



# Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 12, 1953

## The Art of Forgetting

General Superintendent Vanderpool

**H**EART holiness does not remove the sense of injustice or the possibility of being deeply wounded by imposed wrong. Neither does this experience blind one to the schemes, premeditated evils, or gross insults of the carnal. But it will give grace to quickly forgive the offender and seek to return good for evil. Forgetting the unpleasant affair is another matter. The imposed wrong has made a deep impression upon the memory. Contact with the individual following the insult may bring the event back to the mind with force. Even the mention of the individual's name may be a reminder of the rude offense. Satan is always near to chafe a wound or tear it open afresh with his sharp barbs. The ability to forget the thing that hurts is not a gift but an art.

There are several things that enter into the art of forgetting the unpleasant things of the past. Commit to God yourself, your reputation, your future, and all that may be in connection with the unhappy event. Claim the promise that "all things work together for good to them that

love God, to them who are the called according to his purpose." This will bring a feeling of security which in itself has a healing effect. Refuse to talk about the matter to anyone; to review the event refreshes the memory.

I have seen carnal people talk themselves into a rage just rehashing what had been said and done. Do not brood over the matter, nor permit your mind to recount or visualize the unpleasant event. Take the attitude of the Apostle Paul when he said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Energy expended in *reaching and pressing* will assist in *forgetting*.

Keep close to the spiritual fountain. Let the soothing flow of its healing waters lave the soul. In time the most unhappy event will become as a passing shadow and you will notice that you are making progress in one of the finest arts, *The Art of Forgetting*.

**"The Lord is my shepherd; I shall not want" (Ps. 23:1)**

## NEWS IN BRIEF

Evangelists E. Everett and Irene Kimball are leaving the field to accept the pastorate of the church in St. Louis, Michigan.

Rev. Charles Crismier, Jr., has resigned as pastor of the Sheridan Avenue Church in Saginaw, Michigan, to become pastor of the church in Watsonville, California.

Pastor George W. Gales sends word from Leavittsburg, Ohio: "On July 26 we closed the best revival ever seen here, with Evangelist Leila Dell Miller; altar lined service after service, and crowds better than ever. We are rejoicing!"

After serving as pastor of the church in Center, Texas for four years, Rev. C. C. Fulton has resigned to accept a call to pastor the Springdale Church in Tulsa, Oklahoma.

After seven years as pastor of the church in Glendale, California, Rev. Neal C. Dirkse resigned and is now pastoring the Bethel Church in Spokane, Washington.

Rev. L. J. Dunham is leaving the evangelistic field to accept the pastorate of the church in Johnstown, Pennsylvania.

After serving the church at Cape Girardeau, Missouri, for thirteen years, Rev. C. E. Fleshman has resigned to accept the call to pastor First Church in Peoria, Illinois.

After serving for more than seven years as pastor on the Maritime District at Oxford, N.S., and Saint John, N.B., Rev. R. O. Johnston is now entering the evangelistic field.

Rev. Paul Herrell has resigned as pastor of the Yorktown church, after seven years, and has accepted the call to the church in Elwood, Indiana.

Evangelist J. R. Erp is leaving the evangelistic field to accept the call to pastor the church in Yorktown, Indiana.

We cannot expect to live rich, Spirit-filled, effective Christian lives if there is a spirit of disobedience present in our hearts. The resignation expressed by Jesus, "Thy will be done," and the willing desire expressed by the Psalmist, "I delight to do thy will," must motivate our lives if we are to realize God's fullest blessing.—LOYD A. HESS.

## I SHOULD SAY I DO

By Ralph Valentine

**W**E WERE in Nampa, Idaho, attending the inauguration of Dr. John E. Riley as president of Northwest Nazarene College and on Sunday afternoon we decided to go out and visit some friends, a Nazarene layman and his family. I thought I knew how to find them but failed in my first attempt. We then went back to the ranch where they had been formerly employed but found no one at home.

I remarked to some of the people with me that we could ask any of the neighbors around there and they would know Mrs. Kessner, for she had probably been in every home around there, talking to them about God and the HERALD OF HOLINESS. So we drove to the next ranch and I walked up and knocked on the back door. A fine young woman came to the door and I could see two lovely children playing in the room. I asked her if she knew Mr. and Mrs. Kessner, and she exclaimed, "Fred and Helen? I should say I do!"

She then told me exactly how to find them. We had a nice visit and prayed with Fred and Helen and then told them how we found them. Helen told us in a very modest way how she had won the lady to Christ and that she was now a wonderful Christian. No wonder she could say with such enthusiasm, when I asked her if she knew Fred and Helen, "I should say I do!"

For some good Nazarenes to move into a new community means that the church has established a beachhead for the evangelization of that community. May the Lord give us more Christians like Fred and Helen.

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## HERALD OF HOLINESS

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## She Canceled Her Own Prayer

By Raymond F. Griffith\*

**T**HE prayer meeting was an exceptionally good one. The pastor brought a short scripture lesson and then made a brief, but persuasive, exhortation. Several convincing testimonies followed and, as we knelt to pray, the Lord seemed very near. The prayers that followed were spontaneous and earnestly sincere.

Among those who prayed was a woman whose particular burden was the salvation of her teen-age son. She told the Lord how wayward he was and how important it was for him to get saved and be delivered from the wicked influence of the ones with whom he chummed. She wept and pleaded his case. Many of those present were influenced by her earnestness and entered into her problem by agreeing with her in prayer.

I tried sincerely to catch the spirit of her sincerity, but it was extremely difficult for me to do so because of several situations that I was personally acquainted with. I recalled that only two weeks previously she had allowed her son to go fishing when the season opened on a Sunday morning. I also knew that when her son's Sunday-school teacher had gone to great lengths and personal expense to arrange a party for his class she had yielded to her son's request to attend a basketball game instead of the party. But the situation that bothered me most was the memory of the adverse remarks I heard her utter in the presence of her son against our pastor. Those remarks had practically eliminated our minister as an agent to her son's salvation.

Was I wrong in feeling that the Lord was being asked to do almost the impossible? I could not help feeling that she had already canceled her prayer.

\*Elder, Chehalis, Wash.

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## Small and Little Known

By Walter E. Isenhour

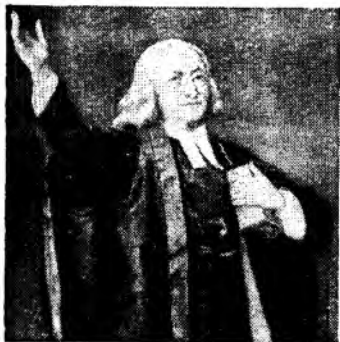
*You may be small and little known  
And never reach a height of fame;  
Perhaps the world to you has shown  
But little interest in your name;  
But don't despair, for God beholds  
Each one who takes the upward  
way,  
And in the Book of Life enrolls  
All names for heaven's crowning day!*

*God loves the small as well as great,  
And has a place for each to fill;  
No saint to Him is out of date  
As he abides within His will.  
Therefore be true, although the world  
May never lift your name in praise;  
But when the flags of fame are furled  
You'll find God's grace forever pays!*

## Excerpts from the Life of John Wesley:

By Leslie Parrott\*

### Beau Nash at Bath



**B**ATH, England, with its regal Pump Room, was England's fashionable resort in the days of Wesley. Symbolic of the people in Bath were three statues which dominated the entrance. One was of Pope, the poet; another of Sir Isaac

Newton, the scientist; and in the center in the place of honor, a large bust of Beau Nash. People called him the uncrowned king of Bath.

The gay crowds at Bath spent their days and nights in reckless abandonment to good times. While musicians played the fair ladies and young gallants cavorted in the waters. Carried back in sedan chairs to their rooms, they spent the rest of the time in careless gambling and vulgar repartee. To these worldlings, John Wesley came as the prophet of Christ. A warning to Wesley by Beau Nash and his cronies only made the preacher more determined.

Wesley preached with his own reckless abandonment, "All alike are sinners, both high and low, rich and poor, one with another." As Wesley continued to preach, a carriage drawn by six prancing horses and accompanied by a regalia of musical footmen stopped near the crowd. A man dressed in ruffles to his neck, with lace about his wrists, and with diamonds in the heels of his red shoes, arrogantly lifted his enormous white hat in a flamboyant greeting to the mob. Here was the king of Bath.

Approaching Wesley, he sarcastically asked: "By what authority do you preach, sir?"

Eyeing him closely, Wesley recounered: "By the authority of Jesus Christ, conveyed to me by the archbishop of Canterbury, when he laid hands upon me and said: 'Take thou authority to preach the gospel.'"

Surprised, Nash declared: "This is contrary to acts of Parliament; this is a conventicle."

Wesley did not hesitate. "Sir, the conventicles mentioned in that act are seditious meetings: but this is not such; here is no shadow of sedition; for it is not contrary to the act."

"I say it is, and besides your preaching frightens people out of their wits."

"Sir, did you ever hear me preach?" asked Wesley.

"No."

Pastor, First Church, Flint, Mich.

"How, then, can you judge what you have never heard?"

"Sir by common report."

"Common report is not enough," Wesley answered. "Give me leave, sir, to ask, Is not your name Nash?"

"My name is Nash!"

Wesley then hit a severe verbal blow: "Sir, I dare not judge you by common report. I think it is not enough to judge by."

This staggered Nash, for the crowd knew the common report about Nash. Nash finally stammered: "I desire to know what these people come here for."

By this time the crowd was thoroughly with Wesley. From among them an old lady called out in her shrill voice: "Sir, leave him to me. Let an old woman answer him. You, Mr. Nash, take care of your body; we take care of our souls; and for the food of our souls we come here."

While the mob snickered, Beau Nash quickly walked to a chaise and rode away towards the Pump Room.

A well-known story which does not appear in Wesley's *Journal* tells of the second meeting of Wesley and Nash, this time on the sidewalk of the main street in Bath. Glaring at Wesley, Nash refused to move.

"I never make way for a fool," he said.

"I always do," replied Wesley quietly as he stepped off the sidewalk into the street.

## Studies in the Epistle to the Hebrews:

By H. Orton Wiley\*

### VII. The Majesty of the Son of God

*Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they* (Heb. 1:4).

**F**ROM a discussion of the glories of the divine Son in His pristine state, from His work in the expiation of sin, and from His ascension to the throne of power, the writer hastens to assure us that even in His incarnate state His majesty, though veiled for a time, was unchanged. He is in His humiliation far greater than the angels. The subject of angels is introduced abruptly, but no more so than that of Melchizedek later.

Some have thought that the closing words of the preceding verse concerning the Majesty on high suggested the thought of myriads of angels bending low in worship before the throne. But the reason perhaps lies far deeper than this. The Jews had a high concept of angels and believed that they "... received the law by the disposition of angels ..." (Acts 7:53); and St. Paul asserts that the law "was ordained by angels in the hand of a mediator" (Gal. 3:19).

\*President Emeritus, Pasadena College, Pasadena, Calif.

The Jews, therefore, prided themselves on the fact that thousands of angels had been employed in the establishment of their law, and from this they concluded that it could never be abrogated. The writer admits their premise but denies their conclusion.

He assures the Hebrews that the new dispensation, which was introduced by the Son, is immeasurably superior in authority and power to that of the angels, and he supplies in some sense the measure for this superiority—He is as much higher than the angels as the Eternal Son is higher than the creatures which He created. He is, therefore, “much better than the angels.”

“But why was it of so much importance for him to carry out that comparison of the Son with the angels?” This is the question asked by Olshausen, which he answers as follows: “The entire Old Testament is related to the New as the angels are related to the Son. Since in the Old Testament God condescended to approach His people as ‘the angel of the Lord;’ and since Moses was exalted to speak ‘face to face’ with God, it was necessary that the author should show that these two mediators of the Old Testament should find their higher unity in Christ.”

Continuing his discussion, Olshausen says: “There stands a man, who by his vocation, by his position, by his commission, is raised above other men with whom he stands on the same level as a sinner, and brought nearer to God, yet without being nearer to the divine nature or partaking in it. Here stands the form of an angel, in which God reveals Himself to His people, brings Himself nearer to the people’s capacity of apprehension, become like to men yet without becoming man. . . . But in the Son, God and man have become personally one, they have not merely approached outwardly near to each other. . . . And in the person of this incarnate one, not merely a member of humanity has come near to God, but as He was born of a virgin is Himself eternal God, in Him as the first fruits of the new humanity has mankind been exalted to the inheritance of all things.”

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## PRAISE UNTO THE LORD

By Pearl Burnside McKinney

(Psalms 100)

*Make a joyful noise unto the Lord,  
Ye of every land.*

*Serve Him gladly, and with singing  
In His presence stand.*

*Know the Lord thine only God to be;  
We His creatures are.*

*Trust Him as His sheep at pasture;  
Wander not afar.*

*Thanks and praise be His forevermore;  
Bless His holy name.*

*For His mercy, truth, and goodness  
Ever are the same!*

## While Billows Roll!

By Bess A. Olson\*

DORIS laid her tiny son in his crib and drew a weary sigh. Since his birth her body seemed always too weak to accomplish the many duties of each day. She needed Tom!

A little line, that was daily becoming deeper, creased her forehead. Her young husband, Tom, would not be home from Korea for several long months. She caught her trembling lip between her teeth. Her dark eyes filled with tears and her voice quavered in the still room, “What will happen to me?”

Suddenly all of the pent-up uncertainty, the feeling of insecurity that had grown with her through the years of being passed from one divorced parent to the other, of nervously trying to please an exacting stepfather, of never being sure that her parents really wanted her, burst the bonds of self-control. One agonizing shriek followed another. Neighbors rushed in. A doctor was summoned and before the day was over, the mother, scarcely eighteen, was confined to a rest home receiving shock treatments.

Doris’ case is not unusual. Mental institutions and rest homes are crowded to capacity with men and women suffering from nervous breakdowns brought on by an extreme sense of insecurity. “More high school graduates enter mental institutions than go to college,” states Dr. Clyde M. Narramore, noted psychiatrist.

For every breakdown there are, doubtless, many others going about the regular routine of living, bearing within their hearts worries, doubts, and fears of every type and description—and with good reason. The very times in which we live are heavy with uncertainties. Newspaper headlines daily announce frightening changes—atom bomb tests, earthquakes, wars. Political and scientific authorities are agreed that we are living in a perilous age. Each generation, however, endures its own worries, many of them needless. “Most of the things we worried about yesterday have never happened,” has been truly said.

“It is a gloomy moment in history . . . never has the future seemed so incalculable as at this time,” might have been written about our day, but it appeared in an editorial in *Harper’s Weekly* in 1857. Yet, in spite of wars and war scares, the old earth continues to turn faithfully. Winter and summer, springtime and harvest come in their appointed times.

The next time a feeling of uncertainty threatens to shake your foundations or blot out your sun, go out of doors and look up. See the stars moving steadily in their courses. Nothing man can do or undo affects them. Take a big breath of air—feel the life-giving flow of it in your body and know that the supply is unlimited. It has been

\*Los Angeles, California

satisfying the needs of men, women, and children down through the ages. The pauper has had his share with the king. Criminals and saints alike have taken its endless provision for granted.

"There are troubles in every life, but there are a thousand good things to one that is sad." It is upon these "good things," immovable in a world of unrest, that a feeling of security may be built up. Chief among them, and more to be relied upon than the most secure of all objects, is the Bible, God's Word to man. "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). How it has steadied and quieted the fears of people, humble or great, of every race and faith through the centuries! Many of our most honored leaders have given testimony to its dependability.

"The Bible is a book in comparison with which all others in my eyes are of minor importance, and in all my perplexities and distresses has never failed to give me strength," said General Robert E. Lee. And today others still find it so.

Dick was sixteen. Life was opening up for him. But what a life! With military service just around the corner, he wondered what was the use of planning a career or even finishing school. He muttered disgustedly, "Soon be cannon fodder anyway!" Then he read in the Bible: "I will go before thee, and make the crooked places straight" (Isa. 45:2). It warmed his heart. He read other promises—Psalms 23, 91, 36, and many others. His restless, questioning heart quieted. Trust took the place of uncertainty. He went on his way sustained by the Word that has been tested and tried through countless numbers of fires of affliction.

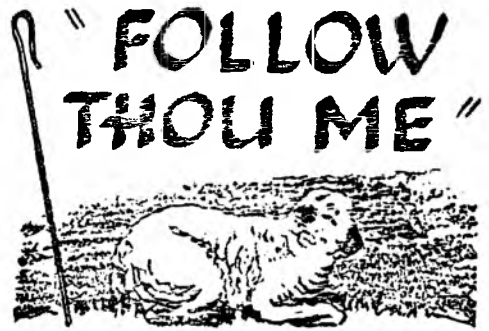
There is comfort and help in the Word of God for any situation, but it must be believed. "I am profitably engaged in reading the Bible," said Abraham Lincoln. "Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man."

The chief purpose of this Book is to lead us to Christ, the sure Rock of Ages. It is by believing and trusting in Him that we may have absolute security though all the world be in turmoil about us, for He has said, "I will never leave thee, nor forsake thee" (Heb. 13:5). It will take all eternity to number those who have trusted Him and have not been ashamed. Among them is Doris.

A few years after her nervous breakdown, Doris accepted Christ as her Saviour. A peace that she had never believed possible filled her heart. Now she had Someone to lean upon, Someone to share her troubles and to see her through. The winds of adversity continued to blow upon her life. Her own body was weak with many illnesses. Tom returned from Korea only to be hospitalized time and again from his wounds, leaving her with little support. Three more children followed in quick succession, each leaving her in a weaker condition. One of the little ones was killed in an automobile accident. Finally the still young woman

learned that she had an incurable malady which would eventually leave her a cripple.

Through it all, however, she has moved serenely, trusting her Saviour. Her feet are planted firmly upon the Rock, Christ Jesus. Her mind, her emotions, her thoughts are securely fastened to Him. She wrote to a young friend who was ill: "I used to be full of questions, but since I have accepted Jesus as my personal Saviour, how different my life has been! During each illness now, I rest in Him, not asking why, but knowing He is guiding my life. I want only His will to be done in me!"



## Peace, Mercy and Love

**T**HERE have been a number of ministers from off the district who have written me that they appreciate the high standards of Southwest Indiana District. I myself have had a lot to say about *standards*. Our church has standards as expressed in the *Manual*. I am certainly for all of them. Caution and care must be manifest, however, in our thinking at this point. It is dead-easy to skim off some four or five items in our standards which refer to externals only and conclude that these are everything. Beware here!

Beware lest we turn out to be nothing but Pharisees, despising all others. Remember, standards must include peace, love, unity with the body of Christ, forbearance, patience—in short, *holiness of heart*. Jesus always emphasized the heart life. Our standards must include all the lovely graces of the inner spirit. If they do not they will be a means of one's damnation rather than a means of one's salvation.

After all, if Jesus is not mightily in our standards, in fact, if He himself does not become our standard, what do such profit us? Ere Christ's second advent we are told there will be much smiting among the fellow servants of Christ. Most everybody wants to fight about something nowadays, it seems. May the Lord help you and me to keep well balanced and poised in the faith!

I am not called upon to fight a person just because he may hold a contrary opinion. Christ loved even those who nailed Him to the tree. "Follow peace with all men, . . ." (Heb. 12:14). Let it not be said of us, "Ye . . . have omitted the weightier matters . . ." (Matt. 23:23).—LEO C. DAVIS, *District Superintendent*, in the *Cru-sader*, Southwest Indiana District paper.

A lesson in values showing  
the disappointment of seepage, and  
the blessing of a bubbling spring:

## On Developing a Spring

By H. M. von Stein\*

HERE in the dry foothill wilderness of the Oregon Cascades where we are attempting to carve out a homestead, a spring of water is the chief center of interest for every living thing. You will find the tracks of the coyotes and bobcats that feed upon it; and usually you can tell a never-failing spring by the game trails.

The word never-failing is a wonderful word. It is different from the word eternal, for it implies an active, anticipated continuation in the tangible present. It is something that will be there any time it is needed.

A never-failing spring, in this country, is beyond price. We have several on Long Mountain, but they are not where we must build our cabin. I went up the gulch yesterday to explore for the source of water in this basin. There is plenty of water now, in May. While I was at work the thought came to me that church attendance and Sunday-school growth seem to diminish about the same time in summer that the shallow springs begin to dry up on our mountain. Causes for the failure of both seem to be physical. The springs dry up because they are surface springs; there is still plenty of water somewhere underneath. There are, also, still plenty of people to increase activity in religious work. Summer is the busiest time for people in almost any other realm. Vacations? Why, people *come* here for vacations!

Well, an old hillbilly can't seem to do much about the people, so I will dig for this spring. A trickle issues above the gulch floor. If I can only find its source! There is an excitement about digging for water. It means so much—more than gold or precious stones. It means life. If we do not find water, we cannot live here.

As I dig, I come upon moist soil and the sense of expectancy increases. Moisture becomes soggy—wet, then it oozes. That word ooze is a *funny* word—just *funny*, that's all. But as the shovel eats down through the gummy earth, digging becomes harder. To my disappointment I find I have passed the moisture, and instead of an increase as I near hardpan, the water diminishes. This is, indeed, surface water and it will dry up as the hot summer sun penetrates the soil.

As I progress in my exploration, I find, to the expansion of my personal knowledge but not our water supply, that most of this gulch seems to be the same—lots of water, now, in the soil, but all close to the surface. Furthermore, this is hard work. God said, "In the sweat of thy face shalt thou eat bread," but I don't remember what He said about water. I guess He did not think any-

one would be so foolish as to try to live on Long Mountain.

But there are some things I know, and these lead me on. Water is always available in this country, somewhere; and it always flows upon the rock. I must find the true rock; not just hardpan, but the foundation of this old mountain. So I dig down deep. I dig until I hit hard going, and then go on down. I go back to the tent for the "mamma bar" and pry out rocks until, when I spear the bosom of the mountain, the steel rings. It gets drier instead of wetter—moisture from my brow more than anywhere else. I get discouraged. Then it begins to show—not an ooze in the mud, but clear, bright water, coming *up* upon the rock. It means so much.

I wonder if there are any Christians in the Church of the Nazarene who "ooze" Christianity, but from whom no definite, positive source of supply is ever evident. A poor sinner comes along looking for a drink of spiritual refreshment and help; all he can find is the promise of something nebulous, incomprehensible, far-off, inconclusive, unsatisfactory, other worldly—just "ooze."

Oh yes, we are full of it; full, but if we miss a few of our pastor's sermons we feel ourselves beginning to dry up. We drain *him* dry. He is supposed to give us of the living water which springs up unto everlasting life.

Does it ever occur to you that you can be an inspiration to your pastor? He needs what you may have to give him as much as you need what he so freely gives.

Only the *Rock* is the source of supply. The digging is simple. It is never easy. Anyone can dig—few do. We are content with the surface supply and expect it to rain often. But if we want to keep the grace of God as an "eternal spring" in our lives we must never be satisfied with surface water—we must dig until we "strike the Rock."

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## SOMEDAY

By Marian L. Knorr

*Someday the paths will be made straight . . .  
Someday within the Golden Gate.  
Someday, how trustingly I wait!  
Someday I'll see my Lord!*

*Someday all tears He'll wipe away;  
Someday I'll hear my Saviour say,  
"Well done, My child." For this I pray . . .  
Someday when life is done!*

*Someday when temp'ral things have passed,  
Someday when I have breathed my last,  
Upon that golden strand am cast—  
Someday I'll meet my King!*

*Someday the books will opened be;  
Someday beside the Crystal Sea  
The blessed Lamb of Calvary  
Will say, "You've made it home!"*

\*Nazarene Layman, Medford, Oregon

# A Day in Norway (IV)

By Haldor Lillenas\*

**T**HIS is being written in a small, maroon-colored hotel, overlooking the lonely, blue-gray waters of the Lyngenfjord, far above the Arctic Circle. The sun failed to set last night, but due to the high mountains and cloudy weather we could not see it. Nevertheless, there was no darkness. It is cloudy and gray, and a cold, penetrating wind is blowing from the far reaches of the Arctic Ocean.

Hotels are few and far between in this sparsely settled, narrow strip of land. We were fortunate to find accommodations here, such as they are. Everything is spotlessly clean and there is a steam heating plant, but evidently the coal bin is empty—we have no heat. Today, cars have been coming and going on the short road leading down to Helligskogen (“The Holy Woods”) on the border of Finland. At that point, it is said, in olden times the Finns would go to worship their gods and offer sacrifices. At the hotel we find there are Swedes, Finlanders, Englishmen, and other nationalities. Near our table in the dining hall sat two Russians, noisily eating and speaking. They evidently failed to understand the sign on the wall which stated in plain Norwegian, “Smoking forbidden.” Shortly they departed in a jeep covered with signs in several languages.

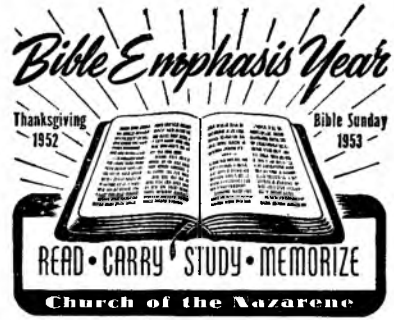
During the day several Lapps in their brightly colored garb were in evidence. Just where these people came from originally, no one seems to know. There are about twenty thousand living in the northern parts of Russia, Finland, Norway, and Sweden.

Near us on the fjord is a small village containing an assortment of houses, most of them the usual two-story, square-type, well painted but severe in architectural design. The white church, its tall spire pointing to heaven, is in evidence, but there seems to be no service today. A few miles farther south is a Baptist church, but with no service this Sabbath day. How my heart longs for health, strength, and years in which to evangelize among these neglected people!

Soon we will travel northward through Finmarken, the most northerly section of Norway, to Kirkenes on the Russian border and then south through parts of Finland and Sweden and back to Trondheim, Norway, where we are to conduct a service or two if the way is opened. Pray that God may open doors for the Church of the Nazarene in this country, where evidently no holiness work of any kind has been established.

\*Nazarene Elder, Pasadena, Calif.

God gives us holiness of heart through faith in the Atonement. However, it is up to us to translate the gift into holiness of life through our daily living.—JOE OLSON.



## A BEST SELLER

By Alice Whitson Norton\*

**I**T ISN'T an unusual thing to see a full-page advertisement in a daily paper announcing the publication of a new book; sometimes it's the new work of an old author; sometimes it's the first effort of a new writer. In either event, the world has a bit of new fiction added to its already tremendous output. Perhaps the book makes a hit, has a splendid run for a year or two; then another writer springs something new, and we are always ready for it. The book famous for its two-year run is cast aside and forgotten, while the new book becomes the topic of literary conversations.

But do you ever stop to think of the Book that has lived on and on through the centuries of time, and still holds first place among the best sellers?

New authors rise up overnight and startle us with some fascinating story, but the old authors—the inspired authors, those fearless, frank men who gave us the Bible—gave unto the world something that has never grown old to its readers, and never will. Between its covers we find the most striking stories of human interest, stories of love and hatred, stories of revenge and sacrifice.

I once heard a very learned man call it a Textbook—the best Textbook in the world for a young writer, because it contained the most wonderfully written stories in the world in the most simplified manner.

“Aside from that,” said the speaker, “it's a good Handbook for the salesman, the lawyer, the politician, the banker, the grocery man; it gives man specific instructions how to live to get the most out of life.”

In the Bible any man has the fundamentals of an education, the world's wisdom, and the world's greatest piece of literature.

Into a bookstore one morning a young man came and asked the clerk to give him a copy of the best seller in the store. Just for a moment the young woman hesitated, and then she walked back to a glassed-in portion in the wall and brought forth a medium-sized, morocco-bound Bible and laid it before the man.

\*Nashville, Tennessee

"I didn't ask for a Bible," the young fellow snapped rather crossly when he saw the Book.

"You asked for a copy of our best seller," the girl answered; "this is it."

Instantly there was a change in the young man's countenance.

"Do you mean," he said thoughtfully, "that this book is one of your best sellers?"

"Most assuredly, I do," the young woman answered, "one of our very best. Of course," she went on, "fiction comes and goes in flashes, but the Bible is a steady seller the whole year 'round."

"Well," said the man slowly, "I guess I'll take it. I am just installing a library in my home—something," he continued, "that I have been saving for, for the last twenty years, and naturally I want it filled with the best literature."

The clerk didn't answer, and presently the man spoke again.

"I thought," he said pleasantly, "that I had already purchased the works of all the standard writers, and came in here only to discover I had left unpurchased the greatest of all books."

"Can I show you something else?" asked the girl.

"No," replied the man, "this best seller is quite enough for today; I am going home and get acquainted again with an old friend."

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## The Zeal of Jesus

By Peter Wiseman\*

**T**HE RELIGION of Jesus Christ is the religion of passion. As to the word passion, it is a pure word. Sometimes, of course, it has gotten into bad company, for there are evil passions. Using it with reference to Christianity, we mean holy zeal.

Sometimes one is led to wonder at the passionlessness, the lack of holy zeal, in many who profess this wonderful religion of Christ, especially when we consider that it is a religion of holy passion. It is recorded in the New Testament that Christ would "purify unto himself a peculiar people, zealous." Heart purity and holy zeal go together.

Lord Melbourne is reported to have said, "If we must have religion, let us have something cool and respectable." Imagine, if you can, our Lord saying to His disciples, "Be cool." "I am come to send fire on the earth," He said. "Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division." The fire of the wonderful love of God draws a line. There are some who will accept; others who will oppose. Imagine a teacher saying to his students, "Don't get excited about your course. Don't be concerned about your work." Imagine an artist warning his pupil against becoming enthusiastic in art.

\*Evangelist, Nyack, New York

No, nor should we in religion. When we tone down and cool off, we are out of it. What was it that caused Luther to stand forth and declare by the help of God that he would not recant? What was it that enabled Knox to say, "Give me Scotland or I die"? What was it that enabled Wesley to say, "The world is my parish"?

What was it that enabled Livingstone to go to Africa and die childless and homeless in the jungle? The ink had scarcely dried on the paper where he had just written, "God bless everybody who will help to heal this open sore of the world. God bless Africa." His body was still in the posture of prayer, but his spirit had returned to God. What was it that moved J. G. Paton to go to the New Hebrides, and give his life for them? What was it that moved Chalmers to give his life for Christ on Fly Island? They say that on the spot where the cannibals feasted on his precious body, a Christian church now stands. What was it that constrained his mother to kneel on the deck of the vessel and say, "O Jesus, I do this for Thee"?

What was it that moved Mary Slessor, that timid little girl, to leave her home in Scotland and go to Africa? What was it that enabled her to walk through jungles at night, with wild beasts prowling around, to get to the bedside of a little heathen girl to help her spiritually? I stood in front of Dr. Clark's tomb in the old land, and noticed a candle burned to the socket and underneath the words, "While giving light to others, I, myself, have been consumed." We must burn out for him! We bleed to bless!

Luther had an allegory. He said they had a council in hell. The demons reported their success. One reported thus, "I turned some wild beasts on a caravan of missionaries and destroyed them." Satan arose, and said, "What harm will that do? Their souls are saved; only their bodies were destroyed." Another demon arose, and said, "I let loose a storm on the sea and a shipload of missionaries were drowned." "What of that?" replied Satan. "Their bodies were destroyed, but their souls were saved." Another arose, and remarked, "For twelve years I have sought to destroy the zeal of a disciple, and have succeeded." Then all hell rang with a shout of victory.

Let no financial project, no home comforts, no popular appeal, nor anything else, come between. God's plan for you is of supreme importance.

*Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one,  
And there's a cross for me.*

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*A brother offended is harder to be won than a strong city (Prov. 18:19).*

To offend and thus hurt another's feelings builds walls of defense which may enable that one to successfully resist every and all efforts to get him saved.—E. F. WILDE.



## Thoughts from a Farmer's Son:

By Spencer Johnson\*

### The Singing Caretaker

**H**IS CLEAR voice filled the little building with song while the rhythmic strokes of the broom as he cleaned the church auditorium made a background for his melody. Sitting in the little study, I fell to meditating upon the greatness of the singer in the kingdom of God. He was one of those noble men who had the courage to tackle a home-mission project in a field that was made extremely difficult by a religious system that enslaves the people with superstition and fear. It was a city where sin and evil of every kind held almost undisputed sway.

His lot in the ministry had not been an easy one. Converted late in life and called to preach, he had literally *left all* to follow Christ and His call to service. But he sang as one who had gained all. From his heart he sang:

*What a treasure I have in this wonderful peace,  
Buried deep in the heart of my soul,  
So secure that no power can mine it away  
While the years of eternity roll.*

By the standards of the world he was a poor man. His children, who had suffered privations with him, were now grown and gone. All through his ministry he had worked with his hands to supply the necessities of life, while he and his good wife preached the gospel. He was little known in his denomination, but a number of neat white church buildings stood as memorials to his labors in the district. He was now coming down toward old age, and his only earthly possession was a well-worn Ford car. But he was rich in things far above the price of money!

He possessed a peace and poise in his heart that the world did not give and could not take away. Though facing fierce opposition, his spirit was good and he kept his song. In clear tenor voice he began that fourth stanza:

*And methinks when I rise to that city of peace,  
Where the Author of peace I shall see, . . .*

My soul overflowed as I thought of the faithful, who shall be rewarded by seeing and living in the eternal presence of the Author of peace.

Since the days when Saint Paul plied his trade of tentmaking to meet life's necessities while he preached the gospel, these heroic men, who under the circumstances could not give their full attention to the ministry, have, nevertheless, made a great contribution to the world. In many places the gospel of holiness would never have been preached without them. The church is forever indebted to these brave men and women who could "build the wagon and ride in it too." There will always be a place for them in the service of the Lord.

\*Nazarene Evangelist, Vivian, La.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last" (Luke 13:29-30).

### Are You Too Busy?

By E. E. Wordsworth\*

*And as thy servant was busy here and there,  
he was gone* (I Kings 20:40).

**L**IFE is filled with hurry, scurry, and bustle. We are all in a nervous haste. The very tempo of the age with its mechanical devices threatens the spiritual life. The heathen world moves slowly, but the Anglo-Saxon world goes at a terrific pace. From dawn to dusk, and into the midnight hours, swiftness characterizes our daily program.

Calvin Coolidge, even in his day, said, "The American people move with terrific speed and drive furiously to arrive at nowhere." With Daniel it can be said, we "run to and fro." But our very speed threatens our civilization, the sanctity of home life, the Christian art of meditation, the morning watch alone with God, the perusal of wholesome literature, and even the Word of God, and the consistent building of Christian character. We are too busy in the home, the office, the marts of trade, the shop, and everywhere and anywhere.

Listen a moment, Christian believer! If you are too busy to read the Bible, then you are too busy.

If you are too busy to take time to pray, then you are too busy.

If you are too busy to read occasionally some excellent book, then you are too busy.

If you are too busy to attend the services of the church, then you are too busy.

If you are too busy to try to win a soul to Christ, then you are too busy.

If you are too busy to attend the revival and carry a burden for the lost, then you are too busy.

If you are too busy to serve God and live a wholesome Christian life day by day, then you are too busy.

\*Pastor, Goldendale, Wash.

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## LINKS

By Ovella S. Shafer

*Trust is a link in friendship making;  
It binds from the start in its undertaking.  
Faith is another link—firm and fast,  
And hope is the merger of present with past:  
But love is the link of strongest binding;  
Love is the link that forges the finding;  
And love in the pathway ever winding  
Gives us this message, Bible-confided:  
"Even in death they were not divided."*

# The Witnessing Effort Follows

By J. Kenneth Grider\*

SOME TIME ago I chanced to walk down a country road with a lad of six. As we hurried along through a light rain, I put my hand down on his farther shoulder and asked a question often put to boys. I queried, "What do you plan to be, David, when you get big?"

He answered, "I plan to be a missionary doctor."

"Then you plan to tell people about Jesus, don't you?"

"Yes. And I've told two already."

"Is that right?" I questioned further.

"And I got 'em both saved, too," was his immediate, eager response.

Previous to this conversation with David, I had been told that he had been sanctified wholly while in attendance at our children's camp. But in my inmost mind, as the person who had led him into the experience had told me about it, I had wondered if a boy so immature could have actually received this religious experience.

Now, however, upon finding that David was already thrust out upon a career of witnessing to Christ's redeeming grace, I found myself at least more nearly convinced that my small friend had indeed entered into the grace of entire sanctification.

There are, of course, numerous outward evidences of the inward sanctifying experience, but some type of precise witnessing effort is surely one of them. This does not mean that if a person witnesses his heart has been cleansed; it means that if his heart has been purified he will witness.

\*Associate Professor of Theology and Philosophy, Pasadena College, Pasadena, Calif.

It was that way in Biblical times. Isaiah, whose sin had been purged (Isa. 6:7) said, "Here am I; send me" (Isa. 6:8)—and he went, of course. Jesus assured His disciples, ". . . after that the Holy Ghost is come upon you . . . ye shall be witnesses unto me . . ." (Acts 1:8). And the disciples, in the fresh experience of the promised Holy Ghost, immediately began to witness, and continued to do so wherever they went—nor did they slacken as the freshness of the new experience faded; but, renewed in spirit day by day, they witnessed continually, even when confronted with inevitable martyrdom.

## GOING AFOOT

By R. A. Kerby\*

IN THE course of Paul's third missionary journey, we find an incident which, while small in itself, points out a very important and timely truth. The ship Paul was sailing in had to sail around a small neck of land while going from Troas to Assos. Paul elected to walk across this narrow neck of land, making an appointment to rejoin the ship at Assos. Although Paul was greatly interested in his shipmates, yet he felt the compelling need for some time alone with the Lord. This twenty-mile walk afforded an ideal opportunity for private communion with the Lord, and so we see this great apostle making his way quietly across the countryside. What passed between his soul and God during this walk, only God and he knew, but without any doubt Paul received a much needed and deeply appreciated "supply of the Spirit of Jesus Christ" at this time.

The abiding lesson in this is that if Paul felt the urgent need for some planned time alone with the Lord, how are we going to survive in this radio- and TV-dominated age unless we make serious and successful efforts to set aside some time for the same exalted purpose? The questing soul of the disciple can hear and see far more in this way than he can by the means of the most modern methods of communication, which at times threaten to deafen the ear and dazzle the eye. A quiet walk with the Lord, even if for but a few blocks down a quiet street or parkway, will do much to establish and tranquilize the soul. A more extended walk through the quiet countryside is even more rewarding. No one can return from such an excursion without being quieted in nerves, steadied in mind, and strengthened in spirit.

Brother, sister, shut off the squawking radio, turn off the dazzling TV, leave the car in the garage, take a quiet walk with Jesus, and return home to your family with the same radiant look on your face which Paul's shipmates marveled at when he rejoined them at Assos.

\*Pueblo, Colorado

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## AFTER GETHSEMANE

By Mary Alice Holden

*"Each has his own Gethsemane."*

*Yes, I have had my own,  
And day and night, I sweated blood,  
For tears too pale had grown.*

*But after each night garden bout  
I felt a hand in mine*

*To lead me onward to the way  
Where still His love could shine.*

*Now when I walk with friends of mine,*

*Why sympathize with me,  
I say as Christ to two of these  
About His Calvary:*

*"Should I not suffer, too, a bit,  
If I, too, would be blessed?"*

*Should I not have my garden tryst  
And find His perfect rest?"*

# Letters That Never Fade

By J. F. Leist\*

*Ye are our epistle . . . (II Cor. 3:2).*

WHAT are the most valuable letters a Christian writes? What are his chief letters of recommendation, his best references? They are the souls he has won to Christ. They are those upon whose hearts he has "written not with ink, but with the Spirit of the living God" the lifegiving message of the gospel of Christ. They are living letters "manifestly declared to be the epistle of Christ ministered by us."

Letters of this sort are written by every person, minister or layman, who is a soul winner. They are letters that count most—that carry the most weight. They are being read continually. They never get lost in some dusty file cabinet. They never lie unread on some careless desk. They are never pushed into some convenient wastebasket. They are "known and read of all men."

\*Olivet Nazarene College, Kankakee, Ill.

Such letters compel attention. They assert with unmistakable accuracy and force the qualities and abilities of the writer without boasting. They create no resentment or backfire. They speak unsolicited and void of offense and ostentation. They are not misunderstood or misinterpreted. They are not minimized or ignored. They open doors and create opportunities of usefulness and service.

Every soul won to Christ is a new letter of recommendation of the writer to his church, his community, and wherever his name is known or mentioned. They will outlast inscriptions on bronze and marble because they are written "in fleshy tables of the heart." They will go farther than any postal service can possibly reach. They will go beyond the limits of time and space into eternity. Every soul won to Christ is a letter bearing the address of the "New Jerusalem." Letters that can be read with joy in heaven throughout eternity are certainly worth writing.

The Apostle Paul, to whom we are indebted for this beautiful conception of soul winning, sought to write as many of these letters as he possibly could. *Let us all do likewise!*

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## THE QUESTION BOX

Conducted by Stephen S. White

*Q. The Bible gives numerous instances of persons seeing angels—messengers of God. Can the devil present himself or his fallen angels in visible form or speak to man audibly?*

A. We do not know much about good angels or fallen angels. However, Bible students deny omniscience, omnipotence, and omnipresence to Satan. This would imply that the devil and all other fallen spirits cannot at will present themselves in visible form or speak audibly to man. There might be exceptions to this rule, where God for some reason would give them such powers. All of the ability that good angels have to appear visibly or to speak audibly to man is not theirs inherently, but is given to them by God.

*Q. The Bible teaches that he who sins does not know God. Can a Christian commit sins of ignorance and still not lose his Christian experience?*

A. Yes, a Christian can commit sins of ignorance, or make mistakes, as we usually say today, without backsliding. When the Bible states that he who sins does not know God, it means that he who deliberately, or knowingly, sins does not know God.

*Q. Does a local preacher's license have to have a seal on it to be any good?*

A. No.

*Q. I understand that John Wesley was saved at Aldersgate. If this is true, when was he sanctified?*

A. Wesley was saved at Aldersgate. There is more difference of opinion as to when and where he was sanctified. In accordance with several authorities, I would say that it was on December 24, 1744. Several passages in his *Journal* seem to point to this date.

*Q. Is there a possibility of two satisfactory answers to the problem of God's foreknowledge and man's free will? If God knows the future, how can man's free will change the future?*

A. If you mean by "satisfactory" two answers which have been accepted by men who are good and intelligent, I would answer your first question in the affirmative. But if you mean by satisfactory two answers which are true, of course I would have to say no. There can be only one true solution to this problem; and naturally I believe that it is the view I hold. It claims that there is no contradiction between God's foreknowledge and man's free will. The former is in the realm of knowing, while the latter—free will—is in the sphere of power, or causing. They do not intersect or conflict. God understands what will be because He knows beforehand what man will choose, and not because His power or will determines it. The certainty of

God's knowledge as to the future does not carry with it the necessity of man's action. This is the position of traditional Arminianism and of much of present-day Calvinism—practically, if not theoretically—and I do not believe that any other solution has surpassed it. Moreover, all of the more recent answers to this question do violence to God's omniscience with the foretelling of specific events, His omnipotence, or man's free will—three unmistakable teachings of the Bible. Why exchange the traditional Arminian view for another position which gives no more rational account of the facts and at the same time is unscriptural?

*Q. Does the pastor of a Church of the Nazarene have the right to get money—other than his salary—from the treasurer any time he wants to?*

A. The treasurer's job in a church is very important. The money he handles belongs to the church, and not to him. He is the servant of the church and should keep a careful record of all money received and paid out. No individual—pastor, treasurer, or any other member of the church—has any right to draw on the funds of the church. Its funds are to be paid out only on the authorization of the church or the church board, which is made up of the duly elected representatives of the church. Any treasurer who is aware of the significance and dangers of this task will want it so safeguarded that it will not be easy for anyone to question his honesty or for him to be tempted to be dishonest.

## I Like a Cheerful Giver

**G**od loves a cheerful giver. In II Cor. 9:7 we have these words: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." But I like a cheerful giver, as well as love him. Further, I do not believe I would do an injustice to God if I were to say that He likes a cheerful giver, as well as loves him.

It is wonderful to give systematically, and every child of God at least ought to give to Him and His cause systematically. This means regularity as to amount or time, and better still, as to both. I like systematic giving. But it matters not how systematically a person gives, if he gives grudgingly, in a sense he spoils his gift. Above everything else, I believe, God wants our giving to be cheerful. And there is a sense in which I can say, above everything else, I like a cheerful giver.

It is wonderful to give liberally, and not stingily. God loves a liberal giver, and I certainly love and like a liberal giver; a person who gives to his full limit, who gives in proportion to what he gets, who is not stingy in that which he passes on to God. Nevertheless, even though a person does give liberally, if he gives that worthy amount grudgingly, he spoils his gift. There is a sense, let me say again, in which nothing can compare with cheerful giving, giving which has the right spirit back of it. God loves a cheerful giver; I like a cheerful giver.

There are people in the church who vote the pastor an increase in salary, but do it under pressure and grudgingly. What the church provides for its pastor in salary, it ought to do gladly. And let me stop here long enough to say that there are many churches which could do better by their pastors as to salary. The salary for your pastor should be in accord with a spirit of liberality and that liberality should be a cheerful liberality. The same should be said about love offerings. Woe to the church which makes a love offering, but does it grudgingly! Woe to the person who participates in a love offering, and participates in it grudgingly! Better not give a love offering than to give it grudgingly; in fact, it is not a love offering if it is so given. Above everything else, love offerings must be spontaneous, and I don't think anyone should participate in such an offering grudgingly, or merely because of pressure from the outside. This does not mean that there is no place for love offerings—there is; but they should be real "love" offerings, given cheerfully, if they are to be given.

May I add for the benefit of the preacher, or pastor, that if he gets a raise in salary, or a love offering, because of pressure from himself or somebody else, it likely will be given grudgingly; and grudgingly given love offerings or raises in salary do not, in the long run, work for the benefit of the pastor or preacher. He'd better not have

## EDITORIALS

either a raise in salary or a love offering if he has to get it grudgingly. More than one pastor's position in relation to his church has been decidedly hurt by a raise in salary or a love offering which has been given grudgingly. God help the church not to give grudgingly, but to give cheerfully; and God help you and me as preachers not to seek to get that which we have to get grudgingly. In the long run it will hinder and not help us.

### Enlargement in Spiritual Vision

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, . . ." (Eph. 3:17-19a). This is a petition in one of Paul's great prayers. Here Paul is praying for the Ephesians that there may come to them an enlargement in spiritual comprehension and vision, "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

**F**IRST of all, Paul, no doubt, wanted these Christians to come to the realization of the fact that "the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." This is the mystery which had been hidden, and which now was to be revealed. In Paul's thinking there were just two peoples in the world: his own people, the Jews, or the people of Israel, and the Gentiles. Of course the Jews knew that they were to come within reach of the gospel; Paul was aware of that. Christ had come through His people and had come to them. However, they needed also to recognize the truth that the Gentiles were fellow heirs of this promise with them. It was not always easy for them to believe this teaching. Peter had trouble along this line; God had to appear to him in a vision in order to make him realize that the gospel which he had in his own heart reached out also to Brother Cornelius, who was a Gentile. Peter, even after Pentecost, had to have help direct from God before he could understand as he should the fact that God is no respecter of persons.

The story of Paul's enlarged vision is told in the first part of this third chapter of Ephesians: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to

# Stephen S. White

you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:1-6).

As he indicates in verse eight, Paul was called especially to preach "the unsearchable riches of Christ" to the Gentiles. Now he wants his fellow Christians at Ephesus to realize the world-wideness of the gospel of Jesus Christ, and he wants us to realize it today. Many of us have been slow to apprehend, and are not as sure as we should be that this gospel of Jesus Christ is to all peoples. Paul, as he says further, wants "to make all men see what is the fellowship of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:9-11).

**N**ow is the time when this eternal purpose of God to save all men must come to be known by every follower of Jesus Christ, "that ye, being

## The Limitless Gospel

rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." This then is Paul's great burden in his petition. As someone has said, we must learn the breadth, length, depth, and height of the gospel, which means that Christ's gospel is as wide as the world, as long as time, as deep as the need and misery of man, and as high as heaven above. The gospel of Jesus Christ, as far as its wonderful outreach is concerned, is topless and sideless and bottomless. When we think of the limitlessness of the gospel of Jesus Christ, it is easy for all of us to realize that we need enlargement in spiritual vision and comprehension, that we may truly realize what the breadth and length and depth and height of the gospel of Jesus Christ is, "and to know the love of Christ, which passeth knowledge." As we realize that Christ's gospel is boundless in its outreach, we begin to apprehend the infiniteness of His love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Christ also loved the church, and gave himself for it, that he might sanctify and

cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:25-27).

"... to know the love of Christ, which passeth knowledge." How can any mortal being know the unknowable, this love of God? He can't know it in all of its fullness, but he can know it to some extent, and at least begin to realize its immeasurableness, its "breadth, and length, and depth, and height." Truly, this love is "love divine, all love excelling." The account of Christ's work is a wonderful story of love, such love as the world had never known before. It is "rich and pure," "measureless and strong," and "shall forevermore endure." "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

## Did You Ever Look at a Poppy?

**P**OPPIES are beautiful, but the most of you, I dare say, never looked at one. You may have given them a passing glance, but that's about all. I had seen them for many years, but it was only a few days ago that I really examined one. Let me tell you about it:

This poppy was a bright red and had several layers of petals, thin and velvety. These petals faded off into a fringe of white that beautified its ruffled edges. There was a center, a round-like core, which was striped with green, and then enmeshed in a bed of fiber-like spears which were a pale yellow.

The day I first especially studied this delicate, little poppy, it was very courteous to me. The wind was blowing especially hard for such a plant, and the poppy bowed and bowed to me, without the least complaint. Every time I looked at it during the day, it was acting the same way, and with the same grace. Not once did it give any sign of complaint. It was just filling its little place in the big world and helping to make that world a brighter and happier one.

A few mornings later I went out and counted the poppies in our poppy bed, and there were forty-nine of them; some with single layers of petals, and others with doubles, or even more. With their many shades and combinations of red, pink, and white—painted by the hand of the Master Artist himself—and their green stalks, they set before me a variety and glory seldom to be seen elsewhere. I said to myself, "Hats off to the poppies! They are God's creation and under His care. Even Solomon in all his glory was not arrayed like one of them."

Our Heavenly Father, in His kind providences, rules over the poppy world, and certainly He rules over my world. If only I will be true to Him—seek His face and do His will—I need not fear what may come to me here, or hereafter.

# FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

## Camp Meeting in India

**N**O DOUBT, you have heard about the wonderful camp meeting the Lord gave us. God is answering the prayers of you at home as well as our prayers, and I believe He wants this revival to spread to every village in our whole area. Until it does, we must not cease to pray and hold on and obey Him as He leads the way.

I praise Him for what He means to me. Daily I praise Him for the precious Blood which cleanses from every sin. I do not know how to serve Him, but I ask that somehow His name may be glorified through my life.—P. JEAN DARLING.

## British Honduras District Assembly

The British Honduras district concluded its seventh assembly on June 5, with its first ordination service. Rev. Donald Tucker, a graduate of Northwest Nazarene College, and Rev. Reinaldo Ayala, a graduate of our Nazarene Bible Institute in San Antonio, Texas, were the young men who were ordained. Both are native British Hondurasans, and both are consecrated Christians. Dr. Hugh C. Benner, General Superintendent, officiated at the ordination and presented a thrilling challenge both to the candidates and to the entire assembly.

The assembly was preceded by the District Young People's convention and the District N.F.M.S. convention, each efficiently presided over by their respective presidents, Miss Elda Young, of the N.Y.P.S., and Mrs. Jane Cruz, of the N.F.M.S.

It was a great privilege to have Dr. Benner with us to preside over our assembly.

Considerable gains were shown in all departments during the past year. As our pastors heard the reports being read, and realized how God had been working in their midst, they were encouraged to do more for Him during the coming year. Each church enthusiastically accepted a larger budget for the year ahead. Some of the churches had overpaid their last year's budget, and some are already paying part of their pastor's salaries, as they progress toward complete self-support. This is a real achievement for these Christians of small income, but great consecration.—RUTH DECH, Reporter.

## Preaching

### During an Altar Service

Have you ever tried to preach while an altar service was going on? Well, I had my first opportunity recently, during our revival services here in Baguio City, Philippines.

We were having a week's revival meeting in our Baguio church. The second night in a prayer meeting just preceding the preaching service, some of our young people earnestly began to seek the Lord in a small room beside the platform.

They were still praying when we began the song service. When I started to preach I had to raise my voice to be heard above the sound of prayer. I continued preaching while the

sounds of desperate and agonized seeking rose in volume and intensity a few feet away. As the message ended the young people came out to testify of what God had done for them. Some had been reclaimed, others were sanctified. One girl was both reclaimed and sanctified. She had gone to every girl in the room asking forgiveness and then when assured of God's forgiveness would not stop until she was also sanctified. Another girl came from the prayer room and dropped on her knees before a young acquaintance to ask his forgiveness for having lied about him.

Do you wonder that with such seeking, lives and faces were transformed?

Nor were these students the only ones blessed, for the services continued on through the week with our whole group revived and refreshed and many visitors finding the Lord.—J. W. PATTEE, *Philippine Islands*.

## Home Missions and Evangelism

Roy F. Smee, Secretary

### Looking Back at Early Home Missions

**A** FEW weeks ago it was my privilege to visit again the church of my first pastorate, Lindsay, California. Many memories floated back to me through the years. It was thirty-five years ago in July that we arrived in Lindsay, a new recruit in the pastoral field from Pasadena College and a bridegroom of a few weeks.

There were thirty-two names on the church roll. I was able to account for twenty-three—men, women, and children. My salary was supposed to be \$15.00 per week. In less than six months over half of the membership had moved. Among them were the most substantial members financially. The salary fell to an irregular \$5.00 to \$8.00 per week. No one was greatly interested in making up the difference to the amount promised; in fact, the members who were left just did not have ways and means to do so.

There were no district home missionary funds to draw on. Mrs. Smee was in good health so I could not propose a change in climate. The evangelistic field seemed crowded so I could not feel a call in that direction. I did not know enough to write some other district superintendent for an opening. So I engaged myself in part-time secular labor feeling that it was honorable to pay my bills, dress acceptably, and let everyone know that I was not lazy—which is not a bad reputation to have.

For weeks I preached on such subjects as "Courage," "Faith," "Deter-

mination." While I looked at my faithful few, I was preaching mainly to Roy Smee. I needed that kind of preaching.

There was strong prejudice in the town against the Nazarenes. Much of this prejudice was generated by a wrong attitude on our part. We had isolated ourselves by a sort of "holier-than-thou" attitude. My first efforts were to break down their prejudice. Well do I remember the prayer meetings held in my behalf by some of my good members when I joined the ministerial union. They thought I would certainly become contaminated by "hobnobbing around" with the other preachers.

My first efforts to arrange for a revival meeting were almost vetoed by the board of discouraged grandpas and grandmas. They said that it was no use, no one ever came, we had no money, etc., etc. Their main concern was to some way get to heaven in our own little shell we had built about us. There wasn't much hope for the rest of the world anyway, they thought. Dr. D. Shelby Corlett was just home from overseas in World War I, and was in a revival in San Francisco. I wanted the board to consent to let him come to Lindsay for a meeting. After meeting all their arguments, and consenting to board the evangelist at my own expense, I finally got them to vote to permit me to call Brother Corlett.

His army service and experience of lying wounded in "no man's land" many hours, amidst bursting, death-dealing shells, and with the brains of his comrades spattered upon him, were played up. I insisted that he preach in his service uniform (much to his displeasure). But people came to church. They wanted to see this hero and we had crowds. We cracked our own shell and were able to convince people that our men were not long-haired fanatics and that we did not roll in the aisles. Prejudice was melting. The night Brother Corlett told his overseas experience the little church was packed and more people turned away than were able to hear the preacher. By public demand and with the pastor's consent the message was repeated in the largest church of the town on Monday night following the close of the meeting. That church was full to standing room.

We did not have a great sweep of salvation, but we did melt the frozen attitude of the community. We were able to raise over \$180 for the evangelist—and the meeting netted us eight new members.

The church was now definitely on the march. From then on my board would have consented for me to call the angel Gabriel if I had wanted him for a revival. The next meeting we called the Wilde-Knight Quartette. Brother Wilde asked me what my objectives were for the meeting. I said, "I want to double the membership (we had 42 members now) and buy the corner lots for a new church." The lots were a few blocks from the old location and would cost \$1,600. Brother Wilde thought it a big order, but consented to do his best.

What a meeting we had! The little church fairly bulged with people. We had four cottage prayer meetings every day; they were held in homes of new converts and prospective Nazarenes. We went to the prayer meetings with our Bibles and church *Manuals*. We talked to people about joining the church, read the *Manual* and prayed with them about it. The closing Sunday morning Brother Wilde preached on "The Church of the Nazarene." He told them again what we believed and why. At the close of that service, while the audience stood and sang "Blest Be the Tie That Binds," exactly forty-two people came forward to join the church! In an afternoon rally over \$1,900 was raised for the new lots. And within a year we were building a reinforced concrete church building, measuring over all 60' x 66'. It was the finest church in town at that time and there is none better today. After three years and nine months, although they begged us to stay, we moved on. At that time the Lindsay church had the

largest membership in the Northern California district.

As my mind went back over that brief pastorate and the years that followed I thought of the hundreds whose tears had wet that altar rail. I thought of the many who are numbered with the redeemed in heaven. I thought of the dozens who have been called into the ministry from

the altar of this church through these years. And as I looked into the faces of that wonderful congregation a few weeks ago, I felt their spirit, enjoyed their "Amens" and praised God that He did not let me run away from a hard task in those beginning days. May God bless Pastor Higgins and his fine people as they project into the future the traditions of the past.

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## Religious News and Comments

Edited by Delbert R. Gish

**C**HURCH World Service has been made the custodian of 12,500,000 pounds of powdered milk by the United States government and with it is attempting a tremendous relief project. Merely to pay transportation charges and distribution costs will require \$300,000.00 more money than the organization has on hand. The amount of food supply in this one item is greater than the total of relief supplies sent abroad by C.W.S. in 1952. In early July a ten-car shipment of 300,000 pounds was on its way to the most acute distress areas: Berlin, Yugoslavia, Austria, India, Pakistan, and Korea. Other areas which were to receive shipments were Greece, Italy, Trieste, France, Belgium, Palestine, refugee cities in the Near East, and the Hong Kong zone in China.

In the fight against the liquor evil, some headway is apparent in the field of advertising. The American Business Men's Research Foundation reports that 2,068 weekly papers excluded liquor advertising from their pages last year, an increase over former years. Besides this, 85 consumer magazines and 143 farm and home magazines banned liquor advertising.

In the state of Kansas the trend shows up in these figures: In 1940, 27 per cent of the weeklies published in that state banned liquor and beer ads, while at present 48 per cent ban them.

The *Farm and Ranch Magazine*, said to have 5,000,000 readers in the southern states, explains its ban on liquor ads (liquor advertising is highly profitable) thus: "The main purpose of the magazine is to help raise the standards of living, and the moral standards of its readers."

Liquor advertising by distillers alone amounted to \$200,000,000.00 in the past year according to Dr. R. H. Martin, an official of the National Temperance and Prohibition Council. Four of the largest advertisers were Seagrams, spending over \$14,000,-

000.00; Schenleys, spending \$10,500,-000.00; National Distillers, spending just under \$10,500,000.00; and Hiram Walker, spending over \$4,000,000.00. Wholesale and retail advertising figures were not available.

Indiana's anti-gambling law has been declared unconstitutional by the state's supreme court. By exempting churches, lodges, and veterans' organizations, its unintended effect was to give them a monopoly on gambling.

Arizona has had some conflict of legal opinion on the status of bingo in churches and charitable organizations. In February the state's attorney general ruled it illegal under the state lottery law. More recently a ruling issued by the assistant to the attorney general held that bingo is legal in churches, etc., if no obligatory payment is made but only a "voluntary contribution by a player after games are ended . . . given for the good of the organization. . . ."

Reverend Charles B. Templeton, widely known evangelist (and personally known to many Nazarenes), was cited as one who has rekindled the faith of youth in God's victory, and awarded an honorary Doctor of Divinity degree at Lafayette College, on June 12, 1953.

Ben Hogan has captured the British open golf championship and the national imagination. He is a Texan with a great spirit and a wonderful outlook on life. A few years ago after a serious automobile accident, it looked as though Hogan would never compete again, much less become the champion that he is; but he was nursed back to health by his wife. At Pittsburgh, speaking to a group some time ago, Hogan said among other things: "But there's something else I'm thankful for—you just can't do this sort of thing without God's help."

# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for August 23: The Christian's Prayer Life

Scripture: I Tim. 2:1-8; Rom. 8:26-28

**GOLDEN TEXT:** *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty* (I Tim. 2:1-2).

I wish that more people would pray for the President. Of course it is natural for me to feel that way, for I grew up in Canada and spent several years of my ministry in that fair Dominion. And there it was, and is, a regular custom to pray for the King (now the Queen) in both private and public prayers. It, undoubtedly, was often done glibly and with little

meaning; and I am sure some of the prayers were of little avail in the lives of the particular person mentioned. Nevertheless, though the prayers at times were weak and casual, that did not nullify the basic rightness of the practice. For the scripture urges us to pray for kings and rulers.

With this background you can see why I wish that Christians in the United States would pray more often for the President. I wonder why we don't. Perhaps this omission stems from a feeling that we are to refrain from worldly entanglements. But really, even if the Bible said nothing about it, we would not endanger our

spiritual welfare by praying for the elected leaders, any more than we do by praying for the tavern-keeper or the next-door neighbor. Or perhaps this reticence to pray for the President stems from our political affiliations. The Republicans might deny any responsibility for praying for a man they did not elect to office: the Democrats might feel that even God would hardly bless a man the other party would run for office. But, after all, I honestly think it is largely an oversight, and if the idea were promoted a bit we would have prayer often and fervently for President Eisenhower. He needs it and has asked the people to pray for him.

So I join with Paul in urging that prayers be raised for "kings, and all that are in authority."

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## THE HOME CIRCLE

Conducted by Grace Ramquist

### Too Much Fussing!

**T**HERE IS a law in Kansas City which makes it mandatory for all who live within the city limits to buy a city sticker which is really a city license. This sticker must then be placed on the windshield and kept there until the first of the next year rolls around at which time it is replaced with another.

It is impossible for the police of the city to know which cars belong to people who live in the city and which cars belong to those who live in other parts of the state of Missouri. There are many city dwellers who do not take the trouble to buy the stickers, so in order to catch these negligent car owners, many times the police place "tickets" on the cars of visitors. The "tickets" which are thus placed on the out-of-town cars are the same as those placed on the in-town cars. They tell the owners that they must report to the police station or city hall and pay a fine.

One of the young men of our church, Mr. Skeet Rhodes, told of the following incident which came under his observation. He was at the city hall taking care of a license transfer, when a man came into the same room. This man was plainly excited. He walked up to one of the clerks.

"Here is a ticket I was given. I parked my car on the street and your police placed this ticket on it. I have

been already to three different places and have been sent on and on. Now, I want to know where I am supposed to go. This is the most outrageous affair I have ever heard of." And on he ranted never giving the person to whom he was speaking a chance to reply.

It was only after a long tirade, that the clerk managed to ask, "What does your ticket say?"

"Oh," the reply came, "it says that I must get a city license and I don't even live here in this city. I certainly do not intend buying a city sticker when I only come to Kansas City occasionally. I certainly do not!"

"Why, Sir," was the calm reply of the clerk, "since you do not live within the city limits, all you need do is sign your name at the bottom of the ticket giving your address and then turn it in here. You could have taken care of it by mail and need not have come here or any other place. We are sorry you have been inconvenienced."

Mr. Rhodes went on to apply the incident. He said that so often Christians fuss and fume around. They are provoked at what has happened, but do not go to the right place. Then if they do gain audience with God, they are so upset, they do not plainly tell Him what their trouble is all about—they fuss too much. When they finally come down to the real facts of the situation, God undertakes and all is made right once again.

We have a Father who is glad to listen to our troubles and who knows all the answers. We must turn them over to Him.

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### A Truly Unselfish Person

Bob and Janie had carefully saved all of their money for eight months. Each time they were given a nickel or a dime, they put it away. As fortune would have it that year, Bob was given more than was Janie.

Toward the beginning of the fall season, Bob and Janie went for a trip with their grandfather. They were seated in a restaurant eating, when Grandfather, who had been shown the previous savings, turned to Bob.

"I tell you what, Bob," he said, "you have three dollars saved. If you will give me those three dollars, when Christmas time comes, I will send you five dollars."

Bob looked at his three dollars. There were only four more months until Christmas. He knew he could save some more money, but two dollars took a long time.

"Oh, all right," said Bob as he handed over the three dollars.

All went along fine for a few minutes, then Grandfather turned to Janie.

"Janie," he said, "you have two dollars and twenty-five cents. If you will give me that money, when Christmas comes I will give you five dollars."

Janie did not hesitate a minute. She turned the money over without even giving the matter a second thought. In the meantime, Bob was doing some counting.



"Wait a minute," he spoke up loudly, "that isn't fair. Why Janie doesn't have nearly as much money as I have and yet you will give her the same amount as you will give me."

"But, Bob, you will get much more than you give," Grandfather responded.

"Sure, but Janie will get even more than I will get."

"Oh, no. she will get just the same when Christmas comes. She will get five dollars," said Grandfather.

"But, she didn't save as much as I did," Bob complained.

"Then, you want your money back?" asked Grandfather.

"No, not that," Bob quickly answered.

"What do you want?" asked Grandfather.

"I want it to be fair. Janie shouldn't get as much money as I get when she doesn't give as much."

As it worked out, Bob finally gave in, but in his heart he never did think it was all fair and square. Of course, Bob got much more than he

saved and he received a large percentage of gain. Why wasn't he willing to allow Janie to get a larger percentage?

Sometimes in our church life we see someone given higher honors than we receive. "Why, I have more experience than he has." "I give more money into the church than she does." "I have a better education than those people." Such things are said.

Would a truly unselfish person be willing for others to receive more than he does for what he gives and does? I wonder!

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## NEWS OF THE CHURCHES

Evangelist H. G. Purkhiser writes, "This, my third year in the field of evangelism, is proving to be the best. My work has carried me to the East Coast twice and as far west as New Mexico thus far this year, and includes work on six districts. I just closed the Michigan District Camp last Sunday (July 26), where I was privileged to work with Rev. Donald Snow, Miss Fairy Chism, and Professor Paul Qualls as my collaborators. After a few days' rest I go to the Northwest Indiana District assembly and camp, where I am scheduled to do the night preaching. An unexpected cancellation leaves me with an open date, September 2 to 13. I will be traveling between northern Missouri and southern Michigan and would like to place it somewhere in these areas, if possible. If interested, write me % my home address, 214 Grandview Avenue, N.W., Canton 8, Ohio."

Evangelist H. W. Slayton writes: "Due to a change in my slate I have some open time after August 10, through September 20. Shall be glad to slate any part of this time with any church or pastor; will go as the Lord may direct. Write me, R.R. 3, Box 14, Elwood, Indiana."

Greenfield, Ohio—The Lord is blessing our church. We have had three fine revivals this year with Rev. Allen Wagner as evangelist, and the Baileys as singers; Rev. Mr. Royce and wife; and also the pastor. The meetings proved to be a blessing to our people. We feel that our church is on the march for God, souls and missions. The church and friends have been wonderful to the pastor and family; we have received a ten-dollar increase in salary, several love offerings (the last one being over one hundred dollars), and several grocery poundings. Pastor and people love each other, and the spiritual condition of our church is good. We are now finishing the inside and outside of our church. God is blessing, and we feel that each service is being anointed with His presence, including our prayer meetings.—Charles Keel, Pastor.

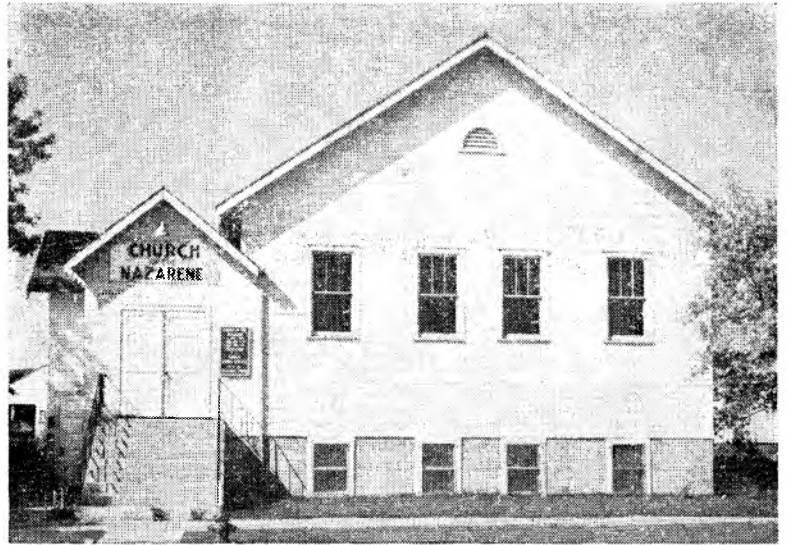
Dr. and Mrs. A. S. London report: "Agitation, visitation, co-operation and salvation characterized the meetings during four weeks, and four thousand miles of travel. Pastor Watson of Kilgore, Texas, is doing good work and is loved by the people of the church and city. Eight days with Pastor Paul Baxter of East Palestine, Ohio, saw 40 strangers and visitors in the school because of visitation. This pastor has erected property valued at \$75,000. There were 200 in Sunday school. It was a great joy to be with this people again. The McClungs of Warren, Ohio, are faithful and loyal to the cause of Christ in building their new organization; they now have a beautiful new church and parsonage. The DeBoards of East St. Louis, Illinois, have now served this church eighteen years, and had only three negative votes in the recall. There were 223 in Sunday school. The Widemans of Goodfellow Church, St. Louis, raised \$10,000.00 last year, in a church that is five years old. They say new people are reached in every meeting."

Evangelist L. W. Conway reports: "It has been our pleasure to work with some of our finest pastors and people since leaving the pastorate of First Church, Lexington, Kentucky. The Lord has blessed us with many soul-stirring revivals and unusual experiences. We went into the field with a full fall slate; first conducting the holiness Youth-for-Christ camp meeting at Richmond, Indiana, with Rev. Jim Fisher in charge. In Akron, Ohio, with Rev. L. M. Hastie, we saw some unusual experiences; at Norfolk, Virginia, with Rev. John Compton, we again witnessed the manifestation of the Lord; we had a great meeting with the Pierces as singers at Roanoke, Virginia First, with Pastor Winslow. Our meeting at Loudoun Valley, Virginia, with Rev. A. L. Lepley, was the fifth in that place. We held our third revival at Logan, West Virginia, with Pastor John R. Soloky. At Williamsport, Pennsylvania, with Rev. Mrs. Nelson Henck, we conducted a home-mission campaign. The church was crowded out for the first time in its

history at Alexandria, Virginia, where Rev. E. W. McDowell is doing a great job. Up in Owego, New York, with Rev. John Moran, we had another good revival; at Floyd, Virginia, we were with Pastor H. G. Compton. The Lord blessed in an unusual way at Moultrie, Georgia, with Rev. Glenn VanHook, who has the first deaf-and-dumb Sunday-school class I have seen in our movement. We were with the Pierces again at First Church, Youngstown, Ohio, where Rev. Edward Barton is the fine pastor; then to Cattlettsburg, Kentucky, with Pastor W. M. Hodge. I was the co-worker of Rev. Don Scarlett, that soul-stirring camp-meeting preacher, at Tilden, Illinois camp, and it was our privilege to work with Rev. Clon C. Brown at High Point, North Carolina. We were with Pastor Merriman for the third time at Cory, Pennsylvania; Pastor John May of Marmet, West Virginia; Pastor F. W. May of Augusta, Kentucky; Pastor Pershing of Lebanon, and Rev. Merle P. Gray of Stockdale, Pennsylvania; and Rev. Harry Huff in his new work at Middlesboro, Kentucky. At Pineville, we were with Rev. R. J. Andress who is doing a wonderful job there, and then to Logan, West Virginia, for the fourth time. At the St. Louis, Missouri, Overland Church, we labored again with those great singers, Boyce and Catherine Pierce, under the pastoral leadership of Rev. A. R. Aldrich. We were with Pastor Don Scarlett of Evansville, Indiana, who has built a fine church. At Fredricktown, Missouri, we had a great time with Pastor A. L. Roach. Next we took a flying trip to be with the Lansdale, Pennsylvania, church and Pastor Nelson Mink. At Paris, Tennessee, we were with Rev. John Lunden; at Pittsburgh, Pennsylvania, Bellevue Church, with Pastor O. O. Ireland; at Hagerstown, Maryland, with Pastor Fred M. Henck for the fourth time; then to Garden City Church, Roanoke, Virginia, where Ewell Fox is the pastor, and back to Floyd, Virginia for the second time with Rev. H. G. Compton. We are enjoying our work in the evangelistic field, and God is wonderfully blessing our efforts. I am now arranging my 1955 slate. We have a spring and fall date in 1954 open, also a good summer tent or camp-meeting date. Write me at 1043 Columbia Street, Newport, Kentucky."

## Glasgow, Montana

Our church in Glasgow was dedicated on June 21 by Dr. Samuel Young. This church was organized October 29, 1944, by Dr. W. A. Eckel, then superintendent of the Rocky Mountain District. Construction of the building was begun in the fall of 1945, under Rev. W. C. McKay; then Rev. Alvin House took over the work and nearly completed the upstairs. We came in June of 1952 and completed the upstairs, and improved the grounds this spring. Our good district superintendent, Rev. A. L. McQuay, was with us for the dedication service. Please pray for us and the church here that the work may move forward, and that we shall be able to pay off the debt on our beautiful church building.—Leslie E. Rigwood, pastor.



Decherd, Tennessee—Warren's Chapel closed a one-week revival with twenty-two souls praying through to definite victory. The evangelist was Rev. Winfred Hill, and Mrs. Beatrice Carey as the singer. We thank God for His blessings.—F. L. Ryalls, Pastor.

New Lothrop, Michigan—This church has closed one of the best years of its history, with gains made in all departments of the work. There was a 20 per cent increase in finances, a 10 per cent increase in membership, and at present the Sunday-school average is 20 per cent above that of last year. Also, more than five thousand dollars' worth of improvements were made. Our N.F.M.S. is a seven-point society, and we are sending twenty boys and girls to the district youth camp. We have been given a call to serve the church for the fourth year.—R. D. Bredholt, Pastor.

Pastor Oliver Morgan reports from Owosso, Michigan: "Twenty-two months ago we came to this city as pastor, and God has wonderfully helped us in building His kingdom. During this assembly year, the Sunday school averaged 62 people per Sunday more than it did the year before we came; all our budgets are paid in full and the General Budget is overpaid, and a total of \$19,202.00 has been paid out for all purposes. Of this amount \$5,500.00 was received from the sale of the old parsonage and was used as a down payment on the new parsonage, located two blocks from the church. Nearly \$14,000.00 was paid out through the various departments of the church during this last year. Good workers have been with us and made a wonderful contribution to our work here: Rev. and Mrs. Eddie Burnem, Rev. and Mrs. R. L. Morgan, Rev. Jack Barnell, the Keller-York Evangelistic Party, Rev. Daniel Nestle, the 14-year-old boy evangelist, our good district superintendent and wife, Rev. and

Mrs. O. L. Maish, Rev. and Mrs. H. S. Martin, and recently a good revival with Rev. and Mrs. Alvin Richards. Their ministry in sermon and song was of the highest type, and the last week Rev. D. S. Somerville, superintendent of the Eastern Kentucky District, served as the evangelist. We also appreciated having Mrs. Somerville with us. Brother Somerville's messages were inspirational and uplifting. More than 200 people have sought the Lord during this assembly year and 27 new members have been received into church fellowship. Since coming here, a total of 73 people have been accepted into church membership. We have a wonderful, spiritual, loyal people here. We are now on our second year of our three-year call. If you have relatives or friends living in this area, write us at 502 East Mason Street and we shall be glad to contact them for the church."

Evangelist Andrew Johnson writes: "At this writing I am in a revival meeting in Troy, Ohio. Recently, I assisted in a great camp meeting in Ypsilanti, Michigan. Also, besides working in my own camps, I have visited other holiness camp meetings to give my address on Temperance and Prohibition. If you desire my services for evangelistic services or week-end meetings, write me, 202 S. Lexington Avenue, Wilmore, Kentucky."

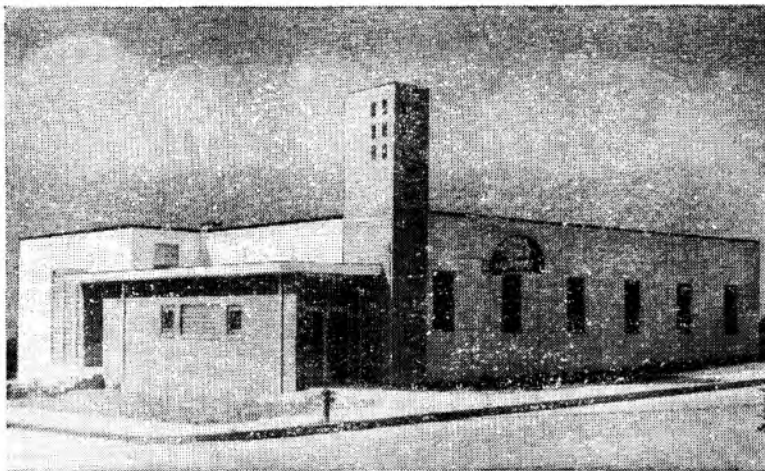
New Orleans, Louisiana—A very successful daily vacation Bible school was held recently with First Church, Rev. H. Buchanan, pastor, Central Church, Rev. M. M. Snyder, pastor, and the new Church of the Nazarene on West Bank, Rev. G. Herald Taylor, pastor, joining forces in the school. This was a new venture and proved to be well worth while; tentative plans have been made to repeat it next summer. The churches shared expenses, and each provided children and teachers. An interesting feature was the pictures shown by Brother Snyder of the work

on our various mission fields, also the beginning of the work in New Orleans, including the Colored Church of the Nazarene. Fifteen boys and girls sought God at the altar of prayer in the special evangelistic service. The high point of the school was having Rev. J. W. Hall, Nazarene missionary to Cuba, and his family, with us. The Hall children sang choruses in Spanish, and Brother Hall was the guest speaker at the program for the closing of the school on Sunday night. Eighteen children and young people pledged their lives for service to God at the altar that night.—Mrs. G. Herald Taylor, Supervisor.

DeQueen, Arkansas—Since coming to this church three years ago, the Sunday-school record has been broken, the church paid out of debt, and new pews bought and paid for. In July the church had a good revival with Rev. R. F. Lindley as the evangelist, using home talent for the music and singing. Brother Lindley preached the old-fashioned gospel with the unction and power of the Holy Spirit, and God blessed in a wonderful way. There was old-time shouting and praising of God, and several prayed through to victory at the altar for pardon, reclamation and entire sanctification. On the closing night four young girls kneeled at the altar dedicating their lives for special service in God's work. We appreciated having Mrs. Lindley with us for the latter part of the revival. A nice love offering was given to the pastor. We do not plan to stay another year, and are praying that God will reveal to us His plans for our future.—L. R. Cantrell, Pastor.

Evangelist Charles Ed. Nelson writes, "Because of a cancellation, I have an open date, August 26 to September 6, also one, September 23 to October 4. My wife plays the accordion and sings, and I do the preaching. If you desire our services, write us, 208 N. Sixth, Rogers, Arkansas."

## Rainbow Boulevard Church, Kansas City, Kansas



Sunday, April 19, was a wonderful day at Rainbow Boulevard Church in Kansas City, Kansas, when Dr. G. B. Williamson dedicated our new educational building. At a cost of \$35,000.00 we erected the educational building, remodeled the entire front of the church, enlarged the auditorium, and added new pews, chairs, tables and other equipment. The value of the structure is well over \$50,000. Included in the educational building are three nursery rooms, Beginners' department, Primary chapel with adjoining rooms, Junior and Intermediate department with classrooms, adult classrooms, four rest rooms, pastor's study, kitchen and utility rooms. The building is finished in textured plaster, tile floors, fiber-glass insulation, forced air heat. The exterior is white stucco and brick. Of the \$35,000.00 we paid \$18,000.00 in the eighteen months of construction. Besides this, our people have given generously to other phases of the work; this year, \$2,000.00 for General Budget, and over \$1,000.00 for home missions. Two years ago we purchased an excellent parsonage. At this time we have almost enough money on hand to purchase a church model

Hammond organ. Four years ago our Sunday school averaged 103; this year we averaged 201. A spirit of revival is present in our church. Again and again we have seekers at our altar, and these fine new families are making excellent Nazarenes. Our member-

ship four years ago was 76; this year we have 145 members. Rainbow Church of the Nazarene is united, aggressive, and evangelistic. We feel privileged to pastor this wonderful group of people.—Robert G. Nielson, Pastor.

Rev. Esther M. Dyer, preacher and musical evangelist, writes: "After Labor Day, I will be available for revival meetings as the Lord opens doors of service. The instruments played include piano-accordion, chimes, vibra-harp with solo-vox attachment, etc.; also I do children's work with scene-o-felt gospel pictures. No church too small, and I shall be glad to go anywhere. Write me until October 1, R.D. 1, Box 584, Mohnton, Pennsylvania."

Detroit, Michigan—The vacation Bible school at First Church, June 22 to July 3, proved that with promotion, organization, preparation, and continued co-operation, a successful vacation Bible school can be held in a big city in spite of children being scattered and the pressures of daily living. The total number of pupils was 289, with a staff of 57, ten of whom were high-school young people, making a grand total of 346. Miss Mary E. Latham, national director of vacation Bible schools, gave one full week (two Sundays) to complete preparation already begun locally. Children were brought in from the local community and communities far removed from the church. The associate minister, Rev. U. B. Godman, served as transportation manager. Two bus loads were brought in each day, in addition to dozens of cars filled with children. Mr. Greg Larkin, minister of music, helped the teachers to learn songs before the school began, in addition to other valuable services during the school. Pastor E. W. Martin was back of the school, co-operating in every way. In fact, the whole church rallied. On the night of the demonstration school there were five hundred people present, many of whom were entirely new

to the church. There were children from 14 denominations; 65 children from homes which had absolutely no contact with the church, neither father nor mother attending any church whatsoever. Needless to say, Nazarene curriculum materials were used throughout with satisfaction. Perhaps the most thrilling scenes of the whole school were the departmental evangelistic services, one of which saw the long altar in the main sanctuary lined with junior boys and girls seeking Christ as personal Saviour. Six intermediates were converted and one sanctified during the school. The interest shown by these junior high young people in their study and service activities was outstanding. The supervisors, teachers, and workers of Detroit First Church are to be highly commended for an outstanding piece of work.—Reporter.

Tuscaloosa, Alabama—Coming to the Holten Heights Church on March 26, we found a group of loyal Nazarenes who were willing to work for the Lord. God is blessing spiritually, numerically and financially in every department of the church. Our regular services have been times of refreshing, with several victories at the altar. We have received seventeen members into the church in the last three months, twelve on profession of faith. On March 26 our Sunday school was averaging 125, but we thank the Lord that for ten straight Sundays, from April 26 through June 28 we have had well over 200 in attendance each Sunday. Our average of 226 for the month of June was an all-time high for any month in the history of the church. Our people are inspired and encouraged and we are believing God for a great new year. We appreciate the Church of the Nazarene, the Alabama

District, and our godly district superintendent, Rev. C. E. Shumake.—Donald K. Ballard, Pastor.

### Annual N.Y.P.S. Convention West Virginia District

Highlighted by the soul-stirring evangelistic messages of Rev. Ray Hance, superintendent of the Kansas District, the annual N.Y.P.S. convention of the West Virginia District was held June 9 to 11 in First Church at Huntington, West Virginia.

The effectiveness of Brother Hance's messages was evidenced by the large number of young people who prayed through to definite victory during the altar services. The Holy Spirit came upon the scene powerfully the night of June 10 as Brother Hance preached, and the service reached its climax when scores of young people sought the Lord. Shouts of victory were heard late into the night.

Rev. H. Harvey Hendershot, pastor of Parkersburg First Church, was re-elected district president by an almost unanimous vote. His annual report clearly showed that God has blessed the work of the district N.Y.P.S. during the past year. Great things are in store for our young people during 1953-54. A love offering was taken for Brother Hendershot, who in turn stated that he would contribute the entire amount to the work of the district N.Y.P.S.

Elected to serve with Brother Hendershot were the following officers: Rev. Giles Graham, vice-president; Rev. J. C. Wallace, secretary; Rev. Roy McKinney, treasurer; Rev. Ruth Reynolds Grimm, Hi-N.Y. supervisor; and Rev. Earl G. Hissom, Jr., secretary of boys' and girls' work. Elected teen-age council members at large were Mary Jo Bowling and David Jones.

JOHN J. HANCOCK, Reporter

### Colorado District Assembly

The Colorado District Assembly convened July 8 at the campground in Lakewood, Colorado. Dr. G. B. Williamson presided with grace and efficiency, and delivered forceful messages to a crowd outstanding for its size.

After a report of unusual progress, Rev. C. B. Cox was re-elected to the district superintendency for another year. He and Mrs. Cox were presented with a good love offering by the people of the district.

The district reported its best year from several standpoints. A membership increase of 279 was shown, the greatest increase in the history of the district. During the year four new churches were started, meeting the quota for the year; and a good gain was shown in average Sunday-school attendance. The assembly recommended a new goal in home-missions giving, and higher achievement plans were laid for giving to the cause of foreign missions. These two items totaled \$65,000.00. Emphasis was placed heavily upon revivals and spiritual growth for the coming year.

Upon the resignation of Mrs. Mae Mylander, who has served the foreign missionary society faithfully and with success for the past eight years, Mrs. C. K. Helsel was elected president by the N.F.M.S. convention which preceded the assembly.

The N.Y.P.S. convention, which also was held prior to the assembly, re-elected Rev. Marvin E. Powers to the district presidency, and set up a budget whereby \$6,000.00 will be placed in the district home-missions fund.

The ordination service, conducted by Dr. Williamson, was sacred and impressive. The hearts of the preachers were stirred. E. George Greiner and R. E. Kealier were those receiving elder's orders.

The Colorado District begins another year. It moves forward again in expectation, and with prayer for more real, vital progress such as the past year has shown under the splendid leadership of its good district superintendent, Rev. C. B. Cox.

REPORTER

### Houston District N.Y.P.S. Institute and Convention

June 29 through July 3 brought about the finest gathering of young people in an institute-camp we have witnessed on this comparatively new district. The best presentation I could give is to quote some comments concerning it:

"This is the closing day of what is and has been beyond all doubt the greatest and the largest young people's camp and institute that we have ever had on this district. The leadership of Rev. Charles Oliver has been the very finest. He is indeed a fine district president, and we are glad that he is to continue with us during this next year. Every one has enjoyed a real spiritual boost through the ministry of Rev. Paul Martin. Large numbers have sought and found the Lord this wonderful week."—Dr. V. H. Lewis.

"The word *great* is not sufficient to describe our camp and institute that recently closed on Trinity Bay. Five very wonderful days, crowded with fellowship, good food, fun and frolic will stay in our memories long. The beautiful campgrounds added much to the pleasure of the camp, and the co-operation of all made it a great success. Rev. Paul Martin truly can be called the 'unusual.' His messages of sincerity and compassion were anointed of God and a real camp-meeting spirit was on each service. A total of 174 campers were registered. The evening services numbered even more, with a count of over 300 taken in one service.

"Dr. R. H. Cantrell and the Bethany-Peniel College quartet added greatly to the first two days, and were a great inspiration.

"A great vote of thanks to the pastors, the camp workers and teachers, the cooks, the music committee, the athletic committee, the Houston District young people, and to God for the greatest of all our institute-camps."—Charles Oliver, district president.

Truly, God's presence and mighty power were manifest in the services of our camp. We are all looking forward to other camps, since this one was so used of God.

L. P. JACK DURHAM, Reporter

### Indianapolis District Camp

The Indianapolis District Nazarene Camp Meeting, held at the District Campgrounds, Camby, Indiana, closed Sunday night, July 12, in a sweep of victory. Workers for the camp were: Dr. W. M. Tidwell, Rev. Mason Lee, and the Rushing Family, musicians and singers. These are all outstanding workers whose labors were owned and blessed of the Lord. They were much appreciated by all who attended the camp.

There was good attendance throughout, with overflow crowds almost every night and on Sunday afternoon. The long altar was lined with seekers in many of the services. There were near 200 seekers by actual count during the 8 days of camp.

The camp began Sunday morning, July 5, following the district N.Y.P.S. convention held July 3 and 4. District Superintendent D. K. Wachtel, of the Tennessee District, was the special speaker for the convention. Mr. Charles Brouhard is the district N.Y.P.S. president.

The Indianapolis District Nazarene Camp is fast becoming one of the outstanding camps of the Church of the Nazarene. Much of the credit for its success is due our beloved district superintendent, Rev. J. W. Short, whose interest, vision, and untiring efforts have inspired the co-operation of the entire district. The campground is said to be, by those of the church who travel far and wide, one of the most beautiful in America. Each year new improvements are being made, and if payments are made on indebtedness as in other years, the campground will be free of debt in another

year. It is marvelous indeed what God has helped this district to do in so short a time. We give God the praise and glory.

Next year's camp will be held July 30 to August 8. The following workers are engaged: Rev. Glenn Griffith, Rev. Howard Sweeten, and the Rushing Family, musicians and singers.

H. J. RAHRAR, Secretary

### South Dakota District Assembly

The fourteenth annual assembly of the South Dakota District was held July 1 and 2, at Pierre, in their beautiful new building. Rev. Wesley Hoeckle was host pastor, with Dr. D. I. Vanderpool as the presiding officer.

The Spirit-touched messages of Dr. Vanderpool gripped our hearts, increased our vision, and inspired us to a new faith in God.

Following his report, Rev. W. H. Davis was re-elected as district superintendent, with a wonderful vote. From his review of the year's activities, growth was recorded in all departments, with an outstanding gain in the Sunday school of over twelve per cent.

Under the leadership of our much-loved district superintendent, and with a greater faith in God, a new day is dawning in South Dakota.

CLEO D. ELSEBERRY, Reporter

### Annual N.Y.P.S. Convention Alabama District

In July we had our annual district N.Y.P.S. convention at our district center, Millport, Alabama, with our district superintendent, Rev. C. E. Shumake, bringing the devotional message.

The business was carried on in a splendid way under the able leadership of Rev. T. A. Shirley, our district president. He was given a good vote for re-election for another year. There was a good spirit in the convention.

Rev. Wade Downing, district president of Mississippi, stirred our hearts and presented a real challenge in his message on "By My Spirit—Stand and Speak."

The Lord is blessing the young people's work in Alabama, and wonderful reports were given showing the growth of the work.

M. H. SROCKS, Reporter

### Oregon Pacific District Camp Meeting

God has given us the best camp meeting in the memory of those who have been attending it across the years. Our preaching evangelists, Dr. D. Shelby Corlett and Rev. Sammy Sparks, were wonderfully anointed and mightily used of the Spirit in their ministry. Rev. T. H. Stanley, our prayer evangelist, did a wonderful work in helping to create the atmosphere in which the Spirit could work most effectively. Music under the direction of Rev. and Mrs. H. H. Spencer was of the best. Rev. James E. Kratz, pastor of our work at Myrtle Creek, Oregon, was the children's worker, and his work both among the boys

and girls and also the teen-agers on the grounds was outstandingly successful.

Rev. and Mrs. John H. Wise and their two daughters, recently returned to the States from Africa on furlough, were the guests of the camp-meeting association and the District N.F.M.S. in our missionary cottage, and rendered a most wonderful service, in daily missionary meetings.

Attendance on week nights ran one thousand and more, and the Sunday attendance was 2,500 to 3,000. More than 400 campers were on the grounds, the most in the history of this camp meeting. More than 650 found help at the place of prayer. In one of the services on the last Sunday, more than 200 seekers responded in just a brief period following the message. All but seven of our sixty-one pastors on the district found it possible to be in some of the services of the camp.

We praise God for this marvelous victory which He has given us, and look forward to a good assembly year between now and next May.

W. D. McGraw, Jr., *District Supt.*

### Assembly and Conventions Canada West District

General Superintendent Samuel Young re-endeared himself and the denomination he represents at the district assembly in Canada West, which met at the Red Deer church with Rev. D. George MacDonald as the efficient host pastor. The assembly opened Tuesday evening, July 7, with a challenge to world-wide evangelism by Dr. Young.

After a report revealing a year of distinct progress, Dr. Edward Lawlor was re-elected with only one short of an unanimous vote, 215 ballots cast. To show their love and appreciation, the people placed a generous love offering on the altar for Dr. and Mrs. Lawlor.

Reports show a net increase of 129 in church membership, representing 4.4 per cent increase. The average weekly attendance in Sunday school indicated an increase of 270, while the N.Y.P.S. reported a 6.6 per cent increase in membership, now totaling over the 1,000 mark. The largest increase in departments was found in foreign missionary interests. Members of the N.F.M.S., which totaled 1,414, increased 19 per cent over that of the W.F.M.S. the previous year. The inclusion of the men in the societies was followed by a commensurate gain of general church giving of \$4,200.00.

The office of secretary-treasurer of the district was faithfully filled by Rev. William Pease for the past five years. Upon his resignation the office was divided; Rev. Warren Boyd of Lethbridge was elected secretary, and Mr. Bob Taylorson of Calgary is the new treasurer.

The assembly was followed by the district Sunday-school convention on Friday; N.Y.P.S. convention on Saturday, and the missionary convention on Monday. Rev. J. Carey Campbell challenged the district to progress in the Sunday-school convention and was

re-elected to serve as chairman of the District Church School Board. With Rev. Richard Kissee unable to continue in the office of district N.Y.P.S. president because of the distance of his pastorate from the center of the district, Rev. Dwayne Hildie, recently from Northern California and now pastor of the Edmonton First Church, was enthusiastically elected president. Mrs. Edward Lawlor was unanimously re-elected district president of the N.F.M.S. The reports given and the plans made at the convention indicate a district-wide co-operation with the world-wide program of the church.

In an impressive service on Thursday evening conducted by Dr. Young, five men were ordained to the ministry: Bruce M. Fleming, Wallace R. Helm, Harold W. Hoffman, George E. Wall, and Roger Williams. Mrs. Reno Short of Edmonton was consecrated as deaconess.

Workers helping to make this season a great blessing to the delegates coming from Vancouver Island to Winnipeg were, besides the presiding general, Miss Mary Latham, Miss Cora Walker, Dr. Mendell Taylor and Dr. Howard Hamlin. The Nazarene Publishing House, which is appreciated and patronized by this district, was, with sincere sales ability, represented by Mr. Thaine Sanford, who sold a great volume of good holiness books.

One of the main high peaks of the week occurred on Wednesday night when the district program of the Crusade for Souls Now was presented by the district chairman, Mrs. Janet Williams, Dr. Young and Dr. Lawlor. A host of young people stepped out to the front to dedicate themselves to the task of soul winning at home and abroad. The spirit of the Crusade characterizes the vision of the Canada West Nazarenes as they return to their churches to bear the standard for another year.

LEO D. STEININGER, *Reporter*

### Florida N.Y.P.S. Convention And Youth Institute

From June 29 through July 3, Suwannee Campgrounds, White Springs, Florida, was the scene of spiritual victory. Dr. Ralph Earle was the Institute speaker. His messages were unique and pointed; his ministry was greatly appreciated.

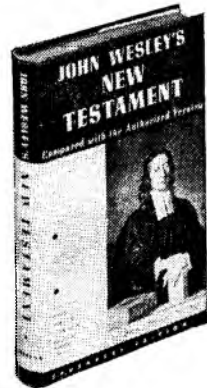
On Thursday, July 2, the District N.Y.P.S. Convention convened. Rev. C. R. Moore was re-elected as president for the eighth straight year. Others elected were: vice-president, Robert Spear, Jr.; secretary, George Cargill; treasurer, William Wineberg; teen-age director, Eugene Hulsey; boys' and girls' director, Juanita Eby; youth at large, Miriam Rushton and Vonnie Ferdon.

Dr. John L. Knight, district superintendent, challenged the local societies to assume the payments of the salaries of the new home-mission pastors. This was well received.

Florida youth are on the move. We are challenged to make this the best year yet.

VINCENT GENARO, *Reporter*

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## DEATHS

REV. J. A. RICKEY was born at Cairo, West Virginia, April 21, 1886, and died June 29, 1953, at the home of a niece, Mrs. John Lanham at Petroleum, West Virginia. He was a well-known minister and evangelist of the church, and under his able ministry and leadership several new churches were organized including Arlington Street, Akron, Ohio; Friendly, Wheeling, and Follansbee, West Virginia; Carmichael, Pennsylvania; and Stratton, Ohio. He was the founder of the Arlington Street Church, Akron, Ohio, which was his first pastorate, serving this church from 1923 to '26. A new church and parsonage were built at Wellsburg while he served as their pastor. Pastorates where he served were: Akron, Ohio; Stockdale, Pennsylvania; Paden City, West Virginia; Wheeling, West Virginia; Barnesville, Ohio; Homer City, Pennsylvania; Wellsburg, West Virginia; and Wilkinsburg, Pennsylvania. He was an elder in the church for twenty years. In January, 1912, he was united in marriage to Nettie Kinder. To this union twelve children were born, nine of whom survive—Mrs. Henry Gotham, Mrs. Edward Flowers, Mrs. Richard Denius, DeVere, Roberts, Mrs. Albert Gregg, Rev. Norman Rickey, John, Jr., and Rev. Howard Rickey. The Church of the Nazarene has lost a loyal and consecrated worker who rests from his labors, and whose works follow him. Funeral services were conducted at the Wellsburg, West Virginia, Church of the Nazarene, with Reverend Mr. Armstrong of the Wilkinsburg, Pennsylvania, church in charge. The district superintendent, Rev. R. F. Heinlein, was also present at the service and spoke briefly. He was laid to rest on the hill overlooking the beautiful Ohio River at Wellsburg.

REV. TREVOR G. GRAY was born September 11, 1893, in Syracuse, New York, and died June 2, 1953, in his home. He was ordained to the ministry in 1923. He was united in marriage to Miss Mary Freeman of Edwards, New York, on June 15, 1915, by the Rev. A. B. Carey, who was then pastor of Syracuse First Church. To this union were born two children: Mrs. Dora Oates, of Syracuse, and Rev. Merwyn D. Gray, of Plattsburg, New York. Brother Gray was active in the ministry of the Church of the Nazarene for more than thirty years, serving as pastor at the following places: Beverly, Massachusetts; Canastota, Springfield Gardens, Patchogue, Richmond Hill, Potsdam, Watertown, Buffalo, Utica, and Syracuse Fairmount, New York; and Dover, New Jersey. Much of Mr. Gray's work was in the field of home missions; he organized several of the churches which he pastored. In many of these places he either built or remodeled church buildings, the last of which was the lovely edifice in Fairmount from which the funeral was conducted. In that last great day hands that have been made clean in the fountain of redeeming grace shall clasp his great hands in thanks for his untiring, sacrificial labor of love. He suffered much in late years, but the bigness of his soul overflowing with "joy unspeakable and full of glory" kept him going. Brother Gray leaves to mourn his passing, his beloved wife, Mary Freeman Gray; his daughter, Mrs. Dora Oates; his son, Rev. Merwyn D. Gray; one sister; and one brother. Twenty-five of the district ministers were present for the funeral and the district superintendent, Rev. Renard D. Smith, brought the message. Rev. Howard Park offered prayer. Rev. Morris E. Wilson read the obituary. Rev. Glenn Tyner, who is to be Rev. Gray's successor, pronounced the benediction. Rev.

Paul S. Hill closed with prayer at the cemetery in Syracuse, New York.

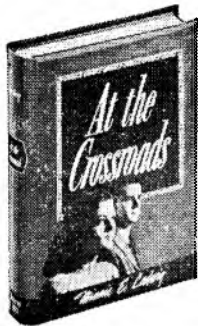
REV. L. D. WOLF, retired Nazarene elder of the Pittsburgh District, died June 19, 1953, at his daughter's home in Johnstown, Pennsylvania. He was born in Mercersburg, Pennsylvania, March 17, 1880. He is survived by his widow, the former Annie R. Eversole; two daughters, Mrs. Lydia E. Shafer, of Johnstown, and Mrs. Ruth E. Green, of Richmond, Virginia; two sons, Rev. Earl C. Wolf, of Oxford, Pennsylvania, and Rev. George L. Wolf, of Orbisonia, Pennsylvania (both elders in the Church of the Nazarene); a brother, George L. Wolf, and a sister, Mrs. Effie Filer, both of Mercersburg, Pennsylvania. He entered the ministry in 1929, and gave 21 years to the Christian ministry. He was ordained on May 5, 1934, at Akron, Ohio, by Dr. James B. Chapman. He retired from the pastorate in 1950 at 70 years of age. His years in the ministry were marked with courage, fortitude, and sacrifice. He pastored the following churches: Blairsville, Homer City (which he founded), Pleasant Unity, DuBois, Waterford, New Galilee, Phillipsburg and Sligo, Pa. Funeral services were conducted by Rev. A. H. Elsey, assisted by Rev. R. F. Heinlein, superintendent of the Pittsburgh District, at the Johnstown Church of the Nazarene. Interment was at the Grandview Cemetery in Johnstown, Pennsylvania.

REV. GEORGE D. RILEY, for many years an honored minister of the Church of the Nazarene, and the father of Dr. John E. Riley, president of Northwest Nazarene College, passed to his eternal reward on June 13, 1953. He was born in Malpenze, Prince Edward Island, August 27, 1872. In 1895 he was united in marriage with Mary Jane Oliver, to which union six children were born, all of whom survive. They are Mrs. Gertrude Rogers, Mrs. Mabel Graffam, George L. Riley, Mrs. Ruth Mullen, the Rev. Dr. John E. Riley, and Orin W. Riley. Early in life Brother Riley came to know Christ and became an officer in the Salvation Army, between 1898 and 1905 serving a number of corps throughout the New England states. In 1905 he moved to Haverhill, Massachusetts, and became affiliated with the Church of the Nazarene, serving both as a devoted layman and a licensed minister. In 1919 the call of God became so compelling in his heart that he entered the regular ministry, serving fruitful pastorates in Bath and Portland, Maine; in Providence, Wakefield, and Rumford, Rhode Island; and in Framingham and Lawrence, Massachusetts. For the last five years he held the relationship of retired elder. He is survived by his devoted wife, the companion of the past fifty-eight years, by his six children, and by one brother, John B. Riley. Funeral services were held in the Church of the Nazarene at Haverhill, in charge of Dr. J. Glenn Gould, a former pastor, assisted by Rev. Byron H. Maybury, present pastor of the Haverhill church, and by Rev. J. C. Albright, superintendent of the New England District.

REV. JOSEPH RICHARDSON, retired elder on the New England District, died June 14, 1953, after five months of illness. He was born in Minnesota, August 9, 1869, but came to New England with his family at an early age. He was converted and called to preach at nineteen years of age. As a young man he belonged to the Methodist church, and was pastor of several New England churches of that denomination before he became a member of the Church of the Nazarene. After that he pastored Nazarene churches in northern New England, New York state, New Jersey, Prince Edward Island, Nova Scotia and in Ontario, Canada. In 1893 he was married to Miss Adelaide F. Rounds, who became the mother of his children. She passed away in 1930, and in 1933 he was married to Miss Lucy Daniels, who survives him. Brother Richardson was retired from active ministry in 1939, but with unquenchable zeal in behalf of righteousness he became a worker and lecturer for the Anti-vice Crusade, and lectured as far south as Tennessee and Florida. He was a member of Danielson, Connecticut, Church of the Nazarene, loved it and is greatly missed there. Besides his widow, he is survived by five sons, who live in Connecticut—George A., Lewellyn C., Leroy H., Jesse S., and Nelson F.; three daughters—Mrs. Edith Krivancek, Mrs. Lucretia Pierce and Mrs. Edna Pierce; also three brothers and one sister. After a beautiful funeral service on June 17, Brother Richardson's remains were laid to rest in Westfield Cemetery, Danielson.

*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Rom. 10:9).*

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## ANNOUNCEMENTS

**RECOMMENDATION**—Rev. Marvin J. Spofeder, 352 Bridgway North, Corvallis, Oregon, has been a successful pastor for a number of years. He has resigned his pastorate at the beginning of this assembly year to enter full-time evangelistic work. Brother Spofeder is a forceful speaker and will do good work anywhere he is used. I commend him heartily to the confidence and ministry of our churches.—W. D. McGraw, Jr., Superintendent of Oregon Pacific District.

**BORN**—to Song Evangelists Don and Frances Bowman, a son, Michael Wayne, on July 26, at Covington, Kentucky.

—to Rev. and Mrs. Wilson Baker of Craig, Missouri, a daughter, Marcia Elise, on July 24.

—to Rev. and Mrs. Earl Rice of Oakdale, Nebraska, a daughter, Janet Ailine, on July 17.

—to Mr. and Mrs. W. A. Jordan, missionaries to the Panama Canal Zone, a son, David Lynn, on July 17.

—to T. W. and Janice Cason Cottam of Oklahoma City, Oklahoma, a daughter, Sharon Beth, on July 14.

—to Rev. and Mrs. F. M. Dieby, Jr., of Chicago, Georgia, a son, Stephen Harris, on July 12.

—to Rev. and Mrs. D. H. Spencer, missionaries in Acornhoek, Eastern Transvaal, South Africa, a daughter, Denise Hermine, on July 9.

—to Rev. and Mrs. W. E. Stukas of Clinton, Missouri, a son, David Eugene, on July 1.

—to Mr. and Mrs. J. B. Randolph, Jr., of Birmingham, Alabama, a daughter, Deborah Ann, on May 26.

**ADOPTED**—by Rev. and Mrs. Leo D. Steininger of Red Deer, Alberta, a boy, on June 16 (he was born May 30), named Timothy Dwight.

**SPECIAL PRAYER IS REQUESTED** by a lady in Illinois that her health will permit her to attend the revival services, also that God will answer in a request of long standing, deeply desired.

## District Assembly Information

**CHICAGO CENTRAL**—Assembly, August 19 and 20, at Olivet Nazarene College, Kankakee, Illinois. Entertaining pastor, Rev. L. G. Nees, % Olivet Nazarene College, Kankakee, Illinois. Dr. Samuel Young presiding.

**NORTHWESTERN ILLINOIS**—Assembly, August 19 and 20, at the Central Christian Church, 209 N. Madison Ave., Peoria, Illinois. Entertaining pastor, Rev. Glenn Williams, 601 Blain St., Peoria, Illinois. Dr. D. I. Vanderpool presiding.

**DALLAS**—Assembly, August 19 to 21, at Scottsville Campground, Scottsville, Texas. Entertaining pastor, Rev. Albert Labenske, 403 E. Burleson, Marshall, Texas. Dr. Hugh C. Benner presiding.

**HOUSTON**—Assembly, August 26 to 28, at Houston, Texas. Day services will be held in Central Park Church of the Nazarene, 69th St. at Avenue J; pastor, Rev. Odell Brown, 1805 Dismuke Street. Evening services will be held in First Church of the Nazarene, 46 Waugh Drive; pastor, Rev. Jack Durham, 1003 Heights Blvd. Dr. D. I. Vanderpool presiding.

**INDIANAPOLIS**—Assembly, August 26 to 28, at the District Campground, Camby, Indiana. Entertaining pastor, Rev. Curtis Shook, Route 1, Camby, Indiana. Dr. Hardy C. Powers presiding.

**TENNESSEE**—Assembly, August 26 to 28, at the District center, Camp Nacoma, twelve miles south of Centerville, Tennessee. Rev. Claude W. Galloway, 77 Nance Lane, Nashville, Tennessee, is the one to whom mail and other items relative to the assembly should be addressed. Dr. G. B. Williamson presiding.

**LOUISIANA**—Assembly, September 1 to 3, at the District Center, Pineville, Louisiana. Rev. H. B. McBurney, 1705 Henry Street, Pineville, entertaining pastor. Dr. G. B. Williamson presiding.

**MISSISSIPPI**—Assembly, September 2 and 3, at Central Church of the Nazarene, 1425 22nd Ave., Meridian, Mississippi. Entertaining pastor, Rev. W. J. Blackmon, 1425 22nd Ave., Meridian. Dr. Samuel Young presiding.

**SOUTH ARKANSAS**—Assembly, September 9 and 10, at Little Rock First Church, Maryland and Battery Streets, Little Rock. Entertaining pastor, Rev. Melza H. Brown, Maryland Avenue and Battery Sts., Little Rock. Dr. D. I. Vanderpool presiding.

**KANSAS CITY**—Assembly, September 9 to 11, at the District Campgrounds, Overland Park, Kansas. Entertaining pastor, Rev. E. E. Reep, 8609 Woodward, Overland Park, Kansas. Dr. Hardy C. Powers presiding.

**NORTH ARKANSAS**—Assembly, September 16 and 17, at the First Methodist Church, Blytheville, Ark. Entertaining pastor, Rev. Joe Bean, 100 Douglas St., Blytheville. Dr. D. I. Vanderpool presiding.

**NORTHEAST OKLAHOMA**—Assembly, September 16 and 17, at the First Methodist Church, 110 North "E" Street, Muskogee, Okla. Entertaining pastor, Rev. W. R. Donaldson, 612 Elmira St., Muskogee. Dr. Hugh C. Benner presiding.

**SOUTHWEST OKLAHOMA**—Assembly, September 16 to 18, at the First Church of the Nazarene, 8th and B, Lawton, Oklahoma. Entertaining pastor, Rev. L. P. Roberts, 206 South 8th, Lawton. Dr. Hardy C. Powers presiding.

## Nazarene Camp Meetings

August 17 to 23, Dallas District Camp, at Scottsville, eight miles east of Marshall, Texas. Workers: Rev. Earl Starnes, Dr. Hugh C. Benner, preachers; Rev. Gilbert Rushford and wife in charge of the music.—Mrs. O. C. Hope, Secretary.

August 21 to 30, Tennessee District Camp, at Camp Nacome, 12 miles west of Centerville, Tennessee, just off Hi-way 100. Workers: Dr. G. B. Williamson, Rev. Sammy Sparks, preachers; John T. Benson in charge of the music; Rev. D. K. Wachtel, district superintendent and platform manager. For further information, write Rev. Claude Galloway, 77 Lester Ave., Nashville, Tenn.

August 24 to 30, Family Camp Meeting, Minnesota District, on Lake Koronis, two miles south of Parnesville, Minnesota. Workers: Rev. Ted Martin, Rev. Paul Martin; Rev. Owen Burke, director of N.Y.P.S. Institute; Rev. J. M. Anderson, director of boys' and girls' camp, assisted by Rev. and Mrs. David Sullivan; Rev. Geren Roberts, afternoon speaker. Special music by the ministers and laymen of the district. For information write Rev. H. B. Hughes, 501 N. Dale St., St. Paul, Minnesota. Rev. A. C. Morgan, district superintendent.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Indianapolis ..... August 26-28  
Kansas City ..... September 9-11  
Southwest Oklahoma ..... September 16-18

G. B. Williamson:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Tennessee ..... August 26-28  
Louisiana ..... September 2-3  
Georgia ..... Sept. 30—Oct. 1

Samuel Young:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Chicago Central ..... August 19-20  
Mississippi ..... September 2-3  
Southeast Oklahoma ..... September 23-24

D. I. Vanderpool:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Northwestern Illinois ..... August 19-20  
Houston ..... August 26-28  
South Arkansas ..... September 9-10  
North Arkansas ..... September 16-17

Hugh C. Benner:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

### Assembly Schedule

Dallas ..... August 19-21  
Northeast Oklahoma ..... September 16-17  
North Carolina ..... September 23-24  
South Carolina ..... Sept. 30—Oct. 1



## SERVICEMEN'S CORNER

**CHAPLAIN** George Laurie writes from Ft. Jackson: "This past month has been a wonderful month of service to the Lord in this regiment. At last I have found a young man who attends my service regularly. Sunday mornings I have two services following each other in order to hold the number who attend. Now I am able to give an invitation and have this young man pray and work with them in my office, and by the time he finishes with the first group I have another ready for him after the second service. I looked in on him 'ast Sunday, June 27, 1953, and the office was actually crowded with about thirty-five young men on their knees weeping and praying. This is an answer to prayer. I requested that he be assigned here to work and this request has been granted. He is planning to enter the ministry. I feel this is an answer to prayer. Now my assistant and myself can take care of all the details of the service and know that our men are being well taken care of. This month we have had seekers at every service. The Lord has been blessing us this month—an encouragement to pray more."

"I was glad last spring to receive, so soon after arriving in Korea, your fine letter and our church periodicals. They have been coming regularly. I eagerly await them and have never failed to get a blessing from reading the articles, and enjoy keeping abreast of our church activities. Fellows to whom I have passed them have also appreciated their gospel message and general good reading. Christian literature is at a premium here in Korea.

"My entire life has been under the influence of the Church of the Nazarene. Until I came to Korea, I attended so regularly that other denominations were unfamiliar to me. I'm thankful that our church has preached and taught the full plan of salvation and set high standards of conduct. I love and appreciate our church. I am thankful for the services it renders to me, and for the opportunities it gives me for Christian service. Most of all I'm glad that Jesus Christ is my Saviour just now. Pray for me that my witness for Christ may become more effective. Pray for Korea and its poor, hungry, cold people, many of whom do not know Christ."

—GRAYDON O. CROSS.

**NAZARENE SERVICE MEN'S COMMISSION**  
*Adulbois* DIRECTOR

August 12, 1953

## Men as Trees Waiking:

By R. B. Oliver\*

He shall be like a tree (Ps.1:3)

### VII. THE BIG TREES

**M**ANY thrills come to one during a lifetime. The greatest thrill the writer ever experienced was when he first saw the Sequoia gigantea, the so-called "Big Trees" of California. As we rounded a point approaching the Mariposa Grove, there ahead of us across the ravine was the vanguard, a young giant perhaps only a thousand years old. We were gripped with the majesty and splendor of its size; its symmetry and beauty, rising out of the forest as if it were a weed patch, and reaching into the blue up-yonder, as if shaking hands with the Creator.

One reads about trees being twenty, thirty, and thirty-five feet in diameter, and so tall that it is impossible to estimate accurately the size of the limbs; but you cannot picture them until, like an insect, you are lost in the perspective of their massiveness. Standing in the midst of these rare monarchs, one is struck with the impressive inscription burned into a slab from one of the trees, by the late Colonel Thompson, former superintendent of Yosemite National Park: "These trees were 2,000-year-old giants when Christ walked the shores of Galilee. Man, standing here in their shadows, can well ponder the irony of his allotted three-score-and-ten." The ego runs out like water!

Follow the road through the heart of one of the lesser trees of between twenty and thirty feet in diameter; wander through the grove, lost in the immensity; stand off and look at the "Grizzly Giant," realizing that it was probably washed by the flood waters of Noah's time, and you ask with the Psalmist: "What is man, that thou art mindful of him?" How wondrous is Thy handiwork, O God! The vast majority of men are content to remain in the forest of humanity, on the common level. Now and then some rise head and shoulders above the crowd. It is a rarity, however, when a "Big Tree" character looms on the horizon.

What makes "Big Trees" big? Why are they different, and is there any common formula that will produce *big men*? Can man borrow and use their secret of greatness?

The first rule of the Sequoia gigantea is: "*Lay a sure foundation.*" They build a wide base and a strong root system, so they will be able to ride out the storms of the centuries. They first make sure they are well grounded. They have learned that the way to go up is first to go down. They know that the first requisite for a "Big Tree" character, is a *sure anchorage*. They admonish all men who seek largeness of soul, first to get their roots down deep into the Rock of Ages!

Although the largest and oldest living things on

earth, the Big Trees are *humble*. They have the smallest leaf and the tiniest seed cone of any of the conifers. They are not found spreading themselves like the green bay tree. They show, not only that the way up is down, but also that the way to become big is to remain small.

The Big Trees learned thousands of years ago how important *attitudes* are. They could never have become known as "the trees with everlasting life" if they had not. Naturalists will tell you that they show a deep concern about their weaknesses, and do something about them. When damaged by storm or flame, these trees concentrate on strengthening the weakness until that part is stronger than before. They keep a right attitude! Attitudes are the instruments of destiny. What is the difference between the sinner and the Christian? Attitudes! What is the difference between the saint of God and the nominal Christian but attitudes? Why do some homes go on the rocks while others are happy bits of heaven? Attitudes! What are faith and unbelief, sin and holiness, but attitudes?

They stress the importance of *reactions*. Let a large stone or any foreign object become embedded in them, cutting their sap ring and threatening their safety, and they build their sap ring out to the outer edge of the object, then send new, additional roots into the ground, widening their base still further and adding new strength and life. They react only in a way to help accomplish their task of becoming Big Trees.

They give attention to their habits. They have made habit their servant instead of their master. They have developed only the habits that are useful in their purposeful living.

The Big Trees have developed outstanding *personalities*. In the vernacular, they "steal the show." One of the world's great psychologists has analyzed personality as consisting of only attitudes and habits, as they relate to and affect others. That being true, anyone can improve his personality, for anyone can change his attitudes and habits. Anyone can build a *Big Tree* personality!

The world needs *big men*. The Church and God's kingdom need *big men*. The crying need is for consecrated men! Dedicated men! Men who, because of their holy lives, great principles, and strong, outspoken convictions, tower out of the common forest! Men who are God's men! Men who have a fixed purpose in life! Men who have built *Big-Tree* characters! Will not God hold us accountable for what we *might have been*? For anyone can build a *Big Tree* character.

(The End)