Our Educational Heritage

H. Orton Wiley
President Emeritus, Pasadena College

The Church of the Nazarene has from its beginnings been greatly interested in the education of its youth. The distinctive character of this church, as committed to the so-called “second blessing concept of holiness,” has for its mission the preaching of this doctrine and experience, and therefore early recognized the necessity of training its own ministry.

But the necessity of its educational work found its true motive even deeper than this. The Holy Spirit, by whom the work of holiness is begun and continued in the hearts of God’s people, is also the “Spirit of truth.” Hence dwelling in the purified hearts of His people, He inspires a love for the truth—lovers of truth in nature, in social relationships, and in divine things. It was therefore held by the founders of this denomination that an intense and enthusiastic devotion to Jesus Christ is not a hindrance, as sometimes held, but rather a help to intellectual development. This led at once to a primary emphasis upon the development of symmetrical Christian character and wholehearted devotion to Jesus Christ.

Dr. Bresee as a great spiritual leader was by his connection with colleges and universities eminently fitted to lay down the principles of education to be observed by our colleges. “The first thing we prize,” he said, “is a royal atmosphere, full of intellectual and spiritual ozone. A pure atmosphere, reinforced from ocean depths and mountaintops, means much for intellectual and spiritual conditions. Men and women are to be so trained as to be immune from intellectual and spiritual diseases. Men and women who exude microbes of worldly or low ideals, or of doubt, or of phariseism, or of selfishness, are to be excluded. We want nothing second-rate or doubtful here. This platform is not a free forum, except in the sense of freedom toward the best, the purest, the noblest. The vagaries of such abnormalities as I have mentioned are not expected to find a place here: but truth, saving truth, luminous with the light of love and the glory of God. . . . But we do not live on atmosphere alone, vital as it is. In this atmosphere we have arrangements for intellectual nourishment. First, there is the Word of Life. Here the standard is the word of God. It is appealed to, honored and studied. It is the standard of experience, morals, life.”

Within this framework, our educational institutions have made excellent progress. From year to year the scholarship has been upgraded, until now we have many loyal men and women on our faculties with the highest academic degrees. Buildings and equipment have been furnished to provide the material necessities for the rapid growth in attendance. Holding fast to the simple educational principles laid down by the eminent founders of our church, our young people, spiritual and qualified, are more and more coming into positions of wide influence and outstanding spiritual opportunities for service to God and the church.
Superintendent V. Dan Perryman sent this word from the Louisiana District: "Have just closed a wonderful Sunday school tour with Rev. and Mrs. Isle Potter—never had better converted workers than the Potters. Sunday school showed good gain under the direction of Rev. Jack McClung, church school board chairman. The smile of God is on the Church of the Nazarene in Louisiana."

"We are thrilled with the special issue of the Herald of Holiness. It will be a credit to our churches everywhere."—Pastor in Kansas.

ARIE WE TOO STRICT?

By W. G. FOOTE

Pastor, Charlotte, Michigan

There are those who would say that we are too strict. The remark is sometimes heard with reference to us: "The Church of the Nazarene? A good church—but a strict one!" That, my friend, is a compliment.

J. Calvin Keene, in an article in Religion in Life entitled "Christianity's New Challenge and Opportunity," indicates that one of the problems of Christianity today lies in its failure to provide definite paths along which a clearer relationship with God may be found. This the Church of the Nazarene has attempted to do. The General and Special Rules found in our Manual are clearly defined disciplines which, if faithfully adhered to, will make room for God to operate in our lives.

The founding fathers of our own beloved Zion were good and wise men and they were in a direct line with all those who down through the ages believed that Christianity is both a faith and a practice. The points of discipline may vary as to type but never as to kind. The tests of the fifty years of our history have proved this to be eminently true.

When we begin to circumvent them, ignore them, or complain that we are too strict, we break faith with all those great and small who found God precious and real along a clearly marked path. Jesus said, "If any man will come after me, let him deny himself..." (Luke 9:23). To deny oneself is found in two works of grace and maintained by means of the General and Special Rules of the church. This the Church of the Nazarene has provided for us that we may know Him—whom to know aright is life eternal.

How Did I Know

He Was a Christian?

Only let your conversation be as becometh the gospel of Christ (Philippians 1:27).

A good many years ago, when I was a teen-ager, a friend asked me this riddle:

"I saw a man come into a restaurant and order a cup of 'Java.' How did I know he was a sailor?"

"Because he referred to coffee as 'Java?'" I asked hopefully.

"No. Because he was wearing a sailor's uniform," he replied.

A few weeks ago I sat in the dining room of a hotel some distance from home, waiting to be served dinner. At a nearby table I noticed another lone diner, perhaps a salesman like myself, who while his order was being taken was reading, not the inevitable evening newspaper, but a small magazine, the cover of which bore the title: The Gideon. Knowing this to be the official publication of an organization of Christian businessmen who distribute Bibles in hotel rooms and other places within reach of the traveling public, I was not little impressed.

Without appearing obvious I observed that, before partaking of the appetite- tempting roast beef dinner which the waitress set before him, he bowed his head in humble thanksgiving to God. Throughout his dessert and coffee he continued to read; eventually leaving a tip for the waitress, picking up his check, and walking out without indulging in an after-dinner cigar or cigarette, which, had he done so, would have spoiled the impression he had unconsciously made upon me.

If after all these years I could see my teen-age chum again I might ask him this riddle: "I saw a man in a dining room eating roast beef. How did I know he was a Christian?"—PERRY N. SOTTOLO, Nazarene layman, Proctorville, Ohio.

Are You Self-satisfied?

By F. W. DAVIS

Dear friend, are you resting contented, To live in your present state? Are you lukewarm, cold, or indifferent. While the lost your coming await?

Have you lost your zeal for the Master In such a time as we live? Oh, let us not sleep as do others, But be willing to go and to give.

We are at the crossroads of destiny: We haven't one minute to slack. The midnight hour is upon us, When the Church will be called from her work.

How treacherous this age of apostasy, When so many are falling away? Beware of that self-satisfaction That is damping the millions today.

God wants real men and women to fight for Him. He would rather have a few who are faithful and constant than to have thousands who are careless and inconsistent. Courage is one of the qualities that God wants in His people. —Selected.

How are we to know God's will for us? This requires diligent and prayerful study of the Scriptures. Patience, faith, and obedience lead on to knowledge of God's will. Intellectual gifts should be consecrated to God, and through what wisdom we possess He can lead us to become greater channels of blessing.—Mrs. HAROLD H. COATS.
What Is a Christian College?

In the second chapter and fifty-second verse of Luke’s Gospel we read this statement: “And Jesus increased in wisdom and stature, and in favour with God and man.” Jesus was receiving a Christian education. He was developing mentally, physically, spiritually, socially. A college is an institution of higher learning that offers opportunity for the development of powers and talents of students for the discovery of truth. A Christian college is this and more. It offers opportunity for students to grow in stature and in wisdom, in understanding of man, and in love of God. It goes beyond the physical and mental and social and moral. It deepens and strengthens the spiritual life and conduct of the student.

The dominant purpose of the Christian college is to develop dynamic Christian character and to send out young men and women to minister in life. Without apology or compromise our Nazarene colleges are committed to this Christian philosophy of life. It is the guiding principle in all of our institutions. The supreme test of an educational institution is not the knowledge that it imparts but the view of life that it inspires. All college subjects are appraised in terms of a Christian interpretation of values. It makes a big difference whether or not history and sociology are taught by one who sees the hand of God in the affairs of men; whether or not the student of astronomy is made to exclaim, “O God, I think I have thoughts after Thee”; whether or not the instruction in biology makes us realize that our bodies are the temples of the Holy Spirit.

CULTURAL EQUIPMENT

If our Nazarene colleges are to be most effective, our scholarship must continue to be of the highest order. To these ends the libraries and laboratories and other equipment must be adequate. The professors must be the most scholarly and cultured that can be obtained. They must be active, dynamic Christian men and women—men and women who love God and who believe in the doctrines and standards of the Church of the Nazarene and are willing to give their all for the ongoing of God’s kingdom. Through such professors a Nazarene college can develop in students not only scholarly habits, creative effort, and respect for scientific methods of research, but also the spirit of Him who gave not the spirit of fear, “but of power, and of love, and of a sound mind.”

FIVE VITAL THINGS

Our Nazarene colleges should do five things for the students: (1) They must lead our youth to Christ. How encouraging it is to witness some of the most outstanding revivals of our Zion in our Nazarene colleges!

(2) They should develop in each a Christian conscience as to the standards of the church, a Christian citizenship conscience, a conscience that recognizes the fact that we are our brother’s keeper, a conscience that causes young men and women to stand for social and civic righteousness, a conscience that calls for obedience to enforcement of law and order in the land. Thus dispositions must be disciplined, attitudes must be tested, motives must be purified; there must be the refinement of personality, and the continuous fashioning and development of character. True education, if it means anything, means daily schooling in the art of right living, and right living means living as Christ would have us live.

(3) We should develop respect and appreciation for the home—still our greatest social institution. This is best developed through the living and teaching of the faculty.

(4) We should help each student find and prepare for the particular work that he or she by ability, aptitude, and character is fitted to do—with the philosophy that each was born into the world to do a special work. God has a blueprint for every life.

(5) We should develop appreciation of the beautiful in life—music, art, literature, mature thinking, living with the realization that every beautiful thing, every beautiful thought, every beautiful life is a gift from the Creator of all life.

What is a Christian college? It is a college with a purpose as demonstrated by our Nazarene colleges. That purpose is to educate young men and women in body, mind, and spirit; and send them out to carry the message of Jesus Christ around the world. These are the institutions on which the denomination must depend for the training of Christian workers in the churches and homes and in business and industry.
The privilege of making a contribution to the growth and development of a young person is one of the most challenging opportunities of a mature person. How many people are qualified to discharge these serious responsibilities as college teachers?

Exemplary Christian character and experience is the first quality a good college teacher for a Nazarene college should possess. One who teaches in a Nazarene college is an example whether he chooses to be or not. His life and demeanor on the campus may be as influential as his teaching in the classroom. For this reason, depth and maturity of Christian character are a necessity.

Second, a college teacher must be an able scholar. This would probably be best demonstrated by top scholastic achievement, beginning in the grades, on through high school, and in college and graduate school. There are some rare instances of those who “caught fire” at later periods in their lives. Suffice it to say that young people are coming to college better prepared these days and it takes a top scholar to keep ahead of the best of them.

A third trait which any good college teacher must have is that of a well-adjusted personality. He should make a good personal appearance and should have a good voice for public speaking, but deeper than this, he should be a part of the solution and not part of the problem when dealing with adolescent young people who can be supercritical and very difficult to please at times. His own personal problems and methods of dealing with them should be so well mastered that he can be a counselor out of the experience of having met and overcome the very difficulties faced by his students.

The best teachers are able to see the problem as others see it. Many times this is a matter of communications, but a good teacher must be able to understand what his student is saying as well as what he, the teacher, has said. The ability to put yourself in the other person’s shoes is a precious art.

For most fields, the Ph.D., or its equivalent, is the “union card” for college teachers. In other fields, such as music or art, one seldom goes beyond the master’s degree, choosing rather to take private lessons under particular individuals as a means of pursuing advanced studies. The minimum preparation for college teaching in most fields is the master’s degree. Many colleges will find it necessary to hire master’s degree persons if they are unable to locate “doctorates.” It would be expected, however, that all other qualifications being equal, the man with the higher degree would get the job.

The fields of need in the Nazarene colleges will vary depending upon the emergencies of the moment, but in the broad, general sense we have an inadequate supply of well-qualified teachers of psychology, business, modern languages, sciences, and mathematics, and in fact we can expect shortages of qualified teachers in nearly all of the liberal arts fields in the next few years. To one who is interested in college teaching, it would be good advice to say, “Choose your own field, the one in which you have the greatest interest. Do your best work, master the field, then offer yourself for college teaching.”

Our colleges need mature and experienced teachers as well as those who have just finished graduate school. There is a need also for well-trained and experienced counselors. Dormitory supervisors, educational and vocational counselors who have had professional training will find a place of increasing usefulness in our colleges. The tremendous increases in the number of students to be served mean that there will be need for staff members of all sorts in greater numbers.

“How do I apply?” you ask.

Write to the president or the academic dean of the college you would like to have consider your name. You may also contact the office of the Department of Education, Church of the Nazarene, Kansas City 10, Missouri; they will relay prospect names to the colleges.

Nazarene college teachers must be able to combine the highest in scholarship with the best in Christian experience and example. It is a big order, but God has been good to us and has been providing for the needs of our colleges for over fifty years. He will surely continue to call capable men and women to this area of service in the future.
The telephone rang. It was the hospital calling to inform the College Church pastor that M—had been admitted for treatment. Here was a sophomore girl hundreds of miles from home and family, sick, lonely, and anxious. It was appendicitis and an operation was a necessity. What a privilege and responsibility to administer the comfort and strength of God's Word and prayer before she went to surgery! How she seemed to appreciate the calls made on her during the several weeks of recuperation! Then, a month later, she was at the altar on Sunday night.

The story began to unfold: For years this girl had sensed a call to missionary service but had been unwilling to accept it. But, flat on her back in the hospital with all her physical props swept out from under her, she had become desperately aware of her need for God and His will. There at the altar she said yes to that will. Twice since then she has come to my office to report further answers to prayer. In one of these visits she observed, "It's so strange—one I thought I would die if I had to go to the mission field, but now I feel like I will die if I don't get to go!"

Multiply this by several hundred and you begin to understand the tremendous scope and challenge of the ministry in a college church. The opportunity of providing a "church home away from home" for the cream of our Nazarene youth "crop" is certainly one of God's highest callings. These are young people who for the first time in their lives are out from under the sheltering influence of their Christian homes, young people who for the first time in their lives are standing on their own two feet spiritually. In a Nazarene college they are beginning to think their way through to a satisfactory spiritual understanding to match their religious experience. These theological "growing pains" are a healthy sign, and the college church plays a significant role in this process of development. Here our collegians find not only an open altar of prayer but also Sunday school classes and N.A.P.S. groups which are geared to their peculiar problems at this stage in their spiritual progress.

The college church pastor also shares the responsibility of giving guidance in such vital matters as the choice of a vocation and courtship and marriage. With parents and home church pastor far away during most of the school year, many earnest students turn to their college pastor with these weighty problems. In the quiet of his study the students find a place where they may confidently and confidentially pour out their hearts. Here they are counseled to "seek . . . first the kingdom of God, and His righteousness; and all these things shall be added . . ." After they have talked the problem out, they kneel and often pray it through. What an unspeakable privilege for the man of God to stand in the gap and point out the right road in these major decisions!

All this and much more comprises the unique challenge and ministry of your Nazarene college church and its pastor.

You Can Count on

Nazarene College Alumni

This is 1959! By now most of our church colleges have either passed the half-century mark or are closely approaching it. Our alumni now number well into the thousands and their impact is felt throughout the world.

The question, "Where did you attend college?"
references. An ever-increasing number attest to the privilege that was theirs in attending one of our church colleges. That statement is in itself a recommendation, for truly we can point with pride to the effective work of the graduates of our Nazarene schools who are staunchly upholding the standards in which we believe as they work in their various professions or vocations.

A doctoral dissertation completed by Roy F. Ray in 1958, entitled “The Church of the Nazarene and Its Colleges,” revealed the fact that approximately 41 per cent of Nazarene college alumni have entered full-time Christian service—36 per cent of them the ordained ministry. These statistics pay high tribute to the consecrated faculty, staff, and loyal constituency who have given years of service in the cause of Christian education. In addition, an increasingly large number of laymen are filling the ranks of service in local Nazarene churches.

The alumni are making a real contribution to the future development of our church colleges in many ways. The matter of monetary support and contributions to physical development of plant facilities is not to be minimized, but this is only one of the means through which we can evidence some of the true appreciation of the benefits of Christian education which we have been privileged to enjoy. The opportunity to point the way of our high school seniors to one of our church colleges is open to everyone in his local church or community. We alumni can and should be true student recruiters! The opportunity that we have to be of service in helping our young people to make the right choice for college education during their formative years of life cannot be taken too seriously. We must be aggressive in continually recommending our church colleges. The high school graduates of today are our church leaders tomorrow!

For the next decade or so we shall experience a boom in education in this country never even imagined. Increasing numbers of students will be knocking for admission at the doors of institutions of higher learning, not only because of the increased number of high school graduates, but also because we more fully recognize that those with excellent educational backgrounds are more competent to live to the fullest of life’s highest ideals and be of greater service to their families, their churches, and their communities.

The importance of establishing Christian homes is more crucial now than at any time in history. We, the alumni of our church colleges, have unlimited opportunities to be of service in the promotion of our alma mater. The results can well be foreseen in a continuing harvest of alumni who I believe will continue to hold high the standards of Christ and our church.

Financing Nazarene Colleges

Few colleges in the world today enjoy more loyal financial support than do the colleges of the Church of the Nazarene. Seldom has one of our educational institutions experienced real need without receiving wholehearted-and often sacrificial-support from those who compose its educational zone.

And yet, as never before, Nazarene colleges are in financial need today. Together with all the colleges and universities of our land they have experienced sharply rising costs of operation without adequate compensating income. In a national broadcast recently Dr. Nathan Pusey, president of Harvard University, said: “Every American college is in serious financial trouble. Harvard is best off of all colleges in this country, and Harvard is badly off. Unless our colleges can get more money for more first-rate teachers, classrooms, libraries and laboratories, not just the quality of American education but the strength of the American people is going to become second-rate.” He then went on to seek eighty-two and one-half million dollars to meet the current needs of his institution!

If the Church of the Nazarene is to continue to maintain the colleges she needs—colleges which will combine “the best in education with the best in the Christian faith,” traditional sources of income must be increased and new income potential found. All of our colleges are seeking some degree of help from business, industry, and the great foundations of our day. But such help, much appreciated as it may be, can never become a major source of income, nor must gifts which come from outside church sources be allowed to carry with them any
degree of control. With Dr. Edward S. Mann, president of Eastern Nazarene College, we say: "Our problems are not going to be solved by membership in a fund-raising association or by a large grant from some great foundation. Our need today is the same as the need of God's people in every age. We need His presence and His guidance. If all of us...will unitedly and sincerely seek His face, we shall find the solution to every problem and we shall be led into avenues of service and influence beyond our fondest dreams."

Thus the solution to the problem of financing our colleges rests squarely upon the shoulders of those for whom our colleges exist—the people of the Church of the Nazarene. As we observe Christian Education Sunday, may we suggest three areas in which prayerful co-operation among all our people could go far toward a solution of the financial problems of our colleges?

1. Educational Budgets: Although receipts on the educational budget vary with the different educational zones, it has well been said that if our colleges could collect 100 per cent of the budgets now accepted by our churches most of the current operations of our colleges could operate in the black. Let each pastor, let every layman determine that this year your church's budget will be paid in full or overpaid!

2. Annuity Contracts and Life Loan Plans: Each of our colleges is prepared to write annuity contracts whereby, in exchange for a gift of money, it is agreed that the college will return a good rate of interest each year for life. Those who cannot make an outright gift may deposit funds in a life loan plan, receive a good rate of interest, and know that should the money never be recalled it would become the property of the college at death. Thousands of dollars of Nazarene money today lie idle in the bank when they could be used in this manner to ease the financial burden of our colleges.

Lord, Teach My Heart

to Sing Thy Grace

By ANNA M. GILLELAND

Lord, teach my heart to sing Thy grace
In spite of conflicts that I face.
In spite of what the critics say
May I walk the new and living way.

Teach me to pray with heart sincere:
With lofty hopes and vision clear:
In spite of the confusing noise
Give me stability and poise.

Teach me to do Thy holy will—
My mission on this earth fulfill:
Though friends or enemies assail,
Within my heart let truth prevail.

3. Wilts: Ninety per cent of the endowments of all American colleges today have come through bequests. Our colleges today challenge every Nazarene, however small his estate may be, to "remember your college in your will" by having at least a tithe of your estate to your Nazarene college. By doing so today we shall assure our colleges success in years to come!

Your Nazarene college is shaping the most cherished possession of our church—the lives of our young people. It makes good sense to protect that possession with increased financial support and fervent prayer!

The editor, Dr. S. S. White, requested the Department of Education of the General Board to furnish several pages in this issue of the Herald of Holiness. Coming as this does just before National Christian College Day, April 12, we are happy to present briefly some of the many ways our schools and colleges serve the church.

The picture pages reveal various aspects of training and service going on in all of our educational institutions. The articles presented by several individuals connected with the work of our colleges tell a story of sacrifice and dedication not surpassed in any phase of church work.

British Nazarene College of Lancashire, England, is not included in the pictures. The very able principal, Rev. Hugh C. Rae, informs us the college building has been sold and they are occupying very temporary quarters. New property is being purchased and it is hoped this may be occupied by late April, when an expansion will immediately begin to increase the facilities of this Nazarene training center in Britain.

The splendid work being done at Nazarene Theological Seminary is not set forth in this issue since the institution will have some special publicity of its own in the near future.

As you peruse these pages, remember the president, faculty, and student body of the college on your educational zone. Ask God if there are ways and means you can give added support to the colleges serving the church so devotedly in these turbulent days. And above all become a daily prayer partner in this enterprise to build the Kingdom.

Executive Secretary, Department of Education
Will the Years Bear Us Out?

By ROSS W. HAYSLIP
Pastor, Whittier, California

Have you ever heard anyone speak of Sir John Kelynge? To the multitudes his name has been forgotten or never known. Have you ever heard of John Bunyan? His name has been made immortal by the fact that while he was in Bedford jail he penned Pilgrim's Progress. He has been called the greatest master of allegory in the English language. With little background of formal schooling, born and bred to the profession of a tinker, he became a mighty instrument in the hands of God. His account of the Christian journey to the Celestial City will never cease to be a source of untold blessing and inspiration.

When Sir John Kelynge, an English judge, sentenced Bunyan to serve those twelve years behind the prison bars it would seem to the ordinary observer that all circumstances of life were favorable to the learned jurist who was surrounded with all of the benefits and pleasures of society. The foolish mender of pots and pans who insisted upon preaching the gospel outside the established church would languish in prison and soon be forgotten.

The great point of difference between these two men was that Bunyan according to his own testimony staked his hope in 1 Corinthians 1:30, “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” We find no such testimony upon record from the writings of Sir John Kelynge.

I am sure that the man who is dedicated to Jesus Christ and His cause as was Bunyan will come out ahead at the end of the road. We cannot gauge the course of events by our fleeting view of the present. It will take the passing of many years to bring in the verdict.

Fifty years is too short a space of time in which to correctly evaluate the work of the Church of the Nazarene. It takes centuries to really show the strength of men and movements. Our task is to keep our personal dedication to Christ full and complete. Will the centuries cause us to be forgotten as Kelynge or revered as Bunyan? The sincerity of our consecration will measure our service to God and our fellow men. The answer to this question of our future lies largely with us as we stand at this fifty-year epoch of our history.

The Letter and the Spirit

By FRED FLOYD
Professor of History, Bethany Nazarene College, Bethany, Oklahoma

For the letter killeth, but the spirit giveth life (II Corinthians 3:6).

For a long time these words of Paul have been a challenge to me. But when I read a newspaper story about an incident involving the attitude of an Oklahoma highway patrolman, these words took on an even greater significance.

An accident occurred in a home of a family with very limited financial means. The explosion of an oil stove very seriously burned their small child and the parents rushed to a doctor in a nearby town. The doctor did all he was equipped to do and urged them to rush the suffering child to the University Hospital—more than one hundred miles away. They drove as rapidly as they dared in their old car. When darkness came, the driver turned on the one headlight and continued his race with death. But there is an Oklahoma law which requires two headlights for an automobile to be driven on that state's highways.

Soon a highway patrol stopped the father with the intention of arresting him for violating the law. But when the parents explained their problem, instead of arresting the driver, the patrol had him park his old car, and taking the family in his patrol car, he rushed to the hospital. As a result the attendants at the hospital were able to save the child's life.

I think the patrol reasoned thus: The purpose of the law requiring two lights to drive on the highway is to save life. If I arrest this man for driving with one light, I will contribute to the death of the child. By doing as I am I will have lived up to the purpose of the law and tried to help save a life. He might not have known that the great apostle had said that “the letter killeth, but the spirit giveth life.” But he certainly understood the spirit of the statement. Yes, this was true of one whose major responsibility to society is to enforce the law. What a beautiful lesson for the writer who has as his New Testament motto: “Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9)!
More Questions into Principles

Monday: “Who shall be greatest?” the disciples asked. “He who is humble as a child,” Jesus answered them. The principle came clear in the object lesson later when He, Lord of heaven and earth, washed His disciples’ feet. Not humility for the sake of humility, but stooping for loving service, as low as that service requires. Christ’s stooping is the measure of greatness: the law of the Christian’s ambition. (Matthew 18:1-4; John 13:3-7; 12:1-17.)

Tuesday: “What shall we have?” Reward is to be calculated in terms of the immeasurable by any earthly standard. Thrones incidental, as an unearned responsibility; persecutions for a few brief years. But the essential, enduring, is life itself: the freed personality in pure fellowship with other freed personalities—its span, eternity. This is the law of the Christian’s gain. (Matthew 19:27; Mark 10:28-30.)

Wednesday: “How often shall I forgive?” Set the question down on paper, and it sounds foolish. Forgiveness knows no “must.” Jesus replies with the Christian law of forgiveness. There can be no end to forgiveness, for forgiveness is of the heart. Overflowing love cannot fail to forgive. It lives to bear burdens. Come within its range, you are caught. It has only been waiting to overpower you with love. The measure of forgiveness is the measure of love. (Matthew 18:21-22; Romans 12:19-21; 13:10.)

Thursday: “What shall this man do?” It is human nature to compare ourselves with ourselves and be overanxious about our neighbor’s business. But out of the busily question Jesus brings the exhilarating truth of the Christian’s life-directive. Following the steps of Christ for myself, I can walk the straight, shining path while my neighbor walks his path. Each is responsible directly to Christ for his own light. I shall humbly and tangle both lives if I interfere. (John 21:21-22; Romans 11:1.)

Friday: Jesus too asks questions: to challenge honest self-evaluation. “Are ye able?” Facing facts: weighing resources against demands; cost against assets, our strength against the enemy’s, we come inevitably to recognize the basic fact: human limitation, divine adequacy. For every situation I need God’s power. So it is that “they that wait upon the Lord find the power to walk with facts, rather than with fears.” The law of Christian confidence. (Matthew 20:22; John 15:5.)

Saturday: “Could ye not watch with me one hour?” The law of Christian self-discipline, motivated by love. He needs our unfailing loyalty; but we need more the strength of character that comes by way of self-masters, the warmth of spirit, and the insight into truth that come from an hour spent in the presence of the Christ who died for men. (Matthew 26:39.)

Sunday: “Which of you convinceth me of sin?” The law of the deity of Jesus: the only natively sinless One—never mistaken, never selfish, never untrue; good in himself; good because God. And the law of the perfect Example: the perfect Personality, the perfect balance of qualities. Through all the centuries no one has been able to detect a flaw. Nietzsche could accuse Him of weakness, but Nietzsche did not count on the force of the “terrible meek.” (John 8:46.)
Special Issue on Education

As you have no doubt already discovered, this is a special issue on the educational work of the Church of the Nazarene. It is fitting that we should have it at this time, since April 12 is National Christian College Day. Dr. S. T. Ludwig, executive secretary of the Department of Education, is responsible for planning the part of this issue which deals with our schools and their work. The editor especially appreciates Dr. Ludwig's excellent work. He has many duties, and yet he was willing to take on this extra task and has done it very well indeed. I thank you, Dr. Ludwig, and all those who have worked with you in making this possible. I am always glad to honor our schools. May God's richest blessings continue to be upon them.

Our Schools Are Indispensable

When I say that our schools are indispensable, I mean that we as a church couldn't get along without them. They are not only providing a high type of education for our young people, but they are doing it in a very wholesome environment. They emphasize high ideals educationally, and yet they maintain along with these a spirit of evangelism, they believe in vital religion and insist on God and the Bible being given a place in our institutions of learning. You can send your young people to our schools, where they can receive the best intellectually and at the same time not lose their faith in God. Along with their educational and spiritual standards, our schools provide a very wholesome social and moral environment. I know of no better place for our young men and young women to meet and associate with each other than in our schools. Here they hold up as high social ideals as our churches and our homes, and oftentimes excel them in these fields. I know, too, I have been a part of our schools for most of the years during the existence of our church. Finally, while our institutions of learning do not overemphasize recreation and athletics, they provide enough of them to properly balance the life of their students. When I consider their well-balanced program, I am not surprised that they turn out most of our missionaries and preachers and some of the finest laymen that our church has.

Our schools are indispensable! I mean by that, let me say once more, that they are absolutely necessary. Let's stand by them with our prayers, our money, and our sons and daughters.

It's the Spirit That Counts

Every once in a while we run across someone who says, "Oh, but he has such a fine spirit!" and then goes on to say, "After all, it's the spirit that counts." I can't agree with that, altogether, my friend. It is wonderful for people to have a good spirit, but that isn't enough. I have seen some sinners who had a mighty fine spirit in dealing with others. But more important than anything else is the fact that we must believe some things, that we must be saved and sanctified, that we must live up to the ideals of the church to which we have pledged our loyalty, and, better still, to the ideals of the Bible, to which we have declared our allegiance. It will take more than the manifestation of a good spirit to get us into heaven, to have the smile of God upon us.

Nevertheless I'm afraid that sometimes I've been inclined to be too legalistic, not so much as to myself, but with regard to the other fellow. I know it's mighty easy to be legalistic with reference to the other fellow, to insist on his "toeing" every mark as outlined in the church Manual and the ideals of the Sermon on the Mount, as well as being saved and sanctified. We may be very gifted in preaching to others the legalism which we hold up for ourselves. The Pharisees were exceptionally good in the field of legalism: they "strained at a gnat" and "swallowed a camel." They were afraid
that Jesus was going to break the Sabbath day by doing good.

Further, there are some things which are demanded of the Christian, which one must live up to if he would be a Christian, other than merely showing a right spirit. It takes more than the manifestation of a good spirit to count you in when God does the reckoning. We must never forget that. Still, I must confess that I am beginning to have more appreciation for a fine spirit than I used to have. We may profess to be saved and sanctified; we may glory in the fact that we are very careful about our living, both from the standpoint of the demands of the Bible and that of the demands of our church; yet if we are ugly in spirit—I'm a little worried about what God will do with us in heaven. It's possible to win an argument about something that's right and yet lose it by the spirit which we manifest. God give us people who believe, experience, and live as they should, and yet who are kind, gentle, and Christlike; people who are pretty good at keeping the law and along with that know how to be long-suffering toward the person who might not measure up. Sometimes it takes more real religion to keep sweet in the presence of others who are coming short than it does to rail on them and thus manifest a questionable spirit.

After all, I haven't been converted to the idea that "it's the spirit alone that counts," regardless of what one believes, does, or experiences. But I am coming to the place where I have more respect for the right spirit than I used to have. I'm praying and hoping that all Nazarenes will be able to be not only 100 per cent Nazarenes from the standpoint of the demands of the Bible and the Manual and heart experience, but also 100 per cent Nazarenes from the standpoint of the kind of spirit which they manifest. God help the writer, as well as the reader!

"A Real, Great, Fine Feeling"

Someone was being interviewed who had just come to Kansas City and was participating in some special event. The interviewer asked him how he was getting along, how he liked the reception he had been given, how it made him feel. He answered, "I've had a real, great, fine feeling." In answering as he did, he tended to pile up superlatives, but that's all right. Sometimes such words come out in spite of all that one does, just as a torrent rushes down the mountainside after a big rain. The speaker feels so good he can't help but say, "A real, great, fine feeling."

I've been in services like that, religious services.

I heard a sermon, prayer, testimony, congregational song, or special song, and as a result I had "a real, great, fine feeling." Someone may say, "You're just an emotionalist, that's all." Maybe so, but that's the truth anyway. The man who was interviewed may have been just an emotionalist, but I don't think so. That was just the best way he had of telling what had taken place deep down within himself.

I am not surprised that our mothers and fathers used to shout. I think more of us ought to do it today; and I think we would do it if we did not allow ourselves to be cowed, or pressed down, by the trend of our times. God is the same "yesterday, and to day, and for ever." He blesses now just as He used to bless, and His followers still have "real, great, fine" feelings because of His special presence and help. The Psalmist believed in shouting. You say, How do you know? By reading the 150th psalm. Here it is:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

Yes, the Psalmist believed in shouting. If he were in some of our Nazarene churches today he might surprise them a little by the way he would carry on. I don't believe he could do all the praising that he's talking about here without moving around some and shouting. "Let every thing that hath breath praise the Lord. Praise ye the Lord."

But someone may say, "The burdens are heavy today; the clouds are hanging low; catastrophe may be just around the corner. How can we keep our smiles under these circumstances?" For your comfort, or perhaps discomfort, let me say that all the days men have lived upon this earth have been critical. After all, we have just passed through one crisis only to enter another. That's the way of a world which has been cursed by sin. In spite of all this, though, remember, we have been saved from our sins and from our sin, and the God of the universe is our Father. He holdeth the wealth of the world in His hands, and He can guide the nations and individuals through the crises. If they fail to make it through them physically, they'll just go to be with Him. Have faith in God, and the spirit of the Psalmist will be yours!
LEFT: TOP TO BOTTOM
A class at Canadian Nazarene College, course in holiness doctrine, an important thing. Dr. R. Wayne Gardner, dean of student counseling with a student—a very important thing for attending Nazarene colleges.

Students using the modern, air-conditioned College. It is in libraries on Nazarene National study and research are carried on development of students.

BELOW
The construction of a mass spectrometer going on at Northwest Nazarene College. Gilbert Ford, head of the Physics Department, Professor Virgil Vail (left), instructor, and (right) is the student majoring in physics. The project is about half completed, being built with funds from a Research Grant.

RIGHT: TOP TO BOTTOM
General Superintendent Hardy C. Love in the chapel at Bethany Nazarene College; colleges are privileged to hear many outstanding speakers. The chapel periods are times of spiritual growth where many students are led to the Lord. Students preparing for full-time Christian Ministry. This is the important lifetime work of pastors, evangelists, and missionaries.

The Spring Music Festival in which the orchestra and the band of Pasadena College convocation.

12 (104) • HERALD OF HOLINESS
Rev. E. Drell Allen teaching a course in all of our colleges. Important service available to students.

The library at Olivet Nazarene college campuses where education—so necessary to the full mental

The major research project at Nazarene College under the direction of Dr. Science Department (center), and mathematics. Phil Branson engineering physics who is assisting completed. This mass spectroscope is Search Corporation grant.

Lawers addressing the student body college. Students attending Nazarene outstanding leaders. Furthermore, spiritual instruction and enrichment called to Christian service. Christian service at Trevecca Nazarene whose the church gets her

the combined choirs, the orchestra, college present an outstanding music
Ancient Mount Sinai, where God gave the Ten Commandments to Moses, has figured in the news again. The present expedition to this ancient site is not primarily interested in the Decalogue but in the ancient art works stored in its sixth century church.

Dr. Reuben K. Youngdahl, the mildly famous and well-traveled pastor of the Mount Olivet Lutheran Church, Minneapolis, Minnesota, has just returned from a visit to Latvia. According to his report, there are twenty Lutheran churches still open there. There are 700,000 Lutherans in the country now compared with 1,200,000 prior to World War II. "Many churches damaged in the war have not yet been repaired, but several of these churches have been opened."

Seventy-nine Southern Baptist ministers and lay leaders left Houston, Texas, recently via chartered plane for London on the first lap of an evangelistic crusade that will include the Soviet Union and Palestine.

The General Assembly of the Presbyterian Church of the United States has reported an 8 per cent increase in contributions to benevolent causes in 1958 over 1957. "More than half of the assembly contributions went to world missions."

Catholic religion and national political office are predicted to be in the news more and more as the 1960 Republican and Democratic conventions draw near. Senator John F. Kennedy of Massachusetts, a Democrat, a Catholic, and a possible presidential candidate, has come out strong for the separation of religion and government. Although he has declared this position in copyrighted magazine articles and in interviews, there are many evidences that it is not the official position of the Roman Catholic church. Pressure has continued through the years for the Federal government to help support the Catholic parochial school program.

A new Communist name-giving rite intended to replace Christian baptism was started at Pecs in southern Hungary, according to Nepszabadsag, organ of the Hungarian Communist party. It said the ceremony was held in a factory at the request of a worker who wanted his baby "baptized by the Communist party and not by a priest." With Communist officials gathered around, the local party secretary announced, "on behalf of all comrades," that the party would follow...
the physical and mental development of the child "with keen interest." The audience drank a toast to the health of the baby and then wound up by singing a "song of the working class."

Church architectural leaders predicted recently that American congregations would build 60,000 houses of worship and auxiliary buildings during the next ten years. The National Conference on Church Architecture met 1,000 strong in Los Angeles during the last week in February. The theme of the conference was the question that has been dominating the field for some time: "progressive" architecture versus traditional Gothic, Roman, and colonial design. The consensus was that 98 per cent of the new structures would be of modern design.

ANCHORAGE CHURCH CHANGES NAME

With plans in the making for launching our third church in the greater Anchorage area, the forty-ninth state's largest city, our Thirteenth Avenue Church there has voted to change its name to First Church of the Nazarene. Our mother church in that city will celebrate its tenth birthday next January. Rev. W. S. Purinton has been pastor of the church since it began as a home mission project of the Department of Home Missions.

NEW CHURCH IN ARKANSAS

District Superintendent J. W. Hendrickson organized a new church at Clinton on the North Arkansas District on February 1. The organization was completed at the close of a home mission campaign held by the district superintendent. In spite of bad weather, attendance and interest were good. The congregation is worshiping in a new building, made possible through a Church Extension loan. Rev. R. J. Eling has been appointed pastor.

NEW HAWAII SUPERINTENDENT

Rev. Cecil Knipper, district superintendent of Hawaii since 1951, is returning to the United States with his family early in April, completing nearly eight years of service in the islands. At the beginning of his superintendency, there were 3 churches and 126 members. Annual giving for all purposes amounted to $15,786 and property valuation totaled $22,500. The figures are not yet available from the 1959 district assembly just held, but there are now 9 churches on the 1 major islands of the archipelago. Last year's minutes recorded 441 members, total giving of $54,466, and property valuation of $113,500.

Rev. W. S. Purinton has been called from retirement and appointed district superintendent of Hawaii. Brother
Putinton is now in Hawaii and beginning his service there. He is the third superintendent of our Hawaiian work since its beginning in 1916.

**Gulf Central Assembly**
The Gulf Central District Assembly will be held at the Friendship Church.

**Foreign Missions**

**Correction**
The picture of the Bible school staff and student body which appeared in the March 11, 1959, issue of the Herald of Holiness was called the Guatemala Bible School in error.

**Missionaries on the Move**

Miss Ollivette Galley advises us that her address is San Jorge, Rivas, Nicaragua, Central America. Please make this change on your address list.

**New Missionary in Argentina**

Daniel McKin Wilkinson surprised his parents by arriving on February 14, 1959, a month and a half early. Daniel and mother are doing fine, and Daniel promises to be a healthy, husky, little missionary boy.

**New Missionaries Prepare**

As you know, last January the General Board appointed us to be your missionaries to Guatemala. Six hectic months followed, filled with preparations for leaving. At midnight, June 21, the last lid was sealed on the last barrel. Two farewell services followed in our home church in Indianapolis on Sunday, and on Monday morning three weary, green missionaries-to-be climbed aboard a plane for Mexico City and home church in Indianapolis on Sunday.

Our plans are to go on to Guatemala around the last of March or a little later perhaps. There we will begin study of the Kekchi Indian dialect immediately.

**From Brazil**

Our second term of language study has been in progress two weeks. We had a week of vacation added, as the workmen needed a little more time to finish the new language school. It is a splendid building and very suited to its purpose. The enrollment is again approximately seventy students. We took two weeks of private classes between the terms. They were helpful in that they gave us a boost for second term.

Brazil is now in the midst of its carnival festivities (February). All the center streets of Campinas are blocked off at night. There are colorful parades from the suburbs to the center of the city. Literally thousands of people crowd the streets. It is a three-day holiday from nearly all restraints. The people will burden themselves with religion on cinzas for the period of Lent.

When I look into their faces I know their hearts are heavy. How we long to tell them of Him who can lift their burdens and cheer their hearts! The Church of the Nazarene has opportunity for a great work here in Brazil. We are more convinced of it each day.—Charles Gates.

**The Sunday School Lesson**

**MENDELL TAYLOR**

**Topic for April 12:**

**Israel’s First King**

**Scripture:** I Samuel 8:11 (Printed: I Samuel 10:17 27)

**Golden Text:** Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you! (I Samuel 12:24)

**A Heavenly King:** Once more the people were assembled at Mizpeh. This time their chief interest was to request an earthly king instead of keeping the Lord as king. They had observed that other racial groups were ruled by a visible king. Therefore they were ready to fall in line with what everybody else was doing and replace the Heavenly King by a king of flesh and blood.
Samuel asked the people to construct the administrative record of the Heav­enly King before going into seclusion. Through the kingship of the Lord the following benefits had been received. (1) They had been brought out of Egypt; and (2) they had been delivered from the hands of all who opposed them. In spite of this wonderful record, the people insisted on a change of administration.

A Hiding King: The election procedure singled out the person to hold this signal position. From the tribe of Benjamin, from the family of Matri, the future king was selected. The name announced was Saul, the son of Kish. The moment he heard his name called he slipped away from the group. He did not consider himself worthy of this distinction. His humility drove him into seclusion.

If Saul had been seeking the office, he would have been in prominent view the moment his selection was publicized. Since the office sought him, he wanted to keep out of sight as long as possible. His sense of unworthiness drove him into seclusion.

A Hailed King: The theme song of the public's recognition of royalty is "God Save the King." It was first used at the coronation. The song acknowledges the public's recognition of royalty is linked themselves to the new king. The best people of the kingdom merited the following tribute: They were "men whose hearts God had touched."

As Saul went from the scene of his election to his home at Gibeah, he was surrounded by a band of distinguished citizens. The best people of the kingdom linked themselves to the new king. This high-class company merited the following tribute: They were "men whose hearts God had touched."

If Saul would keep close to this group and also keep his own heart touched by the Lord, the future would be characterized by amazing progress. If he should take another path, disaster would follow.

In the "Herald of Holiness" for February 11 you state that the disciples were not sanctified until the Day of Pentecost. In the light of this statement, I have three questions to ask:

What does the word sanctify mean?

The word sanctify means to set apart and to cleanse. That is, this term has two meanings—set apart, dedicate, or consecrate, and cleanse from sin. The dictionary will tell you that it has these two meanings, and theologians of all Christian groups will tell you the same. Also, Bible scholars hold that the chief meaning of "sanctify" in the Old Testament is to set apart or consecrate. The emphasis is much more on this thought than it is on cleansing. But in the New Testament it is different—here it signifies cleansing much more often than consecration. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). When Jesus prayed, in John 17, for His disciples to be sanctified, He was praying especially for them to be cleansed from sin. Furthermore, so far as I know, no Christian church claims that conversion frees, or cleanses, us from the nature of sin, with which we are born; it is still there after we have been saved. Other Christian churches may differ with us as to when the cleansing takes place, but they do not differ with us on the fact that it is not taken care of (that is, the Cleansing) when we are saved.

What is the difference between entire sanctification, or sanctification, as it is often called, and the baptism with the Holy Spirit, or what the disciples received on the Day of Pentecost?

There is no difference, from the standpoint of time. When a disciple is sanctified wholly he is baptized with the Holy Spirit. Or, to state the latter part of the preceding sentence in a different way, he receives his Pentecost. The first Pentecost was the answer to the prayer of Jesus that He prayed in John 17. It was the answer to the petition which He sent up to the Father when He said, "Sanctify them through thy truth: thy word is truth" (John 17:17). Turn back and read John 11:1-18. Within those verses Jesus declares that He will pray the Father to send to His disciples another Comforter that He—this Comforter—might abide with them forever. Jesus also brings out clearly in this passage that His disciples do not yet have the Comforter in His fullness, or abiding presence. I believe, as many others do, that Jesus is here referring to the coming of the Holy Ghost on the Day of Pentecost. Now, in John 17, Jesus does what He promises to do in this passage, in John 11:15-18. He prays that His disciples might be sanctified by the baptism with the Holy Spirit. In the coming of the Comforter. Then in Acts 2:4 the prayer which Jesus promised to pray in John 11 and did pray in John 17 is answered. Pentecost comes, and the disciples are cleansed from all sin by the baptism with the Holy Ghost. As I have already indicated, sanctification, or cleansing from the inborn nature of sin, and the baptism with the Holy Ghost come at the same time. It is the baptism with the Holy Spirit, or Pentecost, which cleanses from sin and then through this cleansing empowers us to live a holy life. If you want some scriptures which connect sanctification and the baptism with the Holy Spirit, or Pentecost, read Matthew 3:11-12; Acts 1:8-9; and Romans 1:4-6 especially the latter part.

If the disciples were not sanctified, as you believe, until the Day of Pentecost, would you please explain Matthew 10:1-31; Mark 3:13-19; Luke 9:1-6; and John 17:15-20?

I can't see any connection between the question which you raise and the first three passages which you mention, or the sections in Matthew, Mark, and Luke. In these scriptures Jesus is ordaining and sending out the twelve, and He says absolutely nothing about Pentecost, the baptism with the Holy Ghost, or sanctification. Jesus does give them power for the work which He is commissioning them to do at that time, but neither sanctification nor Pentecost was in His mind then. As to the prayer in John 17, it came much later in Jesus' life and was not answered, as I have already said, until the Day of Pentecost. Sanctification, the power of Pentecost, and the baptism with the Holy Ghost did not come to Jesus' disciples until the Day of Pentecost.
July 7-10, 1959
A Sacred Music Camp on Indian Lake, near Vicksburg, Michigan

Write for complete information: Nazarene Publishing House

District Assembly Schedule for 1959

GULF COAST—Assembly, April 16-19, at First Church, Mobile, Alabama. Dr. Howard L. Dunlap, 310 E. Washington St., Decatur, Georgia, presiding. Sunday school assembly, mothers, preachers, and N.Y.P.S. conventions, April 16-17, 18.

PACIFIC—Assembly, May 27 and 28, at First Church, Los Angeles, California. Dr. Samuel Young, 364 E. 16th St., San Pedro, California, presiding. N.Y.P.S. conventions, April 17-18, May 5-6. (N.F.M.S. conventions, April 17-18, May 5-6.) Dr. Hugh C. Benner, presiding officer.

Dist. Assembly Information

IOWA—Assembly, April 9-12, at First Church, Waterloo, Iowa. Dr. Samuel E. Fisher, 924 E. 3rd St., Waterloo, Iowa, presiding.

Nebraska—Assembly, April 9-12, at First Church, Lincoln, Nebraska. Rev. Charles W. Braziel, 1346 S. 17th St., Lincoln, Nebraska, presiding. Sunday school, preachers, and N.Y.P.S. conventions, April 9-10. (District assembly, April 8.)

Missouri—Assembly, April 9-12, at First Church, St. Louis, Missouri. Rev. Fred E. Davis, 1125 W. Florissant St., St. Louis, Missouri, presiding. N.Y.P.S. conventions, April 10-11. (District assembly, April 8.)

District Assembly Schedule for 1959

Wash. D.C. ................................................... April 5 to 8
Washington, D.C. ........................................... April 5 to 8
New York City ........................................... April 24 to 26
Los Angeles .................................................. April 20 to 23
San Diego .................................................... April 20 to 23
San Francisco ............................................. April 20 to 23
New Orleans .................................................. April 20 to 23
Dallas ....................................................... April 20 to 23
Austin .......................................................... April 20 to 23
Houston ...................................................... April 20 to 23
San Antonio ................................................... April 20 to 23
Brownsville ................................................... April 20 to 23
Jenkintown .................................................. April 20 to 23
Manchester .................................................. April 20 to 23
New York City ............................................. April 20 to 23

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Announcements

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I am happy to recommend to our people everywhere the Miss Laia Spirit, a commissioned evangelist of our district. She has been doing some very wonderful revivals in this area. She will go wherever you send her, and will work in harmony with the advance of the Kingdom. You will find her to be earnest in prayer, a devoted and conscientious worker, as well as a great soul for the Lord. Write her—Miss Laia Spirit, Department of Christian Education, 1011 The Paseo, Box 6076, Kansas City 41, Missouri.

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Evangelists’ Slates A to C

Announcements

WASHINGTON PACIFIC Assembly, May 7 and 8, at Central Church, Sixth Avenue North and Valley Street, Seattle, Washington. Rev. Gerald W. Willson, 3004 15th Avenue, Seattle, Washington, presiding. Sunday school, preachers, and N.Y.P.S. conventions, May 7. (District assembly, May 5-6. Dr. Hugh C. Benner presiding.)

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shall say to his brother, *RA-cA*, shall be in danger of the council: but whosoever

shall say to his brother, *RA-cA*, shall be in danger of the council: but whosoever

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AUGUST 2, 1959 • (115) 23
"LIFT THE DEBT"
SEMINARY CAMPAIGN

Dr. L. T. Corlett
President, Seminary

The General Assembly of 1956 authorized the liquidation of the indebtedness on the Nazarene Theological Seminary at Kansas City, Missouri. The campaign was to be planned and presented during this current quadrennium. In harmony with the General Assembly directive, President Lewis T. Corlett, with others assisting, worked out the detailed program which was approved by the Seminary Board and the Board of General Superintendents. At the District Superintendents’ Conference held at Excelsior Springs, Missouri, in January, 1959, the plan was presented and was accepted by that group; and so now we have come, through this medium, to present the plan to our pastors and people everywhere, soliciting your prayers and cooperation for the success of the project.

The amount requested is not large. In fact the sum for any one church is surprisingly small. But if the total asked for is received, the debt will be retired and there will be enough for some much-needed minor repairs and improvements on the building. This offering is not for operating expenses.

Unlike our colleges, the Seminary has no “educational zone” assigned it, from which to draw support. Hence the finances for this institution become the responsibility of the general church.

This campaign is not to be a long-drawn-out financial drive, but in cooperation with district plans, we are asking our people everywhere to bring in their offering on a given date. We feel certain the amount apportioned each church is so modest that it can be obtained in one offering on the recommended date.

The Nazarene Theological Seminary is a duly authorized institution and a vital part of the soul-saving program of the Church of the Nazarene. Like the church itself, it has been a pioneer project and has been compelled to “learn by doing,” but its assignment is nonetheless vital. The responsibility for the training of the ministry places it at one of the most sensitive and vital areas of the church. We dare not shun all that is implied in that responsibility.

Someone has said many current failures on the part of ministers (and as a result, the church) can be traced to negligent, misguided, or inadequate preparation. The Seminary is designed to meet that need. Effective holiness evangelism for the years ahead is involved in the success of this institution. Therefore let us pray regularly and earnestly for the Seminary, its student body, its faculty, and administration. Then let us give generously in this offering, and thus invest not alone an institution but in young life, helping them to obtain training second to none in quality while at the same time retaining their faith in God and His Word.

HARDY C. POWERS, for the
Board of General Superintendents

MAY-SEMINARY MONTH