And he said unto them, It is not for you to know the times or seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
By W. T. PURKISER

PENTECOST FOR TODAY

One of the strange features about the Christian calendar is the little attention given to the anniversary of Pentecost. Thanksgiving, Christmas, and Easter are all of them important. But we should know nothing about any of them if it were not for Pentecost. For Pentecost launched Christianity as a movement which reshaped the world.

Pentecost has two sides to it. There is a dispensational or historical side. That is, the Pentecost of Acts 2 was the beginning of a new age in the history of the race. It was the "birthday of the Church." It brought in the kingdom of God with power (Mark 9:1). It ushered in the last days (Acts 2:17). It began what has been called the "dispensation of the Holy Spirit."

As the beginning of a new dispensation, the coming of the Spirit was marked with some striking signs. In this, Pentecost parallels the giving of the law at Sinai, where there was the roll of thunder, the flash of lightning, and the voice of the Lord shaking the mountain. While these particular signs were never again so repeated, yet the dispensation of the law endured throughout the whole of Old Testament times.

So in Jerusalem there was the noise of the mighty, rushing wind filling the house; there were cloven tongues as of fire resting on the head of each of the disciples gathered there; and there was the gift of unlearned languages, to the amazement of the crowd assembled from all over the Mediterranean world, each of whom heard the wonderful works of God spoken in his own language.

As the beginning of a new age, Pentecost has never been and could never be repeated. A dispensation could have only one beginning. The Church could have only one day of birth. The fact that the three signs were never repeated in this same way testifies to the uniqueness of that first Christian Pentecost as a great historic landmark.

II

But Pentecost has another side. In addition to its historical or dispensational aspect, there is its personal and experiential side. That is what it did in the hearts and for the lives of the 120, and those who later experienced the same grace for themselves. Pentecost changed history by changing the men who were destined to make history.

On its experiential side, Pentecost is for every age. It comes again and again. It is as much for today as any day. To this the Book of Acts also testifies in its record of the Samaritan Pentecost (8:17), the coming of the Spirit on "brother Saul" (9:17), the gentle Pentecost (10:44), and the Pentecost at Ephesus (19:6). This is also seen in the command (Ephesians 5:18), the promise (Galatians 3:14), the call (I Thessalonians 4:7-8), and the eternal purpose of God (II Thessalonians 2:13) in His Spirit.

The signs which marked the beginning of the new age are full of meaning for the personal side of Pentecost. The noise of the mighty, rushing wind witnesses to the power coming upon a Spirit-baptized Church. This was the command of the Lord: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

There are few natural forces more powerful than a mighty, rushing wind. The power of a tornado, for example, is tremendous—and particularly because the smallest objects become terrible forces of destruction. How more vividly could the power of the Holy Spirit be described in taking the weak...
THE LAST recorded words of Jesus Christ before His ascension were directed to His Church. They are in the form of a two-pronged promise: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...”

These two promises stand in relationship to one another as cause and effect. The power of the Holy Ghost coming upon them would produce effective witnesses. This is the very essence of Pentecost.

A witness is a giver of testimony, and a sanctified testimony was and is Christ’s chosen instrument for evangelizing the world. Thus we see how vitally important a consistent testimony is to the building of the kingdom of God in every generation.

Trustworthy testimony is important in every area of human relationships. In a current newspaper a great bank asks this question in its advertisement, “Who keeps your safe-deposit keys? You do, and there are no duplicates.” It is easy to see that a safe-deposit box in that bank is as safe only as the reliability of the testimony of the bank that “there are no duplicate keys” for unauthorized persons to use.

And thus it is in all of life’s relationships. A home is founded on the marriage vow that husband and wife will be faithful to one another until death do them part. This testimony of faithfulness is the very cornerstone of the home when it is a reliable testimony. In the un-sanctified heart the testimony is often weakened by fear, cowardice, inconsistent living, and an “up-and-down” Christian experience. This is not only a very unsatisfactory life but does great damage to the kingdom of God.

Thus we see the importance of Pentecost in its effect upon the testimony of the individual, and that in turn upon the task of the Church in winning men to Christ. A strong, positive, personal testimony is the basic instrument God is seeking for successful evangelism in the home, the local church, and the world. Pentecost is designed to produce this testimony in the life of the sanctified.

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**Song for Friendship**

*By BERNIECE AYERS HALL*

Whoever cultivates a friend
Counts not the passing hours,
The patient years that he must spend
To learn of friendship’s powers.

He listens, and he bares his heart.
Yet oft the firm-clasped hand
Alone can voice love’s perfect art
To those who understand.

Sometimes there are no words at all
To aid him in his quest—
Then even silences that fall
Are holy things, and blessed.

Who thro’ his life has gained a friend—
A prayerful way has trod.
Will we who need His friendship spend
As much—in knowing God?

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MAY 17, 1961 • (223) 3
Telegram . . .

Bedford, Indiana—Rev. Arey (A. R.) Meyer, pastor at Salem, Indiana, and an elder on Southwest Indiana District, suffered a heart attack on Friday, April 21, while out calling, and died in a matter of minutes. Burial at Edinburg, Indiana, on April 24.—Leo C. Davis, District Superintendent.

Dr. and Mrs. Samuel Young arrived in Los Angeles, California, on April 26. They left the States on March 6, and have visited the fields of Australia, New Zealand, New Guinea, and Samoa.

Pastor Paul R. Holt sends word: "Rev. J. W. Chambers, retired elder of Fairfax, Alabama, critically ill in the Lanier Memorial Hospital; request the prayers of his friends."

Rev. R. S. Ball, pastor at Sulphur, Oklahoma, and elder on the Southeast Oklahoma District, died April 18. Funeral service was held in First Church, Hutchinson, Kansas, on April 21.

Dr. J. Howard Sloan, elder in the Church of the Nazarene for forty-eight years, died April 21 at East Liverpool, Ohio; he was eighty-eight years old. Funeral service was held at First Church in East Liverpool.

Rev. and Mrs. L. H. Ritter, of 410 N. Virginia Avenue, Azusa, California, celebrated their sixty-second wedding anniversary on Sunday, May 7. Brother Ritter has been in the ministry of the Church of the Nazarene for more than fifty years.

Pastor J. Donald Freese sends word from Bradenton, Florida: "First Church is celebrating the greatest Easter offering in the history of the church. With a burden for the lost and a real spirit of sacrifice, Bradenton Nazarenes have given more than their Easter goal of $2,500; money is still coming in."

Rev. and Mrs. C. F. Hunt of Sligo, Pennsylvania (Box 26), celebrated their fifty-sixth wedding anniversary on April 27. Mr. Hunt retired in July of 1960, after forty-three years of ministerial activity. They are now living in Sligo, where they served as pastors for more than nine years.

Hardening of the heart ages people more quickly than hardening of the arteries.

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LITTLE THINGS TO THINK ABOUT:

Teach Me, Lord

By VIOLA E. HODGE

AS CHRISTIANS we often pray: "Teach me, Lord, more perfectly to do Thy will—to grow in grace—to be more like Thee." Then we are surprised and discouraged when the way is hard; suddenly, people are difficult to get along with and circumstances are hard to accept. Don't be discouraged; instead, rejoice and be exceeding glad, for God is answering your prayers!

You will have to pray harder, try harder, learn to adapt yourself to difficult people and circumstances; to "give in" gracefully (when there is no question of sin or principle involved) when you see no reason why you should. Then someday you will awaken to the fact that you have learned at least a few things, that you are making some progress, and that, best of all, the Lord is blessing your efforts to be of service to Him and His cause.

Learning—school lessons or life's lessons—is not easy for most of us. It takes determination, perseverance, and a willingness to lose personal desires in the greater good of spiritual growth and accomplishment—but it is gloriously worthwhile!

"Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:3-4).

To My Stranger Friend . . .

A stranger? Yes, as strangers go. And yet in Christ, a stranger? No.

You spoke of faith, of love, of trust; You spoke of Christ, our mutual Friend. You said beyond the unshed tear; You saw the feverish hidden fear. You tried my broken heart to mend; You spoke of faith, of love, of trust; To hope again I knew I must. Then someday you will awaken to the fact that you have learned at least a few things, that you are making some progress, and that, best of all, the Lord is blessing your efforts to be of service to Him and His cause.

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PHOTO CREDIT: Cover, A. Devaney, Inc., N.Y.
PENTECOST and the CHURCH

By J. KENNETH GRIDER
Teacher, Nazarene Theological Seminary, Kansas City, Missouri

THE CHURCH may be defined as “that concrete reality by which Christ becomes manifest to the world, and by which He acts in history” (William Robinson). It may be called the ark of salvation and the bringer of salvation. Another way of referring to it would be to call it a saved and saving community of Christian believers.

In the Scriptures, the Church is called “a colony of heaven” (Philippians 3:20; Ephesians 2:6; Colossians 3:1). Twenty times in the New Testament it is called the “body of Christ.” In the Greek, the word church means “called-out ones.” Literally, it refers to those who are called out from the world and its sin. No less than 112 times the word church is found in the New Testament, referring to “the beloved community” which God had called out and called up—for service.

This superbly wonderful reality, this embodiment that Jesus Christ has in the world today—when was it founded? There are a few who say that it was founded in Old Testament times, when Israel was called out from the heathen nations to be an object lesson of what the Lord was willing to do for any nation which would turn to Him. And yet, as one reads the Old Testament, it seems that there is always an air of the “not yet.” Those seem to be the “beforehand” times, times that look ahead to the coming of Christ and the outpouring of the Holy Spirit.

True, there are anticipations of the Church in Old Testament times. Israel is called the bride of the Lord (Hosea 2:14-20; Jeremiah 3:8), even as the Church is in the New Testament. Frequently in the Old Testament there are New Testament-like phrases, such as “the house of Abraham,” “the house of God.” The synagogue, in late Old Testament times, was similar to the gathered congregations of the New Testament era. Even as there had been elders, there were such in the New Testament Church. But the distinguished C. H. Dodd surely has the right perspective when he says: “Always Israel is the people of God, and at the same time is not yet the people of God in the fullest sense.”

Roman Catholics are among those who say that the Church was founded by Christ, during the Master’s incarnate life. If one is going to believe that it was founded upon Peter and the other apostles, and emphasize its structural continuity with them, he must believe something such as this. It is true that Jesus constantly thought of His followers as constituting a community of some sort. Moreover, He demanded utter loyalty of them. He said, too, in John 17:14 that the disciples were “not of the world,” and that is the root meaning of the term church, as we have seen. But when Peter made that high confession of faith in Christ as “the Son of the living God,” Jesus said, “Upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18). It is as though His Church had not as yet been “built.” When it is built, however, the gates which hellishness will construct will never be sufficient to stop its terrible onslaught against Satan and sin!

Many of us understand that the Church was founded at Pentecost. Chief among the bases for this view is the fact that it now possesses the Holy Spirit in His baptismal fullness. Now the Church is purified (Acts 15:9) and empowered (Acts 1:8). Now the Spirit, who is to be its Life, its Guide, has descended, not just upon an isolated Isaiah or a John the Baptist, but upon all the people of God who would have it so.

It is after Pentecost that the sacraments of the Lord’s Supper and baptism come to have a significant place among the believers. Organization, with deacons (Acts 6), is needed, and a general assembly (Acts 15). Outreach had never been so good, not even when Jesus had been at the helm.

With lack of funds, and soon with imperial disfavor, there can be no church buildings. There are none until near the end of the second century. But there is a Church. Verily, there is a Church! From martyrdom to martyrdom, there is a Church.

Thank God, there still is the Church—Spirit-filled and Spirit-guided, with Christ himself as its Head, unconquerable and conquering!
The Witness of the Spirit to Entire Sanctification

By Evangelist H. B. GARVIN

IT IS WELL for us to bear in mind that Christian experience is very real and knowable, and that God has not left us without a definite witness. Whenever and wherever men meet God's requirements with an attitude of living faith, God will meet their hearts in a definite and knowable way.

It is not left to a mere reasoning process on our part, whereby we reckon ourselves to be Christians on the basis of some Bible promise. Neither are we left to just "take it by faith" when it comes to Christian experience. In such a relationship with God we are plainly taught in the Bible that we are to expect an inward witness from God. This is true in reference to both regeneration and entire sanctification.

Now it is both fair and proper for me to ask myself the question: How may I know that I am a child of God? The answer to this honest question is found in the Bible: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Now does this leave any room for doubt that God witnesses to our regeneration? Why would anyone be satisfied just to take it for granted that he is a Christian without the inward witnessing of the Spirit of God? If one is desperately in earnest about hearing from God he should be willing to tarry before the Lord until he receives the witness of the Spirit. God has surely promised this. No one should stop short of this personal, inward witness of the Holy Spirit which God has promised to those who are saved.

Then how may I know when I am sanctified wholly as a second work of divine grace? Of course before seeking this experience one should know that he is truly regenerated and walking in the light of God. A backslider is in no position to seek to be sanctified. It is necessary for such a one to return to God by way of repentance and faith until his relationship with God is clear and definite. Then the seeker after holiness of heart should have the knowledge that the Bible clearly teaches that it is not only the will of God for His children to be sanctified but that God requires it.

Now this is simple enough for all who desire to please the Lord. Being informed of our need for holiness, and having a clear witness of the Spirit that we are children of God, we are in a position definitely and desperately to seek to be sanctified. We are encouraged to seek this experience, for the Bible tells us, "Blessed are they which do hunger and thirst after righteousness" (Matthew 5:6). With this urge to seek holiness the child of God should press on until the work is done.

Now, how may I know when I am sanctified? Do I have to just take it by faith without a definite witness? Again, let us return to the Bible for an answer: "And God, which knoweth the hearts, beareth them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). Who would ask for anything more definite than this? Men and women should seek until they have the assurance that the work is done, and the Holy Spirit gives witness. In my ministry I would rather see ten souls "tarry until" they have a definite witness of the Spirit to their sanctification than to have a hundred seekers who do not pray through to a real experience.

Finally, in the light of God's promises for us, there need be no doubt to vex the earnest seeker after heart purity. This glorious experience of grace is sure to come to the child of God at the end of a complete consecration at the very moment that living faith reaches up to God. When this work of grace is wrought in the heart of the consecrated believer, God will give a definite inward witness to the earnest, seeking soul.

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BY ANY ROAD

By KATHRYN BLACKBURN PECK

By any road, whate'er the cost,
Lead me, my God, until
I reach that place of perfect rest—
The center of Thy will.
It is not hard 'neath summer's skies
To pray, "Thy will be done,"
But grant me courage still to trust
When flower and fruit are gone.

When winter's icy fingers clutch
The gifts of spring away.
When pain and sorrow walk with me
And clouds obscure the day,
Then let me still my prayer uplift,
Though every joy be gone—
"Whate'er the cost—by any road—
My Father, lead me on."

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IN MAORILAND

General Superintendent Young

WE ARE NOW in New Zealand (Maori-land), the third stop on this overseas trip. We preached in our church in Hamilton the first evening of our visit. Next came the two-day preachers’ meeting held in Auckland, April 7 and 8. There was perfect attendance, including pastors’ wives. Counting the district superintendent, the writer, and our wives, there were twenty in attendance at the day sessions. The enriching blessing that adds no sorrow with it was ours during every session. The evening services included the laymen, and the attendance and spirit were gratifying indeed.

Sunday was the big day with three services. That meant we spoke three times a day for the three days of the week end. Some sought God at the altar, while others raised their hands for special prayer. Many seemed to get a “lift.”

Rev. H. S. Palmquist is the district superintendent of this home missionary enterprise. Just two and one-half years ago he came to New Zealand. He is carrying on with high courage and commendable efficiency the work begun by Rev. R. E. Griffith, evangelist and home missionary pioneer.

Already we have six organized churches, and another location with a church building where we have begun with a Sunday school. Three of these churches are now supporting their own pastor and caring for operating expenses, while another church has recently assumed one-half of the pastor’s support. New Zealand also has several good representatives in the Bible College in Sydney, all with excellent promise for Christian service.

Brother Palmquist is making good progress in every area of service. He is enjoying the confidence of all of our pastors. They are enthusiastic about the whole program of the church. Already Brother Palmquist has demonstrated skill and tact in building the Church of the Nazarene in this promising area. Surely this project, too, carries the imperative of the Master’s command!

At present, one of our great needs is to secure adequate financial help in erecting suitable but modest chapels in strategic locations. We dare not lend aid that is too little or too late. This is our day of opportunity. New Zealand belongs in the General Budget too, and let it be included in the Alabaster boxes!

Right now we are on our way to the South Island, called the mainland in these parts. Our next stop after this will be Samoa. We leave Auckland via boat on Saturday, April 15. More later.

The Stone Is Rolled Away!

By MARIAN L. KNORR

Oh, glorious morn when the Saviour arose,
Triumphant o’er death and the grave!
Oh, happy are we, for He set us free,
Jesus, the mighty to save!
The work is all done and the vic’try won—
The stone is rolled away!

Oh, beautiful day when the Saviour burst forth
From the tomb, where He could not be held!

Peace and joy He has brought, for which long we
had sought;
All gloom and all grief He dispelled!
Oh, praise be to the King; loud our anthems shall
ring!
The stone is rolled away!

Oh, wonderful hour when the Saviour will come
To welcome His pure, spotless bride!
What a wedding ’twill be, when His dear face we
see,

Forever with Him to abide!
For the work is all done and the vic’try won—
The stone is rolled away!
HOLINESS in danger? It has been in danger since 120 Spirit-filled disciples descended the steps of the Upper Room that Pentecost morning of long ago. It will continue to be in danger as long as the enemy of all good things continues to prowl the earth.

Most of the valuable things of life are in some danger. This is why we have insurance.

Not long ago, while a family who are members of my church were away at work, a thief backed his truck to their door, loaded it with their valuables, and drove away. He took only the most valuable, leaving behind dirty clothes, worn-out shoes, and broken toys. He took the best they had.

Holiness is in danger! Let us watch every entrance.

There is danger of holiness becoming a ritual. Two trips to the altar does not necessarily mean two works of grace in the heart. The altar is the best place to seek holiness but it is not the only place. We can be sanctified anywhere. Unless we meet God's conditions, going to the altar is of no virtue.

The Roman Catholic church has retained the equivalent of what we call holiness in the sacrament of confirmation. To them this is another work of grace subsequent to conversion (baptism). The history of the sacrament can be traced back to Acts 19:6, where Paul laid his hands on the Ephesian Christians and they received the Holy Ghost.

We believe a Nazarene altar is the best place on earth to get spiritual help. We dare not believe that going in itself will accomplish a work of grace in our hearts.

There is danger of holiness becoming a slogan. Slogans are good. They sell millions of dollars’ worth of products annually. “Be Sure with Pure,” “Good to the Last Drop,” and “Say It with Flowers” need no explanation. We all know what they mean. These simple expressions have been priceless to the companies involved.

The Church of the Nazarene is a “holiness” church. Holiness is not only our cardinal doctrine; it is our message for our day. “Holiness unto the Lord” may sound like a slogan to the world but it is our watchword and song. It must be a vital experience in the hearts of Nazarenes everywhere. Holiness will become only a slogan when it ceases to be an experience.

There is danger of holiness becoming a cloak for Phariseeism. Holiness gone to seed becomes dry legalism. This type of “holiness” is of the accusing variety: “The letter of the law must be observed and we have written this letter”; “Do it this way or you are doing it wrong.”

Real holiness will make you easier on the other man than you are on yourself. Real holiness will tend to make people love you. Phariseeism will make people loathe you. Even a casual look at the fruit of the Spirit as listed in Galatians 5:22-23 reveals the characteristics we like in the other person: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Kant’s rule of conduct, “Act so that you can will that all men shall follow the principle of your action,” can best be carried out by a sanctified man. The unsanctified Christian should prefer the fellowship of sanctified people—they should be so much easier to live with.

There is danger that holiness will lose its real meaning. Words do change meaning. Some words have lost their original meaning while others have been so diluted that they have no real force of expression. The word “let” as it is used in I Thessalonians 2:7 of the King James Version of our Bible has been completely reversed since 1611. A “holy man” of India bears a title that has no reference to his moral character.

Holiness as a word has meaning in a changing language only as the people called “holiness people” give it the proper meaning. Holiness will mean to the world of the sixties what our lives make it mean. In this rapidly changing age it would not take long for us to become a people without an understandable vocabulary with which to preach holiness.

Layman, be an illustration of your pastor’s holiness sermon.

Holiness still means the death route for the carnal nature, still means Spirit-filled lives, still means power to witness, still means young men with the call of God in their hearts going to pulpits around the world, still means the glory in our midst, still means evangelism and passion for the lost. It will continue to mean this to the world as long as we retain these qualities as a holiness church.

There may be other danger points as well as these. Let us guard the priceless heritage left by the founding fathers of our church.

Faith and faithfulness are the same word in Greek.—John R. W. Stott.
The Advent of the Holy Spirit

By Evangelist E. E. Wordsworth

DR. PHINEAS FRANKLIN BRESEE, founder of the Church of the Nazarene, said, "The distinctive work of the Spirit in this dispensation is to baptize believers with the Holy Ghost."

St. Augustine voiced a great truth: "Therefore the Holy Ghost on this day—PENTECOST—descended into the temple of His apostles, which He had prepared for Himself, as a shower of sanctification, appearing no more as a transient visitor, but as a perpetual Comforter and as an eternal inhabitant. He came therefore on this day to His disciples, no longer by the grace of visitation and operation, but by the very presence of His majesty."

The Spirit participated as a divine Agent in the creation of the world, He inspired and illuminated the prophets and patriarchs and seers in the old dispensation, and He came upon His servants for occasional and specific purposes. Furthermore, the Spirit had been seen descending upon Jesus like a dove at His baptism by water.

Yet there is a true meaning to the words of John, "For the Holy Ghost was not yet given," when speaking of "the Spirit, which they that believe on Him shall receive," for the Pentecostal effusion had not as yet taken place. Prior to the eventful Day of Pentecost the Spirit was with men, but in this dispensation—from Pentecost until Christ's second coming—He indwells human personality. "Out of His belly," meaning the inward part, the heart, like a living fountain, shall flow streams refreshing their own souls and the souls of others (John 7:38-39).

Pentecost is the birthday of the Church, in the Spirit. His residence is now upon earth and in the hearts of men. Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

This promise was fulfilled at Pentecost. The Holy Spirit, in a mystical but very real sense, became embodied in the Church on the Day of Pentecost. "For He dwelleth with you, and shall be in you" (John 14:17), said Christ to His disciples. Today the Church, individually ("and it sat upon each of them") and collectively ("and they were all filled with the Holy Ghost"), may possess the adorable Third Person of the Holy Trinity. He can cleanse our hearts from all sin, fill us with His presence, and empower us in and for spiritual service.

Oh, that the blessed Spirit might be incarnated in the Church! As the sound of the golden bells upon the high priest's garments within the holiest gave evidence that he was alive, so the sound of the Holy Spirit, proceeding from heaven and heard in that upper chamber, was an incontestable witness that the great High Priest, Jesus Christ, was within the veil and still living for them in the presence of the Father, and that the Comforter had come to abide forever. Blessed Presence divine!

The Spirit functions today in convicting power, regenerating men, sanctifying believers, aiding spiritual growth, destroying abnormal fleshly appetites and desires, comforting, teaching, and leading His Church,unctionizing preachers and Christian workers, helping in the prayer life of the saints, assisting in the Christian witness, anointing the "singing in the Spirit," empowering revival efforts, and blessing the far-flung missionary enterprise. Then let us earnestly, submissively, wholeheartedly pray that His Spirit may fall fresh on all of us today!

HISTORY AND PROPHECY IN PALESTINE

By LEO C. DAVIS
Superintendent, Southwest Indiana District

INDELIBLE impressions are made upon mind and heart when one views the sacred places in the "land of our Lord." As we ascended to the Upper Room in Jerusalem, Israel, we realized it was indeed an "upper" room, for it was necessary to climb many steps to gain entrance.

Once we are within this historic place, the emotions are deeply stirred. It was here the Holy Spirit descended upon waiting disciples on the Day of Pentecost. We remember also that it was probably in this same sacred spot our Lord partook of the Passover meal with His followers, instituted the Lord's Supper, and took the towel and basin of water to wash their feet.

We gazed upon the hill called Calvary again and again. It is located just a short distance outside the northern wall of the city of Jerusalem (Hebrews 13:12-13). In the Hebrew it is called Gol-
gotha, "which is, being interpreted, The place of a skull."

The skull mark is deeply engraved in the side of this most sacred hill. Two sunken places in the rocky hillside represent the eyes; a protruding rock between represents the nose; and below the nose, a ledge of rock represents the lips. The greatest event in the history of mankind—the crucifixion of the Son of God—is well marked. The tides of time across twenty centuries have not effaced it. The blood of Calvary's Victim purchases for us the precious Pentecostal experience with its warm stream of fellowship with the eternal God flowing therefrom.

Adjacent to (Gordon's) Calvary is the Garden Tomb. Entering this sacred enclosure where our Lord was laid away, we sat in quiet meditation. It seemed we could sense the same quickening Spirit that brought again from the dead our Lord Jesus.

The climax of awe and reverence was experienced when we ventured inside the sepulcher and gazed upon the very spot, hewn out of the rock, where once He lay. Significant indeed, the tomb is empty! There is no one there! 

*Up from the grave He arose,*
*With a mighty triumph o'er His foes.*
All His claims are substantiated. Jesus is Lord.

It is most meaningful to cross the ravine marking the place of the brook Cedron, look upon the ancient olive trees in Gethsemane, and ascend to the Mount of Olives, often frequented by Christ and His followers. While atop the Mount of Olives we look into the prophetic future and think of the time when, according to ancient prophecy, "His feet shall stand . . . upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst . . . and there shall be a very great valley" (Zechariah 14:4). A great change is to take place in the very contour of this mount with the ushering in of Christ's millennial reign.

One meets with things surprising and distressing in a trip to the Holy Land. Its general barrenness is a surprise to many, and the commercializing of many of the sacred places is distressing indeed. Suspicion, mistrust, and tension mount high among the people of the land. The age-long quarrel between Arab and Jew—modern descendants of Ishmael and Isaac—still persists.

It is a thrilling experience to frequent the sacred places of the Holy Land; but far more wonderful to know that one's own heart is a sacred place, made so by the indwelling Holy Spirit! Wonderful indeed to visit where Christ was, but far more wonderful for Him to visit where you are!

**PRAYER and Pentecost**

*By J. B. MACLAGAN, District Superintendent, British Isles South*

THE Quadrennial Planning Committee suggests that we urge our lay people to pray on Saturday night for the Sunday night service of evangelism. This suggestion is made in view of our 1961 emphasis. It is an excellent idea: the people called Nazarenes, the world around, praying every Saturday night for a great Sunday night service of evangelism.

In England we are looking forward to our eighth District Assembly, when Dr. G. B. Williamson will be with us. The assembly is held at Whitsuntide, a public holiday, to commemorate the Day of Pentecost. There is a vital connection between prayer and the Pentecostal experience, and in our prayer meetings British Nazarenes are waiting upon God, confessing our sin, humbling ourselves before Him, seeking His face, and waiting for His blessing.

*An apostolic example.* We are on solid ground when we gather together for penitence and prayer. We are following the example of the early disciples. "And when they had prayed, . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness. And . . . were of one heart and of one soul . . . and great grace was upon them all" (Acts 4:31-33).

Prayer was followed by Pentecostal blessing. It was not another Pentecost but another filling of Pentecostal power and blessing. The Christian Church of those days met the opposition of the Jews and the difficulties of the age in which they lived by prayer. When they were threatened, they prayed; when they found things difficult, they prayed; when they were at the end of themselves, they waited upon God and asked for courage and boldness to carry on in face of the opposition. And God's answer to their cry was a new infilling with the Holy Spirit.

*Prayer and a new realization of the Spirit.* It was
when they prayed that they were all filled again with the Holy Spirit. There came to the young Church a new realization of the fullness and power of the Holy Ghost. And the blessing came as they waited and prayed. This was their first method of attack, and God met their need by another filling of Pentecostal power.

Is there anything that the Church of the Nazarene needs more than a new realization of Pentecostal fullness? Some years ago the question was being asked in Britain, “Can Methodism be reborn?” The question was answered by a saintly leader, “Yes, Methodism can be reborn but only as she receives afresh the fullness of the Holy Spirit.” Our beloved Zion can be reborn if she turns to God in prayer and penitence and waits upon God for a new fullness of the Holy Ghost.

Prayer and a new boldness in witness for Christ. It was after they had prayed and received a fresh infilling of the fullness of the Spirit that there came upon Peter and John and all the disciples a new and a holy boldness to face the threats of the priests. The new touch of fire upon their souls gave the disciples a courage they did not possess in pre-Pentecostal days. It put a new conviction into their message and a new determination into their hearts.

It is this holy boldness that we all need whether in the shop, the office, the factory, the shipyard, the coal mine, the bank, or the market place. As we approach the anniversary of Pentecost, may God baptize us afresh with this holy boldness and Christlike courage and send us forth into the highways and byways preaching the gospel of God’s redeeming grace!

Prayer and a new fellowship in church life. It was when they had prayed and received afresh the fullness of the Spirit that the church members were all of one heart and one soul. A Spirit-filled church is always a united church. Divisions and cliques spell weakness. The Church at Jerusalem in those early days was a united Church. It was a united Church in the experience of Pentecost and in a passion for evangelism.

How sadly we have to confess that modern church-life lacks the unity of the Apostolic Church! We are divided and leaders in our local churches do not speak with one voice. If our lay people would listen to the voice of our general superintendents and give at least one night a week to prayer and waiting upon God for a new realization of the Holy Spirit, wonderful things would happen. The Church of the Nazarene would be reborn and could become the church of the people.

Prayer and a new experience of the grace of Christ. “Great grace was upon them all.” What a beautiful expression—great grace! How the words warm the heart! They mean that great blessing, great power, great joy, great favor, and great glory came upon them all. Not merely upon the apostles and church leaders, but upon the rank and file of all who had come together to pray!

Will Nazarenes everywhere join with us in prayer for Pentecostal blessing during Whit week end, when Dr. Williamson will be with us? Pray that “great grace” will rest upon the delegates and visitors to the assembly, and pray for a fresh outpouring of the Holy Spirit upon our people as they rally to the Whit Monday holiness rally in Dewsbury Road Methodist Church, Leeds.

Blessed PEACE!

Some say today there is no peace,
But they are wrong . . .
We cannot look into men’s hearts
And hear the song . . .
And know the peace that dwellth there,
A peace that never knows despair—
Just like a holy one in prayer—
This peace, oh, blessed peace!

No peace, you say. Oh, yes, there is!
Yes, blessed peace . . .
A peace which, like deep rivers flow,
Makes fears surcease . . .
Which holds though adverse winds may blow,
By trusting Christ while here below—
A peace which all may come to know—
This peace, oh, blessed peace!

This peace bequeathed by God above,
Who said, “This peace . . .”
My peace which I give unto you,
Not the world’s peace . . .”—
A peace the world can never give,
A peace which gives us strength to live,
A peace which helps one to forgive—
This peace, oh, blessed peace!

So there is peace, yes, blessed peace
In hearts today . . .
This peace our precious Lord bequeathed,
Then went away . . .
To make a home for us above,
In that fair land of the blest Dove—
The Dove of Peace—and perfect love—
This peace, oh, blessed peace!

by
JESSIE WHITESIDE FINKS

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A LOST ART

Isaiah 50:4 reads, The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. The fine art of being able to say the right thing at the right time to the person who needs it is nearly a lost art. The average person today is ready to cast the last stone into the sinking boat, but is almost helpless in relieving the heavy load that another carries.

So one of the finest arts we can cultivate is that of helping someone else along life's way when it is dark. This is what the prophet had in mind about Jesus when he prophesied: "A bruised reed shall he not break." We see in our mind's eye the reed that has been stepped on and is so badly broken that it can no longer stand erect. There are many who have found life to be that way and are broken and bruised. It is up to us to give them a lift and point them to Jesus.

This gives us one of the finest avenues of all for personal witnessing and winning men to Jesus. It could well be the opening for some of us to make "Evangelism First" this year.

"Uncle Bud" Robinson once told this story: "One day as I was going through the streets of Boston I met a very dilapidated young man who asked me for a nickel to buy a bowl of soup. But instead of giving him the nickel, I took him with me to dinner. I bought him porterhouse steak, scrambled eggs and lots of sweet milk. After he had eaten I invited him to go to church with me. He came, heard me preach and was saved. Three years later, many miles away, while preaching in North Dakota, a young man came up and greeted me warmly. When he asked if I remembered him I said, 'No.' Then he answered, 'I'm the young man who asked you for five cents to get soup.' There he was—a wonderful minister—and he cost only eighty cents."

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."—Wm. J. Nichols, Pastor, Grasmere Heights Church, Fort Wayne, Indiana.
people power, purity, and productivity. As George Bennard put it:

Pentecost can be repeated,
For the Lord is just the same,
Yesterday, today, forever,
Glory to His precious name!

Note from Coloured-Indian District, Africa

During the holiday season, December 26-31, which is our summer season, we held the largest youth camp we have ever had in the Johannesburg-Kimberley Zone. There were 162 young people enrolled. Cape Town had its own zone camp with 57 young people. Our annual conventions and meeting for the entire district were a great event. We were thrilled to have exceeded our membership goal of 350 by 5, and our Sunday school average attendance goal of 1,000 by 281. Every department of the church reported an increase. We praise the Lord for this good year.

A new church was organized at Patureville Locations, Springs, in October with twenty-four charter members. We will be building our first Indian church here at the hospital just a month ago. The floor is in rose and gray tile; the woodwork and walls are pale green. The people seem very pleased to come in, listen, read, and buy Christian literature. Just this morning we transferred the waiting room and outpatient record section to the new area, so that we can demolish the old waiting room.

We are in need of a church building. Our new nurses’ training class will come in July. Pray for these girls that, along with their medical training, they may also gain a deep and certain personal relationship with Christ in saving work.

Be Good and Do Good

“We want to be good and do good. Please come often, and tell us more of what you told us today.”

How wonderful it was to hear those words! Virginia and I had prayed that very morning that, if it was God’s will that we continue to hold classes for the young men in the large refinery plant, He would give us some encouragement, letting us know that the classes were of some help to them.

After the meeting today, where we had opportunity to talk about the meaning of Easter, Christ’s death and its purpose, and our own need of faith in God, the head of the group came to me and spoke those encouraging words. My heart filled with praise to God. These young businessmen seem genuinely hungry for God. We will continue to go and tell them of Him.—HUBERT HELING, Japan.

Bessie Beals Memorial Chapel Open

We began to use the Bessie Beals Chapel here at the hospital just a month ago. The floor is in rose and gray tile; the woodwork and walls are pale green. The people seem very pleased to come in, listen, read, and buy Christian literature.

Just this morning we transferred the waiting room and outpatient record section to the new area, so that we can demolish the old waiting room.

Our new nurses’ training class will come in July. Pray for these girls that, along with their medical training, they may also gain a deep and certain personal relationship with Christ in saving work.—ORPHA SPEICHER, India.

Church-Building Questions

Churches may send their church-building problems in for advice and the literature provided by the Division of Church Extension. These are some questions received recently:

We have a high flight of steps in front of our church and a very small vestibule. There is always a problem in icy winter weather. How can we modernize this to eliminate the outside steps?

This is a problem faced by many churches built a generation ago. It is not easily solved and often requires extensive remodeling. If it is possible to bring the front of the church out over the steps, the entrance can be at ground level, without the necessity of any outside steps. First, the setback requirements should be ascertained to know if it would be permissible to extend the front of the church. The entrance may then be at sidewalk level, with steps or a ramp inside the building, protected from the weather.

Interior steps were used in the recent remodeling of the Woodlawn Church in Hammond, Indiana, with a new front on the building and additional rooms and a tower added. At Bethany First Church, Oklahoma, ramps were installed, making it possible for a wheel chair to be brought in without difficulty.

Remodeling of this type calls for skilled treatment. For satisfactory results the church should consult a qualified church architect.

We are in need of a church building. Can you send us plans for a building 40' x 70'?

We might have plans in our office.

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for a building of a certain size, but this is approaching your building program backwards. Church building planning should begin at the point of need. What are your needs for worship, evangelism, Christian education, and fellowship? Once these needs have been determined, a building may be designed to house these needs. Because every square foot of building is costly, the determination of needs must include a study of possible duplicate use of facilities. For example, a department room used fifteen minutes a week is too expensive for most building budgets. The Christian education program must be thoroughly studied for space economy. This is building from the inside out, to achieve a building to satisfy our church needs.

Even through this type of planning we usually arrive at a cost figure beyond the church's reasonable financial ability. The church must work with the architect to achieve maximum economies. If this is not sufficient, then the most important parts of the total plan should be built now, with an additional unit to be added later.

**How much should a church plan to borrow in relation to its total building cost?**

There are certain formulas we use in determining the maximum debt a church should carry, but there are many variables, such as the length and interest rate of a loan. Actually, there is only one reliable guide: a church should carry no greater indebtedness than it is able to handle the monthly repayments on. Keep this in mind and it will be of great help.

**Home Missions Season**

Home missions must go on at all seasons, but perhaps our home missions interest and activity usually increase as spring arrives with milder weather in many parts of the country.

Home missions must move forward, for it has always been one of our chief means of evangelism. It is, therefore, a major emphasis in this quadrennium of evangelism.

Home missions is everybody's business. It is principally administered by our districts, but it cannot be done by our district superintendents and district home mission boards alone. Churches on a zone, individual churches, pastors, and laymen must work to establish our holiness witness where people are. The inner city, the suburbs, the small town, the rural area must all be reached. We have a responsibility to the next town.

Let all of us ask ourselves the question, What can I do for home missions during 1961? With our growing, moving population, the goal of 200 new churches a year for this quadrennium, set by our Board of General Superintendents, represents our responsibility. Will you do your part?

**Gulf Central Preachers' Meeting**

I'm writing this from Memphis, Tennessee, where I am in the Gulf Central Preachers' Meeting with District Superintendent Warren A. Rogers and his pastors and people. This is the most outstanding meeting on this district that I have been privileged to attend. My co-workers are Dr. Otto Stucki, district superintendent of Mississippi, and

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**Servicemen's Corner**

**Letters of Appreciation from:**

**A Couple in Germany**

"Just a few lines to say a big thank-you for the church papers we have received during our three years in France and Germany.

"While in Germany we have had the pleasure of knowing the Jerry Johnson family. The work they are doing here in Germany is wonderful."

"Again we say thank you for the literature."—A/2C and Mrs. Leroy Jones.

**A Grateful Mother:**

"...This is a wonderful service that you have been giving to the servicemen while they are away from their church and home. It has meant so much to each one of them to know that, although they are away from friends and loved ones serving their country, they have not been forgotten. Many times the arrival of the Conquest or Herald of Holiness has been like a letter from home encouraging them to overcome temptation and discouragement.

"Thanking you for your faithfulness to my son while he has been with the USAF. Only time and eternity will tell how many souls have been saved from the tempter because the Nazarene Servicemen's Commission cared for their souls.

"May the Lord continue to bless you in this good work."—Mrs. W. C. Vanderburg, Kansas City, Missouri.

**A Serviceman's Wife in England**

"...Not long ago I had the program at the base chapel women's meeting and took the devotion and a couple of quizzes from the Conquest. Several ladies asked to see the magazine, and I was pleased as could be when they all said it was the most interesting and helpful Christian magazine they had seen. A friend of mine does quite a lot of speaking to groups in the British churches and feels the Conquest will be a great help.

"I pass the Herald to an English neighbor who is a local pastor in another denomination, and he quite often uses an article or an idea for his Sunday service. So if the Church of the Nazarene isn't known here, at least its literature is. Thank you for sending it to us. It is a great help and inspiration and very nice to keep up with our churches at home."—Mrs. Betty Crawford.

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But before another word is typed, I shall stop and do what my heart dictates. First, Mr. Ant, although I am much taller, I shall tip my hat to you for your diligence. If a little fellow ever took care of his business, it is you.

Secondly, Mr. Ant, though much heavier am I than you, I shall from this time on cease to throw my weight around. Neither the thumb on my hand nor the sole on my shoe shall crush you (provided, Sir, your little snips do not nip me). It stands to reason that you, being tiny and quick, and I, being big and awkward, will sometimes get in each other's way. When this happens, both of us need to remember that in a man-and-ant world such will inevitably happen. May the best man (or ant) win!

Now, having paid honor to whom honor is due, proceed shall I to the matter at hand. 'Tis still the ant. Wise is that little creature. He may look like a pinhead, but far from it is he. There is no bugler in the camp, yet he is up early. There is no time clock to punch, yet he is always punctual. There is no superintendent of instruction, yet he does his work perfectly.

Though a falling acorn could kill him, he moves ahead unafraid. Though skinny and frail, he tackles the big and strong. Though he operates no earth-moving equipment, he struggles and sweats and labors until the earth is moved. Though he cannot do much at any one time, he works all the time and does much.

When the summer sun shines straight down, the ant is not vacationing—but laboring. Winter lies ahead, and if he is to survive tomorrow he must provide today. In the day of strength and abundance he prepares for the day of weakness and scarcity.

It is to this little fellow that big people are to look and learn. Now just to be honest and frank and everything like that, I would rather learn from a giant. Does more for my ego (and let nothing, brother, disturb that!). But no!—if I am to grow up I must look down.

And so, Mr. Ant, don't mind me—I'm just looking on.

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By J. W. ELLIS

Topic for May 21:

The Importance of Diligence


Golden Text: And whatsoever ye do, do it heartily, as to the Lord, and not unto men (Colossians 3:23).

Busy as a bee is the ant. And because of it the sting of poverty is removed.

News of the Churches

Victoria, Virginia—Recently we closed a series of special services wherein the church studied the Book of Revelation for an entire week. Rev. Mrs. T. N. Robinson taught the book in progressive order, chapter by chapter. The attendance was excellent, and our people profited greatly from this study. Mrs. Robinson has studied this book carefully for many years, and has a sane, sensible, and scriptural approach. Many new people attended the services and enjoyed the study with us.—A. H. Johnson, Pastor.

Great Bend, Kansas—First Church celebrated its thirty-fifth anniversary on Sunday, March 26, with a number of visitors and friends joining the local congregation in a day of blessing. There were 218 present in Sunday school, and the present pastor, Rev. E. R. Houston, Jr., brought the morning message to nearly 200 people. In the afternoon service about 180 people came to hear a former pastor, Rev. Claude G. White, bring a timely message, with another former pastor, Rev. E. L. Duby, preaching to over 150 people at night. Greetings were brought by District Superintendent Ray Hance, and a number of pastors from surrounding churches were present during the day. Letters and telegrams were also received from other former pastors: Rev. Cora Thomas Tronnes, Mrs. Adeline Beam, Rev. T. E. McWilliams, Rev. E. E. Kunkle, Rev. C. E. Rowland, and Rev. Herbert Merritt. Brother Houston came to us last August, and the church recently extended him a three-year recall. We thank God for His blessings.—Reporter.

Mundelein, Illinois—God's presence made sacred the dedication service of our church on February 12. The new sanctuary and two overflow rooms were filled to capacity as Rev. Mark R. Moore, our district superintendent, delivered the message and performed the rite of dedication. Among the guests of honor were President Harold W. Reed of Olivet Nazarene College, the president of the village of Mundelein, and the president of one of our local banks. The new church edifice (pictured on page 19) is 66 x 34 feet, giving a seating capacity of 200 in the sanctuary; the basement houses the education unit with two assembly rooms for Sunday evening youth services. The colonial-designed building is of masonry construction. The paneled chancel, blond appointments, and blond piano and...
organ harmonize with the whole architectural and decorative theme. The building is valued at approximately $63,000. The white frame building, in which the congregation worshiped for four years, will now be converted into a three-bedroom parsonage. Since Rev. Fred MacMillan came as pastor in 1957, the membership has increased from 2 to 40, and the Sunday school from around 20 to a record attendance of 129 on March 12. The day of dedication climax ed with victory around the new altar, and the revival spirit continues in our midst.—REPORTER.

Evelyn, New Jersey—We are enjoying good and blessed days as we labor with the fine group of old-fashioned, holiness people here in the Pine Mountain Church. The three days of prayer and fasting, together with the Saturday night prayer meeting, paid off well on Easter Sunday. It was one of the best days, and the second largest Sunday school attendance, we have had in the two years we have served this church. The dedication day is to keep busy winning souls and building the church until Jesus comes.—RALPH C. GRAY, PASTOR.

Evangelists Harry J. Felter and wife report: "God is giving us good revivals, both in the States and in Canada, with many souls being saved and sanctified and joining our beloved church. In making up our slate for this year we have open dates, May 19 to 30, September 20 to October 1, and October 18 to 29. If you desire our services, write us, Box 87, Leesburg, New Jersey."

Northwestern Ohio District First Preachers' Conference

The first Northwestern Ohio District preachers' conference was held April 3 to 5 in the newly dedicated Findlay Summit Street Church, with Dr. V. H. Lewis as the principal speaker. Rev. John Pattee, missionary to the Philippine Islands, and Dr. W. Reed, president of Olivet Nazarene College, were also guest speakers. All but four pastors were in attendance.

A varied, pointed, and practical program was planned by District Superintendent Carl B. Clendennen, centering on "The Elements of a Powerful and Successful Ministry." Dr. Lewis gave the conference the deductions of his intensive study on the history of evangelism in the churches of the past, and brought the pastors face to face with the "facts of spiritual life" in the church.

The conference theme was followed in the devotional messages presented by district pastors in each of the sessions, and with the panel presentations on the "Try Christ's Way" and "Shining Lights on Sunday Nights" programs of the church. Special features of the conference were: a luncheon for all evangelists and their wives, with Dr. Lewis speaking; a breakfast for pastors' wives and lady Christian workers, with Mrs. Harold W. Reed speaking on "The Secret of a Singing Heart"; and a fellowship dinner for all attending the conference. The choir of the Toledo Manhattan Boulevard Church sang in the Tuesday evening service. Reports were given that the Easter Sunday school attendance was 9,004, and that 2,027 subscriptions had been obtained. Mrs. W. E. Albca, wife of the late Dr. W. E. Albca, superintendent of the Western Ohio District, was the honored guest of the conference.

Parker, Indiana—Recently our church had a good revival with Evangelist John C. Harrold. From the first service a spirit of enthusiasm seized the people as the evangelist challenged us to "trust God for one good service." Freedom in the Spirit characterized the services, with thirty-seven seekers moving to the altar of prayer, many of them for the first time. The church has been strengthened, added to, and continues to move forward in a spirit of revival.—JERRY COLSTEN, PASTOR.

Song Evangelist Darrell Dennis writes: "Wife and I are entering full-time evangelistic work as musicians and singers. Before and while attending our Trevecca Nazarene College, we sang in about one hundred revival meetings. We will be traveling by trailer, and are now making up our slate. Write me, Box 75, Trevecca Nazarene College, Nashville, Tennessee."

Did You Know?

The Nazarene Publishing House does in excess of $3,000,000 in business each year.

Philadelphia District N.Y.P.S. Convention

The recent fourth annual young people's convention of the Philadelphia District was marked by a strong sense of district unity and a genuine desire on the part of everyone to advance the cause of spiritual holiness. The convention was conducted through its business activities by District Superintendent William Goodpastor, and retiring N.Y.P.S. president, Rev. Dale Hilker.

The clear and forceful messages of Dr. Arnold E. Airhart, pastor of the St. Clair Church in Toronto, Ontario, increased our vision of the greatness of our spiritual heritage and the importance of sharing it with our generation. The Philadelphia District young people have felt and responded to the challenge of a Spirit of Mission.

Statistical increases for the year were noted in every area, with evidences of spiritual gains also in abundance. We thank God for His blessings in the past year.

By a strong vote of confidence the convention elected Rev. Paul Basham as the new district president. Others chosen for district leadership include Frank R. Meck, Territorial Superintendent; Robert Wanner, Robert Chew, Wendle Lahr, and Luke Brinker.

Our newly elected officers set an impressive example of dedication as they begin their duties. Territorial Superintendent Allhouse the challenge to lead the young people on to new spiritual horizons.—KENNETH KIRM, REPORTER.

Bell Gardens, California—Our revival which closed on Easter Sunday was the best this church has had in many years. Night after night there were seekers at the altar, with a number seeking God for the first time. Several nights there was no preaching—God moved and people obeyed the Spirit. The attendance was far above what the church has previously had. Our pastor, Rev. Max Peters, did the preaching under the anointing of God. Mr. and Mrs. Floyd Lacy did an outstanding job with the music and special singing, with the blessing of God upon them. Brother Peters came to a very small group here in September of 1957, but with the help of the Lord the church has had a tremendous growth in every department. On Easter Sunday we had 267 in Sunday school, 184 in the morning service, and 192 in the evening service. If you have friends in this area, write us (Box 2568), and we'll be glad to contact them.—OTILIA L. STIFFEY, SECRETARY.

SHOWERS OF BLESSING

Program Schedule

May 21—"Here's Something You Can't Counterfeit," by Wendell Wellman

May 28—"The Problem of Fear," by Wendell Wellman

June 4—"Shrinking from Miracles," by Wilson R. Lanpher

June 11—"Crosses at Reduced Prices," by Wilson R. Lanpher

by Wilson R. Lanpher
Deaths

REV. EARL W. POWELL

Earl W. Powell, Nazarene elder, died March 22, 1961, at a hospital in Glendale, California. He suffered a stroke last December 5, and never fully regained his health. He was born September 14, 1901, at Rockwood, Tennessee. He had served pastorates in Florida, Clarksville, Tennessee; Orange, Texas; Newton, Kansas; and Holydale, California. He resigned in 1956 on account of ill health. He was an outstanding pastor and a tireless worker. He had served in various district capacities, and also as trustee of the Trenceva College. Funeral service was conducted in Glendale by his pastor, Rev. R. S. Sharpe.

MRS. BERTHA MAE LONGSHORE was born May 31, 1884, at Cannecville, and died February 9, 1961, at a hospital in Zanesville, Ohio, after an illness of eight months. In 1904 she was married to Gladden Longshore, and they spent the fifty-six happy years together. She was converted at the age of fourteen, sanctified at the South Zanesville Church of the Nazarene, and was a faithful member (twenty-nine years) until her death. She was survived by her husband, four daughters, Mabel, Zelma, Mary, and Ruth; and a son, Vernon. Funeral service was conducted in the South Zanesville church by her pastor, Rev. R. B. Frederick, assisted by Rev. W. R. Rice, with interment at Rossville, Ohio, cemetery.

MRS. JUNNIE WOOD, age seventy-one, died February 25, 1963, in a hospital in Waurika, Oklahoma. She was born June 11, 1889, in Benton, Arkansas, and in 1903 was married to A. L. Wood. They moved to Oklahoma in 1908. She was convert­ed in her life, and her husband in his work of preaching the gospel in the Melrose, Independence, and Bonner community schools. Mr. Wood died in 1926. Her daughter, Ruby, died in infancy. Mrs. Wood was a charter member of the Waurika Church of the Nazarene, and faithful to its support until her death. She is survived by four sons, Virgil, Ceci, Edgar, and Libbren; three daughters, Mrs. Veda Estes, Mrs. Eula Woodhead, and Mrs. Faye Sumpter; also by two brothers, William and John Wood. She was an outstanding worker in the church with the pastor, Rev. A. E. Rawlings, and Rev. Walter Patterson officiating. Burial was in the Woodville cemetery.

THAD HOUSTON STICKNEY was born May 5, 1899, in Pontiac, Michigan, and died February 13, 1961, in Bolso, Idaho. He was a member of First Church of the Nazarene in Nampa, Idaho, and served the church faithfully in many capacities. His outstanding service was to high school age boys; he was their Sunday school teacher for four of those years. His class was a tradition, and on Sunday, February 13, First Church of the Nazarene in Nampa, Idaho, was greatly saddened by the loss of one of its most outstanding members.

MRS. METTIE COX, age seventy, and a former resident of the Lawrenceburg and Hallofton (Missourri) communities, died at her home in Santa Paula, California, on March 1, 1961. Her husband, Jody Cox, died in 1942. She was converted and sanctified when her children were all young, and lived a devoted Christian life until death. The Lord used her so remarkably to help the church— that a lady and her family may return to the church—that a couple may be true and faithful to God and the church— that a family may return to the church— that a married lady and her family may return to the church, and that the church— that a lady and her family may return to the church— that a couple may be true and faithful to God and the church. She was born Jody Cox, their son, Daniel Eugene, on March 22, 1900. Her husband, Jody Cox, was born in 1884, at Cannelville, and died February 9, 1961, in a hospital in Zanesville, Ohio, after an illness of eight months. In 1904 she was married to Gladden Longshore, and they spent the fifty-six happy years together. She was converted at the age of fourteen, sanctified at the South Zanesville Church of the Nazarene, and was a faithful member (twenty-nine years) until her death. She was survived by her husband, four daughters, Mabel, Zelma, Mary, and Ruth; and a son, Vernon. Funeral service was conducted in the South Zanesville church by her pastor, Rev. R. B. Frederick, assisted by Rev. W. R. Rice, with interment at Rossville, Ohio, cemetery.

MRS. JUNNIE WOOD, age seventeen, died February 25, 1963, in a hospital in Waurika, Oklahoma. She was born June 11, 1889, in Benton, Arkansas, and in 1903 was married to A. L. Wood. They moved to Oklahoma in 1908. She was converted in her life, and her husband in his work of preaching the gospel in the Melrose, Independence, and Bonner community schools. Mr. Wood died in 1926. Her daughter, Ruby, died in infancy. Mrs. Wood was a charter member of the Waurika Church of the Nazarene, and faithful to its support until her death. She is survived by four sons, Virgil, Ceci, Edgar, and Libbren; three daughters, Mrs. Veda Estes, Mrs. Eula Woodhead, and Mrs. Faye Sumpter; also by two brothers, William and John Wood. She was an outstanding worker in the church with the pastor, Rev. A. E. Rawlings, and Rev. Walter Patterson officiating. Burial was in the Woodville cemetery.

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Conducted by W. T. PURKISER, Editor

The thought was projected in our Sunday school class that Mary, the sister of Lazarus, was Mary Magdalene. Just wondered what the commentaries or tradition give us on this.

There is no doubt that the view in any reliable source, although it has been taught by some. It is perhaps based on a confusion between two anointings of Jesus; one by an unknown woman in an unnamed city in Galilee (Luke 7), and the other at Bethany by Mary, the sister of Lazarus. It is sometimes supposed that the woman in Galilee was Mary Magdalene, although there is no foundation in the Gospels for this opinion. Thus, by a double misunderstanding, the two Marys are claimed to be the same.

As a matter of fact, the use of the name “Magdalene” would seem to be an effort on the part of the Gospel writers to distinguish this Mary from the others who appeared in the Gospel story. That Mary was a popular name in New Testament times, as now, is shown by the fact that there are no less than six women by that name mentioned in the Bible: (1) the mother of Jesus; (2) Mary Magdalene; (3) Mary of Bethany, the sister of Martha and Lazarus; (4) the wife of Cleophas (John 19:25), who seems to be the same Mary mentioned in Matthew 27:56 and Mark 15:40; (5) the mother of John Mark and sister of Barnabas (Acts 12:12; Colossians 4:10); and (6) a Christian lady in Rome who had previously “bestowed much labour” on the Apostle Paul (Romans 16:6).

Many preachers lay stress on giving up sin and paying the price to get the “pearl of great price” (Matthew 13:45-46). Is not the price Christ’s death on the Cross, and is not the Church the “pearl of great price”? “Ye are bought with a price” (1 Corinthians 6:20). I fear this explanation is more ingenious than sound, although some Bible scholars have suggested it. It is joining two passages from different frames of reference, and ignoring the context of each. Many interesting effects can be obtained by this practice, but they sacrifice truth to novelty.

There is no doubt that the Church is the purchased possession of Christ, redeemed by the blood of His cross. But the parable of the pearl of great price is one of seven parables of the Kingdom in Matthew 13, and must be interpreted in its context, particularly in relation to its companion parable of the treasure in the field in verse 44. The seeker is a human being who finds the kingdom of Heaven to be worth all he has.

I was saved many years ago in a gospel mission. Two or three weeks after I was saved, all desire for tobacco and liquor left me. According to your teaching, this could not take place until you are sanctified.

Not at all. Any clear-cut case of regeneration will break the hold of such sinful habits, and in many cases immediately remove the appetites involved.

The sphere of sanctification is cleansing from all “filthiness of the . . . spirit” (II Corinthians 7:1); from such evil dispositions and carnal tempers as envy, jealousy, covetousness, malice, animosity, pride, bitterness, selfish anger, and a spirit of retaliation. It fills with perfect love, and gives power for Christian service backed up by a consistent life.

Pictured with Dr. Samuel Young, general superintendent. The picture was taken in connection with the March meeting of the board of trustees of the college. (5) Dr. Samuel Young holds David Livingston’s double-barreled shotgun, now a missionary souvenir donated to the Australian Nazarene Bible College by Mr. Maurice Elder. Rev. A. E. Berg, district superintendent, and Rev. E. E. Young, principal of the college, are also pictured. (6) The Church of the Nazarene, Mundelein, Illinois, was dedicated by Rev. Mark K. Moore, district superintendent of the Chicago Central District. An account of the dedication appears in the “News of the Churches” section.
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Such Happy Occasions as . . .

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