

JUNE 3, 1964

Herald of Holiness

**EVANGELISM
FIRST**
1960-1964

Official Organ
of the Church of
the Nazarene



**Worldwide
Home Missions**
Adelaide, Australia

THE JOY OF A FINISHED TASK

ANY God-ordered assignment brings a responsibility that the sincere, true follower of Christ cannot treat lightly.

When Jesus prayed in the garden saying, "If it be possible, let this cup pass from me," He was not shrinking from the task that was His or trying to avoid the suffering that was before Him, but the weight of the sins of the world for which He must atone threatened to bring death before He could finish His work of full redemption on the Cross.

His cry on the Cross, "It is finished," was not one of tragic defeat, as some might have us believe, but was an exultant shout of triumph. The Apostle Paul indicated in Hebrews 12:2 that it was for the joy set before Him that Jesus endured the Cross, despised the shame, and drank sin's bitter cup. To be the Author and Finisher of our faith was His supreme desire. The joy of a finished

task with divine approval was His consuming passion.

The threat of execution held no fear for the Apostle Paul. He was ready. He had given a good account of himself in the Christian warfare. He had finished his course, whatever that involved. Hope for a crown of righteousness as a reward for a finished task was the thrill he sought.

A pastor left a place of ease and promise to accept what he felt was God's assignment for him. I saw him struggle with keen disappointment and opposing forces for a number of years. A ten-year-old church basement was the chief hindrance. Every turn offered impossibilities. But by faith, hardship, and perseverance he triumphed over every problem. I saw him with a strange look of triumph on his face as he sat during the dedication of a beautiful sanctuary. The joy of a finished task was his treasured reward.

Some may squander their talents

*General
Superintendent
Vanderpool*



in search of pleasure; others may bury theirs to escape responsibility. But it is the individual who finishes his assignment at any cost and hears the Master's words, "Well done," who will feel the joy of a finished task.



“For the Sake of Propagating This Chiefly”

By **JIM BOND**, *Pastor, First Church, Casper, Wyoming*

IN ANSWER to the question, “What was the rise of Methodism, so-called?” John Wesley wrote: “In 1729, two young men, reading the Bible, saw that they could not be saved without holiness, followed after it, and incited others to do so. In 1737, they saw that holiness comes by faith. They saw likewise, that men are justified before they are sanctified; but still holiness was their pursuit. God thrust them out, utterly against their will, to raise a holy people.”

Six months before his death, Wesley wrote: “This doctrine [Christian perfection] is the grand depositum which God hath lodged with the people called Methodists; and *for the sake of propagating this chiefly* He appeared to have raised us up.”

Thus, quite beyond the will of the Wesleys, the Methodist church was born—born to disseminate Christian holiness.

The story of early Methodism reads like a page from the Book of Acts. But Wesleys’ succeeding generations lost the spiritual fervor that was theirs in the beginning. The old wineskins were allowed to become too brittle to contain the new wine of the Spirit. Hence the Holy Spirit, seeking a new channel for His sanctifying power, raised up other holiness churches, among them the people called Nazarenes.

Dr. P. F. Bresee made it clear why God called the Church of the Nazarene into existence: “Our work is to preach holiness, to spread it over these lands. To this we give ourselves, for this we give our all . . . Let us stand close together, shoulder to shoulder to preach holiness . . . Nothing is so essential for the world’s salvation as the building of great holiness fires . . .”

No other reason justifies the existence of our church. We were born to sow broadcast the Wesleyan doctrine of Christian perfection. When this becomes a sideline or a hobby, we have lost our calling and may as well blend back into the other churches.

We must not allow the haunting memory of what has happened to many of the great denominations to deter us from our original intent. We do not

have to conform to history’s pattern. Even if there have been no exceptions to this pattern, it does not mean that exceptions are impossible.

We firmly disagree with those who contend that the former days were better than the present. Never has the church been more vital. But these are extraordinary days and they demand extraordinary piety. They demand more than good doctrine.

The problem that faces our church is not in the area of what we believe. Doctrinally we are as straight as a gun barrel. In fact, there seems to be little danger of the termites of heresy ever finding a weak spot in our theological framework.

Our problem is a much more insidious one. As one modern prophet has said, “We are in danger of losing in experience the very thing we exist for in doctrine.” This is our problem!

W. T. Purkiser has written: “To many today, sanctification has become a doctrine without experience, an emotion without devotion, intention without performance, and sincerity without standards.”

Are we not in danger when we support the doctrine of holiness in cents and assent but have no personal experience of the fires that purge and the empowering that enables? Should we not be alarmed when Nazarene glory in Bresee’s experience on that “awful, snowy, windy night . . . with the thermometer twenty degrees below zero,” but allow their own hearts to remain frozen in carnality’s icy grip?

What about that large group who make profession of sanctification but inwardly live in the fog of an indefinite experience? And even more disturbing are those who have sat comfortably under holiness preaching for years but remain indifferent and hardened to it.

Few tragedies parallel that of a church inept in leading its own people into an experience of its doctrines. Free Methodist Bishop J. Paul Taylor paints a picture of the inevitable consequence of holiness churches unable to lead their people into an experience of entire sanctification:

“When the doctrine is not preached clearly and

The Christian's

Summer Covenant

Recognizing the great beauty that surrounds me and the privileges of living in one of the vacation wonderlands of this continent. And . . .

Realizing the importance of vacation time and the part it plays in "re-creation" in the true sense of the word. And . . .

Rejoicing in a personal Christian experience that touches all of my life at all times with rich meaning and dedication,

I make the following covenant and statement of Christian purpose as it pertains to this summer:

1. I will plan the best holiday that my employment and opportunities make practical. I will include the entire family as much as possible. Since my body is *the temple of the Holy Spirit*, I accept this time as a part of my stewardship to God so that I may "increase in wisdom and stature, and in favour with God and man."

2. I will plan ahead so that my vacation will come within my budget, recognizing the dangers of overspending in this area. I will take care of my tithes and other commitments before I leave so there will be no temptation to borrow from God or use the Lord's money for my personal needs.

3. I will plan my time and travel so that I may be in a place of worship on the Lord's day. A relaxed schedule will not keep me from church, as I intend to maintain the sanctity of the Sabbath.

4. I will plan my entire summer so that I may maintain my faithfulness and loyalty to my local church. I appreciate the adjusted schedule of activities so that this commitment can be fulfilled through the Sunday services and Wednesday night midweek services.

—Selected

with power, people do not hunger for the experience. If they do not hunger for it intensely, they will not seek it. If they do not seek it, they will not find it. If they do not find it, they will not witness to it. Out of the church where this fatal lack occurs, one or more persons may enter the ministry. Not being in possession of the joyful experience, they will fail to preach it with assurance, and the vicious circle begins once more to do its devastating work on the spiritual life of the church. If the preacher has a pure heart, he will preach heart purity as naturally as he breathes, and people will hunger for a like experience; if they hunger, they will seek and find it and finding, they will witness to it. Then out of such a group, some men will be called to preach the everlasting gospel, and they will declare its offer of full salvation to believers. Thus a gracious, instead of a vicious circle is repeated, and an increasing number find their way into the inheritance of those who are sanctified."

Nothing more quickly repulses the world than the doctrine of holiness divorced from the reality of personal experience. Apart from a genuine heart encounter, holiness degenerates into a mere moralism, or worse yet, a lethal legalism. Holiness is a life to be lived, but it cannot be lived until it has been inwardly experienced.

The need of the church is radical and her want is in a vital point—at the heart. May God grant a revival of personal holiness to second- and third-generation Nazarenes. Then we will do more than champion our fathers' faith—we will win the world for Christ and holiness! And for this reason alone we exist!

The Cover . . .

Adelaide, capital of South Australia, is typical of the worldwide reach of overseas home missions. This thriving metropolis of over 400,000 is served by the Croyden Park Church of the Nazarene. Overseas areas under the Department of Home Missions include Australia, New Zealand, South Africa (European), West Germany, Denmark, Sweden, Canal Zone, and American Samoa.

Volume 53, Number 15

JUNE 3, 1964

Whole Number 2719

HERALD OF HOLINESS: W. T. Purkiser, Editor in Chief; Velma I. Knight, Office Editor; Dave Lawler, Art Director. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, D. I. Vanderpool, Hugh C. Benner, V. H. Lewis, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Linn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$2.50 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A.

PHOTO CREDITS: Cover, left, Authenticated News International; right, Crandall Vail.

On Deathbed Repentance

By **IRA E. FOWLER**, Pastor, First Church, Newell, West Virginia

HOW OFTEN do you hear the remark, "I do not have much faith in deathbed repentance"? Does this statement not tend to put limits upon the grace of our Lord Jesus Christ? Is it not a subtle way of saying that God has outlined His redemptive plan in such a way as to exclude all who seek salvation except they seek while in the full bloom of health?

Let me hasten to say that this is *not* a plea to put off salvation until your dying hour. No! The wise choice for one and all is to "remember now they Creator in the days of thy youth" (Ecclesiastes 12:1). But what of the person who now lies upon his deathbed, and is yet unsaved? Must we deal with him in such a way that we make ourselves hypocrites? Are we to urge him to yield to Christ, and yet in our heart feel convinced that he is lost?

Across the years of my ministry I have stood by the bedside of scores of dying men and women. Many of these have been saints who have passed to their glorious reward. They were led across the river by none other than Jesus himself. Others have been sinners. A few of these have died with fear in their eyes, and I walked away with little hope of their salvation.

But God is good, and God is gracious. The Holy Spirit is tender and faithful, and I have seen dying persons melt under the influence of His wooing as I have held out the promises of God to them. And I can think of no greater joy than to see one so near to eternal death suddenly grasp the blessed truth that, "if we confess our sins, he is faithful and just to forgive us our sins" (I John 1:9), and see the light of salvation shine around that deathbed.

Mr. X serves as an example. He was unsaved, and his family asked that I visit him in the hospital. He told me he had cancer, and that he knew he was a dying man. His agony was intense. We talked of death, eternity, the judgment of God upon sin, of God's love for the sinner, of salvation provided by Christ upon the Cross.

Mr. X said, "Tell me, are those promises of God to forgive any good for a man who has been a sinner all of his life—right up to his last hours?"

I could not be a hypocrite and hold out hope to a dying man if in my heart I knew there was

no hope. But my heart leaped for joy. The Spirit was dealing with this man's soul in his last hours.

After a season of earnest prayer, I saw it happen! I saw the miracle of a soul saved by the grace of God.

In just a little while he slipped away. He had no fear as his moment came. He refused the shot that would have killed his pain. He wanted to die with his mind clear lest—as he said—"I miss my first glimpse of Jesus."

I do not scorn the deathbed repentance. If Mr. X could come back and testify, he would thank God for mercy in the dying hour.

Why Will You

DIE?

By **H. M. von STEIN**

Nazarene Layman, Jacksonville, Oregon

"IT'S NOBODY'S BUSINESS if I smoke! It isn't even mentioned in the Bible."

In the spring my friend and I have traveled the high mountain trails together for some years on horses, leading a pack mule carrying equipment to clear the forest trails of winter-felled timber. My friend is a hardworking young man devoted to the welfare of his family. If he is a little more than skeptical of what he hears, it is because life has been harsh for him since youth.

Each morning as he begins the day with the usual spell of coughing, I cannot help but feel he deserves something better from life than he is receiving. He thinks so, too, but is yet unwilling to turn to the Source from which it is to be derived. It seemed that the consistent condemnation of the tobacco habit by high authority might cause him, with others among whom we work, to break away or try to.

But the attitude is: "I've smoked this long. If

it's going to kill me, why it will just have to be that way. *It's nobody's business.*

Norman Cousins, editor of the *Saturday Review*, relates an interview with a doctor friend who is a heavy smoker. The doctor pointed out that he did not need a government report to convince him that smoking can cause cancer, bronchitis, or heart disease. He said he saw the evidence almost every day, in the hospital and among his own patients. The pink, healthy tissue of the lungs of a non-smoker compared to the discolored, foul tissues of that of smokers is completely familiar.

"And yet," Mr. Cousins asked, "knowing all this, you will continue to smoke?"

"Yes."

"Why?"

The doctor explained that he himself was like the people to whom he daily gave advice to stop smoking. They would rather not. He said he made the fact very realistic to his patients that their chances of dying from cancer were ten times greater if they continued to smoke. But it didn't make much difference to them if some years were lopped from their lives. They really didn't care.

"And you feel the same way?"

"Just about."

Mr. Cousins rightfully indicates that here is a condition (he calls it a "problem") much more serious than the slavery to nicotine which leads up to it.

What sort of people are we if we do not care whether we are sick or well? What good can possibly come from the deliberation of men who do not care whether they live or die?

"Nothing," says Mr. Cousins in his article, "can be more dangerous to a nation than the feeling of a considerable portion of its people that they really don't care whether they live or when they die."

He asks a further question: "Is there any connection between insensitivity to the uniqueness of human life and the spread of violence in all its forms?"

Articulate, intelligent people in high places, adept at delineating what is wrong, especially where moral issues are concerned, discover a reticence not revealed in other areas of their lives when it comes to pointing out the remedy for these problems. This is chiefly because it is imperative to go beyond the mortal dilemma to do so. And that means to suggest that man has a soul and that there may be a God of the universe, both of which ideas are inimical to views upon which modern unbelieving man takes his stand.

For reason, even without the gospel of salvation, tells man that God is holy and unchanging, and if man is to get anything from Him it is he who must change—not God.

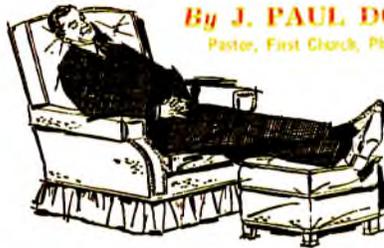
The cry of modern man around the world is: God save me *in* my sins!

And the answer of God is: "Be ye holy; for I am holy" (I Peter 1:16). "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Corinthians 6:17).

Who has said that the use of tobacco is not a sin? . . . And that it is "nobody's business"?

SOFT CHRISTIANS

By J. PAUL DOWNEY
Pastor, First Church, Pecos, Arizona



SOFT CHRISTIANS? Yes, soft, self-indulgent, undisciplined Christians! They don't seem wicked; they are not committing open sin; they are satisfactorily orthodox; they are mildly active in the work of Christ. But they are soft and flabby—without toughness and discipline of belief and life.

Soft Christians are mild in everything. They don't reject the fundamentals of the Christian faith; they don't believe them passionately, either.

They are not a burning disgrace to their Christian profession, nor are they an honor to it.

They see no harm in a great many pleasant but questionable or borderline practices. They rationalize their indulgences.

Why are they soft? One reason may be their conversion experience. Perhaps they heard some of the preaching which made salvation by faith some kind of cheap and easy affair and neglected to point out that living by faith included real repentance and real restitution.

Or perhaps their experience was highly emotional—with such a sweep of feeling that they had little consciousness of deliberate choice that counted the cost and willed to turn to God.

It is not at all unlikely that the lack of active persecution of Christians in America such as many have endured in Europe is another cause of softness. When the final cost of one's beliefs is liable to be mobbing, imprisonment, or even death, one will consider very carefully what his choice will be.

The most subtle and pervading cause of softness

is ourselves. We are just naturally self-indulgent. We find it considerably easier, on the whole, to give reasons for being what we are than to change ourselves. And, as a matter of fact, we think there really isn't too much that needs changing. Moreover, it is easier to satisfy a desire than to deny it.

Soft indulgence may bring real catastrophe. In-sistence on having one's own desires often has resulted in acts of injustice, revenge, or even hatred. Easygoing spending for oneself without reference to the rightness of such spending will develop a selfish, hard heart that cannot hear the cry of the widow and the orphan.

Real Christianity requires self-control, self-discipline, self-denial. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Here is a figure of speech built on crucifixion. We cannot follow every

"God is not a monster who stands ready to veto all our desires. He simply wants to teach us to seek His will first, and in seeking it we may find that God's will has become our own."—Paul R. Orjala.

passing fancy, yield to every impulse, and yet follow Christ.

Consider what Christ denied himself in coming to save us. Can we complain about our small self-denials? Paul said he counted all that he had given up as nothing in comparison with what he gained. Can we feel less? We shall bear either the yoke of Christ or the yoke of self-indulgence. His love and grace can give us the strength to deny self and follow Him.

RIDING the RAINBOWS

By Evangelist L. WAYNE SEARS

THE EARLY MORNING was cloudy and stormy. Dawn was only a grayness, for the direct rays of the sun did not reach the earth. Somewhere the sun was shining, but not on me at that time! My son was driving me to the airport. Some perplexing problems had demanded an extra day at home and I was flying to my next meeting.

The great plane left the runway in a throbbing roar of power. Up and up we rose into the turbulent air. After several sickening moments we rose above the storm, and then what a sight! In the east was the sun, shining in power and glory; below were the storm and turbulence; and all around was a world of serenity and peace.

Looking to the west I suddenly beheld something I had never seen before. Below us, stretching in a beautiful arc was a rainbow! For a moment I was only awed by the unusual splendor of the sight; then the plane shifted course a little until it seemed that the tip of the wing was resting right on top of the arc, and in my imagination I was really riding a rainbow!

The real thrill came when I began to realize that this is much like the experience of praying clear through. What a glorious experience it is when the soul rises on the strong wings of prayer, urged on by the deep throbs of love, and rises above the storm; prays clear through and out on top of the storm and turbulence into a new morning of serenity and peace!

How long has it been since you prayed clear through? How long since you rode the rainbows of victory and peace? The sun is indeed shining. Near the fog-shrouded, storm-bound earth are only turbulence and sickening motion, but up there is peace. There are rainbows of promise and rainbows of hope, rainbows of faith and rainbows of obedience; but they all look better in the clear air of victory with the storm below!

And someday, God has promised, we shall see what John saw—the completed "rainbow round about the throne" (Revelation 4:3). Then the bows of promise and fulfillment will be forever joined in the fair and eternal glory of God! I want to see that rainbow someday, too!

Dr. SMEE RETIRES

Dr. Roy F. Smee has announced his retirement as general home missions secretary at the end of his present term this month. Since he has served in this capacity for sixteen years, and is the first full-time executive secretary of this department, the editor asked Rev. Alpin P. Bowes, his office assistant, to summarize the advances made in this area of the work of our church.

"WE DARE NOT lessen our zeal to bring the gospel of full salvation to neighborhoods near and far. If we want to expand our foreign missionary giving until we are supporting a \$2,000,000 yearly program in areas across the sea, there is only one assured way to accomplishing it and maintaining it—that is to double the rate of new church organizations and growth of members in the homeland. It can be done if we take our task seriously and work together."

So wrote Dr. S. T. Ludwig, as executive secretary of the Department of Home Missions and Evangelism, in his report to the General Assembly of 1948. That General Assembly took up the challenge and authorized the Board of General Superintendents to appoint a full-time general home missions secretary. Previously Dr. Ludwig had carried this responsibility along with many others as general church secretary.

The first and unanimous choice of the Board of General Superintendents for this new office was Dr. Roy F. Smee, who for seventeen years had served as district superintendent of the Northern California District. Under his leadership that district had grown from thirty-seven to ninety-two churches through a strong home missions emphasis, and was also leading the entire denomination in net gains in membership. Dr. Smee moved to Kansas City in September, 1948, and has served as general home missions secretary since that time.

Dr. Ludwig's vision for home missions has been realized, as approximately twenty-two hundred new churches have been organized during the four quadrennia Dr. Smee has been in office. This is an average of 550 new churches each four years, compared with 278 during the 1944-48 period. At the same time, church membership has increased by more than half, and nearly 60 percent of this membership gain is represented by the members in these churches organized since 1948. Likewise Dr. Ludwig's vision of \$2,000,000 for foreign missionary giv-

ing has been far surpassed, with almost \$3,000,000 annually in the two great offerings at Easter and Thanksgiving alone. It is of course difficult to know just how much of this increase is due to the surge of new home mission churches, but these new churches gave \$12,293,000 for all purposes last year.

In addition to the task of promoting home missions, other responsibilities were given to Dr. Smee in 1948. The church had new work beginning in such areas as Australia, among the Europeans in South Africa, and in the territories of Alaska and Hawaii. These were designated as "overseas home missions areas," under the supervision of the Board of General Superintendents and with budget assistance from the Department of Home Missions. There were only ten churches with about two hundred total members in these fields. Many new countries have opened up to the Church of the Nazarene in this category of missionary outreach. We are now working in eleven such areas, with nearly ninety churches and a membership that should pass three thousand this year.

In 1948 the Department was known as Home Missions and Evangelism. Following the heart-stirring appeal of Dr. James B. Chapman to the district superintendents in 1946, a commission had been set up to develop church-wide plans for visitation and soul-winning evangelism. A set of manuals were presented at the 1948 General Assembly, and then the leadership of the "Mid-Century Crusade for Souls" was turned over to the new general home missions secretary. For eight years Dr. Smee organized "Crusade for Souls" conferences, first on an educational zone basis, and then district by district, ably assisted by a "Crusade for Souls" Commission. The fires of evangelism were stirred across the church, in an awakened sense of personal and church responsibility. The General Assembly in 1956 recognized the growth of the volume and results of this work and authorized a separate Department of Evangelism to carry it on.

A few months after Dr. Smee's arrival in Kansas City, the work of Church Extension was also assigned to him. It had previously been one of the extra responsibilities of Dr. John Stockton, general treasurer. The General Board had authorized in 1947 the beginning of a loan fund for church building loans. A few loans had been made from about \$40,000 on hand. This short-term loan fund has now grown to over \$450,000, and in 1955 the General Church Loan Fund was launched, making larger, amortized loans to churches. These two loan funds now total over \$2,500,000; and since the beginning in 1947, more than \$5,100,000 has been loaned to

535 churches on 73 districts, without a single loss.

The Church of the Nazarene passed its official fiftieth year in 1958 and in a real sense is achieving mature and responsible methods of operation that were not possible in earlier, struggling days. In these important areas of new church organizations, overseas home mission fields, evangelism, and church extension, the strong and warmhearted leadership of Dr. Roy F. Smee will long be felt. What seems to some to be a gruff exterior, on first impression, covers a warm, sensitive spirit, greatly appreciated by those who know him well. His loyalty to his church and keen appraisal of men have made his leadership both as a district superintendent and as general home missions secretary an outstanding era in the development of our church. We shall greatly miss his leadership in these areas. May God grant to him many more years of service to the church he loves so well.

OUTSTANDING SMALL CHURCHES

The Small Church Achievement Program was initiated by the Department of Home Missions in 1961, providing suggestions and incentives to all churches with less than fifty members to develop their potential for growth and advancement. Each year churches that have made commendable progress are recognized on their districts, and from the outstanding churches on all districts, the members of the Department of Home Missions select ten representative churches. The following stories and pictures are of some of these outstanding churches for 1963. Other stories will appear in succeeding issues of the *Herald of Holiness*.

Arizona District . . .

PHOENIX, ARIZONA Deer Valley Church

IN THE NEW COMMUNITY of Deer Valley, a suburb of Phoenix, the Church of the Nazarene began in a parsonage home. When space became too great a problem, the couple living behind the parsonage offered their home for Nursery and Junior departments. Two weeks after services began, this young couple were converted.

For fifteen months, services were held in these two homes while a suitable location was sought for. Miracles were wrought; reams of red tape were processed, and finally a three-and-one-half-acre site,



Deer Valley Church, Phoenix, Arizona

ideally located across the street from the new school, was purchased. A desert-stone-veneer first unit was constructed and completed during the year.

Composed primarily of young couples with children, the church has made every effort to reach complete families through the boys and girls. The Sunday school teachers, using the "Strive for Five" visitation system, have made consistent follow-up into the new pupils' and absentees' homes. Canvassing programs have also been initiated in the newest areas. One hundred and sixty-three people were present for the first V.B.S. program, including twelve new couples.

Rev. Wil M. Spaitte has led the church from its beginning days to its present church membership of thirty-nine and its average Sunday school attendance of over one hundred. All departments of the church, including the N.Y.P.S. and the N.F.M.S., are well organized and operative.

During the past year, eighty-eight Christian Service Training credits have been earned by the leaders of this thriving church. One adult teacher alone has earned nineteen credits. Training, working, calling, and praying, the church is making a great inroad for Christ in this new, growing community of Deer Valley.

British Isles (South) District . . .

LEEDS, YORKSHIRE, ENGLAND Derbyshire Street Church of the Nazarene

UNDER the pastoral ministry of Rev. David C. Cooke, fourteen persons were received into the membership of the Derbyshire Street Church this past year on profession of faith. Thrilled and challenged, the church has made greater thrusts into the community than ever before.

Behind this achievement is the spirit of personal witness among the members and a readiness to join in the open-air ministry of the church. A more pressing consciousness of the possibilities of effective group evangelism has been realized, and efforts to present Christ to all who live about them have been intensified.

The active Young Adult Fellowship, the exuberant Teen Fellowship, and the lively Junior Fellowship have supplied much of the material for the new



New Nazarenes received on profession of faith, Derbyshire Street Church of the Nazarene, Leeds, England. converts and members of the church. These organizations have served as door-openers and interest-catchers for newcomers, in addition to giving spiritual strength to growing Christians.

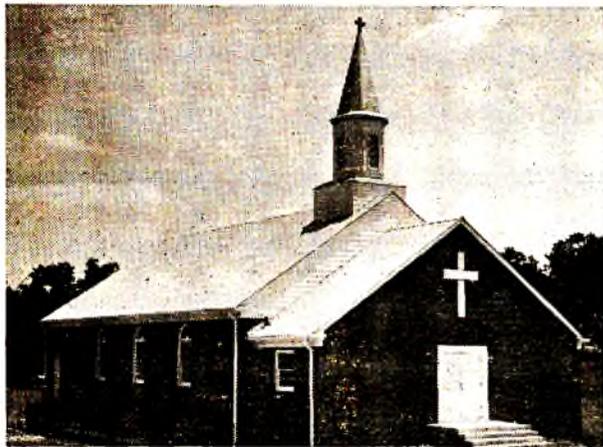
Finances increased by 50 percent to an average of £10-12 per week. A fund for new pews is well under way.

All meetings of the church are well attended and more and more local residents are visiting the Sunday evening services. Personal and group evangelism are reaping rewards.

Tennessee District . . .

NASHVILLE, TENNESSEE

Bell Road Church of the Nazarene



Bell Road Church of the Nazarene, Nashville, Tennessee

ACHIEVEMENT was the watchword for the Bell Road Church last year. The Sunday school enrollment climbed from 86 to 164. The Sunday school average attendance rose from 68 to 100. The overall giving increased from \$6,379 to \$9,670. Born in a tent, the church property is now valued at \$65,000.

Rev. Woodrow Moore led the church to new heights in other areas:

District and General: All budgets paid in full, goals for periodicals exceeded, evangelistic honor roll rating (20 percent increase by profession of faith) attained.

Local: Sunday evening average attendance—seventy-five; Midweek prayer service average attendance—fifty; new high of fifty-six teens under the influence of the church; V.B.S. enrollment of eighty-two; active Caravan program initiated.

Community: Community survey conducted and three community outreach revivals held, resulting in three new families coming into the church membership and others contacted and converted.

A leader in the community, Mr. Moore served as chaplain of the Una (Community) Recreation Center with its park facilities, delivered the community-wide Easter sunrise message to about one thousand people, held places of leadership in com-



Caravan group, Bell Road Church of the Nazarene munity men's groups, and served as vice-president of the Ministerial Association.

The unity of the church is indicated through a unanimous four-year recall vote given to the pastor and the spirit that is evident in all board meetings.

Unified, aggressive, challenged, the Bell Road Church has established a foundation of progress upon which to build greater things in the future.

Virginia District . . .

FORDWICK, VIRGINIA

Estaline Valley

A TENT provided the place of worship for the Estaline Valley Church one year ago. Fall arrived before the ground-breaking ceremony was held for a new building. But the people of the church



Rev. A. T. Underwood, pastor (center), and the trustees of the Estaline Valley Church proudly hold the Small Church Achievement Program plaque awarded to their church.

worked long hours and within two months, before bad weather, a handsome parsonage chapel had been erected.

Inside the new building, the Sunday school was departmentalized. An N.Y.P.S. and an N.F.M.S. were organized. A branch evangelistic service was held one night a week. The church radio program introduced the denomination to many new people who were receptive to the active visitation program of the local church.

Under the ministry of Rev. A. T. Underwood,

thirty-eight members were taken into the church last year by profession of faith. This influx of new converts catapulted the membership from thirteen to fifty-one.

Vice-president of the Ministerial Association, Mr. Underwood is a familiar and respected figure to the town of Fordwick. The rapid growth of the church and the transformation in the lives of those who have come under its influence have made a great impact upon the people of the entire community.

EDITORIALS

By W. T. PURKISER

NOTE: The editor takes pleasure in presenting the following guest editorial prepared by Dr. Roy F. Smee, who will retire later this month after a distinguished ministry in the Church of the Nazarene as pastor, district superintendent, and executive secretary of the Department of Home Missions and Church Extension since 1948. A brief write-up of his work in the Department, prepared by Alpin P. Bowes, appears on page 8.

"Go Ye" Means Home Missions Too!

Henry Ford is reported to have said, "The success of the Ford Motor Company depends on my choice of men." He chose men with vision, ambition, and loyalty. The result is known to everyone familiar with this great institution of motor commerce today.

Men who will bear responsibility, willing to sacrifice, devoted to the cause of Christ's gospel are important to the success of the Church. Jesus was well aware of this fact. He chose to save men through men. Thus men have an important part in the plan of salvation.

Of course, our initial salvation comes only through the grace of the Lord Jesus Christ, but after that, what? Only as saved men seek to save others will they develop and enjoy their own salvation.

Christ's enemies scoffed and charged, "He saved others: himself he cannot save." These words, spoken in derision, were eternally true. Had He saved himself, He could not have saved others. The same truth can be applied to every saved man or woman today. His last charge to His followers was, "Go ye." "Go ye . . . and, lo, I am with you." May I suggest that the only certainty that we have of the enabling

presence of the Master is when we have obeyed His "Go ye." The Gospel of Mark has it "Go ye into all the world."

Some of our good people think only of far remote places when all the world is mentioned, but the big, godless cities in so-called Christian nations, and the "Pumpkin Centers" as well, are in the world and need the gospel also.

In the heart of God, foreign and home missions are not separate. We have designated them as such only as a convenience in administration. The "Go ye" means the man across the street, the person with whom we work, and that neighboring community without a Church of the Nazarene.

Christ was the first great Missionary and to be genuinely Christian we must have a missionary spirit. The spirit of missions is the regenerating spirit of the Church. That church, local or general, which does not feel the call to reach others at home and abroad will soon become a dead, stagnant church.

Some pastors become so egocentric that they want to draw everyone they can to their church for twenty miles around. They become so self-centered that they refuse to cooperate in the establishing of a new church within the radius of their influence. The fact is that very few of our churches came into existence without the direct help of a "mother" church somewhere. The church that shines with a spiritual glow is the church that has a missionary sense of "Go ye."

What is true of the church is likewise true of the individual Christian. Do you remember the first desire of your heart after you got up from your knees where you had confessed your sins and received the assurance that you were a child of God? Was it not, *I must see my brother, sister, mother, father, or friend saved?* If we respond to that urge we will find a continued refreshing joy that gives

us strength. It may cause us to feel that God wants us to go personally into the great field of world evangelism or it may mean that we stay at home and make it possible for others to go.

Paul in Romans 10:13-15 said, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" My part may be to go personally, but your part may be to "send." He who makes it possible for others to go becomes a partner in the Great Commission.

Jesus said, "Lo, I am with you." We must have His presence to be satisfactory Christians. But we must not forget that His promise to be with us is contingent on our being willing to go. Yes, the cause of missions at home and abroad demands financial support, but it is often easier to put \$10.00, \$50.00, or \$100.00 into the missionary offering than it is to talk to that neighbor next door about his need of Christ.

"Go ye" means home missions too. There is no essential conflict between home missions and foreign missions. In fact, they complement each

other. The success of foreign missions depends upon the success of home missions. It can be said that the entire future of the church and its outreach rests with the cause of home missions.

The purpose of the Church of the Nazarene is to bring men to Christ. I am not interested in merely building a great membership, except as members first come into a vital experience of salvation. To see men and women, boys and girls saved and sanctified should be the throbbing desire in the heart of every Nazarene.

Every institution in the church depends on successful home missions. Every time a church is organized, we raise an altar where others will be invited to come and weep their way to God. Every newly organized church takes on budget responsibilities, which means new additions to foreign missionary finances. No sooner is a new church organized than an order will go to the Nazarene Publishing House for books and literature. Before long this new church will have a speaker and a singing group from one of our colleges, seeking prospective students and financial support.

To neglect home missions is not only to neglect a link in our church program, but it is to neglect the very foundation of our future progress.

THE CHURCH AT WORK

THE N.Y.P.S.

PAUL SKILES, Secretary

The N.Y.P.S. has accepted the financial responsibility for the housing, food, and transportation for the student members of the Ambassadors.

A good offering from every church is needed. Those churches that have not contributed should do so immediately by sending an offering marked, "Ambassadors," to John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.

"NUESTROS EMBAJADORES"

... Here They Go!

By SERGIO FRANCO

AN OUTSTANDING FEATURE of the religious scene of the last decade has been the emergence of what could be called "international youth evangelism." By this we mean groups of Christian young people who, sponsored by their church or some interdenominational group, travel from their own country to another, sometimes around the world, in a tour of evangelism, witnessing, and Christian service.

Many of those efforts have had a

good measure of success. That spirit of gaiety and optimism typical of the young people has opened doors which previously had been closed to the gospel. Thus youth groups have sung,

testified, preached, and answered questions in universities, jails, before groups of businessmen and politicians, in the streets and on radio stations. They have also built churches, painted pews, and

Attention TEEN MUSICIANS

REHEARSAL SCHEDULE

for General Convention and Assembly
Choir and Brass

Wednesday	7:30 p.m.	Portland First Church (12th and Main)
Thursday	9:00 a.m.	Civic Auditorium (1520 S.W. Third Ave.)
	6:00 p.m.	Same
Friday	6:00 p.m.	Same
*Saturday	10:00 p.m.	Coliseum

*Special rehearsal for Sunday afternoon foreign missions service.

distributed Bibles.

What has given rise to such projects? What has made them successful? Doubtless youth attracts youth, as well as older people. Also the motivating spirit of such efforts, from people to people, youth to youth, with none in between, lends itself perfectly to the presentation of the gospel. The suspicion of wrong motives is not present to hinder.

In this relatively new area of evangelism the Church of the Nazarene makes now its entrance with the "Nazarene Evangelistic Ambassadors," a joint project of the Department of Foreign Missions and the General N.Y. P.S., with the participation of the colleges and seminary of the church.

Immediately after the General Assembly two teams will travel to six countries of Latin America: Mexico, Guatemala, Nicaragua, Puerto Rico, British Guiana, and Trinidad. Each team will be composed of seven college men, an evangelist, and the group coordinator.

A campaign of mass evangelism will be held in each country. These lines are being written in Monterrey, the city selected for the campaign in Mexico. Here, recently, Dr. H. T. Reza, the coordinator of one of the teams, came to stir up enthusiasm at the grass-roots level and to coordinate the elaborate plans for a city-wide campaign such as this.

Enthusiasm is running high! In meetings with the seven churches of this city, and with the pastors and leaders of the districts, possibilities have been outlined, vision has been challenged in both pastors and lay people, and responsibilities have been assigned to committees and groups. Hundreds of conversions and additions to our churches are expected.

Monterrey is the great industrial center of Mexico. It has a population of nearly one million. Of course there will be opposition to the campaign; but in the name of the Lord the net will be cast, trusting for a great harvest.

Similar campaigns will be held in the key cities of the other five countries. There also great obstacles will be faced, along with precious possibilities.

These young people go as Christ's ambassadors. No commercial or national interest motivates them. Love of adventure has no part in this venture. They have all been carefully selected. Their Christian experience and service have marked them for this assignment. They go forth in the Spirit of Paul's statement, "We are ambassadors . . ."

They are also ambassadors of our church. Their success or failure is ours. They bear our name. They represent the Nazarenes.

Finally, they are *my* ambassadors, and *yours*, and *yours*. We cannot all go, though well we might. But *they* go!

I owe them my support, my interest, before the throne of grace. Hundreds of prayer groups must lift the entire project to God, that souls may be saved, and that Kingdom interests be advanced.

Our ambassadors—here they go! God be with them!

GENERAL INTERESTS

Olivet Nazarene College

Holiness in depth and experience was the underlying description of an excellent revival with Dr. Lawrence B. Hicks and Professor Curtis Brady that closed Sunday, April 19, in College Church, Kankakee, Illinois.

The community response as well as faculty and student participation was most gratifying. A large choir under the direction of Professor Brady blessed the hearts of the people each evening. Dr. Hicks spoke on a holiness theme in each service, and many sought the experience. Rev. Forrest Nash, the College Church pastor, commented, "I do not recall ever seeing more people at the altar in one service than in the Sunday night of the campaign."

Characteristic of the week of evangelism in the church as well as in the college chapel services was a comment by one student, "I have a clearer understanding of the meaning of Bible holiness."

We are grateful for God's continual blessing on the campus of Olivet Nazarene College.—D. J. GIBSON, *Vice-president*.

DISTRICT ACTIVITIES

Telegram

Reading, Pennsylvania—The seventh annual assembly of Philadelphia District, meeting in Reading, unanimously reelected Rev. James Hunton as district superintendent. Call extended for three years. Deep appreciation of Rev. and Mrs. Hunton emphasized by love offering. Elected to the advisory board—Rev. A. C. McKenzie, Rev. Boyd Long, Mr. Edgar Hellinger, and Mr. Russell Cannell. Excellent progress and increase reported in every department. \$816,811 raised for all purposes; \$560,555 increase in property evaluation; missionary giving to general interests, \$64,368. Exceeds such giving of combined districts before division in 1957. Wonderful spirit of unity, fellowship, and joy in service pervades district. Dr. Hardy C. Powers, presiding, blessedly used of God. Howard Chambers, Stewart Fretz, and Donald Long received elder's orders in moving ordination service bringing assembly to a glorious climax.—Mrs. Russell S. Cannell, Secretary.

THE LOCAL CHURCHES

TUSCALOOSA, ALABAMA—Holten Heights Church recently had a wonderful revival with Rev. Donald Ballard as the evangelist, and started the new church year with 216 in Sunday school and 14

people uniting with the church. There were no barren altars, as nearly one hundred people sought and found God in seven days. A number of faithful prayer warriors had made out prayer lists and shouted the praises of God as they checked off names of those who were saved and sanctified. A spirit of unity prevails in our church, and we are enjoying our ministry with these fine people.—ROY T. MCKINNEY, *Pastor*.

SEVERY, KANSAS—Our church recently experienced one of the best revivals in its history. As pastor, we feel the church is higher spiritually than it has been for some time. Evangelist Thomas Hayes brought Spirit-filled and Spirit-anointed messages, and God honored the Word in giving many victories at the altar of prayer; some reclaimed and others sanctified wholly. Brother Hayes is a man of great faith, and was a great blessing to all of us.—ART L. BURGER, *Pastor*.

SAN ANTONIO, TEXAS—The Houston Terrace Church recently enjoyed an outstanding revival under the Spirit-filled ministry of Evangelist Jimmie Allen. God came on the scene, and there were twenty definite professions for regeneration or entire sanctification. The church was strengthened, as backsliders were reclaimed and new converts won for the Lord. We deeply appreciated the ministry of Brother Allen.—J. WALLACE CANTRELL, *Pastor*.

Rev. J. Marvin Harrison writes: "After serving as pastor for twenty-two years, I have resigned to enter the field of evangelism. I shall be happy to serve anywhere I am called. Write me, P.O. Box 23254, San Antonio, Texas 78223."

THE BIBLE LESSON

By NELSON G. MINK

Topic for June 7:

Christians Face a Needy World

SCRIPTURE: Deuteronomy 10:18-19; Matthew 25:31-46; James 2:14-17; I John 3:11-18 (Printed: Matthew 25:31-40)

GOLDEN TEXT: *Let us not love in word, neither in tongue; but in deed and in truth (I John 3:18).*

Life ought to have other dimensions besides length. One man in England years ago felt his town ought to be proud of him, for he was ninety years old and had never had a toothache or lost a tooth. Another man prided himself inordinately on having never missed a tram in his life. Methuselah lived "nine hundred sixty and nine years; and he died."

It is so definitely Christian to have a concern for others. This is woven into the fabric of our Christian lives. The Bible is so clear here, and Jesus' emphasis makes it impossible for us to misunderstand our mission, that is, if we give God a chance to talk to us. It is inspiring to learn of many people who secretly worked for the benefit of others, and were later found out. On the Tomb of the Unknown Soldier is the well-known inscription, "Known only to God." But there are also the un-

known farmer, the unknown school-teacher, the unknown factory worker who help support our church institutions, and make themselves felt in other areas of need about them. Someone has commented of these people, "The endless procession moves, not through the aisles of a cathedral, but through the long aisles of time and space."

There is a danger that our sense of the desperate needs of the world may be dulled as we content ourselves behind our "plush curtain." Blessed is that man or woman who keeps his concern sharpened, and is always alert to the needs of those about him.

Paul speaks of Christians as "ambassadors," which has the meaning that we are not here merely as pilgrims—in search of some personal quest, but as representatives of another country. In this we seek to identify ourselves with those whom we would influence for our Master. There is a great danger that we shall be content just to be observers, and "God's cause is never carried to victory by onlookers."

Ezekiel said one day, "I sat where they sat." This matter of being identified with the heartaches, the sorrows, and the needs of others is not only an obligation, but it pays off in healthful spirits, larger areas of happiness, and a better perspective of all of life.

The world all about us is in great need. Many are desperate. Bishop Arthur Moore tells of a man who jumped to his death from the window of a high building. The old Negro janitor of the building who knew the man said, "When a man ain't got God, there ain't nothin' to do but to jump." But we know that as long as we are in touch with God there is something everybody else can do.

We need to accept the challenge to make the world a little better off because we have been in it. Halford E. Luccock says: "A church can become like a railroad terminal, the Grand Central in New York City, for instance. Everything stops there; nothing goes through. Or a church may be a transmitter, like the little churches which met in the homes of the early disciples."

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.

SUNDAY SCHOOL ATTENDANCE Easter, 1964

Central Ohio	23,110
Southern California*	22,022
Akron*	18,476
N.E. Indiana*	17,449
West Virginia	17,400
Los Angeles	16,267
Michigan*	15,973
Indianapolis	15,663
S.W. Ohio	15,461
Florida*	14,927
S.W. Indiana	14,384
E. Michigan	14,363
Illinois	13,686
Oregon Pacific	12,794
Pittsburgh	12,381
Northwest*	12,237
Kansas	11,446
Alabama*	11,117
Washington Pacific	10,684
Northern California*	10,477
Colorado	10,118
Tennessee	10,014
Missouri*	9,731

N.W. Ohio*	9,727
N.W. Illinois	9,033
N.W. Indiana	9,000
Chicago Central	8,822
Central California*	8,787
Philadelphia	8,682
Iowa	8,627
Georgia	8,434
E. Kentucky*	8,424
Washington	8,346
Kentucky	8,254
Abilene	8,068
S.W. Oklahoma	7,926
Sacramento	7,911
Idaho-Oregon	7,647
South Carolina	7,570
N.W. Oklahoma	7,542
Kansas City	7,167
East Tennessee	7,050
Arizona	6,632
Joplin	6,595
Dallas	6,521
Albany*	6,303
N.E. Oklahoma	6,198
Virginia*	6,130
Canada West	5,974
New England*	5,794
South Arkansas	5,420
Malme	5,247
Houston	5,114
New Mexico	5,035
S.E. Oklahoma	5,009
North Carolina	4,925
North Arkansas	4,900
San Antonio	4,663
Mississippi	4,178
Louisiana	4,126
Canada Central	3,770
New York	3,627
Rocky Mountain	3,507
Wisconsin	3,461
Nebraska	3,299
Minnesota	2,900
British Isles South	2,510
North American Indian	2,318
British Isles North	2,224
Canada Pacific	1,925
Nevada-Utah	1,770
North Dakota	1,648
Canada Atlantic	1,571
Hawaii	1,184
South Dakota	1,047
Gulf Central	1,025
Australia	900
Alaska	710
Total	625,357

*Reported a new record attendance.

K. S. RICE

Executive Secretary
Department of Church Schools

Announcements

BORN

—to Mr. and Mrs. Lyle E. Taplin, Fairborn, Ohio, a son, David Lyle, on May 2.

—to Quentin S. and Barbara (Milstead) Clingerman of Braceville, Ohio, a daughter, Bambi Sue, on April 25.

—to Mr. and Mrs. Carson Pridden of Monroe, Louisiana, a son, Gregory Carson, on April 20.

—to Bob and Marvis (Freeman) Childress of Houston, Texas, twin boys, James Edward and John Allison, on April 14.

—to Wayne and Marti (Rogers) Murrow of Bethany, Oklahoma, a daughter, Cynthia Gale, on March 18.

SPECIAL PRAYER IS REQUESTED

by a Christian reader in Oregon for the husband and father to be reclaimed—once a Christian, backslid and now in deep sin and very discouraged—this seems to be his time;

by a Nazarene friend in Indiana for a couple in Missouri; both need God badly, no longer young, and seem to be hungry for salvation;

by a reader in Illinois for a sister in an Ohio hospital, critically ill, facing delicate surgery, and she believes in prayer, that God will undertake.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS

G. B. WILLIAMSON

SAMUEL YOUNG

D. I. VANDERPOOL

HUGH C. BENNER

V. H. LEWIS

Following General Assembly

North Dakota	July 2 and 3
Southwestern Ohio	July 8 and 9
Northeastern Indiana	July 8 to 10
Canada Central	July 9 and 10
Nebraska	July 9 and 10
West Virginia	July 9 and 10
Albany	July 15 and 16
Illinois	July 15 to 17
Michigan	July 15 to 17
Oregon Pacific	July 15 to 17
Colorado	July 16 and 17
Central Ohio	July 20 to 22
Eastern Kentucky	July 22 and 23
Eastern Michigan	July 22 and 23
Northwestern Ohio	July 22 and 23
Canada Atlantic	July 23 and 24
Pittsburgh	July 23 and 24
Northeast Oklahoma	July 29 and 30
Northwest Oklahoma	July 29 and 30
Akron	July 30 and 31
Chicago Central	July 30 and 31
East Tennessee	July 30 and 31
Iowa	August 5 and 6
Kansas	August 5 to 7
Dallas	August 6 and 7
Wisconsin	August 6 and 7
Southwest Indiana	August 12 and 13
Kentucky	August 13 and 14
Virginia	August 13 and 14
Gulf Central	August 14 and 15
Houston	August 19 and 20
Tennessee	August 19 and 20
Minnesota	August 20 and 21
Northwestern Illinois	August 20 and 21
Northwest Indiana	August 20 and 21
Indianapolis	August 26 and 27
Kansas City	August 26 and 27
Louisiana	August 26 and 27
Missouri	August 27 and 28
Georgia	September 9 and 10
South Carolina	September 9 and 10
Southeast Oklahoma	September 9 and 10
Southwest Oklahoma	September 10 and 11
Joplin	September 16 and 17
North Carolina	September 16 and 17
South Arkansas	September 16 and 17
North Arkansas	September 23 and 24
New York	September 25 and 26

Deaths

EVERETT H. MATTOX, of near Shiloh, Ohio, died December 25, 1963, at the age of seventy-five. He had been a highly respected Nazarene layman on the Central Ohio District for many years. In 1933 he and his family joined First Church of the Nazarene in Mansfield, Ohio, where he served as church treasurer for many years. When the McPherson Street Church was organized in 1951, the family transferred their membership; and here he was a faithful member until his death. He was deeply spiritual and served God and the church conscientiously. He is survived by his wife, Rachel; a son, Harold; a daughter, Mrs. Margaret Petrie, died in 1950. Funeral service was conducted by his pastor, Rev. J. E. Pottenger, with burial in the Mansfield cemetery.

MRS. DAISY MAE WELLS died January 11, 1964. She joined the Church of the Nazarene in 1910, in Yates, Texas. She was converted under the ministry of her husband, Rev. E. W. Wells, who was ordained at Hamlin, Texas. Funeral service was held in Central Church of the Nazarene, Dallas, Texas, where she was a member. Dr. Paul H. Garrett, Dallas district superintendent, brought the funeral message.

MRS. GLADYS EMILY KEEN, charter member of the Martin Park Church of the Nazarene in Boulder, Colorado, died March 6, 1964. She was a member of the Port Angeles, Washington, church for eight years before she and her husband moved to Colorado in 1955. She was born in Gather, Arkansas, July 9, 1907, and married to Joseph Isaac Keen in 1923. Mr. Keen died in Boulder in 1961. She is survived by her mother, Mrs. Mollie Cone, of Stilwell, Oklahoma; three sisters, Mrs. Jeffie Devine, Mrs. Lomis Keen, and Mrs. Walsie Brashear; three brothers, Woodrow, Merrill, and Sam Cone; a son, Joe J.; and three daughters, Martha, Mrs. Vada Landers, and Mrs. Vera Landers.

MRS. A. J. FRANK, age sixty-one, died in Pewee Valley, Kentucky, on March 11, 1964. She was born February 23, 1903, near Lafayette, Indiana; converted at the age of eight; joined the Church of the Nazarene at the age of fifteen, of which she was a member for forty-six years. In 1926 she was married to Rev. A. J. Frank, and together they pastored in the Church of the Nazarene for thirty-seven years. She was a registered nurse at the Pewee Valley Hospital. She is survived by her husband, a retired Nazarene elder; a daughter, Mrs. Mary Crawford; and four sons, Paul R., Robert J., Anton J., Jr., and John K. Funeral service was held in Louisville, where they had pastored First Church for fourteen

years, with Rev. Hadley Hall in charge, assisted by Rev. Oliver Huff. Burial was at Duncan Memorial Cemetery, near Pewee Valley, Kentucky.

MRS. NELLIE M. HOFFMAN. Recently funeral services were held in Minden, Nebraska, for Nellie M. Hoffman, who died in a nursing home after a brief illness. She had been making her home for many years alternately between her two sons: Kenneth, of Minden, Nebraska; and Willard, of Emmett, Idaho. She had become well known, along with her husband, W. A. Hoffman, in the days of the Laymen's Holiness Association. They served as evangelistic singers under the leadership of Dr. J. G. Morrison, and united with the Church of the Nazarene in 1922. She served for many years as president of the W.F.M.S. in the early years of the Nazarene work in that area. She had a gift for writing, and also composed many songs emphasizing missionary endeavor. Last rites were conducted by Rev. Claire Kern at Jamestown, North Dakota, with burial alongside her husband, who died in 1925.

VICTOR O. PICKREL was born March 25, 1892, and died March 20, 1964, at a hospital in Fulton, Missouri. He was married to Mae Sedan in 1914. He was a member of the Church of the Nazarene for thirty-six years and, at the time of his death, was a member at Independence, Missouri. He is survived by his wife, Mae; two daughters, Mrs. Irene Fields and Mrs. Margaret Mullenax; also by two brothers, Jim and Clyde, both of Iowa. Funeral service was conducted in Floral Hills Chapel by his pastor, Rev. Hugh Bright.

MRS. FLORENCE JENSEN was born January 17, 1898, and died March 7, 1964. She was a faithful member of the Walbridge Avenue Church of the Nazarene, Toledo, Ohio, for many years, joining immediately after her conversion. Because of her many interests in Kingdom work she leaves a gap not easily filled; the church has lost a willing worker and wonderful friend. She was preceded in death by her husband, Charles Jensen, Sr., just three weeks prior to her own death, February 13. Funeral service was conducted by her pastor, Rev. Truman Carter.



●Indicates Singers

●Ahlemann, John E. 109 West Sycamore, Blytheville, Ark.
 Albright, J. C. 24 Pleasant St., Oak Side Trailer Park, Zephyrhills, Fla. 33599.
 Allen, Arthur L. 51 E. Main St., Yarmouth, Me.: Eastern Nazarene College Zone Tour, May 20—Aug. 2.
 Allen, Jimmie (J. A.). c/o NPH*: Ft. Worth, Tex. (White Settlement), June 7-14.
 Aplegate, Nellie T. 742 Elysian Ave., Toledo 7, Ohio.
 ●Ashby, Kenneth and Geneva. 6249 Hardegan Rd., Indianapolis, Ind.
 Aschraft, Jim. 3708 Parrott, Waco, Tex. 76707.
 Aycock Jarrette and Dell. Preacher and Singer, c/o NPH*: Seattle, Wash. (Burien), June 2-7; Seattle, Wash. (Olympic Hills), June 9-14.
 ●Bailey, Clarence and Thelma. Song Evangelists, 1197 W. Arch St., Portland, Ind.
 ●Baldrige, Willis and Velma (DeBoard). Song Evangelists, 2122 N. Main, Pueblo, Colo.
 Barton, Grant M. 301 Lincoln Ave., Bedford, Ind.
 Batten, Buford. 3015 47th St., Lubbock, Tex.: Kensaw, Neb., June 2-7; Wood River, Neb., June 8-14; Mound City, Mo., June 28—July 5.
 Bealy, B. K. 705 Cheney, Taylorville, Ill.
 Bebout, R. E. 8460 Edison Drive, Ventura, Calif. 93001.
 Bender Evangelistic Party, James U. P.O. Box 8635, Tampa 4, Fla.: Bedford, Ind. (Valley Mission), June 14-28.
 Bennett, R. Lee. 339 N. Second St., Scottsburg, Ind.: New Albany, Ind. (1st), June 14-28.
 Bertoles. The Musical (Fred and Grace). 1349 Parkermen Ave., Reading, Pa.: Freeport, Pa. (Youth Convention), June 29—July 5.
 Bettcher, Roy A. 3212 Fourth Ave., Chattanooga, Tenn.: Dublin Ga. (1st), May 29—June 7; Ross-ville, Ga. (Fairview), June 10-21; Sweetwater, Tenn. (June 24—July 5).
 ●Bierce, Jack. Song Evangelist, c/o NPH*: Freeport, Pa., May 31—June 7; Glen Burnie, Md., June 10-14; Ashby, Ohio (Camp), June 18-28.

Bishop, G. Preston. 1542 Picardy Circle, Clearwater, Fla.
 Bishop, Joe. 1515 S. Jensen, El Reno, Okla.
 Blythe, Ellis G. c/o NPH*: Leesburg, Fla., June 18-28.
 Boggs, W. E. c/o NPH*
 ●Bohl, James. Singer, 307 S. Pine, Bloomfield, Iowa: Los Angeles, Calif. (1st), June 1-7; Seattle, Wash. (1st), June 8-14.
 Bowman, Russell. 2719 Morse Road, Columbus, Ohio: Wilmington, Ohio, May 27—June 7; Amesville, Ohio, June 10-21.
 Bradley, Earnest R. 20 17th St., Lowell, Mass.
 Brand, Willis H., and Wife. Evangelist and Musicians, P.O. Box 332, Fort Wayne, Ind.
 Brannon, George. 4105 N. Wheeler, Bethany, Okla.: High Point, N.C. (John Wesley Camp), June 25—July 5.
 Bridgewater, R. E. and Dorothy. 116 Wolfe Ave., Colorado Springs, Colo.
 ●Brown, Curtis R. Song Evangelist, 449 Breese Ave., Bourbonnais, Ill.
 Brown, J. Russell. c/o NPH*: Carson, Wash., June 9-14.
 Brown, W. Lawson. Box 785, Bethany, Okla.
 Burnem, Eddie and Ann. Box 1007, Ashland, Ky.: Shawmut, Ala., June 2-7; Lancaster, S.C., June 9-14; Oak Lawn, Ill., June 17-28.
 ●Callihan, Jim and Evelyn. Singers and Musicians, 2752 Old Yellow Springs Rd., Fairborn, Ohio.
 Campbell, David Carson. Box 177, Redkey, Ind. 47373: Wolcottville, Ind. (Lakeland), May 27—June 14.
 Cargill, A. L. and Myrta. 838 W. Kiowa, Colorado Springs, Colo.
 Cargill, Porter T. 6905 N.W. 41st, Bethany, Okla.
 ●Carmickle, James and Juanita. Singers and Musicians, c/o NPH*
 Carpenter, R. W. 501 S. 7th, Lamar, Colo.: Brush, Colo. (Gary), June 1-7; Summerside, P.E.I., June 24—July 5.
 Carter, E. L. Bluford, Ill.
 Casey, H. A. and Helen. Preacher and Singers, c/o NPH*: Cartersville, Ill., June 4-14.
 Caudill, Virgil R. Route 3, Troy Rd., Springfield, Ohio.
 Chalfant, Morris. 1420 Oak Ave., Danville, Ill.: Portland, Ore. (St. Johns), June 7-14.
 Chapman, C. L. 415 S. Mill St., Olney, Ill.
 Chapman, W. Emerson. c/o NPH*
 Clark, Eddie. R. 1 Cazencovia, Wis.
 Clark, Gene. 104 Waddell St., Findley, Ohio: Crestline, Ohio, June 4-14; Lorain, Ohio, June 18-28.
 Cochran, Richard H. 102 Cora, Dexter, Mo.
 Cole, George O. 413 E. Ohio Ave., Sebring, Ohio.
 Condon, Robert. c/o NPH*: Monroe, Wash., June 3-14.
 Cook, Charles T. 433 Plum St., Albany, Ind.
 Cooper, Marvin S. 1514 N. Wakefield St., Arlington 7, Va.
 Corbett, C. T. P.O. Box 215, Kankakee, Ill.: Aurora, Ill. (Northwest), May 27—June 7.
 Cox, C. B. 1322 N. First Ave., Upland, Calif.: Taylor, Mich., May 28—June 7; Linden, Mich., June 8-14; Cullman, Ala., June 29—July 5.
 Cox, Curtis B. Aultz Trailer Court, Rt. 5, Box 510, Charleston, W.Va.: Belle, W.Va. (Burnwell), June 1-7.
 Crabtree, J. C. 1506 Amherst Rd., Springfield, Ohio: Roseville, Calif., June 1-7; Seattle, Wash. (1st), June 8-14; Reedsburg, Wis., June 17-21; Canton, Ohio (Calvary), June 23-28; Cedarville, Ohio, June 29—July 5.
 Crandall, V. E. and Mrs. Indian Lake Nazarene Camp, R.R. 2, Vicksburg, Mich.
 Cravens, Rupert. 823 N. Kramer Ave., Lawrenceburg, Tenn.: Harrison, Tenn. (Swan Pond Baptist), May 25—June 5; Marion, Ala. (Mt. Ivan Wes. Meth.), June 14-28; Chesene, S.C. (Buck Creek Baptist), June 29—July 17.
 ●Cridler, Jim and Janet. Singers and Musicians, Box 157, Shirley, Ind.
 Cridler, Marcellus and Mary. Evangelist and Singers, Route 3, Shelbyville, Ind.: Washington, Ind., May 27—June 7.
 Crum, Opal. 1780 Richmond Rd., Columbus 23, Ohio.
 Dale, R. L. 802 Upper 11th St., Vincennes, Ind.
 Darnell, H. E. P.O. Box 929, Vivian, La.: Decherd, Tenn., June 4-14; Pell City, Ala. (Wes. Meth. Camp), June 29—July 5.
 Darnell, Leo & Pauline. 1524 Laurel Dr., Columbus, Ind.: Harrisburg, Ill., June 4-14; Herrin, Ill., June 18-28.
 Davis, C. W. and Florence. 1337 Hillcrest, Colorado Springs, Colo.
 Davis, Ray. c/o NPH*
 Dayhoff, I. E. Missionary-Evangelist, 2310 E. 9th Ave., University Park, Iowa.
 DeLong, Russell V. 19236 Gulf Blvd., Indian Rocks, Fla.
 ●Dennis, Darrell and Betty. Song Evangelists and Musicians, c/o NPH*: Paducah, Ky., June 1-7; Crowley, La. (Ebenezer Camp), June 26—July 5.
 Dennis, Gerald D. c/o NPH*: Paducah, Ky., June 1-7; N.W. Okla. Youth Camp, June 8-11; Crowley, La. (Ebenezer Camp), June 26—July 5.
 Dennis, Laston and Ruth. Evangelist and Singer c/o NPH*

●Dixon, George and Charlotte. Song Evangelists and Musicians, 33 Clark St., Patchogue, N.Y.
 Dobbins, C. H. Yoder, Ind.
 Duncan, W. Ray. Waverly, Ohio
 Dunham, L. J. 512 W. Cruger, Eureka, Ill. 61530: Washington, Ill. (Edgewater Terr.), May 27—June 7.
 ●Dunnire, Ralph and Joann. Singers and Musicians, 202 Garwood Dr., Nashville 11, Tenn.: Nashville, Tenn. (Northside), June 1-7; Centerville, Tenn., June 8-14.
 Dunn, T. P. 318 E. Seventh St., Hastings, Neb.
 Eastman, H. T. and Verla May. Preacher and Singers, 2005 East 11th, Pueblo, Colo.
 Edwards, E. H. c/o Rev. Don L. Farrand, 2920 Emerson St., Palo Alto, Calif.
 Edwards, L. T. 1132 Ash St., Cottage Grove, Ore.
 ●Elliott, Keith and Leanna. Singers and Musicians, 6726 S. Washington, Lansing, Mich.
 Enrick, C. Ross and Dorothy. Evangelist and Musician, 3012 Nicolet Pl., Bay City, Mich.: Battle Creek, Mich., May 31—June 7.
 Emsley, Robert. Bible Expositor, 432 Eden St., Buffalo, N.Y. 14220: Bridgeton, N.J. (Deerfield Camp), May 27—June 7; Albuquerque, N.M. (Southside), June 14-21; Sumner, Wash., June 28—July 8.
 Ensey, Lee H. 2094 "F" St., San Bernardino, Calif.: Boise, Ida. (Euclid Ave.), June 3-14.
 Erickson, A. Wm. (Billy). 994 Gwynn Drive, Nashville 6, Tenn.
 Estep, Alva O. and Gladys. Preacher and Singers, Box 7, Losantville, Ind.: Losantville, Ind. (Blountsville), June 3-14.
 Esterline, John W. P.O. Box 668, Reedley, Calif.
 Eudaley, O. W. 603 S. Second, Marlow, Okla.
 ●Fagan, Harry, and Wife. Singers and Musicians, R.D. 1, Box 93, Carmichael, Pa.
 Farris, J. W. 2904 Hillside Ave., Springfield, Ohio.
 Felter, Harry J., and Wife. Box 87, Leesburg, N.J.
 Ferguson, Edward & Alma. Route 2, Vicksburg, Mich.
 Files, Gloria; and Adams, Dorothy. Evangelist and Singers, 2031 Freeman Ave., Bellmore, N.Y.: Columbus, Ohio, June 15—July 2.
 Finger, Joseph. 6515 Calypso Drive, Orlando, Fla.
 Finger, Maurice & Naomi. 122 Charlotte Rd., Lincoln, N.C.
 Finkbeiner, A. J. c/o NPH*: Germany, Feb.—Aug. Firstone, Orville. 736 E. 43rd St. North, Tulsa 6, Okla.
 Fisher, C. Wm. c/o NPH*: Denver, Colo. (Lake-wood), June 1-7; Mexico and Guatemala, June 14—Aug. 16.
 Fitch, James S. 5548 Bosworth Pl., Cincinnati, Ohio 45212: Cincinnati, Ohio (Gospel Tabernacle), May 31—June 7.
 Flesham, C. E. 139 S. Park Ave., Cape Girardeau, Mo.
 Florence, Ernest E. 202 E. Pine St., Robinson, Ill.: Coulterville, Ill., June 10-21.
 Fowler Family Evangelistic Party, The Thomas. Preacher and Musicians, c/o NPH*
 Fox, Stewart P. and Ruth G. Evangelist and Singers, R.D. 2, Box 221, Leesburg, Va.
 French, W. L. Route 1, Emmett, Ark.: Rodessa, La. (McCoys), May 28—June 7; El Dorado, Ark. (1st), June 8-14; Sutton, Ark., June 19-26; Prescott, Ark. (Liberty), June 29—July 5.
 Frooge, Harold C. 201 N-6, Marshall, Ill.: Bunola, Pa., May 27—June 7; Valley Park, Mo., June 10-21.
 Fugett, C. B. 4311 Blackburn Ave., Ashland, Ky.: Decatur, Ala. (1st), June 15-21; Auburn, Pa. (Camp), June 26—July 5.
 Gamble, Albert L. Star Route, Box 1A, Quincy, Wash.
 Garvin, H. B. 5920 S.W. 14th St., Plantation Isles, Ft. Lauderdale, Fla.
 Geeding, W. W. and Wilma. Preachers and Chalk Artist, Fletcher, Mo.
 Gibson, Charles A. 192 Olivet St., Bourbonnais, Ill.: Myrtle Point, Ore., June 7-14.
 ●Gillespie, Sherman and Elsie. Song Evangelists, 1614 N. Rector, Muncie, Ind.
 Gilliam, Harold P. Box 25, Juliaetta, Ida.
 Gilmore, A. Alan, 921 N. Main St., Jamestown, N.Y.
 ●Glorjlanders Quartet. c/o Frank A. Cox, Route 2, Wilmington, Ohio: Daylestown, Ohio, June 6-7; Winchester, Ohio (Church of Christ in Christian Union), June 21.
 ●Godfrey, Laura M. Singer, 797 N. Wilson, Pasadena 6, Calif.
 Gordon, Maurice F. 2417 "C" St., Selma, Calif.
 Gould, Arthur and Margaret. (Slating after August), c/o NPH*
 Graham, Napoleon B. P.O. Box 385, Tracy, Calif.
 ●Green, James and Rosemary. Singers and Musicians, P.O. Box 227, Canton, Ill.: Carmichael, Calif., May 28—June 7; Sparks, Nev. (1st), June 8-14.
 Griffin, Clarence A. c/o NPH*: Woodland, Wash., June 3-7.
 Grim, Aiden D. 6509 N.W. 58th St., Oklahoma City, Okla.
 Guy, Marion O. Route 5, Muskogee, Okla.

*Nazarene Publishing House, Box 527 Kansas City, Mo. 64141

Slater, Glenn. 320 S. 22nd St., Independence, Kans.

Slater, Hugh L. c/o NPH*: Shawmut, Ala., June 4-14

Smith, Billy and Helen. Evangelist and Singers, 816 McKinley Ave., Cambridge, Ohio

Smith, Charles Hastings, P.O. Box 778, Bartlesville, Okla.; Beebe, Ark., June 5-14

Smith, Ernest D. Strong, Maine

Smith, Ottis E., Jr. Route 1, Edinburg, Pa.; Allison, Pa., June 4-14; Greene, Ohio, June 18-28

Smith, Paul R. 305 Central Ave., Spencer, W.Va.

South, J. W. and Mrs. 743 King St., Gary, Ind.; Woodland, Ill. (West Side), June 4-14

Sparks, Asa. 68 Lester Ave., Nashville 10, Tenn.; Albany, Ky. (Northside), June 7-14; Mobile, Ala. (Riverside), June 28—July 5

Sprolvs, Earl L. 1317 Lakeview Ave., Battle Creek, Mich.

Stabler, R. C., and Wife. R.F.D. 1, Tamaqua, Pa. Stafford, Daniel. Box 11, Bethany, Okla.

Steele, J. J. P.O. Box 1, Coffeyville, Kans.; Redwood City, Calif. (1st), June 1-7

Steele, J. O. Route 1, Box 206B, Mulberry, Fla.

Steinger, Dwight F. Chalk Artist-Evangelist, c/o Gen. Del., Nashville, Ind.; Cedarburg, Wis., June 3-14; New Albany, Miss., June 18-28

Stewart, Paul J. P.O. Box 850, Jasper, Ala.; Dublin, Ga. (1st), June 1-7; Mayfield, Ky. (1st), June 8-14; Indianapolis, Ind. (Evangelistic Center Indoor Camp), June 16—July 5

Strack, W. J. Box 112, Jefferson, Ohio

Strahm, Loran. 732 Kingston Ave., Grove City, Ohio

Sturtevant, L. R. Box 535, Conneff, Wash.

Swisher, Ralph and Connie. Preachers and Musicians, 722 Heyward St., Columbia, S.C.; Gordonsville, Tenn., May 27—June 7

Tarvin, E. C. California, Ky.

Taylor, Emmett E. c/o NPH*: Garner, Ark., June 8-14; Wapato, Wash., June 28—July 5

Taylor, Robert W. 2700 Farnleigh Ave., Dayton 20, Ohio

Thomas, Fred. 177 Marshall Blvd., Elkhart, Ind.; Clarksburg, W.Va., June 1-7

Thomas, Henry C. Box 104, Dimmitt, Tex.

Toone, L. E. 1633 W. Indiana Ave., Elkhart, Ind.

Transee, C. F. Route 1, Poplar Bluff, Mo.

Trissel, Paul D., and Family. Evangelist and Singers, 341 Emmett St., Battle Creek, Mich.; Owen Sound, Ont. (Calvary United Missionary), June 9-14; Hanover, Ont. (United Missionary), June 18-28

Turpel, John W. Box 601 S. Miami Station, Miami 43, Fla.

Underwood, G. F., and Wife. Preachers and Singers, Box 433, North Jackson, Ohio; Nancy, Ky., June 3-14; North Middletown, Ky., June 17-28

Van Slyke, D. C. 508 16th Ave. South, Nampa, Ida.

Vascoe, David J. 701 N. 12th St., Duncan, Okla.

Wachtel, David K. 1025 Berwick Trail, Madison, Tenn.

Wagner, Betty. c/o Robert Cole, 1006 E. Oak, Griffith, Ind.

Wagner, Larry R. Song Evangelist, Box 2095, Bethany, Okla. 73008

Walker, W. B. c/o NPH*: Indianapolis, Ind. (Westbrook), June 7-21

Wallin, Henry B. 1414 N. Hill Ave., Pasadena, Calif.

Ward, Lloyd and Gertrude. Preacher and Chalk Artist, Crystal Arcade, 2710-C Fowler St., Ft. Myers, Fla.; Huntington, Ind., June 4-14

Waterman, George R. Song Evangelist, 85 Wendell St., Cambridge, Mass.

Watson, C. R. 1813 N. Ave. 1, Freeport, Tex.

Watson, Paul. 311 N.W. Seventh St., Bentonville, Ark.

Weeks, Jim. 1441 Kensington, Ann Arbor, Mich.

Wells, Kenneth and Lily. Evangelist and Singers, Box 1043, Whitefish, Mont.; Portland, Ore. (Muttomach County Hol. Camp), June 25—July 5

Whisler, John F. Blind Singer, 404 N. Francis, Carthage, Mo.

White, W. T. 116 E. Keith, Norman, Okla.; Dayton, Ky., May 27—June 7

Wilkinson Trio. Evangelist and Singers, 1104 Penn St., Columbus, Ind.

Williams, Earl C. c/o NPH*: Oberlin, Kans., June 3-14

Williams, Eileen. Song Evangelist, 9061 Cincinnati-Columbus Rd., West Chester, Ohio

Willison, Otto R. 2910 N. College, Bethany, Okla.

Winegarden, Robert. c/o NPH*

Wolfe, E. D. c/o NPH*

Woodward, George P. 326 Dry Run Road, Monongahela, Pa.; Kansas City, Mo. (Dundee Hills), June 14

Woolman, J. L. c/o NPH*

Worcester, Gerald. 11629 E. 164th St., Norwalk, Calif.

Wright, Fred D. Route 1, Hometown, Ind.

Wys. Leon. c/o NPH*

Yaokum, Mrs. Beatrice. Song Evangelist, 309 W. Jackson Blvd., Medford, Ore.

Zimmerlee, Don and June. Preacher and Singer, 2060 S. Florissant Rd., Florissant, Mo.

*Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

the Answer corner

Conducted by W. T. PURKISER, Editor

Can you give any light on the kind of wine Jesus made at the wedding feast in Cana of Galilee? Was it intoxicating?

The words used in the original Greek do not give any particular light at this point. I can only register my conviction that Jesus would not make anything injurious to or detrimental to the health and well-being of the guests at the

wedding feast. Therefore I believe the drink He provided was nonintoxicating. But I cannot prove this from what I know about wine; I accept it on the basis of what I know about Christ.

Would you kindly give me your interpretation of Matthew 16:28?

The verse reads: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

There are two major views. The first is that Jesus referred to the Transfiguration, in which something of His glory was made visible to Peter, James, and John, and in which God spoke from heaven, saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:5).

I personally favor the other view,

that Jesus spoke of the coming of the Holy Spirit on the Day of Pentecost as inaugurating the kingdom of God in His Church. This is based in part on the parallel in Mark 9:1, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." The expression, "shall not taste of death, till . . ." hardly seems appropriate if the predicted event would occur within six days, as did the Transfiguration.

Can a Nazarene owning or operating a grocery store handle and sell tobacco over the counter and still be a Christian and in good standing?

One of the evils we have pledged ourselves to avoid is "using of tobacco in any of its forms, or trafficking therein" (Manual, par. 25, item 1 (3), 1960, p. 35). However, our Manual answers the question, "Does this prohibit church membership in the Church of the Nazarene to a person who is employed in a store, either as clerk or manager, where among other things he is obliged to sell tobacco?" with the explanation, "There is a distinction between traf-

ficking as the owner of a business and selling as a clerk; and, therefore, we would not interpret the selling as a clerk as violating the letter of the Manual" (par. 592, item 5; 1960, p. 321).

I would say therefore that if the person concerned is operating the store as its owner, he would be in violation of the Manual provision at this point. If he operates the store as its manager or as an agent for the owner, he is technically in the clear.

I have heard outstanding theologians bring messages on living pure and clean lives and then end their messages by saying everyone is a sinner. In what sense are they using the term sinner? How can a person be saved and sanctified and still be classed as a sinner?

It has become quite fashionable in certain religious circles to use the term "sinner" and "human" almost as synonyms. As Paul Scherer once said, these people in effect reverse the dictum of St. Paul. Instead of, "Where sin abounded, grace did much more abound," they say, "Where grace abounded, sin doth much more abound."

I suppose this is thought of as a species of humility. It is true, we are all "sinners saved by grace." But a sinner "saved by grace" sins no more, according to Romans 6:1, 15, and a multitude of other verses.

In fact, while Paul uses the historical present in speaking of Christ coming to save sinners, "Of whom I am chief" (I Timothy 1:15), he shows clearly that

the "sinner saved by grace" is not a sinner after his conversion since Christ died for us while we were yet sinners. The implication is quite clear that we are not now sinners (Romans 5:8; Galatians 2:17-19; see also Romans 8:2-3; I Thessalonians 2:10; Hebrews 9:26; I John 2:4; 3:7-10; 5:18). Peter lists as one of the marks of the reprobate soul that he "cannot cease from sin" (II Peter 2:14).

As far as the idea that sin helps keep the "saint" humble, no one ever answered it better than John Fletcher when he pointed out that, if sin keeps people humble, the most sinful should be the most humble—whereas Satan, the father of it all, is the very apotheosis of pride.



Nazarene Colleges Give Honors

Honorary degrees were conferred during this commencement season upon six church leaders by colleges of the Church of the Nazarene.

Bethany Nazarene College granted the degree of Doctor of Divinity to Rev. William C. Vaughters, director of the Spanish Nazarene Bible Institute in San Antonio, Texas.

Olivet Nazarene College conferred the degrees of Doctor of Divinity upon Rev. Forrest Nash, pastor of College Church; and Rev. Harold Daniels, district superintendent of the Illinois District.

Pasadena College awarded the degree of Doctor of Divinity to Rev. Ross Kida, district superintendent of the Church of the Nazarene in Japan; and the degree of LL.D to the commencement speaker, Dr. Harold Case, president of Boston University.

Trevecca Nazarene College honored Rev. T. Crichton Mitchell, pastor of the Thomas Memorial Church of the Nazarene in London, England, with the degree of Doctor of Divinity.

Canadian Nazarene College, Eastern Nazarene College, and Northwest Nazarene College granted no honorary degrees this commencement.

Home-going of Two Pioneer Women Preachers

Rev. Mrs. R. B. Sherwood, mother of District Superintendent R. B. Sherwood, of the Nevada-Utah District, was buried May 9, 1964, in Forest Lawn, Glendale, California. She died May 7 at her home in South Pasadena.

Rev. Mrs. B. V. Seals, widow of the late District Superintendent B. V. Seals, died in her sleep at the home of her daughter, Mrs. Chrystell Wordsworth, in Seattle, Washington, May 9, 1964. The funeral was held in Vancouver Central Church of the Nazarene with General Superintendent Hardy C. Powers officiating. Dr. Seals died March 22, 1963.

Pasadena Announces Promotions

Dr. Oscar J. Finch, president of Pasadena College, has announced the promotion of Drs. Paul Gray and Robert Emmel from associate professors to full professors.

Dr. Gray has been selected as the chairman of the Division of Philosophy and Religion effective June 1. Dr. Ross Price has been made H. Orton Wiley Professor of Theology, in which a por-

tion of his responsibilities will be to write the life history of Dr. Wiley and to prepare for publication materials left by both Dr. Wiley and Dr. Olive M. Winchester.

Pioneers Change Age Requirement

Rev. H. J. Rahrar, secretary of the Nazarene Pioneers, has announced that the group is setting 1918 as the date for eligibility to membership in the organization. Those who were members of the Church of the Nazarene in 1918, or earlier, and who will be attending the General Assembly in Portland this month are invited to the Pioneers' dinner to be announced in Portland.

Portland Rooms Available

General Assembly Coordinator Marlow Salter has released information that rooms are still available in Portland for the General Assembly, June 18 to 26. Those desiring to make arrangements should contact The Convention Bureau, Nazarene General Assembly, 1020 S.W. Front Ave., Portland 4, Oregon. It is important to state arrival and departure dates, Mr. Salter said.

Kansas City Bookstore Progresses

The steel and concrete skeleton for the new bookstore of the Nazarene Publishing House on the corner of 63rd and Woodland streets in Kansas City, Missouri, was poured early in May.

The structure will provide for expanded local retail trade, as well as allowing additional space for the printing facilities at 29th and Troost, where the bookstore is now located. It is scheduled for completion by the end of the year, and will cost approximately \$100,000.



Congressman Protests Ban on Baccalaureate Sermons

WASHINGTON, D.C. (EP)—Protesting a high school principal's decision to eliminate a baccalaureate sermon from 1964 graduation exercises, Rep. Paul Jones (Dem.-Mo.) asked here for an investigation of District of Columbia public



"Stirring the devil" is a work that is of value only when it is the concomitant of ability to "cast him out."
—J. B. Chapman.

school policy on baccalaureate services.

Rep. Jones first went to the superintendent of schools to challenge plans of the Woodrow Wilson High School principal to omit the sermon. The principal had told the senior class that "a baccalaureate sermon would be in violation of the decisions of the Supreme Court with respect to prayers and Bible-reading in the schools."

Islam's Advance in Africa Overrated, Says Writer

CHICAGO, ILL. (MNS)—The speed with which Africa is being won to Islam has been overrated, according to a statement by Kenneth Hughes in the *Christian Century* of March 4, 1964. He rejects the figures which have been suggested giving Islam a ten-to-one lead over Christianity in winning Africa converts.

Hughes's figures of three to one is based on statistics which indicate that thirty years ago the number of animists in Africa was about 100 million, while it is currently about 60 million. Of the 40 million who have been converted since then, approximately 30 million have turned to Islam and 10 million to Christianity, according to Hughes.

Slate First Latin America Congress on Christian Medicine

J. Raymond Knighton, executive director of Christian Medical Society, has announced the First Latin America Congress on Christian Medicine—to be held at Hospital Vozandes, Quito, Ecuador, July 26-30, 1964.

The history-making event will be sponsored by "MAP" (the Medical Assistance Program of Christian Medical Society).

In attendance will be medical and dental missionaries, physicians and dentists in private practice, dispensary nurses, hospital administrators, medical and dental students, mission society administrative personnel, and physicians and dentists from outside Latin America.

India Reports on Refugees from East Pakistan

NEW DELHI, INDIA (MNS)—The majority of the more than 50,000 refugees who have fled from the Mymensingh District of East Pakistan into the Garo Hills District of India are Christians, according to a report of the Information Service of India which has just been released.

By March the total number of refugees who had fled because of the large-scale looting, arson, and kidnapping by the Muslim majority had reached 52,238. Of these, it is estimated that 35,000 are Christian families from the Garo tribe. The others were Hindus and unidentified tribal groupings. Both Catholics and Protestants were included.



"Just Tell Her That You Talked to Her Son"

WHILE WAITING in the car I saw a swarthy-faced man peering in the window of an empty store building. Thinking he might be wondering about the former occupants, I ventured to speak and tell him where they might be found. I learned, however, that he was seeking space "for Mother to read horoscopes."

The owner of the building appeared and he hurried to speak to him, but returned later to thank me for my helpfulness, and added, "When Mother comes, you come see her . . . she will give you a *free* reading! Just tell her that you talked to her son."

As he turned to go he told me again, "Now be *sure* and come see Mother . . . just tell her that you talked to her son." Then as he stepped on the sidewalk, he turned around, with face beaming, and repeated his offer.

He was only trying to repay me for a little kindness and I did appreciate this show of gratitude and generosity. He could not understand how there could be anyone who would not be glad to have his mother read her horoscope; and a loving mother would do this for me just because I "talked to her son."

But what he did not understand was that I had a Heavenly Father who made the stars, and who sent His Son to earth to be the Guide in life of all who would accept His Gift—together with the precious privilege of talking to Him as often as we wish.—JESSIE WHITESIDE FINKS, *Shelbyville, Illinois.*

How Broad Is Your Vision?



THE STORY IS TOLD of a loaf of freshly baked

bread which fell out of a bakery wagon and into the street. Most of the loaf remained in one piece, but a few crumbs were scattered along the pavement a few feet away. Soon some sparrows discovered the crumbs and began fighting over them, paying no attention to the loaf nearby.

After the last crumb was devoured, the birds flew away, unaware of the feast that could have been theirs had they not been so greedy and had their vision been a little broader.

An amusing story, you say. Yes, but many

people are like that too. How often do we quibble over the petty issues of life, when the things that are really important remain unnoticed? And how often do we thrive on the crumbs of blessings when God has much greater ones for us if we would only open our eyes and search a little further or a little longer?

Do we howl and complain about circumstances when God is trying to show us truth or teach us a lesson? Are we so greedy with the gospel we cherish that we are unwilling to share it with those who are in need? Are we concerned for the whole world, or does our circle of compassion encompass only a few? Are we satisfied with things just as they are, or do we long for a greater blessing, a deeper burden, a closer walk with God?

The world is full of little men with no vision. Christianity has its share, as well. God's kingdom needs young men (in spirit) who will pray down a vision and strive to meet its challenge; not simply old men who dream dreams, but contribute nothing. Only then will His kingdom move forward.—DAVID L. FLETCHER, *Bethany, Oklahoma.*

Personal Soul Winning



I CAN REMEMBER as a little boy a chorus which we sang quite often, especially at revival time, about bringing "the one next to you," and thus bringing the people in "one by one." I have learned to appreciate that simple little chorus over the years, for I realize that is the way we win men and women to Jesus Christ. As we follow Jesus in His earthly ministry, we find that He was interested in the individual.

We too must be interested in individuals and get next to them, and make them to know that we do love and appreciate them, and that Christ is the answer to their many problems.

In day-by-day visitation we have opportunity to witness to many people along the way, and to people in many walks of life. Ah, the joy that floods our souls when the Holy Spirit pricks their hearts!

One individual was looking for a place to begin his personal work. He looked around and it seemed to him there was no place to start. As he thought, the Spirit spoke to him, "Why not speak to the man whom you have worked with these months since you have been saved?" He got up his courage and went to the man. He didn't know just what to say but he felt the Lord would help him if he tried. He began, and testified to what the Lord had done for him. His friend replied, "I was wondering how long you were going to wait before you told me."

Although our friends may not look too interested, I am sure there are many like this friend waiting for us to speak to them.

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great" (Acts 26:22).—Dale Bissell, *Pastor, Stockdale, Pennsylvania.*

Your Publishing House Presents Its . . .

1964-65 BOOK PROGRAM

49 Outstanding Titles*
for Your
**Spiritual Enrichment
and Reading Pleasure**

*For NEW Missionary, Young People's, and Sunday School Publications, see our related periodicals and other issues of the *Herald of Holiness*.

Prices slightly higher in Canada

Investments Here and Hereafter

By JOHN STOCKTON. Thoughtful talks on stewardship pointing the way to life at its highest and most rewarding level. Frequent illustrations help give truths a personal application. 84 pages, paper. **\$1.00**

Living Waters

By D. I. VANDERPOOL. Eleven "old-fashioned camp meeting sermons," each one vibrant with the message of invitation and warning. 123 pages, paper. **\$1.00**

No Man Can Serve Two Masters

By V. H. LEWIS. An impassioned warning to avoid the whirlpool of materialism and sinking into a sea of self-centeredness and easygoing respectability. 32 pages, paper. **25c**

Speaking in Tongues

By DONALD S. METZ. Here you will find a thorough examination on a timely subject. Fully documented and discussed in readable terms with convincing emphasis. 117 pages, paper. **\$1.00**

The Vision Which Transforms

By GEORGE ALLEN TURNER. A study of the doctrine of holiness substantiating the Wesley's claim that their teaching of Christian perfection is derived directly from the Scriptures. Approx. 300 pages, cloth. **\$3.95**

Verse from the "Chapel of the Chimes"

By LOIS KENDALL BLANCHARD. Eighteen poems of devotion and inspiration written for and used in a radio program. Offers a wide range of subjects. 24 pages, paper. **35c**

Wheel Chair Triumph

By MARY FIELD BOGGS. A challenging story based on an actual experience showing how faith, courage, and perseverance can triumph over a physical handicap. 158 pages, cloth. **\$1.95**

The Christian Sabbath

By D. SHELBY CORLETT. A well-known author explains the scriptural and historical basis of the Christian Sabbath as the first day of the week. Revised edition. 47 pages, paper. **50c**

Daniel's Forecast

By MAYNARD JAMES. Prophetic interpretation of the "seventy weeks" of Daniel 9:24. Events leading up to Second Coming are explained. 23 pages, paper. **25c**

Devotions with Julie and Jack

By MARILYN MILLIKAN. To use for devotions with children. Situations arising in any home are discussed together as they happen to Julie (seven), Jack (ten), and their parents. 201 pages, plastic board. **\$2.95**

Dreams Can Come True

By RUTH VAUGHN. Wholesome counsel for teenage girls. Not preachy nor idealistic, but sound and practical with overtones of warmth and understanding. 87 pages, paper. **\$1.00**

Everlasting Punishment

By H. H. HOOKER. Emphasizes a greatly neglected truth so clearly taught in God's Word concerning the eternal punishment of all who reject the gospel. 32 pages, paper. **35c**

Excuses Answered

By MILO L. ARNOLD. Here the author cites twenty-three excuses people most frequently use when invited to church. Following each are a scripture and a usable answer. 23 pages, paper. **25c**

Exploring Evangelism

By MENDELL TAYLOR. Points out the course of evangelism through the centuries and its far-reaching influence on world history. The product of diligent research. Approx. 600 pages, cloth. **\$5.95**

Holiness and High Country

By A. F. HARPER. Written to answer questions and give a better understanding of God's grace in the sanctified life. Provides daily devotional insight. Approx. 350 pages, cloth. **\$3.50**

How Men Face Death

By S. B. SHAW. Forty-four testimonies of dying saints and sinners. Compares the tragedy of a life ending without Christ to the glorious home-going of a Christian. 70 pages, paper. **\$1.00**

John Wesley's Concept of

Perfection

By LEO GEORGE COX. Offers a comprehensive, well-documented commentary on the truths of God's Word with regard to the doctrine of Christian perfection as taught by John Wesley. 227 pages, cloth. **\$3.50**

Joy for Dark Days

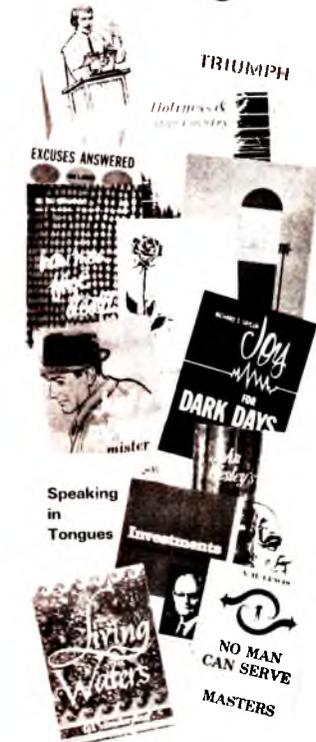
By RICHARD S. TAYLOR. Supporting his conviction with scripture, Dr. Taylor points out how the Christian can find and experience true joy regardless of the circumstances. 35 pages, paper. **35c**

Just a Minute, Mister!

By NEAL C. DIRKSE. Fifty-five inspirational messages, each of which will require about one minute to read, but may involve a lifetime to work out. 80 pages, paper. **\$1.00**

! Too Can Sing

By KATHRYN BLACKBURN PECK. Thoughts of comfort and courage in poem and short story by one whose faith in Christ has been deepened through critical illness. 51 pages, paper. **75c**



Send for Your Copies
RIGHT AWAY

NAZARENE PUBLISHING HOUSE

Washington at Bresee, Pasadena, Calif. 91104 Box 527, Kansas City, Mo. 64141 IN CANADA: 1592 Bloor St., W., Toronto 9, Ontario