

Herald of HOLINESS

Tryphena and Tryphosa — Sisters of Luxury

By General Superintendent Nease

PAUL includes in his salutations to the saints of the church at Rome Tryphena and Tryphosa, and by his word of personal greeting lifts them from obscurity to the immortality of the sacred record. He who has been sometimes interpreted as “anti” in his attitude toward the place of the woman in the church refutes such by this kindly Christian recognition. Jesus Christ becomes the world’s common denominator in which “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ” (Galatians 3:28).

Tryphena and Tryphosa are similar Greek names coming from the same stem, not unlike our use of such names as Paul and Pauline, or Robert and Roberta. They probably were daughters of the same Grecian household and may have been twin sisters. Their names indicate nobility, for they mean “delicate living,” “luxuriousness.” Fond parents looked upon these babes, dreamed their dreams, and called them Tryphena and Tryphosa, “the luxurious ones,” sisters of luxury.

Under what human influence these “sisters of luxury” became “sisters of toil” we are not told, for only God keeps complete records. Whether that influence was Pauline or otherwise, there came a moment when these ladies changed the entire motivation of their lives. Its central attraction became love for Christ. They qualified for discipleship. “If any man will come after me, let him deny himself, and take up his cross, and follow me.” This self-denial is not a mere asceticism, but one which means “ready for service.” The Greek word for labor is a strenuous one; it implies “hard tugging,” “pulling at an oar,” “muscle straining.” Vigorous Christianity is never antiquated.

Love’s labor is never lost. The worthy motive for Christian service is “in the Lord.” Tryphena and Tryphosa found strength sufficient for their task as they “labour in the Lord.” These “sisters of toil” made their service, however lowly, immortal because it was for their Lord. Herein is found surest and truest reward!

OFFICIAL ORGAN
CHURCH OF THE
NAZARENE



AP 29 '50
April 24, 1950

TELEGRAMS

Tucson, Arizona—First service in Seminary building campaign held in First Church, Tucson, Arizona; quota generously oversubscribed. Full support of Pastor A. W. Young and his people greatly appreciated. District Superintendent Mann and his pastors give assurance that Arizona District will raise its apportionment.—G. B. WILLIAMSON, *General Superintendent*.

Nashville, Tenn.—Easter Offering cash new (April 10) over \$20,000; reports still coming in. Tennessee District believes in and supports general church world-evangelism program.—D. K. WACHTEL, *District Superintendent*.

Crawfordsville, Indiana—We express our appreciation to the Chicago Central District Sunday schools for permitting our Northwest Indiana District to "Outmarch" them in this recently conducted national Sunday-school competition. Our worthy opponents were a real incentive.—Wm. D. ECKEL, *District Church School Chairman*.

Wichita, Kansas—Successful Easter Offering reports coming in good. The following had record Sunday-school attendance: Wichita First, 845, G. A. Gough, pastor; Hutchinson Peniel, 510, E. L. Duby, pastor; Wichita Beulah, 315, C. E. Rowland, pastor; Garden City, 275, George M. Lake, pastor; Hutchinson Bethany, 197, Milton Huxman, pastor; Hutchinson Westside new church, 96, Opal Stearman, pastor.—C. E. ROWLAND, *Church Schools Chairman*; RAY HANCE, *Superintendent of Kansas District*.

NEWS IN BRIEF

First Church, Ashland, Kentucky, with Rev. Harold Daniels, pastor, broke all previous records in Sunday school with 803 present on Easter Sunday. They are in a great revival with Evangelist Bert Daniels being mightily used of God.

First Church, Calgary, Alberta, with Pastor Ted Martin had a "thrilling Easter" with 825 in Sunday school, and received 18 new members into the church.

First Church, Chattanooga, Tennessee, with Pastor Lawrence B. Hicks, had 780 in Sunday school on Easter Sunday.

Oakwood Church, Houston, Texas, had 509 in Sunday school on Easter Sunday. Rev. Ward B. Chandler is the pastor.

Nyssa, Oregon, church, with Rev. E. J. Wilson, pastor, gave \$604 in their Easter missionary offering, and had 234 in Sunday school. The church reported 63 members at their assembly one year ago in May.

After three years as pastor of Hoisington church, Rev. J. Edison Riley has resigned to accept a call to the church at Elkhart, Kansas.

The Board of Regents, Northwest Nazarene College, Nampa, Idaho, in their annual spring business session, renewed for three years the contracts of Dr. Lewis T. Corlett, president, and L. Wesley Johnson, business manager. Expressing appreciation to Dr. Corlett for his leadership and administration of college affairs for the past eight years, the board voted to arrange for him a tour of Europe and the Holy Land, to be taken at a time of his own choosing.

Telegram—Reports

Easter Missionary Offering

Oklahoma City, Okla., First	\$11,150
Detroit, Michigan, First	4,500
Chattanooga, Tenn., First	3,000
Decatur, Ill., Westside	2,500
St. Louis, Mo., First	2,500
Ashland, Ky., First	2,000
Sacramento, Calif., First	1,600
Calgary, Alberta, First	1,500
Britt, Iowa	1,450
San Diego, Calif., First	1,319
Cedar Rapids, Iowa	1,000
Warren, Penna.	1,000
Cumberland, Md., First	527

HERALD OF HOLINESS

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150,000 HERALDS in 1950
NOW, EVERYONE. BOOST!

Western Ohio. Over 6,000 subscriptions—almost 1,000 more than their quota—were secured by this great district in the HERALD OF HOLINESS campaign. Rev. Edward S. Barton directed the drive. The Reverend W. E. Albea is district superintendent.

We want to commend the pastors and people of Western Ohio for this outstanding achievement. It is remarkable what can be done when leadership and people unite in a real effort.

Kansas District. The Rev. J. F. Brockmueller reports over 2,000 subscriptions for their campaign. The Rev. Ray Hance is district superintendent.

Eastern Oklahoma. Reports from several churches indicate an excellent campaign in progress. Claremore, 21 members, 14 quota, 25 subs.; Barnsdall, 27 quota, 52 subs.; Dewey, 23 quota, 44 subs.

An average like these throughout the church would put the subscription list over 250,000!

NOTICE

Due to the new policy of offering awards to district and local leadership for promotion of the HERALD OF HOLINESS in the district campaigns, we are discontinuing all former offers or awards to local secretaries. Those who have outstanding credit from previous offers should make application for the disposition of same on or before May 30, 1950.

"Over the Top"

These churches have gone "over the top" of the goal of a subscription list equal to two-thirds of their membership. Congratulations!

Members Subs.

Bonanza, Oregon	10	13
Coquille, Oregon	21	22
Sweet Home, Oregon	52	40
Prineville, Oregon	11	14
Lighthouse, Pennsylvania	22	19
North East, Maryland	24	19
Jackman, Maine	33	25
Chandler, Oklahoma	62	49
Drumright, Oklahoma	57	71
Carrier Mills, Illinois	6	7

THAINE F. SANFORD,
Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

EDITORIALS

Stephen S. White, Editor

A Seminary Supplement

This week a supplement to the **HERALD OF HOLINESS** is devoted to the Nazarene Theological Seminary. It was provided for by the action of the campaign committee of the Board of Trustees of the Seminary, and the material for the same was prepared under the direction of Dr. Hugh C. Benner, the president of the seminary.

The Spirit of Nazarene Theological Seminary

THE SPIRIT of Nazarene Theological Seminary is outstanding. This is evident to anyone who has come in touch with this institution. There is the spirit of freedom. All of the religious services of the seminary are marked by it. Its daily chapel services are times of refreshing—the songs, prayers, testimonies, and messages are characterized by the spirit of freedom. Where the Spirit of the Lord is, there is freedom!

There is the spirit of loyalty. Nazarene Theological Seminary is loyal to God, the Bible, and holiness. It is loyal to Jesus Christ as the only uncreated Son of God and the Holy Spirit as the Third Person in the triune God. From the heart, its staff and students join in singing:

*All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

and also,

*Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to
Thee.*

*Holy, holy, holy, merciful and mighty!
God in Three Persons, blessed Trinity!*

Nazarene Theological Seminary is also loyal to the Church of the Nazarene and its world-wide program of evangelism. One of the many indications of this is the offering which is taken each week for the life-line budget.

True loyalty is always conducive to the spirit of sacrifice. Most of those who attend the seminary do so at great cost to themselves. They know what it is to practice self-denial in order to take advantage of the opportunities afforded by Nazarene Theological Seminary. Further, they are doing so with no thought of ease or luxury in the future. There is nothing in the teaching or atmosphere of the seminary which would cause the students to think that their education here would guarantee them any special privileges later. They are constantly made aware of the truth that they are training to be soldiers in the army of the Lord, and that the soldier's life is always one of sacrifice.

One of the great assets of the Church of the Nazarene is its unity. Thus far God has helped us to work together, and may it ever be thus. This same spirit characterizes Nazarene Theological Seminary. Anyone who ever has been a part of this institution will testify to the spirit of unity which permeates it. It is one big family which is already beginning to circle the globe with its blessing and inspiration.

Along with the other good things which mark the life of Nazarene Theological Seminary is the spirit of scholarship. Those who enroll in the seminary soon learn that many hours of study face them. Real learning is emphasized. The courses are marked by a high standard of scholarship, and the students quickly fall into the spirit of the same. This of course should be the case in a graduate school.

No one else has contributed so much to the spirit of Nazarene Theological Seminary as the president, Dr. Hugh C. Benner. From the very first his guiding hand has been invaluable!

Where Is Your Treasure?

(Matthew 6:21)

ON CHRISTMAS morning a six-year-old girl was asked if she got a lot of presents. Her face and eyes beamed as she said, "Yes." Then she was called on to name the gift she liked best. Her immediate answer was: "My doll, my doll bed, and my doll house." There were three gifts which stood at the top of the list, but they were really one—her doll. It was not difficult to tell where that little girl's heart was that day.

A three-year-old boy was distributing the gifts to the members of the family on Christmas Day as his grandfather called off the names. But when he came to a toy fire truck for himself, he stopped. He was no longer interested in distributing Christmas gifts. His treasure had been found.

An eighteen-month-old child was given a doll, and from then on "my dolly," as she called it, was the center of attraction for her—she cared little for anything else.

"For where your treasure is, there will your heart be also." Adults, like children, have that which they idolize, or treasure above everything else. For the Christian, this chief interest should be Christ. He will have no other God before Him. Christ will stand above friend, father, mother, or even life itself.

"God so loved the world, that he gave his only begotten Son, . . ." This gift is supreme for the Christian. He will give place to no rival, for he knows that God is a jealous God and demands first place. Christ is the Treasure for which he gladly sells all, the Pearl of Great Price which he buys at the cost of all else. "Where your treasure is, there will your heart be also"—there, the central attraction of your life!

GUEST EDITORIAL:

By D. Shelby Corlett*

He Made It Again!



THERE WERE three large candles on the stand before the Sunday-school department assembly: one red, one white, another blue—all prepared for a patriotic emphasis in the opening exercises. These large candles were the subject of conversation, and the one who had provided them was given words of appreciation.

"Where did you get them?" she was asked.

"Oh, I just gathered up the old candles around here and at home, melted them, and poured them into molds. Into the blue mold I put some coloring; the others colors are as they were before."

Three beautiful, large candles made from scraps and used candles!

Instantly there came to mind the thought expressed by Jeremiah when he visited the potter's house; "He made it again another vessel, as seemed good to the potter to make it."

The story of Jeremiah is a familiar one. Something about the clay was not responsive to the potter's hand as he made the first vessel. It was marred in his hand, but he made it again another vessel. This second vessel exhibited the skill and plan of the potter equally as much as would have been shown by his first plan. It was all the work of the potter.

God made the application of this story to Jeremiah. He himself was the Potter, and He was saying to Israel: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand." There is also a personal application of this story. God the Potter desires to mold and fashion each of us into a vessel of His own choosing and making.

How patient is this Divine Potter as He works with His people! He finds them not always as responsive as clay to the potter's hand, for people are not senseless pieces of matter; they are conscious persons capable of responding to or closing their hearts against the workings of the great Potter. Often these lives are marred in the hands of the Potter. This being marred is not the fault of the Potter; it is the failure of the persons with whom He is working to be submissive and obedient to, and co-operative with, Him.

Marred vessels! They are everywhere. Marred by sin, by disobedience, by getting out-

side of the will of God into relationships and alliances of their own choosing, by deep-seated prejudices, by failure to seek and to know God's purposes for their lives. At times there may be Christians whose lives have been fruitful in Christ's service who, through carelessness and neglect, fall into temptation and are marred. Such experiences bring sadness and disappointment. The causes are varied. The situations are tragic but not hopeless. The Potter will make them again another vessel.

The glory of this message is "the gospel of a second chance." Marred vessels made anew—the potter "made it again another vessel, as seemed good to the potter to make it." God, the Divine Potter, is doing that always! There are few, if any, persons who have God's first plan actually fulfilled in their lives; that would require perfect obedience from childhood to the end of life. All Christians are to some extent "another vessel"; they are conscious of some experiences in their lives which have to some extent marred the vessel. The perfect life, the perfect character, is not to be found among people who are born with the taint of sin.

But there is glory in the second vessel; may it not be that with some the Divine Potter is working perhaps on the tenth, the twentieth vessel, so many times has the vessel been marred. For whatever God makes, be it His first, second, or forty-second plan, it is good; it is glorious!

How prone we are to live in defeat and regrets over our failures, because our vessel has been marred! Certainly we should abhor our sins and our failures which have marred the vessel; but when God makes us another vessel, we should rejoice in the love, the goodness, the patience of the Divine Potter, who is willing and able to make us again into another vessel. If God is good enough to forgive and forget the past and to give us another chance, surely we should forget it and give ourselves fully into making the second vessel all that it can be by the power and grace of God.

Three large candles burning brightly; made from broken, castoff, and used candles. Another vessel made by the Divine Potter to replace the vessel marred in His hand! How eagerly we should seek to glorify such a wise and glorious Potter! How gladly we should let our lights shine that men may see our good works and glorify our Heavenly Father! How definitely we should seek to be vessels "unto honour, sanctified, and meet for the master's use"!



*Pastor, Anaheim, California

After Thirty-four Years!

By General Superintendent Young

AFTER thirty-four years I have returned to the land of my birth and early training, Bonnie Scotland. I spoke today in the Parkhead Church in Glasgow, place of sacred memories, where I first found the Lord as a boy. I picked out the spot where I knelt then to pray for peace. I also spoke to the ministers of this district an hour ago in the room where I first prayed in public and testified in the children's meetings.

Many who testified in this place in those former years are now gone to the home above, but I miss them today—Dr. and Mrs. George Sharpe, the founders of our work on these Isles; Mr. Robert Bolton, a prominent layman and the Sunday-school superintendent at Parkhead for many years; Mr. Robert Tanner, my former Sunday-school teacher, who led me to Christ; and a host of others. But the work is going on.

This morning, in company with Dr. and Mrs. C. Warren Jones and Mrs. Young, I visited the David Livingstone Memorial in Blantyre, not far from Parkhead. We saw the one-room apartment where Livingstone was born. Also, on one journey this morning, I pointed out to my traveling companions the two-room apartment in Glasgow where I was born. I observed to Mrs. Young, with a chuckle, that David Livingstone and I had one thing in common: we both came from humble homes!

While in London last week I did not fail to visit Wesley's chapel and home. Then yesterday I visited John Knox's home in Edinburgh. These places are priceless in their sacred memories and traditions.

But it is those called Nazarenes who interest me today. We have a noble band here on these Isles. Tomorrow we open their thirty-fourth annual assembly, and we are expecting a gracious time.

MUDHOLES!

By Louise R. Chapman*

DEAD in a mudhole! She was a fine, fat mother sheep. Her two front feet were stuck in the mud. She had struggled to escape but none was near to help. A few feet above her was the solid little bridge that had been provided for her safe crossing.

I sat on my old red mule, Coffee, and looked and thought of this useless death, and of the heartache it would cost the Dutch shepherd.

On our way from earth to heaven there are many mudholes where God's fat sheep soil their garments or die—caught in the mud. Some follow almost to the threshold of heaven, then turn aside to the mudhole. How these needless deaths grieve the heart of the Good Shepherd! Blessed

*General W.F.M.S. President

is he that watcheth and keepeth his garment clean.

What about the mudhole back of the cocktail room? The food *may* be good and well served. You may not get caught there. But what about that younger Christian that follows you into the fancy eating place? Some of those fine boys and girls will die there in the mud.

God said, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Your good name is worth much more than good food.

Then there is the big mudhole of careless social contacts. In this day when one out of five marriages ends in divorce; when sodomy, sexual perversion, and other social sins have taken their thousands captive; when the world has so largely lost its moral standards, why should God's people be taken unaware? Why should married men buzz around silly women? "Can a man take fire in his bosom, and his clothes not be burned?" Think of all the scores of strong men and women who have fallen into this mudhole and died there. Think of all those who struggle there today. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

Careless relationships among our young people is another dangerous mudhole. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Long ago our preachers warned against the dangers of the dance hall. Today, petting, loving, necking, looseness should not go uncondemned. We can count dozens of fine girls whose beautiful lives have been soiled. There are many sorrowing hearts, dozens of broken homes, and scores of ruined lives all about us, all of them victims of the mudhole of careless relationships.

Because such irregularities suffer no rebuke in home, church, or school, sin is spreading itself like a "green bay tree." There must be in prayer and preaching a strong crying out against our mounting losses to these horrible mudholes.

Thank God for the solid crossing which the Good Shepherd has provided.

O Lord, enlarge Thou our steps under us that our feet do not slip!

Only When It's Dark!

By Ruth Lillian Jacobs

*It is only when it's dark that we may see
The stars in splendor spread out in the sky,
And flung through countless centuries of space,
Far, far beyond the ken of human eye.*

*It is only when it's dark that we may see
God's purposes revealed in heavenly light,
And feel the wonders of His peace within,
As we gaze upward through earth's deepening
night.*

THE EVANGELISTIC PULPIT:

Felix' Lost Opportunity

By Evangelist Janet Smith*

Go thy way for this time; when I have a convenient season, I will call for thee (Acts 24:25; read verses 22 to 27).



HERE IS recorded for us the story of a man who, when he realized that it was time for action, staked his soul against time, with the result of the gamble being a total loss. Felix was the Roman governor of Judea. Paul, the prisoner, charged as "a pestilent fellow, and . . . a ringleader . . ." had been before Felix on another occasion; at that time Paul had declared that he had a "conscience void of offence toward God, and toward men." Eager to hear this preacher of the Resurrection, Felix called for him again, bringing his wife Drusilla, who was a Jewess. Let us examine closely the action of the governor as the Apostle Paul steps into the arena to proclaim the glorious message of Jesus Christ.

I

Felix listened to the gospel. Perhaps it was curiosity that found Felix again ready to hear Paul, but more likely it was the constraining love of Christ in Paul that compelled him to give him an audience. Regardless, when Felix consented to hear Paul, he was opening for himself the greatest opportunity he ever had had—that of yielding to the call of the Spirit. Perhaps today one of the reasons why more people are not hearing the call of the Spirit from sin unto salvation is that they have not taken any time from their busy lives for the seeking Saviour to get to them. For you cannot draw nigh to God, in any sense, without His drawing near to you.

We are given only the three points of Paul's message. He was a fearless preacher with a holy standard. To this ruler, who lived for himself regardless of the consequences to others, Paul proclaimed the standard of righteousness, or right living, or holy living. Well was he aware of the sins of this governor who had offended both God and man. If Felix was to know the resurrected Christ, of whom Paul spoke, he had to begin to live right.

The call is the same today. If you are to know Christ, then you must begin to "live right"; you must live above and without willful sin. Through the cleansing power of Christ you also may have

*Kansas City, Missouri

a conscience void of offense—to God, obtained by repentance; and to man, by restitution.

Next, Paul spoke of temperance or control. The *golden mean* of the Greeks was "moderation" or "not to excess." So Paul preached temperance to this man who had lived such a life of indulgence. The life of a Christian is one that is Spirit-filled and self-controlled. Someone has said that all one needs to do to be lost is to eat when he is hungry and to sleep when he is sleepy. It's the same idea as putting the oars in the boat and drifting with the tide. A Christian never can afford to follow the path of least resistance; but rather, he must constantly wear the whole armor of God in this holy warfare.

But Paul pressed on, projecting Felix out into eternity by telling this governor about the great judgment day. He could have said to this man who appointed men to come and go, to live or die, "It is appointed unto men once to die, but after this the judgment."

The Holy Spirit was faithful to this heathen governor by dealing with his heart. Here was his chance for eternal life—at his very finger tips. The same Spirit that called Paul on the road to Damascus, and called the Philippian jailer, now calls Felix. That same Spirit calls you and me.

It is said that while Aaron Burr was attending Princeton University they had a gracious revival. While others wept their way to God, one night he felt constrained to go to the altar with his classmates; but Aaron Burr left the chapel, walked across the campus to his room, and said to God, "If You'll leave me alone, I'll leave You alone." History might have a different picture for us if Aaron Burr had listened longer to that call of the Spirit, instead of the shameful picture of a man deliberately aiming a gun at the heart of Alexander Hamilton, who had fired into the air. See Aaron Burr fleeing from the country, accused of being a traitor; then remember his listening to the gospel and hearing the call of God.

II

Felix heard this call and trembled. Here was a governor, conscience seared and calloused, but he was trembling. Why need he tremble? Did he not have the protection of Rome and her soldiers? An arrow from God's shaft had been sent to his soul, so he was uncomfortable in his sin. The Holy Spirit had awakened his conscience. What would he do?

Look at him—think with him. He needed the friendship of the Jews, for by them his position

could either rise or fall. To set Paul free would enrage them. Paul had friends—friends who might give him money for Paul's release. Play the game, Felix; be shrewd and work it to your own advantage. But Felix trembled. God was dealing with his soul. There was sin in his life, for history tells us that his wife belonged to another man. Felix had a decision to make; the call of God on one hand, and the call of self on the other. Would it be Christ or mammon?

The decision he had to make is no different from that of today. When Christ calls, He demands first place. "Seek ye first the kingdom of God . . ." That means a forsaking of the world with all its pleasures and attractions. It may mean the displeasure of loved ones or friends; it does mean the forsaking of all sin in your life. The cleavage is just that definite. It is Christ or the world. Felix trembled.

This was no ordinary hearing. It was a time when God the Spirit bent low and touched the heart of a sinful man with convicting power in an attempt to turn him from his wicked ways to Christ. So, friend, God's Spirit bends low today to touch your heart, bidding you to turn from sin to the ways of righteousness. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "For the wages of sin is death; . . ."

III

Felix made a decision that day although he was attempting to dodge the issue; for Felix rejected the call of God to his soul. Felix didn't say, "Now, Paul, I don't believe what you are talking about." Neither did he say that he'd have none of what Paul possessed. Surely, God's Spirit had spoken through His servant, and Felix could not deny the reality of the gospel as Paul preached it. It was Felix in the last analysis who had to make the choice as he met it. He tried to avoid the issue by dismissing the subject for the time being. "Go thy way for this time; when I have a convenient season, I will call for thee." And the words of Felix are echoed and re-echoed throughout thousands of churches today by those who cannot and will not say, "I don't believe you can be saved," or, "I don't believe what you preach," because of the reality of the power of the gospel in convicting their own hearts. But, rather, they say, "Some other time," or, "Not tonight."

Friend, have you heard of the end of Felix? Although he spoke to Paul often, there is no record that ever again did he have such an opportunity for salvation; he missed his opportune time.

Friend, today you may be stirred and awakened as Felix was, but tomorrow you may be busy with the affairs of life and forget the dealings of God with your soul. Conviction can cool and wear off. The Bible says, "Now is the day of salvation." No promise is given for tomorrow. Never will there be a more convenient season than now. This is the time!

The story is told of a man who made his living by climbing high into the mountains in search of eagles' eggs. One day he went higher than at any previous time and discovered on a ledge overlooking a deep valley a nest of eggs. Carefully pounding a stake in the ground and tying the rope around it and around himself, he dropped over the protruding side to swing under to the ledge. No sooner had his feet touched the ledge than he realized that the rope had slipped from him and was swinging out over the valley. Realizing instantly he would have to jump to catch the rope as it slowly swung back, he got ready to reach for it. But as he looked at the deep valley, his heart failed; and slowly the rope swung away from him again. Then suddenly he knew that the rope would come closer this time than it ever would come again. To lose this opportunity might mean to lose his life; so as the rope came back, he braced himself, jumped, snatched the rope, and climbed to safety.

My friend, that is a story; but the call of salvation to your heart is a reality. The call of the Spirit has come to your heart, and as the rope of salvation swings your way, take courage. Delay no longer, but flee to the Rock of Ages, crying, "Lord Jesus, I come."

Six O'clock Prayer Meeting in Mexico

By Jean Leathers Phillips*

THERE ARE compensations for living in the lower left-hand corner of the United States. The rounded hills of Mexico are plainly to be seen off to the south and southwest; tenderest green in the spring, tawny gold in autumn, or veiled with silver mist during winter rains, they are beautiful to the eye. But their chief beauty is not their natural beauty; rather, the fact that they are the homes of multitudes of Mexican people—brown-skinned brothers and sisters for whom Christ died, for whom the Good Shepherd is constantly seeking.

One Sunday morning recently, the first golden banner of dawn above the eastern horizon found us following a crooked, stony street to a Mexican Church of the Nazarene, Brother Carlos Stepani's Second Church of Tijuana. He had told us quite casually that Sunday for them began at that early hour, and we knew that he himself, and many of his people, lived at considerable distances; but there they were in the chill gray dawn.

The "opposition" had stoned a few more windows out of his nice stucco building, and the educational and fellowship annex was still in the process of construction. But what are a few panes of glass, more or less, to people seeking to communicate with that One who had not so much as a place to lay His head and who spent many nights in a rocky, olive-press cave? Fervent

*Chula Vista, California

prayer was soon ascending from dozens of folks kneeling along the handmade benches, but the spirit could not have been better if they had been in the "snootiest" church imaginable, the most lushly-carpeted. The morning chill accelerated rather than smothered their holy zeal for God's cause, His favor, and His presence.

Gloria a Dios, someone came up shouting! "Alleluia," or so it sounded to me. Victory represented by glowing countenances, shouts, tears, and holy demonstration! Blessing feels just the same in Spanish as in English. Brother Stepani is adept at interpreting. Testimonies were exchanged—and, was it possible? The clock said almost eight! The praying people scattered to their several homes for a hurried breakfast, and

the preparations for *Escula Dominical*, the Sunday school; many of them to go testifying and singing to several of the excellent pastors' preaching places; for Brother Stepani may preach in as many as six or more places in a week, maybe three or four of them on Sunday alone.

The Stepanis are choice servants of God. How the Lord blesses Sister Stepani when she tells in her sincere, broken English how God saved her from professional fortunetelling to become "first lady" of a Mexican Nazarene parsonage! There are many hardships, but they "count them all joy" for the glory of bringing salvation to Mexico's pagans and Romanists. Do pray for them and the Mexican work wholeheartedly. It will pay at the Judgment!

Home Missions and Evangelism

Roy J. Smee, Secretary

Tour of West Virginia

WE HAVE just concluded a tour of the West Virginia District with District Superintendent Oney in the interest of home missions. If you think West Virginia a backward district, you should cover it as I did. There is no more enthusiastic group of Nazarenes to be found than West Virginia Nazarenes. I would use Uncle Bud Robinson's language and say, "Thar ain't a scrub among 'em."

There is a glowing spirit of evangelism on the churches. Everywhere churches are reporting good revivals. This evangelistic fervor has been fed by the efforts of the pastors to organize their people in a concerted program of personal evangelism. And this is the way it works. I challenge any pastor to inspire his members to visit people personally with a view to bringing them to Christ without its precipitating a revival of soul passion in the heart of the church which will result in an increase of seekers at its altars. It works that way any place it is consistently, constantly promoted.

Naturally this fine spirit made a money drive for home missions a success. We were greatly surprised at the extent of the success. The coal strike had just been settled and many families were in straitened circumstances, having been without an income for many months. All industry was greatly affected indirectly. I suggested to Brother Oney that we postpone the tour, but he said the home mission need was so great that he felt we should go ahead. We trusted God and preached home missions. The people caught the vision, and at the close of the tour we had received in cash and pledges over \$12,600.

Praise God! West Virginia marches on. They are a united group back of a strong and godly superintendent.

NEW CHURCHES

Superintendent R. F. Heinlein, of the Pittsburgh District, has organized another church near Port Allegany, Pennsylvania, on February 19. They had twelve charter members, and a

month after organization were running fifty-nine in Sunday school. They are worshiping in a church building that was standing empty. They hope to buy or lease the building and enlarge it for their needs. Rev. Burdette Mason is the pastor.

On February 26 a new church was organized by Superintendent Leo C. Davis at Nashville on the Southwest Indiana District. They have seventeen charter members, and Rev. Naomi Downs is the pastor. This is the tenth organization for this district since the General Assembly.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Our India Hospital

India has only one doctor to about six thousand and one nurse to about forty-one thousand of the population. Ninety per cent of the people of India live in the villages, while 70 per cent of the doctors practice in the cities.

Your own Reynolds Memorial Hospital is the only mission hospital serving the Berar Province.

Some New Experiences

After New Year's Harold and I went up in the Northern District, where we are opening a new work in Corozal. We took up the national worker, Virginio August. We already have a Sunday school of around fifty, and he plans to carry on his services in real Nazarene style. Our plan is that after the Brownings return from furlough we will station a missionary couple down in the Southern District in Punta Gorda. We have stationed a national worker there and have a fine number of believers. Also, since New Year's we opened a new day school at Back Landing with twenty-one pupils.

Sunday before last Harold and I

went to Mount Hope and received eleven probation members into the church. We are soon going to build a chapel there. Last Sunday afternoon we had a different experience. We went down the road to Belize about thirty-five miles, then turned off across country about two or three miles to cross over the river to a little riverbank village. We got stuck and were delayed about two hours, but we finally arrived at the river-side and were quickly rowed across in dugout canoes. Horses were ready to take us farther back about two and one-half miles. That was a nice little ride out under the corozo palms—we saw several flocks of parrots overhead. It was dark when we arrived, but we immediately went to "church." The occasion for this service was this—a family had built a new house. It was a nice little house, made of rough boards with rough board floor, and thatch (leaf) roof. Most of their houses are of poles and thatch, but this was of lumber. On an occasion like this it is their custom to have a big "fiesta" dance, and get drunk. But these people have ac-

(Continued on page 17)

NAZARENE THEOLOGICAL SEMINARY

Church-wide Finance Campaign — May and June, 1950

Our General Superintendents Say:



Normal, wholesome growth is always symmetrical. If one phase of our denominational program starves while another prospers, it is evidence of either organizational deformity or disease. We trust our pastors and people will heartily support this campaign in behalf of the Seminary, so that it may render the service for which it was brought into being.

—HARDY C. POWERS

We cannot face the General Assembly in 1952 without complying with the action taken by the 1948 Assembly, which authorized permanent housing for the Seminary. The time to raise the needed \$300,000 is May and June, 1950. Let everyone do his full share to provide a home for our orphaned Seminary.

—G. B. WILLIAMSON



Out of a growing sense of need came the authority of the 1944 General Assembly that brought into being the Nazarene Theological Seminary. Unanticipated progress now makes mandatory the provision for the first unit of permanent grounds and buildings. We believe our faithful people led by pastors and superintendents will show again their will to do for God and the church.

—ORVAL J. NEASE



The building program for Nazarene Theological Seminary was included in our original order for a seminary. How the leaders and students of this institution "get by" under the present arrangement is still a mystery to me. The cry to rise up and build is a "must" because of sheer physical necessity. Here again the loyalty of our pastors and those called Nazarenes is our greatest asset.

—SAMUEL YOUNG



The Nazarene Theological Seminary is a legitimate child of the church and has every right to have the united support of the entire denomination.

Excellent work has been done in this Seminary and the future is bright.

Let us stand by the program to properly house our Seminary. Pray and give.

—D. I. VANDERPOOL

UNITED APPEAL TO ALL NAZARENES

Nazarene Theological Seminary is finishing its fifth year of successful operation. From the beginning the enrollment has exceeded all expectations. This year 165 students have enjoyed the benefit of instruction under able scholars who are fully committed to the doctrines, ideals, polity, and program of the Church of the Nazarene.

Already graduates are filling places of responsibility as teachers, pastors, evangelists, and missionaries in the church. They are convinced that their time in the Seminary was well spent. They are proving to those among whom they labor that their graduate training has given them the advantage of increased "know how."

The Seminary was launched with the mandate of the General Assembly of 1944 as the authority for its initiation. That assembly made no adequate provision for housing the new institution. The General Assembly of 1948 did authorize the purchase of a suitable site and the erection of necessary buildings. A beautiful ten-acre tract of land in an excellent location in Kansas City, Missouri, has been purchased.

Now the erection of buildings adequate to care for a student body of from 175 to 200 is an imperative necessity. The immediate need is for classrooms of adequate size, administrative offices that are acceptable, a chapel, and a temporary library. We can delay action to meet this need no longer. Three hundred thousand dollars is the estimated cost of the undertaking.

Therefore, in harmony with the provision of the General Assembly and in the execution of plans carefully laid by the Relocation Commission, the General Board, and the Board of Trustees of the Seminary, the Board of General Superintendents hereby calls upon all district superintendents, pastors, and laymen of the church to rally to this appeal for financial aid to supply this urgent need. May and June have been designated as the time for the campaign. We request the fullest possible cooperation on all districts in raising the quota agreed upon.

We believe our leaders and people will respond in their characteristic spirit of loyalty and heroism. To all who share in this great work we now express our sincere gratitude.

BOARD OF GENERAL SUPERINTENDENTS

To Meet an Imperative Need

By Hugh C. Benner, President



THE SEMINARY is five years old. We started without any background of policy, spirit, or atmosphere; with no traditions to guide us. But today, by the help of God, we are operating on a sound, effective basis, both intellectually and spiritually.

In the words of Dr. J. B. Chapman: "This institution is not set to develop a 'high hat' group of preachers." We propose to spread the advantages of this

training as widely as possible, without jeopardizing the purpose for which the institution was established.

The Seminary stands firmly for the doctrines and standards of the Church of the Nazarene. Without apology, we are set to promote the doctrine and experience of scriptural holiness—entire sanctification as a second work of divine grace. We also believe in evangelism as the basic mission of the church. A gift to the Seminary is a direct investment in evangelism and missions.

REPORT OF ACCOMPLISHMENTS

At the end of five years of operation, the Seminary has 120 graduates in the field. They are pastoring on nearly forty districts. Several are in full-time evangelistic work. Two couples are pastoring in the Hawaiian Islands. Five couples are under appointment to foreign mission fields. The influence of this vital institution is beginning to reach around the world. The ideal of our graduates is to serve! "Not to be ministered unto, but to minister"—this is our motto.

THE NEED

The Seminary has enrolled 164 students this year. Our classroom and library space is just the same as when

COMMISSION ON RELOCATION

Interested observers as President Benner signs check which made full payment for Seminary campus. Seated (left to right): John Stockton, President Benner, T. W. Wifingham, M. Lunn. Standing: Arthur Morgan, V. H. Lewis, E. O. Chalfant, Bruce Deisenroth. (O. J. Finch was absent from this session.)



we had only 100 students. The first-year classes are so large that only one available room—the chapel—has sufficient seating facilities to accommodate them. This means that first-year students must sit hour after hour in one room, besides attending chapel there. Advanced classes sometimes more than fill the other classrooms, overflowing into corridors and adjacent rooms. With 164 students, the largest available room is supposed to seat only 150, and chapel services must be held in these crowded quarters. The library must be operated from 7:30 in the morning to midnight and later to meet the minimum need. We must build adequate facilities, or place a strict limit on enrollment.

THE AUTHORIZATION

The General Assembly of 1948 ordered the appointment of a permanent Committee on Relocation of General Interests. This Commission was authorized to purchase property for the accommodation of these interests, and was given authority to "develop and finance" this project, subject to the approval of the Board of General Superintendents and the General Board.

This church-wide appeal for \$300,000 for the present building needs of the Seminary has been recommended unanimously by this Commission, and has been approved by the Board of General Superintendents and the General Board. Thus, this offering is being received by authorization of the General Assembly.

This Seminary Finance Campaign was presented to the district superintendents at their Conference in January, 1950, and a motion was passed, without a dissenting vote, approving the campaign and pledging co-operation.

THE CAMPAIGN PLAN

1) Economy.

No special salaries or commissions are to be paid anyone in this campaign. We want and purpose to save every possible dollar to the fund. Publicity will be carried on largely through the regular channels of church news and promotion. By careful planning, necessary expense for publicity and travel will be held to a minimum.

2) Co-operation of All Leaders.

To make such economy possible, and the campaign successful, calls for the active interest and effort of all leaders—general, district, and local.

3) Brevity.

The campaign is to be completed, as far as possible, in May and June, 1950. (Because of prior commitments, some few districts will arrange a later period.) All normal pledges will be payable within 60 days. Pledges of \$500 or more may extend to December 31, 1950. We want the campaign to be completed early, so that it will in no way interfere with other major district or general interests.

GOAL FOR SEMINARY BUILDINGS:

"BUILD THE SEMINARY WITHOUT DEBT!"

We own our campus—ten and one-half acres in a very wonderful location, and paid for.

If the whole church will rally to this campaign, we can realize the above goal.

Again we say, "A gift to the Seminary is a direct investment in evangelism and missions."

Seminary Trustees Direct Campaign



SEATED (left to right): E. E. Grosse, Secretary, Hugh C. Benner, Jarrette Aycock, Chairman, H. B. Wallin, Vice-chairman, M. Lunn, Treasurer. STANDING: W. W. Hess, Leonard Spangenberg, Melza Brown, Edward Lawlor, Harvey S. Galloway, George Coulter, W. M. Tidwell, H. Dale Mitchell, John Benson.

Finance Campaign Committee: Hugh C. Benner, Chairman; Harvey S. Galloway, Secretary, Jarrette Aycock, George Coulter, M. Lunn, Leonard Spangenberg.

Reactions of a Trustee

Dr. Jarrette Aycock, Chairman

It has been my privilege to be closely associated with our Nazarene Theological Seminary, with its president, Dr. Benner, with its faculty and student body, since the very beginning of the institution. The Seminary is deeply spiritual, and many souls have been won throughout my district in week-end meetings held by some staff member or student.

The chapel services are alive and spiritual; and the liberty, freedom, and hearty "Amens" as they sing the old songs carry me back to the chapel days of old Peniel College. No group could be more co-operative than they have been.

I have had a total of twenty-five students as pastors of my churches on the district since the Seminary opened. At the present time fifteen of my churches are pastored by men from the Seminary. These range from the smallest church on the district to the third largest. Some are students; others are now graduates and capable of handling any church in our denomination. I have found these men humble, spiritual, and very co-operative with our district and general church program—ready to preach, give, and work with their hands when necessary to make the work go. Not one of these pastors has shown egotism or manifested the spirit of "having arrived" because he has attended the Seminary. Their unanimous testimony has been, "The Seminary has made me a better man and a better preacher"—and I believe them.

Saved to the Church

Ottis Sayes, Graduate of the Seminary, 1947

I have been thinking about the influence of Nazarene Theological Seminary upon my life and ministry. I am a Nazarene pastor today because of Nazarene Theological Seminary. There were six of my closest friends in my college graduating class who desired to pursue further graduate work. Of course at that time we had no seminary. Four of them went to various schools in the East and West, and three of us went to a seminary of another denomination in the Midwest. The four who went East and West have now joined other denominations. The other three of us would be lost to the church now if we had not transferred to our own Seminary. Those four fellows who are lost to our church were men of great ability, leaders in school activities and honor roll students.

It makes me shudder to think how close I came to destroying all the confidence and faith my parents and my church had in me by reason of an environment which was not Nazarene. I owe a great debt to my people and to my home church for what they have given me. They sacrificed to give me an education and a spiritual experience. Those others have forgotten or disregarded their background and their debt to their church. I want to remember my debt and pay it some way by pouring out my life and energy in a sacrificial ministry to God and the Church of the Nazarene. I may never be able to pay it in full, or make a great contribution to the church; but I certainly am going to do my best to serve faithfully in any channel in which the Lord and the church direct.

Faculty and



FRONT ROW, left to right: Fox, Nielson, Parker, Beaman, J. Ferguson, Murphy, Thuston, Cargill, Ream, McMahon, Sporleder, Stiefel, Teague, Peterman, Williams, P. Rodgers, Swift, W. Chambers, D. Davis. **SECOND ROW, left to right:** K. Smith, Roseboro, Fisher, A. Scott, Anderson, Enoch, Eleanor Moore, Irene Imbler, Dr. D. R. Gish, Dr. R. V. DeLong, President Hugh C. Benner, Dr. Ralph Earle, Dr. Mendell Taylor, Norman Oke, Glenn, J. R. Smith, Gennaro, Lewis, Orjala, Dunning, York, Ellsworth, Wheeler. **THIRD ROW, left to right:** Edinger, Hudson, Forman, Wall, C. Long, Walton, McMackin, Sperry, Sprenger, Campbell, L. Law, R. Law, Robinson, Carnahan, Hathaway, Temple, Akers, Parrish, Clem, Stukas, Church, Bangs, Fowler, Park, Trager, J. Smith, Vine, Sayes, Wachtel, E. Morgan. **FOURTH ROW, left to right:** Quanstrom, Teare, Ehrlin, Muxworthy, Biscoe, P. L. Moore, Mingus, W. Rogers, Verbeck, Russell, K. Meredith, Dobbs, Rayborn, Verlin Hinshaw, W. Ferguson, Thompson, Freese, Hough, Mal-



DICK MARTIN

President, Student Association

In these formative years of my life, the most significant impression of Nazarene Theological Seminary has been the challenge it gives the student always to go deeper spiritually as he climbs intellectually.

unequaled experience and unqualified devotion to Christ and the Church of the Nazarene. I believe our Seminary is unique in that respect. No less, I must give credit to the wholesome fellowship of the serious-minded, yet congenial, Christian men and women who make up the student body. They gave much to me—more than I ever can repay. Yes, I can honestly pray a prayer of thanksgiving for the Church of the Nazarene and men of foresight and vision who saw the need of a Seminary and established it—a "Tower of Spiritual Strength."

E. DRELL ALLEN, Class of '49
Pastor, Lansing, Michigan

From Some Graduates

The three years spent in Nazarene Theological Seminary will always rank as the highest and most profitable years of my life. I cannot fully describe what they have already meant to me and my ministry. Conditions which might have been problematic, I have been able to take as a matter of course. Four years ago I would have been overwhelmed and frightened, but the Seminary built a broader and higher foundation, enabling me to see more clearly the whole of that which I faced, and undergirding me with a confidence equal to the test. It was not the matter of taking a course in Seminary that made this possible, but rather I attribute it to the opportunity of receiving such sound instruction from men of

I am grateful for the privilege of attending Nazarene Theological Seminary. It is not easy to build a new Nazarene church in a new area and maintain the high spiritual standard which is the heritage of our denomination. It is difficult for a pastor, in the midst of his pressing duties, to maintain his goals and ideals. As I look back on the years at Seminary, I am grateful for the principles which were taught me concerning the building of a spiritual Nazarene church. I praise God for the high standard of personal spiritual living set at Nazarene Theological Seminary.

The spirit and atmosphere of the Seminary is that which I desperately want to experience in my own church, wherever I may be.

REUBEN R. WELCH, Class of '48
Pastor, Honolulu, Hawaii



ony, Allison, E. Scott, Alger, J. Chambers, Westmark, Loeber, Petersen, A. Davis, Shreffler, Douglas, Brown, Bass, Leppert. FIFTH ROW, left to right: Wessels, Harris, Betzer, Perkins, Sparks, Hall, Martin, Nutt, Stroman, Rowe, Gray, Blanchard, Abersold, Bennett, Jenkins, Crawford, Grimm, Troutman, Schroeder, K. Armstrong, H. Morgan, Pittenger, Hawkins, Daniels, Pollard, Stalions, Foote, Gamble, Shoulders, Sawyer, Miller, Hightower, Hertenstein, Lemaster.
Students Absent from Picture: J. Armstrong, Bowes, Brinker, Bushey, Davidson, Evans, Veryl Hinshaw, Hughes, Kling, J. Long, McAbee, McKay, A. Meredith, Mockler, P. K. Moore, Moss, Rice, Roberts, Weeks, Wyett, Zurcher.
Staff Members Absent from Picture: Dr. L. A. Reed, Dr. S. S. White, Dr. S. T. Ludwig (part-time), Dr. L. J. Du Bois (part-time), R. E. Swim (part-time), Dr. A. F. Harper (part-time), Bernard Seaman (part-time).

I believe in Nazarene Theological Seminary, not only because I am one of its graduates, but because of the place it now occupies and will continue to occupy in the training of the ministry of our beloved Zion. The thorough preparation required, together with the spiritual refreshings so many times enjoyed by all, has added incalculable value to my personal ministry. I am a better pastor and personally feel I am a better preacher for having attended our Seminary.

CLYDE W. RATHER, *Class of '48*
 Pastor, Coolidge, Arizona

The Seminary, with its emphasis upon the mission of the Church of the Nazarene, has given to me a greater sense of responsibility for lost souls, and the number kneeling at an altar of prayer in my church has proved the equipment received able to fulfill the mission of the Church that God has laid upon my heart.

J. D. WADLEY, *Class of '49*
 Pastor, Topeka, Kansas

Part of our consecration when sanctified was the element of preparation. To the Seminary we owe a debt of gratitude for the thorough manner in which we were indoctrinated and the spirit of service which we felt necessary. The only way we can pay our debt is in service to the Church of the Nazarene and the cause of holiness.

TRAFTON D. WILLIAMS, *Class of '48*
 Evangelist

PAUL ORJALA

President, Senior Class

Nazarene Theological Seminary has taught us the wisdom of seeking God's perspective in life. Time, talents, training—all must be transfigured by the Holy Spirit as we go out to serve.



To Nazarene Theological Seminary I owe a great debt of gratitude. The three years I spent there have proved invaluable. The high quality of scholarship opened up for me new vistas of truth which helped me become more firmly grounded in our great doctrine of holiness. The wholesome spiritual atmosphere increased my love for Christ and the church and gave me an enhanced vision of what our church can do under the leadership of God. It is truly an institution worthy of our finances and prayers.

DICK LITRELL, *Class of '49*
 Evangelist

Seminary Objective: World Evangelism

By Dr. Russell V. DeLong, Dean



NAZARENE THEOLOGICAL SEMINARY has only one objective justifying its existence, namely, the evangelization of the world. By "evangelization" is meant the giving of the gospel to all nations, races, and colors. To accomplish this task trained workers are needed in various fields including pastors, religious educators, teachers, missionaries, and evangelists. Each task is important and makes a significant contribution to the central objective. Such is the only reason for the institution called Nazarene Theological Seminary.

Within the Seminary area of study, special curricula are set up and recommended for specific callings, such as the pastorate, religious educational work, the missionary field, the teaching ministry, and the field of evangelism. Foundational prerequisite courses are required of all students and specific subjects are emphasized for special training. All students are directed to basic courses in missions and evangelism, for it is felt by the faculty that all, irrespective of their ultimate fields, should have a knowledge of missions and an understanding of the need for and information concerning evangelism. Therefore, courses in *World Evangelism*, *History of Nazarene Missions*, *Types of Evangelism*, and *History of Great Revivals*, are required of every registrant for a B.D. degree. In addition such courses as *Evangelistic Preaching*, *Great Missionary Leaders*, *The Religions of Mankind*, and *History of Missions* are offered.

Each year a veteran missionary is brought to Nazarene Theological Seminary as visiting Professor of Mis-

sions. This gives the students firsthand information and personal contact with these experienced leaders.

The Bresee Society for World Evangelization endeavors to foster interest in missions and evangelism. It is composed of students who are definitely called to either the work of foreign missions or the field of evangelism.

During its first five years Nazarene Theological Seminary has enrolled many who are definitely called as missionaries as well as those who are preparing for full-time service in the field of evangelism. Already several graduates are in the active service as evangelists. Five couples and one single lady graduate are now under appointment as missionaries, some already en route to their fields.

- Rev. and Mrs. Jack Armstrong, '49, to Bolivia.
- Rev. and Mrs. Lawrence Bryant, '49, to Guatemala.
- Rev. and Mrs. Clarence Carter, '49, to India.
- Rev. and Mrs. Lowell Garvin, '49, to Africa.
- Rev. and Mrs. Paul Orjala, '50, to Haiti.
- Rev. Esther Edinger, '48, to India.

The class of 1950 will send forty-two more to join previous classes, bringing the grand total of graduates to more than one hundred twenty who will be in the front line giving full-time service in the pastorate, in the fields of teaching, missions, or evangelism.

The work of Nazarene Theological Seminary for its first five years has been carried on with inadequate buildings, poorly lighted and ventilated classrooms, and equipment unsuitable for producing the most efficient type of service. Yet, in spite of these handicaps, very satisfactory work has been done and students have enrolled in increasing numbers far in excess of our ability to accommodate them properly.

God's signal approval upon the institution means that it is imperative that suitable buildings and equipment be provided if Nazarene Theological Seminary is to make its fullest contribution to the evangelization of the world.

A gift to the Seminary is a direct investment in evangelism and missions.

Resident Missionary Professors

India



P. L. Beals
1947-48

Africa



W. C. Esselstyn
1948-49

Peru



Roger Winans
1949-50

India



Dr. O. Speicher
1950-51

Seminary Alumni Support Campaign

Doil Felts, President

God has been pleased to bless the Church of the Nazarene with a graduate institution which insists on high scholastic standards saturated with a deep spiritual emphasis and dedicated to the spreading of the truth of scriptural holiness. Having been a student, one can never be the same.

We are fortunate in the leadership of our administration and the consecrated teaching staff. Hundreds of eager young people are looking to us for training. Will we make such possible? God has said, "Yes." Our church leadership has said, "Yes." Our devoted faculty and student body have said, "Yes." But this can only be realized if we say, "Yes"; if we say "Yes" by giving liberally to construct adequate buildings on our permanent campus.



From Some Graduates

The contribution of a deepened spiritual life personally is one of the highest values of my seminary training. Looking at my present ministry, I am convinced that the Seminary has given me that which will insure a more effective ministry now and in the future. I feel that the advantage of seminary training does not place me any higher in self-estimation than my fellow ministers in the Church of the Nazarene, but enables me better to satisfy God's demands on my life.

C. WILLIAM ELWANGER, *Class of '48*
Evangelist

To me it is a real privilege to be allowed to "speak up" for Nazarene Theological Seminary. The period I spent there made an impression on me that I never want

erased. The Seminary proved to be the very experience I needed to stabilize me following my service in the Army during the war. After three years away from the "home circle" of our denomination, I longed for those things which have always characterized our church. These I found at the Seminary. The Seminary prayer meetings produced the "old-time" presence and power of God. The students' testimonies rang with joyous certainty. Under godly, scholarly professors, the search after knowledge and truth became a thrilling experience of personal communion with Jesus Christ. Now that I am away from the Seminary and once again in the full-time pastorate, I am convinced that God would like to work through our Seminary and colleges to give to our church the revival for which we all have been praying.

CHARLES M. CROUCH, *Class of '49*
Pastor, Fresno, California

Graduates in Action—By District Superintendents

It has certainly been a great privilege and honor to have been associated with the Seminary from its inception. We have had with us on the Chicago Central District these very fine young men as pastors from the Seminary, and have greatly appreciated their most excellent service. We have tried them in a wide range of different places. There has never been one word of complaint to me as to the remuneration they were to receive or have received in a single place, having taken their pastorates in a most unselfish way.

After thinking the matter over very carefully and having had personal contact with men from the Seminary, we are thoroughly convinced that there is no finer and more important work that is being done in our church than the work that is being done in our Nazarene Theological Seminary. We are sure that the work being done there will tell in time and eternity.

God is helping our president and faculty to do an exceptionally fine work in giving us a fine turnout of preachers who are ably qualified in

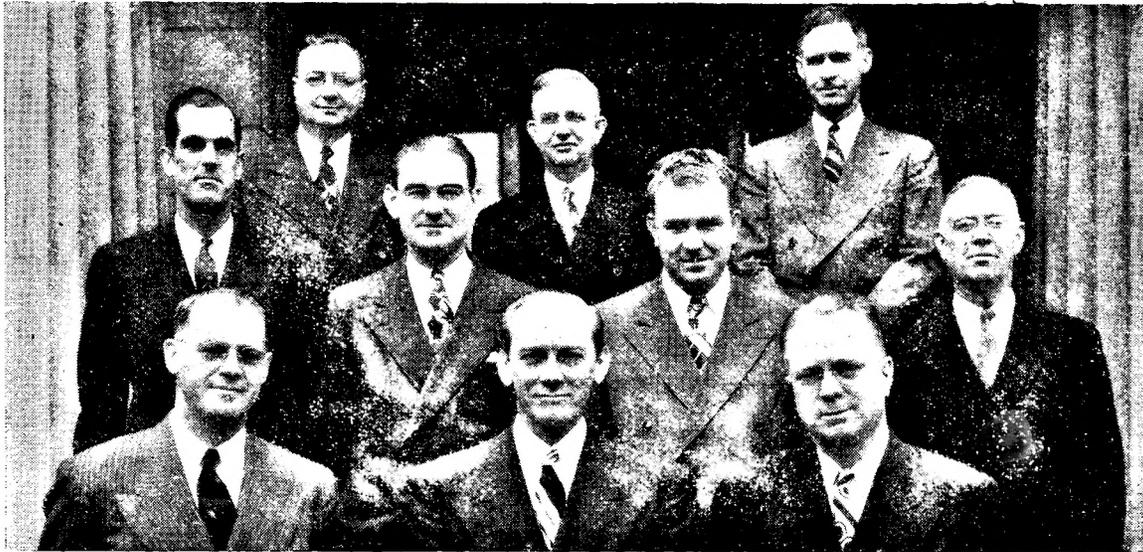
every way to do the work of our church at home and abroad.

We are sure that everyone over this way is going to go the limit in giving to the building fund in providing \$300,000 for this most needy and worthy cause by July 1, 1950.

E. O. CHALFANT,
District Superintendent
Chicago Central District

Eight Seminary graduates are serving the church on the Western Ohio District. One of the eight is an evangelist and the other seven are pastors. They are all doing outstanding work and are accomplishing things for Christ and the church. The thorough and practical work given them at the Seminary seems to have fitted them for the task. None have asked for a large church but for an opportunity. They have proved that they can build wherever this prevails. I cannot speak too highly of their spirit, ability, and work.

W. E. ALBEA,
District Superintendent
Western Ohio District



FIRST ROW: Louis A. Reed, M.A., B.D., D.D., *Professor of Preaching and the Pastoral Ministry*; Hugh C. Benner, M.A., B.D., D.D., *President of the Seminary*; Russell V. DeLong, M.A., Ph.D., D.D., *Dean of the Seminary, Professor of Evangelism and Missions*.
SECOND ROW: Ralph Earle, M.A., B.D., Th.D., *Professor of Biblical Literature*; Delbert R. Gish, M.A., Ph.D., *Professor of Philosophy*; Mendell Taylor, M.A., Ph.D., *Professor of Church History*; Stephen S. White, M.A., B.D., Ph.D., D.D., *Professor of Theology*.
THIRD ROW: Sylvester T. Ludwig, M.A., D.D., *Religious Education (Part-time)*; Roy E. Swim, B.D., *Religious Education (Part-time)*; Albert F. Harper, M.A., Ph.D., D.D., *Religious Education (Part-time)*.
ABSENT: H. Orton Wiley, B.D., S.T.M., S.T.D., D.D., *Occasional Professor of Theology*; L. J. Du Bois, D.D., *Religious Education (Part-time)*.

Graduates in Action—By District Superintendents (continued)

Rev. James Holman is the only Seminary graduate on our district. I could give you several pages that would be interesting reading about his work in Shenandoah but will limit it to a brief statement, as requested.

Brother Holman is pastoring in Shenandoah, Iowa. His work is of the highest order. He is building a great church. The work there was organized about four years ago and they now have one of the fastest growing churches in Iowa.

Rev. Holman attributes much of his success in Shenandoah to his background in our Nazarene Theological Seminary.

GENE E. PHILLIPS
District Superintendent
 Iowa District

Our Oregon Pacific District has enjoyed the ministry and fellowship of two Seminary graduates, Rev. Henry Knowles and Rev. E. D. Leavell. Both have served their pastorates with credit and efficiency, reflecting in a definite manner the training derived from their seminary studies. Best of all, they are deeply spiritual and hold firm the high ideals and standards of our church.

WEAVER W. HESS
District Superintendent
 Oregon Pacific District

Seminary graduates on our district are doing fine work in churches which, in many ways, are difficult to pastor. Sometimes the criticism of the Seminary has been that this institution would produce men who would not take the hard places. I can say from experience with these, it is not true. I noticed at first a slight feeling among our preachers of the district that perhaps because of the Seminary training there might be a feeling of superiority on the part of the graduates, but at our last Preachers' Meeting our Seminary men were right in among those weeping, praying, and shouting about the altar during the devotions. A number of our older pastors came to me and told me personally, "I have changed my mind about what the Seminary can do for our boys."

I believe that in this great drive for funds to build some Seminary buildings we should do our best because it certainly has an important place in the over-all program of training our preachers. I wish we had had one a few years back. I am sure I would have attended. I want to encourage all I can, so I hereby pledge to pay personally \$100 during this drive for funds.

LYLE E. ECKLEY
District Superintendent
 Northwestern Illinois District

Foreign Missions

(Continued from page 8)

cepted the gospel, so said they wanted a service in their new house before they moved in, and also they wanted the missionary to "bless" the house. Well, we were happy to do this and preach the gospel, as there were a great many present. After the service we drank some tea, ate some rice and bread, got on our horses, and started out in the pitch dark back to the first little village by the river. My horse realized he was going towards home, so was determined to lead. I was glad he could see the path—I couldn't. Even though it was late

when we arrived at the village, we had another service. It was after midnight when we got home; but you know, when people appreciate your visit, a hard trip and late hours don't matter. Yes, the Lord is blessing us; but we have our problems and hard places too.—GLADYS HAMPTON, *British Honduras*.

Just received an excellent report of our Indian work in Poplar and Riverside. They had just concluded a wonderful revival with Rev. W. C. McKay, of Great Falls, preaching. Between sixty and seventy different Indian people sought the Lord.—ALVIN L. McQUAY, *Rocky Mountain District*.

The Harvest Is Ripe!

Before coming to Bremersdorp it was my privilege to be in several heathen revivals with Miss Cooper in Gaza. I wish you could have seen what I did. My, how hungry people must be to hear about God and to find peace for their "weary, heavy-laden souls"! The heathen came to the altars by fifties and hundreds. Many had heard for the first time. Many found help, others will keep seeking, while others may never go any further. Surely the harvest is ripe. May God help us to thrust in the sickle before the storm comes to destroy the opportunity we have right now.—FAIRY COCHLIN, *Africa*.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Please explain the following verse: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4: 18).

A. Like many other portions of the Bible, this verse emphasizes the difficulty of the Christian way. It is a narrow way, a way that challenges our best, that demands much of those who would walk in it. It refers to the severity of the ordeal and the ease with which one may fall even when he gives himself to it unless he depends constantly upon God. The Christian life never can be taken for granted. There is always a need to watch and pray. This being the case with the righteous, one can readily see the hopelessness of the position of the ungodly and the sinner.

Q. What do you think about praying to Mary, the mother of Jesus?

A. Prayer is a form of worship and we should worship no one but God. This rule clearly excludes praying to Mary, for she was a human being. Mary was highly honored in being permitted to be the mother of Jesus, but she was not thereby lifted to the level of deity. Further, we have no instance in the New Testament where Mary was prayed to, or worshiped. Jesus himself gives the climax to the teaching as to worshiping God only in the following words: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:8-10).

Q. What is the difference between the judging, which is forbidden, and that which is based on knowing people by their fruits? I would like a concrete example of each.

A. Knowing people by their fruits is a long and difficult process and never can be based on snap judgments. God judges by the roots, or motives, or inner man; but human beings cannot do this. God's method is much quicker, surer, and safer. By the time one gets enough objective evidence, or evidence from fruits, on which to base a judgment, he will probably not need to make the judgment, for everybody will know about it by then. Yes, we can tell what they are by their fruits in the long run, but not often in the short run. In most instances, it is best to turn the judging over to God. It is not easy to differentiate between these two types of judgment and, therefore, I prefer not to give you a concrete example of them.

Q. In the thirteenth chapter of First Corinthians we are told what love does and does not do. Now this is what I would like to know: If a person has perfect love, does he ever do the things that this chapter tells us perfect love does not do? In other words, when we have perfect love are we activated by it at all times?

A. Perfect love is an inner motivating power which does not always manifest itself perfectly. It is perfect, but because of our lack of perfect judgment it does not always express itself as it should. The possession of this perfect or holy love does not guarantee an infallible judgment. This perfect love is kind, and yet it may injure someone while it is trying to do him good. It might tend

to turn someone away from Christ while it was trying to win him to Christ because of lack of judgment.

Q. Can a person make dishonest or shady deals for his employer and be in fellowship with the Lord?

A. No—provided he knows what he is doing when he does it. By this I mean that a person cannot knowingly or deliberately make dishonest or shady deals for his employer. However, you and I must be very careful about judging the other person in such matters. Let's be hard on ourselves but not too quick to judge our fellow man. You cannot be sure of the motive of the other individual's actions. It is not easy to know when your neighbor is acting knowingly, or deliberately.

THE RETURN!

For many long centuries the cry "The Messiah is coming" was heard at the crossroads of the continents. Fearless prophets, faithful teachers, praying Rebekahs upheld the message of hope. And one day the Messiah came—but only a few were ready. Most of Jewry were so engrossed in trading and pleasure, in labor and hatred, in mock worship, that they did not recognize Him. A mere handful knelt at His feet and said, "We have found Him."

What of His second coming? The Church has now lapsed into another period of waiting. For nineteen hundred years the mountains of the world have been ringing with a like prophecy: "He is coming again!" And someday, just as surely as the first time, and no one knowing just when, He will return. Will we be ready? Will there be wise men and shepherds and fishermen and Hannahs waiting? Or will we be, as "His own" were on the previous occasion, too engrossed in the things of the world?—C. B. McCULL, *pastor at Dothan, Alabama*.

BORROWED BRIEFS

Selected by P. H. Lunn

Nothing is going to save our generation but a mighty manifestation of the power of God that changes sinners into saints, professors into Christians, hypocrites into genuine light-bearers. We must have an increase of those men and women who feed on God's Word, drink from His fountain and listen to His commands despite the fads for aspirin, psychiatry and poodle dogs. Such a course will separate them from those hypodermic saints who live on shots of silly choruses as substitutes for the great hymns of the Church. It will mark those who prefer the unbuttered popcorn of the religious magician to the sermon that exposes sin in language that everyone can understand. But it will produce a witness for Christ that will silence the carping of unbelievers.—OLIVER G. WILSON, in *Wesleyan Methodist*.

The pulpit must never cease to proclaim the great truths of the Christian faith. But there is an even more effective way to make them known, and that is for Christians to live them day by day. Those who teach from the pulpit are few; church members are many. Most of those who need to know what the pulpit teaches do not give it a chance to reach them; a Christlike life bears its witness wherever it goes—in the home, in the office, on the street—everywhere. Men may give little heed to what we say; they cannot ignore the testimony of a godly life. We would not by word or thought detract from the pulpit. It has its God-ordained place, and cannot be supplanted. But it can be supplemented. And the plain teaching of the Word is that every disciple is to be an ambassador of God, to witness by his manner of life to the redemptive power of Jesus Christ.—WILLIAM T. McELROY, in *Christian Observer*.

Pioneering for revival is costly business. Before we can have spiritual exhilaration we must have spiritual humiliation. And it begins not with the other brother but with me! "Let us be clear once and for all," says Cecil Rose, "that honest self-examination and introspection are not the same thing. Introspection is looking inside yourself and doing nothing about it. Self-examination means allowing God to give you an overhaul with a view to a radical cure." It's the "radical cure" that we need, else we shall continue to be part of the

problem instead of part of the answer.—PAUL S. REES, in *Pentecostal Herald*.

The Bible is a Book of which we never tire. Each time we read it we find new beauties, we discover thoughts that it had never inspired at any previous reading, and we appreciate more and more the lessons it gives and the wisdom and inspiration that may be gotten from it. A great novel we may read over and over again and enjoy anew each time. So with a great poem or a great essay. But never yet has there been

written any book, outside of the Bible, that we could make our daily companion throughout life. Shakespeare comes nearer perhaps than any other writer to having this quality. But if we had to spend the remainder of our lives on a desert island with only one book—either the works of Shakespeare or the Bible—there is little, if any, question which book most of us would select. "No life," said the late Dr. Robert E. Speer, "ever found sufficient nourishment for itself within." Many a life, therefore, is not sufficiently nourished. But no life in which daily reading and meditating on the Holy Scriptures is a prominent part has ever lacked for spiritual nourishment and refreshment.—WILLIAM T. McELROY, in *Christian Observer*.

THE HOME CIRCLE

Conducted by Grace Ramquist

Sure Before We Know—

"I don't want to grow old," a good friend of mine said the other day.

I was not surprised nor was my interest aroused much, for who does want to grow old anyway? But then she continued.

"It seems to me that the sign of old age is hardheadedness, a strong urge to have your own way and inability to see the other fellow's side of the fence."

Now, that was a real blow! If that's the sign of old age, some of us who do not think we are very old had better get to work and change ourselves!

There is such a difference between notions and convictions! I have found it quite hard to separate the two, or maybe I am just old and don't want to separate them. We have a tendency to depend much upon prejudices. A prejudice is an opinion or leaning adverse to anything without just grounds or before sufficient knowledge has been received. It takes a lot of patience to wait until sufficient knowledge is at hand. It is so easy to listen to the first man that comes to you and then believe what he says in spite of what anyone else may say.

There are folks who pride themselves in having snap judgment. When I hear of someone's giving a snap judgment on an important problem, I gently cross my fingers. Even if your beliefs are the same after you have listened with an open mind, it is better that you listen to the end before coming to a "sure as shooting" opinion.

If we don't want to grow old—and you and I both know that getting old

does not necessarily mean number of years—let's watch ourselves and be sure before we "know beyond a shadow of a doubt." We can hurt those in our family, hurt our friends, and hurt ourselves by being *sure before we know!*

P.K.'S IN TEXAS:

Mexican Biscuits

One summer after we had been traveling through the southern part of Texas for several weeks, something went wrong with our car. There was no garage near nor was there even a house within sight. The roads were slick, muddy, and it took us six hours to push and drive four miles. But after we had reached the end of the four miles, the car stopped.

There were not many cars in those days, so there were few men who knew how to repair them. There was only one thing for my father to do, and that he did. He took the little car manual out of the side pocket of the car door and read and studied, trying to place each part as he learned about it. He would look carefully to see if everything was in its right place. He took out the spark plugs and cleaned each one.

We had had nothing to eat all those hours and we were hungry! It was time to eat, but there was no food. We were in a wooded section of the country and, because of the rain, the men who evidently had been working on the "graded" roads had gone home.

"We must have something to eat," Mother softly said.

NEWS OF THE CHURCHES

And somehow we children settled back, for we knew she had never failed to get something to eat for us when we needed it. She took my older sister and oldest brother and started out through the woods. It didn't seem too long until she came back, and in her hands she carried a pan of beautiful, white, hot, Texas biscuits.

"Mother, where did you get them?" we all called in one breath. They were too beautiful to have been baked by anyone other than our own mother. "Where did you find the flour?" we insisted on knowing.

"I think the Lord helped me find the flour. The children and I walked and walked until we came to a little Mexican hut. There we found a Mexican woman and several children. The woman could not speak a word of English and, of course, I couldn't speak a word of the Mexican language; so I just motioned with my hands that I wanted to make some bread. I pointed to the flour, the salt, the soda, and the lard and the stove. She understood and got me a pan. I stirred up the dough and baked these biscuits. I think we should thank the Lord especially for this food."

Soon we were all full; and, as we sat in the car while my father continued to study his manual and compare the parts before him with the pictures, we children started singing a little chorus which had become a favorite with us during that summer of camp meetings.

Trust Him when days are dreary;

Trust Him when skies are blue;

Trust Him when moment's cheery;

Trust Him when days seem dark to you.

For He is your strong Defender,

He is your truest Friend;

For He will enfold you,

He will uphold you to the end.

And right until this very minute, whenever I begin to feel a bit discouraged, if I start in singing that little chorus that situation where all seemed hopeless comes back to me. Mother found the food and Father fixed the car—but I knew then and I know now that they had Jesus with them helping and guiding them even as He does and will guide you and me today.

There was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully (II Kings 22:7).

No bond, inspection, or accounting was demanded of these men, because their honesty and faithfulness to their trust were above suspicion.—EARLE F. WILBE.

Dr. and Mrs. C. Warren Jones report: "Experiences are common but we have had an unusual one. On Sunday, March 12, we had four services in Damascus—9:00 a.m., 10:30 a.m., 3:00 p.m., and 6:30 p.m. That is a heavy assignment, but that is not all the story. In the first three services, the messages were translated into three languages—the Armenian, Arabic, and Turkish. In the Near East there is almost a confusion of tongues. We left Damascus by auto for Beirut, Lebanon, a distance of sixty-five miles over the Lebanon Mountains. From here Solomon got his cedar timbers for the Temple in Jerusalem. We left Beirut at 9:30 a.m., via Cairo and Athens and arrived in Rome at 9:10 p.m. We saw the old Colosseum, where the early Christians were thrown to the wild beasts; were on the Appian Way, the road over which the Apostle Paul entered Rome from the south; and went through one of forty-two catacombs scattered under the old city. Here is where the Christians were buried and where tens of thousands of them lived in the days of the terrible persecution under Nero. Then we visited St. Peter's Church, which cost \$50,000,000 and is said to be the greatest church building in the world. It will hold a crowd of 35,000. We have just had the special privilege of visiting our work preaching in Rome, Naples, Civitavecchia, and Florence. These people are very attentive and quite responsive. Rev. Del Rosso is an excellent interpreter. There has been an excellent spirit in all the services. These Italian Nazarenes can sing and they seemingly enjoy their religion. Naturally, there is much opposition in this country; but, in spite of the hindrances, there is a real opportunity. Already we have 150 Nazarenes and God will give us others. Our ministers are intensely evangelistic. We will soon be in the British Isles."

* * * * *

"We are at Glasgow, Scotland. The assembly got off to a good start this morning (April 6) at the Parkhead Church, with Dr. Samuel Young presiding. We are greatly enjoying the fellowship of Dr. and Mrs. Young, Dr. and Mrs. George Frame, and these Nazarenes of the British Isles. Since our last report we have preached in four churches in England and in two churches in Ireland. Last evening we had the privilege of preaching to a good-sized crowd here in Glasgow. It is twelve weeks today since we sailed from New York. Both of us have kept well and have had a great trip. Next week we shall cross the channel again for a glimpse of Belgium, Holland, Denmark, and Sweden. We are scheduled to sail from Southampton, England, on April 21 and should be in New York on the twenty-sixth."

Rev. and Mrs. John W. Dech write from Alaska: "We are planning, the Lord willing, to start a Church of the Nazarene in Kodiak, and wish to contact all interested persons. The town has a population of over two thousand, four churches, and a large naval base is near. There are many who are totally unchurched, and many children who need Sunday school. We solicit the prayers of the entire HERALD OF HOLINESS family; and if you have friends on the Island of Kodiak, write us, Box 46, Kodiak, Alaska."

Evangelist Marvin L. Brown writes that he is now in a meeting in Kersey, Michigan, closing on April 30; and that he has an open date, May 15 to 28. Write him, 118 N. Washington St., Kewanee, Illinois.

The "Musical Hurds" (M. E. Hurd and wife) write: "It has been a great joy for us to have had the privilege of working in so many of our churches during the past ten years. We have been treated royally, given of the best, and have met many of God's great people. We look forward to being of service in other fields in the coming years."

Evangelist W. J. Strack writes that due to a change in his slate he has an open date, May 16 to 28; write him at New Lyme, Ohio.

Rev. H. A. Erdmann writes, "Feeling definitely led of the Lord, I have resigned from the pastorate at Gooding, Idaho, and will be available for revivals or holiness rallies anywhere after June 1. Write me, P.O. Box 406, Gooding, Idaho."

Sparta, Michigan—The Southernaires were with us on March 19. Rev. J. W. Johnson and Paul Davis make up the Southernaires and they are very good singers. They play a console Hawaiian guitar, Spanish guitar, and mandolin. Brother Johnson preaches the old-time gospel. Three bowed at the altar in the evening service. Thank God for His blessings.—W. G. Richards, Pastor.

New Milford, New Jersey—The Community Church of the Nazarene just closed a wonderful revival with Evangelist E. R. Bradley and Song Evangelists George and Charlotte Dixon. This is one of the newer churches on the New York District and we are glad to report the Lord is blessing the work. We are growing in grace as well as in numbers. There were more new people who attended and returned again than at any previous revival. There were many seekers, and four young souls converted. New members were added to the church. We thank God for these blessings and look up to Him for greater things in New Milford.—M. J. Drew, Reporter.

Danville, Arkansas—Rev. George M. Knight was with the Bailey Branch Church of the Nazarene near Danville from February 22 through March 5. He preached under the anointing. People sought and found God and rejoiced in the old-fashioned way. His morning weekday services were blessed of the Lord, and the church was greatly revived and encouraged to forge ahead. Great and stirring were his evangelistic evening messages.—Bessie Pearce, Reporter.

Buchanan, Michigan—We recently closed a good revival with Evangelists Paul and Helen Mayfield. The Spirit of the Lord moved in our midst, resulting in a number of souls finding victory. On the past Sunday our Sunday school broke all previous records with an attendance of 179. The Mayfields endeared themselves to our people and were used of the Lord in sermon and song. The church here is experiencing a healthy growth.—F. Houghtaling, Pastor.

Freer, Texas—We closed a good revival on March 12 with Evangelist J. W. South. All enjoyed his good special singing and beautiful Scene-o-Felt pictures. The church was greatly helped; nine were gloriously saved, five sanctified, and five joined the church. We thank God for the messages of Brother South; he preaches Bible holiness under the anointing of the Holy Spirit and carries a burden for souls. The house was well filled every night. We praise God for the good revival.—Norma L. Moore, Pastor.

Havana, Illinois—Evangelist Cletus Franklin was called by the N.Y.P.S. for a revival February 28 to March 12. Under his preaching of repentance, restitution, and holiness the Holy Spirit came strong and searching. There had been a week of prayer and fasting by the church, and the N.Y.P.S. held prayer meetings every Monday night for several months prior to the meeting. Nearly every night there were seekers at the altar, fifty-three in all of the meeting. The church, with shouts of victory in the camp, has been strengthened and greatly encouraged to press forward. The following Wednesday night when the church met there were new people present, and our own people were still in the revival spirit. Calling upon our absentees every week has caused our Sunday school to increase with a substantial gain.—Sherman D. Hunter, Pastor.

Pittsburg, California—We have just closed a fine revival meeting with Evangelist Walter Markham and Song Evangelist Ella Mae Davis. The attendance at all of the services was good and we had some victorious altar services. Night after night God came in a gracious way and blessed our hearts, both in the message in song and in the preached message. Miss Davis sings with the anointing of

the Holy Spirit after much prayer in her closet. Brother Markham preached with God's blessing on both the preacher and the message. Both of these workers were a blessing to our people, young and old alike.—James J. Brady, Pastor.

East Lansing, Michigan—February 13 was the opening night of our revival with Rev. H. L. Runkle and wife as evangelist and singers. Brother Runkle preached with the anointing of the Holy Spirit. Sister Runkle's messages in Scene-o-Felt and song were surely blessed of God. The messages were soul inspiring and helpful to all who would walk in the light. Souls prayed through in the old-fashioned way. God is blessing us and the church is growing.—John G. Cole, Pastor.

Sparta, Michigan—On March 12 the N. Y. P. S. used the Lamplighters' League program. The program was a successful event and was well attended by members and friends of the church. Ten young people joined the league. As they arose from prayer at the altar, seven souls came seeking a saved or sanctified experience. We give God all the praise!—W. G. Richards, Pastor.

First Church, San Jose, California—Youth Week proved to be a very successful time in our N.Y.P.S. The young people took charge of the mid-week service and the Sunday evening service on the closing Sunday. One of our young men who feels a call to preach brought his first message, and a gracious time was enjoyed with five young people at the altar. A banquet with over sixty in attendance was enjoyed with Rev. Marlyn Anderson, pastor of the Watsonville church, as guest speaker and Rev. Hazel Newton as toastmaster. A Lamplighters' League was organized during the week with a fine group of consecrated youth pledging themselves to the great task of soul winning. We are encouraged to go forward with the Lord in His service.—Mrs. Virginia Warren, Reporter.

Brantford, Ontario, Canada — Last May, Rev. and Mrs. L. E. Sparkes were called to pastor the work here and God has been giving us gracious times. The building which has housed our congregation for the past seven years was inadequate, so we have sold it and purchased a beautiful brick Lutheran church in a good location. The church is beautifully furnished with lovely pews and a four-piece pulpit set, a piano, and about fifty new chairs—Primary seats and tables. It has lower and upper auditoriums. On Sunday, February 26, the church was dedicated. Our pastor directed the dedication service; and Rev. L. Guy Nees, pastor of St. Clair Church, Toronto, preached the dedication sermon. In the absence of our district superintendent, who was ill, Rev. R. F. Woods, pastor of the Hamilton church, offered the dedicatory prayer. Mrs.

Marjory Deeks, wife of the manager of the Canadian Branch of the Publishing House, brought two lovely messages in song. Fifteen ministers were present at this great service and several brought greetings. Special greetings were brought from the Brantford Ministerial Association, and other committees. We have given our pastor a three-year call and believe for great victory.—Reporter.

Bloomington, California—A revival that revived the church was recently experienced by our church. This was brought about by many weeks of united praying. The writer has never seen a more sincere desire and sacrificial effort on the part of the church for a God-sent, Holy Ghost revival than was witnessed here. Men and women prayed and fasted for days. God heard and answered prayer in a marvelous way. Everyone who came prayed through. The presence and power of God were so felt that the evangelist, Brother H. H. Cochran, often laid aside his sermon and under the guidance of the Spirit of God exhorted the people and then gave them a chance to seek God. The church has been lifted into a new place, for which we are grateful.—George C. Wise, Pastor.

Galena Park, Texas—This church is going forward in the crusade for souls. We are endeavoring to do our part for the Master in this great task of evangelism. Every department of the church is showing increase and our people have a mind to work. It is a common sight to see the membership out doing lay visitation in cars and on foot. They seem to have caught the spark of service that will enable any church to press on in this dynamic effort for an ingathering of souls. Our Friday night prayer meetings are in the main responsible for the old-fashioned tide of revival that has broken out in our midst. The last two Sunday nights we have had no preaching, but the altar has filled with seekers and earnest praying folk. The Sunday school has nearly doubled in the last five weeks. People are praying through in the services and at home. To God be all the glory!—F. W. Bartholomew, Pastor.

Titusville, Penna.—This church was organized September 11, 1949, and since that time we have doubled our membership; organized with 40 charter members, and now have a membership of 86. Our Sunday school has maintained a steady growth, with an average of 99 for February. Also, during February we had 116 seekers at the altar in our regular services. On February 26 we began a revival, with the pastor as evangelist, assisted by the Radio Gospel Singers of Oil City. God has given over three hundred seekers during the past month, and many new people are attending the services. Finances are coming in easily, and we expect to see a new church "born" as a result of this revival.—Robert B. Fowler, Pastor.

Sligo, Pennsylvania — Our church recently enjoyed a wonderful missionary convention with Brother Robert Earle as worker. Services were held from March 13 through 17, with meetings at 2:00 p.m., and 7:30 p.m. God blessed in a wonderful way, and finances came easily. W.F.M.S. and N.Y.P.S. members sponsored the convention, which has resulted in the deepening of the spiritual life of the entire church. Missionary vision and enthusiasm are at an all-time high, with plans for a record Easter offering. Eighty-six subscriptions to the *Other Sheep* were secured during the convention. We give God all the praise.—Paul R. O'Brien, Pastor.

Sumter, South Carolina — Calvary Church recently closed a revival with Rev. Ray Cloer and Song Evangelists Alpha Hodge and Vera Conner as special workers. Surely Brother Cloer preached and the singers sang under the special anointing of the Holy Ghost, and God gave us an old-fashioned, Holy Ghost revival in seven days with one hundred and fifteen precious souls kneeling at the altar and receiving victory during the seven services. There were shouts of victory and praise all during the revival, and at the closing service there were twenty-six seekers at the altar. Fifteen new members were added to the church as a result of the revival. We also broke our Sunday-school record with 193 present. We praise God for His many blessings to us in a church just eight months old. The revival fires are still burning, and we believe a new spiritual epoch has been reached in our church.—Edward R. Myers, Reporter.

Moundville, Alabama — Evangelist C. C. Knippers recently conducted the greatest revival in the history of this church, charter members tell us. God heard and answered prayer for the salvation of eighty-five souls, fifty of whom prayed through the last Sunday of the meeting. Amid great rejoicing twenty-one new members were added to the church with more coming later. God be praised for sending Brother Knippers this way! His Biblical and uncompromising messages really bring results. The last eighteen months have truly been great days for the church here. Our Sunday-school attendance has tripled. We led the district in percentage increase last year and are adding more Sunday-school rooms for the second time in two years. An N.Y.P.S. was organized a few months ago that is very active and has almost doubled its membership. Our W.F.M.S., less than a year old, is truly interested in world evangelism. All of this has been accomplished because of the abundant blessings of our Saviour, the co-operation of the good people, and the untiring efforts of our faithful pastor, Rev. Cecil S. Huff. Brother Huff has proved himself a most humble servant of Jesus Christ and the people and a very capable leader.—Reporter.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for May 7: Hosea, the Man and His Message

Scripture: Hosea 4:1-9; 6:1-3; 10:12-13

GOLDEN TEXT—*My people are destroyed for lack of knowledge (Hosea 4:6).*

Crumbling walls! Falling timbers! Destruction on all hands! And the reason? "Lack of knowledge." An ignorant lot—that is how Hosea describes his people. But does ignorance bring on that kind of awful ruin? They had knowledge of the paths of pleasure. They were well educated in the schemings of corrupt politics. What was their ignorance? Listen! "There is no . . . knowledge of God in the land." And that is fatal!

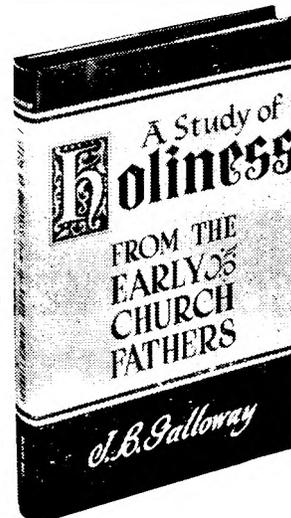
They were not atheistic; they were godless. They were not shaking their

fists at God; they had merely voted on a national scale to "table God indefinitely." They had not raised a finger to hurt God; they had politely laid Him away on the shelf among the antiques. Ingersolls are not our present Christian enemies; we have kind, friendly people who want our fellowship but spurn our Saviour. Of this kind beware!

But even godlessness takes its toll. Like dry rot, it had eaten away the very floor joists of Israel. Truth was gasping for breath and purity languished on the vine. Like some Americans, they wanted the products of godliness without obeying the precepts of godliness.

New—

A
Study
of
Holiness



From the
Early
Church
Fathers

By J. B. Galloway

"If the teachings of the modern holiness movement are correct . . . it seems that we should find some evidences of the faith and teaching in the period of the history of the Church where they were the closest to the days of Christ," the author asserts. Professor Galloway traces this teaching in the writing of the Early Church scholars and leaders. It is a book that is fundamental and basic. It is a book every lover of holiness should have.

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Rev. Mrs. Morris Gill reports: "I have recently closed thirty-nine years in the ministry in the Church of the Nazarene, having served both as pastor and evangelist. These have been years of joyous service for Him and our great church, and I greatly appreciate our local churches, pastors, and laymen. I have now come in off the evangelistic field and shall do local work as the Lord may lead. I love our church with its world-wide

vision, in which we may work for the salvation of souls and help to establish holiness to the uttermost parts of the earth."

Evangelist C. M. Whitley and wife report: "In March we had a fine revival with Pastor Ledbetter and church at Sand Springs, Oklahoma. God blessed in a marvelous way, with people shouting and souls praying through to victory in the old-

fashioned way. More than forty prayed through, with eleven joining the church. A love offering of fifty dollars was given the pastor. Also, had a good revival at Crystal City, Texas, with Rev. Guy W. Hall and wife. God blessed and souls prayed through to victory. We have an open date April 26 to May 7; also one, June 7 to 18. Will go anywhere for freewill offerings. Write us, 407 W. Dulin, Sherman, Texas."

Dr. and Mrs. A. S. London report: "We had a wonderful week with Pastor J. B. George and his people at Waurika, Oklahoma. He is erecting a parsonage and church building that will be a credit to the entire district. Fine altar services during the convention. Sixteen people were received into the church Sunday morning. We can never forget this convention. We had a happy week end with Pastor Locke, of Perry, Oklahoma. Heard Dr. Hardy C. Powers preach a great sermon at the preachers' meeting in Stillwater, Oklahoma. Also heard Rev. Norman Oke give two fine addresses on Christian Service Training work. District Superintendent Mark Moore is a gifted, trained, and devout young leader."

Morehouse, Missouri—February 19 closed a three weeks' revival which was one of the best we have experienced. People crowded the church many nights during this great campaign. The workers were the Burgess Gospel Messengers evangelistic party. There were fifty seekers and forty-three victories. The entire church was helped, and eight united with the church.—D. W. Hopkins, Pastor.

Northern California District

On April 2 it was my privilege to organize the Church of the Nazarene in Willows, California, with twelve fine, substantial charter members. Two years ago a chapel was built in this town where there were no Nazarenes. These two years of seed-sowing have resulted in the organization of the church with a Sunday school averaging over sixty. God is blessing the ministry of Rev. Herbert Ratcliff, a graduate of Nazarene Theological Seminary. A beautiful spirit of harmony and blessing prevailed in the service.

GEORGE COULTER,
District Superintendent

Michigan District Preachers' Convention

The Michigan District Preachers' Convention was entertained by the Midland Church, March 7 to 9, with Rev. E. W. Hendley, host pastor. Rev. O. L. Maish, district superintendent, presided, with Dr. T. W. Willingham and Dr. E. G. Benson as guest speakers. Professor Ray Dafoe was music director.

Dr. Willingham's morning messages on prayer to the preachers and their wives brought them to the renewed realization of the need of taking time for prayer. The evening services were

Why It Rained When Elijah Prayed Why It Doesn't Rain When We Pray



Power, a By-Product
Failure, a By-Product

Things Missing in Heaven
Things Missing in Hell

The Prelude to Pentecost
The Symphony of Pentecost

Drinking All of the Cup
All Drinking of the Cup

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well attended by the laymen and friends, who also were privileged to partake of Dr. Willingham's rich ministry.

Dr. Benson spoke to us emphasizing the Mid-Century Crusade for Souls and the need of continued visitation for our Sunday schools. He outlined the plans for our general church school program for the rest of the quadrennium and called on us to put forth our utmost effort to build our Sunday schools.

There were papers presented by the ministers of the district along two general lines: one group about the Holy Spirit and holiness, and the other about our summer camp program.

The gracious presence of the Holy Spirit was manifest throughout the convention, and it was accentuated from time to time by spontaneous bursts of glory that broke over the meetings. Several visiting pastors and evangelists were present and their fellowship was a blessing.

The warmhearted hospitality of the Midland people was appreciated by all.

The Michigan District moves forward under God and the able leadership of our district superintendent, Rev. O. L. Maish.

GEORGE W. CARRIER, Reporter

ANNOUNCEMENTS

NOTICE—Holiness Convention, May 10 to 14, sponsored by the Nazarene churches of Wichita, to be held at Wichita First Church, 1400 E. Kellogg, Wichita, Kansas. The special workers are Dr. G. B. Williamson, Rev. C. B. Cox, and Rev. R. T. Williams, Jr. District Superintendent Ray Hance in charge.

RECOMMENDATIONS

Rev. J. L. Longnecker has given a number of successful years to the pastorate and is now entering the field of evangelism. He is a good preacher and a good soul winner; it gives me pleasure to recommend him to this field of service. He is available now. Write him, 45 Main St., Valley Park, Missouri.—E. D. Simpson, Superintendent of Missouri District.

Rev. Frank N. Roney has been a successful pastor for over thirteen years, and is now entering the evangelistic field. He is an earnest Christian and a good preacher. I gladly recommend him to our church and trust that he will be kept busy. Write him, P.O. Box 85, Opydyke, Illinois.—W. S. Purinton, Superintendent of Illinois District.

BORN—to Mr. and Mrs. Pershing Weaver of Lewistown, Illinois, a daughter, Judith Kathaleen, on April 9.

WEDDING BELLS—Miss Jean Marie Nickerson of Medford and Mr. Eric A. Rouse of Melrose, Massachusetts, were united in marriage on February 11, at First Church of the Nazarene in Melrose, with the former pastor, Rev. Arthur M. Fallon, officiating, assisted by the new pastor, Rev. Richard E. Howard.

SPECIAL PRAYER IS REQUESTED by a mother in North Dakota for her son stationed in Louisiana, who is a drunkard—he has a lovely Nazarene wife and small child—that he may be saved and his home saved;

by a Nazarene sister in Christ who has a special personal problem;

by a Nazarene brother in Texas for the salvation of his sons and also some other relatives;

by a lady in Texas for the healing of her body;

by a lady in Illinois that she may be saved, also healed of tuberculosis, also for the salvation of a friend;

by a Nazarene brother in California for a niece, very talented in music, that she may consecrate all her talents to God for His service and glory;

by a friend in Oregon that God may undertake in serious family trouble and give her deliverance;

by a brother in Texas that God may heal him, also that he may do the whole will of God.

"Out-March Your Neighbor" Results

THE Sunday schools of the Church of the Nazarene were in a special emphasis during the month of March, 1950. Districts were grouped together for competition. The results were determined on the basis of percentage gain over their last year's average attendance. The districts are here listed according to the groupings, and the winning district is listed first in each group.

	March Average	% of gain
1. Northern California	13,255	23
Southern California	16,675	20
2. Oregon Pacific	6,657	32
Washington Pacific	4,158	25
3. Northwest	5,366	21
Idaho-Oregon	6,145	10
4. Arizona	2,996	17
Nevada-Utah	704	15
5. Canada West	4,250	27
North Dakota	1,444	14
6. New Mexico	2,514	11
Colorado	5,737	9
7. South Dakota	740	20
Rocky Mountain	2,286	13
8. Kansas	6,281	9
Nebraska	2,405	3
9. Northwest Oklahoma	4,869	7
Eastern Oklahoma	7,373	5
10. Southwest Oklahoma	5,280	3
Abilene	4,442	1
11. Houston	2,946	21
San Antonio	3,603	17
12. Arkansas	7,170	11
Dallas	4,086	Minus 3
13. Kansas City	6,407	10
Missouri	6,818	1
14. Mississippi	2,326	11
Louisiana	2,855	Minus 21
15. Minnesota	1,848	11
Wisconsin	2,303	5
16. Northwestern Illinois	4,070	18
Iowa	5,075	3
17. Northwest Indiana	5,019	14
Chicago Central	4,917	10
18. Southwest Indiana	9,048	21
Illinois	7,915	12
19. Alabama	6,533	19
Florida	5,759	15
20. North Carolina	3,253	20
Virginia	2,262	8
21. Tennessee	5,926	14
Kentucky	8,303	6
22. Northeastern Indiana	8,800	12
Indianapolis	7,479	5
23. Georgia	4,707	21
South Carolina	3,172	20
24. East Tennessee	5,004	26
West Virginia	8,530	17
25. Western Ohio	12,044	16
Michigan	7,558	7
26. Eastern Michigan	7,923	15
Central Ohio	10,558	9
27. Pittsburgh	7,970	24
Akron	9,063	15
28. New York	1,701	13
Washington-Philadelphia	8,351	8
29. New England	6,336	33
Albany	2,828	15
30. Ontario	2,035	31
Maritime	713	0

Average for March 326,791 13
ERWIN G. BENSON, Field Secretary, Department of Church Schools

Kankakee, Illinois
3-31-53 cc

DIRECTORIES

General Superintendents

Hardy C. Powers:
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District Assembly Schedule

Washington Pacific May 3 to 5
Oregon Pacific May 10 to 12
Northern California May 17 to 19
Southern California May 30 to June 2
Arizona June 7 and 8
New Mexico June 14 and 15
Rocky Mountain June 21 to 23
Nevada-Utah June 28 and 29
Canada West July 5 to 7
Nebraska July 19 to 21
Northeastern Indiana August 2 to 4
Africa Summer and Fall

Orval J. Nease:
Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

District Assembly Schedule

New England June 21 to 23
New York June 28 and 29
Maritime July 12 and 13
Albany July 19 to 21
Kentucky August 9 to 11
Abilene August 16 to 18
San Antonio August 23 to 25
Indianapolis Aug. 30 to Sept. 1
North Carolina September 27 and 28
South Carolina October 4 and 5
Georgia October 11 and 12
Florida October 18 and 19

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

District Assembly Schedule

South Dakota June 7 and 8
Eastern Michigan June 14 to 16
Colorado July 5 to 7
Michigan July 12 to 14
Pittsburgh July 19 to 21
Washington-Philadelphia August 2 to 4
Illinois August 9 to 11
Virginia August 16 and 17
Houston Aug. 23 and 24
Dallas Aug. 30 to Sept. 1
Southwest Indiana Sept. 13 to 15
East Tennessee Sept. 20 and 21
Hawaii, Australia, India, Palestine, Syria Fall and Winter

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

District Assembly Schedule

Cape Verde Islands month of May
West Virginia July 6 to 8
Central Ohio July 19 to 21
Wisconsin August 2 and 3
Iowa August 9 to 11
Northwest Illinois August 23 and 24
Chicago Central August 30 and 31
Kansas City Sept. 6 to 8
Alabama Sept. 13 to 15
Arkansas Sept. 20 to 22
Eastern Oklahoma Oct. 4 to 6
Mississippi Oct. 11 and 12

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

District Assembly Schedule

Akron May 3 to 7
Ontario May 10 and 11
Northwest May 17 and 19
Idaho-Oregon May 24 to 26
Minnesota June 21 and 22
North Dakota June 28 and 29
Kansas Aug. 2 to 4
Missouri Aug. 9 to 11
Northwest Oklahoma Aug. 16 to 18
Northwest Indiana Aug. 23 to 25
Western Ohio Aug. 30 to Sept. 1
Louisiana Sept. 6 to 8
Tennessee Sept. 13 and 14
Southwest Oklahoma Sept. 20 to 22

District Assembly Information

WASHINGTON PACIFIC—Assembly, May 3 to 5, at Church of the Nazarene, Kelso, Washington. Rev. H. S. Palmquist, 714 South 5th Street, Kelso, is the entertaining pastor. General Superintendent Powers.

AKRON—Assembly, May 3 to 7, at the Akron Armory, High and Bowery Streets, Akron, Ohio. Entertaining pastor is Rev. C. D. Taylor, 569 Schiller Avenue. General Superintendent Vanderpool.

Avenue, entertaining pastor. General Superintendent Vanderpool.

ONTARIO—Assembly, May 10 and 11, in St. Clair Church, 1277 St. Clair Avenue, West; Toronto, Ontario. Rev. L. Guy Nees, 161 Westmount

OREGON PACIFIC—Assembly, May 10 to 12, at Medford, Oregon, Church of the Nazarene, First and Holly Streets. Rev. P. J. Bartram, 46 Summit Avenue, entertaining pastor. General Superintendent Powers.

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