Herald of Holiness

Miehle Web Lithographic Press recently installed at the Nazarene Publishing House

See Page 4
AT THIS first Pentecost season of the new quadrennium there can be no more appropriate consideration than that of our quadrennial theme: “In the Power of the Spirit.”

This theme is a phrase found in Luke 4:14: “And Jesus returned in the power of the Spirit into Galilee.” Two epochal experiences in the life of Jesus had preceded this point of beginning of His ministry. First, at His baptism by John the Baptist, He had received a special anointing with the Holy Spirit. Then had come the forty days of temptation in the wilderness, from which He emerged triumphant.

Spirit-anointed and spiritually victorious, our Lord moved into His redemptive ministry “in the power of the Spirit.”

Here was no momentary, passing experience, but rather, a continuing, blessed, enabling relationship to which He referred in His early discourse at Nazareth, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (Luke 4:18-19).

It is highly significant that Jesus deferred any public ministry until after the descent of the Holy Spirit in special anointing. Thus it is to be expected that He would follow the same pattern in His dealings with the disciples. To them He said, “Tarry ye . . . until ye be endued with power from on high.” Those devoted followers acted upon His command, and on the Day of Pentecost “they were all filled with the Holy Ghost.”

In our day, only as the Church moves “in the power of the Spirit” will spiritual achievement come to pass. We must have more than momentary, fleeting, ecstatic experiences, but must know the consistent, adequate resources that come only through the abiding presence of the Holy Spirit.

This is precisely what Jesus Christ has promised to His followers: “Ye shall receive power, after that the Holy Ghost is come upon you,” and this promise is valid today. In this supernatural endowment is our only hope as an effective, growing spiritual force in accomplishing the redemptive mission of the Church. Nothing less will suffice.
IN A SHADY SPOT beside the Esk River near our New Zealand sheep farm, Grandma used to read Bible stories to me and my two sisters every Sunday morning. We were far from church or Sunday school, so these missionary correspondence stories were our introduction to the gospel.

We used to cluster eagerly around Grandma and it seemed that we could not get enough of the wonderful story of Jesus.

But as I grew older, worldly things came in, leaving little room for the gospel. Our parents were never wealthy, and when the depression years came we knew deep poverty. Although we children never went without food or warmth, I felt the stinging lash of mockery from schoolmates until it seemed that being poor was something to be ashamed of, an unclean thing.

Because of this, I courted the world's approval by drinking liquor, smoking, and gambling.

But somehow I could not get rid of a nagging sense of guilt and fear. This was only increased when in army training camp an Anglican preacher, the Reverend Mr. West, sought to win me; but my stupid pride and cowardice proved too great a hurdle.

However the Lord made himself known to me in more definite ways when, on October 4, 1957, at the age of thirty-four (then a factory worker) I discarded overalls for collar and tie, becoming a reporter on the staff of the Danevirke Evening News, a small-town newspaper.

Here I met and interviewed some folk whose lives were steeped in love and noticed their deep happiness and contentment in their service to others.

On the other side of the ledger, I saw behind the scenes in the lives of some "leading citizens," heard a false ring to their laughter, and discovered that when they were away from the public eye many of them were unhappy.

Again the Lord seemed very near when I was a pallbearer at Grandma's funeral (she died at the age of one hundred). Somehow during the service I began to wonder if I had not left a very precious gift at a shady spot near the little Esk River, away back in childhood days.

But it was not until I had served two years with the Waikato Times in the city of Hamilton (population 58,000) that I came to know just how vital was my need.

On Sunday mornings in the early months of 1964, Rev. Hudson F. Mackenzie, of the Church of the Nazarene, began calling to take our children—Nancy, five; and Peter, Jr., three and one-half—to Sunday school. Gladys, my Scottish immigrant wife, assured me the Church of the Nazarene seemed "all right," although she had never heard of it before. Like me, she was born an Anglican.

Mr. Mackenzie began calling at our home, and gradually I was drawn to the purity and simplicity of the spiritual life in Christ as he explained it to me. I felt God calling and wanted to go. Then on the Sunday evening of April 11, 1964, I set out to walk the two miles to church alone, and on the way prayed for courage.

At the third verse of "Just as I Am," I felt the call and quietly slipped from my seat, going forward in humility as a sinner. I felt His forgiveness, as His love flooded my heart.

Gradually worldly cares and habits fell away under God's great guiding hand and, a few weeks later, thrilled by the changes God had already wrought, Gladys joined me and our family life was transformed.

At hearing a Spirit-filled sermon on September 20 on living full time for the Lord, we were sanctified, knowing the full joy of the Holy Spirit.
filling our hearts.

How does my new life affect my job?

Challenge, adventure, and a love of being near to people and events are some of the things that draw a journalist to the newspaper business.

"How can a newsman be a Christian?" I asked before I was converted. Now I wonder why more journalists are not Christians. For I have discovered there is nothing more challenging than making a stand for Christ, nothing more adventurous than seeing the hand of God in many ways in day-to-day events of the world. What is more thrilling than the love of Jesus for sinners? It is headline news that I would like to see "splashed" across front pages the world around.

However, among the many ways God has answered prayer—I have seen a Bible text installed daily on the editorial page and have the editor's promise of space for a weekly Christian column.

I have joined a Christian fellowship group at the Times, in which newsmen join together for meetings as a prayer cell. Our group has been able to point reporters to Christian stories which, on more than one occasion, have made front-page news features.

Gladys and I and our little family had the great joy, on Christmas Day, of being accepted as members of the Church of the Nazarene in Hamilton.

Wonderful, glorious things have happened in our lives, and my hope from here on is to be sent by the Master on the greatest assignment any journalist ever knew, that of helping others to know the hard but glorious life that leads to the kingdom of Heaven.

The Cover...

A major new facility in the Nazarene Publishing House program of taking the whole gospel to the whole world by the printed page is a new Miehle web lithographic press, pictured here in a unique "fish-eye" camera lens view.

Representing an entirely new concept in printing, the press is capable of speeds up to 35,000 impressions an hour, printing two colors on both sides of the paper, folding and cutting the periodicals in a single operation. In addition to the "Herald," the "Other Sheep," "Conquest," and the Sunday school periodicals will all be printed on the new press. (For the full story, turn to page 8.)
by the Gospel writers, we are saddened to read
that on that last lonely road that Jesus traveled,
as He made His way to Jerusalem and to the
Cross, His disciples were a little “sore” at one
another, at least a part of the way. Peter had
some rash overconfidence to repent of, and James
and John must have felt ashamed of their place
seeking. Somehow all these barriers must have
been removed, and then it was Pentecost!
I pushed the logs together with a poker. They
began to blaze a little. Then I went and got an
armful of kindling and new wood: some “Grow­­
ing Edge.”
“Numbers”? Well, once there were 3,000.
Suddenly there was a revival! It is as simple
as that!

Let Us
Align Ourselves with Power

By MARY H. AUGSBURY, Los Angeles, California

ACROSS THE STREET TODAY I saw a small
girl skipping rope. The rope was light, and when
she turned her back to the brisk wind she found
the rope blown out too far for her to jump over.
Again and again she missed. But when she turned
and faced the wind she found that after the rope
had gone over her head on the first strong swing
the force of the wind fairly blew it under her
feet—all she had to do was to make a tiny hop
and she was over.

Of course in mammoth ways as well as small
ones like this we line up with nature’s forces in
order to make use of them. Science must learn
the laws that govern the sources of power and
operate accordingly in order to make use of that
power. Paul may have been thinking of some­­
things like this when he said, “Unto him that is
able to do exceeding abundantly . . . and to bring
in everlasting righteousness” (Ephesians
3:20).

We align ourselves with the will of God and
when we do we find within us, beside us, above
us, the power of God. To walk against that will
is also to walk against that power.

“The stars in their courses fought against Sisera”
(Judges 5:20), is more than a poetic flight. It
expresses the eternal principle that evildoers are
contenders with God and that their cause is fore­­
doomed to failure. This is one of the most heart­­
cening thoughts that can ever come to us who love
righteousness and deplore sin and its ravages in
the earth.

On the other hand, it is one of the most fearful
thoughts that can strike through the mind of the
unbeliever, for to cling to any form of sin is to
identify oneself with it and to be a contender with
the God of the universe.

Sin is running a mad course. It will come to

Faced with a serious problem, a young woman
tried for a long time to find a solution, and was
almost in despair when things were no better.
Then she deliberately turned her thoughts away
from her problem and began to seek to know
God’s will and to get closer to Him. Soon, amaz­­
ingly, the problem was solved. She said afterward,
“I had spent months trying to find the right ap­­
proach to this thing, while all the time what I
needed was the right approach to God.”

As “the stars in their courses fought against
Sisera”—the evil general who headed the army
which sought to overthrow God’s people—so the
morning stars which shouted together for joy at
the creation will surely shout again at the final
victory of Christ’s cause. This victory is as certain
as if it were already accomplished. Let us line up
with His will and cause now in order to have
victory according to the power that worketh in
us and for us.

S. D. Gordon has pointed out in Quiet Talks
on Power that this lining up with the Source of power will lead us "in some measure through the experiences of the wilderness temptation, and of Gethsemane, and of Calvary, but it will also be to share the victory which was always coupled with every testing Jesus met. It will also certainly be following Him in power and victory on past Calvary to the new life of the resurrection morn-
ing, that saw the greatest display of power. And even past that, to the upper chamber where His words burn their way into our hearts—'As the Father hath sent Me (clothed with power unconquerable) even so send I you.' And then to Olivet where the victorious words ring out, 'All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples.'"

. . . until you can enjoy the folks in your home.
If you can't get along with your brothers and sisters, if you can't get along with your parents, if you jangle and quarrel with the folks who are in the house and have constant friction with all the folks whose lives touch yours, you're a long way from being ready for a wedding.

Married folks have to live much more closely related to one another than is true in the home of parents. If you can't get along happily in your parental home and family, don't try to escape into matrimony. You're not yet ready.

. . . until you can stick with your tasks until they're finished. If you are inclined to quit a project the minute it gets boring, lose interest in making a thing before it is completed, discard clothes before they are worn out, and change friends and enemies at the drop of a hat, you are not ready for marriage.

Married people have to stay married, they have to hold jobs, they have to wear old clothes, and they have to complete projects. As one old southern man said, "Folks who amount to much have to have some 'lasses on their hands."

. . . until you can share your dates. If you get jealous and upset the minute you see your boyfriend talking to another girl or your girlfriend talking with another boy, you are not ready for marriage. If you insist on absolutely monopolizing your dates, you're in for trouble if you try to chain them down with marriage.

Married people have to live in a world of people. They have to keep social contacts. They should, by no means, have extramarital romantic adventures; but they must work with people, they must do business with people, they must have friends, and they must be friendly.

. . . until you can become regular and prompt. If you cannot keep a well-ordered calendar for your life—keeping appointments, organizing your time, being dependable, and doing things because it is time to do them, you are not ready for marriage.

If you go to church just when you feel like it or find it convenient, if you keep your appointments when you decide you want to, or if you

DON'T THINK ABOUT MARRIAGE . . . until you are pleasant company for yourself. Married folks often must stay at home alone. You are not ready for marriage until you can spend an evening or several evenings at home alone without being bored and unhappy.

Married people need to be mature enough to find interest in their work, their reading, their hobbies, and other personal things. The person who gets bored the minute he or she is alone will be too immature for marriage. If you can't enjoy an evening in your own company, don't try to escape yourself by a wedding.

by MILO L. ARNOLD
Pastor
Richland, Washington

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just lie abed when you feel inclined to be lazy, you’re not ready for marriage.

... until you can have money in your pocket and not spend it. If you can’t pass up a store window or a soda fountain so long as you have some ready change, or if you can’t desist from a trifling purchase because a few coins are in your pocket, you’re not ready for marriage.

Married people will have rent to pay, and it must be paid with money, not spent on trifles. They have doctor bills to pay and medicine to buy. They have taxes to pay and light and water bills will come due. All these things must be paid with money saved which could be enjoyably spent on nonessential but pleasant things.

Don’t think about marriage... until you are ready to be a lastingly, dependably, and completely married person. Marriage is for adults.

HOPE for Our Day

IN his great work A Study of History, Arnold Toynbee indicates the various dispositions which he regards as possible for those who are aware of living in what he terms as “declining civilization.” He points out four attitudes, namely: archaism, futurism, detachment, and transfiguration.

Archaism is the yearning for a past age; futurism, the phantasy of a new age, a sort of utopia utterly unrelated to reality; detachment is an ivory tower escape into contemplation. Transfiguration is a faith by which we bring the total life situation in which we participate into a larger context. This larger context is best conceived in our concept of the kingdom of God, which has to do with things eternal.

It is as “transfigurationists” (to coin a term suggested by Toynbee) that we pray, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” This prayer can be answered only by the return of our Lord. As we partake of the Lord’s Supper, we proclaim His death until He comes again. These two great facts suggest to the Church the importance of keeping central this vital hope of our Lord’s second advent.

In ascertaining His own deity before the scornful Caiaphas at that notable trial, Jesus bolstered it with a declaration regarding the Second Coming: “The high priest asked him... Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven” (Mark 14:61-62). The fullest proof of His divine sonship would be seen in His return in power and glory.

The hope of the Church is the return of our Lord and Saviour, Jesus Christ. In a day of expanding facilities for secular education we find a frightening decline in religious belief and observation. As our churches have emptied our prisons have filled, and we have found ourselves sinking into a vast sea of secularism.

We will not be saved from our situation by a political panacea or ecumenical envelopment. We must lift up our heads, knowing that our redemption draweth nigh. What better can we do in our pathetic human predicament than to live in daily anticipation of the coming of the Lord?

When it takes place, it will be at a time known only to himself, for it was unknown to our Saviour in the days of His flesh. But as we watch, pray, and long for that day we are assured that on some golden daybreak eternity will break into time and He that comes will come and will not tarry! This is our hope.

Please Walk with Me

O God of grace and might and power,
I need Thy presence every hour;
I cannot tread life’s paths with ease,
So walk with me if Thou wilt, please.

My steps may falter, my strength may fail,
For human might cannot avail
Where sin abounds and foes are strong
To stay my progress all day long.

Direct my steps, O God of might,
And in the darkness give me light;
For I do want Thy power and grace
To hold me steady in the race.

Oh, make me strong and pure and good
To work and follow as I should,
And win the lost of earth to Thee
And see their souls from sin set free!

By H. B. GARVIN

By ROSS W. HAYSLIP
Pastor, Whittier, California

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EDITOR’S NOTE: With this issue, the Herald of Holiness joins fourteen other Nazarene periodicals which will be printed on a new lithographic web press installed by the Nazarene Publishing House. The result, we hope, will be a better product, with a shorter time in production. This means you will get the news in depth of the church quicker and in a more attractive style.

NEW PRESS OFFERS FAITH THROUGH ITS THUNDER

By ELDEN RAVLINGS

An intricate control panel and bank of blinking lights face the head pressman, James Spruill, as he starts the press rolling.

TWO pneumatic valves hissed as the ink and water fountains moved away from four large printing plates, and the rolling giant inched to a stop. A yard-wide roll of paper—more than four feet thick when it was new—had spun its way through a maze of rollers, across an oven, around a refrigeration unit, and into a mesh of folders and trimmers. It was now scarcely four inches thick, and the end was near. A new roll rested above, waiting to be taped to the last of the now-spent one. With a rumble, then a whine, the gargantuan machine was in full motion again.

Accustomed to the din (and in fact, depending on it for information), Production Manager Arch Edwards said, “Sounds like about 23,000.” What he meant was the new quarter-million dollar press was producing 23,000 folded signatures an hour; and more would come as the machine was broken in.

What the new press was printing is important: literature for an ever-expanding Nazarene audience. How fast this can be done is also important. This is illustrated by the fact that the Nazarene Publishing House is the fourth printing concern in the United States to have the most advanced web offset press in the industry.

Chances are the newspaper you read this morning was printed on a rotary press. This means the paper was printed as it fed through the press from a roll. Chances are also that your newspaper was printed on letterpress equipment—raised, ink-covered letters printing on the paper. The offset, or lithographic, process of printing, which prints from
smooth plates and a precarious balance of ink and water, usually provides a clearer, sharper image. The difference shows up especially in reproducing photographs.

What does all of this mean to you and your church?

It means you should be receiving better quality on about fifteen periodicals, from the small-sized Conquest to the larger Junior Workbook. It means also that the Publishing House can deliver these faster, and provide room for an ever-expanding number of publications it is called upon to print.

The press itself is about fifty feet long, and was installed on a specially prepared twelve-inch slab of concrete, reinforced by steel. The base could vary no more than one-fourth of an inch, and even this variance was corrected as the press was being installed. The installation period was seven months.

There are two printing units through which the
In contrast to the huge maze of gas and air piping (left, below) is this tiny transistor, an important part of the electronic cutoff control system which accurately regulates paper cutting, even at high speeds, through an electric-eye scanning device.

A top-speed clip of 1,200 feet per minute races the paper web (visible as a thin, horizontal line in the photo at upper right) through the gas flames of a 500° oven to the 50° chill roller, pictured below with the moisture condensation which forms as the press comes to a momentary halt. Thirty tons of air conditioning keep chill rollers at proper temperature.

Paper passes. These produce a 32-page, 1-color, 8½-by-11-inch periodical such as the Church School Builder; or a 16-page, 2-color one, such as the Herald you are reading. The Advanced Quarterly, which is 64 pages, 1-color, and is 5½ by 8½ inches, has been switched to this press. A 2-color, 32-page periodical could also be printed on this equipment.

Drying the ink quickly so that the periodical may be cut and folded is an intricate operation. Thundering through the printing units at 1,200 feet a minute, the web of paper passes through an oven heated to 500 degrees, and then over a chill roller, at 50 degrees, which sets the ink. To keep the chill roll temperature constant takes more than 30 tons of air conditioning.

In the case of the Youth's Comrade, which must be pasted together, the press is designed to take on this added duty. This occurs just before the web enters a complex folding apparatus. The folding rollers are perforated with small holes. Air is forced through these which reduces the friction and the possibility of breaking the web.

The cruising speed of the press ranges from 25,000 to 30,000 impressions per hour, depending on the folding required. The Herald of Holiness formerly ate up the major part of a 40-hour week for printing. Now, allowing for make-ready time, running, and cleanup, the job can be completed easily in a day.

The introduction of the large offset press has brought about changes throughout the Publishing House. Extensive revisions have been necessary in the plate-making room to double the capacity for making plates. The art department, responsible for feeding camera-ready copy to the plateroom, is being reorganized. Binding equipment was moved near the delivery end of the press so that the inside forms can be joined with the periodical covers, printed on other presses, without lost motion.

The new press requires four men to operate it. Eventually, as the load increases, the press will be operated sixteen hours a day.

"Speed is the challenging factor of this press," said Dick Fields, lithographic printing supervisor. "Some men enjoy doing a job meticulously well. We demand a certain quality, but the equipment must produce at its maximum capacity to make..."
these men happy.” James Spruill, formerly of Nashville, Tennessee, where he worked in his father’s printing business, is the head pressman. The “full gospel to the whole world through the printed page” is no longer merely a smooth phrase. With the technological advances now being made in the printing industry, it is within arm’s reach.

**The Meaning of Pentecost**

By W. T. Purkiser

There is a sense in which the three major days of the Christian calendar are memorials to the Father, Son, and Holy Spirit.

Christmas reminds us of the Father God, who gave His only begotten Son for us and our redemption.

Good Friday and Easter speak of the suffering and risen Saviour, who lives forever to save to the uttermost those who come to God by Him.

Pentecost is the memorial to the coming of the Holy Spirit in sovereign, sanctifying lordship.

The sequence is not accidental but essential. It goes without saying that, had not the Saviour been given, His atonement would not have been made. The shadow of the Cross lies over the cradle at Bethlehem.

No less is it true that there would have been no Pentecost had there not first been the cradle and the Cross. Bethlehem is God with us. Calvary is Christ for us. Pentecost is the Spirit in us. And the Spirit could not be in us had not God been with us in the Incarnation, and Christ for us in the atonement.

G. W. C. Thomas has expressed well the relation between Pentecost and the Easter event:

“T he self-giving act of God in Christ for us men and for our salvation, which dethrones self-will, turns loss into gain, closes the gap between God and man, which raises us from the dead, and restores the divine image in us, is the same act of self-giving which unleashes the Holy Spirit and restores the life of the community. Calvary is crowned by Pentecost as well as by Easter Day. It was not only Jesus, but the Spirit of love and community that rose from the grave on the resurrection morning.”

Pentecost was no afterthought in the plan of salvation, no “take-it-or-leave-it” extra tacked on to an otherwise complete gospel. Had there been no Pentecost, there would have been no Church and no continuing incarnation of the risen Redeemer among men.

PENTECOST STANDS FOR the capstone and completion of redeeming grace. As Easter and the living Lord purchase for us free salvation, so Pentecost and the sanctifying Spirit produce within us full salvation. And salvation free and full is the foretaste and promise of final salvation at Christ’s coming again.

Pentecost centers around the ministry and office work of the Holy Spirit. It represents a new era in our relationship to God. As R. B. Rackham described it:

“T he change lies in the relation of the Holy Spirit to the human spirit. This relation was made quite new. Previously the Holy Spirit had acted on men from without; as the prophet Ezekiel describes it, ‘the hand of the Lord was upon me.’ But now the Holy Spirit acts from within. He is in man. Before Pentecost his manifestations had been transient and exceptional: Now his presence in man’s heart is an ‘abiding’ one.”

William Barclay has noted the same important truth:

“In the Old Testament and in Jewish thought there was much about the Spirit, but for the most part it is true to say that the power and action of the Spirit were connected with extraordinary and abnormal happenings. The great utterances and the great visions of the prophets, sudden manifestations of the splendour of God, were the work of the Spirit; but in the New Testament the Spirit has become even more precious, for the Spirit has become the moving, the controlling, and the upholding power for everyday life and for everyday action.”

It is the glory of Pentecost that it makes possible what the Christian faith requires. As a recent author has described it, Christ “calls us to obey God rather than men; to love our friends and enemies across all the barriers of human prejudice; to be forgiving and kind; to turn the other cheek and bear the animosity of others with patience; to be cooperative rather than competitive; to accept the woes of life with courage.”

Without the Holy Spirit such a life could never be. Only God enthroned within in the person of His Spirit can conquer the discordant elements in the human soul, and give power to stand up under the pressures and responsibilities of life.

IT IS IN THIS LIGHT that we are to understand the references of Jesus to the coming of the
Comforter as “the promise of the Father.” The greatest mystery in modern life is the way so many seem to view the Spirit’s fullness, not as promise, but as threat, as something to be put off as long as possible.

Perhaps this is because we have tended to think of the Holy Spirit as the source of the strange and strained manifestations sometimes associated with His name. We need to remember that He is “the Spirit of Christ,” an other Comforter who will be to us even more than Jesus in the flesh was to His disciples.

The Holy Spirit is known in His fruit as a tree is known in its fruit. He is love. He is joy. He is the Spirit of Christ, an other Comforter who will be to us even more than Jesus in the flesh was to His disciples.

Without the Holy Spirit, Christianity either degenerates into a “futile humanistic striving after goodness, the ‘bootstrap’ religion about which there has been justified complaint,” or it becomes a hypocritical effort to pull the cloak of divine approval over an unwashed and impure life. Only the Spirit of holiness can make us what we ought to be.

Pentecost is personally what Pentecost was historically, the great, crucial turning point in the lives of Christ’s disciples. To fail at Pentecost or to refuse Pentecost is to miss the truest expression of God’s will.

Someone has pointed out that the history of the world has been altered drastically by events which took place in two small upper rooms. They are separated by eighteen hundred years and by many hundreds of miles.

One was in a drab flat over a dingy laundry in the Soho district in London, where Karl Marx labored on Das Kapital, the “Bible” of the international Communism that has enslaved one-third of the population of the earth.

The other was in the city of Jerusalem, where the Holy Spirit was poured out upon the disciples of Jesus. Here was born the true Church of the living Lord, that has the gospel of deliverance to the Gentiles” (Acts 13:46).

Whatever we do for the sake of heaven and the kingdom of God, we must do on earth. Not only that, but we must do it now. Too many fall into the habit of postponing their victories until some later day.

Earth is the arena in which the decisive victories of heaven are being won. What you do after here, they say, determines where you go hereafter. The truly terrible finality of the judgment lies in the fact that it is really God’s consent to the choices people have made for themselves.

But it’s not a bad question, for all its strange combination of colloquial phrases.

We are used to hearing the slur cast on those who are “so heavenly minded that they are of no earthly use.” The facts of the case are, however, as C. S. Lewis so well said, “Christians who did the most for the present world were those who thought the most of the next.”

“BUT IT IS ALSO TRUE” in the victories within the Christian life to which we are called. Whatever the occupations of heaven may be, it is fairly clear that they will be either limited or liberated by the preparation we make here.

As dimly as we may understand it, there is such a thing as laying up treasures in heaven. Many and varied have been the interpretations of the parable of the unjust steward in Luke 16:1-12. One thing seems clear. We are to make friends by means of “the mammon of unrighteousness” that, when our time on earth runs out, “they may receive you [us] into everlasting habitations” (v. 9).

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This truth may have been overdone in the story of the casual Christian who found only a shanty when he crossed the river in comparison with the dedicated saint who found a commodious mansion. Yet it is undeniable that what we shall have on the other side will be at least in part measured by what we have “sent over” before us.

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“They that turn many to righteousness,” said Daniel, shall shine “as the stars for ever and ever” (Daniel 12:3). Paul compared the resurrection life with the glory of the stars: “for one star differeth from another star in glory. So also is the resurrection of the dead” (I Corinthians 15:41-42).

“BUT IT IS ALSO TRUE” in the victories within the Christian life to which we are called. Whatever the occupations of heaven may be, it is fairly clear that they will be either limited or liberated by the preparation we make here.

“As dimly as we may understand it, there is such a thing as laying up treasures in heaven. Many and varied have been the interpretations of the parable of the unjust steward in Luke 16:1-12. One thing seems clear. We are to make friends by means of “the mammon of unrighteousness” that, when our time on earth runs out, “they may receive you [us] into everlasting habitations” (v. 9).

This truth may have been overdone in the story of the casual Christian who found only a shanty when he crossed the river in comparison with the dedicated saint who found a commodious mansion. Yet it is undeniable that what we shall have on the other side will be at least in part measured by what we have “sent over” before us.

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The onlooker sneers at this as just “a refined sort of selfishness.” But such words as these were not spoken to spur selfish ambition, but to kindle the fires of spiritual aspiration.

It does make a difference what you and I do on earth—not only here and now, but eternally. “The
night cometh, when no man can work." It certainly isn't stilted and formal English, but it's still a good question: "What on earth are you doing for Heaven's sake?"

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, Secretary

Sarcoxie, Missouri

On the weekend of April 11 a group of "Teens for Christ" from the Carthagae, Missouri Church, conducted a youth revival in the Sarcoxie church. Twenty-five teens, dedicated to the service of Christ, conducted jail services in addition to the regular services of the revival.

Sponsored by the Reverend Mr. Cannon of the Carthagae church, those speaking were Jim Cameron, Shelly Baldwin, and Galen Carter. The Spirit of God directed the services. Six young people were saved.

If you want a job well done, call on your youth—Rev. Luther Cravens, pastor.

Akron District

On Friday, March 12, forty-five young adults gathered at the beautiful "Fountain Inn" at Lakeside, Ohio, for the first District Young Adult Retreat. Rev. and Mrs. Carl Clendenen, Northwestern Ohio District superintendent and wife, acted as our retreat pastor and wife. God used Mr. Clendenen's messages on personal evangelism to stir our hearts.

Comments from pastors who sent young adults were enthusiastic as the spirit and message were carried back to the local churches.

Del and Dorie Sanford of East Liverpool set the pace in the get-acquainted hour for the fellowship which enriched us all.

Jim Cochenour, Columbiana, and Barbara Taylor, Akron, shared the devotional time, presenting thoughts which inspired us all toward closer Christian living.

It was our privilege to have our district N.Y.P.S. president and wife with us—Rev. and Mrs. Ed Eichenberg.

Tentative dates have already been secured for next year's retreat—William R. Scott, Director.

Idaho-Oregon District

The thirty-fifth annual District N.Y.P.S. Convention was held Friday, April 2, at Boise First Church. District President Omar Bannhouse of Nampa presided. Rev. Harry Evans of Baker, Oregon, was elected as the new president.

Some special features of the convention included teen and young adult vocal, instrumental, and speech winners of the district talent contest.

A tea was given for the Junior Fellowship directors by the district junior director, Mrs. Yarria Shields, assisted by Mrs. Grady Cantrell.

Mr. E. Dee Freeborn directed the Nampa First Church Teen Chorale in the Friday evening service.

Bible quizzers of the district were selected to represent the district in the regional quiz. They were: Sherry Silvers, Grant Lee, Cheryl Tally, Wilma Dudley, Pat Bartlett, and Loretta Oura- da.

The guest speaker, Miss Helen G. Wilson, dean of women at Northwest Nazarene College, spoke on the theme "Into the World—On to the World." Rev. Jim Bond, Northwest Zone representative on the General N.Y.P.S. Council and pastor of College Church, Nampa, brought the devotional message on Saturday morning.

The conclusion of the convention was deepened by the spirit of dedication as Dr. I. F. Younger, superintendent of the Idaho-Oregon District, installed the new officers—Fred M. Stiles, Reporter.

DISTRICT ACTIVITIES

Gulf Central Preachers' Convention

The annual preachers' convention of the Gulf Central District was held at Nazarene Bible College, Institute, West Virginia, March 31 to April 2. Rev. R. W. Cunningham and Rev. C. Bowman were the host pastors, with District Superintendent Warren Rogers in charge.

Dr. George Coulter, general superintendent, Dr. Orville Jenkins, executive secretary of the Department of Home Missions, and Rev. H. Harvey Hendershot, district superintendent of West Virginia, brought inspiring and anointed messages in the convention. One of the highlights was the Thursday night service when, subsequent to Dr. Coulter's message, several young people responded and the service closed on a high note of victory.

The convention closed with a Communion service on Friday morning. All those present were refreshed in spirit and ready to go forth to witness "in the power of the Spirit."—A. Winston Best, Reporter.

THE LOCAL CHURCHES

Evangelist Hugh Slater writes that he has a good date open in July, and also one in August, which he'll be glad to date with any pastor desiring his services. Also he has two good fall dates open. Write him, c/o Box 527, Kansas City, Missouri 64114.

Rev. Ralph W. Hertenstein writes: "It is a privilege to serve as interim pastor of historic First Church, San Diego, California. Rev. Joseph F. Morgan had a tremendous ministry here during the past nineteen years, which included relocating and building a beautiful edifice. We have never found a more heroic group of laymen to carry on during these readjustment days. Rev. W. S. Hanna of Fort Worth, Texas, has been called, and will take charge in June. Mrs. Hertenstein and I are enjoying good days of victory; if this interim business continues, we will soon have as many interim as active pastors since we retired in 1960."

FLINT, MICHIGAN—Central Church enjoyed the finest April in many years. Our Sunday school averaged 417 for the last three Sundays, and our morning worship attendance averaged well above this number. Members of the church expressed their love for the Kingdom by giving nearly seven thousand dollars during April. The spiritual life of the people increases from week to week, and we are thrilled with the progress as we face a challenging future and responsibility.—W. E. Varian, Pastor.

FAIRBANKS, ALASKA—Tootem Park Church, our northernmost church, recently closed a fruitful meeting with Rev. Harold Gilliam, in which we witnessed several "brand-new" people being saved. Two young couples were genuinely converted at the altar, as well as other young people. Eight people were added to serve in membership, on profession of faith. The transition to this great north country has been a glorious experience, and God has opened to us a rich ministry among these warmhearted and dedicated people.—Raymond F. Griffith, Pastor.
THE BIBLE LESSON

By BRIAN L. FARMER

Topic for June 6:

David and Absalom

SCRIPTURE: II Samuel 15:1—19:10

(Reprinted: II Samuel 15:10-18; 18:2,5,31-33)

-Golden Text-

"A wise son maketh a glad father: but a foolish son is the heaviness of his mother" (Proverbs 10:1-2).

Jesus Christ’s favorite name for God was “Father.” No word can express all there is to express about God, much less the things about Him we do not yet understand or may never understand. But Jesus called Him Father. The concept of fatherhood raised to its highest level says all we need about God appropriate to our human situation.

As Father to Authority, and God is our great Benefactor. David was an exemplary father to Absalom. When the son had to be resisted, the pain was greatest in the father’s heart. Because this is always so to a true father, the duty of establishing a loving authority in the home is sometimes neglected. But though this particular negligence might evoke sympathy, it may be said in the light of parental firmness that a child learns to respect authority—to profit by discipline. Unfortunately, there is no unalterable law of cause and effect that if a father does his best in establishing a fair authority in his home, his children will inevitably learn the lesson. Absalom did not. And there are the delinquents today who are so cohesive in family and church. This, however, is against the trend. Usually the responsibility learned in early years stays with a person throughout his life.

David’s love followed Absalom, in spite of his son’s insurrection and in spite of his own enforced resistance of his son, to the very end.

There is a text, “Like a father pitied his children, so the Lord pitied them that fear him” (Psalm 103:13). Mankind needs God as Father; he needs the authority. Men and women are not equipped to ply their way through the storm of life without the support of a Father. Are we not people coming slowly to realize this? They ache and have grown weary of plodding through the marsh of man’s opinion; they need the sound footing of an authoritative word—the Word of God. There are also times of distress when every human being needs someone to whom he might go. Just as David grieved for his son, so God longs for His children. This love is expressed solely in the exercise of authority, but at least equally so in the provision of benefits for His children.

Lesson material is based on International Sunday School Lesson, Nazarene International Bible Lessons, by Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

“SHOWERS OF BLESSING”

Program Schedule

June 6—“Should I Make My Child Go to Sunday School and Church?” by Russell V. DeLong

June 13—“Both, Black and White, Dark and Bright Count,” by Russell V. DeLong

June 20—“Twentieth Anniversary of ‘Showers of Blessing’” by Russell V. DeLong

Announcements

RECOMMENDATION

—Rev. Charles Davison, an elder on our district, has announced his intentions to enter the field of evangelism full time. He is an excellent musician and singer, as well as a very able preacher. He can carry the music program, or both the music and preaching programs if I commend him to our churches. His address is 553 S. Goodrich, Fremont, Ohio.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

MARRIAGES

—Miss Donna Busey and Mr. Frank Lockmyre on March 20, at Fort Riley, Kansas.

—Miss Dorothy Tenney, a student at Nazarene College, Omaha, to Rev. Robert L. Johnson, Director of Campus Ministry, at Nazarene College.

—Reverend and Mrs. Frank Carter, on April 24.

—To Rev. Robert W. McDonald, Director of Campus Ministry, and Mrs. Paul E. McDonald.

SPECIAL PRAYER IS REQUESTED

by a reader in Ohio that she may get back to church and church but hasn’t been to church for a few years.

Nazarene Camps

June 7 to 11, Rocky Mountain District, in First Church Camps, Street, North and Alderson Avenue, Billings, Montana. Workers: Dr. V. H. Lewis, Rev. H. C. Daniels, Dr. Kenneth Stark, Professors Warner Tippins, Mrs. Thelma Gentry.

June 7 to 11, Nebraska District, at the campgrounds, southeast Kearney, Nebraska. Workers: Rev. and Mrs. James T. Bohl, Dr. E. S. Phillips, Rev. B. Edgar Johnson, Dr. Whitcomb Harding, district superintendent.

June 26 to July 4, Albany District, at the District Center, Brookside, New York (eight miles north of Ithaca, Rt. 79, then 330 to White Church Road). Workers: Dr. Samuel Young, Rev. Paul Orjala, Rev. Charles Hastings Smith, Dr. Wm. Greenha, Rev. Dan Stark, Rev. Kenneth Pear­sell, district superintendent.

June 27 to July 4, Alabama District, at the District Campgrounds, State Hi-way 96 West, Mill­town, Alabama. Workers: Dr. T. W. Willing­ham, Dr. Edward Lawlor and the Dee Johnson family. Rev. Otto Stucki, district superintendent.

July 1 to 11, Hendersonville Nazarene Camp, Upward and Orchard Road, Hendersonville, North Carolina. Workers: Drs. Ralph Sexton, Dr. Lloyd B. Byron, Wally and Ginger Laxon, Rev. W. H. Gentry.

July 2 to 11, New England District, at Nazarene Camps, French Street, Route 28 (fifteen miles north of Boston), North Reading, Massachu­setts. Workers: Rev. Charles Hastings Smith, Dr. James McGraw, Professor DeVeres H. Mullin, Mrs. Mildred Maybury, Dr. James E. Baker, Rev. Leon Sprague, district superintendent.


July 11 to 18, Oregon Pacific District, at the District Center, twelve miles southeast of Portland, Oregon (follow S.E. 82nd Avenue to Lake Road). Workers: Dr. H. C. McDonald, Dr. W. T. Pinkerton, Rev. J. C. Crabtree, Rev. James E. Kartz and family, Singer Paul W. McNutt, Mr. and Mrs. Joe Hughes, Dr. W. D. McGraw, district superintendent.
On Thursday morning, April 15, 1965, at 2:30 the Portage, Indiana, First Church of the Nazarene suffered major damage by fire of undetermined origin. The building, which was valued at $250,000, had just been completed and was ready for dedication May 9, 1965. It was properly equipped with the most modern church furniture and built to accommodate a growing congregation in a choice location of a large subdivision.

Rev. W. E. Latham, the pastor, and Darvin Miller, building committee chairman, had supervised the construction, which was considered the finest church built in the area. A total of $167,000 labor was donated by skilled craftsmen of the church congregation, keeping the cost at a minimum. Plans are made for work to start immediately to restore the building.


July 26 to August 1, Florida District, Suwannee Campground, U.S. Highway 43, three miles north of White Springs, Florida. Workers: Rev. Lawrence Trussell, Dr. W. T. Purkerson, Professor James T. Bohl, Warren Whiting, Mrs. Mary Trissel, Dr. John L. Knight, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 811 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniel, Rev. Reuben Welch, Rev. Danny Steele. District superintendent, Miss M. Nielson.

Deaths

REV. JOHN N. NIELSON

John N. Nielsen was born June 18, 1902, and died March 12, 1965. He was converted at eleven years of age. He joined the Church of the Nazarene in 1918, and served as a Nazarene minister for fifty-one years. His service included twenty-eight years as pastor, sixteen years as evangelist, and seven years as district superintendent. He was a devoted Nazarene for over thirty-five years, and was faithful to the entire program of the church.

On June 2, 1965 •  (327) 15

Directories

GENERAL SUPERINTENDENTS

Office: 1600 N. Utah Avenue, Kansas City, Missouri 64131

HARRY C. POWERS

District Assembly Schedule

South Dakota ............................................. June 23 and 24

Michigan ................................................. July 14 to 16

Southwest Indiana ........................................ July 22 and 23

Kentucky .................................................. August 12 and 13

Northwestern District .................................... August 26 and 27

Southwest Oklahoma ..................................... September 8 and 9

G. B. WILLIAMSON

District Assembly Schedule

Nebraska ................................................................ June 24 and 25

Southern California .................................... July 27 and 28

Illinois ....................................................... July 14 to 16

North Arkansas ............................................ August 25 and 26

South Arkansas ............................................. September 8 and 9

Joplin ........................................................ September 15 and 16

JUNE 2, 1965
What is “sinning against the Holy Ghost”? Biblical, it is attributing to the devil the works of Christ done through the power of the Spirit, and is called “blasphemy” (Matthew 12:31; Mark 3:29). It is a sin for which there is no forgiveness, since it cuts the connection between the soul and God. However, there are other sins against the Holy Spirit about which the Bible warns. Christians are urged not to “grieve the holy Spirit of God” (Ephesians 4:30) and are told to “quench not the Spirit” (I Thessalonians 5:19).

The Bible tells us that the Israelites in the wilderness “vexed his holy Spirit” (Isaiah 65:10). The people in Stephen’s day are described as “stiffnecked and uncircumcised in heart and ears, who did “always resist the Holy Ghost” (Acts 7:51).

In this area where church people get together they always act, in mockery, as if they were drinking and kid about having had their “nip,” as they put it, before they come to the party. Another one of their favorite subjects is trading wives. My question and concern is, What can I do to help this situation?

This is an appalling and disgusting situation. To the extent that it does not indicate depravity, it does show stupidity. Neither of these kinds of sins is anything but a laughing matter, and to joke about them is thoroughly revolting.

Pise is a monster of so frightful mien,
As to be hated needs but to be seen;

I Corinthians 12:13 says, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all made to drink into one Spirit.” What baptism is this, with water or with the Spirit?

Inasmuch as the verse says neither “baptized with” the Spirit nor “baptized into” water, I take it in harmony with its context to mean the regenerating act of the Holy Spirit which places all believers in the body of Christ, the true and universal Church.

We are hearing so much about churches being united, and having just one church. One has even said it is according to prophecy in the Book of Revelation, and means the Roman church, but it will not be in our day. Is this correct, and just where is it found in the Book of Revelation?

A number of interpreters see Revelation 13, the second beast coming up out of the sea, as the church of Rome. Others, however, look upon the first beast as the Antichrist (yet to appear) and the second as the false prophet.

If there is one worldwide church organization, I am reasonably sure it will not emerge until after Christ returns for His own. I don’t expect to be around after that.

Just be sure you do not accept any theory which would postpone Christ’s return to a distant future, “not in our day.” It is utterly false to allow uncertainty as to the day and hour of His coming to become certainty that it will not be soon.
A Story-Note from......

Hi,

Here it is—summertime. Now we will have ☀️ and 🌷 and pretty 🌸 and maybe a vacation trip.

On a vacation Mom won’t have to 🍀 so much. Dad won’t have to work so hard, and you won’t be going to 📖 each day.

**BUT**......

when Sundays roll around, don’t forget to go to church and worship God—wherever you may be!

Love, **Gloria**

"O come, let us worship and bow down: let us kneel before the Lord our maker."

Psalms 95:6
Mrs. Grace Young Hospitalized
Mrs. Grace Young, wife of Rev. E. E. Young, principal of the Nazarene Bible College in Australia, underwent serious major surgery on May 4 in Thornleigh, Sydney, New South Wales.

Dr. Orville W. Jenkins, executive secretary of the Department of Home Missions, sends an urgent request for prayer for Mrs. Young.

Easter Offering Receipts Continue Ahead
Receipts at the end of the fourth week after the 1965 Easter Offering continue to run about $200,000 ahead of last year at the same time. The total on the twentieth business day was $1,248,708.54. General Treasurer John Stockton reported.

Bethany First in Two Forward Steps
The largest Easter offering ever received in Bethany First, $18,689, was followed one week later by the vote of the congregation (566 in favor to 10 opposed) to sell the present outgrown sanctuary and to build a new sanctuary in the block just west of the present location.

Preliminary plans for the new sanctuary call for a seating capacity of 3,000, double that of the present facilities. The present sanctuary now serves the college as a chapel in addition to its use by the congregation.

Richmond Church to New Highs
The Richmond, California, Junior High Department has more than doubled in the past few weeks, according to a report from Pastor Hardy J. Powers. Attendance of twenty-one or twenty-two has reached new highs of fifty-four.

Mrs. Peggy Wells and Mrs. Toni Powers are the teachers. Mrs. Powers also serves as department supervisor.

Wesleyan Editor Heads Press Group
Dr. George Failing, editor of the Wesleyan Methodist, was named president of the Evangelical Press Association, and Dr. Byron S. Lamson, editor of the Free Methodist, was elected to the board of directors at the annual E.P.A. meeting in Chicago, May 10-12.

Dr. W. T. Parkser, editor of the Herald of Holiness, spoke during the meeting on “My Heart for Editorial Work.” Also attending from International Headquarters were: Dr. H. T. Reza, Spanish Department executive secretary; Paul Miller, Congest editor; Dick Neiderhiser, Young Adult Topics editor; Franklin Cook, World Missions Department; Ray Hendrix, of the Spanish Herald of Holiness; and Elden Rawlings, Herald of Holiness managing editor.

Police Close Spanish Adventist Church Primary School
ZARAGOZA, SPAIN (EP)—Spanish police have closed the primary school operated by the Adventist Christian church here, on the grounds that educational activities are forbidden by Protestant church groups.

Twenty-five parents of the children affected by the closure have protested the action to the Ministry of Education and asked recognition of their right to educate their children in accordance with their religious beliefs.

New College Formed by Merger of Azusa College and Los Angeles Pacific College
LOS ANGELES (EP)—Merger of Azusa College and Los Angeles Pacific College has been jointly announced by Dr. George L. Ford, president of Los Angeles Pacific College, and Dr. Cornelius P. Haggard, president of Azusa College.

The new school is to be known as Azusa Pacific College and will open on the present Azusa College campus (in the eastern part of the Los Angeles metropolitan area) in September, 1965.

This new venture in Christian education will be unique, the two explain, in that it will provide for a cooperative college sponsored by a number of denominations. Azusa College, founded in 1899, has for a number of years been jointly sponsored by the Evangelical Methodist church, Missionary Church Association, the Salvation Army, United Missionary church, and the Wesleyan Methodist church. Los Angeles Pacific College, founded in 1903 by ministers and laymen of the Free Methodist church, is one of the five senior colleges of the denomination. The merger of the two colleges brings together six Arminian-Wesleyan denominations in a cooperative college program with provision for the addition of other denominations.

Bill Would Grant Immunity to Pennsylvania Churches Against Damage Suits
HARRISBURG, PA. (EP)—Legislation to restore immunity from damage suits to hospitals, schools, churches, and other charitable institutions has been introduced in the Pennsylvania Senate.

The State Supreme Court recently ruled that such groups—attorneys believe the decision would include religious organizations—are not immune from legal action for neglect resulting in personal injuries or death. Earlier court rulings were the basis for the “immunity” previously accorded these institutions. Pennsylvania has not had a specific law on the issue.

Catholic Priest Sees Protestantism Advancing in Latin America
BOGOTA, COLOMBIA (MNS)—The Roman Catholic Church has lost more people to Protestantism in twentieth-century Latin American than it did in Europe during the Reformation, a Spanish priest has reported here.

Following a three-month survey he made in all but three of the Latin-American nations (Brazil, Cuba, and Haiti), Father Prudencio Damboriena, professor at the Xavierian university here, stated that Latin America is the only major region of the world where Protestantism is growing faster than the population. The population is increasing by 2.6 percent a year, while Protestantism grows by 15 percent annually, he said.

Father Damboriens stressed his belief that this rapid growth is likely to continue. Within forty years there will be fifty million Protestans in Latin America, he estimates.

Writing in Revista Javeriana, the priest noted that “in 1914 there were only 100,000 Protestants in Latin America. Their number grew to 1.5 million by 1938, and in 1960 to 10 million. Annual increase, counting converts and those born into Protestant homes, is around 700,000.”

“The Protestant Reform did not fail in Spain,” he said. “It was simply put off so as to surge triumphantly ahead in its former possessions across the sea.”

Stewardship Council Calls for Honest “Shepherding”
SAN DIEGO, CALIFORNIA (EP)—“If Christian stewardship is a part of discipleship, church leaders need to encourage the Lord’s people in the management and dispersal of funds which God has put in their trust. Believers need responsible shepherding in this area of their lives.”

So said Dr. David Hubbard, president of Fuller Theological Seminary, in an address to the second annual meeting of the Christian Stewardship Council here, March 24-26.

Dr. Hubbard scored “wrong motives” and called upon the 118 representatives of 75 evangelical Christian organizations present to major on the biblical imperative for stewardship—the love of Jesus Christ which “constrains us to use our wealth for His glory.” Hubbard called for a policy of honesty as the only policy, not just the best one. “In neither evangelism nor public relations do we need to help the Holy Spirit through trickery,” he said.
Pro: Taking Sides

...The letter ("Pro and Con," April 7) suggested that if controversial subjects are presented in the Herald, opportunity should be made for presentation of both sides of the question. With this I do not disagree. However, the writer of the letter also says, "I believe you will agree that it is neither good nor fair for our people to take sides either way." The Herald should either stay out of controversial political issues or else deal with impartiality toward each side.

I do not "agree that it is neither good nor fair for our people to take sides either way." What if Christ had not taken sides on certain issues—issues which might be termed "political" but which He himself made controversial? Nazarenes may not all be on the same "side" of the question; after all, we see the situation from many locations and backgrounds. But if one of us believes the issue at hand carries with it moral significance, he has a real obligation to take a stand and to support his side.

I do not agree that "the Herald should either stay out of controversial political issues or else deal with impartiality toward each side." Although equal space can be made available to those who care to present another view, the editors of the Herald, like all Christians, are obligated, not to conceal their opinions, if they believe the question at hand is of vital importance to their church, Christianity, our nation, or mankind.

Mrs. George Kline
Illinois

Con:

Wasting the "Special" Herald

...In the process of moving into my new study I began uncovering at least a partial reason for my failure to arouse concern. Old Heralds, there they were, beautiful new copies of the special issues! Nearly all of them were there. Unopened cartons of 1960-61-62-63—and nearly all of the '64 copies. Among the unused Heralds were two years' issues of the Other Sheep, still sealed in the original shipping envelopes. Bundles of them...

Here was God's money, unwisely spent, because that which was put-chased was not distributed. Here were those sacrificial dollars lying around mildewing and gathering dust. On my knees I promised God I would never be guilty of such negligence with sacrificed money. The light from these periodicals was placed under a bushel.

Some of these old papers will be put into service. I trust all of last year's special Heralds, and a few of the old ones that are still clean, will find a way into the harvest field. With much prayer and the help of our great God, we hope to set this church straight. Total participation in the program of our church, budgets and all, is our goal.

We dare not offer God's sacrificial dollars to the idols of indolence. We must buy the Heralds we need and use the Heralds we buy. When we use wisely our special issues, we will be able to sell our regular ones.

A Concerned Pastor
(name withheld)

Pro: Doctrine

...I should like to respond to a letter that appeared in the April 7 issue from a man in California. I am not criticizing him, but it seems to me that his statement that he is "too busy living" to bother with doctrinal articles points to one of the great problems in all the churches today. The laity are too apathetic. First, your articles are commendable for their clarity and simplicity; and second, it is from theology that we derive our strength to live for Christ. It is only when we seek deeper understanding of our faith and apply that understanding to our lives that our witness through our lives becomes a vital one. Only then can our "light shine before men . . . ."

Harold C. Cooper
Massachusetts

Con: Tobacco

God through Christ Jesus gave me victory over the tobacco habit in April, 1960. It was a victory that I had long tried for only to fail again and again. Out of gratitude to God for His deliverance I pledged that my family would from that point on give at least the same amount to world missions as the price of the tobacco I would still be using save for His grace. I used at least a carton of cigarettes a week. This presently amounts to $145 a year. It has been a great joy to place more than this amount this past five years in the offering plates of Lakeview Park Church of the Nazarene for the great cause of world missions. I appeal to all who have been saved from this habit to consider carefully what they have been saved from. Can we do less than return to Him what He has saved us in dollars and cents! Not to mention the health factor! An extra tithe in April for my family was actually less than the money I would have been spending for tobacco for six months of this year. It is with joy and gratitude to God for His goodness to us that our family gave at least an extra tithe for world evangelism on Sunday, April 18.

Wayne McGraw
Oklahoma

Pro: Use of Radio and TV

Practically all churches put up a big howel about radios when they first came out and said they were from the "pit of hell." Then came the television and the same thing was said about it. Now my opinion on this is: We should have taken these as a better way to spread the gospel. I also think that, if we don't get a spot on TV pretty soon, the show business is going to have it all taken up. Why not get a little good on there instead of all evil?

William J. Park
Washington
New sheet music bearing a Christian message

**O GOD OF LOVE**
A wedding prayer-hymn in which Janet Benner Niccum gives the meaningful words of William Vaughn Jenkins a fitting setting. Arrangement for this solo and accompaniment by Dr. Hugh C. Benner.  
SM-446 $0.75

**GOD-GIVEN LOVE**
This beautiful poem by James W. Lanz with music composed by Floyd W. Hawkins can be a significant part of your ceremony. Suited for the average singer.  
SM-450 $0.75

NOTE: When ordering, be sure to secure an extra copy for the accompanist.

It's beautiful... with its soft, padded, white, simulated leather cover and lovely floral design stamped in silver.

Daintily lithographed pages provide an appropriate place for recording: “Our Meeting”... “Our Engagement”... “Showers of Gifts”... “Our Family Tree”... “Our Photographs”... trousseau... gowns... wedding party... invitation... announcement... ceremony... certificate... messages... clippings... 156 guests... trip... first home... first visitors... anniversaries... 191 gifts with gummed numbers. 8 x 10”. Boxed.

**B-262** $3.75

**White Bibles**
Lovely for the bride to carry on her wedding day, a meaningful keepsake for many anniversaries to come. Includes marriage certificate, family records, “Harmony of the Gospels,” maps.

**PADDED MOIRE BIBLE**
Made to order for the bride! Exquisitely bound in a padded, white rayon moire with gold stamping and edges. India paper and ribbon marker. Size 3½ x 5⅞”, 9/16” thick. Boxed.

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**SOFT LEATHER BIBLE**
Fine-quality imitation leather realistically grained with gold stamping and gilted edges. May be cleaned with damp cloth. Bible paper and ribbon marker. Size 3½ x 5⅞”, 1” thick. Boxed.

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For keeping a Permanent Record of that Eventful Day.