



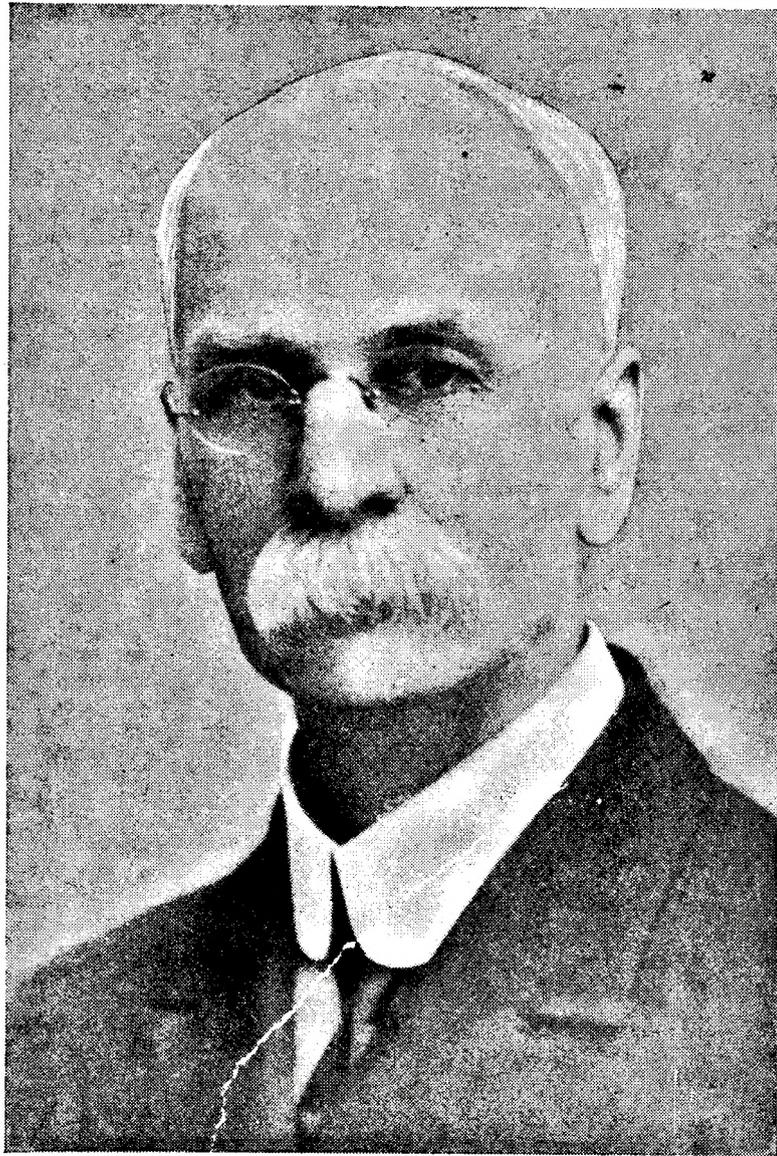
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Official Organ

Church of the Nazarene

JY 25 '51

# HERALD OF HOLINESS



1843

Albert B. Riggs

1932

June 18, 1951

## TELEGRAM

*Pasadena, California*—The Los Angeles District Assembly convened at Pasadena First Church under the able chairmanship of Dr. Samuel Young. From the first song to the last benediction, there was a spirit of unity and love which causes us to exclaim, "Behold, how they love one another!" Dr. A. E. Sanner was elected district superintendent for another year by a fine vote. Reports from department heads and pastors were not only evidences of a year's hard work but also showed that the local congregations have a heart interest in the "Crusade for Souls." The General Budget for the year was overpaid by \$20,000, which, along with special projects, brought the total for all general interests to almost \$70,000. The money given for all purposes totaled near to one million dollars, at a per capita rate of \$152. For all this we sincerely thank God.—J. H. MAYFIELD, *District Secretary*.

## NEWS IN BRIEF

Rev. Donald S. Metz has resigned as pastor at Indian Head, Maryland, to accept a teaching position at Bethany-Peniel College, Bethany, Oklahoma.

Rev. Boyd Davis has resigned as pastor at Frostburg, Maryland, to accept a call to the church in Antlers, Oklahoma.

Rev. Robert Utter has resigned as pastor at Sistersville, West Virginia, to accept a call to the church in Lancaster, Pennsylvania.

Evangelist Charles W. Ogden and wife are leaving the evangelistic field to accept the pastorate of the church in Dodson, Texas.

Rev. George Grimm has resigned as pastor of the church at Miami, West Virginia, to re-enter the field of evangelism.

Rev. Noble J. Hamilton has resigned as pastor of North Side Church, San Angelo, Texas, to accept the call to First Church in Fort Collins, Colorado.

Rev. Roy M. Vaughn has resigned as pastor of North Side Church, Seymour, to accept a call to East Side Church in Bloomington, Indiana.

Georgia District, Rev. Mack Anderson, superintendent, had a missionary tour, May 27 through June 10, with

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## HERALD OF HOLINESS

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Published every Monday by the NAZARENE PUBLISHING HOUSE, M. LUNN, Manager; 2923 Troosi Avenue, Box 527, Kansas City 10, Missouri. Subscription price, \$1.25 per year, in advance. Entered as second class matter at the post office at Kansas City, Missouri. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 9, 1918. Printed in U.S.A.

*You Promote the GOSPEL  
When You Promote the HERALD*

## The "Herald"

## Ministers in Scotland

By J. Kenneth Grider\*

One night, a few weeks ago, there was a gentle knock on my door. I answered it and was confronted with a young man whom I never had met. I invited him in, and we sat down. I learned that he was a Mr. William Dougal; then I heard his story.

Up in Aberdeen, a friend of his had entered into the experience of entire sanctification through reading one or more copies of the HERALD OF HOLINESS. This friend had told Mr. Dougal about the experience, and had expressed his desire to start a holiness church in that city. Said my guest, "The nearest thing to it is a Pentecostal group."

Mr. Dougal had been in Glasgow on business, and in a street meeting had heard me and a group of students from Hurler Nazarene College. At the meeting's close we had busied ourselves with those who had raised their hands, and he had missed seeing us. Later in the week, though, he felt he had to look us up to learn more about holiness.

In a telephone directory he found the location of Hurler. The bus ride here takes less than half an hour, but it was two hours before he had found our secluded spot and had appeared at my door.

For ten years my new friend had lived the life of the new birth. That experience had stopped his smoking, his drinking, and his movie attendance. It had given him assurance that Christ was his Saviour. Now, though, he wanted further help regarding holiness.

It was near prayer meeting time, and I suggested that he join us. Following that service we had special prayer with him. It was a blessed time! Heaven came down close to us. Amidst an atmosphere of prayer and praise, the Holy Spirit came into his heart. The evidence was not in outward excitement, as it sometimes is; it was a deep sense of peace on the inside of our brother. His testimony was that he had entered into the "second rest."

The next night was the evening for a weekly public meeting at the college. He was present for that service.

(Continued on page 18)

\*Teacher, Hurler Nazarene College, Nithhill, Glasgow, Scotland

## GUEST EDITORIAL:

General Superintendent Williamson

### A Tribute to Our Founders



**T**HAT those who founded the Church of the Nazarene were good men there can be no doubt. The things they preached and the manner of their lives bear eloquent and convincing testimony to their devotion to God. By turning their backs on popularity and personal security they demonstrated their love for the truth they proclaimed. By their daring zeal and readiness to make

any needed sacrifice they proved their unselfish love for the lost of earth.

That our founders were men as wise as they were good is also evident. From the start they gave the new organization the character of a denomination rather than of a sect. While they made salient in their teaching and preaching the doctrine, experience, and life of holiness, they built their superstructure on the broad and sure foundation of the entire body of revealed truth. The statement of faith has a strong Arminian-Wesleyan turn, but it is in line with the evangelical faith of the entire Christian Church. There was no harping on one eccentric line of truth to the exclusion of the whole truth.

Furthermore, those wise leaders of the beginnings were never local or limited in their outlook. They had a vision in harmony with the Great Commission. They were sending missionaries to the ends of the earth before they had time to calculate fully the cost of doing so.

Those sages and seers also saw that, to perpetuate what they had started, a system of education was a necessity. Every separate unit that finally came together to form the church had already founded a center of learning.

Our fathers also gave to their successors the outlines of a denominational program. They knew that any organization without a plan of procedure was doomed to disintegration. The basic purpose of the movement was the guiding principle in its program. That purpose was the evangelization of the world. Therefore, every phase of the promotional work centered in evangelism. Revivals, camp meetings, home missions, and foreign missions were the order of the day. But those farsighted men knew that, if the work of the evangelism was to be effectively promoted and preserved, provision must be made for religious instruction in Sunday schools, training schools, and colleges. They set up a church polity that lent itself to evangelism. Everything they did or planned had bearing on the salvation of souls and their spiritual progress.

Our growth has thrust upon us the necessity of expanding the scope of our denominational work. But everything the leaders of the church have sponsored or approved is within the outlines given to us by our founders. All converges at the focal point of evangelism.

In the beginning there were well-meaning people who strongly denounced the organization of a church for the promotion of holiness. Some of their successors, who have gladly found a haven in the Church of the Nazarene, now heatedly denounce the "program" of the church. Their position is as illogical as that of those who opposed organization forty years ago. The inevitable outcome of an organized effort to evangelize the world is a program geared to that purpose. Had our fathers listened to those who opposed organization, where would the cause of holiness be today? If we listen to those who scorn and scoff at a "program" now, we will soon be at the point of stalemate and disintegration. Let it be noted that neither those who opposed organization nor those who now denounce a "program" have ever done much to found or promote the Church of the Nazarene.

Again those worthy men who gave us beginning and guidance in the formative years of the church marked for us a clear path between the dangers of worldliness and legalism. Had they listened to all who had pet notions to advocate, they would have had a set of prohibitions that would have been as numerous as the 750 traditions of the elders that the Pharisees sought to impose on all who listened to their superficial and dogmatic teachings. But a careful reading of the general and special rules of the Church of the Nazarene contained in our *Manual* will reveal that on a few points those who wrote it were very specific in expressing the "conscience of the Christian community." In these standards, clearly declared, they set guideposts along the way. Within that clearly marked path there was much latitude for the exercise of the individual conscience. The approach of the Church of the Nazarene to the observance of rules has always been according to the gospel, not according to the law. It is to enlighten the conscience by faithful preaching and teaching and to lead people into two works of grace, namely, regeneration and entire sanctification, so that they will desire to do all for the glory of God in full conformity to His holy and blessed will. People thus enlightened and redeemed are easy to discipline.

Time has proved that those who launched our good ship Zion, set her course, and gave her leaders for all time a compass by which to steer her, were divinely led. I have been in the church for thirty-one years. For eighteen years I have had opportunity to observe her progress from a more than local viewpoint. I can honestly say that the local, district, institutional, and general leaders wholeheartedly desire to follow the way marked for us by our founders and leaders of the first forty years of our history. Our people are as loyal and consistent now as they were

twenty-five years ago. The infringements upon our standards are no more numerous in proportion to our size than they were when I first began my ministry thirty years ago. This is a tribute to those who marked the way we should take. We do not remove the ancient landmarks. We ask for the old paths and inquire for the good way and seek to walk therein.

## Rev. Albert B. Riggs\*

**A**LBERT B. Riggs was born September 15, 1843, in Ludlow, Vermont. He was converted in 1864, and in 1873 at Round Lake camp meeting he was blessedly and powerfully sanctified wholly. Thenceforth for nearly sixty years it was his joy in thought, word, and deed to magnify the redeeming love and cleansing blood of Christ.

At the age of thirty-eight, he began his active ministry in the Methodist church, and labored as pastor in the Vermont Conference, witnessing gracious revivals in every church which he served. He was a zealous advocate of the experience of heart purity. After a faithful and honored ministry in Methodism, he affiliated himself with the Association of Pentecostal Churches of America. Later he was chosen one of the three delegates from the East to journey to California for the contact which later led to the organic union of the Association of Pentecostal Churches of the East with the Church of the Nazarene of the West—in Chicago in 1907.

He served as pastor of what is now the Cliftondale Church of the Nazarene, Massachusetts, then to Brooklyn, New York. Moving to Lowell, Massachusetts, in 1900, in 1902 he organized the church which is now the Church of the Nazarene; under his wise leadership this became one of the strong churches of the denomination in the East. He was the first superintendent of the New England District, serving in that office for two years without salary.

"One of the enduring monuments of his ministry was the organization of the church at Lowell, where he labored as the much-loved pastor for twenty-one years. His remarkable ministry of inspiration and helpfulness has unquestionably never been excelled, at least in recent generations in our New England section of the country" (from Committee on Memoirs, New England District Assembly, 1933).

Brother Riggs always maintained a lively and effectual interest in the district and general affairs of the denomination, was an ardent advocate of both home and foreign missions, and a staunch ally of the educational and publishing interests. He preached sacrificial holiness, and practiced it,

being a liberal giver from his limited means to every worthy cause that presented itself.

"Daddy Riggs," as he was called by many of the young people of the Lowell church, was to them a spiritual father indeed from the time they were tiny until they were grown men and women. Coming into any sort of gathering, he scarcely would have closed the door when his "Praise the Lord, anyhow!" and his bright smile would fall like a benediction on all those present.

His inspiring shouts of victory and fiery exhortations were well known. His advent into an assembly, camp meeting, or revival always meant an uplift and quickening of the spiritual atmosphere; and it was his unflinching faith and ability to bring down the blessing of God that made him so much in demand for the opening prayer on all occasions. He was a good man, full of faith and the Holy Ghost, a beloved spiritual father and counselor to many.

After a long life of eighty-eight years, fifty of it spent as a minister, he slipped away to heaven on November 7, 1932—called from the Church militant to the Church triumphant. One of the tributes in the December 14 *HERALD OF HOLINESS* (1932) stated: "In the home-going of this holy man of God, we have not only lost a good man and a great saint, but one of the greatest soul winners and believers in, and supporters of, foreign missions, in connection with the Church of the Nazarene."

## Spreading Scriptural Holiness

By W. R. Lanpher\*

**W**E NAZARENES must not forget for one second that we were raised up to spread "scriptural holiness over these lands." Any deviation from that purpose brings a corresponding dearth about our altars where the Shekinah glory of God should dwell in true Pentecostal presence. Where error concerning holiness abounds, truth must much more abound. Where others are content or indifferent, we must be insistent, in love, that without holiness "no man shall see the Lord."

So far, the field of proclaiming scriptural holiness is not overcrowded. History reveals that other churches have proclaimed it for a time but gradually let its truth and emphasis slip from them. Christianity begins to grow dim and cold when holiness of heart and life is neglected. Holiness is not defeated by opposition, only by neglect on the part of its supporters.

Whatever else we as a church may do that looks like success, we have failed if we do not bring souls out of Egypt and also across Jordan into Canaan land. As Nazarenes we stand eager and ready to work with any person or group that

\*This was assembled by the office editor, largely from material supplied by Misses Mary and Edith Cove of Wollaston, Mass.

\*Pastor, First Church, San Francisco, Calif.

is genuinely seeking the salvation of souls, but we steadfastly refuse to be short of our only reason for existence. With us, holiness is not a nonessential; it is the one essential, for which the blessed work of regeneration is a prerequisite.

Nor will we succumb to any plan to be absorbed in the great "family of churches." The tears, toil, and sacrifices of our founding fathers are too fresh in our memory for us to submit to being extinguished by absorption, when it was impossible for worldly, Christ-denying, Bible-doubting groups to defeat them by opposition!

## Epistle to the Ephesians (IX)

By H. Orton Wiley\*

### Sealed with the Spirit

*In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Eph. 1:13b-14).*

**T**HE Apostle has already portrayed the two experiences of regeneration and entire sanctification under the symbolism of the Tabernacle with its holy place and its inner holy of holies. Both of these experiences have their efficacy solely through the brazen altar of sacrifice and the laver of cleansing in the open courtyard. Now the Apostle treats of these two works of grace in their relation to history and the experience of the individual Christian. *Historically*, he states that the Gentiles, having been admitted to the Church by faith apart from the Mosaic law, are equally with the Jews entitled to the gift of the Holy Spirit; *experientially*, these two blessings correspond to the quickening of the Church into divine life at the resurrection of Christ, and the endowment of power by the gift of the Holy Spirit at Pentecost.

This gift of the Holy Spirit of Promise is now given consideration, and as such is represented as a seal stamped upon all believers who have entered through the second veil into the holy of holies. This seal, he further explains, is the earnest of the full possession of the inheritance yet to come, all of which is "unto the praise of his glory."

First, *the sealing with the Spirit*. This expression is significant. It has reference to the use of the seal or signet ring by kings and others in authority for various important ends. (1) The seal was attached to letters and other state papers to give them authority. So also the Holy Spirit with His gifts and graces is the seal of God's Word—that epistle in which angels desire to behold the manifold mercies of God. (2) The seal denotes possession or ownership. Jesus has pur-

chased His people with His own precious blood, and those who are wholly sanctified are fully and forever devoted to Him. In the words of the sainted Inskip, they cry out from the depths of their hearts, "We are Thine, wholly Thine, forever Thine!" (3) The seal denotes completion. The sealing of a letter is its completion, and the sealing of God's people with the Spirit of Promise is His testimony of delight in them and His guarantee of a gracious security. The Spirit with which His people are sealed is given to dwell in them, not only as a Sanctifier, but also as a Guide into all truth.

Have you ever considered that as Jesus suffered humiliation in the flesh, so the Holy Spirit also suffers humiliation by His dwelling in us? In spite of our infirmities, mistakes, and blunders, He still walks down the middle of the big road with us and says, "They are Mine!" What a humiliation this must sometimes be—seeing we are so encompassed about with infirmities! Here we are *blameless* through the merits of Jesus' blood; but when He shall have completed His redemptive work in us, we shall then stand *faultless* before the throne of His glory with exceeding joy!

Second, *the earnest of the inheritance*. Here the reference is to an ancient custom which was observed in the transfer of property. A handful of dirt was given to the buyer, in testimony to the fact that the whole farm was to become his. The handful of dirt was part of the farm, but not the whole of it—so the gift of the Spirit is but a "handful" of that which is surely to come. The same life that dwells in us here shall dwell in us there, only more abundantly. There all temptations shall be removed! There the infirmities of body and mind shall give way to the perfections of glory, and the horizons of divine love and grace shall expand in an ever-widening eternity! We who know Him here shall be no strangers there!

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## His Messenger of Love

By Frances B. Erickson

*Before an altar I had knelt in deep despair,  
With heart so full of tears I could not pray,  
Somehow it seemed there was no one to care,  
And even God seemed, oh, so far away!  
When suddenly I felt two little arms  
Enfold me close—a kiss upon my cheek,  
And then "I love you" whispered in my ear—  
An angel's voice could not have been more  
sweet!*

*My burden lifted instantly—God kissed away the  
pain  
With His messenger of love, that precious child!  
The floodgates opened wide, and as my teardrops  
fell like rain,  
Prayer touched the throne, and I was recon-  
ciled!*

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

# Thank God for Camp Meetings!

By Robert E. Mortensen\*

**L**AST night I returned home from our district camp (1950). I entered the last service with a feeling of heaviness in my heart; for God had visited us mightily during the ten days of our meeting together, and here we were singing the last songs and getting ready for the final message and altar service of the encampment.

God had given us a veritable Pentecost! Hundreds of souls had bowed at the long altar that made its way almost clear across the front of the tabernacle—some to be saved, others to be sanctified wholly, and still others to find healing for their bodies. Wave after wave of divine glory had rolled over the hearts of the assembled believers, and this consistently, day after day.

"The old hilltop" (as it is called) had once more heard the shouts of the saints and witnessed their Spirit-led promenading of the aisles, hands raised toward heaven, their faces aglow with a light from another world. Encouragement, new high resolves, a greater vision of the ability of God to help in the as yet untried future, a new vision of the horror of sin and God's hatred of it, a greater realization that nothing apart from an absolute and unequivocal shunning of everything questionable would insure the continuation of the blessing of the Lord upon our lives, a renewed realization that most of us are doing so little to help others find "the joy of sins forgiven," with a consequent determination to do more to win others to Christ; an almost impatient eagerness to face again the problems of our individual lives back home with the new grace God had given us—these, and others beside, were among God's gifts to us at our camp meeting this year.

And not the least, but probably the greatest, of the blessings of our camp was our privilege to behold in the godly lives of our evangelists truth personified. The Jesus they preached to us they made so appealing by their demonstration of His tender, kindly, and humble spirit in them that we couldn't help wanting to love Him more.

No wonder I felt a sort of sadness come over me last night as I sat in the last service of the camp that had been literally a scene of "heaven below." But today, in the immediate afterglow of our good camp, I've been thinking of the contribution camp meetings have made to my life, and my heart has been made so glad! And I am made to rejoice as I realize that, as I wrote, others of my brethren are gathered together in camp meetings in various parts of our land. And they shall meet again next year, if Jesus tarries; and so will we, on our district. And our plans are for bigger and better camp meetings.

These oases in the desert, these times of holy fellowship, these seasons of refreshing, we believe

in as a church and will continue to promote until, by His grace, we gather together in the eternal camp meeting in the sky! Thank God for our camp meetings!

## CAMP MEETING

### As a Pastor Sees It

By James A. Young

**Y**EARS before I was privileged to attend a camp meeting, I received my impression about it from my pastor. He had been a speaker at two of the great Eastern camps, and when he returned home he gave us a brief report of what had transpired. He described the preaching, the singing, the praying, the victories around the altar, and the shouts of the saints. It sounded to me like something far beyond the usual, even in an evangelistic service, and made me want to go to camp meeting. As I look at it now (as a pastor), it impresses me that my pastor felt a responsibility for camp-meeting work and was willing to share in its promotion.

True, the way of "camp" life has undergone some changes (largely the physical condition of the grounds, etc.); but the need for the spiritual fervor and the common interest in the salvation of souls should be just as keen as at any time. I want to write briefly to this point, and mention three things: (1) the pastor's responsibility to the camp, (2) the cost and work entailed, and (3) the values returned to both pastor and the church.

In the first place, let it be assumed that we are all thinking in terms of our own church's camp meetings, and in particular of the one within the bounds of our home district. To this, the pastor owes not only his respect, but also a careful leadership in getting his people to attend and share the needs of the camp. His enthusiasm, or lack of it, is reflected in the disposition of the laymen under his care.

Opening night, for many years, at the New England District Camp was the occasion for an enthusiastic rally sponsored by the district superintendent and the pastors. No one sought a prize or award; each did it for the glory of doing what needed to be done. It was a wonderful expression of loyalty on the part of pastors and people. Invariably, the interest of any group is indicated first in its leader; then it infiltrates through to the others. Accepting one's responsibility for the promotion of the camp meeting should be the joyful privilege of every pastor.

It is to be admitted that the cost of maintaining a camp meeting is increasing, especially when one considers the difference in accommodation from earlier days. But here is where the pastor

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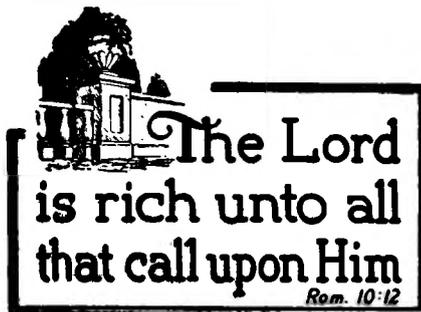
can help tremendously. Often the pastor has to devise means of trimming the local budget to keep going. Then why not use the same discipline in camp meeting as well? Surely our desires could be modified and our tastes cut down to meet the growing demand for these necessary institutions.

Then, too, the problem of labor can sometimes be met in the group, for many of our men come from the "working class." The truly Nazarene architecture is simple and plain in its construction, and offers the opportunity for a greatly reduced cost. Three of the best camp meetings that I know of have been built on the devotion and sacrifice of the preachers of the area. As I see it, if the camp meeting is to be maintained, it will be only because there are yet pastors who face the cost problem and count themselves into the sacrifice.

With all that can be said about the physical features of a camp meeting, together with the organization and promotion of it, yet it is the results in the salvation of souls that are of the greatest worth. Since the meetings are held in the warmer weather, it might be termed the "summer revival." Truly, we need revivals in every season, but the camp meeting is significant in that it serves to fill a demand that might not otherwise be met.

Some pastors object to camp-meeting influence when it is near to their pastorate, but I had the enjoyable privilege for one period of being within twelve miles of the campground. It meant considerable time spent in helping at the grounds, sharing the responsibility in all the activities, and dividing the financial support of the local group; but with it all, the spiritual returns were indeed gratifying. My predecessors, in large part, did likewise, and I detected no complaint. The camp meeting at its best is most useful.

I confess I can't write much about district centers, for my experience is very limited there; but if these centers can keep a place for holy fire and the spiritual fervor of the old-time camp meeting, theirs too will be the "haven of rest" for many happy finders. After more than fifteen years of participation in camp-meeting activities, I would urge their continuance, and urge that ever they may be Bible-centered, spiritually dynamic, and shaped for the needs of our day.



## CAMP-MEETING PREACHING:

By Jarrette Aycock\*

### A Varied Ministry

**M**UCH of the success of a camp meeting depends upon the type of preaching. Any one type of preaching persisted in through all the services will have a tendency to lessen interest and small crowds are often the result.

To hold the interest of a crowd throughout a ten-day camp meeting is no small job, and in most instances only a varied ministry touched with the unction and power of God will do it. Usually all kinds and types of people attend the camp, and what appeals to one group will miss another; and that is why it is wisdom, where possible, to have more than one preacher.

To have a well-rounded ministry for the average camp meeting, at least three types of message are necessary: doctrinal, inspirational, and evangelistic.

#### I

*Doctrinal:* For the morning service, when minds are clear and the night of rest still has its arms about the people, the teaching ministry is best fitted. Here is the time and place for the great cardinal doctrines of the church.

The people of our day are far from a clear understanding of the doctrine of the new birth, and this should be emphasized in every camp meeting. Many who have this experience, who have been born again, are yet in the fog when it comes to a scriptural answer as to why and how. Clear, Bible preaching on this line will help to establish many in this first great experience of grace which God has so bountifully provided for all who will repent and turn to Him.

Another great doctrine for morning emphasis is entire sanctification. If we neglect either of these doctrines, we have failed rightly to divide "the word of truth."

Our church teaches holiness, our preachers preach holiness, and many of our people have sought and found the blessing; but many have found it with such a poor scriptural foundation that they have been unable to take root and thus are easily led into doubt by close holiness messages. Preaching on the scripturalness, the need, the privileges, the practicalness, what holiness will do, what it will not do, and the joy of this great experience cannot be overemphasized.

#### II

*Inspirational:* In the afternoons, when the heat of the day is on and the people's minds are not so alert and it is hard to stay awake, an inspirational message, short and to the point, often will snap the service out of a lethargy when all else fails.

\*Superintendent of Kansas City District  
LIBRARY

A message on heaven, home, the return of Christ, the goodness of God, the joys of salvation, coupled or filled with illustrations of human interest, will grip the hearts of the people and lift them out and up to higher heights. I have seen (and heard) such messages, in what started out to be a dull, sleepy service, ignite the spark that closed the afternoon service in a blaze of glory and victory. Under such messages, the hungry soul "shall be made fat," "the parched ground shall become a pool, and the thirsty land springs of water"; and there will be a shout in the camp!

### III

*Evangelistic:* There is no definite, infallible rule for camp-meeting preaching, and sometimes God can use the element of surprise, the type of message the people are not expecting, to turn the tide of the entire camp and bring many to righteousness. However, in the main, the night services seem the best for the evangelistic message.

Here messages on the Judgment, repentance, death, hell, grieving the Spirit, and the unpardonable sin should be the rule rather than the exception. I believe in a positive gospel, but we cannot have a true positive without a negative; and when we fail to cry out against sin and those things which will have a tendency to hinder and drag us down, we are missing the mark.

Only repentance will bring men to where they can be born again; and only deep, pungent conviction will bring men to where they will repent. A God-given, Spirit-filled message on sin and worldliness, falling with sledge-hammer blows on the ears of men, is the best method known to man to get people under conviction. "Cry aloud, spare not," is the exhortation of the Word.

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## I Seek Thy Ways

By Pearl Burnside McKinney

*I seek Thy ways for all my life;  
I know that when I hold Thy hand  
Some joy will come of every strife,  
Though I must wait to understand.*

*I love Thy Word, Thy precious Word;  
Its precepts guide and lead me on.  
'Twas from its pages I first heard  
Of life in that eternal dawn.*

*I will have faith in Thee, dear Lord,  
When all is well, or when my heart  
Is pierced by sorrow's flaming sword;  
I trust the grace Thou dost impart.*

*Oh, help me, Lord, to speak Thy truth,  
That others may know more of Thee;  
May infant, aged, child, and youth  
Perceive thyself revealed in me!*

## THINK ON THESE THINGS

By F. Lincicome\*

SOME think of heaven as something outside of us which anybody could enjoy if only he could get there. But not so! If an unregenerated sinner were to get into heaven, it would be a greater torture to him than the hell to which he must go. Why is this so? For the simple reason that heaven is more than a place—it is a condition, a state; a state of character, but also a place of residence. Heaven, primarily, means to be something rather than to go somewhere. Heaven is not something that is without us, but something within us. "Behold, the kingdom of God is within you" (Luke 17:21).

Heaven does not begin when you breathe your last breath and pass out. Heaven begins on earth with every person who will let Jesus into his heart.

The same thing can be said of hell. Hell begins on earth. Hell is a fact that anyone with open eyes can see. "The smoke of their torment ascends here from the brothels, the dives, the divorce courts, the prison houses, gambling dens, asylums, and from the lives of men and women who are burning up in the furnace of their own lusts. Every day you live you are busy making your own heaven or hell; and have no worry about being consigned to either place without the necessary qualifications."

Heaven or hell is not something God sovereignly gives us at the end of our earthly career. These we choose here and now. I do not believe in an arbitrary salvation—that God has marked out a portion of the race for heaven and the others are decreed for hell. We do not enter heaven or hell by assignment. Believe it if you can, but I cannot believe God would damn a man without a cause.

If you choose heaven here, then you will go to heaven at the end of your earthly career, for you took it out with you. Yea, you took it in you. If you choose hell here, you will get hell at the end of your life, for you took it out with you. Yea, you took it in you. This is another way of saying that, whatever your destiny, you carry it right around with you.

So, if it is heaven, heaven must enter you before you can enter heaven, for there is no big heaven above for the one who has not found a little heaven below. Everyone who goes to heaven takes his heaven with him. The reason for this—heaven is more than a place; it is a condition. It is the condition and not the place which makes heaven above or heaven below. Gold-paved streets and jasper walls could make heaven for no one.

I am in no hurry to go to the big heaven above for the reason that I have found that little heaven

\*Evangelist, Garv, Indiana

below. If I thought I were going to die next week and go to the big heaven, I would employ five doctors to keep me from going—and so would you!

I am not nearly so much concerned about getting people into heaven by and by as I am about getting "heaven into the people" here and now. I am not so much concerned about keeping people out of hell by and by as I am about getting the hell out of them here and now!

The great work of the Church is not to get people into heaven by and by; it is to get heaven into them here and now, for unless we get heaven into them here and now we cannot hope to get them to heaven by and by. The great work of the Church is not to keep people out of hell by and by, but it is to get the hell out of them here and now. Unless we get the hell out of them now, we cannot keep them out of hell by and by.

## God's Remedy for Anxiety

By Neil E. Hightower\*

*Take no (anxious) thought for your life* (Matt. 6:25).

A ROBIN hopped across my path today. He was a spirited specimen of his breed, with brilliant red breast and sedate black head. With a saucy little bounce he began to hunt for his morning meal. Locating a nice fat worm, he pulled and tugged until he had gained his objective; and then he was fed. Then I understood the real import of Christ's teaching in the sermon: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them" (Matt. 6:26).

I walked by a lot that was being cleared for a new building project. The lot was covered with a rich verdure and interspersed with daisies and dandelions. But the growth of months was being cut and cast into burning piles of rubbish. Then I understood what Christ meant when He said, "Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30).

We have now begun to catch the import of Christ's truth regarding anxiety. But someone may cry out, "These inanimate objects have no intelligence, no matter of choice, to make them anxious." And we have come closer to the secret in this statement, for it is true. That is what the Master meant when, with keen use of the power of the rhetorical question, He said, "Are ye not much better than they?"

Man is a moral, intelligent, purposeful being; and because of this, he is of far greater value to God. Because man is what he is, he is a creature of destiny, not of the fleeting moment. Because by his nature he stands at the very

apex of God's creation, man is peculiarly subject to anxiety.

None of us can deny that we are living in a world that is terribly anxious, and that at times we ourselves participate in that anxiety. We are anxious about peace or war, the rising cost-of-living, the moral corruption in government, and a thousand other things. Because continuous anxiety is the rule in human society, men are succumbing to the strain.

We recognize that we are in an anxious world; and for that reason we are a little uncomfortable when God's truth flashes across our minds, "Take no [anxious] thought for your life." It seems so ideal, so utterly "other-worldly." But this God-given imperative is not above the realm of what is real; it is wrapped up with the very warp and woof of life.

God has a powerful formula to share with the anxious world: Human personality plus faith in God equals inner peace. Christ describes anxious people as those "of little faith." Those who lack faith are living in the negative realm of life where *anxiety is the omnipresent ruler*.

God's equation for conquering anxiety is to place *positive* faith at the center of life, faith that the Father cares for the welfare of the children of His kingdom. The same Heavenly Father who provides for the natural sphere will also provide for men—if faith is in working order. We are told to seek the kingdom of God first. Faith is the avenue by which we enter God's kingdom, and we can attain mastery over the fears of life only as we continually exercise the faith by which we entered the heavenly realm of life. That faith is a positive, explosive, moral power of the human personality which links with the positive, dynamic grace of the Divine Personality and creates positive trust and hope, which banish worldly anxiety.

This is not an appeal to fanatic, unplanned living. It is an appeal to launch out into the area of faith in God's over-all understanding of our needs. God never asks a child of His to stop *thinking*, but He does ask that he stop being anxious and emotionally "keyed up" about the affairs of life. This is an appeal to simple trust in the Heavenly Father.

Helen Keller, who had every right to be anxious and bitter, said: "A simple, childlike faith in a divine Friend solves all the problems that come to us by land or sea." The trouble with most of us is that we are afraid really to trust ourselves in God's hands!

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*As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God* (Deut. 8:20).

To boast of eternal security divorced from wholehearted obedience to God is to flirt with disaster.—EARLE F. WILDE.

\*Merriam, Kansas

# Home Missions and Evangelism

*Roy J. Smee, Secretary*

## Five Hundred and Twenty New Churches!

**WE** HAVE been keeping a record in our office of all the new churches organized this quadrennium, beginning with June 1, 1948. The progress that has been made in home missions in the organization of new churches is most encouraging. During the first year, (June 1, 1948, to June 1, 1949) 144 churches were organized. The number for the second year (June 1, 1949, to June 1, 1950) increased to 170. We are just closing our records for the third year of this quadrennium (June 1, 1950, to June 1, 1951). We have a report of 206 new churches organized during this period. This makes a grand total of 520 new churches for the three years. The accelerations in organizations is one indication of the manner in which our district superintendents, pastors, and people everywhere have developed a new concern and appreciation for the work of home missions. It is an encouragement to all of us.

Quotas were set and accepted by each district for new churches to be organized during the quadrennium. Four districts (East Tennessee, South Carolina, Southwest Indiana, Tennessee) and two overseas fields (Italy and South Africa) have already exceeded their quota for the entire quadrennium. Three are past the three-year mark and thus ahead of schedule. Three additional districts have new organizations equal to their quota for the first three years of the quadrennium.

*That at the name of Jesus every knee should bow . . . and that every tongue should confess (Phil. 2:10-11).*

A bended knee and confessing tongue should be the desire and duty of every person possessed of gratitude to God in appreciation for His divine Son, Jesus Christ.

*Better is the end of a thing than the beginning thereof (Eccles. 7:8); The latter end is worse with them than the beginning (II Peter 2:20).*

Children of God have found the first promise to be true. Unbelievers will sometime find the second condemnation to be a tragic reality.—  
EARLE F. WILDE.

District	Superintendent	Quota 1948-51	Organized 1948-51
Abilene	Orville W. Jenkins	15	6
Akron	O. L. Benedum	12	9
Alabama	Otto Stucki	12	9
Albany	Renard D. Smith	12	6
Arizona	M. L. Mann	9	3
Arkansas	W. H. Johnson	12	10
British Isles	George Frame	6	5
Canada West	Edward Lawlor	15	9
Central Ohio	Harvey S. Galloway	12	11
Chicago Central	E. O. Chalfant	15	15
Colorado	C. B. Cox	12	2
Dallas	Paul H. Garrett	12	6
Eastern Michigan	W. M. McGuire	9	2
Eastern Oklahoma	Glen Jones	12	5
East Tennessee	Victor E. Gray	12	19
Florida	John L. Knight	12	6
Georgia	Mack Anderson	12	13
Houston	V. H. Lewis	9	4
Idaho-Oregon	J. A. McNatt	9	4
Illinois	W. S. Purinton	9	9
Indianapolis	J. W. Short	12	9
Iowa	Gene Phillips	15	7
Kansas	Ray Hance	9	8
Kansas City	Jarrette Aycock	15	8
Kentucky	L. T. Wells	15	14
Los Angeles	A. E. Sanner	12	7
Louisiana	Elbert Dodd	15	13
Maritime	J. H. MacGregor	7½	2
Michigan	Orville L. Maish	9	2
Minnesota	Arthur C. Morgan	12	4
Mississippi	J. D. Saxon	15	7
Missouri	E. D. Simpson	15	6
Nebraska	L. A. Ogden	12	5
Nevada-Utah	Raymond Sherwood	8	2
New England	J. C. Albright	15	11
New Mexico	R. C. Gunstream	8	5
New York	Oscar J. Finch	8	3
North Carolina	C. E. Shumake	12	11
North Dakota	Harry F. Taplin	6	2
Northeastern Indiana	Paul Updike	18	8
Northern California	George Coulter	18	18
Northwest	E. E. Zachary	12	7
Northwestern Illinois	Lyle E. Eckley	12	10
Northwest Indiana	George J. Franklin	15	7
Northwest Oklahoma	Mark R. Moore	12	14
Ontario	T. E. Martin	9	2
Oregon Pacific	W. D. McGraw, Jr.	12	10
Pittsburgh	R. F. Heinlein	12	7
Rocky Mountain	Alvin L. McQuay	9	3
San Antonio	Hadley A. Hall	15	14
South Carolina	C. M. Kelly	9	13
South Dakota	William H. Deitz	9	3
Southern California	R. J. Plumb	15	7
Southwest Indiana	Leo C. Davis	12	18
Southwest Oklahoma	W. T. Johnson	12	8
Tennessee	D. K. Wachtel	12	23
Virginia	V. W. Littrell	15	6
Washington Pacific	B. V. Seals	9	3
Washington-Philadelphia	E. E. Grosse	15	6
Western Ohio	W. E. Albea	12	13
West Virginia	E. C. Oney	15	14
Wisconsin	Charles A. Gibson	12	6
Alaska		1½	1
Australia	A. A. E. Berg	6	3
Hawaii	Leo H. Baldwin	3	2
Italy	Alfredo Del Rosso	3	5
South Africa (European)	Charles H. Strickland	4½	10
Totals, June 1, 1948, to June 1, 1951		748½	520

# Our Students Speak

## From Eastern Nazarene College

I came to E.N.C. with the Lord Jesus Christ as my Saviour and Sanctifier and His love fills my heart right now. I am leaving college "In His Steps." The faculty of E.N.C. has helped me to meet life and its problems from a Christian point of view. Skeptic philosophers, materialistic scientists, and modernistic theologians will not be stumbling blocks for me because of E.N.C. I have been given a broad vision including all fields and have seen and thought out for myself that holiness is truly triumphant. I am going to the mission field with a strong and tried faith. We are not sheltered at E.N.C. to the extent of making our faith delicate; but meet trials and temptations with guidance beside us, and become firmly established and well-grounded in the Christian way. E.N.C. helps us to be bold Christians, eager to go and work for the Lord.

ROSEMARIE BALLARD  
Wollaston, Massachusetts

## From Bethany-Peniel College

It would be impossible to measure the value received from four years in Bethany-Peniel College. Only to say that one obtains a degree would be a gross understatement.

A Christian education has been more to me than a spiritual observatory; it has been a practical laboratory. The intimate associations with sincere Christian students and faculty men and women of high and holy integrity have been a workshop where "character" was built, "culture" was practiced, and "Christ" was exemplified.

I wish to thank the Church of the Nazarene for the Christian education which through the direction of God and wise leaders it has provided for me. To God I am indebted with my life and devotion; to the church with my loyalty and co-operation.

DONALD C. MOORE  
Graduating Senior  
Bethany, Oklahoma

## We Hear From the Product—

"Nothing succeeds like success." If that statement be true, our educational institutions in the Church of the Nazarene have been succeeding beyond our fondest hopes.

This commencement season approximately seven hundred fifty students have graduated from the various departments of our colleges and the Seminary. These students not only have high class educational training, but they have been participants in a spiritual program that is founded upon the Rock of Ages. Read the messages from these representative students. Your heart will be thrilled. You will be grateful for every investment you have made in Christian education.

S. T. LUDWIG  
Executive Secretary  
Department of Education

## From Pasadena College

My testimony centers around a threefold expression of gratitude.

I am thankful for Christ: His vicarious death, His triumphant resurrection, and His living intercession. Through the merits of His blood I enjoy forgiveness of sins and inward cleansing from sin.

I am grateful for a Christian home. The family altar and all that it connotes have given to me a heritage of which I am unashamed and one which challenges my very best.

I am extremely thankful for Christian education. I have found this to be a source of unprecedented spiritual blessing. Through it I have learned to know Christ and His teachings in a new fullness.

Certainly "the blessing of the Lord, it maketh rich."

BILL HANNA  
Student Body President  
for 1951-52  
Pasadena, California

## From Northwest Nazarene College

With the leaders of our church bringing us a challenge, our faculty and student body constantly striving toward the attainment of a Christ-centered life, and the Holy Spirit crowning these efforts with His presence, we constantly feel the presence of Christ on the campus.

The example set in the lives of the faculty members and the stress on high ethical standards have impressed every student who has attended N.N.C. with the value of developing true Christian character.

I have found a large number of activities with a Christian goal that brings a richer, fuller life. In the things that are taught and the values that are instilled, I have found a greater liberty in living. My horizons of service and enjoyment have been broadened. I have realized more fully that true happiness is found only in Christ.

CHET GALLOWAY  
President-elect of  
Student Body  
Nampa, Idaho

## From Olivet Nazarene College

The Church of the Nazarene, through its vision and love for the young people, has provided us with many unlimited opportunities for spiritual growth and scholastic achievement. Through their sacrificial giving it is possible for us to obtain a higher education without subjecting ourselves to a worldly atmosphere and possible spiritual degeneration.

I thank God for the privilege of being a part of a holiness college, for it is here we learn to pray and trust, and believe God for the answer to our prayers. It is here we learn to carry a burden and to work around an altar. It is here we learn to live close to the heart of God and find joy in leading others to him. May God continue to bless the Church of the Nazarene in its furtherance of "Education with a Christian Purpose."

ED BEHR  
Student Council President  
Kankakee, Illinois

Support  
NAZARENE  
Colleges

DEPARTMENT OF EDUCATION

WITH this issue of the **HERALD OF HOLINESS**, the "Pioneer" series begins. Nine ministers who have played a significant role in the Church of the Nazarene or that part of the holiness movement which prepared the way for the Church of the Nazarene will be presented to our readers. A picture of each of them will appear on the front page and an accompanying article will give a brief review of his life. These men were chosen by the editor in consultation with the general superintendents and the general church secretary. All of these "pioneers" were dynamic Christian leaders and were a blessing to thousands of people.

This series starts with Rev. A. B. Riggs, from New England. He was the earliest born of the nine men, and will never be forgotten by those who came under the influence of his godly life and triumphant preaching. The others will follow in the order of their birth. This series will continue through most of the summer, and you will not want to miss one of them.

I am especially grateful to those who have prepared the articles for this series and to those who have assisted in getting the material and the pictures together.

My thanks are also due to Dean Bertha Munro, of Eastern Nazarene College, for the title given to this series. I had had something of the kind in mind for some time, but had not decided just what to call it until she described it as the "pioneer" series.

### The Holiness Camp Meeting

THE day of holiness camp meetings has not passed. There are still many of them, and God is blessing and using them. This summer's camp meetings should be the best that we have ever had.

These camp meetings are usually, and should always be, times of great spiritual uplift for God's people and of salvation for the backslidden, unsaved, and unsanctified. They should never be permitted to drift into mere outings, times of recreation, chautauquas, or social gatherings. They must be centers of holy fire where God's people gather with special soul burden for those who are in spiritual need. They must be of this character to such an extent that those who are in spiritual distress will know that they can go there and get what their hearts are crying out for. In other words, they must have a reputation for real spirituality.

Another fact should be mentioned. The old-time camp meetings were times of great preaching when the children of God were built up in the most holy faith. This was good. Our camp meetings today must not degenerate into mere spiritual arousments; they should carry with

them a depth of spiritual teaching that will not be surpassed in any of our churches.

Some years ago I attended for one day a camp meeting (I believe that it was still spoken of in that way) which is now under the direction of one of the larger denominations. It had become an outstanding recreational center for its denomination in that area, but there was no longer any old-time gospel preaching. For ten days each summer, a famous thinker and preacher gave some learned discourses which but few people on the grounds paid any attention to. This type of meeting was far removed from what they once had there. Such a situation did not develop all at once. It gradually and almost imperceptibly came into existence. God forbid that anything of that kind should ever come to a holiness camp meeting of our day! Brethren, it need not be!

### Not Just a Life Insurance Policy

THE subject of the fifth article on the essentials of the doctrine of entire sanctification is "Not Just a Life Insurance Policy."

#### Death Insurance Policies

My purpose in this discussion is to prove that entire sanctification is attainable in this life, and does not have to be delayed until death, as some hold. Most life insurance policies should really be called death insurance policies because the majority of them arrange for the beneficiary to get so much on the death of the insured. I do not mean by this that such insurance policies are of no value. Certainly they are worth while, but all must admit that the insured must die before any benefits—or at least the maximum benefits—from such policies can be obtained. Policies which have to do with death by natural causes cost more in proportion to what your beneficiary will get than those that are based on accidental death. As someone has said, the more horrible the death, the more money the beneficiary will get.

I sometimes buy travel-insurance accident policies when I take a trip. However, I can assure you that it does not help my morale or make my trip any more pleasant to read them. They list how much your beneficiary will get if you are killed on certain types of conveyances, and then name a less sum that will be received if you come to your untimely end in connection

# RIALS

White, Editor

with some other form of travel. It tells what will be yours if you lose both feet or both hands, or either hand or foot. It informs you as to what will be paid for total disability or for partial disability. All of this refers to injuries which come to you while actually riding on different kinds of conveyances.

Next, a large number of exclusions, or what might be called exceptions, are given. Under certain circumstances, the provisions of the policy are made void. For instance, the policy does your beneficiary no good if you are killed by the train unless you are on it as a passenger. Of course, the insurance companies have to be very specific in their policies. Still, even these exclusions, or exceptions, do not furnish one with pleasant reading. In spite of all that I have said, I often buy these trip-insurance policies. They are not to be despised. Also, let me add another encouraging word: more and more insurance companies are providing life insurance that is truly life—and not death—insurance, forms of insurance which will benefit the insured while he is still alive.

**T**HIS insurance business has been suggested to me as I have thought about those who hold that we cannot obtain the blessing of entire sanctification until we die. For them, this experience is a life insurance policy which is strictly of the death type. The blood of Jesus Christ has made it possible for us to be cleansed from inbred sin, but we cannot cash in on this benefit until the end of this life comes. Of course, there is this advantage in the case of entire sanctification that is not found in the regular death insurance, and that is that the individual gets the benefit himself, and not someone else. Nevertheless, I could never get much excited over getting sanctified wholly at death. It, no doubt, has value as a dying grace, but it has much greater value as a living grace. Those who have been sanctified ought to be able to die without tormenting fear, for they have already died out to the things of this world. Nevertheless, this is not where the chief emphasis should be placed. Entire sanctification is primarily a living grace. In fact, I think that some of us ought to place more emphasis upon true religion as something which prepares us to live here and now. It does get us ready to meet God in the other

world, but it also makes us fit to live in this present world.

In connection with His prayer for the sanctification of His disciples, Jesus asks the Father, not to take them out of the world, but to keep them from its evil (John 17:15). One of the main reasons why He wants them sanctified is that they may be kept and made militant right down here in this sinful world. With Jesus, entire sanctification was a living grace for His followers. He says nothing in His prayer in John 17 about sanctifying them in order that they might be ready to die.

The teaching of Jesus about the coming of the Holy Spirit in His baptizing and sanctifying power was always slanted toward preparing His disciples for living here below. They were to get their sanctifying Pentecost in order that they might go forth as victorious witnesses to the ends of the earth (see Matt. 28:19-20; Luke 24:49; and Acts 1:4-8).

**T**HE New Testament is full of prayers, promises, exhortations, and commands which have to do with this second blessing as the baptism with

## Prayers, Promises, and Commands

the Holy Spirit, or entire sanctification. These have no meaning if they are talking about something which is beyond our reach until we die. They are nonsense and only torment us by setting up unattainable goals if they cannot be realized until we come down to death. I close this discussion with just a few of these prayers, promises, exhortations, and commands: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (I Thess. 5:23-24). "Sanctify them through thy truth: thy word is truth" (John 17:17). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Pentecost was the beginning of the fulfillment of this prophecy, which was also a promise: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come" (Heb. 13:12-14). "Follow peace with all men, and holiness,

without which no man shall see the Lord" (Heb. 12:14).

And we close this list of prayers, promises, exhortations, and commands with a very significant passage from I Peter which has in it a definite command. It reads as follows: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ: as

obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy; for I am holy" (I Peter 1:13-16).

This blessed experience is for all unsanctified Christians today. You can have it right now if you will place everything on the altar forever and trust God at once that the work is done.

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## THE SUNDAY-SCHOOL LESSON

*By Norman R. Oke*

### Topic for July 1: The Christian View of the Worth of Man

**Scripture: Genesis 1:26-27; Matthew 8:1-4; 12:9-13; 18:1-6, 12-14; I Peter 1:17-19 (Printed: Matt. 8:1-4; 18:1-6, 12-14)**

**GOLDEN TEXT:** *For thou hast made him a little lower than the angels, and hast crowned him with glory and honour (Psalms 8:5).*

Jesus was masterful in driving His points home by the use of figures of speech. To defend His action in healing a man on the Sabbath, contrary to Jewish law, He asked the question, *How much then is a man better than a sheep?* (Matt. 12:12.)

It is worthy of note that Christ chose a sheep for the matter of comparison. For a sheep was a creature of real value and not an insignificant thing like a clod or a worm. In fact, when He spoke of a sheep He was talking of one of their choicest treasures; for sheep were valuable. Men were rated in wealth in those days, not by a bank statement, but by the number of their sheep. Go back through the Old Testament and you will find that sheep are as indispensable to the Israelitish picture as rolling hills and slow-moving caravans. Of all a Jew's possessions, he became most deeply attached to his sheep. So when Jesus used sheep as a comparison for justifying the healing on the Sabbath day He knew how to make His point effective. For any shepherd knew that it was not a sin to rescue a sheep from a pit or from the brambles on the Sabbath.

But a sheep had value only for what it gave. Annually it yielded a crop of wool which was readily converted into the coinage of the day; and it yielded this contribution without a murmur. Small wonder that herders were chosen for their integrity and their love for the lives of the sheep. Now He, the great and good Shepherd, is saying that He looks upon men with a feeling much higher than any shepherd has toward the sheep. Why? Because man is

valued, not for what he owns, but for what he is. So, in Jesus' thinking the Sabbath could more easily be bent to the helpfulness of man than for sheep.

And it was likely back in His thinking that it was for man that He broke the eternal Sabbath of God in order to come and rescue the human race. The quiet calm of heaven was disrupted that the Good Shepherd

might come seeking the lost ones. Then, why should these critical Pharisees think it strange if He should rescue one of these men on the Sabbath day?

Of course the Pharisees could never understand Jesus' attitude toward the Sabbath. He didn't break the Sabbath; He built it. And it was for His attitude toward the Sabbath that they finally had Him killed. For being constructive; for yearning after lost humanity; for stooping to pick up a fallen person—for that they crucified Him! They still valued a sheep above a man!

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Our People Die Well

JOHN Wesley validated the victorious testimony of his little band by the way they died. To the critics of holiness he repeatedly parried with the words, "Our people die well." And even the scientific perverts who have sought to disclaim the triumphant deathbed testimonies of the saints have not erased the verifying facts of the years.

And although the providence of God has not prevented suffering, nor shortened long sicknesses, nor diminished the severity of disease, still He has given His people "a song in the night." And holiness protagonists can still parry the critics with a thrust of, "Our people die well."

The home-going of Brother Paul Schmelzenbach added weight to our argument. Brother Penn saw him a few days before his crossing, and he said, "Brother Penn, there are no shadows in this valley. It is just light." His wife wrote, "Paul always battled the dark—spiritual and physical. You remember how he was al-

ways rigging up a light for me at the dispensary or to work on the car. It was like a spiritual benediction to have light."

And those of us who saw him suffer sensed some of the agony of his body. But to all of us who read his testimony we can only be reassured that our people die well, and that this message of holiness is, in the words of the song writer:

*The best for the living,  
The best for the dying,  
For all since the dawn of creation.  
It drives away doubt  
And it never wears out,  
The best thing to have is salvation.*

—CLIFFORD CHURCH, Africa

### Bible School in Peru

You will be interested to know about the Bible school. We are having a wonderful beginning in the new year. There are nineteen now enrolled, with three more to enroll. Brother Briles is sending one of their young men from Bolivia, and we ex-

pect him any day. Our enrollment is about equally divided between boys and girls.—IRA N. TAYLOR, Peru.

### What Are We Waiting for?

That a great spiritual need exists in the world today is apparent to everyone. We lack the conviction and the drive that can take the saving power of the gospel of Jesus Christ and plant it into every God-forsaken corner of the world, into every sinner's heart.

We have the gospel message. We know the Scriptures. We have at our finger tips that which alone can save the world. But we are not using it.

What are we waiting for? The world is perishing while we hide the message of salvation in a faltering heart and a wavering mind. The gospel of Jesus Christ is the message of life. There is no other name under heaven, given among men, whereby we must be saved. Everyone who has really tried it can testify to its power. Every missionary who comes from the fields tells of the transforming power of the gospel.

The need is so desperate—the remedy is so marvelous—the faith and power to apply are at hand for our use.

The whole world is going into chaos and destruction. But remedy is at hand. What are we waiting for?—SAMUEL WEDMAN, in *Foreign Missions Bulletin*.

### A Call for Laborers

Are you still praying that a revival will sweep across Africa? The time is short, the harvest ripe, and the laborers all too few. The Transvaal Quarterly Meeting which met on April 17 discussed this urgent need for laborers and reminded us of the goal to pray for twenty students to enter the Bible school at Acornhoek in August. For many years we have needed a Bible school for the Sothos and Shangaans of the Transvaal. The native Christians throughout Africa are supplying the necessary beginning buildings with their missionary society offerings this year; Rev. and Mrs. Mischke and Rev. Schmelzenbach are prepared to teach; but we must have students—students called of God to bear the gospel to their own people.

What does a native preacher do? He bridges the gap between the black and the white and makes the missionary's work more effective. Some are evangelists and some are pastors. We cannot get along without them. Won't you join us in praying for twenty native workers before August? —WESLEY MEEK, Africa.

# THE QUESTION BOX

Conducted by Stephen S. White

**Q.** You have defined sanctification as a second definite work of grace, preceded by entire consecration, in which the carnal nature, or the sin nature, is eradicated, or removed. In John 10:36 we have these words: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Here our Lord describes himself as sanctified by the Father. Do you imply and is our belief as holiness people that our Lord had this carnal, or sinful, nature which had to be eradicated before He was sent into the world? Many of our people have inquired as to this, and I have promised to submit this to you for explanation.

**A.** The word sanctify has two meanings, as any dictionary will show. These are to consecrate and to make morally clean, or free from sin. The first meaning is primary in the Old Testament, and the latter is primary in the New Testament. When sanctify or sanctified is used with reference to Christ, we know that it could not mean to free from sin, for the New Testament teaches time and time again that He was without sin. Therefore, it must mean consecrate when used with reference to Christ. In the passage which you quote, the Father consecrates Christ, or sets Him apart to His task, and sends Him into the world to perform it. In John 17:19, Christ says that He sanctifies himself in order that His disciples may be truly sanctified. He sets himself apart to die on the Cross in order to make the cleansing sanctification possible for His disciples when they consecrate their all to God.

**Q.** What is meant by partial sanctification?

**A.** Confusion often arises from the inadequacy of words or because the same word is used with a variety of meanings. Most of those who have been brought up in the holiness movement or have become a part of it speak of the second blessing as sanctification. Along with this, we talk of the first blessing as being born again, saved, converted, or regenerated. This is the common usage; and usage is the final authority when it comes to the meaning of words. Nevertheless, in a more technical sense, one should never talk of the second blessing except as entire sanctification if he is going to use the term sanctification in connection with it.

From this standpoint, sanctification may be, and often is, looked upon as beginning with the first blessing, or crisis—conversion, or regeneration. Many theologians have thought of sanctification as covering all of the work of God in the inner man, in contrast to justification, which occurs outside of man. Thus sanctification begins with regeneration, the first crisis, and comes to its climax—as far as the inner motive is concerned—in the second crisis, entire sanctification.

Of course, some of these theologians do not believe in a second crisis in this life. They hold that sanctification begins in regeneration but is not concluded until death, when the old man of sin is completely eradicated. Still, many of the leaders in the early holiness movement believed that entire sanctification was a second crisis which was the culmination of a sanctification which began in regeneration. Thus the first blessing, regeneration, brought a partial cleansing—not a partial cleansing away of the old man of sin, inbred sin, or the sin nature, but a beginning of the complete internal transformation of man which was to be completed—from the standpoint of inner motive—in entire sanctification, when the carnal mind would be destroyed. Such a position when properly understood is certainly not out of line with the teaching of the Church of the Nazarene. Indeed, some of our best thinkers would not hesitate to speak in this way as to sanctification.

Again, sometimes one of our men might mean by partial sanctification the cleansing away of the pollution which has resulted from our own sins in contrast to the cleansing away of the pollution which has become a part of the nature of the race through Adam's sin. In view of all these facts, let us be careful not to quibble too much over different uses of the term sanctification if we are sure that we agree as to what takes place in the first and second crises. Anyway, it is worth while to discuss these matters and thereby come to a better understanding of them.

**Q.** A certain minister who believes in eternal security told me that the Nazarenes would skip Ephesians 4:30. Is this the case?

**A.** We would not skip Ephesians 4:30 at all. We would gladly read it and the verses which precede and

those which follow it. Begin with verse 25, or farther back if one wishes to, and read the remainder of the chapter, and even into the fifth chapter. Then it will be easy to see that the writer is constantly warning the reader against backsliding and finding himself a part of the terrible

group (described in 5:5) who will surely come under the wrath of God. To be sealed by the Holy Spirit is to be marked, or stamped, by Him for the day of redemption, and not unto the day of redemption. This is the way the Greek really reads. We can destroy the mark, or stamp, by

deliberate sin and thus backslide. Even in verse thirty this is implied. It warns us against one of the worst of sins—grieving the Holy Spirit—and one that can quickly sever our relation to God and condemn us to everlasting destruction if we do not repent.

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## Religious News and Comments

*Edited by Delbert R. Gish*

**S**OME weeks ago, Mohammed Tabee, an Egyptian Moslem journalist, defended the right of Christians to broadcast over Egyptian state radio networks. He argued that "the taxes which keep our radio station going are not collected from Moslems alone, but from all Egyptians. Christians are represented in every cabinet and their presence is recognized in our national life." This extraordinary example of fair-mindedness stands out for its uniqueness.

Dr. Daniel A. Poling is the Republican nominee for mayor of Philadelphia. He is editor of the *Christian Herald* and a prominent minister of the Baptist church. He is the chaplain of the Chapel of the Four Chaplains, recently dedicated by President Truman. (Readers will remember that Dr. Poling's son was one of the hero chaplains for whom the chapel is named.)

The United States State Department is planning more religious programs for the "Voice of America" broadcast. To help plan the religious content of the programs a Baptist, a Catholic, and a Jew have been appointed. A government official declared that the government is "convinced that our campaign of truth can be made tremendously more effective" by the change. Surely it will be so, for the common people are usually interested in religion. In Jesus' time on earth they heard Him gladly. The right use of religious content should have a strong appeal to the masses in the iron curtain countries.

President Harold Stassen, of the University of Pennsylvania, and former governor of Michigan, has suggested that, since President Truman and General Douglas MacArthur are both professing Christians, it would be most fitting that the President should invite the General to the White House for a reconciliation and renewal of friendship. Such an action would have wholesome effects in

politics and diplomacy, and would certainly help the cause of Christian religion.

When ten Communists were arrested in Elizabeth, New Jersey, for distributing subversive literature, a Christian Alliance pastor and a Lutheran pastor visited them in jail and, after explaining the meaning of the gospel and of God's love, gave them each a Bible. Their reaction was most unlike that of most Communists, for when they were released on bail they carried the Bibles out and would not lay them down even while being photographed. The incident made page one of the Elizabeth daily papers, as well it might. It is hard to conceive of a Communist carrying a Bible and being photographed with it even for effect.

A ten-year review of salary increases in the ministry of one Christian denomination and comparison

with secular professions reveal that while ministers of that church had 33 per cent increases in salary, laundry workers had 68 per cent, grocery store clerks 77 per cent, textile workers 156 per cent, auto workers 206 per cent, and lumber workers 216 per cent. If the situation were otherwise, there might be a tendency to doubt the sincere devotion of the ministry to the cause of God. Nevertheless the gap could be closed somewhat without creating grounds for such doubt.

Seventeen United States groups which have been sending materials for relief overseas have pooled their figures and estimate that in the five years just past they have shipped 100,089 tons of supplies, food, medicine, etc. to Germany alone. These materials were worth almost one hundred million dollars. The need was greater than the supply, but without this aid the suffering would have been far more severe. Few nations have been better treated by their wartime enemies than Germany has been treated by the West. American Christians, especially, have rallied to the needs of the German people. Thus does religion become practical!

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## THE HOME CIRCLE

*Conducted by Grace Ramquist*

### Do Not Tease the Snakes!

**W**HILE visiting in a zoo not too long ago, I noticed a sign in front of some of the animal cages which read, "Do not tease this animal." Although the keepers of the zoo gave no reason for this command, I instinctively knew that the animals when teased became dangerous and fierce.

I asked a lady from Lubbock, Texas, if there were any rattlesnakes on the ranches near her town.

"I should say there are!" was her quick reply. She then proceeded to tell me of an experience she had when she was a young girl living on a ranch.

It seems that most horses are afraid of rattlesnakes. And well they may

be, too; for when a rattlesnake bites a horse, most of the time the horse dies, or at least if he lives he suffers extreme pain.

One day, while this girl was riding out on the ranch, she came to a great rattler. It was coiled and beside it lay seven little rattlers. The horse upon which the young girl was riding was unafraid of snakes. The girl thought she would have a little fun. She knew that recently the cattle and horses on her father's ranch had been troubled with a rattler, yet she felt daring on this occasion.

She jumped from the horse and, taking her riding whip, she proceeded to hit the rattler—not hard, but just enough to tease it. The snake jumped out, but the little horse and girl were ready—they jumped back. Again the

snake coiled itself, and when it got quiet again the girl followed the same procedure as before. She kept this up until the snake turned green a foot up its body.

The girl became tired of her game and decided to go to the house for her gun, so she could destroy the dangerous animal. She rode fast to the house and as quickly as possible she returned. But when she got back, the snake was gone and, though she searched for it, she could not find it.

Her heart began to fail her. She knew she had done wrong. She should have turned her horse around the minute she saw the snake, hurried to get the gun, thus being able to destroy the evil thing which would no doubt strike again at her father's cattle. She had played with danger! She could have saved the lives of the cattle! But she wanted to play first!

Too often as Christians we play with the dangers of the world. We get awfully close and we say, "Oh, it is safe for me. I am watching. I will get away in time." And even though we ourselves may be able to get away in time, are we not responsible for the lives about us? If we would quickly destroy danger, then others may be saved. It is never safe to play with danger!

Do not tease the snakes!

## OKLAHOMA DWELLERS:

### We've Come to Make a Dare

When we were young we had a game we called "We've Come to Make a Dare."

A group of boys and girls would divide into two sections. Each side had bases, and lines were drawn in front of the bases. These lines were daring lines. Everyone was perfectly safe as long as he stayed away from the other side's line. He could walk around freely. He could talk and could be perfectly still if he chose. But if he walked toward the other side's line, all eyes were turned on him.

"We've come to make a dare," was the challenge one side would make the other. After those words were spoken, all members of one side walked out into the middle "no-man's-land" and started for the other side's line. They were safe as long as they did not put their feet on the opponents' line. Slowly, the group would go forward. Slowly, slowly they would come to the line. Only one of the group had to touch the line, but if one did touch the other side's line, then all in the group had thrown out a dare. So, once that

line had been touched by alien foot, all on the side must turn and run as fast as possible to get back to their home base without being caught by one of those whose line he had touched.

As soon as a foot touched the wrong line, then the trouble started. There was a mad scramble. Everybody ran as fast as he could. If he reached his home base without being touched, he was a free man; but if he was touched by one of the opposite side, then he was placed in a jail near the base of the opposite side. There was always a jailer who watched the prisoners. In order to get release from the jail, someone from the prisoner's side had to be brave. He had

to sneak up, touch the prisoner's hand without being caught himself and placed in prison.

You might be tempted to ask, "Well, why did anyone make a dare at all?" If no one dared, the game became dull and uninteresting. Daring caused things to happen. No one could gain and no one could lose if there was no daring.

And how like life! If we do not dare to try to get things done, we will be safe and dull and uninteresting. We must dare if we will win. We must dare for Christ if we are to get anything done. Let's all say, "We've come to make a dare," and then let's really dare big things for Jesus.

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

*(Continued from page 2)*

Robert Chung of Korea as the special speaker. Conventions were held in each zone, with a number of churches visited.

The Rocky Mountain District, Rev. Alvin L. McQuay, superintendent, is having a missionary tour, June 1 through 17, with Miss Elizabeth Cole from Africa as the special speaker.

Rev. Wm. Summerscales has resigned as pastor of Grace Church, Toronto, Ontario, Canada, to accept the call to First Church, Vancouver, British Columbia, beginning his work there on July 15.

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Rev. N. M. Israelson reports: "For the past year I have done home mission and church extension work for the Akron and Michigan districts. The district young people sponsored the home mission revival in Cuyahoga Falls, Ohio, where I preached every night for five weeks; at the close of the campaign, we organized with 31 adult members, and all departments functioning. I stayed as pastor for three months, and had a blessed time. We left with the Sunday school near the hundred mark, all bills paid, and \$500 in the treasury, with the beautiful \$10,000 building in the process of being financed by a local bank. At East Liberty, Ohio, I conducted another five-week revival, and organized with 18 adult members. I stayed here as pastor until the Sunday school and all departments were functioning. We had a high of 155 in Sunday school, with the average in the hundred mark. Then I came to Three Rivers, Michigan, for seven months. The Sunday before I came, they had 22 in Sunday

school; our average for April was 72. After seven months, all departments are functioning, all bills paid to date, with money in the treasury, and a wonderful spirit prevailing. Rev. George Carrier is carrying on the work at Cuyahoga Falls; Rev. Don Freese has accepted the work at East Liberty; and I am now returning to the work I love so much—evangelism. I have had a busy year of church extension—mailed 15,000 cards, made 3,000 pastoral calls, added 300 to the Sunday school, received near 100 into church membership, and, best of all, won 500 to Christ. Write me, % our publishing house, P.O. Box 527, Kansas City 10, Missouri."

Dallas, Texas—First Church recently concluded a very gracious revival under the ministry of Evangelist J. E. Williams, and Bob and Madge Killion, musicians. The Killions thrilled us with their fine musical program, and Brother Williams blessed our hearts with his spiritual ministry from the Word. God honored the splendid ministry of these faithful workers with a good number of souls praying through to old-fashioned victory, and the spiritual enrichment of the entire church. Our people co-operated wonderfully throughout the campaign, and the revival attendance was the best in many years.—William C. Allshouse, Pastor.

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### ARE YOU USING THIS?—

A new Christian Service Training bulletin is ready for distribution. It will be sent free upon request.

Prepared by your  
Christian Service Training Commission

Published by your  
Nazarene Publishing House

## First Church, Augusta, Kentucky



This church was organized in 1924, and the building erected in 1925 served us well until 1949, when the church pictured here was erected during the pastorate of Rev. Shelby Matthews. A new building, in one of the best locations in our little city (the former location was low, and flood waters often ran us out) was laid on the hearts of a few; and with much prayer, sacrifice, and work we were able to erect this lovely brick building. From the main auditorium there is access to three Sunday-school rooms, also the preacher's study. There is a choir loft, seating 30, and a balcony which seats 75; the main auditorium will seat 250. Also, there is a large lower auditorium, six Sunday-school rooms, and rest rooms. In addition, the church owns a seven-room, brick parsonage. These are days of blessing for the church, under the leadership of Rev. and Mrs. Frank May, who, with their two sons, came to us last August. Under their splendid leadership, their burden for souls, prayer, and visitation, the church has grown both spiritually and numerically. The Sunday school has increased from 65 to well over the 100 mark; the prayer meetings and Sun-

day morning services are times of spiritual feasting, and the Sunday night services have been crowned with victories at the altar. People are being converted for the first time, backsliders of long standing are get-

ting back to God, and new people are lining up with the church. We have a fine group of young people, God is blessing, and the crowds are increasing.

MRS. STELLA EDWARDS, Reporter

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Evangelist Fred Thomas writes: "Due to a cancellation just received because of the change in pastors, I have two weeks open between July 18 and August 5. Anyone desiring this date may contact me at my home address, 2201 Morehouse Avenue, Elkhart, Indiana."

Dr. C. Warren Jones reports that he has just completed a five-week tour in the interest of missions. This trip took him through Texas, Arkansas, and Oklahoma, getting into centers of El Paso, Dallas, Houston, Little Rock, Oklahoma City, and Amarillo. He had thirty-four services in thirty-two churches.

Evangelist L. B. Mathews and wife report: "Since our last reporting, we have been in revival meetings at Parsons Avenue Church, Columbus, Ohio, with Paul and Eva Hayman, pastors; Donelson, Tennessee, with Pastor Kenneth Stifer; at Chicago Heights, Illinois, with Brother Byron M. Carmony; at Coal Grove, Ohio, with Pastor Daniel S. McNutt; at Harvey, Illinois, with Brother Robert W. Sheppard; at Muskegon, Michigan, with Pastor Ezra W. Hendley; and Calvary Church in Nashville, Tennessee, with Pastor M. E. Redford. In all of these churches we saw many souls pray through and find Jesus as their Saviour and Sanctifier. Victories were won through prayer and faith in God, and the saints were strengthened in the Lord. We have an open date this fall, November 28 to December 9; also have some open time in 1952. We love God, the church, and a lost world. Write us, 2208 18th Avenue, South, Nashville 4, Tennessee."

Mattoon, Wisconsin—In May this church had a series of revival services with Evangelist John W. Harrold. We praise God for the many victories as souls sought God for saving and sanctifying grace. Also, we had two fine and victorious healing services. People were helped in body and in soul. We certainly appreciated the consecrated ministry of Brother Harrold, and our faith is strengthened.—Maynard Parker, Pastor.

Beaverton, Michigan—This has been a good year and the Lord has helped us to achieve some of the things that our hearts long have desired. In our fall revival we were blessed and helped by the ministry of Evangelist H. L. Kennedy and wife. His able presentation of the gospel was used by the Spirit; he is an excellent preacher and, together with Mrs. Kennedy's chalk drawing and special music, they were able to make a real contribution to the work of our church. Our spring revival closed April 29, with Rev. D. R. Silvermail as evangelist, and the revival spirit continues in our midst. The Lord blessed the faithful preaching of the Word, and many found victory at an altar of prayer. The Holy Spirit used the heart-searching ministry of the evangelist to the blessing of our people. Our budgets are paid in full for the year, and all local expenses have been met, including an increase in pastor's salary. Recently God blessed us in a special manner as we assembled seventy mothers and daughters in a community building for an evening of fellowship. A challenging address was given by Mrs. H. T. Stanley, pastor's wife from Saginaw; many

good contacts were made for the church. Each department of the church shows an increase, and God's blessings are manifest in different ways. Another classroom has been built in the church basement, improving our Sunday-school facilities. We have accepted the call of this church for our third year.—Erma Pierce, Pastor.

The Duke-Ogden Evangelistic Party report: "We had a good meeting in the home mission church at Kenmore, North Dakota, where Rev. Lester Miller is the aggressive pastor. A number of new people attended the church services for the first time. Then we spent one week with the home mission church in Sandstone, Minnesota, where Rev. and Mrs. Robert Burch are doing a good piece of work. Here also a large group of folks attended the Nazarene services for the first time. We have some open time for summer and early fall we'd be glad to slate with churches in the Northern states. Write us, 123 W. Third Street, Duluth, Minnesota."

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### The "Herald" Ministers in Scotland

(Continued from page 2)

He seemed to prize the copies of the HERALD which I had given him. Then he went out into the night; he returned to Aberdeen and we have not seen him since.

We pray God to give us a church at Aberdeen, in which our HERALD OF HOLINESS recruits will be nourished and through which other recruits will be won.

Pastor William G. Ardrey writes from Birmingham, Michigan: "In May we closed a fine revival with Evangelist Everett Kimball and wife; many souls for whom we had been praying found definite victory in God. This local church was organized six months ago, and since then God has helped us tremendously. Accepting the call at organization, when I came I found about 12 faithful folks; the first Sunday-school attendance was 23, with 18 in the morning worship service. It was a step of faith, but God has seen us through. During these six months the Sunday school has climbed steadily, with new records broken month by month, with a high of 101 on Sunday, May 13. We are now having an average of from 80 to 90 in our Sunday morning worship service. Our first Sunday offering was \$24, and now it is running close to \$100 each Sunday. The church was organized with 10 members, and under the blessing of God we now have a membership of 30. We have a well-trained staff of teachers, a working visitation program each Thursday, and recently we purchased a Sunday-school bus. God has helped us to reach out in our immediate community, with new people coming to the services, and we have seen 27 different people find definite help from God in our services."

Evangelist C. T. Corbett writes: "In May of 1945 Mrs. Corbett and I closed our work in Wisconsin and moved to Kankakee, Illinois. We find it a pleasure to live next to Olivet Nazarene College and be a booster for our fine students and faculty here. In these past six years I have had the privilege of laboring in 145 revival campaigns across the nation, making two trips to the East Coast and three to the West. However, most of these meetings have been in the Olivet Zone. During these six years we have seen better than ten thousand souls seek the Lord. It has been a pleasure to work with our splendid pastors and people throughout the country. The Comforter abides right now in sanctifying power, and the future is as bright as the promises of God."

Argo, Illinois—Twenty-five years ago a small group of consecrated people met together in a dingy room over the local police station and formed the nucleus of the present work in this community located on the southwest outskirts of Chicago. God's blessings have been upon the church, and through zeal and sacrifice the work has grown until today we have a modern and well-equipped building with a Sunday school which in April ranked third in the district—exceeded only by Chicago First and the Olivet College Church. Each of the various pastors who have served the church has made his particular contribution to the growth of the work. Exceptional progress has been made under the leadership of Rev. Howard Hill, who is beginning his second year as

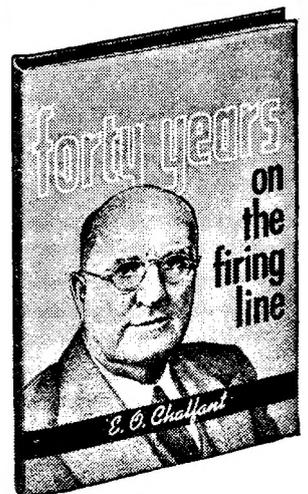
our pastor. A Hammond organ has been recently installed, a twenty-one-thousand-dollar parsonage is nearing completion, and our people indicated their interest in foreign missions by an Easter offering of fifteen hundred dollars. Spiritual blessings are keeping pace with numerical growth. Recently we had a very profitable revival with Rev. T. H. Stanley as evangelist and Wilbur L. Mansfield as song leader. Argo has an exceptionally large group of Christian young people whom we feel certain will continue to press the battle for God and second-blessing holiness under the banner of the Church of the Nazarene in this Chicagoland area of over five million souls.—M. E. Rector, Reporter.

Mountain Home, Arkansas—In May our church had a wonderful revival with more than forty seekers; a good number prayed through to God for salvation and entire sanctification. Evangelists J. H. and Maggie Crawford were the special workers.—Harold Lake, Pastor.

Evangelist J. L. Longnecker reports: "April 16 marked the close of our first year in the field of evangelism. Our work has taken us into the states of Missouri, Illinois, Indiana, and Nebraska—five districts. We have helped in nineteen revivals, and some of these have continued for three weeks. We thank God for His help. He has kept us busy and happy, and we are enjoying the work. God has been giving us some real demonstrations of His Spirit, and we have seen over five hundred seekers at our altars, with many outstanding victories. New members have been added to the churches; in some places the pastor's salary has been raised; also we have helped to organize one new church during the year. We appreciate the open doors of our church, and the loyalty and spirit of our fine pastors. We love and appreciate our church with its capable and spiritual leadership. I am now in a revival in Olney, Illinois, with the aggressive pastor, Rev. H. M. Foster. God is giving good victory at the altar. I have some open time for the fall and winter, and will be happy to accept calls anywhere, regardless of the size of the church. If desired, I can care for both preaching and singing in the meeting. Write me, 45 Main Street, Valley Park, Missouri."

Pittsburgh, Pennsylvania—Our church recently enjoyed one of its best revivals with Evangelist Alfred H. Armstrong. While the attendance was not too large, yet God richly blessed the services with His presence and power; souls were saved and some sanctified. Brother Armstrong is a Spirit-anointed preacher of the Word, and our hearts were blessed by his messages. The church gave the pastor and wife a fine love offering.—John R. Congalton, Pastor.

Aztec, New Mexico—The Cedar Hill church celebrated its tenth birthday anniversary on Sunday, May 6, with all-day services. A large and beautiful birthday cake was the outstanding feature of the basket dinner at noon. The afternoon service was given over to the charter members, with Rev. F. R. Whitley bringing the message. During the past year the Lord has blessed in a wonderful way, with an increase of 200 per cent in Sunday-school attendance, and the N.Y.P.S. receiving an award in sponsoring the *Herald of Holiness* subscription campaign. Finances are all up to date, the pastor has received an increase in salary, and the church membership has increased. Rev. and Mrs. Wesley Stites have been a real blessing in the church and community during this past year; and Miss Bonnie Stites is our capable N.Y.P.S. president.—Mrs. L. D. Shryock, Secretary.



## Forty Years On the Firing Line

By E. O. Chalfant

You, no doubt, like every other Nazarene, are interested in the Church of the Nazarene. Because of this interest you will want to read this autobiography which is inseparably linked with the early history of our church.

The author's life story is sure to be an inspiration to his contemporaries, as well as to the younger preachers who will carry on where and when he leaves off.

\$1.25  
In Canada, \$1.40

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Washington at Breeze, Pasadena 7, California  
1592 Bloor St., W., Toronto 9, Ontario

## Peoria, Arizona

The Peoria church, located near Phoenix, has had a steady growth across the years. One of the earliest Nazarene churches on the Arizona District, they have furnished much of the backing necessary to the development of this field. For thirty-one years they worshiped in a large frame tabernacle, but with the coming of Rev. F. B. Moore in 1947 plans were completed for the building of the beautiful and commodious church pictured here. The foundation was dug in September of 1947, and the church building completed in February of 1949. Valued conservatively at \$50,000, this church stands as a monument to the consecrated labors of a faithful pastor and loyal people. It was dedicated on June 19, 1949, by Dr. Samuel Young, with a small indebtedness of \$6,000. The debt was paid in full and the mortgage burned on the last day of December, 1950, in the watch-night service. They now have new church furniture, pul-



pit, Communion table, etc., and also a baby grand piano, all of which is paid for.  
M. L. MANN, District Superintendent

Dickinson, North Dakota—Evangelists Alva O. and Gladys Estep were with us for a revival, May 16 through 27; pastor and people enjoyed their ministry very much. As a result of the forceful preaching of Brother Estep, almost every service found seekers at the altar of prayer, with many happy finders of God's saving and sanctifying grace. Our church received great benefit from this meeting. We give thanks to God for the good victories at the altar of prayer. Surely His grace has been manifested in our midst.—Melvin A. Carlson, Pastor.

Golden, Colorado—Within the last six months this church has launched an advertising program through the church bulletin, a weekly advertisement in the county newspaper, two luminous signs on the highway entering the city, and an attractive new sign in front of the church. This church has been known as "the singing church," and an eighteen-voice choir has been organized under the direction of our pastor's wife, Mrs. P. L. Liddell. Also, the church installed a beautiful new Hammond organ at Easter time as a project of the young people's society.—Church Secretary.

Evangelists C. G. and Geraldine Bohannan report: "We have just closed two years in the field of evangelism, and we thank God for all the good pastors and laymen of our great church. Recently I was privileged to go to Palestine with the Harold Gretzinger tour, visiting London, Rome, Paris, and the Holy Land. It was a wonderful trip and a time of great blessing and inspiration to all. Our colored slides of Palestine, which we use in the young people's and special services, are helping to increase our crowds."

Revs. C. C. and Flora Ruth Chatfield report: "We have had a victorious year in our pastorate at Columbus, Indiana. Rev. J. I. Hill, Rev. and Mrs. Chester D. Plummer, Rev. Franklin Moore, and the Musical Messengers have been the evangelists with us, and all have given acceptable service and helped in the progress of the church. Many of the regular services have been crowned with seekers, and a good spirit prevails between pastor and people. We are completing a new, eight-room parsonage of Bedford stone, conservatively valued

at \$25,000, with a debt of less than \$4,000. We are consistently reducing the church debt until at the close of the assembly year we will owe less than \$15,000 on both church and parsonage—together valued at \$125,000. Budgets are paid in full or overpaid for the year. God has given us some phenomenal victories, for which we praise Him. Our fellowship with the people has been of the highest type; and although we received a recommendation from the board for a three-year call, we felt that God's will for us was the field of evangelism. It is not easy to leave this splendid group of people and fine plant, but we have heard God speak, and His will is sweet. We close our year with this wonderful people on August 25, and will be available for the work of evangelism after that date. Until then, write us at 1218 California St., Columbus, Indiana."

## THE CHRISTIAN

### By Ora I. Claress

*Living for Jesus,  
Walking in light,  
Singing and praising  
From morn till night!*

*Washed in the fountain  
Whiter than snow,  
Willing to follow,  
To stay or go!*

*Led by His Spirit,  
Happy and cheery;  
Leading souls upward,  
Never grow weary.*

*Full of His goodness,  
Love, and content,  
Knowing all weather  
By Him is sent.*

*Glorious Saviour,  
I long to be  
A faithful Christian,  
Holy like Thee.*

Calumet, Oklahoma—Since coming to Coleman Chapel last August, we have had two good meetings: one with Rev. Matthew V. Wilson in December, and the other with Evangelist Thomas Hayes and Charles and Nadine Little, singers and musicians. Brother Wilson is a good preacher, had the co-operation of the entire community, and a good number of souls found the Lord. Brother Hayes is a man of faith and prayer, and preached with unction and divine love; souls were saved and sanctified. Charles and Nadine, with their musical talent, were a blessing and inspiration to all, and especially to the young people. Brother Charlie Wells of Pilot Point, Texas, was with us and was used of the Lord in a beautiful way. The church is growing in grace and has a greater vision for world-wide evangelism.—J. E. Zimmerman, Pastor.

## Belfast, North Ireland

On Sunday, April 1, Dr. G. B. Williamson, with the assistance of Mrs. Williamson, and the Rev. R. T. Williams and wife, dedicated our new and permanent church building in Belfast. Mrs. Williamson performed the turning-of-the-key ceremony, quoting in her unique and inspiring way appropriate scripture verses, while Dr. Williamson preached the dedicatory message with the anointing of the Holy Spirit. Rev. R. T. Williams sang beautifully the "songs of Zion." An amount of \$840 was raised in cash and pledges. Truly, God favored us with this splendid group of workers, and all hearts were refreshed and strengthened through their ministry and fellowship. The building, situated in a good district, is 60 x 30 feet with a seating capacity of 250. Its estimated value, at present-day prices, is 2,500 pounds. We thank God for calling us to Belfast. It is a joy to labor with this people, and we rejoice with them for all that



has been accomplished in these six years.—W. S. Tranter, Pastor.

Newman Grove, Nebraska—On May 28 we had a great missionary service with Rev. W. F. Miller speaking to us on Korea. His experiences in missionary work in Japan and Korea enable him to present many things of interest. The spirit of the service was great. Since coming here a year ago, it has been our desire to see this little church filled—this we saw in the missionary service. The other church of this small town co-operated with us, and we enjoyed the presence of the Lord in our midst.—Russell A. Walborn, Pastor.

Evangelist L. M. Payne reports: "In March I had a revival in Victory, Texas, with Pastor Lewis Redwine. Several souls prayed through in the first service, and the Holy Spirit was greatly manifested in each service following. Sister Redwine and Sister Fields did a wonderful job with the music. Brother and Sister Redwine are loved by the people of the church and the community. At Monahans, Texas, I had a meeting with Revs. J. F. and Lucie Bohannan. God gave us a good revival with thirteen testifying to being converted, reclaimed, or sanctified; among these were some new people coming to the church for the first time. The Bohannans are fine people and are building the work at Monahans. Recently had a meeting at Kermit, Texas, a "baby" church, where Pastor Hodges and wife are winning the hearts of the people of the town. They have a fine people, and a wonderful spirit prevailed in the services with many praying through. I am now in the beginning of a revival with First Church in Wichita Falls, Texas. I have five open dates for 1951; write me, 509 N.W. Main, Bethany, Oklahoma."

A revival begins when the Church agonizes in prayer.

### "Aloha" to the Baldwins

On Thursday night of May 31, a great crowd of Nazarenes and friends gathered at the Honolulu airport to say a last *aloha* to Rev. and Mrs. Leo Baldwin and their family. They have returned to the mainland to other fields of service in their work for God.

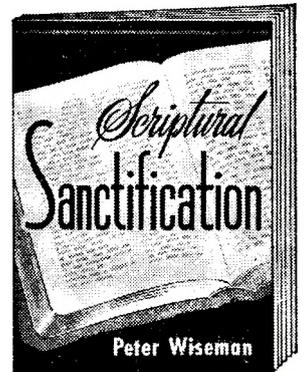
With beautiful island flower leis piled high around their necks, they waved us all a last good-by from their home-bound plane.

The Baldwins leave behind them five years of diligent and fruitful work in Hawaii. During those short years, four Nazarene churches have been

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established, three of which are fully organized. The average total Sunday-school attendance is well over four hundred each Sunday.

The Baldwins last aloha was preceded by the fifth anniversary rally of the Hawaiian Nazarene District, which was held Sunday afternoon, May 27. In this climaxing service Brother Baldwin preached his farewell message to the churches of the Islands, using as a text the words of Paul, "I am not ashamed of the gospel of Christ."

It was with sad hearts that we let them go, but it was with the prayer that for them God would open new and greater fields of service, and for us a great future of victory in the Islands.

REUBEN R. WELCH, *Chairman*

### N.Y.P.S. Tour San Antonio District

In May we concluded a most profitable tour of our district in the interest of our N.Y.P.S. work. Rev. Spurgeon Lynn, our wide-awake, aggressive district president boosted the young people's camp and institute, and preached each night on "Meeting Our Debt Through the Heart Experience of Holiness." The crowds were

the best we have had on any recent tour, and the response to the district program and to our great cardinal doctrine of heart holiness was most gratifying.

Our young people are sponsoring one new church each year for us, and are promoting a fine program. They are co-operating one hundred per cent with our general program and are making a great contribution to the progress of our district.

HADLEY HALL, *District Superintendent*

### Florida District Assembly

The Florida District, meeting in its thirty-seventh annual assembly at Orlando, May 16 to 18, enjoyed what many considered to be the greatest assembly in years. Dr. G. B. Williamson, presiding officer, was greatly blessed of God, and his inspiring messages were a blessing to ministers and laymen. Florida appreciates this most capable leader.

Rev. John L. Knight, our beloved district superintendent, was elected on the nominating ballot. We are truly grateful for his wise and faithful leadership, and we appreciate the years of faithful service rendered to the district. A five-hundred-dollar love offering was pledged by the churches.

Rev. Otto Stucki, superintendent of Alabama District, was special speaker in the assembly, and we appreciate the contribution he made to the occasion. His messages were outstanding and challenging.

An outstanding ordination service was conducted by Dr. Williamson, with elder's orders given to F. D. Cline.

Our thanks to Rev. James D. Blackmon and his people for so royally entertaining the assembly. Florida District is on the march!

W. BLANCHARD HORNE, *Reporter*

### Young People's Convention Washington-Philadelphia District

The thirty-second annual young people's convention of the Washington-Philadelphia District was held in First Church, West Chester, Pennsylvania, May 17 and 18. Delegates were welcomed by G. G. Cornwell Burgess of West Chester; Dr. George Kell, representative of the local ministerium; A. C. McKenzie, district president; D. R. Huffman, host pastor; and District Superintendent E. E. Grosse.

Rev. A. C. McKenzie delivered the keynote address at the fellowship luncheon attended by nearly two hundred. Dr. Oscar F. Reed, pastor at Malden, Massachusetts, brought messages deep in thought, rich in spirit, and warm in feeling. He urged the emulation of Christ in His compassion for lost humanity.

Special music was provided by the West Chester church choir under the direction of D. R. Huffman. Mrs. Oscar Reed assisted by rendering solo selections in the evening services.

At the final service of the convention, the new officers for the year were presented to the audience and installed by District Superintendent Grosse. Rev. D. R. Huffman was elected president of the district N.Y.P.S., and Harold Parry was re-elected vice-president. Other officers are: Paul L. Moore, secretary; Robert Jones, treasurer; Lloyd G. Gordon, high school supervisor; and Ethel Ann McKenzie and David Grosse, teenage members at large. Mrs. Earl C. Wolf was re-elected Junior supervisor, and Mrs. J. Edmund was re-elected book-reading chairman.

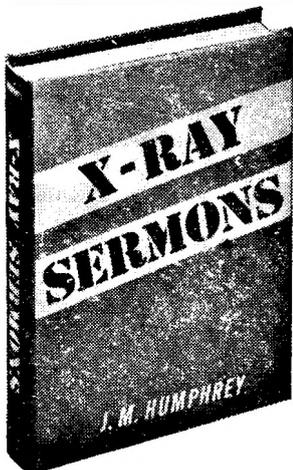
PAUL L. MOORE, *Reporter*

### Idaho-Oregon District N.Y.P.S. Convention

"Holiness for Horizons Unlimited"—the theme of the Idaho-Oregon District N.Y.P.S. convention—was carried out beautifully in the two-day session held in the N.Y.P.S. chapel of the College Church in Nampa, Idaho, May 14 and 15. Rev. Hubert Helling of Gooding, Idaho, presided and was re-elected. He is a man of God and his untiring efforts are much appreciated by the young people of the district.

Approximately fourteen hundred persons attended a youth rally which climaxed the meeting Tuesday night

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in the College Church, with Rev. Ponder Gilliland of Calgary, Alberta, as the speaker.

Panel discussions on "Reaching New Horizons" by giving, gaining in membership, literature, program planning, and lamplighting, were presented under the direction of Rev. Wm. Griffin. Special speakers on various phases of holiness during the convention were Rev. Glen Abila, Rev. Wayne States, and Professor Elwood Sanner. Dr. John E. Riley addressed the group at a banquet (at Morrison Hall, Northwest Nazarene College), which also employed the theme.

There were much enthusiasm and progress demonstrated in the various reports and committee meetings, and the outlook for the new year is good.

Other new officers elected include: Rev. Elton Green, vice-president; Dale Chappell, treasurer; Eula Tombaugh, secretary; Bob Graves, sponsor of boys' and girls' work; Rev. Glenn Abila, sponsor of teen-age work; Rev. Albert Neuschwanger, dean of the young people's camp; June Knapp and Hanna Pittman, teen-age representatives on the camp council; and Dr. J. Robert Mangum, delegate at large.

MRS. DICK FRIESEN, Reporter

### Seminary Commencement

Nazarene Theological Seminary conducted its sixth annual commencement Tuesday evening, May 15, 1951, at First Church of the Nazarene, Kansas City. Dr. Clifford B. Strang, pastor of First Church in Chicago, delivered a thought-provoking and stirring sermon on "What Is Your Life?" Beginning in the Old Testament, he pointed out the Biblical answers to this question in a way that challenged the graduates and the overflow audience to render the greatest service to our Lord.

President Hugh C. Benner conferred Bachelor of Divinity degrees upon the largest graduating class of the Seminary to date, 43 men and 1 woman. This brings the grand total of graduates to 165. They are serving the church at home and on foreign fields loyally and effectively. All those who have had any part in molding their lives may well rejoice at their success.

In earlier activities of the commencement period, Clifford Keys won first place in the Whitsell Bible Reading Contest, and Robert Sporleder was first in the Mabes Senior Sermon Contest. In the baccalaureate service, Dr. Benner gave a masterful exposition of Acts 26:18, pointing out that in the instructions of Jesus to Paul we have a norm for preaching both the saving and sanctifying power of God. On Monday night Dr. Howard Hamlin of Chicago spoke to the all-Seminary banquet gathering, giving an overflow crowd some sober reflections based on his experience as a physician and Christian worker. Two other significant services were the final chapel gathering and the meeting of the alumni.

Many visitors attended the exercises and helped to make them more joyous. The graduates go forth, by their own testimonies, with the determination to "preach Thee too, as love knows how, by kindly words and virtuous life."

REPORTER

### Rest Cottage Board Meeting

"This is the nearest place to heaven on earth." These were the words of one of the Board of Directors as we walked the beautiful grounds of Rest Cottage, Pilot Point, Texas.

The Board met May 1, 1951, in annual session, with members coming in from several districts. Rain the previous night had washed the atmosphere clean, and spring put on its most beautiful garments. Lovely flowers and shrubs adorned the grounds; but this was not what made the place heavenly. It was the atmosphere of love and fellowship—love in the hearts of Brother and Sister Roberts and their devoted helpers. Through the years, their spirit has pervaded this home for unfortunate young women.

The financial report was the best in the history of the home; everything was in perfect order. The property and grounds of Rest Cottage are kept in tiptop condition. The work of loving hands may be seen in every nook and cranny.

A fellowship luncheon was enjoyed by the directors and the staff of the home. This was followed by an inspiring message by Rev. C. B. Cox, superintendent of the Colorado District. The young women whose lives have been touched by redeeming love sang, "It Is No Secret What God Can Do," and our hearts were all moved by the power of redeeming love.

Rest Cottage deserves the support and prayers of all God's people. It is more than a home; it is an evangelistic center. Most of the young women who go there without Christ find Him precious to their hearts before they leave.

The officials of the Board of Directors were re-elected for another year.

J. J. STEELE, Reporter

*Ye are the salt of the earth* (Matt. 5:13).

Lord, help us, amidst the corruption and confusion of these present times, that the savor of true Christianity cease not to permeate even unto "the uttermost parts of the earth" (Psalms 2:8).

*Ye are the light of the world* (Matt. 5:14).

Lord, help us, as the shadows of these latter days become more and more dense, that the light of true Christianity may ever be "as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).—MARY SANDERS.



WE SHALL try through this column to keep readers posted as to the addresses of our chaplains. We now have sixteen in the active service, eight army, four air force, two navy, and two Veteran's Administration. Two of the army chaplains whose addresses have not appeared lately are:

Capt. James E. Morris  
TH-401 "D"  
Ft. Bragg, North Carolina

Chaplain Alden D. Grim  
973rd Engr. Bn.  
Camp Carson, Colorado

"It was March 3 when I received word that I was to head for Japan. It was March 31 when our ship sailed under the Golden Gate Bridge and out into the great Pacific. On April 14 we sailed into the harbor at Yokohama—debarked the next afternoon.

"On the way across I participated in fifteen religious services—to a total crowd of 2,652 men. There were many men who held up their hands for prayer, and some of them testified to us of having come into a definite experience of salvation.

"Where we are here in Japan the weather is quite similar to that of Nampa, Idaho. There are a few American families here at the camp who came before the Korean crisis. It seems good to have civilians in our services with us."

CHAPLAIN CHESTER MULDER  
578 Engr. (C) Bn.  
APO 6, % Postmaster  
San Francisco, Calif.

Here is a letter we received from one of our servicemen:

"I have received the first of the church periodicals and certainly have enjoyed reading them. I guess they were taken too much for granted when they were at hand all the time when I was home. Something has to take the place of the good preaching heard at home, and these periodicals sure help. I guess I was hungry for that type of literature, for I sat down immediately and read *Conquest* through before I realized it!"

LOREN W. PINYERD  
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**DEATHS**

REV. HERMAN M. HARLOW, pastor of the Church of the Nazarene at Buffalo Gap, Texas, died March 1, 1951. He was born at Como, Texas, on November 8, 1895; converted as a boy of fourteen, and later sanctified wholly. On June 17, 1923, he was united in marriage to Era Bell Kelly. He was a veteran of World War I. He had been an active minister for the past thirteen years, pastoring in Snyder and Memphis, Texas, prior to his moving to Buffalo Gap. Besides his wife, he is survived by one sister. Funeral service was conducted at the church in Buffalo Gap, with Rev. J. W. Douglas officiating, assisted by Rev. Orville W. Jenkins, and Rev. H. C. Cagle. Interment was at Bowie, Texas.

REV. HENRY H. TALBOT, who served as a missionary for twenty years in the orphanage of China's Children at Foochow, China, died on March 14, 1951, at Los Angeles, California. He is survived by four sisters and one brother. He was a member of Central Church of the Nazarene, Seattle, Washington. He was buried at Portland, Oregon, with Rev. Fletcher Galloway, Nazarene pastor, in charge.

MRS. INEZ ELOUISE THOMPSON was born November 29, 1862, in Ohio, and died in California on March 31, 1951. On November 2, 1894, she was united in marriage to George William Thompson, a strong Christian character; he died in 1922. "Mother" Thompson, with her family, joined the Church of the Nazarene as a charter member at Lindsay, California, on March 31, 1913. Also, the Thompsons were instrumental in the establishing of our First Church in San Jose. "Mother" Thompson was always faithful to God and the church, and loved to attend all the district meetings. She had been a member of Pasadena First Church since 1924. From her girlhood, she had loved and served the Lord. She is survived by three daughters: Myrl I., Mrs. Wilma Jean Kauffroath, and Mrs. Lois Hunt. Funeral service was held in Stockton, with Rev. Floyd W. Hawkins officiating, assisted by Rev. A. C. Olsen and Rev. F. Arthur Anderson. Interment was at Oak Hill Memorial Park, San Jose.

GLENN L. WOOLWORTH was born March 31, 1918, the son of Mr. and Mrs. Elmer Woolworth of Mecosta County. He died at Sparta, Michigan, on March 14, 1951. On September 12, 1936, he was united in marriage with Ruby Sharp. He was a member of the Church of the Nazarene. He is survived by his wife; a son, Glenn; four daughters, Dorothy, Audrey, Maxine, and Mildred; also four brothers, four sisters, and his mother. Funeral service was held in Sparta, with Rev. W. G. Richards, Nazarene minister, officiating. Burial was in Greenwood Cemetery.

MRS. ANNIE LENTHAL CROFT of Hernando, Florida, died April 10, 1951. She was born at West Point, Wisconsin, October 17, 1871. On May 1, 1891, she was married to Charles Cleveland Croft. She was converted in young womanhood and sanctified soon after. In 1933 she joined the Church of the Nazarene in Sparr. The following year she helped to organize and became a charter member of the Church of the Nazarene in Hernando, where she attended faithfully until failing health prevented. She is survived by her husband, three daughters, and four sons (one of whom is Rev. W. D. Croft, Nazarene pastor at Live Oak). Funeral service was conducted by her pastor, Rev. H. L. Lewis, assisted by Rev. J. E. Redmon and Rev. J. H. Drake, with burial in the cemetery at Inverness, Florida.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Proverbs 9:10).

**ANNOUNCEMENTS**

**RECOMMENDATIONS**

I am happy to recommend Rev. Joe Bishop, an elder and commissioned evangelist on our district. He has a unique message and will be a blessing to any church. He has served our church for many years as a pastor and knows their problems. God has given him a new touch which has enabled him to lead many to Christ in recent months. He will go for week-end conventions or two-Sunday meetings. Write him, Box 41, Yukon, Oklahoma.—W. T. Johnson, Superintendent of Southwest Oklahoma District.

Rev. George Grimm, who has for the past year pastored our church at Miami, West Virginia, is re-entering the evangelistic field. Brother Grimm is a strong evangelistic preacher of the gospel, and I feel that he will serve our church well in this field. Write him, % General Delivery, Belle, West Virginia.—Edward C. Oney, Superintendent of West Virginia District.

**WEDDING BELLS**—Miss Adeline Preuss of Wichita, Kansas, and Donald D. Owens of Bethany, graduates of the class of '51, Bethany-Peniel College, were united in marriage on May 30, at First Church of the Nazarene, Bethany, Oklahoma, with Professor Jack T. Rairdon, of the College, officiating.

**BORN**—to Rev. and Mrs. S. D. Beeman of Big Spring, Texas, a daughter, Joyce Marie, on June 1.

—to Rev. and Mrs. Clifford Weller of Bellmore, Long Island, a daughter, Dorothy Gail, on May 29.

—to Rev. and Mrs. George Psauter of Kankakee, Illinois, a daughter, Linda Mae, on May 27.

—to Rev. and Mrs. Garnett M. Mitchell at Watseka, Illinois, a daughter, Judith Elaine, on May 18.

—to Rev. and Mrs. W. I. Poteet of Globe, Arizona, a daughter, Willa Darleen, on May 14.

**ADOPTED** by Mr. and Mrs. Joe W. Pugh of Muleshoe, Texas, a son, Earl Wayne, on May 19.

**SPECIAL PRAYER IS REQUESTED** by a Christian lady in Illinois for a relative in Iowa, one time a Christian, now backslidden; by a Christian mother in Arizona for her son and grandson, that God shall get to them in a special way and save them;

by a lady in Virginia for a sister in the hospital in a very critical physical condition, also for a brother in a serious condition physically—both are Christians, and she believes God can help them.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

Hardy C. Powers:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

**Assembly Schedule**

West Virginia	.....	July 5 to 7
Alabama	.....	July 11 to 13
Central Ohio	.....	July 18 to 20
Illinois	.....	August 1 to 3
Missouri	.....	August 8 to 10
Northwest Indiana	.....	August 15 to 17
Western Ohio	.....	August 22 to 24
Chicago Central	.....	August 29 to 30
East Tennessee	.....	September 5 and 6
Tennessee	.....	September 12 to 14
Eastern Oklahoma	.....	September 19 to 21

G. B. Williamson:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

**Assembly Schedule**

North Dakota	.....	June 27 and 28
Canada West	.....	July 4 to 6
Northeastern Indiana	.....	July 11 to 13
Nebraska	.....	July 18 to 20
Kansas	.....	August 1 to 3
Iowa	.....	August 8 to 10
Northwest Oklahoma	.....	August 15 to 17
San Antonio	.....	August 22 to 24
Kansas City	.....	September 5 to 7
Abilene	.....	September 12 to 14
Arkansas	.....	September 19 to 21

Samuel Young:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

**Assembly Schedule**

Minnesota	.....	June 27 and 28
Colorado	.....	July 4 to 6
Michigan	.....	July 11 to 13
Pittsburgh	.....	July 18 to 20
Kentucky	.....	August 8 and 9
Northwestern Illinois	.....	August 15 and 16
Southwest Indiana	.....	August 22 to 24
Indianapolis	.....	August 29 to 31
Louisiana	.....	September 5 to 7
Southwest Oklahoma	.....	September 19 to 21

D. I. Vanderpool:  
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

**Assembly Schedule**

Nevada-Utah	.....	June 27 and 28
New York	.....	July 4 to 6
Maritime	.....	July 11 and 12
Albany	.....	July 18 to 20
Washington-Philadelphia	.....	August 1 to 3
Virginia	.....	August 8 and 9
Wisconsin	.....	August 16 and 17
Dallas	.....	August 22 to 24
Houston	.....	August 29 to 31
North Carolina	.....	September 26 and 27
South Carolina	.....	October 3 and 4
Georgia	.....	October 10 and 11
Mississippi	.....	October 17 and 18

**District Assembly Information**

**MINNESOTA**—Assembly, June 27 and 28, at First Church of the Nazarene, 12th Street and 7th Avenue, Minneapolis, Minn. Entertaining pastor, Rev. Wm. F. Clay, 5005 Columbus Avenue. Dr. Samuel Young presiding.

**NEVADA-UTAH**—Assembly, June 27 and 28, at Lee's Canyon, Clark County Recreational Park, Las Vegas, Nevada. Entertaining pastor, Rev. Robert Lundgren, P.O. Box 1192, Las Vegas. Dr. D. I. Vanderpool presiding.

**NORTH DAKOTA**—Assembly, June 27 and 28, at Nazarene Campgrounds, Sawyer, North Dakota. Entertaining pastor, Rev. Michael Varro, Box 202, Sawyer. Dr. G. B. Williamson presiding.

**CANADA-WEST**—Assembly, July 3 to 6, at Red Deer Church of the Nazarene, corner 48th Street and 50th Avenue, Red Deer, Alberta, Canada. Pastor: Rev. A. R. Gongwer, 4806—50th Street, Red Deer, Alberta. Dr. G. B. Williamson presiding.

**COLORADO**—Assembly, July 4 and 5, on campgrounds, 1761 Dover Street, Lakewood, Colorado. Entertaining pastor: Rev. J. B. Miller, 503 Delaware, Denver. Dr. Samuel Young presiding.

**NEW YORK**—Assembly, July 4 to 6, at the New York District Campgrounds, Groveville Park, Beacon, N.Y. Entertaining pastor: Rev. James L. Collum, 73 W. Center Street, Beacon. Dr. D. I. Vanderpool presiding.

**ALABAMA**—Assembly, July 10 to 12, at the District Campground, Millport, Alabama. Rev. H. E. Benson, Route 1, Millport, will be the entertaining pastor. Dr. Hardy C. Powers presiding.

**NORTHEASTERN INDIANA**—Assembly, July 11 to 13, at district campground, Marion, Indiana (in northeastern part of city). Entertaining pastor: Rev. J. R. Shadownes, 1016 West Fifth Street, Marion. Dr. G. B. Williamson presiding.

**MARITIME**—Assembly, July 11 and 12, at the Moncton Church of the Nazarene, corner of Pine and York Streets, Moncton, N.B. Entertaining pastor: Rev. Roy T. Sellick, 406 High Street, Moncton. Dr. D. I. Vanderpool presiding.

**MICHIGAN**—Assembly, July 11 to 13, at the district campgrounds, Indian Lake, Vicksburg, Mich. Dr. Samuel Young presiding.

**CENTRAL OHIO**—Assembly, July 17 to 20, at the Nazarene Campgrounds, Columbus, Ohio. Entertaining pastor: Rev. Miles A. Simmons, 481 Arden Road, Columbus 2, Ohio. Dr. Hardy C. Powers presiding.

**ALBANY**—Assembly, July 18 to 20, at the district campgrounds, Brooktondale, New York. Entertaining pastor, Rev. Erwin H. Ford, Brooktondale, N.Y. Dr. D. I. Vanderpool presiding.

**NEBRASKA**—Assembly, July 18 to 20, at Hastings Church of the Nazarene, 5th and Saunders, Hastings, Nebraska. Entertaining pastor, Rev. A. A. Schneider, 209 W. Sixth Street, Hastings. Dr. G. B. Williamson presiding.

**PITTSBURGH**—Assembly, July 18 to 20, at the tabernacle at Alameda Park Camp, Butler, Pa. Entertaining pastor, Rev. Floyd A. Wycoff, 514 W. Penn St., Butler, Pa. Dr. Samuel Young presiding.