

OFFICIAL  
ORGAN OF THE  
CHURCH OF THE  
NAZARENE

# holiness

## The Errors of Eccentric Emphasis

General Superintendent Williamson

**T**O EMPHASIZE everything is to highlight nothing. In public speaking the emphasis of every word results in making none salient. It is also true in matters pertaining to moral conduct. Pressure upon every point without regard to relative importance means nothing is outstanding in the code of ethics. Hence, there are no deep and abiding convictions by which to render sound judgment. The effect is confusion instead of clear understanding.

To make incidental matters fundamental is to throw the conscience out of balance until it does not function as a reliable guide to conduct. The speaker who uses all his force in pronouncing the prepositions and conjunctions in his vocabulary is obliged to subordinate the words that convey the meaning of his message. Yes, those little incidental words are necessary to smooth, accurate speech, but they make no sense if they alone are heard.

To direct the aim at things that are on the periphery is to go off on a tangent and miss the highway. A detour is not so bad. It will eventually lead back to the main road. A tangent always has a dead end. It leads no-

where except into a maze of darkness and chaos.

Giving major attention to things on the surface can result only in building superficial lives with no depth of character and no capacity for effective service. A farmer who scratches the surface of the soil with a stick may kill a few weeds and gather a small, inferior crop; but if he would plow deep, he would eliminate more weeds and produce a larger harvest of better quality.

In giving too much attention to things external, the inner life is neglected. Opportunity is offered for anyone to exaggerate the significance of his pet notion. With all "ready to die for the right," disunity, contention, and strife prevail. Faith, love, and mercy are forgotten. God is grieved. The church is defeated. Many souls are lost forever.

The forthright, rugged preaching of the Word of God is the need of the hour. A proper pressure of things central and fundamental will keep all in balance. Everything will receive attention in proportion to its importance. The Word of God will mightily grow and prevail.

*Pasadena, California*—March 16 organized new Azusa church, 15 members and 65 in Sunday school, with site and new church building to be occupied Easter, valued at \$30,000; E. E. Mieras, pastor. March 23 organized South San Gabriel with 22 members and 85 in Sunday school; property purchased for \$20,000, including church building, Sunday-school annex, and parsonage, W. I. DeBoard, pastor. Also, March 23, the growing new Pasadena Colored Mission occupied new property purchased for \$18,000, soon to be organized, Jack Riley, pastor.—A. E. SANNER, *Superintendent of Los Angeles District.*

**NEWS IN BRIEF**

The following word has been received from Dr. L. J. Du Bois, secretary of the Servicemen's Commission: "Chaplain Elbert Atkinson, Rome Air Force Base, New York, has been hospitalized recently and may undergo surgery for a kidney ailment. We know that all of our people will be much in prayer for him during these trying days."

Word has been received from Mrs. Martin that, "on April 18, my husband, Rev. I. G. Martin, will celebrate his ninetieth birthday. I am sure he would be pleased to hear from any, at home or abroad, who have been blessed by his ministry, his writings, his songs (no gifts, as his needs are abundantly supplied). He is in excellent health, physically, mentally, spiritually. A 'pastor at large,' he calls himself, as he continues his ministry of song and prayer to the homes of the sick, the shut-ins, and the bereaved in Pasadena." Address him, 1796 N. Sierra Bonita Ave., Pasadena 7, California.

Rev. Leslie B. Baltz has resigned as pastor of the church in Du Bois to accept the call to pastor the church in Kittanning, Pennsylvania.

Pastor Arthur F. Grobe sends word from Frankfort, Indiana: "First Church closed a successful revival on March 16. Great preaching by Dr. Howard Jerrett, with Ralph and Lois Humble as song evangelists. Church moving forward."

Rev. C. G. Bohannon writes: "Wife and I have been serving under appointment as pastors of Calvary Church, Columbus, Indiana, building the new church, which we plan to  
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**Church College Emphasis—**

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Don S. Metz

**Editorials**

Stephen S. White

**HERALD OF HOLINESS**

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**Commendations to Alabama!**

Thirty-one churches on the Alabama District exceeded their quota of a subscription list equal to 60 per cent of their membership. This is a remarkable achievement and one worthy of special recognition. Those churches and their percentage figures are listed below.

The district as a whole reports 3,350 subscriptions. Their quota is 2,650; their campaign goal was 3,000.

Commendations to Alabama and to each of these churches.

Alabama City	74%
Aliceville	105%
Birmingham First	76%
Birmingham Shannon	124%
Bon Secour	150%
Brewton Chapel	133%
Calvert	78%
Dadeville	250%
Dick's Chapel	91%
East Gadsden	115%
Excel	158%
Fairview	91%
Florence	77%
Lanett	417%
Langdale	86%
Margaret	100%
Millport	63%
Millry	54%
Mobile Riverside	63%
New Providence	80%
Opelina	83%
Panama City	100%
Pensacola Emmanuel	156%
Pensacola First	91%
Pine Forest	96%
Roanoke	90%
Rock Mills	114%
Rocky Mount	53%
Shawmut	67%
Sheffield	100%
Shiloh	65%

The following excerpt from a letter to Dr. White, the editor, is indicative of the potential in distributing the gospel through the HERALD OF HOLINESS:

"It is wonderful to have Christian printed material. . . . I went visiting. Several people were not at home. I left a copy of the HERALD with a little note written telling of my address and phone number. A leading insurance man, an electrician, a plumber, a Buddhist, and a drunk came in response. All found help, and four found the Lord real to their hearts. God is working through the printed page. Thank you for sending it our way."

*Yours for souls,*  
J. W. CLARK, pastor  
Kailua Church in Oahu, Hawaii

# A DATE TO REMEMBER



**S**UNDAY, April 27, is being observed throughout Protestantism as a special emphasis on Christian education as represented by the church colleges of America. The press will be carrying numerous news releases, and national magazines will call attention to the importance of the church college in American education and life.

Our own Department of Education is co-operating in this nationwide observance by designating April 27 as CHURCH COLLEGE DAY. Through the courtesy of Dr. S. S. White, editor of the HERALD OF HOLINESS, he has joined in this emphasis by making this issue of the HERALD an *educational number*.

In this day of confusion and bewilderment, when all kinds of cults, isms, and philosophies of life are seeking to control the minds of young people, the Church must provide strong and adequate centers of learning where Christian ideals and concepts of life can be taught and practiced. Because the struggle of our time is largely for the "minds of men," it is the responsibility of the Church, especially the holiness church, to send forth into all walks of life men and women who have been carefully trained *intellectually* and vitally changed *spiritually* by the indwelling presence of the Holy Spirit.

We are grateful to our pastors and leaders everywhere for the assistance they are giving to our church colleges. We must continue to support them financially; but, what is even more important, we must encourage Nazarene young people to attend these colleges and learn the vital lessons taught there.

—S. T. LUDWIG, *Executive Secretary*  
Department of Education

## What Is a Church College?

By W. T. Purkiser\*

**T**HERE IS only one answer to this question.

A church college is a college which makes its first purpose that of perpetuating the genius of the church which gives it being. Its primary aim is to conserve, enrich, and transmit the heritage of the church.

This heritage means, first of all, a depositum of truth, a doctrinal position. The colleges of the church must be loyal to its distinctive doctrines. Failure at this point is outright betrayal of trust.

The heritage consists, second, of a standard of ethics. The manner of life esteemed as the norm for Christian living must be upheld, and the conscience and convictions upon which that manner of life is based must be encouraged by every possible means—example as well as precept.

Then, the heritage includes the spirit of the church. Two churches may be practically identical as far as doctrine and ethics are concerned, and yet worlds apart in spirit. One may be cold, formal, and external—the other vigorous, dynamic and aggressive. In our church, the spirit of revival and aggressive evangelism in which we were born is a necessary part of our heritage and must be conserved with as great care as our doctrinal teachings and ethical standards.

\*President, Pasadena, College

The transmitting of this heritage places a responsibility upon the church college for the education of two major groups of young people.

Primarily, there is the education of an effective and spiritual ministry for the church. This has ever been recognized as the first task of the church college.

However, there is also a responsibility resting upon the church college in the training of effective and spiritual lay leadership. The constant rise of educational requirements for the various professions means that, if we are to have strong and loyal laymen in our local churches, they must have as much as possible of their professional and vocational training in the colleges of the church.

Church and college—college and church.

They must go together.

They must grow together.

Together they must serve the present age, according to the will of God.

John Greenleaf Whittier put it thus:

*It need not fear the sceptic's puny hand  
While near the school the church shall stand,  
Nor fear the blinded bigot's rule  
While near the church shall stand the school.*

## Nazarene Colleges and Missions

By Remiss Rehfeldt\*

**T**HERE ARE TWO requirements for missionary service in the Church of the Nazarene. The Foreign Missions Policy indicates that a candidate must be a member of the church, and must be under thirty-five years of age.

It is significant, however, that 83 per cent of the 243 missionaries under appointment by the General Board have had at least two years of college training, 64 per cent having attended our own institutions. Seventy-one per cent graduated from college and eleven have degrees from Nazarene Theological Seminary. Among our field superintendents 83 per cent have college degrees, and 64 per cent of the field treasurers completed college courses.

Those who are genuinely called and have opportunity will desire to prepare themselves for a life of usefulness on the foreign field. To bear the burdens of mankind in poverty, ignorance, and spiritual darkness requires all the knowledge which can be attained, scholastic, practical, and spiritual.

It has been estimated that in two-thirds of the world only one man in twelve, one woman in twenty-five, can read or write; to all the rest, some eight hundred fifty million, the doors to the storehouses of the world's wisdom are heavily barred. Bitter cruelties are inflicted by men on themselves and their children in blind obedience to ancient superstitions. Diseases are cutting off wage-earners in their prime, maiming little children, and causing agony and loss unrecorded and unguessed. The greatest of all burdens is the longing for freedom from moral chains. This is the burden of sin. To meet these needs every missionary candidate should fully prepare himself.

Nazarene colleges are training centers from which have gone missionary recruits who are helping to save the world. The outgoing spirit of service characteristic of these character-making institutions has returned to bless them a hundredfold. May the rich blessing of the Lord continue to rest upon these Kingdom-building organizations.

\*Foreign Missions Secretary

# The Chapel Service

By Lewis T. Corlett\*

THE DAILY chapel service in a holiness college is unique. It is one of the factors which contribute to the distinctiveness of the Christian college. While it is compulsory, the programs are so varied that very little objection has been raised to forced attendance. Many young people who have attended the holiness colleges have rated the chapel service as one of the greatest means of blessing during their entire college life.

The chapel service is a means of binding the college students and faculties to a common cause; that common cause is the objectives of the college. Both students and faculty have the opportunity of joining in public manifestations of these objectives. Through the varied programs, the variety of speakers, the times of special emphasis, the teachers are reminded of the general objectives of a holiness college and the students become acquainted with the fundamental principles which have brought the church institution into being. The majority of the chapel services have a distinctive religious emphasis. The devotional aspect enters into all services, so that a religious coloring is given to every chapel service.

Through the chapel service, the students become acquainted with outstanding leaders in church, community, and nation. A few years ago it became necessary for us to have a Christian lady in the community take the place of a teacher who had to leave; and this lady remarked, near the close of the year, that she had heard more good speakers in the regular chapel services than she had in the rest of her life. A well-planned chapel program brings leaders of the holiness church before the students time and time again. This not only helps the students to become acquainted with the leaders but also develops a greater respect and loyalty to the church.

Programs are also arranged to develop ideals of good citizenship among the students. Leaders, civic and national, are invited to speak from the platform and to challenge Christian young people to take their place in civic affairs on all levels. Many young people have been awakened to their privileges as well as responsibilities of citizenship through this type of chapel service.

The chapel service has been one of the main instruments in maintaining a strong world-wide vision in the colleges. In our college each Thursday the chapel service is devoted to missions. The general missionary society, under student leadership, supervises the programs for these chapel services. Missionaries of various denominations are presented, so that the students receive a broad view of the work of God in foreign fields. Also, a special project is sponsored each year by the general missionary society, which trains young people to participate in the support of the cause of missions.

The chapel service provides one of the best means of indoctrination of students in the fundamental beliefs of the Church of the Nazarene and the Christian Church in general. The messages by the president and other church leaders refresh the minds of all regarding these cardinal doctrines. Many students have been awakened to their possibilities in Christian experience and service through challenging messages in the chapel service.

Some of the outstanding services of the year are the times of revivals, when each morning the evangelist pours out his heart to the student body and faculty. Statistics show that many of the young people in holi-

ness colleges made their decisions in a complete commitment to God at these times. There have been special outpourings of the Holy Spirit which are as great as any seen in the early days in the holiness movement. These times of refreshing are not limited to revival seasons only, but occasionally the Holy Spirit comes upon the chapel service and young people voluntarily make their way to the altar and find spiritual victory. These manifestations of the outpouring of the Holy Spirit leave an indelible mark on the minds of our students and challenge them to look forward to such services in their local churches.

The compulsory chapel service is a necessity for a Christian college. Its value is untold, its influence is immeasurable, and its impact for good will be known only as the pages of history and eternity unfold.

## Education Plus!

By Arnold E. Airhart\*

THE CONCEPT of educational responsibility as held by the colleges of the Church of the Nazarene is wider than that of intellectual development alone, fundamental as such development is. Education in the Nazarene college means spiritual and ethical, as well as intellectual, training and growth. It involves the disciplining of the whole person, religiously, ethically, socially, culturally, and intellectually. By the purely secular mind such a concept of education might be labeled "education plus." To the Christian mind this total aim means *Christian education*.

This educational aim is the real justification for the existence of the Nazarene college. Other schools are provided (and in these days provided more and more at public expense) where those who desire simply training in brain and skill may attend. On the other hand, holiness schools cost and cost dearly, in toil and in tears and sacrifice. If we justify our existence as colleges, therefore, we must do more than duplicate what others can do. In contrast to what may well be called "education minus," the Nazarene college is committed not only to remove the minus but to replace it with a plus. Our contribution in education is distinctive and even unique.

This Christian plus factor is at least partly defined as the evaluation of life and human thought in terms of the Scriptures, which embody the Christian philosophy; the building within youth of Christian foundations for thought and character; the emphasis upon Christian values as essential to successful living.

There are, however, other plus benefits derived from such an educational program which do not strictly fall under the head of educational theory. In an undisciplined day, the pressure toward discipline in one's personal habits is of no small significance. How important are the habits of devotion, prayer, and worship which may grow out of college routine! Christian friendships result in a worth-while and high type social life. For a fairly high percentage of students, life companions are chosen during college days. College chapel services and college prayer meetings are often modern temple experiences where today's youth see the holy God "high and lifted up," hear His voice, and receive their high calling, in whatever direction it may be. The impact upon young minds of outstanding Christian personalities from the chapel platform or the lecture room is of inestimable worth.

But perhaps more significant than these is that rightful heritage of Nazarene youth to feel and understand genuine Holy Ghost revival atmosphere, and to know

\*Chairman, Department of Education, and President, Northwest Nazarene College

\*President, Canadian Nazarene College

what is meant by "the glory" resting upon God's people. To hear heart holiness sung and preached, and to see it lived, is a sacred privilege.

These things also are factors which spell "education plus."

## Financing Nazarene Colleges

By Edward S. Mann\*

THE FINANCING of the colleges of the Church of the Nazarene is a sizable operation. This year it will cost approximately \$2,500,000.00 to provide educational facilities for the young people who are attending our seven colleges in the United States and Canada. It is a large investment of money, but a careful study of the contributions made by the alumni of these colleges proves clearly that it provides the greatest returns of any expenditure made by the church.

Most colleges have three principal sources of income: the fees paid by students, contributions by alumni, and the returns on permanent endowments. These endowments amount usually to many millions of dollars, and alumni funds have been known to produce as high as \$500,000.00 for one college in a year. Balancing the budget has always been a difficult task, but in these days of increased costs and decreased enrollments even the wealthiest colleges are making stirring appeals for additional financial assistance.

Experts in educational administration tell us that the average Nazarene college should have a permanent endowment of at least three or four million dollars, and that we should charge at least \$500.00 per year for tuition in order to operate our colleges successfully.

The facts are that to date we have practically no endowment, and the usual charge for tuition is about half the amount recommended. Furthermore, the alumni of our colleges have been entering fields of service where they have not accumulated the wealth necessary to give large support to their alma maters.

The progress in the operation of our colleges to date can be attributed to three factors. The first of these is *frugal management*. It is doubtful if anywhere in the church has a dollar been stretched so far or been made to do so many things.

The second factor is *the devotion of our college faculties*. Teachers in Nazarene colleges have literally taken upon themselves the oath of poverty and have carried a disproportionate share of the cost of education throughout the years of our history. This has been a miracle of sacrifice—but it must not be allowed to continue forever!

Our third source of help has been *the generous giving of our churches*. This has been increasing year by year as our people have begun to catch the vision of the glorious possibilities in Christian education.

As we face the difficult and uncertain days which lie ahead, it is to be hoped that the financial assistance given by our churches will continue to increase, so that our faculties may be paid adequately and many much-needed facilities may be provided for our students. Every loyal friend is urged to consider the possibility of a life annuity contract with a Nazarene college, to lend money at nominal rates, to write a will remembering the colleges, to make a yearly contribution to the support of the colleges, to advise our youth to attend our own colleges, and to remember them constantly in prayer.

\*President, Eastern Nazarene College

## Nazarene Colleges

### And the World Crisis

By George Frame\*

THE COLLEGES of the Church of the Nazarene stand for a spiritual radicalism that springs from an unqualified acceptance of the Bible's being the inspired Word of God. This makes their ethics and philosophy basically different from the prevailing trends of thought that have formulated the political theories which have thus precipitated the present world crisis.

Because of the conflict of ideas that underlies this political struggle, they cannot be entirely neutral, but neither can they become deeply involved in it. They are concerned at the challenge of communism. Its success would be the triumph of materialism that could come to pass only by the destruction of everything for which Christianity stands.

On the other hand, they cannot become the enthusiastic partisans of the opposing political creeds. So much that it is anti-communistic today in the political field is merely the political expression of humanism, and has inherent in it the weakness of professing to be Christian in conduct while remaining essentially pagan in thought. Any system that approximates a society without God's being vitally involved in it cannot be harmonized with Biblical teaching, whether it masquerades under the guise of communism or one of its political alternatives.

This Biblical realism finds itself both in agreement and disagreement with contemporary scientific pessimism concerning the world crisis. They declare with one voice that it is the most momentous one that humanity has yet been called upon to face, and that it may well be the twelfth hour in human history. Science, although its faith in an earthly utopia has been badly shaken, nevertheless, doggedly clings to the hope that man will emerge from the present nightmare into a better age. The Bible declares that there is no such possibility, but rather, that man without God is marching on to an imminent and inexorable destruction.

The realistic outlook is the most optimistic. If it anticipates the end of the world, yet it looks confidently forward to a new heaven and a new earth. If it cannot predict the final emergence of a perfect political society from out of the maelstrom of historical processes, it however is inspired and enthused by the sure prospect of the kingdom of God, with its certainty of peace and prosperity.

Nazarene colleges, therefore, are primarily concerned with the kingdom of God. Their function is to hasten the coming of the Kingdom by fostering the values inalienably connected with it. Their teaching on the Biblical philosophy of existence and the redemptive basis of ethics indirectly makes an invaluable contribution to the overthrow of materialism and every one of its tragic developments, such as communism. Another important by-product of this policy is the lifting of the well-being of individuals that correspond to the earthly phase of the Kingdom. But their major contribution to the solution of the crisis must be an emphasis with renewed vitality on the fact that the only real remedy is the eschatological one of the advent of Christ as King of Kings and Lord of Lords.

\*President, Hurler Nazarene College, British Isles

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Our mission—reaching millions with half a million (dollars) on April 13.

# Recruiting Students

## For Our Church Colleges

By Charles D. Ide\*

**M**R. CEDRIC FOSTER, news analyst, was heard to make the following statement over the Mutual Broadcasting System, November 19, 1951. I quote:

In the last analysis, the fight in education is for the survival of Liberal Arts colleges. The small Liberal Arts college is the backbone of education in this republic. If the Liberal Arts college is allowed to die . . . truth in itself is in jeopardy because it is only through the Liberal Arts college that truth may be sought and finally attained. This college today is passing through its most critical period and those who are indebted to it must prevent its destruction.

Has it not been true that some of men's greatest benefits and possessions have been lost because they have taken them for granted? Communism has made the world to become conscious of the perils of our democracy. With the decline in our Christian liberal arts colleges, and the startling statement made by Cedric Foster, should we not assert ourselves more in behalf of our Christian colleges?

A recent survey at Olivet Nazarene College revealed that the pastor was the greatest influence in convincing the youth of his congregation to attend our college. The present students and alumni were voted second, and the parents' influence was third. Would this not lead us to believe that pastors properly informed and not misinformed, made to feel their importance in influencing the youth of our church to attend a holiness college, could be one of the greatest means of recruiting students for our colleges today? We can hope to enjoy the healthy appeal through our students and alumni only as districts endeavor to support our colleges and keep confidence with the leaders of our schools. Parental pride makes parents desirous of investing everything possible to enhance the personality and lives of their children. Only as long as our colleges will have as their major emphasis deep-rooted spiritual characteristics can we expect to have the full and complete favor of pastors, students, alumni, and parents.

Recruiting students for our colleges therefore becomes the duty and privilege of us all, encouraging the youth to add the educational, spiritual, and social flavor to their lives by attending our Nazarene colleges.

\*Field Secretary, Olivet Nazarene College

## Revivals in Our Nazarene Colleges

By A. K. Bracken\*

**B**OTH THE Church of the Nazarene and her colleges have had their birth and nurture in revivals. It always has been the feeling of our church leaders and the staffs of our colleges that revival periods are most necessary. In my experience with our schools, three values are to be had in maintaining a revival atmosphere.

First, all are agreed that we must have the crisis experiences which are produced by the revival. Then, too, most of our revivals are characterized by sound

\*Dean of Religion, Trevecca Nazarene College

theological teaching. To produce great saints and to preserve them strong in the faith, our theology must be sound. To this we have strictly adhered in our college revivals.

Again, it is most desirable that an emphasis be laid on right living. The injunction of the Master was to seek "first the kingdom of God, and his righteousness." Usually as often as twice a year revival meetings are held in all of our colleges. In all of these, righteousness and holy living are stressed. Heart-searching preaching, fasting and prayer, classroom prayer, chapel prayer, seasons of heart searching and waiting before God are emphasized. These could but result in the salvation of souls, the sanctification of believers, and the betterment of the school.

It was my privilege at old Peniel College, in the spring of 1906, to be in a revival meeting where Dr. Seth C. Rees was the evangelist. I shall never forget the wonderful preaching of that great man of God, nor the deep emotional tide, the times of self-examination, and the happy finding of those who sought God in pardon and heart purity. From that, my first year in a holiness college, until this present time, I have seen time and again deep-moving revival tides under the leadership of God's holy men.

These revivals help to solve many problems of the school. They help to counteract the ever-present tendency to liberalize. They often take care of distressing problems of discipline. Out from the heat and light of these revivals our young people have gone forth, and are still going forth, into the white harvest fields of the world.

It is gratifying to see the progress of our colleges in meeting worthy standards of excellence. We must secure accreditation. A regular and adequate income must be provided. Libraries, laboratories, and buildings must be secured. Scholarship requirements must be met. But above all these we must have our revivals.

Thank God for the revivals of the past, and for the prospect of revivals in the future! We need them; we must have them!

## Contribution of the Teacher

By C. Harold Ripper\*

**I**N THE WORK of the church, crisis experience and educational process combine to effect the reconstruction of lives and the building of Christian character. The altar and the classroom serve their respective purposes. Without an altar the transforming power of regenerating and sanctifying grace is lost; without the classroom the stabilizing and guiding insights gained through the educative process are missed. The evangelist may lead the way to the altar and the transformation of life through crisis; the teacher leads the way to the discovery and exploration of truth and the reconstruction of life through learning.

The church, in its teaching function, reaches one of its most effective expressions in the church college. The church college is the church at work in the area of education. The instructor in the church college holds a strategic position not only in the college but also in the church; for the leaders of the church in any generation reflect the images of their teachers. The teacher in the Christian college can inspire his students to live holy lives by setting before them an example of holy

\*Dean, Bethany-Peniel College

living. He can incite in his students a thirst for truth by his own positive reverence for truth. He can lead his students in experiences of learning and provide guidance in their search for knowledge. He can challenge his students to explore new intellectual frontiers, and share with them the insights gained through his own adventures. He can instruct his students in their endeavors to gain skills and competencies necessary for success in their chosen vocations. He leaves upon his students the marks of the impact of his own personality and influences in a real way the developing patterns of their lives.

A Christian chemist or mathematician in the college classroom may result in sanctified chemists and engineers in the lay leadership of the church. A consecrated biologist in the classroom may eventuate in Christian doctors and surgeons in the membership of the church and on the foreign field. A sound theologian in the classroom today may vouchsafe the doctrinal teaching of ministers in the church for years to come. A great man in the classroom, regardless of his field of specialization, will motivate the youth he teaches to undertake great tasks, and his influence will be reflected in the lives and achievements of laymen and ministers alike for a generation.

The church is indebted to the men and women who have dedicated themselves to the task of teaching. Theirs is a consecrated service. In the classroom they serve the church. Their contributions are evident in every department of the church. Together with those who preach, the teachers in the church colleges share responsibility for shaping the character and plotting the destiny of the denomination.

## *The Seminary Salutes Our Colleges*

*By Hugh C. Benner\**

**T**HE MODERN holiness movement has ever been committed to an educational program, and the Church of the Nazarene has shared in that commitment from her beginnings. Contrary to the erroneous idea held by some, the early leadership of the holiness movement as well as of the Church of the Nazarene was not composed of "unlearned and ignorant" men, but of educated, cultured men. This fact was forcibly emphasized by Dr. H. Orton Wiley in a lecture given at Nazarene Theological Seminary last fall.

Thus the development of Nazarene colleges has been logical and normal; and, despite all the problems and vicissitudes, these institutions have progressed and have made an incalculable contribution to the growth and permanence of our beloved Zion. The heart of every loyal Nazarene is thrilled and blessed to know that today thousands of young people are receiving the immense benefits of the Christian scholarship, the spiritual atmosphere, and the moral standards that characterize our Nazarene colleges.

Nazarene Theological Seminary salutes our colleges, and the great group of consecrated, sacrificial faculty members and administrators who make these institutions what they are. With our Seminary students coming from all the Nazarene colleges, for the first time we have had the opportunity of assessing our educational situation as to both the general quality and the relative quality of the work done in the various schools. After seven years of such experience, we are happy to report

\*President, Nazarene Theological Seminary

that sound work has been done and is being done in all our Nazarene colleges.

Nazarene Theological Seminary is a logical climax to our Nazarene educational organization. In 1944 the General Assembly decided—with eminent wisdom—to establish a separate institution for graduate study in theology and kindred fields, rather than attempting to develop graduate schools in all the colleges, as seemed inevitable without a separate institution. Such a step has resulted in considerable financial economy, as well as having provided a "totally graduate atmosphere" in which to pursue advanced studies. Furthermore, the Seminary has effectively ended the process of loss to the Nazarene ministry occasioned by graduate work done in modernistic graduate schools.

Our Seminary is not "an institution apart," but a constituent part of the whole unified scheme of Nazarene education. The success of our Nazarene colleges is very truly our success; for the greater the number and the higher the quality of the graduates coming out of our colleges, the greater and more effective will be our service to the Church of the Nazarene and the cause of scriptural holiness throughout the world.

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### EDUCATIONAL DIRECTORY

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A. E. Airhart, President

Eastern Nazarene College

Wollaston, Massachusetts

Edward S. Mann, President

Hurlet Nazarene College

Nitshill, Glasgow, Scotland

George Frame, President

Northwest Nazarene College

Nampa, Idaho

L. T. Corlett, President

Olivet Nazarene College

Kankakee, Illinois

Harold W. Reed, President

Pasadena College

Pasadena, California

W. T. Purkiser, President

Trevecca Nazarene College

Nashville, Tennessee

A. B. Mackey, President

Nazarene Theological Seminary

Kansas City, Missouri

Hugh C. Benner, President

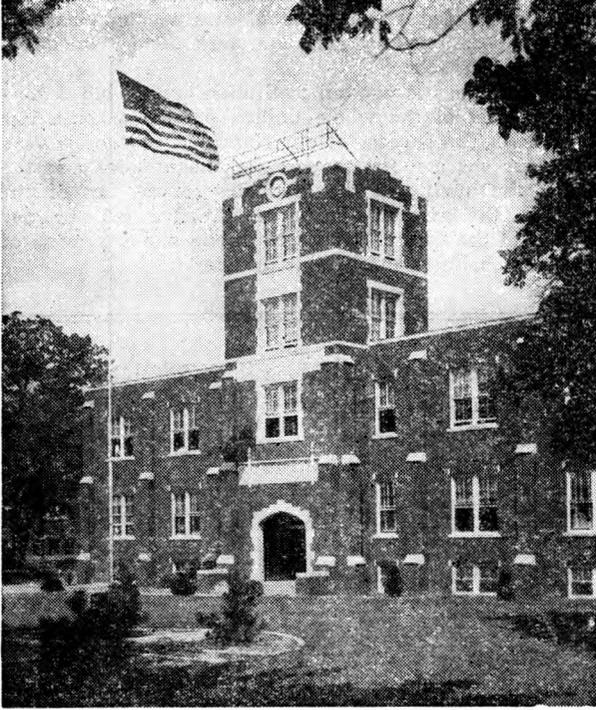
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**Because He lives, we shall live. Shall we let the millions in other lands die without hearing of life everlasting?**

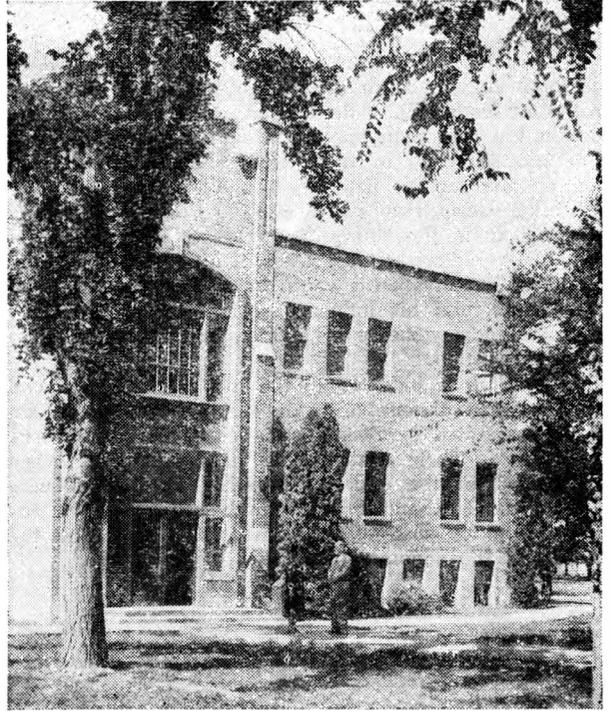
**I**TS PRIMARY purpose [Christian education] is to shape character while it furnishes the mind with truth, and its ultimate goal is to bring the student to the full Christian consciousness of duty and privilege.

—H. ORTON WILEY, *President Emeritus*, Pasadena College

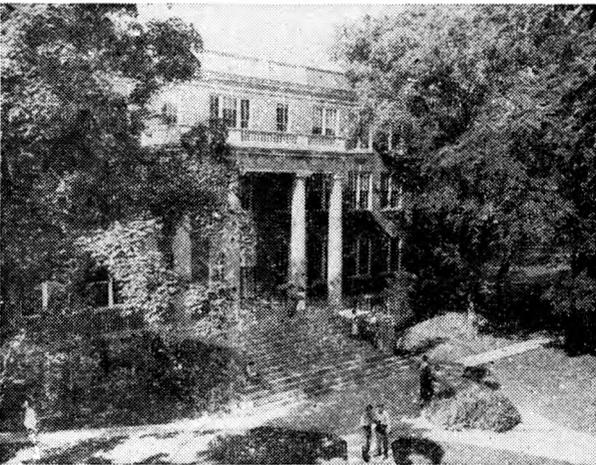
# Church College



**Administration Building  
Bethany-Peniel College**



**Administration Building  
Northwest Nazarene College**



**Administration Building  
Eastern Nazarene College**

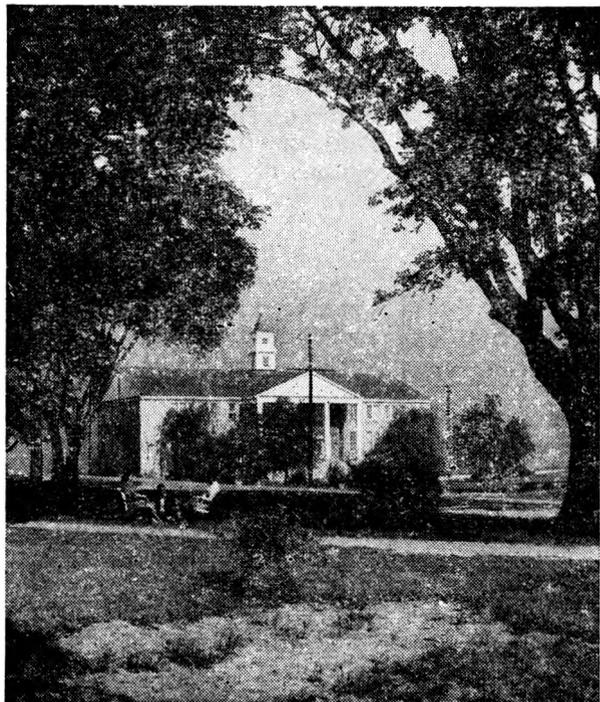


**Administration Building  
Hurler Nazarene College**

# Day—April 27

I HAVE known exciting moments—of venture, of call, of commitment, of faith, of achievement. Today we face as Christian colleges—Nazarene colleges—a thrilling, challenging moment of crisis. How we shall meet it depends on our philosophy of education and our loyalty to it.

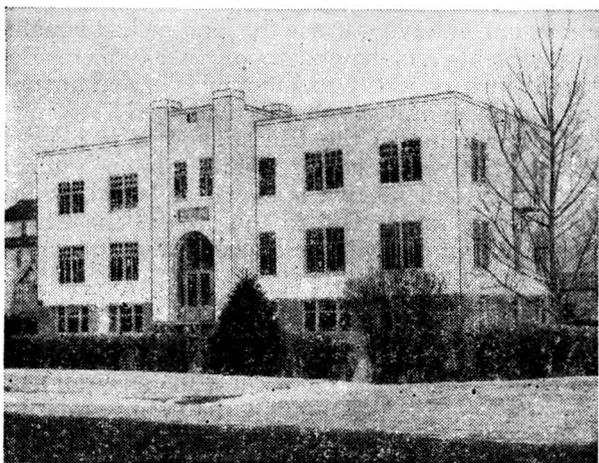
—BERTHA MUNRO, *Dean*  
Eastern Nazarene College



**Administration Building**  
Trevecca Nazarene College



**Administration Building**  
Pasadena College



**Administration Building**  
Canadian Nazarene College



**Administration Building**  
Olivet Nazarene College

## Not Here but Risen!

By Kathryn Blackburn Peck

*So many centuries have passed away  
Since weeping women sought His fast-sealed  
tomb,  
Bearing the fragrant ointment for the dead,  
And found the folded cloths—the empty room.*

*So many centuries have passed, and yet  
But poorly have we learned the lesson taught!  
Still bow the sobbing mourners by the grave,  
Perceiving, oh, so dimly, what He wrought.*

*Why watch we at the tombs with tear-dimmed  
eyes?*

*They are not here—our loved who died in Him.  
They walk today the hills of paradise  
In company with hosts of seraphim!*

*For Christ hath risen, conquering death and pain,  
Becoming the First Fruits of them that slept.  
“Because I live, ye too shall live again!”  
Lift up your heads! His promise hath He kept!*

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## MISSION TRIUMPHS

**E**ASTER means open doors! Barriers eliminated!  
Victory assured!

However, it does not guarantee freedom from opposition and persecution. Referring to vacation Bible school work in Llama, Peru, Missionary Ira Taylor recently wrote: “The priest never rested in his opposition.” But in the same letter we read, “In spite of the somber outlook of things, the Lord is giving us unprecedented opportunities.”

Rev. Harold Stanfield reports a wonderful preachers' conference in Belen, Nicaragua. Here is the account: “The local priest stirred up his most fanatical followers and had them stone us. Our national pastor, don Antonio Mortinez, was hit by a stone in the forehead. He shed a little blood. . . . But best of all, three men of the town accepted the Lord. Don Antonio said that if each drop of blood represented a soul he would be glad to give all he had in exchange for lost souls.”

After sacrificing many of the comforts of life for others, Missionary Paul Schmelzenbach lay dying. The last day with his wife and three small boys was precious. In his last hours she heard him saying, “When one stands here and looks over, it is worth everything, absolutely everything.”

O Lord, help us to give! May our faith pierce through every barrier. Grant us courage to enter open doors. Let us deny ourselves for Thee.

NOTE: April 13 is your missionary offering date.

REMISS REHFELDT,  
Foreign Missions Secretary

## THE EVANGELISTIC PULPIT:

### The Backslidden

By Evangelist Arthur E. Kelly\*

*Ye did run well; who did hinder you that ye should not obey the truth? (Gal. 5:7.)*

**T**HE APOSTLE PAUL is writing this pointed interrogation to the Galatian church, who, quite evidently, had enjoyed a better experience of grace than at the time of this writing. They had been justified, sanctified, had left the haunts of sin, cut the shore lines, and had started for heaven with a ring in their testimonies, a spring in their steps, and a glow in their faces. They loved God and one another, and had indeed made a wonderful start.

But something came between them and God that had slowed down their pace, robbed them of their glory, and no doubt had caused other brethren to lose confidence, and the world to wonder. Thus, this deep concern and sharp warning from Paul, who primarily was questioning their entanglements with legalism, that paralyzes the soul. But there are some other frightfully dangerous crosscurrents and undertows that will drag us off our course and shipwreck us on the hidden rocks and shoals of worldliness and sin.

We mention a few, as: running with the backslidden religionist like the man of God who listened to and went with the lying prophet (I Kings 13:18), and by so doing disobeyed God and fell; or, turning back to the glamour, froth, and tinsel of the world; following the fashions and fads thereof, where Demas, poor Demas, foundered! Another treacherous and subtle danger is to be caught by the undertow of “the cares of this life” which might be considered legitimate, as the two men who missed the “great supper” by making excuses, one of having to see the land he had bought, and the other of having to prove his oxen. Beloved, such is deadly to spiritual life, and anyone feeling the symptoms should take heed.

This running in the Christian race is likened to the old Grecian games where only one runner could win and receive a crown of laurel, which soon deteriorated. But in the case of the Christian race, all can win and receive the “crown of glory that fadeth not away.”

I want to win in this race, not only for the crown, but also for Jesus' sake; for the sake of my beloved brethren, the Church; and for the sake of a tempest-tossed world trying now to make the harbor and who are looking “for the lights along the shore.” By God's grace, I mean to make it, and I hope to greet you when the anchor is cast and the race is run!

\*Columbia, South Carolina

No exercise could better strengthen your heart than reaching deep into your pocket on Easter Sunday.

## Don't Make the Children Pay!

By Mary E. Latham\*

**D**ON'T make the children pay for our General Assembly. From many quarters I hear, "We just can't have a Vacation Bible School this year because of the General Assembly," which means that if children are robbed of twenty-five hours of Christian teaching (time spent in a standard Vacation Bible School) *they* are the ones who will pay for the General Assembly. This is not fair. We must find a way to have a Vacation Bible School! *Every church* must find a way! Perhaps the following suggestions will help.

Conduct the school later in the summer. If there is not time enough between the close of school and the General Conventions beginning June 19, have the school in July or August—wherever it fits best into the district and local programs. Some of the best schools ever conducted were in August.

Someone counters, "But the later months are so full of district programs, there is not time enough to get in a school." In that case, the Vacation Bible School may have to overlap a few days of some project which affects the smallest number of children and workers.

If neither of the above is practical, as a *last resort* shorten the school a few days. You could conduct it in ten sessions: six days in one week, having two sessions on two days—and going over into two days of the next week. This would make ten sessions. If this is done, however, do not attempt to cover as much study material. Remember, *we are teaching children*. It is not our aim to cram a certain quantity of *material* into children, but to guide them through satisfying *experiences* of study, worship, and activities that win children to God and the church. No matter how good a thing is, if an overdose is given—beyond a person's power to assimilate—we defeat its purpose. Two weeks allow the minimum time required to accomplish well our purposes. It is only in an emergency that we should consider the shorter time. *Never attempt a standard school in one week!*

If you have never had a school in your church—you can have one. How do you start? First of all, *right away*, a Vacation Bible School Leadership Packet, and a set of the 1952 *Teachers' Manuals* and *Pupils' Books*. These give complete directions for conducting your school.

You will want to help Spanish-speaking boys and girls to have a school too. Our Vacation Bible School Missionary Special is for Spanish Vacation Bible School *Teachers' Manuals* and *Pupils' Books*. Think of the thrill of helping our boys and

girls to enable other boys and girls to have Vacation Bible Schools! Instructions are given in your *Vacation Bible School Catalog*—sent free upon request.

Let's get busy right away on Vacation Bible Schools. *Don't make the children pay!*

## FEAST OR FAST!

By Don S. Metz\*

**A** DEVOUT soul has said that there are only two philosophies of life; one begins with a fast and ends with a feast, the other begins with a feast and ends with a headache. The first is Christian, the second is pagan. Those who compromise and accept a little of each generally find that they have just enough religion to spoil the feast, and still not enough religion to accept the headache.

Within the hearts of vast numbers there is a struggle between the flesh and the spirit, the carnal and the spiritual man, for mastery. It has always been so, for Job declared that the life of man on this earth is a warfare. Fight we must; and if the spirit aspires to victory, the conflict will be a bitter one.

This "aspirin age" has chosen the way of the feast. With unsatisfied appetite, it devours the bill of fare of the world. The result is a headache, and a heartache, of world-wide proportions. Little men scurry around with ice bags and pills in a pitifully vain effort to ease the pain. But the patient groans and gropes his way from specialist to specialist, haunted by the thought that his case is hopeless.

The Christian, like Christ, is called upon to exercise the self-restraint that comes as a result of the fast from the gaudy feasting tables of the world. When he does, he finds that God himself has prepared a repast of that which completely satisfies the cravings of the human soul.

The spirit of "the fast" is that of self-imposed discipline. It is the spirit of rigorous soul preparation. It is self-denial in contrast to self-indulgence. We are bombarded with so many ways and methods of pampering and coddling the body. Jesus taught that it should be used as a vehicle for transporting divine cargoes.

Aside from the spiritual blessings, the fast results in physical benefits. The vision is sharpened; sluggishness coming from rich food is replaced by alertness; the mind functions more smoothly and has a more tenacious grasp. The entire being is reinvigorated and "toned up."

Feast or fast? Headache or "heads up"? Human heartache or divine heartburn? Pills or power? Defeat or triumph? For the Christian, the choice is clear and definite—the way of the fast!

\*Director of Vacation Bible Schools

\*Professor, Bethany-Peniel College, Bethany, Okla.

## Our Colleges

### The Primary Emphasis

**A**CROSS the front of the chapel, or assembly hall, at Peniel College, Peniel, Texas, were these words: "God Must Be First." For four years I read that motto in chapel services five days a week and during preaching services on Sunday. That motto emphasized a truth which Peniel College stood for wholeheartedly, and the same may be said of all of the schools of the Church of the Nazarene today.

"God must be first"—true religion takes precedence over everything else in a holiness college. This is in accord with the teaching of the Bible. In the words of Jesus it says, "Seek ye first the kingdom of God, and his righteousness" (Matt 6: 33). Again, the Master gives this command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37). Thus our standing with God never can be secondary.

Man's relationship to the God who created and sustains him must stand above every other relationship. It must either hold the supreme place in man's life or else finally cease to have any meaning for him. Ultimately the living God who is mediated to us through Jesus Christ must be our King of Kings or drop out of our lives altogether. Even in our schools as well as in our churches, "God must be first."

One reason I believe in holiness is because it guarantees to a man an experience which enables him to give God first place in his life. It makes it possible for the implication of all true religion—"God must be first"—to be realized. Therefore, a school cannot truly be a holiness school without giving to God and true religion an importance which nothing else has.

### Our Colleges—Secondary Emphases

**T**O SAY that our schools give God first place does not mean that they give no attention to anything else. The primary implies the secondary. There cannot be a first place without other places—second, third, fourth, etc. For our schools to emphasize true religion as the most important phase of man's life does not make it necessary for them to exclude all other activities.

Our colleges recognize that "knowledge is power," and they rightly strive to provide for our young people an education of the mind which is equal to that given elsewhere; and they do this in such a way as to strengthen rather than destroy faith in God and true religion.

Another emphasis in our colleges is on music. Every time I get around one of our schools, I decide that they are invaluable from this standpoint alone. Their soloists, quartets, choirs, and various types of instrumental music which they teach and encourage have an influence for good which cannot be overestimated.

# EDITORIALS

Dr. D. S. Arnold made Peniel College famous for its music, and in all of our colleges today music is an outstanding feature. Holiness and music—vocal and instrumental—go well together. The latter helps in a special way to give expression to the former.

Music gives many of the young people in our colleges an opportunity to express more fully their personalities, talents, and religion. Even those who cannot sing much or play an instrument are lifted to a higher level of appreciation and culture by listening. Thus they participate in a secondhand way in the music for which our schools are noted. Only eternity will reveal the part music has played in the development of our holiness schools.

Another secondary emphasis in our schools is physical education and the recreational life which comes through competitive games like basketball. The gymnasium and the activities which center there play an important part in the life of our schools. Like religion and music, they supply an outlet for the energies of youth which is very essential. In contrast to many of the larger institutions of learning, however, our colleges do not go "crazy" over sports and thus allow them to override in importance the more significant phases of their work.

There is also the social life in our schools. It has a place in all of our lives and especially is this true of young people. Our college authorities know this and, therefore, make proper provision for the social life of those who are placed in their care. Nevertheless, it is so supervised and limited that it does not take precedence over the more important features of college life.

"God must be first" is the slogan in all of our colleges, and the educational, musical, recreational, and social features—while not neglected—are worked out in harmony with this ideal.

## The Sin Offering

**T**HE EPISTLE to the Hebrews is rightly named. Although it is in the New Testament, it constantly refers to the Old Testament. No person can hope to understand it who does not have some knowledge of the Old Covenant as set forth in the Old Testament. This is especially true as to the following passage:

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his re-

# Stephen S. White

## A Type of Christ

proach. For here have we no continuing city, but we seek one to come" (Heb. 13:10-14).

There are five significant offerings in Leviticus. The first was the burnt offering, or whole burnt offering. In this offering there is the thought of the consecration of the offerer to God—all of the victim which was killed was burned and thus offered up to God as a sweet-smelling savor. Then there is the meal, or meat, offering. This represents, or typifies, the consecration of the works, or labors, of him who represented the offering. The products of the soil which had been grown through cultivation were brought—usually in their prepared state, or readiness for use, as meal. A small part of that which was given to the priest was offered on the altar, and this typified the giving of all of it to God. What was left over went to the priest to be eaten by him as food. The peace offering comes next. It sets forth the thought of fellowship. An animal was usually sacrificed. Part of it was burned upon the altar; that represented God's participation in the fellowship. A second part was eaten by the priest and a third part by the worshiper and his friends. Thus God, the priest, and the worshiper and his friends ate together, fellowshiped together.

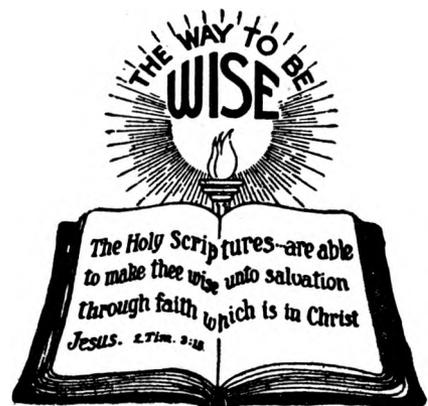
Next I call attention to the trespass, or guilt, offering. Its function was to atone for the actual sins of the individual in contrast to his condition, or state, of sin—the sin nature which was his because he was a part of a fallen race. In this case the sins of the individual were emphasized rather than the sin of the congregation, or race. The fat, or best, part of the animal was burned as a sacrifice. This stood for the whole animal and signified the burning of all of it. A portion was eaten by the priest in the holy place and the animal's blood was sprinkled on the base of the altar.

Fifth, and last, I consider the sin offering. It was offered daily, weekly, and annually on the Day of the Atonement. This is the offering which is referred to in the passage which I quoted above from the Epistle of Hebrews. The blood from the slain victim was sprinkled on the mercy seat for the sinful condition, or state, of the congregation. It represented not so much the sins of men as the sin of man. The most important of all of these five offerings was the sin offering. This was especially true of it as the annual sacrifice on the Day of the Atonement. At that time the high priest carried the blood into the holy of holies and sprinkled it upon the mercy seat. The body of the animal was taken outside of the camp, or gate, and burned. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

**I**N THE sin offering which we read about in the fourth and sixteenth chapters of Leviticus we have a type of Christ. The most significant of all of these sin offerings, of course, was the annual sacrifice presented by the high priest in the holy of holies. The day when this offering was made is correctly called the Day of Atonement.

The animal which was sacrificed in his sin offering must meet certain requirements. It must be a male animal. Values in those days were handed down through the male members of the family. Thus that which was presented to the Lord stood for that which is costly. Also, the father represented the whole family. In this sense a male animal could stand for all who were involved in sin much more truly than a female animal. The animal which was sacrificed must also be one taken from the flock, and not be one caught in the chase. It must be a domesticated, and not a wild, animal. Here again the thought of cost was emphasized. The sacrifice was not to be an animal which had been picked up anywhere and without any cost from the standpoint of care or food. In the third place, the animal was to be without blemish. The one who presented the sacrifice must provide an animal which was not deformed or crippled or diseased in any way, but one which was perfect, the very best that he had.

Christ, as the real Sacrifice foreshadowed by the victim of the sin offering, measured up to all of these demands. He was a male, the only begotten Son of the Father. He was the most valuable gift that the Father could bestow—the only begotten Son of the Father, the very center of the Father's heart and home. He did not pick up some waif from some distant part of the universe and send him to die for you and me. Such a gift would have been beneath the God of the universe, and his death would have been far from adequate to atone for the sins of the human family. Again, Jesus, like the animal, was without a blemish. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15).



# A Burning Heart

By Frances B. Erickson

'Twas that first Easter evening, and the setting sun  
Gilded Jerusalem's spires with glory one by one;  
But wasted was its beauty to those two lonely  
men

Who turned their weary footsteps homeward  
once again.

Depressed they were in spirit, burdened now with  
dread—

Did not Christ, the Hope of Israel, lie dead?

As they walked along discussing the happenings  
of the day,

A Stranger suddenly appeared, and joined them  
on the way;

To Him they then confided their every hope and  
fear.

(Somehow they felt comforted just to have Him  
near!)

With patience He interpreted God's prophecies to  
them,

Explaining that the Christ who died must surely  
live again!

The truth, incarnate, glorious, unfolded like a  
flower,

Until those eager, listening hearts burned with  
holy fire!

O Saviour, on this Easter Day rekindle in my  
soul

The flame of love I felt for You when first You  
made me whole.

Renew my life with fervency; anoint me from  
above;

Grant unto me a "burning heart"—the zeal of that  
"first love."

# For God and Souls

By A. B. Mackey\*

**E**VEN AN INTELLIGENT selfish person will give to the cause of Nazarene missions; it brings financial returns. If the churches of America had sent more missionaries of the right kind, the world wars might have been avoided, and the present conflict might not be costing the lives of our young men and the billions of our dollars.

A reporter made the statement that "Asia has a billion people who consider a pound of rice a day a luxury." Dr. R. T. Williams, after returning from the Far East, said that the "poverty of Asia is primarily a result of its heathen religions." In a report made to the National Education Association, the statement was made, "Five hundred million people have less than ten cents a day per capita income."

I am convinced that if the gospel of Christ could reach those people it would bring health and wealth, both physically and spiritually. A share of our giving to such a cause will make what we have left even more of a satisfaction than what we have without giving. We have been told that, if we give, it shall be given unto us. If a selfish person will give for selfish reasons, how much more should we, who love God and have consecrated all we have to Him, give in order that the billions of people will not be hungry! If we can feed their souls on the Bread of Life, it will take care of the provisions for the body.

I trust that at this Easter time we will think of that 25 per cent of the world's population who have less than ten cents a day per capita income, and most of whom never have heard of the Christ.

\*Member, the General Board

## THE QUESTION BOX

Conducted by Stephen S. White

**Q.** The recall vote for our pastor is near at hand again, and he is still upset about the votes which were cast against him last year. He has been careful to let the church know that each negative voter should repent. Why does our church have recall meetings if it is such a sin to cast a negative vote? On the other side, all of those who preach to us in revivals or on other occasions preach judgment and repentance when some laymen are unhappy because they were not elected to the church board or some other office in the church.

**A.** My dear brother, the Church of the Nazarene is a democracy. We who belong to it believe in voting—voting

on a lot of things in the local church, the district, and the general church. Moreover, most of us appear to be much more for this voting when it has to do with the other fellow, and we are experts at telling the one who is being voted on how he should act—especially if the vote turns out to be a negative one, or at least negative to some extent. We don't usually fail in outlining the behavior of the one who is voted on; his responsibilities are many, and we are all anxious to inform him of them. On the other hand, we are not so efficient at describing the responsibilities of those who do the voting. They have a right to vote, a legal right to vote yes or

no, but not a moral right to vote either way until they are sure they have prayed themselves away from any personal, or selfish, interest in the matter. We are all supposed to be Kingdom-builders, and must vote on that basis alone.

The comparison you make between the pastor and the layman is easy for you as a layman to make, but it is not fair. If the layman is not elected to some job in the church, it does not mean that he will have to give up his church and job and gather up his possessions and family and go somewhere else to live. He does not have to take his children into a new school and community and begin life over again. It is easy for you to think of that as just part of a preacher's life, but remember that in the sight of God it makes your vote on his recall a much more serious matter. In spite of all of this, your pastor should show the right spirit, but he has a much more difficult situation to face

# Home Missions and Evangelism

*Roy J. Smee, Secretary*

## New Churches Total 656

than you have as a layman when you are voted out of an office in the local church. And I add finally that I believe that our pastors, as a rule, show a mighty fine spirit when they receive negative votes or are voted out. By this I do not mean to throw off on our laymen—I believe that we have plenty of them in our churches who will go right on working without complaint even if they are never elected to an office. What do you say? Let's pray for each other. You pray for your pastor and me, and we will pray for you!

*Q. There is a woman here who doesn't think that Christ has come yet and gives Revelation 12:5 as the basis for her claim. Please explain what is meant by this verse.*

A. The verse you refer to reads as follows: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev. 12:5). In the first place, any person who would try to contradict the teaching of the rest of the Bible on the basis of one verse of Revelation, a book full of mystery and the object of many and varied interpretations, certainly needs help. This whole chapter of Revelation is one of the most difficult in the book, and this is especially true with reference to the first part of it. However, every authority which I consulted agreed that this verse does have to do with the coming of Christ. The chapter in general may be said to set forth the conflict between light and darkness, God and Satan. Christ, of course, comes in because His coming to earth and death and resurrection are all-important in this conflict. Thus it is a general description of the struggle between right and wrong as it has been going on from the first, put in very symbolic form, and in no sense intends to give the exact time of Jesus' coming to earth. Instead, it gives the whole pattern of the battle without specifically dating any event.

*Q. Explain Exodus 23:11.*

A. It has to do with the sabbatical year of rest for the land, vineyards, and olive trees. One of its purposes was to help the poor of that day. It also had a certain value from the standpoint of keeping up the land. We reach the same ends today by methods better suited to our age. The principles which this law was to support apply to us today, but not the law itself. We must provide for the poor and should give proper care to the land.

THERE WILL BE many churches organized during the next two months, as we close the quadrennium's statistics for home missions on June 1. During the past nearly four years, 656 new churches have been organized in our home countries and overseas home-mission districts. This is a splendid record, and we praise God for His blessings upon our district superintendents and people as they have caught the vision of home missionary achievement.

On March 12, District Superintendent O. L. Benedum organized a new church at Cadiz, on the Akron District, with twenty-one charter members; nine more have been received since that date. This church is the result of the work of Evangelist N. M. Israelson, who held the home-mission campaign and is continuing temporarily as pastor. Brother Israelson's work is solid and he has a splendid spirit. This is the fourteenth church that he has had a part in starting. It is also the eleventh for the Akron District this quadrennium.

District Superintendent Otto Stucki organized the Southside Church in Tuscaloosa, Alabama, on March 9 with forty-two charter members. They averaged sixty in Sunday school in a tent for the previous six Sundays. They have purchased a one-acre lot in an excellent location in a rapidly developing residential section, and are planning to begin construction of the first unit (a chapel) of their permanent buildings in the near future. Rev. L. S. Channell is the pastor.

Tuscaloosa First Church gave fourteen members and forty Sunday-school scholars to the new church. Rev. A. J. Gunter and his people are to be congratulated on their fine spirit of co-operation.

This is the twelfth new church this quadrennium in Alabama.

On March 5 a new church was organized at Toboso on the Central Ohio District by Dr. Harvey S. Galloway, district superintendent. There were fifteen charter members and others have joined since. This church has been operating as a home mission for nearly two years, during which time they have purchased a lot and built a nice concrete block chapel, with an indebtedness of only \$700.00. Rev. Chester Sidle is the pastor. This

is the fourteenth new church for the Central Ohio District during the quadrennium.

District Superintendent Paul H. Garrett organized the Oakland Church with nine charter members recently. Rev. W. H. Adams is the pastor. This is the ninth organization for the Dallas District this quadrennium.

District Superintendent Paul Updike organized a new church in the Sunny South Addition to Muncie, Indiana. There were twenty-nine charter members, and the Sunday school is running between seventy and eighty in attendance. Rev. Harold Richardson is the pastor. This is our seventh church in Muncie (population 55,000), and is the eleventh for the Northeastern Indiana District since June 1, 1948.

District Superintendent W. D. McGraw, Jr., organized the Trinity Church in Albany, Oregon, the last of January with sixteen charter members. Evangelist E. D. Wolfe is acting as pastor temporarily. This is the twelfth new church on the Oregon Pacific District during the quadrennium.

District Superintendent W. T. Johnson has organized a new church at Snyder, Oklahoma. They have a good piece of property with a four-room house on it and a church building which they purchased as a school building and moved to the property and remodeled. The indebtedness is only \$3,000.00 and the property worth at least \$10,000.00. There are nineteen members and a Sunday school of about fifty. The church building was dedicated March 9. Rev. Royce Thomason, who held two campaigns that resulted in the organization of the church, is the pastor.

Ten new churches on the Southwest Oklahoma District this quadrennium have cost the district about \$16,000.00. They have property valued at \$80,000.00 and indebtedness of only \$20,000.00. Home missions pays!

Two new churches have been organized on the Pittsburgh District by R. F. Heinlein, district superintendent, making a total of eleven for the quadrennium.

At McDonald, Pennsylvania, there

were eleven charter members on January 27. The work was started by a pastor who was without charge. He went into McDonald, rented a hall, and started an afternoon Sunday school and preaching service. In a few weeks, regular services were necessary. The district sent a home mis-

sionary worker to help the pastor. They were forced to vacate the hall, but now have a building that houses the church and parsonage. Rev. Elizabeth Dumann is the pastor.

New Castle Second Church was organized March 2, with thirteen charter members, and a Sunday school of over

fifty. The church was started as an afternoon Sunday school, under the leadership of Rev. George R. Sarber, pastor of New Castle First Church. There seemed to be good prospects, so a home-mission campaign was conducted which resulted in the new church.

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## FOREIGN MISSIONS

*Remiss Rehfeldt, Secretary*

### Current Flashes

**M**ISSIONARIES who have recently furloughed to the United States are Dorothy Bevill, Louise Long, and Rev. and Mrs. Henry Poteet from Africa, and Rev. and Mrs. John A. Cochran from Argentina.

Missionaries who have furloughed to Great Britain are Elizabeth Clark from Africa, Rev. and Mrs. William Russell from Hashemite Kingdom of Jordan, and Agnes Willox from India.

Scheduled to return to the mission field in April are Neva Flood to Nicaragua and Rev. and Mrs. Lester Johnston to Argentina. Rev. and Mrs. James Jones will sail for Barbados in the latter part of May.

The following missionaries are scheduled to arrive in the United States before General Assembly: Rev. and Mrs. Weldon Franklin from India, Rev. and Mrs. John Hall from Cuba, Rev. and Mrs. A. O. Hendricks from Barbados, Rev. and Mrs. Earl Lee from India, Rev. and Mrs. Joseph Pitts from the Philippine Islands, Rev. and Mrs. Louise Ragains from Nicaragua, Rev. and Mrs. Phillip Torgrimson from Peru, and Evelyn Witthoff from India.

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### Open Doors

Here in Peru God has opened to us "great and effectual doors" of spiritual service to the heart-hungry and needy. One door of opportunity has come through our Sunday-school classes. Throughout most of the year I have had a young people's class. The name, by the way, that we chose was "Christ's Chasquis." It had grown to have some thirty members when I was given another class of young married people. They are the *Atalayas* ("Watchmen"). Mrs. Taylor has the women's class and has had a great year with them. It has proved a good place to pray souls into the Kingdom. Many of the good women of her class, zealous for Christ, bring relatives and friends with them; and then the lesson swings around to an evangelistic appeal, and often they are saved the very first time that they attend Sunday school or church. They

have nearly averaged one praying through each Sunday of the year.—  
IRA TAYLOR, *Peru*.

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### "Pastors of Tomorrow"

This week we close our school year here at the Bible school, and of course the students are all happy. As for us teachers, we're happy too. This was a very difficult year to start with, but God has helped us in a very marvelous way these past few months. We have seen the answer to our prayers for a revival among

our students. Only the Holy Spirit's talking to their hearts could have brought the results that we have seen among them. Confessions, restitutions, definite seeking after holiness, and the difference in the lives of the students have all been prominently visible. We give God all the praise. This summer we are sending out four boys to evangelize in different places where we have no churches. Our girls are all to take part in our vacation Bible schools. Personally, I'm grateful for the encouraging signs of new spiritual life among our students. I have only been filling in here for Miss Flood, but feel that I have had a part in influencing the lives of some of these young people who will be our pastors of tomorrow.—ESTHER L. CRAIN, *Nicaragua*.

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## The Young People's Society

*L. J. Du Bois, Secretary*

### Sacrifice For Our Day

**T**HIS SEASON of the year sees a renewed emphasis on sacrifice to the followers of the Christian religion. We look again at the supreme sacrifice of Jesus Christ and relate it to the plan of salvation and to the individual Christian experiences.

We must never lose sight of the place that sacrifice has played in the plan of God. From the earliest dawn of history, the truth has been that "without shedding of blood is no remission" for sins. We as young people in particular should remind ourselves again and again of this truth. Especially is this needed among the present generation of youth, for sacrifice is an unknown element in much of our society today.

We must see that, just as it cost Jesus Christ something to bring us salvation, so it is going to cost us something to be Christians and to take this salvation to others. We must not allow the philosophy of ease and security so prevalent in the world to invade our Christian lives. We must instead let the story of the passion of our Lord become a part of us. We

must be ready to accept the rigors of sacrifice, whenever needed, in serving Christ in the days and months and years to come.

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### Prayer Tower Requests

April 6-12 *A Grasp of the Passion*

This week should be to every Christian a time of real heart-searching and soul-stirring. Let us pray that as individuals and as a people this Passion Week will be a time of unusual revelation of God's will for our lives and a time of real personal devotion. Pray (and work) for the Sunday-school rally on Easter Sunday.

April 13-19 *Missionary Appointees*

The Department of Foreign Missions and the General Board placed forty-three young people under appointment to go to the mission fields this year. About twenty now on furlough are scheduled to return. Let us pray for all of these as they secure equipment and make preparations to take the gospel to other lands.

# THE SUNDAY-SCHOOL LESSON

By *Norman R. Oke*

Topic for April 20: **Jesus and the Law**

Scripture: **Matt. 5:17-20; Mark 10:17-22; Luke 16:16-17;  
John 1:17 (Printed, Matt. 5:17-20; Mark 10:17-22)**

**GOLDEN TEXT:** *The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).*

It is my advice that we all go back again and read Luke 16:17 slowly and thoughtfully. I would urge it especially for those who tend to be casual toward divine law. There seem to be some among us whose attitude could be summed up in the words of that gospel chorus, "I am not under law, but under grace." And I fear that they take these words far more extremely than the writer of this sprig of song ever intended.

Now Jesus gave no encouragement in this direction: He was never glib

in His comments about the law. In fact, He repeatedly turned the thinking of men back upon the law. His matchless Sermon on the Mount circled around Matthew 5:17, "I am not come to destroy [the law], but to fulfil." He came to precipitate a revival—a revival of the meaning of divine law. He was never caught making offhand remarks about Old Testament law while espousing the grace of the New Covenant.

Yes, Jesus came to bring grace. We read, "Grace and truth came by Jesus Christ," and again, "Of his fulness have all we received, and grace for grace." But to usher in the day of grace Christ did not repeal law; He

refilled it. He came to fulfill the law or, as someone has said, to fill it full.

Luke 16:17 strongly underscores all this. Our Lord is saying that divine law is humanly indestructible. We might as well try to wipe out both heaven and earth as to abrogate the law of God. Of course God can wipe out heaven and earth and He can suspend the natural laws—that is what happens when a miracle takes place. But the moral laws of God can never be erased; they are as fixed and as essential as is the throne of God.

So let us not be found among those who make glib remarks about law, as though by so doing they are emphasizing grace. The laws of God as found in the Old Testament are still a part of divine revelation, and Christ is the central focus of the entire Bible—Old as well as New Testament.

So let us agree at this point. We are all under grace since Calvary, but we are all held in tow by the laws of divine truth which give a framework for the blessed reign of grace.

Lesson material is based on International Sunday-School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## THE HOME CIRCLE

Conducted by *Grace Ramquist*

### The Most Joyous Day of the Year

**T**HE BIRTH of Christ was a happy occasion. The ministry of Jesus was more wonderful than we have words to describe. But the most joyous day was when the body of Jesus was found gone from the tomb. No one saw the Resurrection. It all took place before any of the followers of Christ arrived at the sepulcher, and yet they knew it had taken place. Even Thomas doubted not when his eyes saw the risen One—his Master and Lord.

When Jesus came forth from the tomb, He made it possible that we, too, may arise from the dead. We, too, shall be resurrected and shall be clothed in heavenly garments. The Easter story is repeated in song and verse year after year. We listen to the wonderful story, more or less methodically. We meet together in sunrise services; in our churches we report the largest Sunday-school attendances. We listen to the Easter messages from our pastors, and it is a wonder that we do not shout for joy upon hearing, not only of Christ's liberation from the tomb, but of our release from hopeless death. Through

Christ we have the great hope of eternal life!

Tonight as I pen these words, the realization of what Easter means to me causes me to want to raise my hands toward heaven and thank my God for remembering even me. Because He arose from the grave, I shall live forever with Him in heaven! Because He arose from the grave, I do not fear death; for if I leave this earthly home first, I shall wait for those who remain here; if I go not first, then I shall look forward to that day when I shall once again be joined with those I love.

In a small way we can compare our lives here on earth with those days which preceded the ones just before Christ arose from the grave. Even as those days of the Passover, so are these days of ours here on earth, filled with perplexities, burdens, sorrows, anxieties, concerns, prayers for wisdom, prayers for guidance, prayers for loved ones' salvation. But after these days are past and after death has taken its toll, life everlasting is assured us.

This year, as I partake of the communion service, in remembrance of that last supper Jesus had with His disciples in the Upper Room, I

shall rejoice as never before. I shall rejoice that I, too, shall arise. I, too, shall gain entrance into the Holy City. I, too, shall be where there are no problems, but where there are joy, happiness, and companionship which cannot be adequately described in human words.

With the Psalmist, I would cry, "O let the nations be glad and sing for joy: . . . yea, let them exceedingly rejoice."

### His Disciples Came by Night

**D**ID YOU ever see anyone who thought he saw a ghost? Did he stay in the spot where he thought he saw the ghost? No, of course, he didn't. For when one sees something that looks like it cannot be real, and especially when it is nighttime, he runs away from that place about as fast as his feet will take him.

Mary Magdalene and the other Mary found the tomb where Jesus had been placed, empty. They were told by the angel to go quickly to the disciples and tell them that Jesus had risen.

But the Marys were not the only ones who ran quickly to the city. Those soldier guards who had been placed near the sepulcher also ran to the city. They were so frightened that they didn't even stop to think that they would be blamed for allowing the body of the crucified Man to be taken away. Roman soldiers had the reputation of being the best

# NEWS OF THE CHURCHES

## NEWS IN BRIEF

(Continued from page 2)

dedicate on Palm Sunday. Following this we are resuming our work in the evangelistic field."

After more than six years as pastor of the church in Belle, Rev. Harvey Hendershot resigned to accept the call to the church in Parkersburg, West Virginia.

Rev. Seth C. Tidball has resigned as pastor at Kelloggsville, Ohio, to accept the call to the church in Du Bois, Pennsylvania.

Beaver Falls, Pennsylvania—On Sunday, March 16, we closed one of the most successful revivals in the history of the College Hill Church. God gave wonderful victory to the church through the prayers of the people and the ministry of Evangelists A. E. and Pauline Miller. The ministry of Brother and Sister Miller was effective and Spirit-filled; sinners were saved, believers sanctified, and the entire church built up in the faith. The Millers were given a unanimous recall to return for a future revival.—Paul R. O'Brien, Pastor.

Evangelist R. M. Banning writes: "On account of some changes in my slate I have two open dates in May: May 6 to 18, and May 20 to June 1, 1952. Write me, P.O. Box 371, Vincennes, Indiana."

Singer-Artist Kenneth J. Harris writes: "I have a cancellation for the date May 13 to 25, and would be happy to give this date to any church desiring my services. Address me, 583<sup>1</sup>/<sub>2</sub> William Street, Huntington, Indiana."

The Denver-Golden N.Y.P.S. Zone has been sponsoring an interesting and well-rounded program this mid-winter. The half-hour radio broadcast, which is on the air every other Thursday evening, has given the zone an opportunity to use its best talent in promoting the work of our church and spreading the gospel. Our first "fun night" was met with much enthusiasm and a count of 101, of which 75 were teen-agers, was taken. This evening of fellowship was so successful that the Zone Council is being pushed for another fun night of this type. The Zone Rally, which was held in the new Lakewood church, on the evening of February 22, was also outstanding. Rev. H. T. Leppard, pastor of the Church of God, Holiness, gave an inspiring sermon. This rally was well attended and representatives from each church were present. Our program is backed by enthusiastic and loyal young people of this area and directed by Rev. Tom Hermon. Rev. C. B. Cox, our district superintendent, has given unstintingly of his time; his counsel and advice have been appreciated.—Doris Withrow, Zone Secretary.

Marion, Ohio—First Church recently closed one of the best revivals we have had since we have been here as pastor. This was a two-Sunday meeting with Dr. Hugh C. Benner, president of Nazarene Theological Seminary. This was Dr. Benner's home as a boy. Large crowds attended, and the altar was lined night after night with seekers. Many of Dr. Benner's friends and friends of his family came who had never been in our church before, and many said they were coming back. Dr. Benner hewed to the line in Nazarene fashion, and our people and our many friends of the church liked it. Many of the old-timers—Methodists and others—said it was the kind of preaching they heard when the glory was on their church. Dr. Benner is a great booster for both pastor and church. We had other speaking engagements for him and he was on the radio four times. All expenses were well taken care of without any pull. God has given us a good year here at the church and we are thankful to Him and the people.—Carl L. Wooten, Pastor.

guards in the world. They prided themselves in allowing no one to escape them. And yet these guards believed that the body of Jesus was gone! They believed it was done by an angel! They believed it so much that they did not even wait to be told by the angels. They did not wait to look inside the sepulcher themselves. They believed it so strongly that when they reached the city and went to the chief priests, telling them their story of what had happened, the priests even believed.

"While we were watching," they no doubt said, "suddenly, we saw a figure brighter than the sun, dressed in a garment whiter than snow, come and roll away the heavy stone from the door. And all alone he did it, too! Then, as we watched, suddenly the earth shook, and we fell to the ground and knew no more of what went on until it was all over. But when we had come to ourselves, there was no one in the tomb. It was empty!"

The chief priests had seen enough and heard enough about the miracles of Jesus that they were quick to believe. They were afraid and tried to put fear into the soldiers. They called a special council meeting. The council heard the story and, because the soldiers believed so strongly, the council knew they told the truth. What could they do? They knew that if the soldiers went about the city telling their story in the same convincing manner, soon all the trouble with Jesus would be renewed.

They remembered a great weakness of most men—money! So they went into a private room, took out a great quantity of money, and pushed it toward the soldiers.

"Here," they said, "take this gold and silver. But tell your story to no one. Rather say, 'His disciples came by night, and stole him away while we slept.'" And because the soldiers were fearful of punishment in neglecting their duty, the priests continued, "Fear not. If this story reaches the ears of the governor, we will protect you and see that you receive no punishment."

And the money won! The soldiers told what they knew was not true, and the Gentiles and many of the Jews believed the falsehood.

Think how quickly the story of the risen Lord would have been scattered if only the soldiers had loved truth more than money. How thankful you and I should be that the "women" believed! They went to the disciples. The disciples went to the world. And today you and I know of the resurrection of our Saviour.

Jesus Christ is risen and He lives forevermore!

*Seminary*  
**BUILDING CAMPAIGN**  
**\$300,000**  
*By General Assembly*

## SEMINARY CORNER NORTH DAKOTA DID IT!

Yes, to the North Dakota District, under the leadership of District Superintendent Taplin, goes the honor of being the third to complete the payment of their Seminary Building Apportionment. Thanks!

Several districts are within a relatively short distance of their goals.

### WHO WILL BE NEXT?

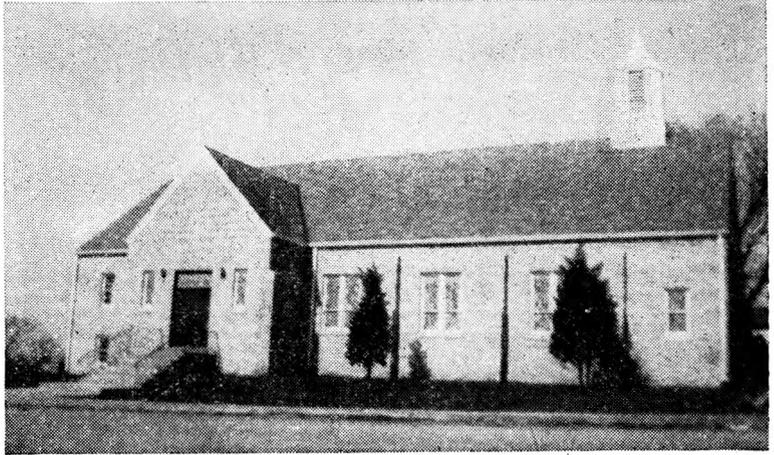
#### HONOR ROLL

Districts Paid in Full

1. Kansas City  
Dr. Jarrette Aycock, Supt.
2. Canada West  
Dr. Edward Lawlor, Supt.
3. North Dakota  
Rev. Harry F. Taplin, Supt.

### WHO WILL BE NEXT?

## Esther, Missouri



Here is a picture of our new church building. On last May 25 we started the work of razing the building that had served the congregation almost from the beginning in 1925. On November 18 the first service was held in the new building, with God coming on the congregation in waves of glory. On December 10 the building was dedicated with our district superintendent, Rev. E. D. Simpson, in charge of the service; James V. Cook leading the congregational singing; Rev. C. E. Fleshman, the architect, leading in prayer; and a great dedicatory message brought by Dr. Hardy C. Powers. The present building is 45 x 90 feet, the educational department being of three-story construction, and the auditorium seating 300 people. A conservative estimate of \$65,000.00 is placed on the building, with an indebtedness of only \$16,000.00. A great amount of the construction work was contributed by the congregation to whom much credit belongs for the erection of this beautiful church struc-

ture. We give God praise for the way He has led us out in the five years of our pastorate here. In that time over one hundred members have

been added to the church, with a corresponding increase in average attendance in Sunday school.—Fred Hartman, Pastor.

Lanett, Alabama—In March we had a one-week revival under the anointed ministry of Dr. T. M. Anderson. The presence and power of God was in every service. Over one hundred seekers found help at the altar. Dr. Anderson lives close to God, and his messages admonish others as he unfolds the Word of God. We are looking forward to having him with us again in the future.—Reporter.

Spencer, West Virginia—Recently we closed a good revival with Rev. George and Charlotte Dixon as the evangelists. A good number were brought to God and the church has been wonderfully helped by their stay here. Both Brother and Sister Dixon are talented musicians and their special singing brought God's power down on the church. The last night of the meeting God sent a wave

of divine glory on the service, shouting started everywhere in the church, and several found their way to an altar of prayer. We give God all the praise.—F. W. Davis, Reporter.

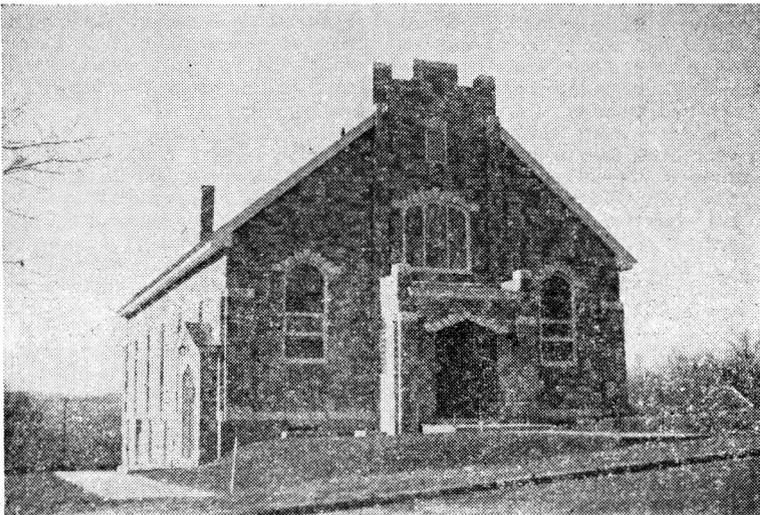
Evangelist Louis K. Lutz reports: "This, my first year to be in the field of full-time evangelism, has been the best year of my life. It has been a great privilege to labor with our fine pastors and people. The Lord has been good in keeping me busy this spring. I am now making up my summer and fall slate and will go anywhere; write me, 1121 Irving Ave., Dayton 9, Ohio."

Coraopolis, Pennsylvania—Sunday, February 24, marked the close of one of the most profitable and unique revivals this church has had. God gave over one hundred seekers in the last three services under the anointed

preaching of Evangelist P. E. Kuykendall and the Spirit-filled singing of Brother Walter C. Schultz. They make a wonderful team. The revival tide continues in the ministry of our faithful and godly pastor, Rev. James Ritchey; not a barren altar in a preaching service or prayer meeting.—Reporter.

Pastor Ralph Goodwin reports from Georgia: "Recently we have been in good revivals at the Jackson and Harmony churches, with Sandra Cox, twelve-year-old evangelist and singer, as the special worker. Record crowds attended, many souls were saved, and new members added to each church. Sandra preaches with the anointing of God upon her. We are now in the midst of a good revival with Evangelist Spencer Johnson. Our people are united and working."

## Worcester, Massachusetts



Pictured here is our church building which was dedicated last November 18. Rev. H. J. S. Blaney, professor at Eastern Nazarene College, was in charge of the service, with Rev. J. C. Albright, district superintendent, bringing the dedicatory message. A quartet from E.N.C. were the special singers for the occasion. The new building is 36 x 60 feet, of concrete, cinder blocks, and steel construction, with Permatone veneer; has a seating capacity of approximately two hundred, with plans for a young people's auditorium and eight Sunday-school rooms in the basement. Rev. C. I. Willwerth, present pastor, was the contractor and building supervisor, spending many hours of untiring labor; most of the labor was donated by friends and members of the church. The church building is conservatively valued at \$68,000.00 with a debt of \$18,000.00.—Reporter.

The Lakeland (Florida) interdenominational holiness camp meeting, February 14 to 24, was marked by the largest attendance in the history of the camp, and by service after service in which the presence of the Lord was remarkably manifested. Despite the fact that additional dormitory room was available this year, the campground was overflowing with people who were blessed by the preaching of Dr. T. M. Anderson, Dr. J. C. McPheeters, and Dr. John R. Church. Mr. J. Byron Crouse was in charge of the music. Finances came easily, and ten thousand dollars was raised for the purpose of erecting a new dormitory. A survey has revealed that people come to the Lakeland Camp from all over the United States and several foreign countries, in addition to Canada. Rev. H. H. McAfee was again elected as president of the camp. February 12 to 22 is the date for next year's camp, with Dr. R. V. DeLong, Dr. Roy S. Nicholson, Dr. Z. T. Johnson, and J. Byron Crouse as the special workers.—Reporter.



*As Received by*  
**T. W. Willingham, Executive Director**  
**Nazarene Radio League**

Quite often we get letters from radio stations expressing their appreciation for certain programs, or for the broadcast in general. Here is such a one:

*We certainly thank the Lord for the many wonderful programs you send us and we know that He is*

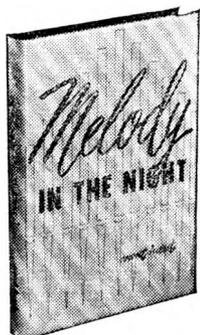
*using them for His glory. We also appreciate receiving copies of the sermons.*

*Saturday morning we found the material in your program to be exceptionally good. This is the program in which Doctor DeLong brought the message entitled "Striking Deep Depths." We feel the emphasis placed on the differences between communism and God's way is what is so needed in the Orient today. Would it be possible for you to send us at least a dozen copies of that particular message? With your permission, we would like to use that same material on other broadcasts on our stations.*

*May the Lord bless you and all the other staff members of the Nazarene Radio League.*

This letter was from the Far East Broadcasting Company, which broadcasts over six wave lengths in Manila, the Philippines.

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Evangelist John Shoemaker writes: "I have an April, also a May, date open; will go anywhere the Lord may lead. God is blessing and giving me souls and victory. Write me, 723½ N. Bushnell Ave., Alhambra, California."

Rev. Don Scarlett writes: "I am still receiving letters with calls for meetings, but since accepting the pastorate of our North Side Church in Evansville, Indiana, I have cancelled all my slate. I greatly enjoyed my work with our good pastors and people during the past ten and one-half years, and remember their many kindnesses to me. We are off to a good start with the fine people here, and plans are being made for a 40 x 70-foot addition to our church. This is much needed as we are now using the parsonage basement for three of our Sunday-school classes; we are having a good increase each Sunday. If you have friends in Evansville, I would be glad to contact them."

Albuquerque, New Mexico—Southside Church recently closed the best revival of its history, with Evangelist Nettie A. Miller as the special worker. Twenty-two members were added to the church. We are closing our second year here, and in our recent call for three years there was only one negative vote. God is helping, the people are working, and we are going forward.—C. F. Sanders, Pastor.

Ventura, California—In February we had a fine revival with Evangelists C. W. and Florence Davis. The church was benefited greatly by their straight holiness preaching. A number of people were converted or reclaimed, but the meeting was marked by the number who were definitely sanctified, and the increased interest of our young people. With a new impetus we are moving forward, and

March 2 witnessed the groundbreaking for our new church. We praise God for His blessings.—Ida M. Attebery, Reporter.

Frank McConnell, pastor, Williams Memorial Church, Bethany, Oklahoma, writes: "We have just come to the close of one of the greatest revivals I have ever witnessed. Over two hundred persons knelt at the altar. Some were sanctified who had sought for over thirty years. The altar was filled night after night. The Holy Ghost was honored; people prayed around the clock; He came in mighty power. We praise Him for His presence. Joseph Slamp and wife were the song evangelists and Miss Fairy Chism was the evangelist."

Linwood W. Henry, singing evangelist, writes: "I will be in a meeting at West Chester, Pennsylvania, April 2 to 13. Because of a cancellation, the last of April I have open time, April 15 through May 4. From May 6 through 18 I will be in a meeting in Homer City, Pennsylvania, and then have the rest of May open. I shall be glad to slate this time as God may lead; write me, 97 Douglas St., Uxbridge, Massachusetts."

Lake City, Washington—This church has had a God-directed, Holy-Ghost-inspired revival, with Brother and Sister Willis Barney as the special workers. We had six weeks of wonderful services. Many times God came in such power that there was no preaching. Backsliders were reclaimed, sinners saved, believers sanctified, and the saints revived. We appreciated Brother Barney's Spirit-filled messages, Sister Barney's music on the vibra-harp, accordion, and piano; and they sing well together. Three new members were added to the church. Rev. James E. Dudley and wife are our good pastors.—Reporter.

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#### BECOMING ACQUAINTED WITH GOD

By Catharine Briggs Ward. The Teacher's Manual and Pupil's Book are full of new and interesting activities every Intermediate will like. The aim is to develop in each pupil a realization of the benefits of a complete faith in God.

Fort Worth, Texas—First Church has never seen better days than we are seeing now. For the past two winter months, when attendance is ordinarily lower than usual, we have seen increases of from 25 to 30 per cent over last year's average attendance. During February we witnessed altar services each Sunday, and saw thirty-two people pray through; thirty of these found God in our regular services, one in the pastor's study, and one in his own home. The latter joined the church the next morning, and last Sunday led his ten-year-old son to the altar and helped him pray through. In the eighteen years of my ministry I have never seen a finer spirit of unity, harmony, optimism, and enthusiasm than is being manifested here. We are backing the district home-mission board in the organization of a new church in Arlington Heights, with Rev. Ottis Sayes, the fine young man who is to be the pastor, one of our own members now. We sent in 111 subscriptions to the *HERALD OF HOLINESS* recently, and it comes to every Nazarene home. We have 4,000 copies of the special issue, which we will distribute to all homes within a radius of a mile of the church. Our revival last fall with our district superintendent, Rev. Orville Jenkins, was fruitful and uplifting, and the entire district loves him. We will be happy to contact your friends and relatives here, or your men stationed at Carswell Air Force Base. Our address is 820 E. Robert Street.—James McGraw, Pastor.

Providence, Rhode Island—The Lord has been blessing in the work of People's Church during the winter months. On November 11, Rev. and Mrs. Earl Hunter, our missionaries from Guatemala, visited our church, giving us a very profitable service. Revival services were held January 13 to 27 with Rev. J. H. Parker as the evangelist; his ministry was greatly blessed to our people. He was ably assisted by our pastor, Rev. A. Lewis Payne, who gave a chalk-art illustrated hymn each evening. On the following evening the picture was given to the one who brought the largest number to the service who had not previously been there. A number of souls bowed at the altar during the meetings. Youth Week was observed, and on Sunday of that week Rev. Stephen Nease and the Gospelsaire Male Quartet from Eastern Nazarene College brought inspiration and blessing to our church, and a good offering was received for the college. On February 10 Rev. Arthur W. Gould brought the evening message, and a number of souls responded to the altar call. This is Brother Gould's home church, and it was a joy to have him in our midst, and to have his ministry in sermon and song. Our choir has been invited twice recently to furnish the chapel music at the Veterans' Hospital in our city. The day of prayer was observed by our people, someone praying every hour during the twenty-four. Our pastor has been recalled for the coming year.—Lura Horton Ingler, Reporter.

Kansas City, Missouri—Surely God has blessed St. Paul's Church in a most unusual way since Rev. and Mrs. J. W. Ellis came as pastors in June of 1950. Our building (purchased from the Lutherans) has been remodeled, enlarged, and improved; the community has been carefully canvassed, and both Sunday-school and church attendance have increased in a remarkable way. Brother Ellis has the happy faculty of being able to get almost one hundred per cent cooperation, and every department has shown a splendid growth. Brother and Sister Ellis are wonderful pastors, and he is an unusually gifted and spiritual preacher. The climax came in a recent eight-day revival with Dr. R. V. DeLong as the evangelist. In the two weeks prior to the meeting, 75 of the church people participated in distributing approximately 20,000 pieces of advertising. As a result we had overflow crowds, with many new people attending the services, and God came in a special way, blessing the saints and giving many seekers at the altar, some seeking God for the first time. Rev. Robert L. Sawyer, Seminary student, is our splendid choir director, and he and Brother Ellis, under the blessing of God, are giving St. Paul a leadership that would be hard to improve upon. Our Sunday school is now near the 200-mark in average attendance, with the church membership almost doubled in these two years.—Reporter.

#### Preachers' Meeting Southwest Oklahoma District

The district preachers' meeting at Trinity Church, Oklahoma City, March 13 and 14, was marked from the very beginning with the presence of the Lord. The song services were characterized by a real Nazarene spirit. Especially enjoyable was the a cappella choir from our Bethany-Peniel College, under the direction of Professor Lester Dunn, and the preachers' choir directed by Host Pastor H. H. Spencer, as were also the special songs by pastors, pastors' wives, and visiting singers.

All the sessions were well attended by the preachers and the laymen. Since four districts converge upon Oklahoma City, visiting preachers from these and other districts were in evidence. Dr. Roy Cantrell, president, spoke in the interest of Bethany-Peniel College, and was given \$2,500.00 to purchase beds for the ever-increasing student body. Papers and messages presented by Rev. E. S. Phillips of Bethany First Church, Rev. J. G. Rushing, Rev. Mr. Isbell of Louisiana (who told how God healed him of cancer), and our own F. R. Guy, were timely and helpful.

The ministry of Dr. Hardy C. Powers and Dr. Remiss Rehfeldt was unusually owned of the Lord. The world-wide vision and deep soul burden of both men were a real challenge to preacher and layman alike. Waves of blessing swept over the audience

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time and again as these consecrated leaders poured out their souls with tears for a more sacrificial effort to get the gospel to the perishing.

Our district superintendent, Rev. W. T. Johnson, presided over the well-arranged program with grace and enthusiasm; and Pastor Spencer and the people of Trinity Church entertained the convention most graciously. The Southwest Oklahoma District marches on!

J. E. COOK, Reporter

### South Dakota District Sunday-School Convention

South Dakota Sunday schools were well represented as they gathered March 6 and 7 for a time of enlightenment and inspiration at the Spencer church, Vearl Fisher, host pastor.

We were privileged to have Dr. S. T. Ludwig, general church secretary, as special speaker for this occasion. His messages were timely, thrilling, and stirred our hearts. Not the least of importance were the round-table discussions conducted respectively by Rev. Vearl Fisher and Rev. C. E. Soderholm on the subjects "Evangelism in the Sunday School" and "Getting Your Sunday-School Machinery into Action."

Rev. A. W. Hands, our church school board chairman, is leading South Dakota Sunday schools forward.

H. LAVERN SMITH, Reporter

### Eastern Nazarene College

We are happy to share some interesting news from the campus of Eastern Nazarene College, Wollaston, Massachusetts. The combined spring revival and the Gould Memorial Lectures, together with a ground-breaking ceremony for the new library building, marks another milestone in the history of the college.

The Gould lecture series, which was established in 1945 by Dr. J. Glenn Gould as a memorial to his father for the preservation of the teaching and preaching of "perfect love," was conducted this year by Dr. G. B. Williamson. In a very masterful and scholarly manner, Dr. Williamson lectured on the general theme "The Preaching of Holiness." The following topics were developed during the morning chapel hour: Holiness, the Keystone of Christian Doctrine; Entire Sanctification, the Cornerstone of Christian Experience; Perfect Love, the Touchstone of Christian Ethics; Complete Consecration, the Foundation Stone of Christian Stewardship; and The Baptism with the Holy Spirit, the Capstone of Preparation for Christian Service.

In the evening evangelistic services, God mightily used Dr. Williamson to win the hearts of the young people and community friends, and to further edify and establish the Christians, by his clear and dynamic preaching on holiness. Early morning prayer services, personal work, and preaching anointed by the Holy Spirit made it conducive for needy people to seek

God. The shouts of victory during the daily altar services will be long remembered.

On March 3 a very impressive but brief ground-breaking ceremony for the erection of the new Floyd Nease Memorial Library was conducted by President Edward S. Mann. Dr. G. B. Williamson and Dr. Samuel Young, both former presidents of the college, took part in the service. Very soon work will begin on this much-needed library unit, which will be built adjacent to the present Administration Building.

KENNETH PEARSALL,  
Field Secretary

### Eastern Michigan District N.Y.P.S. Rally

The annual district rally on February 26 was probably the best yet. The beautiful new Flint First Church was filled to capacity, both afternoon and evening. Over 1,250 young people attended the evening service.

Sixty-three of the churches on our Eastern Michigan District were represented. The district trophy was won by the Marine City society.

District President Don Leach was in over-all charge of the program. The splendid musical program was directed by the music chairman, Ray Williams.

The messages by Dr. Wayne Gardner, of Olivet Nazarene College, were inspirational and stirring. His ready wit, coupled with his depth of serious, spiritual understanding, formed a near-perfect combination. We hope we may be privileged to have him on our district again.

CURT WALKER, Reporter



Photograph by  
HAROLD M. LAMBERT

Panning for gold is the chief task of many people, but striving to win souls is the Christian's supreme mission. Your gift of love on Easter Sunday will help to provide your church with the means to carry the gospel of Christ to the nations.



### SERVICEMEN'S CORNER

**C**APTAIN Herbert J. Van Vorce, chaplain at Camp Chaffee, Arkansas, sends the following news:

"One thing of special interest that I have noticed is the high caliber of the fine Nazarene young men that come into the army. Most of them are outstanding in every way. Due to the fact that they are clean and pure in their living and conduct, they excel in their training and in classes.

"A few weeks ago one of these fine young men, Clinton Sanders, a brother of the pastor of First Church, Tulsa, Oklahoma, won the honor of being the best student in his class, and was awarded a beautiful gold watch. I had the privilege of participating in the graduating exercises, and it made me feel proud that one of our young men should have such honor conferred upon him. Our church should take real pride in the fact that her young men are of such high caliber that the difference is noticeable by their commanding officers. I am sure that their influence will result in many others' accepting Christ and becoming members of the church. Let us pray much that they will never lower their standards and yield to the many temptations which are all around them."

"Your letter arrived at Fort Benning today, preceded by the HERALD yesterday. It is with a feeling of appreciation that I am writing to thank you for your thoughtfulness in sending the publications which you name in your letter. Rev. Byron E. LeJeune, pastor of the Downtown Church in Columbus, Georgia, has proved a friend in many ways. My church home, however, is in Lanett, Alabama, where Rev. Gordon Winchester is the pastor."—JAMES E. CROCKETT.

"It surely does make me feel good when I get the periodicals and read about the wonderful work that our church is doing over the world by the grace of God. The more I read the HERALD, the more it makes me glad that I am a Christian. God has really been good to me since I have been over here.

"When we are away from home and our loved ones, it sometimes makes us feel lonely and how we would like to be home with them. Then you realize that Jesus is just a prayer away, so you look to Him. The way becomes brighter and the load is a lot lighter after the prayer. I love the Lord."—JOE CLAYTON.

## DEATHS

MRS. RELPHINIA WYNIA was born April 5, 1894, at Platt, South Dakota, and died February 11, 1952, at Caldwell, Idaho. She was married to S. G. Wynia in 1912. She was converted in the summer of 1920, and the following winter the Platt Church of the Nazarene was organized in the Wynia home. She was very active in church work and especially interested in foreign missions; she and her husband were liberal givers to the missionary cause. The Caldwell W.F.M.S. and church, of which she was a member, have started a memorial fund with which to memorialize her on some foreign field. She was a devoted wife and mother. She is survived by her husband, four sons, and two daughters. Funeral service was conducted in the Caldwell church by her pastor, Rev. Carl J. Kinzler, assisted by Dr. T. E. Mangum, Sr., with burial in Cloverdale Cemetery at Boise.

MRS. J. E. THREADGILL, wife of Rev. J. E. Threadgill, died March 7, 1952, in a hospital at Lockhart, Texas. She was born in Hunt County, Texas, March 24, 1871. She was married to John E. Threadgill in August of 1888. Besides her husband, she is survived by three daughters: Mrs. O. T. Fitzgerald, Mrs. Henry B. Wallin, and Mrs. C. E. Chambliss; and four sons: Frank, Homer, Kenneth, and Arnold. Funeral service was held at Lytton Springs, Texas, her home town, by Rev. I. L. Flynn, a former pastor, assisted by Rev. R. M. Hocker, Rev. Ponder Gilliland, district superintendent, Rev. E. W. Wells, and Rev. E. S. Neuen-schwander, with burial in Lytton Springs cemetery.

JOHN AUGUST NIMNIGHT was born in Germany on November 7, 1867. As a small boy, he came to the States and the family settled in Illinois. In 1886 he was united in marriage to Sarah M. Combs and they moved to Arkansas. He had been a long-time resident of the Beech Grove community, and a member of the Church of the Nazarene for nineteen years. The church has lost a loyal member. He is survived by his wife, three daughters, and three sons. Funeral service was conducted at the Beech Grove Church of the Nazarene, with Rev. J. H. Penny officiating, assisted by Rev. I. A. Rogers.

MRS. SUSANNA W. BARNETT, age seventy-eight years, died at her home in Lima, Ohio, December 18, 1951. She was a native of St. Johns, Ohio. She was first married to Alvin D. Winegardner; to this union was born one son, Harry. Both father and son preceded her in death. Later she was married to S. L. Barnett, who survives; also two stepsons, Jule F. and Howard L.; two stepdaughters, Mrs. Martha Linder and Mrs. Lois Schmidt; and one brother, Wm. Beech. She loved the Lord and her church.

## ANNOUNCEMENTS

WEDDING BELLS—Miss Shirley Dawn Arthur of New Hampshire, Ohio, and Mr. Carl Edward Stiff of Baker, Oregon, were united in marriage on March 19, at the New Hampshire Church of the Nazarene, with Rev. Noel Whitis officiating.

BORN—to Staff Sergeant and Mrs. Robert Warner of Wichita Falls, Texas, a daughter, Carolyn Sue, on March 20.

—to Rev. and Mrs. Albert Garver of Bethany-Peniel College, Bethany, Oklahoma, a daughter, Ruth Esther, on March 12.

—to Mr. and Mrs. Arthur Johnson of Pasadena, California, a daughter, Faye Annette, on March 12.

—to Mr. and Mrs. Clyde R. Owensby of Miami, Florida, a daughter, Deborah Gayle, on February 23.

—to Rev. and Mrs. R. Dale Fruehling of Columbus, Ohio, a son, Douglas Leslie, on February 19.

—to Rev. and Mrs. K. E. Sullivan of Woodstock, Ontario, a son, Paul Franklin, on February



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—to Rev. and Mrs. Clarence M. Parker, Jr., of Bethany, Oklahoma, a daughter, Judith Lynnette, on January 30.

SPECIAL PRAYER IS REQUESTED by a brother in Idaho—"an unspoken request for three urgent needs";

by a Christian mother in New Mexico for her twenty-year-old son who is backslidden and going back into the wilderness of sin;

by a lady in Illinois for unsaved children of a mother who died from an heart attack just recently—she had been at the altar praying for her son;

by a mother in Pennsylvania for the healing of her son, that he may be able to walk without crutches;

by a father in Georgia, that his eight children may be touched by the Holy Spirit and see themselves as they are;

by a lady in West Virginia for a young man called to preach, who is having difficulties, that God will hold him steady;

by a brother in Pennsylvania, that he may believe the Lord for salvation and entire sanctification, and that he may be bold for God—for an urgent, unspoken request—for a man bound by sin—for the work in the city mission in that place—and for a real revival in that place.

## District Assembly Information

ALASKA—May 1 and 2, at Anchorage. Entertaining pastor, Rev. M. R. Korody, 1220 East St., Anchorage. Dr. Hardy C. Powers, presiding officer.

IDAHO-OREGON—May 7 to 9, at College Church, Dewey and Juniper Sts., Nampa, Idaho. Entertaining pastor, Rev. John E. Riley, 411 Ivy Street. Dr. Hardy C. Powers, presiding office.

ONTARIO—May 7 to 9, at Hamilton, Ontario, Canada; church located at 92 Ottawa Street, North. Entertaining pastor, Rev. R. F. Woods, 83 Ottawa Street, North; Hamilton. Dr. Samuel Young, presiding officer.

AKRON—May 14 to 16, at Akron Armory, High and Bowery Street, Akron, Ohio. Entertaining pastor, Rev. C. D. Taylor, 569 Schiller Ave., Akron 10, Ohio. Dr. Samuel Young, presiding officer.

OREGON PACIFIC—May 14 to 16, at Salem, Oregon; church located at 1320 Center Street. Entertaining pastor, Rev. Eugene L. Stowe, 1504 Jefferson, Salem, Oregon. Dr. D. I. Vanderpool, presiding officer.

NORTHERN CALIFORNIA—May 14 to 16, at Beulah Park Campground, 100 Beulah Park Drive,

Route 4, Santa Cruz, California. Entertaining pastor, Rev. F. Arthur Anderson, 4210 Gladys Ave., Santa Cruz. Dr. G. B. Williamson, presiding officer.

FLORIDA—May 21 to 23, at First Methodist Church, Florida Ave. at Tyler St., Tampa, Florida. Entertaining pastor, Rev. G. S. Rogers, 4618 Florida Ave. Dr. Samuel Young, presiding officer.

SOUTHERN CALIFORNIA—May 22 to 24, at San Bernardino First Church, 1671 Sierra Way. Entertaining pastor, Rev. Clyde A. Rhone, 780—21st St., San Bernardino. Dr. G. B. Williamson, presiding officer.

## DIRECTORIES

### GENERAL SUPERINTENDENTS

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

### (Pre-General Assembly Schedule—1952)

British Isles ..... April 9 to 13  
Idaho-Oregon ..... May 7 to 9  
Northwest ..... May 14 to 16  
North Dakota ..... June 4 and 5

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

### (Pre-General Assembly Schedule—1952)

Washington Pacific ..... May 7 and 8  
Northern California ..... May 14 to 18  
Southwest Mexican ..... May 20 and 21  
Southern California ..... May 22 to 24  
Los Angeles ..... May 27 to 29

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

### (Pre-General Assembly Schedule—1952)

Ontario ..... May 7 and 8  
Akron ..... May 14 to 18  
Florida ..... May 21 to 23  
Albany ..... May 28 to 30  
New England ..... June 4 to 6

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

### (Pre-General Assembly Schedule—1952)

Oregon Pacific ..... May 14 to 16  
Arizona ..... May 29 and 30  
New Mexico ..... June 4 and 5  
Rocky Mountain ..... June 11 and 12