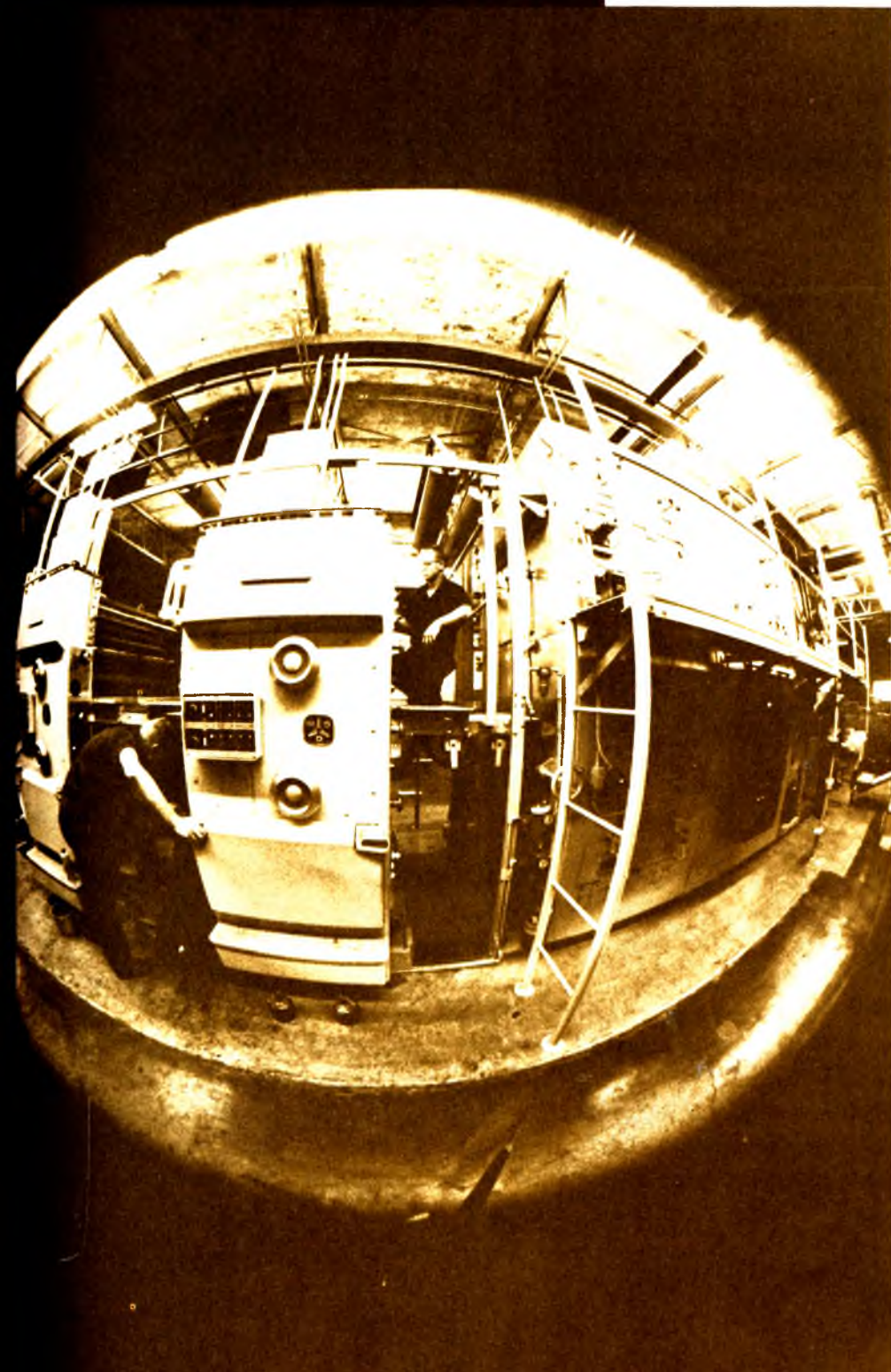


JUNE 2, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



**Miehle
Web Lithographic
Press**

recently installed
at the Nazarene
Publishing House

See Page 4

1964
1968



In the Power of the Spirit

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."



**General
Superintendent
Benner**

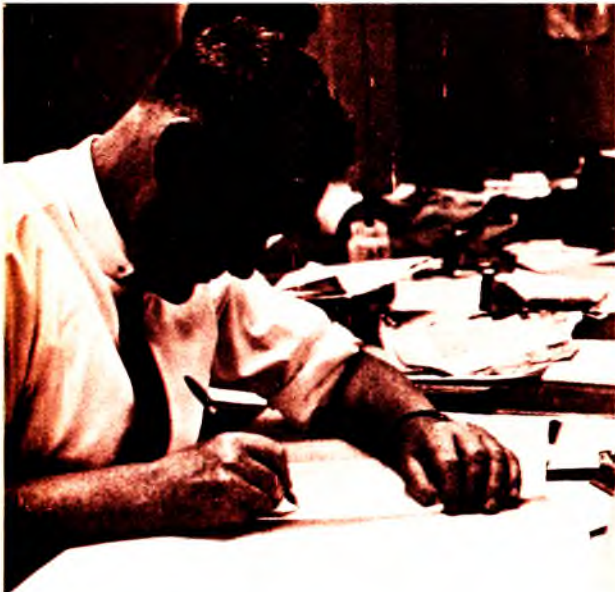
Here was no momentary, passing experience, but rather, a continuing, blessed, enabling relationship to which He referred in His early discourse at Nazareth, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to

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.



A Reporter Finds God!

By **YVES HICHIKAWA**
Special Assistant, *The Journal*



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 26, 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).

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HEARTS AFLAME

By **FLETCHER GALLOWAY**

Pastor, First Church, Grand Rapids, Michigan

THE WIND was howling and the sleet was peppering the windowpanes. I took off my coat and shook the snow and sleet on a throw rug before hanging it away. I said to my wife, "Seaman Becker was right. It does get cold in Michigan!" I had made a round of sick calls that night and had gotten stuck in a snowbank twice. It was good to be in, out of the cold and snow.

A warm fire was crackling in the fireplace and my wife had made a pot of hot tea. I rubbed my hands together and warmed them by the fire and then sat down and sipped the tea. A great sense of security and well-being came over me. I said to myself, Fire is surely a great boon to the human race. It is no wonder that God has used it as a type of the reality of His presence—for instance, the fire that fell on Elijah's altar, and the cloven tongues of fire that rested upon the waiting disciples in the Upper Room at Pentecost.

I remembered also the two disciples on the Emmaus Road. The chill of doubt and fear and uncertainty had filled the hearts of the faithful when their Lord was killed at Calvary. Their hopes and dreams were too closely tied to nationalism. They were expecting some kind of immediate deliverance.

But a Stranger joined them as they walked. As He opened the Scriptures and helped them to understand that there was a divine purpose in a suffering Messiah, their hearts burned within them. The reality of Christian experience always rests upon the scripture properly presented, and a faith that reaches out and receives it and applies it to personal need, empowered by the divine Spirit.

I must have drowsed. When I opened my eyes, the blaze had died down. The wind was still howling and I felt a little chill. Two big logs were smoldering, but they had somehow moved apart and all the flame was gone.

That happens in the church, too. Christians allow a little coldness to develop between them, and the fire goes out. Did you ever try to imagine what went on in the Upper Room preceding the time when "they were all with one accord," and then, suddenly, it was Pentecost?

Going back over the story as it is revealed to

us 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 "Growing 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 something like this when he said, "Unto him that is able to do exceeding abundantly . . . according to the power that worketh in us" (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 foredoomed to failure. This is one of the most heartening 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

its end. We are told in God's Word that God has already determined a definite limit of time beyond which sin cannot go. The time is determined "to make an end of sins . . . and to bring in everlasting righteousness" (Daniel 9:24).

Since God has determined to make an end of sins, let all beware who make excuses for sin, outward or inward. God wants us to align ourselves with His will that His power may, here and now, deliver us from sin.

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, amazingly, the problem was solved. She said afterward, "I had spent months trying to find the right approach 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."

Don't Think About

MARRIAGE . . .

Until

by
MILO L. ARNOLD

Pastor
Richland, Washington



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.

. . . 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 girl friend 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

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

By **ROSS W. HAYSLIP**

Pastor, Whittier, California

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 asserting 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**

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 RAWLINGS**

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

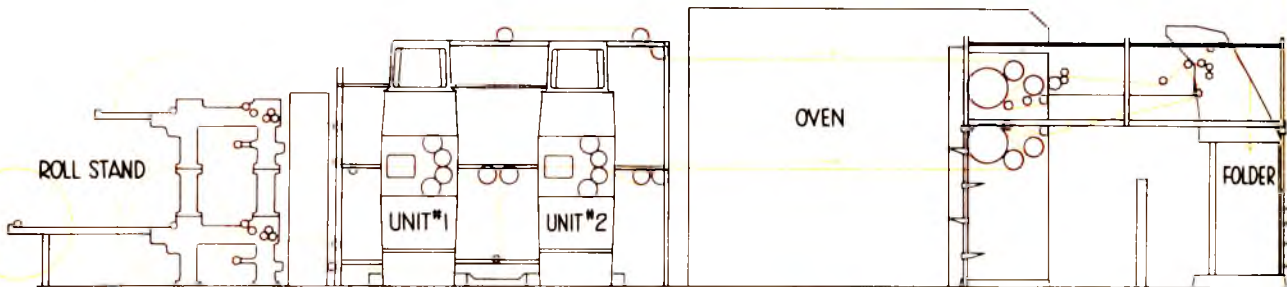
This machine (shown below) may print one of the same web for the covers of a quarterly magazine.



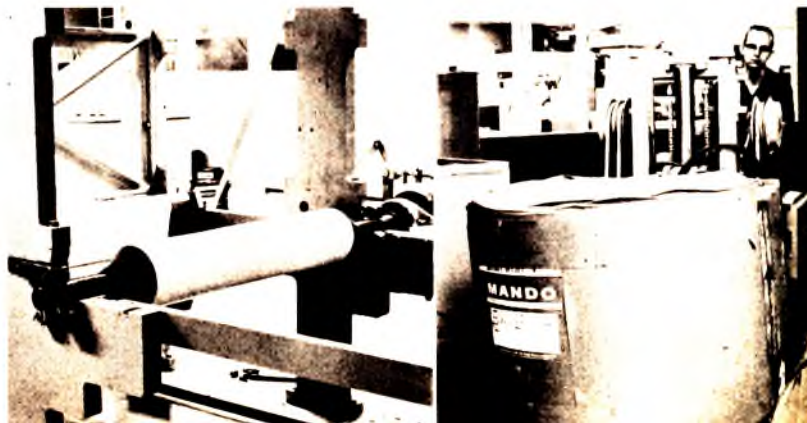
An intricate control panel and bank of blinking lights face the head pressman, James Spruill, as he starts the press rolling.

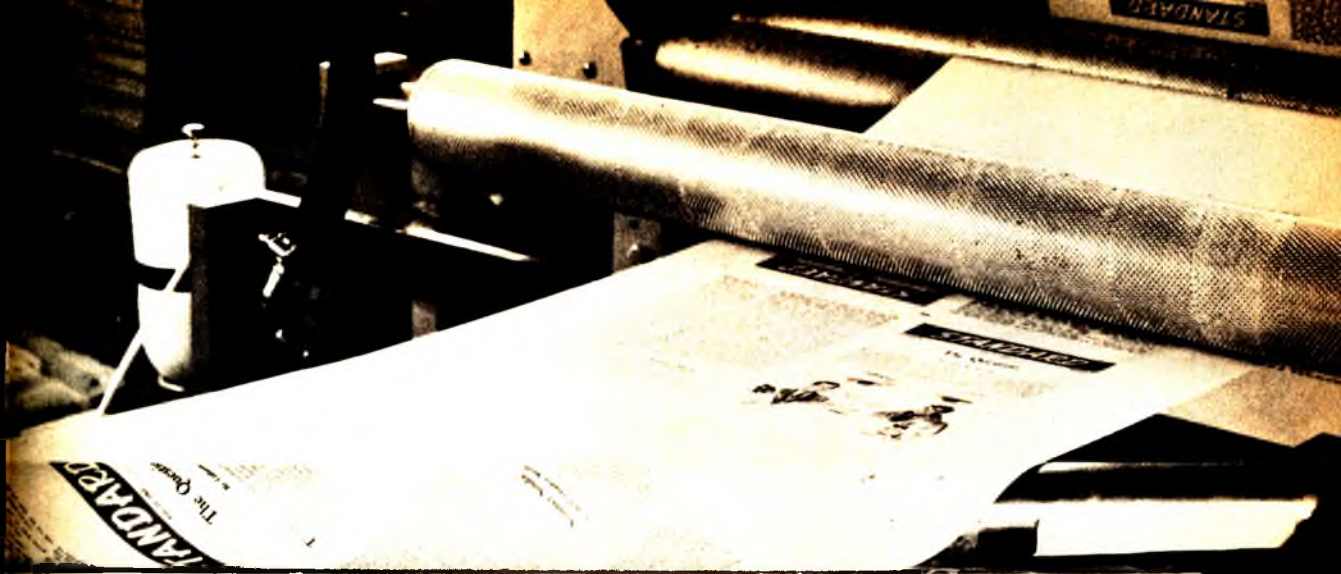
TWO pneumatic valves hissed as the ink and water fountains moved away from four large printing plates, and the rolling giant inched to a stop. A yard-wide roll of paper—more than four feet thick when it was new—had spun its way through a maze of rollers, across an oven, around a refrigeration unit, and 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



One of the cycles of press activity is pictured here as a roll of paper spins to its end while a new roll, deftly carried and twisted by mobile lift, is set by a small crane on the roll stand for unwrapping, then is raised to be taped to the end of its predecessor, ready to begin its own race through the units of the press.





ABOVE: In printing the Sunday school papers, the web of printed paper is split lengthwise by a cutting wheel. The two halves of the roll then separate, passing over diagonally opposite sets of rollers to be repositioned one over the other, ready for the pasting and folcing operations which follow. Adjustment of folding machinery permits a variety of folding and page-size combinations.



RIGHT: Pressmen seem to be enveloped by the machinery as they prepare the printing giant for running.

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* for-

merly 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

At delivery end of the press complex structure has stepped up for stacking (above, left). For the previous (right) construction it is to be found in a slow printing job, turned out at maximum production speed.



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.

EDITORIALS

By W. T. PURKISER

The Meaning of Pentecost

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:

"The 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:

"The 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 peace. He is long-suffering, gentleness, and goodness, the 'bootstrap' religion about which control. And all these graces, so characteristic of the Christlike life, are present, not as human virtues, but as the manifestation of a Personal Life within the soul who has experienced a personal Pentecost.

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 from all sin for all men through all time.

We may well pray that God will save us and our children from the blight of the nineteenth- and twentieth-century "upper room." Our prayer will best be answered when we come to know in our own hearts and lives the full meaning of the first-century Upper Room we call Pentecost.

"What on Earth?"

An enterprising preacher awhile ago announced as his sermon title "What on Earth Are You Doing for Heaven's Sake?" I didn't hear the sermon.

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."

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 go 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.

That this is true in the choice of an eternal destiny is clear enough from the Bible. Paul expressed it with infinite sorrow in relation to his own people when he said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

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.

"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).

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*

Sarcoxic, Missouri

On the weekend of April 11 a group of "Teens for Christ" from the Carthage, Missouri, First Church conducted a youth revival in the Sarcoxic 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 Carthage 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 Eichenberger.

Tentative dates have already been secured for next year's retreat.—WILLIS 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 Barnhouse 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. Xariffa 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 Ourada.

The guest speaker, Miss Helen G. Wilson, dean of women at Northwest Nazarene College, spoke on the theme "Into the Word—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 Hender-shot, district superintendent of West

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BIBLE COLLEGE OFFERING

September 12, 1965

THE CHURCH cannot succeed by providing splendid training for select leaders unless it also provides adequate training for ordinary but dedicated men who will plant the church in areas requiring rugged cultivation. Many communities wait for warmhearted pastors with sufficient training to lead people of simple theology but eager hearts. We dare not have untrained ministers, but they need not all be trained for the same community or ecclesiastical situation. The Bible college must serve the church by making specialized training available to men who will serve these broad needs.

MILO L. ARNOLD

Member, Board of Control

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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 slate with any pastor desiring his services. Also he has two good fall dates open. Write him, c/o Box 527, Kansas City, Missouri 64141.

Rev. Ralph W. Hertenstein writes: "It is a privilege to serve as interim pastor of historic First Church in 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 pastorates 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—Totem 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 the church 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*.

MOSS POINT, MISSISSIPPI—On April 19, ground was broken for the second time in less than two years for new building facilities in this city. A 2,800-square-foot educational building, centrally heated and air-conditioned, is the newest addition, to go along with the 2,400-square-foot present sanctuary and Sunday school area. In these two years the Sunday school has had a 70 percent increase in attendance, total money raised has tripled, and we are a "10 percent" church, as well as receiving the evangelistic award both years. Pastor's salary is five times greater than when he came to the church two years ago. The revival fires continue to burn.—Reporter.

Pastor W. R. Donaldson writes from Colorado Springs, Colorado: "The Palmer Heights Church recently enjoyed a truly great revival with Evangelist and Mrs. Carl Prentice as workers, and God giving ninety-four seekers. We had a great closing Sunday and fourteen members were added to the church. The Prentices are splendid workers and we appreciated their ministry; attendance and interest increased throughout the meeting. Although I have another year on an extended call, I am closing my ministry here at assembly time in July to enter the full-time evangelistic field. I begin my first meeting July 25, and am now slating for 1966 and '67. Write me, c/o our Publishing House, Box 527, Kansas City, Missouri 64141."

GENEVA, OHIO—Five new members were added to the fellowship of this church on Easter Sunday, the close of a great revival. Many souls prayed through to victory in saving and sanctifying grace after hearing the dynamic messages of Evangelist Jesse Oakley. Moreover, the church was truly revived. This was the second power-filled revival Brother Oakley has held for us within the eighteen months of worship in our new building. Much credit is due our generous and sacrificing pastors, Rev. and Mrs. Raymond G. Taylor, for the continuing spirit of love that prevails.—JEWELL MOTE, Secretary.

Evangelist Glenn Slater writes: "I am happy to announce that, beginning in the spring of '66, my wife, Vera, will be traveling with me. I have travelled alone for the past three years, and shall be happy to have her accompany me. For more than sixteen years we travelled together as an evangelistic team (preacher, singers, and musicians). We feel evangelism is our calling and will be glad to go anywhere the Lord may lead. Write us, 320 South 22nd Street, Independence, Kansas."

THE BIBLE LESSON

By BRIAN L. FARMER
Topic for June 6:

David and Absalom

SCRIPTURE: II Samuel 15:1—19:10
(Printed: II Samuel 15:10-13; 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).

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, God is our 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 must be remembered that it is through 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 such despite the very best of parenthood. This, however, is against the trend. Usually a respect for authority 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 as a father pitieth his children, so the Lord pitieth them that fear him" (Psalms 103:13). Mankind needs God as Father; he needs the authority. Men and women are not equipped to ply their way through the seas of life without a star to steer by. And are 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 yearned for his son, so God longs to be *that One*. God's fatherhood is not 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 Lessons, the International Bible Lessons for 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 Davidson, 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. I commend him to our churches. His address: 553 S. Goodrich, Oregon, Ohio.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

MARRIAGES

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

BORN

—to Rev. Robert L. and Ramona (Davis) Williams of Edmond, Oklahoma, a son, Timothy Paul, on April 24.

—to Max and Arline Thomas of Glen Ellyn, Illinois, a son, Paul Brian, on April 23.

—to Rev. J. Wallace and Jeanette (Wilson) Cantrell of San Antonio, Texas, a daughter, Cheryl Kaye, on April 16.

—to Rev. Charles and Charlene (Smith) Acheson, of Delaware, Ohio, a daughter, Lou Sue, on April 12.

—to Rev. Lawrence and Martha (Carter) Williams of Bethany, Oklahoma, a son, Lawrence Paul, on March 27.

—to Rev. and Mrs. E. Keith Bottles of Bloomington, Illinois, a son, Mark Kent, on March 19.

—to Fred and Barbara (Youngman) Sabelfeld of Chicago, Illinois, a son, David Fredrick, on March 17.

—to James and Helen (Burch) Hess of Roanoke, Virginia, a son, Gary Lynwood, on February 24.

SPECIAL PRAYER IS REQUESTED

by a reader in Ohio that she may get back to God—"I am a Nazarene, but haven't been to church for a few years."

Nazarene Camps

June 7 to 11, Rocky Mountain District, in First Church, 8th Street West and Alderson Avenue, Billings, Montana. Workers: Dr. V. H. Lewis, Rev. Bert Daniels, Dr. Kenneth Stark, Professor Wannie Tippitt. Rev. Alvin L. McQuay, district superintendent.

June 21 to 27, Nebraska District, at the campgrounds, Southeast Kearney, Nebraska. Workers: Dr. G. B. Williamson, Dr. Leslie Parrott, Professor James T. Bohi, Dr. E. S. Phillips, Rev. B. Edgar Johnson. Dr. Whitcomb Harding, district superintendent.

June 26 to July 4, Albany District, at the District Center, Brooktondale, 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. Greathouse, Rev. Danny Steele. Rev. Kenneth Pearsall, district superintendent.

June 27 to July 4, Alabama District, at the District Campgrounds, State Hi-way 96 West, Millport, Alabama. Workers: Dr. Mendell Taylor, Professor Ron Lush, Barbara Chaney, and Renda Brumbeloe. Rev. Reeford Chaney, district superintendent.

June 28 to July 4, South Carolina District, at Nazarene Campgrounds, near Batesburg, South Carolina, on Route 391. Workers: Dr. T. W. Willingham, Dr. Edward Lawlor, and the Dee Rushings. Dr. Otto Stucki, district superintendent.

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

July 2 to 11, New England District, at Nazarene Campgrounds, Francis Street on Route 28 (fifteen miles north of Boston), North Reading, Massachusetts. Workers: Rev. Charles Hastings Smith, Dr. James McGraw, Professor DeVerne H. Mullen, Mrs. Mildred Maybury, Rev. James E. Baker. Rev. Fletcher Spruce, district superintendent.

July 9 to 19, Canada Central District, at Clarksburg Camp, Clarksburg, Ontario, Canada. Workers: Rev. Herman L. G. Smith, Rev. Warren Rogers and family, Rev. J. H. MacGregor, Miss Mary Wallace. Rev. Bruce T. Taylor, 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. George Coulter, Dr. W. T. Purkiser, Rev. J. C. Crabtree, Rev. James E. Kratz 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 fully 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 Darwin Miller, building committee chairman, had supervised the construction, which was considered the finest church edifice at Portage, Indiana. A conservative estimate of \$107,000 in 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 12 to 18, Maine District, Campgrounds, Route 24, Richmond, Maine. Workers: Rev. Charles Hastings Smith, Professor and Mrs. Kenneth Masterman, Rev. and Mrs. R. Fletcher Tink. Rev. Joshua C. Wagner, district superintendent.

July 19 to 23, North Arkansas District, at Arkansas Baptist Assembly Camp, Highway 59 South, Siloam Springs, Arkansas. Workers: Rev. John Hancock, Rev. Jack Dell, Rev. George Bloodworth. Rev. Boyd C. Hancock, district superintendent.

July 23 to August 2, Canada Central District, Cedardale Camp, Pefferlaw, Ontario, Canada. Workers: Dr. Mendell Taylor, Rev. C. T. Corbett, Miss Isobel Armstrong, Rev. A. E. Stanford, Miss Mary Wallace, Singer Karl Ward. Rev. Bruce T. Taylor, district superintendent.

July 26 to August 1, Florida District, Suwannee Campgrounds, U.S. Highway 41, three miles north of White Springs, Florida. Workers: Dr. Lawrence B. Hicks, Dr. W. T. Purkiser, Professor James T. Bohi, Warren Whiting, Mrs. Mary Trissel. Dr. John L. Knight, district superintendent.

July 29 to August 8, Tri-District Camp, at Beulah Park, 1200 El Rancho Drive, Santa Cruz, California. Workers: Rev. Harold Daniels, Rev. Bert Daniels, Rev. Reuben Welch, Rev. Danny Steele. District superintendents: E. E. Zachary, Northern California; Eugene Stowe, Central California; and Kenneth Vogt, Sacramento.

TWENTY-FIVE HIGHEST In Sunday School Attendance and Enrollment 1963-64

Church	Attendance
Bethany, Oklahoma, First	1,205
Nampa, Idaho, First	797
Pasadena, California, Bresee	719
Nashville, Tennessee, First	689
Wichita, Kansas, First	671
Kansas City, Missouri, First	634
Nampa, Idaho, College	634
Long Beach, California, First	592
Kankakee, Illinois, College	570
San Diego, Calif., University Ave.	568
Pasadena, California, First	560
Detroit, Michigan, First	555
Charleston, W.Va., Davis Creek	554
Muncie, Indiana, First	537
Oklahoma City, Oklahoma, First	535
Canton, Ohio, First	503
Nashville, Tennessee, Grace	486
E. Liverpool, Ohio, First	484
Huntington, Indiana, First	478
Little Rock, Arkansas, First	473
Seymour, Indiana, First	468
Sacramento, California, North	467
Oklahoma City, Okla., Trinity	452
Ashland, Kentucky, First	447
Council Bluffs, Iowa, First	441

Church	Enrollment
Bethany, Oklahoma, First	1,736
Nampa, Idaho, First	1,376
Nashville, Tennessee, First	1,151
Charleston, W.Va., Davis Creek	1,138
Pasadena, California, Bresee	1,064
Council Bluffs, Iowa, First	1,016
Long Beach, California, First	1,006
Sacramento, California, North	1,005
Kansas City, Missouri, First	1,000
Decatur, Illinois, West Side	979
Kankakee, Illinois, College	974
Nampa, Idaho, College	963
East Liverpool, Ohio, First	960
Ashland, Kentucky, First	953
Muncie, Indiana, First	953
Nashville, Tennessee, Grace	949
Huntington, Indiana, First	931
Oklahoma City, Oklahoma, First	902
Newport, Kentucky, First	895
St. Louis, Mo., Lafayette Park	887
Richmond, Indiana, First	885
Bethany, Okla., Jernigan Memorial	877
Seymour, Indiana, First	875
Canton, Ohio, First	867
Wichita, Kansas, First	849

K. S. Rice, Executive Secretary
Department of Church Schools

Deaths

REV. JOHN N. NIELSON

John N. Nielson was born June 18, 1892, and died March 12, 1965. He was converted at eleven years of age. He joined the Church of the Nazarene in 1908, 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 on the Washington-Philadelphia and the New England districts. He was also a trustee at Eastern Nazarene College for many years. He died peacefully in his sleep on the evening of Friday, March 12.

His pastor, Rev. Lloyd Gordon, writes: "Our church is greatly saddened in the loss of our good friend. He will always be remembered as a genuine Christian, an outstanding Bible scholar, and an able and effective minister. No man we have ever known more perfectly embodied what we believe to be the ideal Christian. He lived as a saint." And another said, "There is no more shining example of marital devotion and unselfish love than he displayed for his invalid wife for many years."

He is survived by three brothers and one sister. He was the beloved father of six children, grandfather of fifteen, and great-grandfather to two. A son, David, died in 1935 at the age of sixteen. The five surviving children, all in the service of the Lord in the Church of the Nazarene, are: Mrs. Marian McKay, pastor's wife at Ferndale, Michigan; Mrs. Alice Kauffman, wife of a professor at E.N.C.; Rev. John B. Nielson, pastor at Lowell, Massachusetts; Rev. Robert G. Nielson, pastor at First Church, Dallas, Texas; and Rev. Joseph F. Nielson, pastor at Mason, Michigan.

Funeral service was conducted at the Collingdale, Pennsylvania, church with Rev. James E. Hunton,

district superintendent, in charge. Those assisting in the service were Rev. F. D. Ketter, Rev. Harold Parry, Rev. R. E. Zollinhofer, Rev. Lloyd Gordon, and message by Dr. E. E. Grosse. Rev. G. W. Gottshalk, octogenarian, spoke with feeling of having Brother John Nielson in his Sunday school class and helping him to pray through. The hymns and songs used had been selected by Brother Nielson and were requested by the family.

REV. WALTER C. MORRIS

Walter C. Morris was born June 12, 1888, in Broken Bow, Nebraska, and died March 24, 1965. Ordained to the ministry in 1914, after graduating from Marion College, he served the Wesleyan Methodist church for nineteen years as evangelist, pastor, and missionary to India. In 1928, Mr. Morris united with the Church of the Nazarene in New Castle, Indiana, and was made an ordained elder on the Indianapolis District. He served pastorates in Indiana, Illinois, Iowa, Minnesota, and Oregon. He was the first full-time pastor called to the Olivet Nazarene College Church. He retired from the active ministry in 1962, but until his death continued to serve as supply preacher, Sunday school teacher, and worker in various churches on the Oregon Pacific District and in southern California.

During the last six months of his life he lived in Rancho Mirage, California, and attended the Indio church. Early on the morning of March 24 he suffered a heart attack, and died a few hours later. Funeral service was conducted at Indio, with Rev. D. E. Redmond of the Indio church, and Rev. Lloyd Hale of the Banning church, officiating. Burial was in Palm Springs, California.

He is survived by his wife, Rev. Vura May Morris, who served as co-pastor with him for almost fifty-three years; and five children—Chaplain James E. Morris, Fort Ord, California; Luther C., Rancho Mirage; Emmett E., Seattle, Washington; Mrs. Martha Harris, Skokie, Illinois; and Major Robert F. Morris, Fort Holabird, Maryland; and brother, Clarence Morris, of Marion, Indiana.

REV. LEVI A. FRANKLIN

Levi A. Franklin was born in Barbados, November 12, 1882, and died February 22, 1965, in Brooklyn, New York. Converted at an early age, he became interested in religious activities and, upon migrating to the Republic of Panama, he started a Sunday school. Joining him in this work was his first wife, the late Mary Prescod, who lived five years after their union. He pastored in Panama for a while, knowing definitely he had the call of God. He came to the United States to prepare for the ministry; became interested in the Church of the Nazarene, and in 1927 was ordained as a minister at Spring Valley, New York. He faithfully pastored the Beulah Church of the Nazarene for thirty-five years, and was faithful to the entire program of the church.

He never stopped studying, and in addition was president of the Ministers' and Workers' Association of Greater New York, broadcasting with the Church and Missionary Federation, and served as president of the Brooklyn Protestant Council. He labored faithfully and zealously for the New York District Nazarene churches. He preached Christian living and Bible holiness from the pulpits of the majority of the churches on the district.

He was married three times, two wives preceding him in death. In 1942 he was united in marriage to Miss Lillian Callender, who worked faithfully with him until his death.

Memorial services were held at the Concord Baptist Church of Brooklyn, with Rev. Clarence C. Jacobs officiating, assisted by Rev. Randolph Holder, Rev. Leroy Skeete, Rev. Lawrence King, Rev. James Jessamy, Rev. Jay Patton, Rev. Eugene Hazard, and Rev. Clifton Matthews. Eulogy by Rev. Jack White, district superintendent. Interment was in Cypress Hill Cemetery, Brooklyn, New York.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

South Dakota	June 23 and 24
North Dakota	July 1 and 2
Michigan	July 14 to 16
Pittsburgh	July 22 and 23
Southwest Indiana	July 29 and 30
Kentucky	August 12 and 13
Indianapolis	August 18 and 19
Northwest Indiana	August 26 and 27
Southwest Oklahoma	September 8 and 9

G. B. WILLIAMSON:

District Assembly Schedule

Nebraska	June 24 and 25
Southwestern Ohio	July 7 and 8
Northwestern Ohio	July 14 and 15
Illinois	July 28 to 30
Kansas	August 4 to 6
North Arkansas	August 25 and 26
South Arkansas	September 8 and 9
Joplin	September 15 and 16

SAMUEL YOUNG:

District Assembly Schedule	
Canada West	June 10 and 11
Nevada-Utah	June 16 and 17
Albany	June 23 and 24
Canada Atlantic	July 1 and 2
Central Ohio	July 14 to 16
Eastern Kentucky	July 21 and 22
Akron	July 29 and 30
Dallas	August 12 and 13
Northwestern Illinois	August 19 and 20
Louisiana	August 25 and 26
Georgia	September 9 and 10

HUGH C. BENNER:

District Assembly Schedule	
Maine	June 16 and 17
New England	June 23 and 24
West Virginia	July 1 to 3
Chicago Central	July 8 and 9
Northwest Oklahoma	July 21 and 22
East Tennessee	July 29 and 30
Virginia	August 12 and 13
South Carolina	August 19 and 20
Kansas City	August 25 and 26

V. H. LEWIS:

District Assembly Schedule	
Rocky Mountain	June 10 and 11
Northeast Oklahoma	June 16 and 17
Canada Central	June 24 and 25
Eastern Michigan	July 14 and 15
Colorado	July 21 to 23
Iowa	August 4 to 6
Missouri	August 12 and 13
Minnesota	August 19 and 20
Southeast Oklahoma	September 8 and 9

GEORGE COULTER:

District Assembly Schedule	
British Isles South	June 7 and 8
Northeastern Indiana	June 30 and July 1
Oregon Pacific	July 7 to 9
Gulf Central	July 22 and 23
Wisconsin	August 5 and 6
Tennessee	August 11 and 12
Houston	August 18 and 19
North Carolina	September 15 and 16
New York	September 24 and 25

District Assembly Information

CANADA WEST, June 10 and 11, at First Church, 40th Avenue & McVicar, Red Deer, Alberta, Canada. Pastor David L. Blum. General Superintendent Young. (S.S. convention, June 8; N.W.M.S. convention, June 9.)

ROCKY MOUNTAIN, June 10 and 11, at First Church, 8th and Alderson, Billings, Montana. Pastor George Ronnekamp. General Superintendent Lewis. (N.W.M.S. convention, June 8; N.Y.P.S. convention, June 9; S.S. convention, June 9.)

MAINE, June 16 and 17, at church, 176 Sawyer St., South Portland, Maine. Pastor A. B. Sampson. General Superintendent Benner. (N.W.M.S. convention, June 14-15.)

NEVADA-UTAH, June 16 and 17, at First Church, 129 North 14th, Las Vegas, Nevada. Pastor Carl J. Friesen. General Superintendent Young. (S.S. convention, June 14; N.W.M.S. convention, June 16; N.Y.P.S. convention, June 18.)

NORTHEAST OKLAHOMA, June 16 and 17, at the church, South Park & Lincoln, Sapulpa, Oklahoma. Pastor E. H. Sanders. General Superintendent Lewis. (N.Y.P.S. convention, June 14; N.W.M.S. convention, June 14-15.)

ALBANY, June 23 and 24, at the District Center, White Church Road, Brooktondale, New York. Pastor Marion Walchly. General Superintendent Young. (N.W.M.S. convention, June 25; N.Y.P.S. convention, June 26.)

NEW ENGLAND, June 23 and 24, at the church, 37 E. Elm Avenue, Wollaston, Massachusetts. Pastor Milton Poole. General Superintendent Benner. (N.W.M.S. convention, June 21-22.)

SOUTH DAKOTA, June 23 and 24, at the church, 714 S. Minnesota, Mitchell, South Dakota. Pastor James Ranum. General Superintendent Powers. (N.W.M.S. convention, June 22; S.S. convention, June 23; N.Y.P.S. convention, June 25.)

CANADA CENTRAL, June 24 and 25, at the Camp Tabernacle, Route 2, Pefferlaw, Ontario, Canada. Pastor J. H. MacGregor. General Superintendent Lewis. (N.W.M.S. convention, June 26.)

NEBRASKA, June 24 and 25, at First Methodist Church, Kearney, Nebraska. Entertaining pastor, Rev. C. B. Johnson, 2516 Avenue "A," Kearney, Nebraska. General Superintendent Williamson. (N.W.M.S. convention, June 21-22; N.Y.P.S. convention, June 23.)

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

What is "sinning against the Holy Ghost"?

Biblically, 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" (1 Thessalonians 5:19).

The Bible tells us that the Israelites in the wilderness "vexed his holy Spirit" (Isaiah 63:10). 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 when 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 any laughing matter, and to joke about them is thoroughly revolting.

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

The ultimate sin against the Holy Spirit, apart from the blasphemy referred to above, is described in Hebrews 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" To "do despite to" means "to treat with contempt."

The whole point is, we must treat the Spirit of God with the utmost of reverence. He is the One who accomplishes God's work in our hearts and lives. Without Him, we should be like modern civilization without electricity, to use A. M. Hunter's vivid comparison.

*Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

(Alexander Pope)

You should pray earnestly that the Lord would help you to take your stand, kindly but firmly, against such practices—not only as a matter of Christian conscience, but on the grounds of simple decency.

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 been 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.

Being baptized with the Spirit (Matthew 3:11-12; Acts 1:5) is something else. Water baptism is the outward sign of this "washing of regeneration" wherein we are baptized by the Spirit into the 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 re-

turns 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



LATE NEWS

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 to Bethany Nazarene College 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. Purkiser, 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, *Conquest* 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.



of the
Religious World

Police Close Spanish Adventist Church Primary School

ZARACOZA, 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 re-

ligious 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 America 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 Xaverian 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 Damboriena stressed his belief that this rapid growth is likely to continue. Within fifty years there will be fifty million Protestants 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 seas."

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 73 evangelical Christian organizations present to major on the biblical incentive 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.



presently amounts to \$143 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

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 pur-

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 laymen 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 so 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

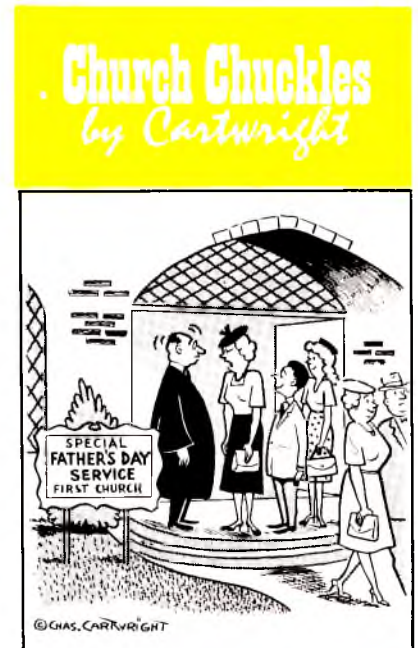
of the Nazarene for the great cause of world missions. I appeal to all who have been saved from this habit to consider carefully what they have been saved from. Can we do less than return to Him what He has saved us in dollars and cents! Not to mention the health factor! An extra tithe in April for my 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.

WENDELL MCGRAW
Oklahoma

Pro: Use of Radio and TV

Practically all churches put up a big howl 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



"His Father's Day gift was to run us all off to church so he could sleep late!"

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