



# A Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

August 20, 1952

## This Sense of Urgency

General Superintendent Young

**M**Y OWN heart was encouraged at our recent General Assembly to find among us a new emphasis on the need for urgency in the execution of our God-given task as a church. The Woman's Foreign Missionary Society dramatized this mood in its quadrennial slogan, "I Must Work—The Night Cometh." Likewise the Crusade for Souls leaders underscored the same sense of urgency in their revised slogan, "The Crusade for Souls Now!"

The very nature of our gospel demands immediacy in order to afford genuineness and sincerity. The gospel invitation itself declares, "Now is the day of salvation." This is true not simply because our days are numbered, nor because if the gospel call is ignored, sooner or later the personal power to respond to that call is lost; it is true because to say, "Tomorrow," to God is virtually to say, "No, not today." In the strictest sense, men may be lost not only throughout eternity; they are lost now.

A true sense of mission in taking the gospel to others carries this sense of urgency with it. There must be

no tarrying to break earthly ties in a slow, natural way and bring about the delay of years. The Master himself insists, "Let the dead bury their dead." Here obedience and faith must be immediate if they would be genuine.

Throughout this new quadrennium let the Church of the Nazarene be a witnessing church, united and happily aggressive. Let us pay the price of the separated life. If we become like the world, then we will have nothing to share. However, we are still in the world and it is to our own world and generation that we must witness. May we be separated to our task until personal inconvenience and self-sacrifice become the regular order of our service. Surely the sons of God must do the work of God. Our Lord declared He was sending us, even as the Father had sent Him. Let the mote hunting of spiritual recluses be not named among us, and may we avoid the hairsplitting of Phariseeism as we would the plague. Let our days and hours be organized because our planning is deliberate and not haphazard.

Let us make it a "Crusade for Souls Now!"

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**"If ye then be risen with Christ, seek those things which are above."—Col. 3:1.**

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## TELEGRAMS

Danville, Illinois—Rev. J. T. Myers and wife were in a very serious auto accident. They are now recovering from the accident which we thought would be fatal. Pray for them; their address is, 502 Lafayette St., Danville, Illinois.—E. O. CHALFANT, *Superintendent of Chicago Central District.*

Wichita, Kansas—Organized new church at Severy, Kansas, on July 20; property purchased, church assuming full support of pastor.—RAY HANCE, *Superintendent of Kansas District.*

Nampa, Idaho—Dr. John E. Riley, pastor of College Church, Nampa, elected president of Northwest Nazarene College to succeed Dr. Lewis T. Corlett, who was elected president of the Nazarene Theological Seminary.—MILO L. ARNOLD, *Reporting.*

St. Marys, Ohio—Western Ohio re-elected Dr. W. E. Albea district superintendent by vote of 280 out of 283. Dr. G. B. Williamson presided efficiently, and stirred our hearts with his messages. \$58,775.00 given to General Budget; \$959,472.00 for all purposes. Church membership 9,038, net gain of 231; two new churches organized. Nine elected to elder's orders during this first assembly at our district center.—PAUL G. BASSETT, *District Secretary.*

Richmond, Kentucky—First annual assembly of the Eastern Kentucky District closed Thursday evening, July 31, with the ordination of a class of ten in a glorious service. Dr. D. I. Vanderpool presided with grace and efficiency. Rev. D. S. Somerville re-elected district superintendent with nearly unanimous vote. Reports of pastors show gains in all departments; General Budget overpaid by more than \$6,000.00. A spirit of unity and enthusiasm prevailed throughout the assembly. Eastern Kentucky District is on the march.—DONALD K. BALLOU, *Reporter.*

Northeast, Maryland — Forty-fifth Washington-Philadelphia District Assembly held at campgrounds, Northeast, Maryland, July 30 to August 1, greatest ever. Dr. Samuel Young presiding. Rev. E. E. Grosse re-elected district superintendent on first ballot. Two churches organized during year; \$921,334.00 raised for all purposes; \$1,200.00 pledged for home missions. District determined to go "All Out for Souls."—CHESTER WILLIAMS, *Secretary.*

## NEWS IN BRIEF

Rev. Robert Liggett, pastor at Clayton, Indiana, passed to his reward on July 15, in his study, after a busy day at our youth camp, where he was one of the camp leaders. He was only thirty-four years old, and loved by all who knew him. He was in labors abundant until the Lord called him home.—J. W. Short, *District Superintendent.*

Rev. A. J. Gunter, pastor of First Church, Tuscaloosa, Alabama, has accepted a call from the general church to pastor the Makiki Church of the Nazarene in Honolulu, Hawaii. Brother Gunter and family will leave the United States the latter part of August.

Rev. E. Lloyd Cornelison has resigned as pastor of the church in La Junta, Colorado, and is entering the evangelistic field.

Rev. Robert B. Fowler has resigned as pastor of the church in Clearfield, Pennsylvania, to accept a call to the New England District as a district home mission worker, and at present is pastoring at Norwich, Connecticut.

Clarence V. Peterson, director of music at First Church in Walla Walla, Washington, died July 28, in Seattle, at the age of twenty-five. He was a graduate of Northwest Nazarene College and had traveled with a quartet three summers prior to his final ill-

(Continued on page 17)

## HERALD OF HOLINESS

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You Promote the **GOSPEL**  
When You Promote the **HERALD**

THE 1953 "Special Issue" of the HERALD OF HOLINESS is being presented in each district assembly, and each week the orders indicate the enthusiasm with which pastors are responding.

This is a project designed as a promotional aid for the local church in its effort to reach the unchurched and to acquaint its community with the program of the Church of the Nazarene.

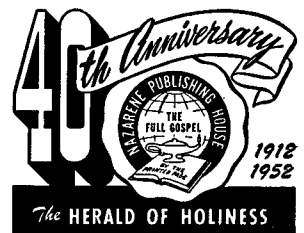
"The Living Christ for Our Day" is the theme for the projected issue.

Last year over 1,000,000 were ordered in the assemblies and over 1,500,000 were printed and used.

The amounts ordered thus far are:

District	Ordered
Akron . . . . .	16,600
Alabama . . . . .	9,600
Albany . . . . .	18,550
Arizona . . . . .	22,500
Canada West . . . . .	14,170
Central Ohio . . . . .	32,575
Colorado . . . . .	9,100
Eastern Michigan . . . . .	24,850
Florida . . . . .	18,500
Los Angeles . . . . .	14,825
Maritime . . . . .	3,250
Michigan . . . . .	15,620
Minnesota . . . . .	9,050
Nebraska . . . . .	17,257
Nevada-Utah . . . . .	4,700
New England . . . . .	16,075
New Mexico . . . . .	14,600
New York . . . . .	11,000
Northern California . . . . .	33,225
Northeastern Indiana . . . . .	39,050
Northwest . . . . .	18,050
Ontario . . . . .	7,350
Oregon Pacific . . . . .	31,115
Pittsburgh . . . . .	30,350
Rocky Mountain . . . . .	10,625
Southern California . . . . .	35,400
South Dakota . . . . .	2,425
Washington Pacific . . . . .	17,185
West Virginia . . . . .	18,750

THAINE F. SANFORD,  
*Sales Manager*



God is our Refuge—nothing can come through that Shelter.—Exchange.

# Crusade for Souls Now!

## General Superintendent Williamson

**T**HE PURPOSE for which the Church exists is summarized in the Great Commission. The stupendous task of evangelizing the world was assigned to the Infant Church by the risen Saviour. The incomparable success of that small, unrecognized band is explained by the fact that they possessed a vital relation to God through the coming and abiding of the Holy Spirit.

That glorious experience inspired in them full persuasion of the truth of their message, deep conviction of their obligation to all men, and deathless passion to reach the lost of earth in their generation. Therefore, in the faith that they were reinforced by the omnipotence of Almighty God and sustained by the infinite resources of His love and grace, they undertook their work.

In a personal experience of Pentecost the Church of today finds the same inward compulsion and the same limitless reserves.

The "Crusade for Souls Now" offers both opportunity and responsibility for every Nazarene. All the goals adopted by the recent General Assembly for this quadrennium have bearing on the Crusade.

The ten million dollars for world evangelism is certain of realization if *all our people tithe their income, and all the churches tithe the tithe for missions and the General Budget*. This will mean enlargement and increase in fields now occupied, and other areas will be entered for Christ.

The goal of 300,000 souls won and 75,000 net increase in membership is within our grasp if large groups in every local church will engage in *visitation evangelism*.

REVIVALS of far-reaching and lasting results may be witnessed in every existing church, and *one thousand new ones may be organized*, if all will *prevail with God in impassioned, importu-*

*nate, intercessory, PRAYER*. In this ministry all may share; even the aged and the infirm can pray for revivals.

The slogans adopted by the General Assembly and all the conventions of the auxiliary departments are chosen out of texts that call for a concerted Crusade for Souls Now! They are as follows:

"The people that do know their God shall be strong, and do exploits" (Dan. 11:32).

"Go ye therefore, and teach all nations" (Matt. 28:19).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

These faith-inspiring slogans must be translated into a compelling spirit of crusade in the soul of every Nazarene around the world. Let there be not one laggard!

## Relative Holiness

*Follow peace with all men, and holiness, without which no man shall see the Lord* (Heb. 12:14).

### III

**R**ELATIVE holiness is a special relation which persons or things have unto God, and it embodies two things: First, a separation of persons or things from common use. For instance, in the law, these were called holy which were separated from common use and set apart for the worship and service of God, as the oil, shewbread, first fruits, incense, altars, vestments. In this sense, the priests and Levites were called holy, because they were separated from others to serve in the Tabernacle (Ezra 8:28). In this sense, the people of Israel are frequently called a holy people.

Without this holiness of special separation from common conversation of the world, there is no seeing of God. God will have no communion

(Reading left to right)

Dr. D. I. Vanderpool

Dr. G. B. Williamson

Dr. Hardy C. Powers

Dr. Samuel Young

Dr. Hugh C. Benner



Our General Superintendents

with any in this world who are not separated from the sinful practices of the world. God will look upon none—He will own none—He will delight in none—He will receive none for His sons and daughters but such as are separated from all evil vices and unholy courses (Isa. 52: 11).

Have nothing to do with those that have nothing to do with God; separate yourselves from those who have separated themselves from God; have no bosom communion with those who have no bosom communion with God. Cicero, the heathen, would rather have no companion at all than a bad one. He that will imitate others in their sins shall certainly participate with others in their sorrows.

Second, as relative holiness involves a separation of persons from common use, so it involves a dedication of them to a holy use, as the Temple, Mt. Zion, the Sabbath day. He that doth not dedicate himself really to God, wholly to God, only to God, and always to God on earth, shall never come to the vision of God in heaven. If we do not give ourselves up to God, God will never give himself up to us. He that dedicates himself to God dedicates all. He that doth not dedicate himself dedicates nothing at all.

Aschines once said to Socrates, "Others give thee gold, silver, jewels, but I give thee myself." That must be what a Christian says to God: "Ah, Lord! there are some who give Thee their lips, but I give Thee my heart; others give Thee a few cold prayers, but I give Thee my whole soul; had I as many hearts in my body as I have hairs on my head, I would give them all to Thee, for 'Thou art worthy, O Lord.'"

There is no present more honorable or more acceptable to God than this. We must be separated from all corruptions and pollutions of the world, and entirely dedicated to God, or we shall never come to a future fruition of God. With St. Bernard, we must say, "Lord, I have two mites, a soul and a body, and I give them both to Thee." —Sent in by REV. JAMES IRISH.

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## Transients Here

By Georgia Moore Eberling

*This world is not our home, for here are grief  
And disappointment, broken dreams and pain.  
This troubled day of life is far too brief  
For one to reach his goal, and reap its gain.  
Here hearts are selfish, and but few who care  
When you are crushed and hopeless and alone;  
But there is One who came to earth to bear  
Your burden, and for all sin to atone!  
This world is not our home; we're transients here;  
We look for that white city John foresaw.  
Life's road is dark and skies are often drear.  
That heavenly city waits without a flaw,  
And someday when we're done with earth and  
sorrow  
We'll live eternally in God's tomorrow!*

## Transforming Our Suffering

By W. B. Walker\*

THE PSALMIST was looking back upon his yesterdays, at the road along which he had come, when he said, "It is good for me that I have been afflicted" (Ps. 119:71). The way had not always been through "green pastures: . . . beside the still waters." Perhaps the road along which he had come had dipped down into the dreary canyons or climbed up over toilsome mountains. Truly, his life had not been a sheltered life. More than one tempest had broken upon him, and the winds of difficulties had blown against him furiously and without mercy. These rude winds had pounded him with cruel fists and smitten him with merciless reverses.

But as the Psalmist looked back upon those storm-swept and tempestuous days, he was conscious of the fact that they were not so discouraging as he had thought they were while he was passing through them. He could see now that they had brought him no abiding harm; on the contrary, they had brought him everlasting good. The very trouble that he had thought would be his utter undoing proved to be his abiding good. Truly, his losses had become his everlasting gains. And, as he looked to those ugly yesterdays through eyes now washed bright by the hot scalding tears, those days somehow lost their ugliness. As he viewed all that had happened to him in God's yesterdays, he proudly said, "It is good for me that I have been afflicted."

As we look back over our yesterdays, we find that all of us have been through troubles and distresses. Some of us have come through perplexities that have left us battered and scarred, but it was good for us to have been in trouble. There have been times when the rude winds have blown upon us and have dashed our house of happiness to pieces. At times our eyes have been blinded with tears of suffering and affliction. We do not go very far down the road of life until we fully agree with Job, "Man is born unto trouble, as the sparks fly upward." Therefore, we are interested in the struggles and trials of this ancient man of God because he is so like us.

While we do not know the nature of David's troubles, yet his life was not without its tragic experiences. Neither have yours and mine been without their blighting and distressing experiences that have hurt and caused us great suffering. Most of us have seen our skies suddenly grow dark, and have felt the bleak chill of cherished dreams which failed to come true. We may sail for days on smooth and calm seas, but suddenly the tempest breaks upon us. With some, life seems to deal far more roughly than with others; but to all, sooner or later, the skies will turn black, and there will be days of bewildering

\*Pastor, First Church, Dayton, Ohio

ment and trouble. Suffering and trouble seem to be the heritage of all of us.

*What shall be our attitude in time of blighting temptation?* There are those who give over the fight at the first painful wound that is inflicted. There are others who walk along cheerfully until some cruel and unexpected trouble befalls them, then they fall flat; having been smitten, and refusing to fight, they spend the rest of their days in spiritual invalidism. Thus, in surrendering and giving up the fight, they add to their own trouble and also to that of their fellows.

I heard of a businessman who lost all in the stock market. He told his family he was through, he had nothing to live for since he had lost all. His little boy said, "You have Mother and you have us children left." Poor old Judas was smitten with the spirit of surrender. Perhaps the supreme tragedy of his life was in his refusal to seek forgiveness from the Master, and to make a new start.

While trouble causes some people to cease to fight, it causes others to become hard and cynical. This is the surrender of the strong, while the first is the surrender of the weak. Thank God, there are those who gather strength by the sufferings through which they pass. There is a sorrow that embitters rather than sweetens, and there are those who become more tender and more like their Master by the buffetings and the reverses of life.

There is a great army of believers who follow the noble example of the Psalmist. He refused to surrender to his sorrows, either by turning coward or by becoming calloused and hard. There are those who transform their sufferings, trials, perplexities, and sorrows into blessings. It is this group of people who find life worth while. They are the most winsome souls that walk the dusty roads of earth. These are the ones who have been to school in Gethsemane, but whose very want has been changed into wealth.

David seemed to have found the blessed secret of transmuting his afflictions and suffering into gold. How can we learn this secret? First, let us believe in the possibility of it. Centuries ago a man named Paul desired to preach the gospel in Rome; but he was thrust into jail, where he remained for months. It looked as if his dream had come to nothing. But across the weary months, we find him writing letters from a prison cell in Rome. In one letter we read this heartening word, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Of course, most of us would have thought that his shipwreck, his perils of the sea, his imprisonment, would have thwarted him and made it utterly impossible for his dreams to come true. The Apostle had prayed to be permitted to visit Rome, but little did he think that the answer would come wrapped up in a bundle of suffering and deprivation.

See Paul yonder on the high sea. A terrible storm is raging. The waters are surging and boiling, and his life is in great jeopardy. Hope fades of ever reaching land safely. But instead of the waters bringing Paul to a grave in the sea, they gave him a place in the confidence and in the hearts of his fellow voyagers that he never could have attained in any other way. Yes, this mighty hero of faith and courage changed his losses into gain and, after long and bitter experiences in the laboratory of life, he reached this final conclusion: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

I think the Psalmist learned the secret that, whether the Lord can prevent the evil we suffer, or whether our trouble comes according to His will, we can remain true, for our God will bring us through with honor. The Lord will make us richer for our very losses. This was the experience of David, and this also has been the experience of countless others. "Ye thought evil against me," said Joseph, in speaking of the awful wrong he had suffered, "but God meant it unto good." O friend, let us maintain the right attitude toward the besetments, the baffling situations, the misunderstandings, the sorrows, the sufferings, and the bewildering experiences of life!

## Reporting Results



**A**NOTHER new church starts on the 10 per cent plan. The Mountain View Church of the Nazarene, Hamilton, Ontario, was organized May 18. These people began at once to pay 10 per cent of their church income to the General Budget. The first check amounted to \$75.00.

Pastor Coghill says: "God has been blessing us ever since our opening. Our average in Sunday school was sixty-nine for the month of June. We have had good attendance at our regular services with never less than thirty in the evening service since our beginning. The Lord has been supplying our financial needs and we believe this is all, or partly, due to the fact that we have honored God by becoming a 10 per cent church."

Another interesting side light is this: The Hamilton Church, pastored by Rev. Robert Woods, sponsored the new Mountain View Church. The mother church led the way in 10 per cent giving, so that the new one is simply following the example set by the sponsoring church. Ten per cent giving to the General Budget brings results because it honors God.

—GENERAL STEWARDSHIP COMMITTEE

## "Nothing Is Grander than Labor"

By Norman C. Schlichter

*Nothing is grander than labor—  
The use of mind and hand  
For sustenance, and adding  
To the beauty of the land.*

*Nothing is grander than labor—  
The seeking in depths of earth  
For stones and ore and substances  
Of inexpressible worth.*

*Nothing is grander than labor—  
The molding and welding of things,  
The binding of shores together,  
The making of metal wings.*

*Nothing is grander than labor.  
And whatever the task may be,  
It is blessed by the Master Workman  
If it helps humanity.*

for of judgment and fiery indignation" (Heb. 10:26-27).

I thank God that there was a time in my life when, through the blessed influence of the Holy Spirit, I was enlightened to see my peril as a lost soul. Although I was a member of the church, though I taught a Sunday-school class, though I lived a moral life and observed the Golden Rule, I realized that I had not been born again, as Jesus said everyone must be who would have salvation (John 3:3). I trembled because I saw I was under the wrath of God.

But the glorious hour came when, having repented and believed on the Son of God, that trembling became triumph. Through the supernatural operation of the Holy Spirit, old things passed away, and I was a new creature in Christ. Oh, the joy and wonder of that transformation! Then I could sing with Isaiah, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." I could also shout with the rapturous prophet, "Behold, God is my salvation; . . . the Lord JEHOVAH is my strength and my song" (12:1-2).

But, suppose when I had been illuminated as to my lost condition and my need of regeneration, I had refused to walk in that light, what would have ensued? Inevitably I would have plunged ever deeper in spiritual gloom. That light which had been given me would have become darkness, as Jesus declared (Matt. 6:23), and my ultimate doom would have been "the blackness of darkness for ever" (Jude 13).

Does not this truth suggest what Christ once declared, "Whosoever hath not"—that is, refuses to have and utilize it—"from him shall be taken away even that he hath" (Matt. 13:12)? Or, as one has put it, "What we don't use, we lose."

Thank God, however, that when we live up to the light we have, additional light is given us, and we find that our path to heaven shines more and more "unto the perfect day" of eternity (Prov. 4:18). For, as St. Paul wrote, we are delivered "from the power of darkness," and translated "into the kingdom of his dear Son" (Col. 1:13).

Then some illustrious day we shall "shine forth as the sun in the kingdom" of our Father (Matt. 13:43); and we shall be of that glorious number of whom it has been sung:

*Ten thousand times ten thousand  
In sparkling raiment bright,  
The armies of the ransomed saints  
Throng up the steeps of light.*

If there is anyone reading these words who has not experienced this transcendent change that comes from forgiveness of sins and regeneration, it is for you today. Open your heart to this glorious Lord Jesus, who is the "light of the world," and you will find that He proves to be the springtime of your soul. His brightness, life, and love will flood your being!

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## The Terror of the Gospel

By E. Wayne Stahl\*

**T**HERE IS a dark, an awful aspect to the gospel of Christ. It is intimated in the great love verse of the Bible, John 3:16. There we read of God's stupendous gift of love, Jesus the Saviour, "that whosoever believeth in him should not perish, but have everlasting life." Everlasting death, the terrible "second death" (Rev. 20:14), is involved in the word "perish" of John 3:16.

Rejection of the love of God revealed in this verse means that such death is chosen by the rejecter. The fearful consequences of such refusal are seen in the words of Moses to certain ones of long ago, when he said, "I have set before you life and death, blessing and cursing: therefore choose life" (Deut. 30:19). And Christ himself declared to a group of descendants of these people, "Ye will not come to me, that ye might have life" (John 5:40).

Along this same line are those dreadful words of the concluding verse of that chapter in which John 3:16 is found, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

We live in a day when much is said about the love of God, but very little about His justice. This is a great error; for the Bible not only says, "God is love," but it also thunders, "God is a consuming fire" (Heb. 12:29). This is the "wrath of God" of the verse just quoted above. For those who believe not on His Son "there remaineth . . . a certain fearful looking

\*Nazarene Elder, Lowell, Mass.

# "Out of the Night!"

By Joe Olson\*

*Hallelujah! I have found Him—  
Whom my soul so long has craved!  
Jesus satisfies my longings;  
Thro' His blood I now am saved.*

IT WAS the hour before the dawn and it was the blackest the man ever had known. Eleven of his twelve children were sick with diphtheria, the oldest boy so bad off that he hadn't taken food for days. The wife and mother was sick too. Only the small baby so far had withstood the dread disease.

It was the dead of winter with the mercury below zero and the wind whistling around the farmhouse about five miles west of Morenci, Michigan. The year was 1921—about ten years before medical science found an answer to diphtheria—and the husband and father could see the worst ahead.

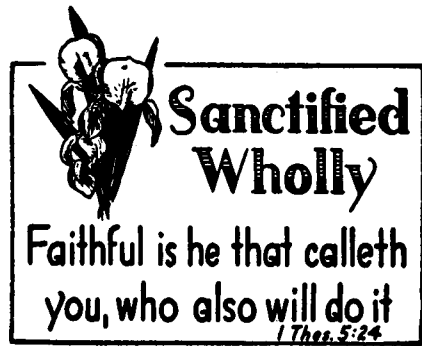
Moses Schoonover was forty-nine, and the world seemed to be coming to an end for him that morning. He arose, did a little for the children, and prepared to go to the barn to milk the cows and do other chores. For twenty years or more he had lived pretty much to himself. He had become a heavy drinker. He had drunk up a 200-acre farm he once owned and now he was renting. He'd never given God any part in his life; in fact, he had been in church only two or three times in his life, and none of those times due to a heart interest. It was strange that morning, but all he could think about was God.

He lighted a lantern, trudged through the snow, and squeezed into the barn, the door being wedged half shut by ice. He set the lantern down on the floor between the two rows of patient cows, then went through the milking chore in a mechanical way, thinking all the while about his sick children.

Moses Schoonover can't tell you exactly why he did what he did next, but this is what happened. He fell on his knees between the two rows of cows, uncovered his head, and lifted his arms to the roof. "O God," he cried, "if You're real, show yourself just now! Have mercy on my family and I'll serve You as long as I live!"

Suddenly the inside of the barn became as light as day. It was just as though someone had turned on a million candle power. Moses started shouting. Then he was crying and next singing a chorus that two of the teen-age boys had brought home from school:

*Hallelujah! Thine the glory!  
Hallelujah! Amen!  
Hallelujah! Thine the glory!  
Revive us again.*



Shouting and singing this song, he burst in on his startled family. "Get out of bed, get out of bed," he said. "God has told me you are all going to get well." He insisted that they obey him. The children, ranging up to nineteen years of age, crawled out of bed and dressed, some of them weak from fever, but eager and willing to believe their father.

As they prepared for breakfast, Moses told them again and again, "God came to me in the barn."

About nine o'clock that morning the country doctor, old Doc Bailey, stopped his auto outside. On the front porch he took a big chew of tobacco, probably believing it would help to ward off the germs, and entered the house.

His first words were, "What's happened here?"

Moses said, "You might just as well turn around and go back to town. God visited me in the barn this morning and I promised to serve Him, and God has healed my family. Go tell 'em all about it back in town."

Old Doc Bailey began to cry. He got rid of his big chew. He never opened his "pill bag," but said, "All right, Moses, I sure will. I sure will." And he headed for town.

The family started serving God from that morning. There wasn't a Bible in the house, but they prayed at mealtime and at night. The mother, whose name was Sarah, got saved soon afterward. Her husband told her how to call upon God, and one day when Moses was out doing the chores she kneeled in the hallway and got saved. She always described the great event later by saying that she slept all that night "three feet above the bed."

A few months later, in the summer, they started going to church. The family's resources had dwindled to the point where there was only one pair of shoes between the three older boys. Various members of the family began to find salvation in church.

About two years later, Moses heard his first preaching on sanctification. He sought and obtained the blessing. One night he testified to having the blessing, and a man set upon him, saying, "There's nothing to holiness," and shaking his fist under Moses' nose.

"Oh, yes, there is," replied Moses. "If I wasn't sanctified, you'd probably be over there on the floor with a bloody nose."

\*Attending Nazarene Theological Seminary

The family were invited to leave the church and they then formed a holiness church together with some other Christians. Soon afterward they organized as a Church of the Nazarene, and the church celebrated its twenty-fifth anniversary in June of 1951. One of the older boys, Harvey, was saved in church and has been preaching in the Morenci Church of the Nazarene for more than fifteen years. Another son, Modie, is preparing to preach at the Nazarene Theological Seminary.

All twelve of the children are living, and all have found the Lord Jesus Christ as their Saviour. All twelve have married Nazarenes, and there are now thirty-five grandchildren; "all Nazarenes, too," as Grandfather Schoonover will say.

Now seventy-nine, a little too old for active farming, Mr. Schoonover has been attendant at a nearby cemetery for the past few years.

Last summer, while they were in the cemetery together, the Seminary son, Modie, put his dad to the test. He said, "Tell me now, Dad, is there anything to this religion business?"

Modie said his dad looked up at him, at first a little dazed by the question. But then he took Modie in his arms and said: "Yes, sir, Son. Don't let anybody fool you. Jesus saves, sanctifies, and completely satisfies; and I know!"

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*Thy prayers and thine alms are come up for a memorial before God (Acts 10:4).*

Praying, plus giving, in the life of Cornelius, brought an angel to his side with a message of honor and praise.—EARLE F. WILDE.

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## Think on These Things

By F. Lincicome\*

THERE ARE three kinds of evangelism, namely, personal, educational, and mass evangelism. Some pastors say, "We are of personal evangelism." The emphasis is placed here and it stops here. This will bring the same results to a church that an unbalanced diet will bring to a child.

Other churches say, "We are of the educational evangelism." They follow the program of Christian education to the letter. They often oppose other phases of evangelism, especially mass evangelism. "The danger of this phase of evangelism, to the exclusion of other phases, is that it works on the upper end of the man, and ignores every other part of him from his ears down." Thus he is rendered lopsided—out of balance. Also, the church will soon be the same way. It is tragic to be out of balance in the head. In fact, it is fatal.

There is another group that says, "We are of a mass evangelism." They have great mass meetings, and many times they exclude the personal and educational phases, and this leaves their church lopsided. I think the program that is most effective includes all three phases of evangelism.

There is much opposition to mass evangelism. Notwithstanding, history records the fact that many denominations and local congregations and the vast majority of regenerated people were born in such meetings. Churches have grown faster when mass evangelism, along with other phases, has been freely used. I don't believe any church can have a steady growth or even be in good health, spiritually, without the mass-meeting phase of evangelism. Wherever mass evangelism has been destroyed, you will find left a modernistic type of church. The churches that oppose mass evangelism say the day of revival is past, and that revivals are for the inferior and unlearned congregations. They call revivals "religious spasms."

"They can understand how a fellow can have a spasm of anger and become a murderer, a spasm of dishonesty and rob a bank, and in a spasm of passion ruin a life; but they can't see how a fellow could be convicted of his sins and, in a spasm of repentance, be born again. That would be a miracle, and miracles are inconsistent with evolution. It shocks the modernist to see the prodigal son coming back so suddenly after having gone away deliberately." This kind of church has no service on Sunday night, but the church has a blackout. "If this kind of church should have an evening service, it is usually in the form of a quiet vesper service with the emphasis on the 'quiet.'" In a few years, the faithful few go to heaven and the new crew, who have no experience and very little consecration, are in full

\*Evangelist, Gary, Indiana

## The Voice in the Wilderness

By A. M. Quick

*We have crashed through the sonic barrier,  
We have split the atom in two;  
We have plumbed the depths and searched the heights*

*As we have willed to do.  
We have builded our ships to cleave the sea,  
Our planes to thread the sky,  
And our stench has gone up to the nostrils  
Of Almighty God on high.*

*For we worship idols of hardened steel,  
False and evil and cold,  
Conceived in the pit of our own desires  
And gilded with stolen gold;  
And we blame our woes on the Muscovites,  
On the Muscovites and the Huns,  
So we gather wood and kindle the fires  
To sacrifice our sons.*

*But the voice of One crying aloud declares  
To an age whose time is spent:  
"The judgment of Heaven draws near, draws near.  
Repent! Repent!"*



charge; the temperature falls below zero, and the church is reduced to a social club.

It is not wise to oppose mass evangelism, for seven out of every ten people who are saved were saved in this kind of meeting. A crowd of eight hundred believers was recently asked, during a revival meeting, "How many of you were saved in a revival meeting?" and the count showed that four out of five were saved by the mass type of evangelism. The Christian Church was born in a revival on the Day of Pentecost. Martin Luther saved Europe from spiritual death by a revival. Wesley saved England from a revolution. Then imagine a Lutheran and a Methodist saying they don't believe in revivals!

We need a revival, and we can have it if all the "sleeping folks will wake up, all the lukewarm folks will fire up, all the disgruntled folks will sweeten up, all the discouraged folks will cheer up, all the depressed folks will look up, all the estranged folks will make up, all the gossipers will shut up, all the dry bones will shake up, all the true soldiers will stand up, all the church members will pray up, and all that are in debt will pay up!"

## "All Things Are Possible"

By Ellen Mary Stewart\*

*All things are possible to him that believeth* (Mark 9:23).

**O**UR MORAL fiber is often developed through God's discipline, and often we learn great lessons by having to wait for things we want at the very present moment. Haven't you often felt impatient because God didn't answer your prayer immediately and, having felt thus, haven't you realized that your request was for some simple, unnecessary thing that you could get along just as well without?

Again, haven't you prayed for some vital thing, and waited impatiently for the answer; something you felt you could not live without, yet knew you would have to unless God heard and answered your prayer? It is tests like these that leave a rich blessing: the test so sharp that we have to lose sight of self and leave the matter in God's hands before the problem is solved.

But great as the blessing may be, we cannot feel the effect of it unless we've held on to our faith—believing through all adversity and discouragement that God is just and will stand by us. This is the sort of faith that reaches God and establishes the fact beyond question that "all things are possible to him that believeth"; because we cannot believe without faith, and we cannot find a cure for our troubles without faith in God to heal them.

"All things are possible to him that believeth"—put that phrase in your mental strongbox and lock it there for safe keeping!

\*Nashville, Tennessee

## Another Pentecost

By J. M. Butchart\*

**T**HE EXCELLENT Pentecostal number of the *HERALD OF HOLINESS* (May 21) has many strong statements of the need for another great outpouring of the Holy Spirit in our day.

"The Church needs a Pentecost today."—Lloyd B. Byron. "The vital need for our poor, sin-sick, faltering world is a Pentecostal outpouring of the Holy Ghost, like they had on the Day of Pentecost."—C. R. Lee. "Prayer is the preparation for a new Pentecost today."—Dr. G. B. Williamson.

All agree that this can be brought to pass only by earnest, believing prayer by God's true children everywhere. There must be a unity of purpose like that which prevailed in the Upper Room in Jerusalem.

It is great to know that we have as sure promises upon which to base our faith as they had. Peter said at Pentecost, "This is that which was spoken by the prophet Joel." That prophecy was given for the time just preceding the day of the Lord—for now (see Joel 1:15 and 2:1). So the Pentecost of Peter's time is spoken of in the past tense. "He hath given you the former rain *moderately*, and he will cause [future tense] to come down for you the rain, the former rain, and the latter rain"—as one; so the former rain is spoken of as moderate in comparison.

Because some have exploited the term *latter rain*, claiming to have received it, many do not like to use it. But it is easy to see that it has not yet been poured out, as it is to be followed by the greatest ingathering of precious souls that the world has ever seen (see Joel 6:23-27; James 5:7; and probably Rev. 14:15-16).

After describing the present dead and powerless condition of the Church in the first chapter of Joel, God calls all His true children to earnest, persistent prayer *now* (Joel 2:12-17); and the answer will be another and greater Pentecost (v. 23).

Will His dear people fail Him, or will He be able to find some as desperately earnest, as He calls, "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning"? The promised answer is given in verse 23—another and greater Pentecost!

\*Retired Elder, Reno, Nevada



Set a watch  
O Lord,  
before my mouth.

Ps. 141:3

## KEYS

By Bernard W. Culbertson\*

**S**ISTER SCOTT, before she went to be with the Lord, always got blessed when she testified in church. In getting blessed, she would hop and dance about some, and cry and wave her white handkerchief, and praise God. But every time she did, the blessing spilled over on other hearts, and it proved to be the *key* to victory in many services. That is, it was the “key” which unlocked the windows of heavenly blessing and freedom so God could come and move on other hearts.

At other times, perhaps it would be Brother Ogden who would be the *key*. Our pastor would call on Brother Ogden to pray, and when he prayed the heavens seemed to open, and it would prove to be the *key* to the service. From the time that the fire struck in that prayer, the service would be different—the “liberty” was there.

I can remember many other times when others were the *key* to opening the door to a service—Brother Salmen, another good pray-er; Sister Ronsberg, a good testifier.

But *always* there was someone who was the *key* to the service. I can remember my grandfather getting blessed in a service and shouting. When he would begin to give his “whoop” the glory would spill on others, and often waves would sweep the congregation—waves of heavenly glory and blessing. But *always*, in the wake of

\*Evangelist, Pasadena, California

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## Lead Thou My Way!

By George H. Talbert

*Lead Thou my way, dear Lord,  
Whate'er that way may be,  
I know through rugged paths and steep  
Thou seest best for me.*

*Take Thou my hand, dear Lord,  
And lead me in Thy way.  
Although I do not understand it now  
I shall at end of day.*

*If use of fire and chisel, Lord,  
Shall make Thy glory shine through me,  
I'll take the burning and refining, Lord,  
That blinded eyes may see.*

*I only ask for promised grace divine,  
Sufficient for each hour and day,  
And faith to know when life is through—  
“Well done,” I'll hear Thee say.*

*If trial come, or peril sore,  
Or death's night come to me,  
I'll sing with life's last fleeting breath,  
“O Lord, I trust, I trust in Thee!”*

a wave of glory, I remember, would come after-waves of conviction on those without the blessing of God in their own souls.

How I thank God for those times when God's saints would mind the Lord, and someone would be the *key* to a service! As a boy, the waves of glory attracted me, and the after-waves of conviction gripped me. Today, if we could just have more of the unlocking of heaven's portals, by human *keys*, we would have much less trouble keeping the attention of our children and young people, and less need of “junior churches”; and, no doubt, we would witness another holiness revival.

We owe to our children today as much of the heavenly blessing and waves of glory as we received from our mothers and fathers and their blessed contemporaries.

God help us to “get the glory down” these days. For only as we are blessed and “flowing together” in the Lord with liberty in the Spirit will there be that contagious attraction to our services and the salvation of souls at our altars.

## Every Tenth Sheep

By E. E. Wordsworth\*

**T**HE OLD Jewish shepherd had a flock of sheep, and the Lord said, “You must make them to pass under the rod”—meaning, make them pass through a narrow place where they could be counted. The shepherd would stand there and count the sheep, while in his right hand he had a rod and on the rod was red paint. He would count, “One, two, three, four, five, six, seven, eight, nine,” and when the tenth sheep would pass he would strike him with the rod on his head. Every tenth sheep was touched and separated with the red paint as evidence.

God said, “It does not matter whether it is a black sheep, a white sheep, a big sheep, or a little sheep—every tenth one is Mine.” So the Lord counts our dollars, our corn, our cotton, sheep, potatoes, our pay checks, our income. He says, “Let Me first of all have the tenth, and the rest I allow you to have as the steward of God, and out of the nine-tenths you can give freewill offerings according to your ability.”

Rich people ought to give far beyond the tenth, but the conscientious and systematic payment of the tenth must be made by the poor also. We believe that if everyone who is poor and in debt will keep God's financial laws, He will help you to solve your problems, get you out of debt, and you will have more financial prosperity. By the law of averages, the strict, prayerful tithers fare much better than the non-tithers in material matters.

William E. Gladstone, three times British prime minister, wrote to his son in Oxford University: “In regard to money as well as to time, there

\*Pastor, South Tacoma, Wash.

is great advantage in its methodical use. It is desirable that we dedicate a certain portion of our means to purposes of charity and religion. This fund thus devoted should not be less than one-tenth of our means, and it tends to bring a blessing on the rest." His biographer, John Morley, says of Mr. Gladstone himself: "His account books show in detail that he never at any time devoted less than a tenth of his annual income to charitable and religious objects." Gladstone gave much beyond the tithe to God and His kingdom.

God will bless any man or woman who obeys His will. He will "rebuke the devourer for your sakes" (Mal. 3:11). Trust in God, pray earnestly, pay cheerfully and regularly, and watch God work for you. "The liberal soul shall be made fat."

## "He Preached, But . . ."

By Marvin E. Powers\*

A COUPLE of years ago I listened to a widely known preacher as he endeavored to urge the claims of the gospel upon a large congregation. He was well educated and had a distinctive bearing about his every action. He had a notable speaking voice which brought forth words splendid in diction. His sermon was shot through with truth, and seemingly was to the point of homiletical perfection. In it he brought attention to the doctrine of entire sanctification with logical clarity. There was no way in which he failed either the Bible or his church when his voice boomed forth with statements concerning Christian standards and the ethics of holiness. The sermon did not lack an expression of the speaker's personality, for he certainly "put himself into it." There was no mediocrity to be found at any point, but—

Yes, he preached, but he lacked *unction*! The force that drives the truth home to the hearts of men and women was not there. Those present listened to the evangelistic appeal connected with the message of holiness and saw a standard lifted for the people, but from every evidence they went away feeling quite comfortable in the way they were going. I have looked back over the incident many times, and have wondered if one individual went home to toss on his bed in conflict with his conscience.

Again, I can hark back to a time a few years ago when, as an unsaved boy, I often visited the meetings of a certain evangelist. I can never remember leaving the sound of that man's voice without grappling with the problem of my eternal destiny. His sermons were good, although he lacked the educational qualifications of the other preacher. He did not have the youth and, hence, the vigor of the man whom I shall call "the unctionless one."

\*Pastor, Trinidad, Colorado

This second man presented the doctrine of holiness with clear logic and lifted the standards of the experience as did the other; but, beyond that, there was a force which accompanied his messages that made people uncomfortable. It was a force akin to another world. Seldom could a soul go from the church building without feeling that God had spoken directly to *him*. The result of his ministry? Souls—many souls—were saved and sanctified, and God was glorified. Yes, even all phases of the church work were affected by that result.

*God save us from truth without divine force! from orthodoxy without unction!* We cannot deny that there is a price to pay. The anointing comes through much prayer and the strictest obedience of the man who stands as the clarion voice between the living and the dead; yea, as the voice of God clothed in man's personality. This is the day when God needs men who will preach with dynamic unction the truth that will touch all who hear them. Let it never be said of a prophet who reads this page, "He preached, but . . ."



## There Is a Song Tonight

By Lloyd M. Hearn

*There is a song tonight  
That stills and fills my heart.  
It carols in the starry light  
Of heaven, and in moonbeams bright.  
There is a song tonight  
Surpassing singer's art;  
In all of warring man's despite,  
God gives a song tonight!*

*"The Shepherd keeps His own,"  
Soft breezes seem to sing.  
Though by the tempest blown  
Until all hope seems gone,  
God's child is not alone.  
Oh, let this anthem ring  
Triumphantly, from zone to zone—  
"God lives, and keeps His own!"*

## Let's "Gang Up" on the Devil

As I DROVE along a few days ago on my way to the Colorado District Camp Meeting, I asked myself this question: Why do I like camp meetings? I found a three-point answer to my question, as follows: They center on the mourners' bench; they center on saints; and they center on God.

*Camp meetings center on the mourners' bench.* There is no other part of the work of the church which so concentrates upon getting people saved and sanctified. A camp meeting which degenerates into nice, beautiful sermons and excellent singing, with a little praying mixed in, will soon die or else be turned into a chautauqua. And, however good a chautauqua may be, it is not a camp meeting. Such camp meetings are supported by agreeable, highly respected church members who profess to be Christians, but never become excited about getting the unsaved to God. Camp meetings that are really camp meetings have mourners—the unsaved who mourn until they repent and believe, and believers who mourn until they consecrate and believe.

Someone has recently sent in this question: "When and where did the mourners' bench originate?" I have found no answer yet to this question, and I am not sure that it can be answered. I doubt if there is any record of where and when a bench for mourners was first used in a place where a religious service was held. However, I know that what is represented by the mourners' bench began when Christianity started.

In Matthew 5:4, Jesus said: "Blessed are they that mourn: for they shall be comforted." And Paul gives us these words: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:9-10). After Peter had denied his Lord, "He went out, and wept bitterly"; and we have plenty of reason for believing that his tears were the sign of a godly sorrow that worked repentance.

Sometimes a seat has been used instead of a bench, and the mourners came forward and sat there. This was called the "anxious seat," a fitting name because those who occupied it were surely in a state of anxiety. How well I know from experience the truth of this statement! I was filled with anxiety when, terribly convicted of my sins, I knelt at the mourners' bench. I almost felt my feet slipping into hell, and I called mightily on God for help. That day, which climaxed with my conversion, was indeed the worst day of my life. I stood before God condemned to die everlastingly, until my guilt was transferred to Jesus and I was pardoned. Camp meetings major on helping mourners—needy souls—pray through

## EDITORIALS

to God. The anxious seat becomes the happy seat for the sinner who has been saved; and the "hot seat," where the sin nature dies, becomes the place of fullness of joy for the saved who has been sanctified. I like camp meetings!

*Camp meetings center on saints*—those who know and love God. A camp meeting can't succeed without saints, and saints have their day at camp meeting. They can sing, shout, testify, pray, fast, and believe God. They can take on a burden for lost souls and go after them personally as God leads. In spite of the busy days in which we live, the saints take time off and out for these activities which have just been named. They turn aside from the ordinary tasks of life and give themselves to these duties, and they do it gladly. Camp meetings provide the saints with an opportunity to give themselves to the work they love best—getting souls saved and sanctified by singing, testifying, shouting, praying, fasting, exercising faith in God, being burdened for souls, and personally dealing with souls. Camp meetings center on saints.

*Camp meetings center on God.* The truth of God's Word is preached. In camp meetings, nothing can take the place of the simple presentation of the fundamentals of the gospel of Christ as given in the Bible. There are plenty of good camp-meeting texts. Here are a few of them from the New Testament on getting saved: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2); "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3); "Marvel not that I said unto thee, Ye must be born again" (John 3:7); "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28); "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10); "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Here are a few texts from the New Testament on holiness: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7); "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8); "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the

# Stephen S. White

Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matt. 3:11-12); "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14); "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27); "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" (I Thess. 5:23).

*God comes to meet, greet, and bless His people.* As the Word of God is preached and the saints take their places in the battle line, God manifests himself through them. He also moves upon the hearts of those who need to be saved and sanctified. This brings us up to those outstanding words in Habakkuk 3:2, which read thus: "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." In this passage God, who is always the final source of true camp meetings, is called on to remember mercy, or salvation, in the midst of judgment.

God is judging the nations today, or at least in our generation, as never before. War is one form of God's judgment upon the nations. It is always a detour with Him. This does not mean that war is always unavoidable in our present wicked world, but it is never in God's first plan for mankind. He would rather lead us by methods which do not carry so much heartache and sorrow, but too many times in our stubbornness and sin we refuse to let Him do it. Now in the midst of wrath, of the years, of judgment, the Prophet Habakkuk calls on God to remember mercy, or salvation. Likewise, in camp meetings today, we are beseeching God to remember salvation in the midst of judgment. These times of judgment demand that we look to God and seek His mercy and salvation in our camp meetings.

Thus far I have said that I like camp meetings because they center on the mourners' bench, saints, and God. But someone may declare that camp meetings cannot have three objectives, or centers. In this he is mistaken. There can be three centers for camp meetings if they are all linked together and stand in the relation of cause and effect. God is the ultimate Cause, and He works through the saints to get the unsaved and

unsanctified to the mourners' bench. In this way camp meetings are built around three centers—the mourners' bench, saints, and God.

*What does it mean when I assert that I like camp meetings for the three reasons which I have presented?* Because they make camp meetings occurrences where God and His people gang up on the devil; God and His saints work together to defeat the devil and get people to the mourners' bench in order that they may pray through. Thus our efforts against the devil are enlarged upon either from the standpoint of quality or quantity, or both.

I remember when I was in my teens, occasionally some of us would gang up on a fellow—some bully or "smart aleck." He was the type of individual who wouldn't fight fairly or would impose upon someone who was not his size. If he kept this up, we would make our plans and teach him a lesson when he tried one of his unfair tricks again. The devil is always unfair in his tactics and in what he does. Therefore, we must have camp meetings where, with God's help, we can gang up on the devil and achieve some wonderful victories.

Some people think that this ganging up on the devil is something new. Such is not the case. In principle, it has existed ever since the beginning of Christianity, but the camp meeting is the best illustration of the working of this principle that we have today. The New Testament is full of instances where the people of God, under divine leadership, ganged up on the devil. They ganged up on him at Pentecost, at the cottage prayer meeting when they prayed Peter out of prison, and when the four brought the sick of the palsy to Christ and let him down through the top of the house.

It does not always take numbers to gang up on the devil. One saint and God can do it if that saint will permit God to intensify His activities through him. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). The disciples might have healed the lunatic boy at the foot of the Mount of Transfiguration if they had ganged up on the devil by prayer *and fasting*, instead of just praying (Matt. 17:14-21).

Another way that we can gang up on the devil is by increasing our mass evangelism, and at the same time adding the technique of personal evangelism. God is ready to bless and work through both types of evangelism, and this is what the "Crusade for Souls Now" is advocating. Perhaps I should explain at this point that while personal evangelism is a new technique for many of us, it is not new in the Christian Church. Christ and His disciples likely used this form of evangelism more than mass evangelism—at least they made an important place for it in their efforts to extend the kingdom of God. They believed in ganging up on the devil in every way possible. Let's gang up on the devil!

# Attend College This Fall

## **BETHANY-PENIEL COLLEGE**

Bethany, Oklahoma

Roy H. Cantrell, President

**Fall Term Opens**

Sept. 2, 3—Freshmen Orientation

Sept. 2, 3—Upperclassmen Register

Sept. 4, 5—Freshmen Register

## **CANADIAN NAZARENE COLLEGE**

Red Deer, Alberta

Arnold Airhart, President

**Fall Term Opens**

September 13

## **EASTERN NAZARENE COLLEGE**

Quincy, Massachusetts

Edward S. Mann, President

**Fall Term Opens**

Sept. 9—Freshmen Convocation

Sept. 11—Upperclassmen Register

## **NORTHWEST NAZARENE COLLEGE**

Nampa, Idaho

John E. Riley, President

**Fall Term Opens**

Sept. 11—Freshmen Orientation

Sept. 12, 13—Registration

## **OLIVET NAZARENE COLLEGE**

Kankakee, Illinois

Harold W. Reed, President

**Fall Term Opens**

Sept. 9—Freshmen Orientation

Sept. 13—Registration

## **PASADENA COLLEGE**

Pasadena, California

W. T. Purkiser, President

**Fall Term Opens**

Sept. 8, 9—Registration

Freshmen & Sophomore

Sept. 10, 11—Registration

Upper Division & Graduate

## **TREVECCA NAZARENE COLLEGE**

Nashville, Tennessee

A. B. Mackey, President

**Fall Term Opens**

Sept. 23—Freshmen Orientation

Upperclassmen Register

Sept. 24—Freshmen Register

## **HURLET NAZARENE COLLEGE**

Glasgow, Scotland

George Frame, President

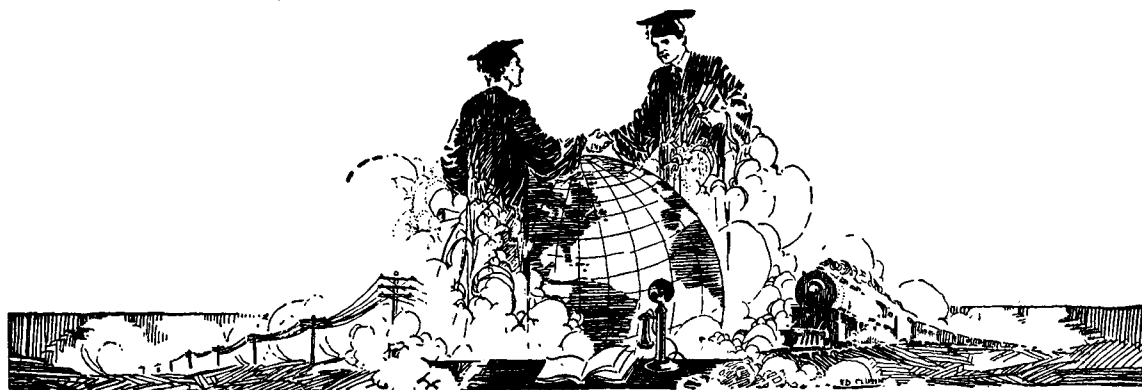
## **NAZARENE THEOLOGICAL SEMINARY**

Kansas City, Missouri

Lewis T. Corlett, President

**Fall Term Opens**

September 17



# THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

## Topic for August 31: David, the Statesman

Scripture: II Samuel 5:6-25; 8—9 (Printed, II Sam. 5:6-10; 8:13-18)

**GOLDEN TEXT:** *As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him (II Sam. 22:31).*

David was one of the most talented men who ever graced a throne in any nation—musician, leader, warrior, builder, administrator, statesman. And in that galaxy of abilities the last-named is the one we bring into focus for attention today.

No sooner was he on the throne than he realized that no nation can long endure without a strong spiritual center. Spiritual forces alone hold a nation together, and there must be a core to assist in developing that spiritual life. So David decided that Jerusalem would be the ideal center of the religious life of the nation. Since the return from captivity it had been

left in the control of the Jebusites and was sitting apart from the national life of Israel; so David planned carefully and assaulted the hill fortress and took it. It became the Zion for the people, the holy city, the center of spiritual idealism.

Yes, every nation and every family must erect some spiritual center, some Jerusalem on which to focus the eyes when times of testing sweep the soul. Abraham had his altar that was as much a part of the life of his family as the herds and tents (Gen. 12:7, 8; 13:4, 18). So when David climbed to the battlements of Jerusalem and conquered it as a national shrine for the worship of God Almighty, he displayed statesmanship of the highest order.

Then again notice David's ability in properly assessing the strength of his

enemies; and that, indeed, is a quality of statesmanship. David did not shrug off the strength of these Jebusites, neither did he quake before them. Cool of eye and keen of vision, he saw them as they really were, just flesh and blood. So he knew that, under God, the city of Jerusalem could be taken. It is a sign of true statesmanship to size up one's enemies correctly. General Eisenhower did the entire free world a service when he announced recently that the Russians were not supermen and could be successfully faced by a united effort by all free nations. The growlings of the bear in the north have created a frantic feeling of helplessness on the part of some; others would shrug off the communistic menace as a leaf in the wind. But true statesmanship faced the true size and scope and announced that the Bolsheviks are still flesh and blood. David possessed that quality of statesmanship, and we pray God to give us more of David's caliber in these days of fear and trembling.

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## Home Missions and Evangelism

Roy J. Smea, Secretary

### "It's Too Hot To Go to Church"

**I**N MANY parts of the United States, heat is a factor to be considered in church attendance. How many people stay home from church because it is too hot to attend? How many services are dull and uninteresting, making no impression on the congregation, because it is too hot to concentrate on songs and the pastor's words? How many evangelistic appeals have failed to bring results because the people were "perishing with the heat"?

We are careful to buy proper furniture and equipment to heat our buildings during the winter months, but we give little attention to cooling our churches during the hot summer season. And, as one general superintendent reminds us, more people die from heat than from cold. Grocery stores, drugstores, department stores, and barber shops all find it worth the expense involved to install air conditioning for the comfort of their customers. Would not churches find it equally advantageous?

There are many different types of cooling systems that can be installed, beginning with the simple fan. It

should be recognized that fans located within a room will circulate the air already in the room, but will do nothing to change the temperature of that air. The exhaust fan, pulling air out of a room, is very effective in changing the temperature of the air when the air outside the building is several degrees cooler than the air in the building, as in the evening when the temperature drops rapidly after sunset. The exhaust fan is useless in the heat of the day. The evaporative blower or fan, used with water and filters, is quite efficient in hot, dry areas. It should not be considered in places where the humidity is already high.

Equipment for air conditioning is expensive to install, but is the most satisfactory cooling method. It is important in an investment of this sort that the best technical advice be secured before making any purchase. Money can be wasted on inefficient, useless equipment, not designed for the purpose intended. Know what you want your cooling system to do, and then find the equipment that will do the job. If it costs more than the church can afford at present, get only the most economical temporary equipment and save until you can purchase

the proper system. By all means beware of fast-talking salesmen who are more interested in their commission than in the needs of the church.

We are now nearing the end of the hot season. This is a good time to study the church's heat problem. The best system for the needs can be carefully chosen and financial arrangements made so that it can be in operation by summer, 1953.

### "Destroyed by Fire"

It may seem a strange combination to mention fire losses in our column along with air conditioning equipment, but I recently read a newspaper account that I have read often enough, with varying circumstances, that I almost know it from memory.

"A \$\_\_\_\_\_ loss was sustained when fire destroyed \_\_\_\_\_ Church on \_\_\_\_\_, 1952. An extensive redecoration program had just been completed."

It is indeed tragic when a congregation has saved its money and given of its time and strength to remodel or redecorate the church building, only to have it destroyed by fire just as the work is completed. Why does this happen? Of course it is usually carelessness with combustible painting and cleaning equipment.

There are other dangerous times for fires in churches, such as when the furnace is first used in the fall. A

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AUGUST 20, 1952 (571) 15

# FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

## Returning Missionaries Testify

periodic inspection of the church and premises should be made to prevent unnecessary fires. Such items as the following should be checked: inflammable rubbish in or about the building, uncut dry grass near the building, location of mops and cleaning materials, protection of woodwork from overheating of pipes and ducts, condition of electric wires and equipment, furnace and chimney condition, gas connections, location and condition of extinguishers. This would also be a good time to check your insurance to see that the building is adequately covered in the event of fire loss.

If you would be interested in receiving a complete check list of such items, write to the Division of Church Extension (a part of the Department of Home Missions and Evangelism) for the Fire Prevention Inspection Blank. It will be sent to you without charge.

**T**HESSE are busy days, but nearly all the details are taken care of now. This is the hardest time of all, saying good-bye to loved ones, and I shall be glad when that part of it is all finished. God has been especially near these days, and I appreciate His presence and blessings. I feel a great debt, not only to God, but also to the church, as once more I leave for the field. I pray that God will somehow help me to be a channel through which He can reach souls.—JEAN DARLING, *India*.

As one of the children of Israel, I feel the cloud is lifting and is leading me on to Guatemala. There is no assurance so good as to know you are in the center of God's will. I do praise Him for that assurance today. I know He is leading. I do not know what is before me, but I do know my Guide. I would rather have Him than to have all the world. Pray that God will use me to His glory during this term in Guatemala.—MAYME ALEXANDER, *Guatemala*.

## Visible Results

We have had a wonderful camp meeting this month. Other years we thought the church was full, but this year there were a hundred or so more every service than we have ever had before. People would pack into the doorway until not another one could enter. Then the whole congregation would be asked to stand and move forward. Since everyone sat on the floor, this was a simple matter to move forward, but quite another matter to find a place to sit when they tried to sit down. Every time the altar was opened there was a good number of seekers.

Also, the spiritual results in the wards of the hospital have been an encouragement of late. Even in the European ward a very worldly woman was overcome by the Spirit of the Lord the other day and gave herself to Him. We are truly thankful for the way the Lord has undertaken for us of late.—IVIS M. HOPPER, *Swaziland*.

## We Have Arrived

At 8:30 a.m., May 8, our ship pulled into the pier in Buenos Aires, and we realized we were again in Argentina. We felt as though we were home again. The missionaries and a group of nationals were waiting to receive us. Our hearts were filled with mixed

emotions as we were greeted by those we have learned to love in the Lord.

Since our arrival we have been very busy. First we were given a welcome service in Buenos Aires and later we took a quick trip to Rosario. At present we are living in Castelar in Cochran's house, but we pastor in the city of Moron. The church is small, but God is blessing. Sixteen new people have sought the Lord in the last six weeks and greater victories lie ahead.

We stopped in Montevideo, Uruguay, and saw the Dentons and spent a very pleasant day with them. They had prepared an afternoon tea with the folk there and later a service, where we had an opportunity to try our Spanish again. They later took us back to the boat, thus closing an enjoyable day. The Dentons are doing a good work in Uruguay.

Our return is somewhat different from our first arrival in Argentina. We knew what we were coming back to, so it isn't as much of an adventure as it was before, but the romance of the work and service of the Lord is still just as sweet and real as ever. Pray for us and Argentina.—LESTER JOHNSTON, *Argentina*.

## It Pays to Pray

A quarter of a century has passed since the people at Mount Hill first congregated in a somewhat disreputable old shack which was known throughout the community as the Church of the Nazarene. Through those early days of the district, spiritual fires burned in many hearts, especially in that area, and hearts were also aflame with the anticipation of someday being able to worship in a nice, attractive church building.

Twenty-five years have passed. Many lengths have grown from the rope tree. Varied circumstances have changed the fluctuating membership. Many a prophet has passed that way, and no doubt more than a score of devout followers of Christ have reached heaven as a result of a continuous ministry in the old shack at Mount Hill.

If you could have been with us at Mount Hill church a few Sundays ago, you might have heard some old-timer say, "It pays to pray patiently." Yes, indeed it does! On that Sunday afternoon our hearts were blessed at the eventful occasion of the dedication of the beautiful little white church at Mount Hill.—MRS. A. O. HENDRICKS, *Barbados*.\*

\* Retired

## Do What You Can

By Mrs. A. L. McElyea\*

**I**F YOU aspire to do great things, that's wonderful and natural; but be careful lest your aspirations hinder you now.

God didn't ask you to win the world anyway. In fact, He makes it a point to teach humility, and reminds us that a cup of cold water given in His name shall not lose its reward. How like Him to tell us, "God is love"! Love is universal, the mightiest force in the world. In the midst of atomic warfare, the above statement seems hard to believe; nevertheless it is true. Love works silently, forcefully, to accomplish what it can, and it is making the rounds of the world from one human heart to another.

It is the small, seemingly insignificant things that count with our God.

You may not set the world on fire, but if you will witness you can set a flame of love burning in a heart, which will in turn set the flame burning in another. The end will be accomplished if only *you* will do what you can. Do not let precious time slip away and years pass doing nothing because you can't do something big. Purpose in your heart now to do, daily, what you can for Jesus' sake.

\*Crockett, Texas

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Come now, and let us reason together, saith the Lord. The religion of Jesus Christ is reasonable—as reasonable as light to the eye, water to the tongue, air to the lungs, and food to the hungry stomach. It meets the deathless needs of the soul.—*Selected*.



## Talks to Laymen

### By a Layman (2)

By L. A. Bean\*

*Faithfulness to the means of grace:* Another duty of the laity, which is so very essential, is faithfulness to the means of grace. Be as faithful in this as you would want your members to be if you were pastor. It is very disheartening and discouraging if many of the members are unfaithful in this respect. If a man's business keeps him from attending the means of grace, he is either in the wrong business or he has too much business. He had better adjust his business so as to put God's cause and kingdom first.

People are very good at making excuses when it concerns attendance at spiritual activities of the church; but remember, friends, God does not accept excuses. I have been reading where Jesus called one of His disciples, and the disciple said, "Suffer me first to go and bury my father"; but Jesus said, "Follow me; and let the dead bury their dead." If Jesus wouldn't accept this man's excuse, what about the flimsy excuses some make when they say, "I had company; I had to remain home and prepare them a meal," or, "I haven't seen my kinsfolk for some time and I felt I should visit them." I have known people to close their place of business for a funeral, but stay home from church services to attend to their business. Remember this—no pastor will be able to build a strong church if half of his members are unfaithful in attending the means of grace.

*Financial obligations:* Another thing, laymen, we must not overlook and that is our financial obligation to God and the church. Did you know that your local church and the whole cause suffers when you fail to meet your financial obligations? It would be better for your business to suffer than for the church to suffer. When your business suffers, it affects only a few, and that temporarily; but when the church suffers, it affects a multitude, and that eternally. Do you realize that the best and safest investment you can make is in the furtherance of the gospel of full salvation? It is absolutely safe, and will be bringing in dividends not only while you live but as long as time shall last, and there shall be treasures laid up in heaven that you will enjoy throughout eternity.

Some may ask, "What is my financial obligation?" The Bible plainly tells us; it is tithes and offerings. "But how much offering should I give?" Some say, "Give until it hurts." I don't exactly like that expression, because it never hurts for me to give

to such a worthy cause, but it rather hurts that I don't have more to give when I see the need is so great. I like this expression better, "Give until your soul is blessed." If at all possible, give according to the need, and you will find that it will mean self-denial and sacrifice. But sacrifice is something that most of us know so little about. We are living in luxury compared with the Early Church and the prophets of old.

Jesus said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Jesus, the most exalted Personality in the universe, left His exalted position at the right hand of the Father and came to this world and lived the humblest kind of life only

to be rejected, persecuted, and crucified. Oh, such love, such self-denial and sacrifice!

Do we love the Lord God with all our hearts, and with all our souls, and all our minds? If we do, we will seek God's kingdom first. That means we will meet our obligations to the church first. I have found that when I meet my obligations to the church first, then I am able to meet my obligations to my fellow men. The business concerns are so anxious to sell their wares, and willing to sell on such easy terms, that if we are not careful we will become so obligated to our fellow man that we cannot meet our obligations as we should—and usually it is the church and God's cause that suffers.

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## NEWS OF THE CHURCHES

### NEWS IN BRIEF

(Continued from page 2)

ness. He was teaching in the Walla Walla public schools.

Rev. C. W. Henderson has resigned as pastor of the church in Grand Junction to accept a call to pastor First Church in Colorado Springs, Colorado.

Rev. L. Lee Gaines has resigned as pastor of First Church at San Benito to accept the call to the church in Belton, Texas.

Rev. Clyde C. Dawson has resigned as pastor of First Church in Colorado Springs, Colorado, to accept the call to pastor First Church in Indianapolis, Indiana.

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Pastor Robert Palmer writes from Vanceburg, Kentucky: "On June 5 Rev. Frank W. May, pastor at Augusta, and I started a big tent meeting and under Brother May's wonderful gospel messages eighty-three souls sought God at the altar for regeneration, healing, and help. On June 30 we held our first service, starting with thirteen; we had an average of twenty-five for the first month. In July, Rev. E. L. Bryant, pastor at Maysville, was with us in a fine three-day meeting which was of much help to the church. Also, Mary Lou Martin and mother did good work in the singing. We have a fine group of young people. Last night we had a good group out for cottage prayer meeting. We are now in the beginning of a meeting with Evangelist A. G. Meadows, and are asking God to give us many more souls. Pray for us. I am working in Portsmouth, Ohio."

Leverett Brothers, evangelists, write: "We have an open date, October 15 to 26, which we'd like to slate in the Midwest. We close a meeting in New Jersey on December 7; and immediately following we could give a week or so in one-night musical concerts if pastors and people would be interested in that type of services. We would prefer to slate these services with churches between New Jersey and Missouri. Write us, Lamar, Missouri."

Akron, Ohio—East Liberty Church had the best revival in its two-year history during July. Rev. Billy and Helen Smith were the evangelists, with the Sheeks Sisters as the singers. God greatly used these godly people, and as our people prayed and fasted God poured His Spirit out upon us in a wonderful way. We had been praying for some folk in the community for a long time, and they found victory in this meeting. We held it in the school auditorium and enjoyed a fine attendance. Our people are still rejoicing over the wonderful victories. In the mornings we had our daily vacation Bible school, with an average attendance of eighty-five. We are deeply grateful for what God is doing in our growing Mid-Century Crusade home-mission church.—J. Donald Freese, Pastor.

Evangelists Don and Frances Bowman write: "After having been out of the evangelistic work for a year because of illness we are now back in the field, traveling as a party with Rev. G. M. Gillespie. He is a good preacher with a passion for souls, and also helps with the musical program; he has an electric organ to use in revivals where it is desired. Our musical program includes (besides the organ and piano) trumpet, saxophone, vocal solos, duets, and trios. We are available to go where the Lord opens the way. Write us, 815 Suire Ave., Cincinnati 5, Ohio."

\*Chanute, Kansas

# "Showers of Blessing" Stations In Southeast Educational Zone

Evangelists Carl H. Kruse and wife report: "Recently we conducted meetings in two churches that have been organized less than one year. First was Grand Avenue Church (third church) in Amarillo, Texas, where Rev. W. H. Snow is the pastor. They have a fine group of people, and it is amazing what they have been able to accomplish in such a short time. They have a nice building which will serve as an educational unit when they build the sanctuary. Their location is good; corner lots where the Dallas Highway crosses Grand Street. The pastor is a tireless worker. The services were well attended, and 24 people sought the Lord to be saved or sanctified. The Sunday-school attendance was 97 and 105. Finances came easily and a splendid spirit prevailed throughout the meeting. The other meeting was at the Scenic Drive Church in Springfield, Missouri, where Rev. Wendall Paris is the fine pastor. Never have we worked with a pastor who did more to get the people out for services, and then carried a concern for those who did come. This is our second church in Springfield, and has a fine prospect. The location is good, the building being the one First Church worshiped in until they erected their present one; it is now being remodeled and makes a very attractive place of worship. Considering the very hot weather, the attendance was good, and on the last Sunday we were able to break the Sunday-school record with 135 present. While there were only a few seekers in the meeting, yet one cannot always judge the worth of a revival meeting by the number of seekers. We do thank God for His blessings."

Vincennes, Indiana—First Church has enjoyed a wonderful missionary convention with Rev. Robert Chung and wife and daughter, Miss Ruth, from Korea, as the special workers. The presence of these godly folks among us shall not soon be forgotten. Many times the church was thrilled as this veteran missionary told of his remarkable deliverances. The church was filled for the closing service. This year our church gave \$3,587.00 for general interests, which is a 20 per cent portion. With the help of God and our sacrificial people we are pushing the missionary work with faith and vision. God is helping, for Vincennes is listed as a critical unemployment area. We had a total giving this year of \$17,504.00, with 134 members—a per capita giving of \$130.62. Our building fund is growing, with plans to erect a Bedfordstone church on our acquired lots in the center of the city. While we are raising money for the building here, we are sending money to Japan for the building of a church in Nagasaki; thus far we have put \$1,800.00 into this project. Our people are wonderfully united, and we have accepted a call to serve them another year.—Albert B. Schneider, Pastor.

## Alabama

WLBS	Birmingham	900 Kc	8:30 p.m. Sunday
WEBJ	Brewton	1240 Kc	8:00 a.m. Sunday
WPBB	Jackson	1290 Kc	7:30 a.m. Sunday
WABB	Mobile	1480 Kc	8:00 a.m. Sunday
WABB-FM	Mobile	102.1 meg.	8:00 a.m. Sunday

## Florida

WTAN	Clearwater	1340 Kc	5:45 p.m. Sunday
WTTT	Coral Gables	1490 Kc	5:30 p.m. Sunday
WBRD	Ft. Lauderdale	1580 Kc	8:45 a.m. Sunday
WGGG	Gainesville	1230 Kc	*
WLAK	Lakeland	1430 Kc	8:30 a.m. Sunday
WEAT	Lake Worth	1490 Kc	8:45 a.m. Sunday
WLBE	Leesburg	790 Kc	9:15 a.m. Sunday
WNER	Live Oak	1450 Kc	12:45 p.m. Sunday
WPCF	Panama City	1400 Kc	7:30 a.m. Sunday
WEAR	Pensacola	1490 Kc	9:00 a.m. Sunday
WJCM	Sebring	1340 Kc	8:15 a.m. Sunday

## Georgia

WAGA	Atlanta	590 Kc	7:30 a.m. Sunday
WAGA-FM	Atlanta	103.3 meg.	7:30 a.m. Sunday
WATL	Atlanta	1380 Kc	1:30 p.m. Sunday
WATL-FM	Atlanta	97.5 meg.	1:30 p.m. Sunday
WERD	Atlanta	860 Kc	7:45 a.m. Sunday
WGIG	Brunswick	1440 Kc	9:00 a.m. Sunday
WGRA	Cairo	1300 Kc	8:30 a.m. Sunday
WMOC	Covington	1490 Kc	5:00 p.m. Sunday
WTJH	East Point	1260 Kc	8:45 a.m. Monday
WFPM	Fort Valley	1150 Kc	1:15 p.m. Sunday
WGGA	Gainesville	1240 Kc	7:30 a.m. Sunday
WMGA	Moultrie	1400 Kc	9:00 a.m. Saturday
WKMA	Quitman	1490 Kc	1:15 p.m. Sunday
WRGA	Rome	1470 Kc	7:15 a.m. Saturday
WCCP	Savannah	1450 Kc	9:15 a.m. Monday
WJAT	Swainsboro	800 Kc	1:30 p.m. Sunday
WPAX	Thomasville	1240 Kc	6:00 p.m. Sunday
WWGS	Tifton	1340 Kc	9:45 a.m. Saturday
WGOV	Valdosta	950 Kc	*
WVOP	Vidalia	1450 Kc	9:00 a.m. Sunday
WAYX	Waycross	1230 Kc	8:45 a.m. Sunday

## Kentucky

WCTT	Corbin	680 Kc	6:45 a.m. Saturday
WHIR	Danville	1230 Kc	10:45 a.m. Sunday
WKLX	Lexington	1300 Kc	8:15 a.m. Sunday
WGRC	Louisville	790 Kc	7:00 a.m. Wed.
WNOP	Newport	740 Kc	5:45 p.m. Sunday
WSFC	Somerset	1240 Kc	7:45 a.m. Saturday

## Mississippi

WLOX	Biloxi	1490 Kc	*
WVMI	Biloxi	570 Kc	10:00 a.m. Wed.
WVMI	Biloxi	570 Kc	10:00 a.m. Saturday
WFOR	Hattiesburg	1400 Kc	8:45 a.m. Sunday
WKOZ	Kosciusko	1340 Kc	1:30 p.m. Sunday
WAPF	McComb	1010 Kc	9:00 a.m. Saturday

## North Carolina

WRCS	Ahoskie	970 Kc	8:15 a.m. Sunday
WABZ	Albemarle	1010 Kc	4:30 p.m. Thursday
WATA	Boone	1450 Kc	9:45 a.m. Sunday
WFNS	Burlington	1150 Kc	12:30 p.m. Sunday

WFNS-FM	Burlington	93.9 meg.	12:30 p.m. Sunday
WSSB	Durham	1490 Kc	1:00 p.m. Sunday
WIFM-FM	Elkin	100.9 meg.	9:00 a.m. Sunday
WGNC	Gastonia	1450 Kc	9:00 a.m. Sunday
WGNC-FM	Gastonia	101.9 meg.	9:00 a.m. Sunday
WFMY-FM	Greensboro	97.3 meg.	2:15 p.m. Sunday
WFMB-FM	Mayodan	93.5 meg.	9:30 a.m. Sunday
WOXF	Oxford	1340 Kc	9:15 a.m. Saturday
WOXF	Oxford	1340 Kc	9:15 a.m. Sunday
WMPM	Smithfield	1270 Kc	5:45 p.m. Sunday

*South Carolina*

WNOK	Columbia	1230 Kc	7:45 a.m. Sunday
WLBG	Laurens	860 Kc	8:00 a.m. Sunday
WKDK	Newberry	1240 Kc	7:15 a.m. Sunday

*Tennessee*

WEKR	Fayetteville	1240 Kc	12:15 p.m. Sunday
WCOR	Lebanon	900 Kc	*
WJJM	Lewisburg	1490 Kc	9:00 a.m. Sunday
WGNS	Murfreesboro	1450 Kc	8:30 a.m. Sunday
WMAK	Nashville	1300 Kc	8:15 a.m. Sunday
WTPR	Paris	710 Kc	9:45 a.m. Sunday
WHAL	Shelbyville	1400 Kc	8:45 a.m. Sunday

*Virginia*

WINA	Charlottesville	1280 Kc	*
WSVS	Crewe	800 Kc	9:45 a.m. Sunday
WSVS-FM	Crewe	104.7 meg.	9:45 a.m. Sunday
WCVA	Culpeper	1490 Kc	8.45 a.m. Sunday
WJMA	Orange	1340 Kc	9:30 a.m. Sunday
WNNT	Warsaw	690 Kc	1:30 p.m. Sunday

*West Virginia*

WAJR	Morgantown	1230 Kc	8:00 a.m. Sunday
WAJR-FM	Morgantown	99.3 meg.	8:00 a.m. Sunday
WWYO	Pineville	970 Kc	*
WCOM	Parkersburg	1230 Kc	8:00 a.m. Sunday

*New Stations*

WLBS	Birmingham, Alabama	900 Kc	8:30 p.m. Sunday
KGEM	Boise, Idaho	1140 Kc	12:45 p.m. Sunday
KJCF	Festus, Missouri	1010 Kc	8:15 a.m. Sunday
WTPR	Paris, Tennessee	710 Kc	9:45 a.m. Sunday
WATK	Antigo, Wisconsin	900 Kc	10:30 a.m. Saturday
KXLE	Ellensburg, Washington	1240 Kc	*

\* Consult local paper for exact time.

Evangelist Mrs. Lillian Robinson reports: "For the past two months I have been busy in vacation Bible school work. My first school was with the new church at Russellville, Arkansas, where Rev. H. E. Oxford is pastor. God greatly blessed in this first vacation Bible school in this new church of about eighteen members. We had more than seventy enrolled in the school, with twenty-two boys and girls praying through in the evangelistic service. God is blessing this pastor and people. At Central Church, Ft. Smith, Arkansas, with Pastor J. S. Emmert, we had a fine enrollment and a good school. After the close of the school, I stayed over and preached for Brother Emmert while he attended the General Assembly. God met with us and we had two good services. Our last school was

with my home church in McLean, Texas, where Rev. E. F. Robinson is pastor. This church is thirty-seven years old, and this is the first vacation Bible school they have had. We had a good and profitable school, and a fine closing program on Sunday night. In all these schools we saw about fifty boys and girls saved. I shall be glad to accept calls anywhere for revivals or children's work. Write me, Box 205, McLean, Texas."

Pastors J. P. and Rosa L. Ingle report from Blackwell, Oklahoma: "We came to First Church here from our assembly last August, and God has given us a good year with more than one hundred souls saved or sanctified, and some 22 uniting with the church, 14 of them on confession of faith. All budgets are paid, some over-

paid, and we have averaged 165 in Sunday-school attendance. We have some choice workers in our Sunday school and church; some of the "salt of the earth" are members of this church. We greatly appreciate them. The church gave us a unanimous call for another year and, upon the recommendation of the church board, all but one voted to make it for three years. During the year we had three evangelists who were a great help to us: Evangelist Ellis Lewis was with us, Wednesday over Sunday in September; Professor Robert Imel was with us for a week in February; and Rev. B. H. Wooten gave us twelve days in April. We love our district and general leaders, and are going forward for God."

Song Evangelist Curtis R. Brown writes that, due to a cancellation, he has an open date, November 28 to December 7. Write him, 912 Fifth St. N.W., Canton, Ohio.

Pineville, Louisiana—Our church was mightily blessed of the Lord in a revival recently closed, conducted by Rev. W. A. Mundell of Pasadena, California. God blessed and gave seekers in every service—some came before preaching, and twice there was no preaching. The church has been benefited by the addition of six new members. This revival truly could be called an "outsiders" revival, for they really did come, and many were saved. Brother Mundell excels in personal work, and God blesses his rugged preaching of the gospel.—H. B. McBurney, Pastor.

Royalton, Illinois—Recently we had a meeting with Rev. Tillman Wright, and much good was accomplished in spite of extremely hot weather. The church enjoyed the good gospel preaching of Brother Wright, and the singing of his two sons.—C. K. Dillman, Pastor.

Evangelist George H. Talbert and wife write: "Due to cancellation, we have an open date, November 18 to 30. We will be closing a meeting in Selma, Indiana, on November 16, and opening another in Roswell, New Mexico, on December 2. Write us, Box 438, Abilene, Kansas."

Mishawaka, Indiana—First Church is enjoying days of glorious victory. Since we came here in late '49, all indebtedness on the property has been paid off, and we have purchased a lovely location (paid for in full) for our new church building. The parsonage has been remodeled at a cost of \$3,500.00; it is now one of the nice homes of the district, and is free of debt. The spiritual tide has risen rapidly, and many souls have prayed through at the altar, with over sixty members received into the church. Our midweek prayer services have increased to 110 for the past three weeks, and during the last week we

have seen more than twenty people at the altar in the regular services. Last Sunday, in spite of ninety-degree heat, we had 240 in Sunday school, baptized 13, sprinkled 5 children, and saw 7 bow at the altar on Sunday night. We have over \$10,000.00 in the building fund and expect to begin building early in the spring. New people are coming to our services. If you have friends here, write us and we shall be happy to contact them.—Grant M. Barton, Pastor.

### Maritime District Assembly

The ninth annual assembly of the Maritime District was held in O'Leary, P.E.I., July 16 and 17, with Dr. Samuel Young presiding. The inspiring messages of Dr. Young and the ease with which he carried on the business of the district were an inspiration to all. The entire assembly was marked with the presence of God, and a beautiful spirit of unity and harmony prevailed.

Rev. J. H. MacGregor was unanimously re-elected as our district superintendent, and the district showed its love and appreciation for his godly influence and leadership by presenting him and his wife with a good love offering. Also, the ladies presented Sister MacGregor with a beautiful corsage. Truly, we are privileged to have these splendid, Spirit-filled leaders for another year.

This has been an outstanding year for the Maritimes. We had a substantial increase in membership of 15.4 per cent, organized two churches, and all departments are on the increase. The two new churches organized are in Albertson and Middleton, N.S. R. T. Almerston, licensed minister, transferred from Chicago Central District, and is pastoring in Lutes Mountain, N.B.

At the closing service, on Thursday evening, Dr. Young ordained David Roderick Morrison of Summerside, and also recognized the credentials of two fine young ministers coming to us from the Reformed Baptist Alliance of Canada. These young men, Ronald T. and Ralph E. Sabine (brothers), are pastoring the churches in Trenton and Springhill, N.S., respectively.

Truly, this was the greatest assembly in the Maritimes. The Maritimes are moving forward.

E. H. BREWER, Reporter

### San Antonio District N.Y.P.S. Camp and Institute

"The best ever," "The best thing that ever happened to the San Antonio District N.Y.P.S."—these were some of the expressions of campers and pastors indicating the wonderful time had by those who attended the camp and institute at Camp Cyrsalis, ten miles out of Kerrville, Texas, beginning on Monday of July 14. A typical Southern friendly atmosphere prevailed throughout the entire camp, with not one word of dissatisfaction heard from the more than 135 registered campers.



For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 PET. 2:21

Under the direction of Rev. Fred Reedy, the entire program of the camp and institute moved forward. Much credit is due Brother Reedy and his efficient staff—H. R. Borgeson, registrar; Art Payne, dean; Ernest Moore, athletic director; F. W. Bartholomew, director of special activities; and Dick Littrell, in charge of housing and sleeping quarters.

Institute classes were held each morning from nine to eleven. Art Payne had these classes well organized and registered for Christian Service Training credit, with the following courses offered: "Nazarene Guy and Gal," Ponder Gilliland and Dick Littrell; "Nazarene Youth at the Helm," Pearl Keeton; "So You Are Tired of Failing," George Mullins; "Mr. and Mrs. Nazarene," Paul Mangum; "Workmen Unashamed," Fred Reedy; and "So You Want to Be Different," Fleming Farmer. Unusual interest was manifested in these classes, and a total of 240 credits was earned.

Brother Bartholomew, master of ceremonies at the dining hall and director of special activities, which included stunt hour from 7:00 to 8:00 p.m., had the entertainment well planned, and the young people enjoyed it.

Brother Ernest Moore, as athletic director, had the activities planned and grouped so as to allow participation by everyone, and the competition was keen.

The climax of every day and the high light was the campfire service.

Rev. Orville Jenkins, superintendent of the Abilene District, proved to be an able speaker. Night after night scores of young people bowed at the improvised altar and wept and prayed their way through to a definite experience with God.

Each evening after an enjoyable time of chorus singing, and preceding the campfire service, pantomimes and dramatizations of the scripture proved to make welcome the Spirit of God. On Thursday evening the Parable of the Ten Virgins was dramatized with such telling effect that the audience was moved to tears. Sensing the unusual presence of God, Brother Jenkins invited all who wanted to make ready for that day to come to the altar. Nearly fifty responded and God gave a wonderful time of salvation. Brother Jenkins' chapel talks were most helpful to young people seeking to know the way of holiness.

Rev. Curtis Smith, field representative of Bethany-Peniel College, and the men's quartet, were present for the first three days of the camp. The singing of the quartet thrilled the hearts of all present.

E. FLEMING FARMER, Reporter

Greater is he that is in you, than that is in the world (1 John 4:4)

The "greater" presence of God in our hearts makes the powers of the world unable to overcome us.—F. WILDE.



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**Michigan District Assembly**

The thirty-ninth annual assembly of the Michigan District convened at Indian Lake, near Vicksburg, July 16 through 18. The ministry of Dr. Hardy C. Powers, presiding officer, was characterized by those qualities which have endeared him to the hearts of the people of our district. In each session of the assembly the power and presence of the Holy Spirit was manifested.

Rev. O. L. Maish, district superintendent, was returned to office for his fourth year with a strong vote. Ap-

preciation for the faithful service rendered by Rev. and Mrs. Maish was expressed in a generous love offering given to them.

Rev. Herbert Thomas, who has served the district as its secretary for the past fourteen years, resigned the office at the assembly. His influence and spirit have been a blessing to all those who have been associated with him. Rev. Ed. Peterman was elected to the office.

Four new churches were organized on the district this year, and a number of new buildings were erected. The

people of the Michigan District gave \$627,545.00 for general interests, exclusive of the Nazarene Ministers Benevolent Fund, and accepted an increase in the General Budget for the next church year.

On Thursday evening Dr. Powers ordained to the ministry a class of five: Allen Cobb, Louis Cobb, Rex Morris, Richard Cook, and Raymond Mc-Bratnie.

The camp-meeting program which opened on Friday evening was an appropriate climax to the assembly, and the spirit of the assembly was evident in the first service.

ERMA PIERCE, Reporter

**ATTENTION!**



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**Illinois District  
Boys' and Girls' Camp**

The fifth annual boys' and girls' camp of the Illinois District was held at the district campgrounds July 21 to 26. Those who have taken part in all the past camps say that this was the best in many ways. There were 247 boys and girls enrolled this year. This is a large camp, but the discipline was the best we ever have had.

Rev. J. L. Longnecker was the morning chapel speaker, and his talks to the boys and girls were instructive and challenging. Rev. J. R. Erp was the evening speaker. Many times the long altar in the large tabernacle was lined with boys and girls who surrendered their young lives to Christ.

The ages for the camp were nine through fourteen, and the fee was ten dollars, which included insurance. The camp was operated on a nonprofit basis, giving the children the advantage of low prices. Most items were sold to them at cost, and some below cost.

We are grateful to God for His manifestation among the boys and girls, and Illinois District believes this is one of the high spots in our year's activities.

Rev. W. S. Purinton, district superintendent, was on hand at all times to help push the program and urge the children on to deeper life in Christ.

J. R. ERP, Chairman  
District Church Schools

**Western Ohio District Assembly**

The blessed Spirit of the Lord was upon our first assembly held, July 30 to August 1, in our adequate and beautiful tabernacle at our district center. Dr. G. B. Williamson, presiding officer, was deeply appreciated for his messages, which still burn in our hearts. We were heartily and well entertained by our host pastors, Rev. R. L. Ellis, Rev. M. S. Johnson, and Rev. C. B. Clendenen, Jr.

Our beloved district superintendent, Dr. W. E. Albea, was re-elected by a splendid vote, receiving 280 of the 283 ballots cast. Mrs. Albea was re-elected as the district W.F.M.S. president during the pre-assembly convention. Miss Mary Scott was the challenging speaker for the convention.

We are happy to submit the following report: membership, 9,038, net

gain of 231; average Sunday-school attendance 12,211, net gain of 764; \$58,775.00 paid on General Budget, with a grand total paid out of \$959,472.00. **HERALD OF HOLINESS** subscriptions 5,500, and 1,056 *Conquest* subscriptions, leading the denomination; 164 enrolled in N.Y.P.S. institute, under the direction of Wesley K. Poole; 226 girls in girls' camp, and 177 boys in boys' camp, under the direction of Rev. and Mrs. M. E. Clay. New churches organized were New Paris, Dayton Radcliffe Heights; and the Seminary and Olivet College apportionments paid in full, placing the Western Ohio District on the honor rolls.

Mr. Walter Eichenberger very efficiently presented our publishing house to us; Olivet College was represented by President Harold Reed, Field Representative Charles Ide, and the Viking Quartet.

Dr. Albea recommended the following goals for our tenth anniversary as a district: 10,000 members by next district assembly; 10 per cent net gain in local membership; 10 per cent net gain in Sunday-school attendance; 10 per cent plan of giving for missions adopted by every church, and 10 new churches.

Our assembly closed Friday morning with a Spirit-filled ordination service; nine candidates were ordained: Verl W. Ballmer, David M. Cox, R. L. Ellis, Joseph McDaniel, Cale William Morrison, Lloyd W. Peters, Paul A. Hesler, Louis K. Lutz, and C. E. Riddle.

PAUL G. BASSETT, Reporter

## DEATHS

HERBERT MARSHALL COATS was born September 28, 1878, in Iowa, and died in a hospital in Des Moines, Iowa, July 7, 1952. He was married to Elsie M. Rosenberger in 1902. While a young man, he was converted, and a few years later was definitely sanctified. In 1909 he moved to Dickens, Iowa, where God led him to organize the Clay County Association for the promotion of Bible holiness. Because of this untiring worker in the great cause of full salvation, hundreds of souls were brought to Christ and believers into the experience of a clean heart. For twenty-five years he served as trustee of John Fletcher and Kletzing College in University Park. In 1930 he joined the Church of the Nazarene, and was Sunday-school superintendent for some years. In 1932 he moved to University Park, where he resided until death. He will be remembered for his congenial nature, sterling character, and as an earnest and consecrated Christian. He is survived by his wife, Elsie; a daughter, Mrs. Eugene Stuart; five brothers; and three sisters. Funeral service was held at the Church of the Nazarene in Oskaloosa, with the pastor, Rev. T. T. McCord, in charge, and Rev. Nelson Murdock preaching the sermon. Rev. Scott Pyle, president of the Iowa Holiness Association, paid a tribute to the life of Mr. Coats. Interment was made in the cemetery in University Park, Iowa.

GEORGE CHRISTIAN REINHOLDT was born in Denmark, March 29, 1880, and while still a baby came with his parents to Britt, Iowa. In 1905 he claimed a homestead south of the village of Sawyer, North Dakota, and in 1908 moved to his farm north of Sawyer. The same year he was married to Etha Benson. Four children came to bless this union, Viola, Ruth, Maurice, and Isaac; Maurice died in 1943. George Reinholdt was converted, and became a member of the Church of the Nazarene shortly after the organization was effected in Sawyer. He was active in his beloved church, holding many important local and district offices down through the years. One chief object of his love was the camp meeting at Sawyer. A veteran Nazarene, he died suddenly at his home on July 19, 1952. He will be

greatly missed in Sawyer, and throughout the entire North Dakota District. He is survived by his wife, Etha; two daughters, Viola McHenry, and Mrs. Gordon Christiansen; and a son, Isaac; also two brothers. Funeral service was held in the church, which was filled to overflowing, with the district superintendent and many pastors of the district participating.

TALMADGE REED of Monterey, Tennessee, died June 26, 1952, at the age of sixty-five. While Brother Reed would never accept a license to preach, yet he preached more than most ministers, preaching more funerals than any minister in Putnam County over a period of twenty-five years. Hundreds were converted under his ministry, and at his funeral it seemed like everyone in the county tried to be present for the service. He was "a beloved brother." —George McElvain, Nazarene pastor at Monterey.

MRS. FRANK GLADDEN (nee Effie Williams), after years of suffering, died June 14, 1952, at the age of seventy. She was converted in youth and, in the midst of trials and tests, lived a consecrated Christian life. She loved God's Word, prayer, and the Church of the Nazarene. She was a devoted wife, mother, sister, and friend. She did her best to give the gospel to a lost world. She is survived by her husband, one daughter, two brothers, and five sisters. One child, her parents, one sister, and three brothers preceded her in death. She has gone to be with her Lord, while her mortal body is resting in the cemetery at Burkburnett, Texas.

MRS. HELEN RUTTER CLARK, age forty-one, wife of Clarence Clark, died suddenly on July 11, 1952, at her home in Toronto, Ohio. She was born March 22, 1911, in East Liverpool. She was a member of First Church of the Nazarene, Toronto, where she was active in the work of the church, being president of a chapter of the missionary society, assistant superintendent, teacher of Juniors, and a faithful member of the choir. She is survived by her husband, a daughter, one brother, and four sisters. The church suffered a severe shock and a great loss in the death of this saint of God. Rev. Geo. W. Brickley, pastor, officiated at the funeral service, and interment was made in the Toronto Union Cemetery.

## ANNOUNCEMENTS

### WEDDING BELLS

Miss Frances Christine Lyons of Providence and Whipple Danforth Crossman of Cranston, Rhode Island, were united in marriage on July 15, in People's Church of the Nazarene, Providence, with the pastor, Rev. A. Lewis Payne, officiating.

Miss Mae Kerley and Mr. Fred Miller, both of Chicago, Illinois, were united in marriage on August 1, in Oak Lawn, Illinois, at the home of Rev. J. M. Yarbrough, who officiated.

Miss Peggy Ann Graham of Houston, Texas, and Mr. Ted James Douglas of Bartlesville, Oklahoma, were united in marriage on August 1, in First Church of the Nazarene, Houston, with Dr. V. H. Lewis officiating, assisted by Rev. L. P. Durham.

Miss Helen M. Kotval and Mr. Wilbert D. Roberts, both of Oak Lawn, Illinois, were united in marriage on July 31, at the Church of the Nazarene in Argo, Illinois, with Rev. J. M. Yarbrough officiating, assisted by Rev. Howard Hill.

Miss Sally Ann Roher of Tucson, Arizona, and Jonas E. Lee, Jr., of Meridian, Idaho, were united in marriage on July 7, at the Northside Church of the Nazarene in Tucson, with the pastor, Rev. Floyd T. Smith, officiating.

(Continued on next page)

## VICTORY

### In Jesus' Name

By Verla U. Gorham

*Victory*—a cry of power,  
*Victory*—a shout of praise,  
*Victory* through Christ our Saviour,  
*Victory!* The banner raise.  
*Victory* o'er sin and Satan,  
*Victory* in Jesus' name,  
*Victory* o'er death and darkness,  
 Blood-bought *victory* we claim!



## SERVICEMEN'S CORNER

CHAPLAIN George Laurie, Ft. Jackson, South Carolina, writes: "The men continue to respond to our altar calls. Last week we had a very fine service with the presence of the Lord, with approximately forty hands raised requesting prayer."

"The **HERALD OF HOLINESS** has made me into a new person and God has reclaimed me; and it is something I will always be thankful for. I shall always be thankful to Mrs. Beatrice Whitney of Townville, New York, who started sending me the **HERALD OF HOLINESS**. It was through it that God spoke to me, and I remember that day." CPL. ARTHUR HARRIS

"I received your letter concerning periodicals you are sending to the Nazarene servicemen. These will be of great help to me, as I just became a member of the Church of the Nazarene a few months ago. Being in the Alaskan theater gives most of us more leisure time to devote to our church and church literature. Many of the men feel the same way and appreciate your efforts to keep us up to date on current events in our church.

"Rev. M. R. Korody is our minister in Anchorage. He is doing a fine job here in Alaska and deserves a lot of credit. The liquor problem and the low standard of morals in Anchorage are a big problem to us. But with God's help and with your prayers, we hope our revival next month will be a success." JOHN BURDICK

"I want to say that I have certainly enjoyed the **HERALD** plus the other publications of our church. They have meant a great deal to me while overseas. Others, too, have appreciated getting a chance to read them.

"God has really blessed our work here in Korea. Several people have been reached with the gospel. We've started several orphanages for the refugee children. We believe that God is going to be well pleased with the work the Christians have done while here in this communist land." EDGAR N. PIERCE

"This note of thanks and appreciation is long overdue. I have greatly appreciated the periodicals that have been coming my way since my entry into the navy.

"I am happy to say that the Lord has kept me since entering the service, and I know Him as my personal Saviour." CLINTON W. INGRAM

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Miss Ruth Yarbrough of Oak Lawn, Illinois, and Rev. Richard D. Biberstine of Bluffton, Indiana, were united in marriage on June 27, at the Church of the Nazarene in Argo, Illinois, with the bride's father, Rev. J. M. Yarbrough, officiating, assisted by Rev. Howard Hill.

**BORN**—to Evangelist and Mrs. Bernard W. Culbertson of Pasadena, California, a daughter, Cherith Anne, on July 24.

—to Dr. and Mrs. Harold S. Jones of Detroit, Michigan, a son, Stephen Craig, on July 23.

—to M/Sgt. and Mrs. Glenn Gregory at Crockett, Texas, a daughter, Glenna Deloris, on July 23 (Sgt. Gregory is serving with the U.S. Air Force in Anchorage, Alaska).

—to Mr. and Mrs. Leon Cooper of Hennessey, Oklahoma, a son, Ken Allyn, on June 24.

—to Rev. and Mrs. James Tubbs of Pasadena, California, a daughter, Jeri Lynne, on June 1.

**SPECIAL PRAYER IS REQUESTED** by a friend in Indiana—she is alone, lonely, and gets terribly depressed since her only son is in the armed forces, after for a dear friend in whom she is much interested;

by a brother in Idaho for three unspoken requests; by a brother in Pennsylvania for eleven special requests—men, women and certain relatives, all of whom need the special help of God.

**Nazarene Camp Meetings**

Los Angeles District Camp Meeting, August 21 to 31, Nazarene Memorial Auditorium, Pasadena, California. Workers: Rev. H. W. Sweeten, Dr. Mendell Taylor, Professor Bob and Madge Killion. Rev. Shelburne Brown, district superintendent, 1601 E. Howard St., Pasadena 7, California. For information write, W. C. Frazier, 1236 N. Sierra Bonita Ave., Pasadena 7, California.

Indianapolis District Camp, August 24 to 31, at District Campgrounds, one mile west of Camby, Ind. (Hi-way 67 South). Workers: Dr. D. I. Vanderpool, Rev. J. A. McNatt, Rev. Everette D. Howard; Keller-York Party, singers; Rev. C. G. Rife and Frances Hardin, children's workers. District Superintendent J. W. Short, platform manager. For information write, Rev. T. W. Stofor, 2002 N. Keystone Ave., Indianapolis, Indiana. Annual N.Y.P.S. Convention, August 22 and 23, with Dr. L. J. Du Bois, speaker; and Annual W.F.M.S. Convention, August 25 and 26, with Rev. Everette Howard, speaker.

Minnesota District Family Camp, August 25 to 31, on Lake Koronis, two miles south of Paynesville, Minn. Special workers: Rev. Harold Volk, camp evangelist; Dr. Roy F. Smee, speaking on Sunday afternoon; music by the Preachers' Quartette, and the "Colored Choir" on Sunday morning; Rev. J. M. Anderson, supervisor of boys' and girls' camp; Rev. A. C. Morgan, district superintendent, general manager of camp.

**District Assembly Information**

**HOUSTON**—Assembly, August 27 to 29, at Houston First Church, 46 Waugh Drive, Houston, Texas. Entertaining pastor, Rev. L. P. Durham, 1003 Heights Blvd., Houston, Texas. Dr. Hugh C. Benner presiding.

**INDIANAPOLIS**—Assembly, August 27 to 29, at the Nazarene Campground, one mile west of Camby, Ind. (Hi-way 67 South). For information write, Rev. Curtis Shook, Camby, Ind. Dr. D. I. Vanderpool presiding.

**ABILENE**—Assembly, August 27 to 29, at Amarillo First Church, 1924 Polk, Amarillo, Texas. Entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Hardy C. Powers presiding.

**LOUISIANA**—Assembly, September 3 to 5, at the District Campground, five miles north of Alexandria, Louisiana, on Highway U.S. 71. Entertaining pastor, Rev. H. B. McBurney, 1700 Henry St., Pineville, Louisiana. Dr. Hardy C. Powers presiding.

**KANSAS CITY**—Assembly, September 3 to 5, at the District Center, 7600 Antioch Rd., Overland Park, Kansas. Entertaining pastor, Rev. Hiram Huff, 8609 Woodward, Overland Park, Kansas. Dr. D. I. Vanderpool presiding.

**TENNESSEE**—Assembly, September 10 to 12, at First Church of the Nazarene, 510 Woodland St., Nashville, Tennessee. Entertaining pastor, Rev. Cecil D. Ewell, 1511 Eastland Ave., Nashville, Tennessee. Dr. Samuel Young presiding.

**ARKANSAS**—Assembly, September 17 to 19, at First Church of the Nazarene, Maryland Avenue and Battery Sts., Little Rock, Arkansas. Entertaining pastor, Rev. Melza Brown, Maryland Ave. and Battery Sts., Little Rock. Dr. Hardy C. Powers presiding.

**NORTHEAST OKLAHOMA**—Assembly, September 17 to 19, at Central Church of the Nazarene, Denver at Fairview Sts., Tulsa, Oklahoma. Entertaining pastor, Rev. J. Paul Tucker, 1441 N. Denver St., Tulsa, Oklahoma. Dr. D. I. Vanderpool presiding.

**SOUTHWEST OKLAHOMA**—Assembly, September 17 to 19, at Church of the Nazarene, 500 S. Rock Island, El Reno, Oklahoma. Entertaining pastor, Rev. J. Louis Emmert, 506 S. Rock Island, El Reno. Dr. G. B. Williamson presiding.

**NORTH CAROLINA**—Assembly, September 24 and 25, at the Belmont Park Methodist Church, Pegram and 15th St., Charlotte, North Carolina. Entertaining pastor, Rev. J. H. Eades, 1209 Pegram St., Charlotte. Dr. G. B. Williamson presiding.

**DIRECTORIES**

**GENERAL SUPERINTENDENTS**

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

**ASSEMBLY SCHEDULE**

Abilene ..... August 27 to 29  
 Louisiana ..... September 3 to 5  
 Arkansas ..... September 17 to 19

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

**ASSEMBLY SCHEDULE**

Southwest Oklahoma ..... September 17 to 19  
 North Carolina ..... September 24 and 25  
 South Carolina ..... October 1 and 2

Samuel Young:  
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**ASSEMBLY SCHEDULE**

East Tennessee ..... September 3 and 4  
 Tennessee ..... September 10 to 12

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

**ASSEMBLY SCHEDULE**

Indianapolis ..... August 27 to 29  
 Kansas City ..... September 3 to 5  
 Northeast Oklahoma ..... September 17 to 19  
 Southeast Oklahoma ..... September 24 and 25

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

**ASSEMBLY SCHEDULE**

Houston ..... August 27 to 29  
 Georgia ..... October 1 and 2  
 Mississippi ..... October 8 and 9

The engulfing force of quicksand increases even as its victim's ability at self-assistance decreases. So does the entangling grip of sin tighten even as the sinner's will power weakens the further he sinks into its meshes. Only through the grace of God can the sinner hope to obtain release from the power of sin.—MARY SANDERS.

