men saying? Between the Valley Gate and the Temple, the largest crowd of all had gathered and I joined it to listen. The preacher was one Simon Peter,

a brawny, sun-tanned, thundering ex-fisherman and one whose name had often been associated with the movement.

"Men and women of Jerusalem," he cried, in the broad, unmistakable accents of Galilee, "listen to me." And listen they did, gaping, awe-struck, as subdued as a Temple gathering.

"This is the work of God. Remember what the prophet Joel said, how that God's Spirit would be given to us in the latter days. This is it! This is the prophecy come true. We have received the Spirit. Hallelujah!" Here the oration stopped for a moment and the speaker surveyed his crowd. All around him was a sea of attentive, thoughtful, upturned faces: olive-skinned faces from Palestine, fairer aquiline faces from Greece, and swarthy faces from lands beyond the Mediterranean.

Accuses of Murder

"I want to tell you of Jesus," resumed the Galilean, "Jesus of Nazareth, the Son of God. He was sent of God but you would not have Him. No, you despised Him, you rejected Him, and finally you murdered Him on a Roman cross." Here a visible shudder passed over the crowd.

"Yes, you murdered Him! But God, the God of our fathers, raised

Him from the dead. The grave could not keep Jesus of Nazareth, as David had said in the Psalms. He is risen from the dead and we are His witnesses."

Again and again the rustic preacher referred to "Jesus of Nazareth," "our Messiah," "the Son of God." Quotation followed quotation from the Jewish Scriptures and never was a crowd so held by the sheer power and magnetism of the unlikely preacher. On and on the arguments went with telling force to a tremendous conclusion: "Listen, you people, listen to what I say. God has made Jesus, the Jesus whom you despised and rejected and crucified, God has made Him Lord and Christ." Then the tension broke—not into shouts, protests, and abuse but into weeping, prayers, and groans. Never have I seen a crowd of people swayed by such emotion.

"What shall we do?" they cried, "Sir, what shall we do?"

"Repent," thundered the fisherman-prophet, "repent, confess your sins, and be baptized in the name of Jesus. God will forgive your sins; repent and receive the Holy Spirit."

3,000 Converted and Baptized

What scenes there were in Jerusalem that Pentecost evening! Al-

though the Christians were said to number little more than 100, they seemed to be everywhere, talking to individuals, preaching to crowds—and baptizing. Reliable witnesses report that a fantastic total of 3,000 people were baptized into the new faith that first day. There were even some Pharisees, formerly the bitterest opponents of Jesus, and a few priests, all now confessing allegiance to Jesus of Nazareth.

All this week the excitement has continued. No one can compute the number of converts made but daily the numbers grow. No word of any kind has come from the Sanhedrin, and when I last tried to make inquiries, Caiaphas, the high priest, was not available for comment.

Where will it end? No one knows. Never has such a religious fever gripped this traditionally religious people.

Darkness at midday, a dead prophet raised to life, stories of miracles and instantaneous healings, thousands intoxicated with religious fervor, Jerusalem gripped by a spiritual fever—what next? One thing is sure. Unless halted, and that now seems nigh impossible, this movement will challenge not only Palestine but the whole world. □

• By C. William Fisher

PAST THE CROSSROADS

Radio Sermon of the Month

AFTER reporting the day's account of world and national troubles in Vietnam and elsewhere, with its full quota of rebellions on the campuses and violence in the cities and political intrigues and personal tragedies, the announcer concluded his newscast with this question: "Are we at the crossroads?"

There is an increasing evidence that the honest answer to this question is to say, "No, we are not at the crossroads; we have already gone through the intersection."

And important and urgent voices are continuously reminding us of that tragic fact.

John W. Gardner, for instance, speaking in Chicago to the Democratic Platform Committee, said, "Man is in trouble, and if you are not filled with foreboding, you don't understand your time."

Ernest Dunbar, a senior editor of *Look* magazine, wrote recently, "Today, across the nation, a complicated sickness is eating away at the souls

of many American college students." And that statement could be projected to include many students in Paris and in Tokyo and elsewhere.

George Champion, chairman of Chase Manhattan Bank, urged businessmen to erase what he called this nation's "moral deficit." "We don't have to look beyond the front page to find examples of this deepening moral deficit," he said.

"We see it reflected in stories of city streets that are unsafe to walk at night; parks that cannot be enjoyed because of the constant threat of muggers; a soaring crime rate that costs us \$20 billion a year and translates into one major crime committed every eight seconds."

And Representative Clark MacGregor of Minnesota adds that "in the last seven years crime increased almost nine times as rapidly as the population.

"Since 1960 crime in the United States rose an incredible 88 percent and if the present rate persists," the congressman continued; "the number of rapes and robberies and assaults and thefts in the United States today will double by the end of 1972."

But not only are those in high places pointing to deteriorating morals and soaring crime rates; many thousands of concerned men and women across America and around this troubled world are crying, "How long, O Lord, how long?"

How long, O Lord, can even a wealthy nation continue to squander its human and material resources? How long, O Lord, must the caldron of racial hatred and strife continue to boil over and sear our cities and our souls? How long, O Lord, can we continue to wallow in seas of sin and sex and sham before we are swamped by them?

How long, O Lord, before Thine arm is unleashed and Thy sword is unsheathed and Thy judgment begins to descend upon a wicked and perverse and rebellious people?

What a time for the Church to confront these rebellious and chaotic days with the message of repentance! Talk about relevance! What could be more relevant than for the church to cry, "Repent and believe the gospel! Repent, or you will likewise perish!"

But how can the Church proclaim the answer when she is herself, by her alienation and aloofness and apostasy, part of the problem?

But, oh, how desperately a nation which has already gone through the intersection and is headed down the wrong road needs to repent, to turn around, to move back to morality, back to righteousness, back to God! For

(Continued on page 13)

Self Stewardship

FEW OF US make any serious study of human embryology or give much thought to our physical becoming. We do not remember the experience of birth or infancy. We blindly accept the situations, relationships, and sequences responsible for our bodily features, stature, complexion, and peculiarities. For these we neither commend nor condemn ourselves.

In our maturing years, however, we encounter our true selves and personal responsibility becomes inescapable. Personality is greatly influenced in the early years by the intimate society of the home and immediate surroundings. Personality configuration is very much the responsibility of parents during the short years of intense exposure, but the progress of growth gradually transfers this responsibility to the person. In rapid acceleration he becomes steward of himself.

A growing person may find that his parents imposed a handicap upon him during their time of stewardship but he dares not excuse himself by blaming them. He must accept what he is, decide what he wants to be, dream of what he can become, and go to work at self-realization.

The loftiest project possible for a man is to dream of being a nobler person and pursue that

dream to fulfillment. Creating a cathedral from stones is less exciting than creating of himself what he can become out of what he finds himself to be.

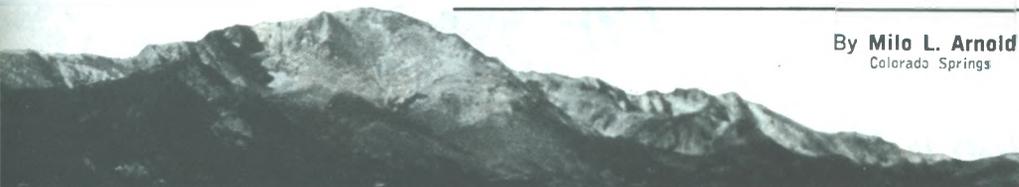
With what God has bestowed, what parents have shared, and what society has invested a man has unbelievable opportunity. With these in hand he enters into God's most daring adventure, the making of himself. God provides grace, society provides the situation, but the man himself must provide the dream.

Man alone of the creatures can behold himself and be dissatisfied with what he is. Man alone is trusted with the power for personal change. Man alone has the opportunity to make something finer of himself than he finds himself now to be. It remains to be seen what a man might become if his stewardship of himself was used to the absolute full.

So long as a man has an hour remaining of life he can pursue this dream. It is not hindered by illness nor slowed by old age. It can be accomplished during life's busiest years without hindering other worthy endeavors. It is possible of pursuit during the collapse of every other project. It provides life's finest opportunity for fellowship with God and our fellowmen. It also makes it fun to live. □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



● **By Danny Steele**
Stillwater, Okla.

MINISTERING to students on a university campus gives me many opportunities to eavesdrop on what students are talking about, what they are concerned with, and where they are going philosophically.

At a recent question-answer session with a well-known world-traveler, news analyst, and correspondent, I was once again shaken awake by the reality that what the world is groping for we possess, if we can only properly and clearly share it.

A Christian young man sitting next to me asked the visitor if he agreed with a statement made by the late Dag Hammarskjöld to the effect that the only hope for the future of the world is "a spiritual rebirth in man."

The speaker said, "I hope for it, I pray for it, but I don't expect it." (He made no claims at being either Christian or Jewish.)

Another young man who prefaced his statement with a remark about not being "a fundamentalist" pressed the speaker about whether he really agreed with the idea of a "spiritual rebirth." Obviously the idea had some evangelical overtones which the boy thought he had left at home with Mom and Dad.

Without directly answering the question, the speaker said, "I have not rationalized my faith [meaning he had accepted no system such as Christianity or Judaism], but I am a strong believer. I believe in faith. If I didn't have faith I couldn't get up in the morning."

He went on, "Our last chance for survival is the development of a new man." The impression was left that the "new man" could come only by a spiritual rebirth through faith.

This man is a "worldly" man in the true sense of the term. He does not talk like a church man; he talks like a man of the world. He reflects the thoughts of world leaders, scholars, and students. We can't help but recognize in statements a grasping and groping for something which is strangely familiar to us.

Is it so familiar and outworn to say that Christians are in possession of *the only hope all mankind* that it does not stir the heart, lift vision, or put an evangelistic "power surge" in our souls?

For years Christians have been saying it, but since mankind came into full discovery of power which could obviously end the human race, since we have begun to see man's treacherous inner pollution not only through common sense and theological hypothesis but psychological analysis, since we are faced with the glaring contradiction of scientific spectaculars and internal domestic and social strife, since all men are aware that the great powers of the world are on a collision course, those of the realm of unfairness have begun to cry that we need a spiritual renewal, a new man.

But the world is blind. It thinks renewal will come by the intellectual, social, and scientific efforts of man. But we have that for which they are searching. We have the privilege of being stewards of the Hope of the world.

This is a crisis hour. Whatever it takes to do the job, it is both our privilege and responsibility to open the Way, the Truth, and the Life to the generation in which we live.

MAN'S ONLY
HOPE
OUR POSSESSION

Whatever it takes to do the job, it is our privilege and responsibility to open the Way to the generation in which we live.

Tomorrow Has Been Cancelled Due to Lack of Interest

TS. ELIOT, Nobel prize-winning poet, has asked, "Where is the life we have lost in living?" Rioting students from Maine to California are saying, in a matter-of-fact tone, "We have no purpose. Life has no meaning!"

A graduate science student, serving as a spokesman for a group of young intellectuals being interviewed by a staff writer for *Life* magazine, bluntly stated, "We mature at the age of 12. We have become world-weary with the boredom of a streetwalker who has seen too much of life at the age of 16. At 18 we are ready to die."

Broadway captures the mood of the "now generation" with its promotion of a sell-out play, "Stop the World! I Want to Get Off!"

Biggest selling product at the New York World's Fair? Aspirin! Over one-half million aspirin tablets were sold—with more than 10,000 flavored ones for children. How significant the remark, "Our brave new world is full of headaches!" So—tomorrow has been cancelled due to lack of interest! Why not!?

The foregoing reflects the thinking of so many members of the "now generation." I believe that our young people are acutely aware of the problems of our world and are seeking solutions. When it comes to the problems of their own lives, they no longer necessarily look to solutions that are logical, but to solutions that meet their needs right now. To be

specific: illicit sex, drugs, destructive attacks on the "establishment" are not logical. Yet students in increasing numbers use these in their search for fulfillment.

And as students are confronted with Christianity, questions about the Virgin Birth, the Resurrection, and the reliability of Scripture are, in most cases, no longer asked. They simply want to know, "Will Christ meet my needs *right now*? Will He really change my life?"

C. T. Snow, English author and statesman, wrote for the *New York Times* at the end of last year, "I have to say that I have been nearer despair this year, 1968, than ever in my life. Everything that has happened in public affairs has pointed in the direction of anti-hope. In 1967 one could feel this in the air. This year one can see it!" Hope in a despairing old world? The answer for many, apparently, is, "No!" So—tomorrow has been cancelled due to lack of interest! Why not!?

A novelist, whose name escapes me, wrote, "Only the unrepentant thief was left—hanging there alone, still alive. When he felt death approach, that which he had always been so afraid of, he said out into the darkness, as though he was speaking to it, 'To thee I deliver up my soul.'"

Herein focuses the problem each must settle if his todays and tomorrows are to be meaningful: Is there anyone out in the darkness of tomorrow to whom one can commit his eternal soul?

Jesus thought so! Drawing His final breath of life, He said with deliberateness: "Father, into thy hands I commend my spirit" (Luke 23: 46).

Stephen thought so! Even as the cruelly hurled stones were crushing his life from him, he calmly whispered, "Lord Jesus, receive my spirit" (Acts 7:59).

Fanny Crosby thought so! With a sense of happy anticipation she wrote: "Someday the silver cord will break, and I no more as now shall sing; but, oh, the joy when I shall wake within the palace of the King!" And down across the aeons of time, believers have looked out into the darkness of their tomorrows and found joy in living because there was One to whom they could commit their eternal souls!

Will Christ meet my needs *right now*? Will He *really* change my life? The answer to both questions is an unequivocal "Yes!"

William Temple wrote in *Nature, Man and God*, "In his fellowship with God, man has found that nothing matters in comparison with that fellowship. . . . The man who has found fellowship with God is rich though he possesses nothing. That is the real solution—not an answer to the riddle, but the attainment of a state of mind in which there is no desire to ask it."

Tomorrow has been cancelled due to lack of interest? Not on your life!! "To live is Christ"! □

Editorially Speaking

● By W. T. PURKISER

The Cost in Pentecost

There is a cost in Pentecost—more than the last four letters of the word. It is the surrender to the sovereign Spirit of God of what the human heart holds dearest, its own self-will.

In many more cases than not, the very last thing to go on the altar is self. Possessions, talents, time, other people, and even loved ones are not so difficult to surrender. The struggle comes at the core of being, which is the central self.

The gospel is not so much an offense to man's reason as it is to his autonomy. Its demand is unconditional surrender to the will of God.

We sometimes hear the statement, "I'd give everything to have victory and peace in my soul." The expression is more true than the speaker imagines. For it is exactly everything that the Lord requires—including the self who gives.

Major Allister Smith tells of a young woman who came to her pastor and said, "I am rather puzzled about my life's work. Should I go to the foreign field or give myself to home missions?"

The pastor knew something of the girl's problem. He said, "Really, your mission is neither *foreign* mission nor *home* mission, but *submission*."

Some particular mission may follow as God's will unfolds. But the first mission for us all is submission to the Lord of all.

The members of the so-called "Pittsburgh Experiment" in Christian living and witness are asked to pray sincerely the following prayer:

"I take God the Father to be my Lord.

"I take God the Son to be my Saviour.

"I take God the Holy Spirit to be my Sanctifier.

"I take the Word of God to be the rule of my life.

"I take the people of God to be my people.

"I now commit myself, mind, body, and spirit, to my Lord and Saviour, Jesus Christ, and I do this freely, fully, and forever,

"In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

The form of words may differ. But the intent of the prayer of consecration is the same.

BUT THE COST IS ONLY PART of Pentecost. The gain is even greater than its cost.

Jesus told of a man who accidentally uncovered a treasure in a field. In keeping with the

law of the day, he went and sold all that he had and bought the field. The cost was great—all that he had. But the gain was greater—a hidden treasure.

The cost of Pentecost is self-surrender. The gain of Pentecost is the full reality of Christ Jesus enthroned within in the person of His Holy Spirit.

Two Christian counsellors knelt on either side of a man praying at the altar. One kept saying, "Hold on, hold on!" The other was repeating, "Let go, let go!"

What neither they nor the seeker realized was that these opposite bits of advice represent two kinds of religion. One says, "Hang on; grit your teeth; struggle along; whip your will to greater effort; hold on!" The other says, "Surrender your self; turn your will over to the Lord; accept God's willingness; let go and let God!"

The outcome of these two attitudes is two types of persons. One is strained. The other is serene. One is struggling. The other is confident.

Frances Ridley Havergal is best known today for her gospel songs. But behind the lines that speak to our hearts so clearly was an experience of great blessing and victory. She says:

"It was Advent Sunday, December, 1873, that I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light; and what you see, you cannot unsee. There must be full surrender before there can be true blessedness. God admits you by the one into the other. He himself showed me this. First, I was shown that the blood of Jesus Christ, His Son, cleanseth from all sin; and then it was made plain to me that He who had cleansed me, had power to keep clean; so I utterly yielded myself to Him, and utterly trusted Him to keep me."

"There must be full surrender before there can be true blessedness. God admits you by the one into the other"—this is the whole matter in two short sentences. God demands of us the gift of ourselves, for only so can He give us the gift of himself.

At the heart of self-surrender is one of the basic characteristics of God himself. It is our response to His self-giving. This is not something marginal and incidental. It is the central principle in the very nature of the universe.

Jesus said it best: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

Such surrender puts behind life the resources of the Infinite. In what Rufus Mosely calls "a happy yielding to God's initiative" are release and victory. It is to allow God to do in us what only God can do. As Cecil Myers said, "This surrender is like the surrender of the light bulb to the dynamo for power, the flower to the sun for beauty, the mind of the student to the process of education for learning."

There is cost in Pentecost. But even the cost is gain, and beyond lies the life in purity and power that is Christianity at its best. □

Casting Stones or Casting Nets

The Bible uses the verb "to cast" in contrasting ways. It is used of casting stones to kill. It is also used of casting nets to catch.

In terms of our day, casting stones is to indulge in complaining and criticism. Casting nets is to draw others to Christ and to His Church.

There are professing Christians whose main occupation seems to be that of casting stones. One man confessed that his training had been to the effect that "whenever you see a head, take a crack at it."

The desire to see improvements in others or in our situations is entirely proper. But aside from the legitimate desire to help, too many of us spend altogether too much time trying to change those around us and criticizing them when we cannot.

Sometimes this is a reflection of our own inner conflicts. People who are perfectionists find it hard to come to terms with themselves, and consequently to come to terms with the failures of others.

There is a place for constructive criticism. But before it is uttered, it should be required to pass a sort of "Four-Way Test": Is it true? Is it necessary? Is it redemptive? Is it kind?

Complaining is akin to criticism. It places its major emphasis on factors in the environment, and the weaknesses and mistakes of others.

We tend to think that the right to complain is part of our heritage of freedom. Someone recalled a conversation between two engineers, a Russian and an American. The Russian said, "I have an apartment, a car, and 1,000 rubles a month in salary. I can't complain."

The American replied, "I have a home, a car, and \$1,000 a month in salary. I can complain!"

In contrast to casting stones there is casting nets. With nets of concern, with nets of caring, with nets of involvement we may draw others, as one expressed it, "into the orbit of the great love and forgiveness of God in Christ, mediated through someone who knows from experience what love and forgiveness can mean."

The promise of Jesus to those who should follow Him was that they would be "fishers of men."

Stones may drive away wild beasts, but it takes nets to catch souls.

And the interesting fact about it all is that those who are most busy casting nets have the least time to cast stones. □

Hobbies and the Holy Spirit

There are two kinds of hobbies. One is the wholesome hobby that turns our energies and attention into new channels to relax the tensions of our workaday lives. The other kind represents ruts in our ways of thinking.

We have all known teachers and preachers whose conclusions can be predicted almost right down to the finest detail. Wherever they might start, they always end up at the same place.

With all due respect to the demand for specialization, it is well to remember that Jesus promised His disciples the Holy Spirit, among other purposes, to prevent just that sort of outcome. "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

The key word is "all." If we have the guidance of the Holy Spirit, we shall not fasten upon one or two of the things Jesus said to the neglect of the rest.

Lopsided Christianity is all too common in our day. The result is not very happy.

It was Charles H. Spurgeon who pointed out that, while the nose is an important feature on any face, a portrait that is all nose is never flattering. Indeed, the cartoonist's art of caricature consists in taking a prominent feature—chin, nose, ears, "five o'clock shadow"—and making it the main feature of the drawing.

Caricatures of Christianity we do not need. Overemphasis on one part of the Gospel to the neglect of the rest does not glorify God.

Whole theologies, entire movements, complete denominations have been built around one truth. As E. Stanley Jones remarked, "They live on a truth instead of on the Truth." And he added, "Christians under the Spirit are not controversial but creative."

Because hobbies, like ruts in the road, are easy to follow, we need so much the more to be open to the Spirit of truth as He would bring to remembrance *all* things. We need to be checked in our use of easy clichés and worn-out stereotypes.

He whose mission to the Church includes guiding us into all truth will help us to be symmetrical, balanced, and creative in our efforts first to do and then to tell the will of God to all who need to hear. □



Campus Commentary

THE CLASS OF '72

More college and university freshman of 1968 discussed religion frequently (29.3 percent) than smoked cigarettes frequently (15.6 percent). Ninety-one percent attended religious services at least occasionally. Only 50.3 percent checked out a library book frequently but 52.4 percent drank beer. And so we could continue to juggle a mass of statistics gathered by the American Council on Education describing the class of '72.

It is possible to compare Nazarene college freshmen of 1968 to the national profile at several interesting points. Estimated parental income was under \$10,000 annually for 49 percent of freshmen in all U.S. institutions, but 54 percent of the families of Nazarene college freshmen showed income of less than that amount. Still only 21 percent of the Nazarene students indicated a desire to work more than 19 hours per week during the school year.

What causes students to choose a Nazarene college? Freshmen entering Nazarene colleges last fall said, "Intellectual reputation." "Good Faculty" was checked by 65 percent as a major factor in the choice. Other factors listed in order are "Social Opportunities," "High Scholastic Standards," and "Intellectual Atmosphere." In another survey, "Religious Atmosphere of a Church-related College" and "Friendly Atmosphere" ranked above the academic factors.

Numerous studies indicate that the advice of parents on the choice of college is taken by students about twice as often as that of any other persons. Nazarene college freshmen are influenced in their choice of college by parents, friends, pastor, and college representatives in that order.

The ability of entering freshmen at Nazarene colleges is equal to the average for the U.S. when measured by test scores and high school grade records. Answering the question, "What is the highest level of education you expect to complete?" 48 percent said bachelor's degree, 25 percent master's degree, 5 percent doctor of philosophy or doctor of education, doctor of medicine or dental surgery 4 percent, bachelor of divinity 3 percent, and bachelor of laws 1 percent. Only 33 percent of Nazarene freshmen planned to bring a car to college (compared to 42 percent on the national basis). Also 33 percent of the Nazarenes (compared to 26 percent) came from the farm.

And the young across the nation are not all bad when they report their essential objectives as: "Develop a Philosophy of Life"—82.5 percent, and "Help Others in Difficulty"—58.9 percent (the two highest). And it is still good, isn't it, when 96.5 percent turn in their assigned work on time even though 13.5

percent daydreamed while studying? We can likely understand if Nazarene girls ranked "I wanted to meet my future husband of my faith" third, giving higher priority only to "religious atmosphere" and "academic reputation." Do the middle-aged think as clearly? □

CAMPUS NEWS

NNC—"Friesen Hall—in gratitude to God and in tribute to their parents—by Mr. and Mrs. Willard R. Friesen." So reads the plaque to be placed in "Friesen Hall" in recognition of the pledge gift of the Friesens of Lebanon, Ore. They committed themselves for \$150,000 to assume the entire purchase price of the Mercy Hospital property. The property will be remodeled as needed for dormitory space by Northwest Nazarene College. This is the college's largest gift to date. □

ONC—A group of six other church-related schools has welcomed Olivet Nazarene College into the Prairie College Conference for intercollegiate athletics. The philosophy of this conference is that athletics must be justified in a college program as it finds its proper place alongside other college departments. Students are not to be exploited for public-relations purposes. To implement this philosophy all member schools agree to give no athletic scholarships as such. Athletes will be considered like all other students and may be helped as they show need. This aid, however, must be channelled through the financial-aids office and subject to institutional policies and priorities which apply to all students. □

TNC—Trevecca's new president, Mark R. Moore, gave his first report and trustees responded unanimously when challenged to raise the equivalent of \$10,000 each on current budget needs and remodeling. □

NTS—The conference room of Nazarene Theological Seminary Library will be the scene of activity of a Bible translation committee on a full-time basis this summer. Headed by Dr. Harvey Finley of the seminary, the committee will be translating the Book of Ecclesiastes for the *New American Standard Bible*, sponsored by the Lockman Foundation. The committee includes Dr. Robert Sawyer of Mid-America Nazarene College; and Mr. Charles Isbell, instructor in Hebrew at NTS, will serve as secretary. □

MVNC—Dr. Stephen W. Nease will be inaugurated as the first president of Mount Vernon Nazarene College at 2 p.m., June 14, 1969. □

(Continued on page 14)

A Spirit . . .

(Continued from page 4)

been realized. And it's for you too."

Pentecost "happenings" are not accidental; they are prepared for. It takes tarrying, confessing, submitting, sharing, believing.

There must be the "ten days"—the time of meditation, consecration, and faith's expectation. But a "happening" of the Spirit's coming will not fail to occur when faith has prepared you.

So find an "upper room" for yourself. Examine the promise again. Let faith be perfected. It will happen, and it will, be yours to confess, yours to enjoy, yours to share with those who have yet to climb the stairs! □

Past the . . .

(Continued from page 7)

it is still true that righteousness—not bombs, not missiles, not space probes, not Grand National Product, not shinier cars or faster planes—but that it is *righteousness* that exalteth a nation, and that sin is a reproach to any people—no matter how affluent or sophisticated or powerful that people might be.

What can the righteous do in such a time?

They can do what the righteous have always done—they can pray and

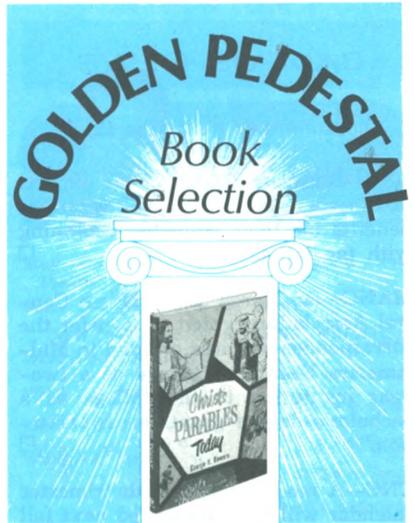
then hurl their lives in commitment and faith after their prayers.

Daniel lived in a time of violence and apostasy, when the nation and the church seemed to have gone through the intersection and passed the point of no return. But Daniel was more *impressed* by the mercy and power and faithfulness of his God than he was *depressed* by the condition of his country and his people, so he didn't stand wringing his hands in despair and hopelessness. He prayed, "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God . . ." (Daniel 9:19).

Money—even billions of dollars of it—can't bring about the reconciliation and restoration that our nation and our world desperately need. Bombs can't do it; missiles can't; moon landings can't; summit meetings can't; but *repentance*—genuine repentance can. For genuine repentance means stopping in the headlong race to ruin and turning around and accepting God's forgiveness, and God's guidance.

It is not only Russia. It is not only China, or Africa, or Cuba, or India, or France—it is America, Britain, and Canada that also are standing in the need of prayer—the prayer of repentance that will bring restoration and reconciliation between men and their God, and men and their brothers.

And even though we may have passed through the intersection, if we will pray that prayer of repentance and faith, God will restore, God will forgive, God will heal our land. □



CHRIST'S PARABLES TODAY

By George K. Bowers

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(Continued from page 12)

NBC—Nazarene Bible College expects to receive approval for veterans' benefits for their students, beginning with the fall term. □

MANC—On March 26 the North Central Association "voted to transfer the correspondence status granted to Mid-America Nazarene College as a two-year institution to the college as a bachelor's-degree-granting institution." □

CNC—A modified 10-month trimester calendar will be inaugurated next fall at Canadian Nazarene College. It consists of two 14-week semesters beginning September 2 and March 9, with a nine-week winter term between them starting on January 5. This longer school year will permit students to accelerate their programs as well as permitting one to begin his work at his choice of three different dates. A new program leading to the bachelor of Christian education degree is also added to the curriculum. □

PHILADELPHIA DISTRICT NYPS Teen Fellowship bought a Honda bike for Missionaries Jay and Carol Hunton, on furlough from Africa. Jay Hunton could not be present, but Mrs. Hunton is shown receiving the gift from Rev. Ralph Parry, pastor of the Media, Pa., church and Philadelphia District teen director. It looks like little Heather Hunton gets the first ride. It was all part of the twelfth annual NYPS convention held at West Chester, Pa., during which Rev. Robert Faulstick was reelected district president.



DO IT NOW!

YESTERDAY is gone forever—tomorrow may never come. *Now* is the only time that we have. This very second is all that we will ever have. It is God's time.

We cannot change yesterday, for it is gone—the mistakes, the failures, and sorrows of yesterday are ours no longer. We can only say with Paul, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

If we are going to do anything for Christ, *now* is the time to do it. *Now* is the time to talk to that unsaved loved one, or friend. Tomorrow may be too late. We have no assurance that God will give us another day, nor another hour. The kind word unsaid, or the deed undone, may be too late if we wait until another day. The visit to a Sunday school absentee, or to a sick friend—should they be put off until another one is lost to Christ—or until our sick friend is taken in death?

Let us resolve not to dwell in the past, or hope to accomplish everything in the future—let us do it *now*. Looking back on past failures and procrastination are two of Satan's tools to discourage or slow up a Christian. Let us not look back like Lot's wife and be unable to move forward, or wait until tomorrow, that may never come—but let us use our today to further His kingdom.

—LUCILE LEMON □

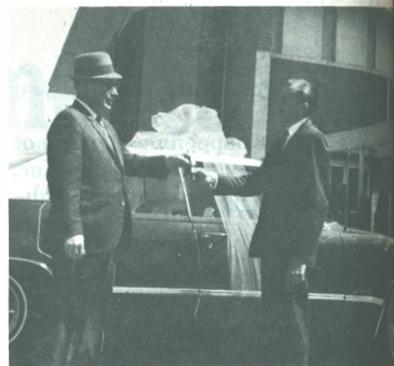
TAMING THE TONGUE

TO KNOW a writer, read his writing. To understand a poet, quote his poetry. To perceive an architect, study his drawings. To appraise a builder, observe his building. And to understand a Christian, listen to his talk.

This was the point where the observers caught Peter when he stood near to the place where his Master was being condemned. The observers declared, "Thy speech bewrayeth thee."

The tongue may control the whole circle of human influence. The Pacific Coast octopus or devilfish can hide itself by clouding the water about it. It has been found that an octopus only a few inches long can cloud 50 cubic feet of water in a few seconds. The power of this creature in surrounding itself with a cloud of inky water is well-known.

A man of impure conversation is like one of these creatures. He can



MAKES A PRETTY PACKAGE! Keys to a 1969 Oldsmobile, gift from a grateful congregation at the Oklahoma City Lake View Park Church, are presented to Pastor J. V. Morsch (right) by Mr. Maurice McNeill. The church has experienced rapid growth in its 13 years, and at the present time conducts duplicate worship services and double Sunday school sessions to accommodate the increasing attendance. The congregation also assisted in starting a home missions church last year. The gift represents a widespread feeling of unity in the Lake View Park congregation as well as a deep sense of appreciation for the leadership of Pastor Morsch as he begins his third year at the church, according to correspondent Joan Edwards.

soil the atmosphere in the whole social circle. He may not say anything really vile, but he can suggest by a word that which will fill the air with evil thoughts.

To tame the tongue is to temper the whole human spirit so that the air about is filled with sweet-smelling incense rather than the foul fumes of gossip and destruction.—CLIFFORD F. CHURCH, Charlottesville, Va. □

OF PEOPLE AND PLACES

EMERALD AVENUE Church in Chicago received nine new members by profession of faith Easter Sunday. There were 184 in Sunday school and a record Easter offering of \$1,909. Before coming to the Emerald Avenue Church in January, Pastor Paul E. Richardson served for 13 years at the Farmington, Mo., church, which was organized and built under his leadership. □

"**COME SING WITH JOHNNY**" said a recent headline in the *Sacramento Bee*, Sacramento, Calif. It was a feature article in honor of Mr. John A. (Johnny) Biggers, a successful businessman and youth song leader on the Sacramento District, who has spent 26 years leading the singing for youth groups, Youth for Christ, and Nazarene youth activities.

Biggers has been honored in a number of trade journals and directories, and has been nominated for the current issue of *World's Who's Who in Commerce and Industry*. A member of the Sacramento North Church, Biggers now limits his "Singspiration" activities to conducting the area sings in different Nazarene churches once a month following evening services. □

NEWS OF REVIVAL

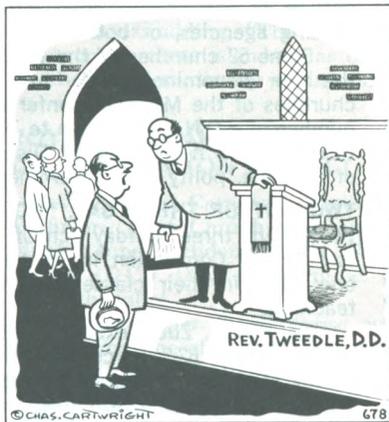
EVANGELIST SAM SPARKS and the Southern-Aires Quartet were greatly used of God in leading Covington (Ky.) Central Church to one of its greatest revivals. More than 30 new members were received and crowds of up to 500 attended. The ministry of Sam Sparks is greatly appreciated by ministers and people, according to Arthur O. Little, pastor. □

WOLF RUN, OHIO, recently concluded an outstanding revival with Evangelist Lawrence Walker. God came on the services and 37 received definite help, reports Pastor D. M. Stenger. □

MIDDLESBORO, KY., recently held an "improvised" revival when the scheduled evangelist suddenly could not come to the meeting. Their new pastor, Rev. Hillard Bradley, secured a youth trio, the Fredericks of Inez, Ky., for the musical program and

preached the revival himself. According to a report received from Mrs. Betty Shearer, a mighty awakening took place, with both sinners and backsliders finding their way to God, and 12 members received on Easter Sunday. Plans are now under way for a thrust into the community to reach those who need Christ. □

Church Chuckles



"Shouldn't you avoid highly controversial subjects? Like money, for instance."



"Showers of Blessing"

Program Schedule

Dr. William Fisher

May 25—"Learn to Live Beyond Your Means"

June 1—"What It's All About"

NEW "SHOWERS OF BLESSING" OUTLETS

WVAF-FM	Charleston, W. Va.	99.9 meg.	9:00 a.m. Saturday
WFPA	Pensacola, Fla.	790 kc.	9:00 a.m. Sunday
KRHD	Duncan, Okla.	1350 kc.	7:45 a.m. Sunday
WMHR-FM	Syracuse, N.Y.	102.9 meg.	5:00 p.m. Sunday
KCCC	Carlsbad, N.M.	930 kc.	1:30 p.m. Saturday
KBRB	Ainsworth, Neb.	1400 kc.	9:30 a.m. Sunday
WPRC	Lincoln, Ill.	1370 kc.	11:30 a.m. Sunday
WFKY	Frankfort, Ky.	1490 kc.	7:00 p.m. Sunday
WRIO-FM	Rio Grande, N.J.	101.7 meg.	7:05 p.m. Sunday
KNNN	Friona, Tex.	1070 kc.	10:00 a.m. Sunday

MOVING MISSIONARIES

Rev. and Mrs. Russell Birchard, c/o Dr. Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506.

Rev. and Mrs. Howard Conrad, Apartado 149, Guadalupe, Goicoechea, San Jose, Costa Rica, Central America.

Dr. and Mrs. Howard Hamlin, Ethel Lucas Memorial Hospital, P.O. Box 2, Acornhoek, East Transvaal, Republic of South Africa.

Rev. and Mrs. Jakob Kanis, P.O. Box 1119, Lourenco Marques, Mozambique, Africa.

MOVING MINISTERS

George Armstrong from Houlika, Mich., to Yazoo City, Mich.

Grant Cross from Eastern Nazarene College to Erie, Pa.

V. B. Curless from Ada (Okla.) Arlington to Fort Worth Polytechnic.

Gary Henecke from Bourbonnais, Ill., to Port Huron (Mich.) North Hills.

Richard Lashley from Port Huron (Mich.) North Hills to Westland (Mich.) Wayne.

George Otto from Charlevoix, Mich., to Sumner Center, Mich.

E. H. Stenger from Corry, Pa., to Butler, N.J.

Paul McElroy from Seminary to Denver Green Mountain.

Blair McKim from Vermontville, N.Y., to Schenectady, N.Y.

John A. Metcalfe from Woodville, Calif., to Fortuna, Calif.

Henry L. Mills, Sr., from Americus, Ga., to Antlers, Okla.

Tom Mixon from Malvern, Ark., to Anthony, Kans.

Elwin A. Moore from Sheridan, Ore., to St. Helens, Ore.

Ray Ostendorf from Tampa (Fla.) Grace to Miami (Fla.) North.

Richard L. Parker from Cortland, N.Y., to Bethel, Me.

Earl Sams from Denver Lowell to Ketchikan, Alaska.

L. C. Schwanz from Coquille, Ore., to Gresham, Ore.

Eugene Smith from Westlake, La., to Vidor, Tex.



DR. EUGENE STOWE, general superintendent, preached the sermon for the dedication of the new sanctuary and educational building of the Nacogdoches (Tex.) First Church. Missionary W. C. Fowler was in charge of the music and singing. Seating 425, the sanctuary also provides two choir assembly rooms, baptistry, and two Sunday school rooms. The educational building has 27 rooms, which serve as Sunday school rooms, pastor's study, church and Sunday school offices, and nursery. Both buildings are fully air-conditioned and centrally heated. Total cost for the fully furnished building, landscaping and parking area was \$117,000. The building sits on a four-acre tract of land with a matching brick parsonage to the west. Total property evaluation is \$200,000. C. A. (Bill) Raines is pastor.

NEWS OF RELIGION

You Should Know About . . .

Duane E. Srader from Vidor, Tex., to Channelview, Tex.

Thomas M. Taylor from Bakersfield (Calif.) Brentwood to Pocatello, Idaho.

Ted E. Underwood from Coalinga, Calif., to Bakersfield (Calif.) Brentwood.

Duane Vaughn from Craig, Colo., to Sonora, Calif.

Walter White from Reynoldsburg, Ohio, to assistant pastor, Columbus (Ohio) Whitehall.

H. A. Wilcox from Point Pleasant, W. Va., to Charleston (W. Va.) Loudendale.

William W. Woods from Grand Coulee, Wash., to Arlington, Ore.

Dennis E. Wyrick from Burlington, N.C., to Salem (Ohio) First.

DISTRICT ASSEMBLY INFORMATION

ARIZONA, May 28-29. First Church, 1333 E. 10th St., Tucson, Ariz. 85719. Host Pastor: Ross W. Hayslip. General Superintendent: Dr. Samuel Young.

ALASKA, May 29-30. 1220 E St., Anchorage, Alaska 99501. Host Pastor: Hugh E. Hines. General Superintendent: Dr. Orville W. Jenkins.

VITAL STATISTICS

DEATHS

ARTHUR J. FLOWERS, 75, died Feb. 19 in Carmichael, Calif. Funeral services were conducted by Revs. Vernon L. Wilcox, A. G. Jeffries, and Clyde C. Casto. Surviving are his wife, Velma; two sons, Arthur, Jr., and Alva; three daughters, Mrs. Alice Bitner, Mrs. Anabelle Jay, and Arlene Flowers; and 17 grandchildren.

REV. OSCAR HUDSON, 95, died Apr. 10 in Pasadena, Calif. Funeral services were conducted by Rev. Earl G. Lee and Dr. A. E. Sanner. He is survived by three daughters, Mrs. Malcolm (Mabel) Meguiar, Mrs. Venus H. Floyd, and Mrs. Edward (Virginia) Revenaugh; six grandchildren; and nine great-grandchildren.

MRS. NELLIE R. (PELREN) RENSVOLO, 75, died Apr. 6 in Crawford, Neb. Funeral services were conducted by Rev. Ted Dodd. Surviving are her husband, Hans R.; two sons, Kenneth and Jack Pelren; one daughter, Edith Chubb; 10 grandchildren; six great-grandchildren; and one sister.

MRS. ANNIE ELIZABETH ROBERTS, 80, died Mar. 13 in Oklahoma City. Funeral services were held in Oklahoma City with interment at Texola, Okla. Surviving are three daughters, Ethel Rogers, Edna Higdon, and Mazine Tannehill; three sons, Cecil, Charles, and Lois; 13 grandchildren; 17 great-grandchildren; and five great-great-grandchildren.

H. STANLEY SCHULTZ, 68, died Mar. 27 in Oregon, Ohio, of a heart attack. Funeral services for Song Evangelist Schultz were conducted by Rev. Kenneth E. Foust and Rev. J. G. Wells. Surviving are his wife, Helen; one daughter, Mrs. Ruth Fleming; and three sons, Norman, Paul, and Howard.

JOHN R. RAFUSE, 79, died Feb. 2 in Jacksonville, Fla. Funeral services were conducted by Rev. T. J. Giddens and Rev. U. S. Rushing. Survivors include his wife, Helen, and several nieces and nephews.

JAMES M. VAUGHN, 80, died Apr. 4 in Cincinnati. Funeral services were conducted by his five minister sons, Merrill, Roy, Garvel, Voia, and Lawrence. Other survivors include his wife, Etta, 14 grandchildren, and 24 great-grandchildren.

RALPH O. HARVEY, 72, died Apr. 18 in Letts, Ia. Funeral services were conducted by Rev. Sherman D. Hunter. Surviving are his wife, Frieda; two daughters, Mrs. Hugh (Winifred) Trimble and Mrs. Myron (M. Josephene) McClusky; three grandchildren; and three great-grandchildren.

BIRTHS

Mr. and Mrs. Richard (Dixie Hella) Ackley of Ketchikan, Alaska, a girl, Melody Deanne, Feb. 19.

Lt. and Mrs. Francis Scott Keely, serving in Vietnam, a girl, Wendy Beth, Mar. 16.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

M. L. Turbyfill, 6812 N.W. 29th Terrace, Bethany, Okla. 73008, has open time in the summer and one or two dates this fall and winter.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

SECEDING EVANGELICAL CHURCH REDEEMS PROPERTIES. Officials of the new Evangelical denomination met the 90-day deadline on April 10 by turning over to the United Methodist church checks totaling \$665,266 to redeem the church properties of 46 E.U.B. congregations which helped form the new denomination in lieu of merging with the Methodists last year.

The earnest money of \$25,000 on a total of \$690,266 had been paid by the recently formed Evangelical Church of North America to the United Methodist church last December.

The monies were raised by the 46 congregations in a variety of ways. Some reached their quota through cash gifts; others, by borrowing a portion of the need, either within the congregation or from various lending agencies, or both.

Some 52 churches of the E.U.B.'s in Oregon and Washington formed the new denomination on June 4, 1968. Almost simultaneously, 22 churches of the Montana Conference were organized, bringing the total number of E.C.N.A. churches to 74. They have also named commissions to draw up a new "Book of Discipline" which will contain statements of doctrine, polity, and government. □

TWO OUT OF THREE SAY, "NO CONVERSIONS LAST YEAR." Almost two out of three Sunday school teachers attending the National Sunday School Convention in Anaheim, Calif., last fall reported that not one pupil in their classes was converted as a direct result of their teaching.

Dr. Roy B. Zuck, executive director of Scripture Press Foundation, reported that 62.5 percent of the 962 teachers participating in the survey said "not one pupil in their classes had received Christ as his Saviour as a direct result of Sunday school teaching in the 12 months preceding" the survey.

However, 40.7 percent said students had shown an "increased interest in spiritual matters."

INTER-VARSITY TAKES GOSPEL TO THE BEACH. A team of over 300 Inter-Varsity Christian Fellowship students and staff from 57 colleges in the United States and Canada spent Easter week sharing their faith in Christ with the thousands of vacationing collegians on the Fort Lauderdale, Fla., beaches.

The gospel was presented to hundreds of sunburned college kids in 10-minute talks by I-V staff men on the beaches each afternoon, by two musical groups at a coffeehouse adjacent to the beach each night, and through hundreds of person-to-person encounters as team members sought out those in the crowds whose interest was sincere.

"There was no preaching," emphasized Bill York, Inter-Varsity area director for Virginia and director of the beach evangelism project. The staff and students just told what Christ means to them and talked personally with those interested. The project serves as training for personal evangelism for the students and encourages them to share their faith in a similar manner back on their campuses.

It was not unusual to witness 50 or 60 significant conversations about Christ at the coffeehouses each night, according to York. As many as 1,500 students gathered around the coffeehouse area to hear the music and testimony. "We expected the big crowds drawn by the music to melt away when we started to talk about Christ," one musician said, "but they didn't." "The straighter we told it, the more intently they [the crowds of students—some of them hippies] listened," commented another. □

"... in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

THE FIRST JAZZ MASS ever offered in Czechoslovakia was held at the Church of the Most Sacred Heart of Our Lord with music provided by a popular Prague jazz band. The innovation was reported accepted with great enthusiasm by young people and was received well by many members of the older generation.—"EP News Service." □

Late News

RICHARD TAYLOR TO HEAD EUROPEAN BIBLE COLLEGE

Dr. Richard S. Taylor, professor of theology and missions at Nazarene Theological Seminary and editor of the *Nazarene Preacher*, will become rector (president) of European Nazarene Bible College for the 1969-70 academic year. He will assume this temporary post about July 1.

Dr. Taylor had originally planned a one-semester sabbatical abroad, and was requested by General Superintendent Samuel Young to extend it for the entire academic year to assume the leadership of the college.

He will occupy the post formerly held by John B. Nielson, who is returning to the U.S. to accept an assignment as professor of Christian doctrine and Bible at Mount Vernon Nazarene College.

European Bible College was founded in 1965 under the jurisdiction of General Superintendent G. B. Williamson. It is located in Busingen in southern West Germany, an international town near Schaffhausen, Switzerland, and 35 miles north of Zurich.

Dr. and Mrs. Taylor plan to depart the United States June 20 to begin this European ministry. □

NEW MARKS SET ON HAWAII DISTRICT

The seventeenth annual assembly of the Hawaii District, held in Honolulu First Church, April 17-18, shared the exciting news that an all-time high of 671 in membership was reached during the year, assisted by 61 new members received on profes-

sion of faith. The total giving was \$154,492, also a new high for one year.

Dr. Samuel Young presided and ordained as an elder Jerry Lee Appleby, new missionary to Samoa.

Laymen elected to the advisory board were Jerry Dahlquist and Marvin Shelby; elders, Rev. Jack Nash and Rev. William Sever. Mrs. W. Lee Gann was elected NWMS president; Rev. A. Keith Sears was elected NYPS president. Church schools chairman is Conley Henderson.

District Superintendent W. Lee Gann has completed five years at the district helm and begins his second year of an extended term. He gave an encouraging report of growth and achievement, adding, "The future of our work in these islands is as bright as a beautiful, sunlit day in Hawaii." □

ROY E. CARNAHAN ELECTED ON WASHINGTON DISTRICT

Rev. Roy E. Carnahan, pastor of Baltimore First Church, was elected district superintendent of the Washington (D.C.) District, April 30, on the fifth ballot.

He succeeds Dr. E. E. Grosse, who retired from the office with two years remaining on an extended call, a post he had held for 12 years. Dr. Grosse was also superintendent on the old Washington-Philadelphia District for eight years before its division, making a total of 20 years in the district superintendency. He plans to do holiness convention work, camp meetings, and pulpit supply. Dr. Grosse has served as an elder in the church for 46 years.

Mr. Carnahan, 42, has served as pastor at Baltimore First Church for the past three years, prior to which he pastored at Rochester (N.Y.) Calvary, Rochester East Side, and Pottsdam, N.Y. He is a graduate of Eastern Nazarene College and Nazarene Theological Seminary, and was ordained an elder in 1951. □



EVANGELISTS DICK AND JO ANN PALMER and their four daughters provided inspiration to almost 200 Publishing House employees during their lunch hour with songs and Dick's heartwarming testimony, "From Crime to Christ." The Palmers' home is a converted mobile Greyhound bus which carries them across the country with the message of redemption. Their bus also serves as a schoolroom to allow the girls to keep up their education by correspondence.

PRAYER NEEDED IN TAIWAN

An urgent prayer request has been received concerning our Taiwan Bible school and mission headquarters property. Please pray that the school will not be required to move.

NEWS OF REVIVAL

GIBSONBURG, OHIO, had one of the best revivals the church has seen in many years. Evangelists were Mr. and Mrs. Glenn Ide, Jr. The church was filled almost every night, and under Brother Ide's anointed preaching people moved ahead. The pastor is Rev. Robert Palmer, who has led the church forward during the four years he has pastored there. Three lots have been purchased for future expansion and a new parsonage has been built. □



PENNIES DO COUNT!

Pictured at left is the scene on Easter Sunday at Hueytown, Ala., as a result of a PENNY DRIVE for the Easter offering. Clarence Booth was chairman; and Sara Stewart, NWMS president, worked with Pastor J. R. Jeffery, Jr., in a project to raise a half-ton, or 100,000 pennies!

The drive began with the idea of raising Brother Jeffery's weight in pennies, and this amounted to 23,000. Then the chairman's weight was add-

ed, making a total of 470 pounds, or 47,000 pennies.

As excitement grew, the people began to work and as a result—100,000 pennies. This \$1,000 Easter offering equalled more than they have given in the previous 20 years' history of the church. The pastor said they had to use a pickup truck to take these pennies to the bank.

As might be expected, the church will report 10 percent for missions this year. Congratulations to Hueytown church.—REEFORD L. CHANEY, district superintendent. □

Next Sunday's Lesson

By W. E. McCumber

LANDS AND PEOPLE OF THE BIBLE (May 25)

Scripture: Genesis 13:14-17; Joshua 11; John 4:1-30 (Printed: John 4:3-10, 19-26)

Golden Text: Isaiah 49:6

The Bible is history, not philosophy. It deals with particular people and places, and cannot be understood apart from geographical and cultural factors. These all, in turn, can be understood only in the light of God's purpose and actions.

1. *The covenant with Abraham* (Genesis 13:14-17)

God promised to Abraham a land and a seed. The land of Palestine and the people of Israel are preeminently the land and the people of the Bible. Other lands are involved—Egypt, Babylon, Persia, Greece, Rome—to name a few. Kings and commoners from these lands walk through Scripture. For God chose the one land and people for the sake of all lands and peoples. Yesterday, today, and forever the whole world is bound in political and spiritual destiny with this one land and people!

2. *The conquest under Joshua* (Joshua 11)

The armies of Israel dispossessed the Canaanites and occupied the Promised Land. God separated Israel in order to preserve her, and preserved her in order to use her. Again, God's purpose controls all, and every named hill and valley, stream and mountain, city and village in Israel's history is significant in relation to God's activity.

3. *The coming of Christ* (John 4:1-30)

The Samaritan woman echoed the hope of Israel—"Messias cometh." Jesus replied, "I am he." For His coming the land was given. For His coming the people were chosen. For His coming the conflicts of history were directed. He fulfills Israel's mission and destiny. He is God's appointed Savior for the world. He is the reason that nations rose and fell, that cities were buried or remained. He is what the geography and history of scripture are all about. From the water in Jacob's Well to the Temple at Jerusalem, all meaning converges upon Him!

If you would understand the Bible you must study its geographical and cultural factors. You must learn about its lands and its peoples. And if you would make sense of all these you must look to Jesus Christ! □

The Answer Corner

Conducted by W. T. Purkiser, Editor

Please explain where Christmas got started.

The special observance of a day honoring the birth of our Lord dates back at least to the first half of the third century A.D. and became fairly well recognized by the fourth century.

Several different dates were first proposed and observed, since the New Testament itself does not give any indication of the date of the birth of Jesus. January 2, 6, March 25, 28, April 18, 19, and May 20 were considered in addition to December 25.

Some have professed to see something sinister in the selection of December 25, but I cannot follow their reasoning. December 25 was the end of the winter solstice and coincides with the Jewish Festival of the Lights.

But the fact that the date had been observed by others prior to its Christian observance really doesn't mean much. Almost any other date would be open to similar objections.

To me, it is enough that virtually the whole civilized world at least makes a nod toward the most significant event in the history of mankind, the event that divides the very centuries of history into "before" and "after."

The birth, ministry, death, and resurrection of Jesus mark "the fulness of time," and we should rejoice that so many at least acknowledge something special about the day even if they do not all grasp its full meaning.

I find that there are 19 places in the Bible where the word *recompence* is spelled with a *c* and 25 places where it is spelled *recompense* with an *s*. I cannot find the different spelling in the dictionary. Please explain the difference in the meaning of the two spellings.

Recompence (with a *c*) is the old English form of the noun which means "repayment," or that which is done or given in return.

Recompense (with an *s*) is the verb form of the same word and means "to repay or return in kind," "to reward or avenge."

We now use *recompense* for both noun and verb, which is why you couldn't find *recompence* in your dictionary unless it is an unusually complete one that gives archaic forms. In that case, *recompence* would be defined as "an archaic variation of *recompense*."

Did Mark know Jesus while He was here on earth? If he did, why is his Gospel believed to be the preaching of Peter?

Actually we do not know whether or not Mark heard Jesus while the Lord was on earth.

Mark was probably too young to have been a disciple. We know, of course, that he was not one of the apostles.

Archibald Hunter thinks that Mark may have been the young man who dropped his linen garment and fled naked when the guards came to take Jesus in the Garden of Gethsemane (Mark 14:15-52). Mark is the only one who tells the story, and Hunter thinks it is his way of saying, "I was there."

The conviction that the Gospel of Mark reflects the preaching of Peter (as the Gospel of Luke reflects the preaching of Paul) is based on two considerations: (1) a strong strain of tradition going back to Irenaeus in

the last quarter of the second century; (2) the felt need for apostolic authority for New Testament writings.

The mood of Mark fits very well with what we know about Peter.

Mark himself is mentioned a number of times in the Acts. He was the nephew of Barnabas (Colossians 4:10), and his mother maintained a house in Jerusalem which was one of the meeting places of the Early Church (Acts 12:12-17). He started with Paul and Barnabas on their first missionary journey, but for some unstated reason returned to Jerusalem. He was later with Paul in Rome (Colossians 4:10; Philemon 24).

So Mark had a number of different opportunities thoroughly to acquaint himself with the facts of Christ's life and ministry.

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—PHINEAS F. BRESEE

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“By All Means...”

WE FELT THE LORD WOULD HAVE US DO IT

YOU can't explain those unusual promptings of the Holy Spirit to “do something extra for missions,” but neither can you explain them away—even when your modest congregation is working on a heavy indebtedness as the result of building construction and real-estate purchase, with no treasury balance and the people already pledged above their tithes for building payments and General Budget.

But those Southwood Nazarenes in Kansas City are listeners. They were listening when that prompting came—“Do something extra for others.” Church financial statistics answered, “No.” But the people's hearts responded, “Yes.” Prayer for guidance on what that heart response would involve was followed by study and investigation.

It would take \$1,700 to build a chapel in Melchor de Mencos, El Peten, Guatemala. In addition to all the other heavy expenses, could the people pledge \$1,700 and then pay it off in four months? “We don't have to worry if this is of the Lord,” said one of the fine laymen.

So the project was presented—a chapel for reaching the lost in Guatemala. It would be a memorial to John Bogart, who had died while serving as associate minister of the Southwood Church. In faith, the people responded as the pledges were taken—\$1,700, then \$2,000, then \$2,600! In just five minutes! No pressure—just an opportunity to do something extra for the Lord. For others.

How do you explain it? God spoke—and His sheep knew His voice. □

—PASTOR LEE STEELE
Kansas City, Mo.

SAVE SOME!

1 Cor. 9:22

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