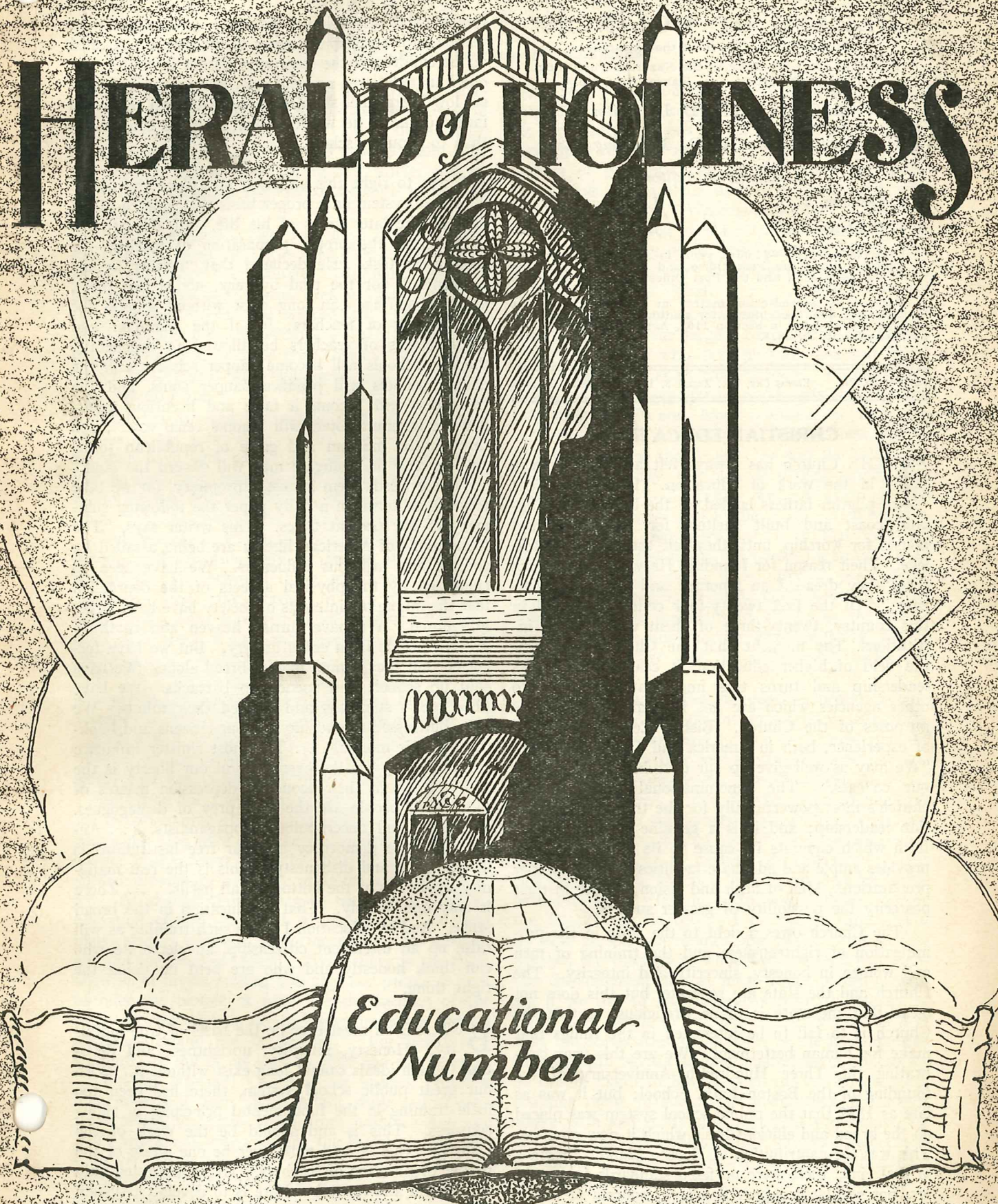


HERALD of HOLINESS



*Educational
Number*

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Saturday by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.00 a year, in advance. In change of address, name the Post Office and State to which the paper has been sent, and the Post Office and State to which you wish it sent.

Entered as second-class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918.

Vol. 24, No. 20 Kansas City, Mo., August 3, 1935 Whole No. 1216

CHRISTIAN EDUCATION

THE Church has always felt a call to engage in the work of education. Hardly had the pilgrim fathers landed on the bleak New England coast and built shelters for themselves and houses for worship, until they felt the need of a college. Their reason for founding Harvard College was that "they dreaded an ignorant and unlearned ministry." Of the first twenty-four colleges founded in this country, twenty-three of them were church institutions. The moment that the Church surrenders the field of higher education, it ceases to train its leadership and turns this important task over to other agencies which are not in sympathy with the purposes of the Church. Bishop Lewis after years of experience, both in America and China once said, "We may as well give up our churches as to give up our colleges." The denominational college is the church's most powerful ally for the training of Christian leadership; and it is a genuine and far-sighted faith which commits its cause to its youth and then provides ample and adequate facilities for their proper preparation. Men of faith and vision still see in their posterity the possibility of greater success.

The Church owes a debt to the state in the promulgation of righteousness and the training of men and women in honesty, sincerity and integrity. The Church and the state are separate, but this does not mean that the state is to be irreligious, or that the Church is to fail to be interested in the things that make for human betterment. We are this year celebrating the Three Hundredth Anniversary of the founding of the Boston Latin School; but it was as late as 1837 that the public school system was placed on the broad and efficient basis which it now occupies. This was the contribution of Horace Mann. Previous to that time, there were no fixed standards for teachers, nor regularly approved general courses of study. All theory of teaching was lacking, and even the

fundamental principles of American government were viewed with hostility by many of the people. A third of the children of the state were absent in winter. In one hundred towns no textbooks were prescribed, and so low were the standards that Edward Everett's father declared he would rather send his son to jail than to a public school.

IT was to right this situation and place the public school system on a proper basis that Horace Mann devoted the later years of his life. He directed his attention to the proper preparation of teachers for their great task. He declared that "neither by art of printing, nor the trial by jury, nor a free press, nor free suffrage can long exist without schools for the training of teachers; for if the character and qualifications of teachers be allowed to degenerate, the free schools will become pauper schools, and the pauper schools will produce pauper souls, and the free press will become a false and licentious press, and the ignorant voters will become venal voters, and through the medium and guise of republican forms an oligarchy of profligate men will govern the land."

These words seem almost a prophecy, for we take from an editorial in a daily paper the following summary of our present times. This writer says, "The foundations of American liberty are being assailed by sinister and insidious influences. We have been so engrossed by the physical aspects of the depression that the intangible interests of society have been largely ignored. We have turned heaven and earth to prevent people from going hungry. But we have forgotten that they cannot live by bread alone. We have shut up schools and opened up barracks. We have filled men's stomachs and starved their minds. We have buttressed the business of our citizens and bankrupted their morals. . . . The most sinister influence at work today for the overthrow of our liberty is the mob mind. In their economic depression masses of unthinking people are the easy prey of demagogues, charlatans and unscrupulous propagandists. . . . Another peril to democracy and our free institutions is in ignorance and dishonesty. This is the real malignity which lies at the bottom of all perils. . . . There is only one remedy. That is education in the broad sense. And by education I mean such training as will raise up an intelligent citizenship, an electorate who can think honestly and who are bent on doing the right thing."

BUT religion must ever be the basis of true morality. Honesty, integrity, uprightness and devotion to high ideals cannot long exist without it. With our great public school system, there has been too little training in the fundamental principles of righteousness. This is and should be the work of the Church. This is, and must ever be one phase of the proper preparation of teachers. To be interested only in physical and mental welfare is to develop a system

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THE WORK OF EDUCATION

General Superintendent Chapman

IT is not possible for us now to form any clear idea of what man was like when he came from the creative hand of God. Then, his spiritual nature was alive, his moral nature was clean and holy, his physical nature was healthy and whole, and his intellectual faculties functioned without effort and without mistakes.

But as we have known man, he is devoid of spiritual life and must be quickened by the Spirit of God or he will perish everlastingly. His moral nature is polluted and his will is weak even to the point of utter proneness to sin and wickedness. His physical body contains the irremediably seeds of disease and mortality, so that "man is born to die." And his intellect is befogged with ignorance and cursed with bent toward error.

God has covered the whole man with the provisions of the atonement, so that, finally, in Christ, we shall have back all we lost in Adam, and more. For we shall come finally to that heaven toward which Adam started, but to which he did not attain on account of his deflection from the purpose of God.

But redemption is but potential salvation. It can become real salvation only by means of human co-operation. The essential thing, of course, is the regeneration and sanctification of the spiritual and moral nature—the salvation of the indestructible man from the menace of guilt and judgment, and from the depravity and pollution of sin. And this "double cure" for sin is accomplished for all and in all who will present the prerequisites and take hold of the promises of God by faith. And one thus saved and sanctified is both assured and insured while he goes forward in the endeavor to work out the salvation which God has worked and is working within him.

Salvation for the physical body must wait until the second coming of Jesus Christ for its full accomplishment. God does heal the bodies of His people in answer to the prayer of faith. But this healing is by special providence and gift of faith, and is temporary. At another time it may be withheld and no explanation offered: for God is a sovereign God, and man's special sphere of importance is in the spiritual and not the temporal realm. "We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies when deemed necessary should not be refused." For health and strength are duties, as well as gifts and privileges.

But the intellect! With all his boasted progress, man must still learn of his origin, duty and destiny from revelation, rather than from nature. And the Bible which not only contains the Word of God, but is in very truth, the Word of God, is the basic textbook for childhood, youth, maturity and old age. And God himself is the foundation of the temple of knowl-

edge. Knowledge unrelated to God is like a house suspended in the air—it really is not knowledge at all, for relativity is one of the soundest pillars in the mansion of reality. This is why atheistic and agnostic doctors of philosophy go all the rounds to which the schools assign them and then come back with shifting eyes to ask, "What is education?" In truth there is no education except Christian education. For one knows nothing at all until he knows it in relation to God. And one cannot know God except in and through Jesus Christ.

Am I accused of narrowness? I deny the charge. Who have made the largest contributions to human good? Not those who have pursued detached learning or viewed life apart from purpose. Rather it has been those who have started on the premise, "In the beginning God," and have followed on with the corollary, as soon as they were able to know it, "In the beginning was the Word, . . . and the Word was God." Yea, verily, the men of noblest worth have been those who could testify without boasting, "To me to live is Christ, and to die is gain." Were they narrow? Well, they were narrow in that they did not wander in uncertainty, but pursued a straight path in both knowledge and in hope. But do you call the motorist narrow who keeps to the pavement, rather than wanders in the fields or wrecks in the ditch? Do you call the pilot narrow who keeps the ship in the channel rather than speculates with rocks and shoals?

Whatever there is that is good in education is consistent with and constituent to Christian education. And whatever is opposed to God and Christ and the Bible is at best earthly, and at worst sensual and devilish. Do I apologize for Christian education? I need not apologize, it has rightful claim to not only the chief, but to the exclusive place. It is education that is not Christian that should apologize and capitulate. Do I falter to mention our Nazarene schools and colleges, as a Mormon "missionary" might be expected to falter when he pictures himself as "among the Gentiles in Illinois"? I do not so falter. For no sane person who knows how higher criticism has debased the theological schools of the land can question the statement that we must train our own preachers if we are to have prophets of faith instead of peddlers of doubt in our pulpits. If he knows how fully the universities and colleges of the land are shot through with skepticism and materialistic philosophy he cannot claim to have a soul and a heart without standing ready to succor our institutions of learning where faith and spirituality make the atmosphere for our hard pressed youth. Only the unknowing and the unfeeling can ignore, much less oppose our schools and our educational facilities.

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WILL THE CHRISTIAN COLLEGE SURVIVE?

Orval J. Nease*

A PROMINENT professor in a leading California university was heard to say early in the threatening days of the depression that "One of the good results that would be derived from the national financial debacle would be the forced closing of the small Christian colleges." Whether it be a good result or no is a debatable matter but the fact is that many small Christian colleges have been forced to close their doors and only by the greatest sacrifice and untiring effort have any of them been able to maintain themselves. Perhaps our friend of the California university is correct and "the struggle is not worth the candle"; at least the situation is worthy our investigation.

Our discussion must of necessity be limited to that group of institutions that can be clearly designated as actively and vitally Christian in every essential sense of that term. It is proper for us to ask, "What characteristics must a college possess in order that it may be designated as essentially Christian? How may we define the Christian college?"

An institution to be Christian must embody, promote and inculcate, through faculty, student body and curriculum the very same ideals, spirit, message and practice that must characterize an individual who would be Christian. He is a Christian in the truest use of the term who accepts Jesus Christ as his Savior and Lord and who embodies the Christ way of living as is indicated throughout the New Testament. Webster's New International says, that a Christian is "one who in outer and inner life is conformed to the doctrines of Christ."

A Christian college, then, is a college that fosters the ideals, message, practices and spirit of the Christ as presented in the New Testament. According to Webster's definition the inner life must be conformed to the Christ way as well as the outer. This can be achieved only through the acceptance of Christ as Savior and Lord as well as example and ideal. A college to be Christian must make Jesus Christ its very center, yea, the Christ spirit must permeate constitutional statements of purpose, curricula, classroom instruction, and all extra-curricular activity. In such an institution the Bible will hold a central place in every curriculum and the Christ aim and passion of world evangelism will be the dynamic urge involved in all instruction. In its program of cultural education Jesus Christ will ever be pre-eminent and an atmosphere fostered throughout the institution that will be conducive to true worship and devotion. Such an institution should be able to reproduce itself in the lives of the students who come and go within its walls.

The question of our discussion is, can such an institution survive the threatening forces that are at

work both within and without this group of Christian colleges. The forces without which make their determined attack are headed by the unprecedented financial stringency upon which these times have fallen. All church benevolence is the first item to be lopped off the expenditure budget of the usual adherent and it is the last to be reinstated when financial times improve. But the Christian college, which too often has been kept, like a foster child, on the outside of the church's family circle, is by far the first to suffer and the last to profit.

There are multiplied thousands of dollars for everything else, but paltry few for the Christian school. Declining bonds, promotion schemes, banks that have failed to open, real estate that has shrunk in value to the vanishing point—all these and more have taken their toll from Christian purses whose owners felt they could not give to support adequately the Christian college. It is time that the Church as a whole got behind our colleges as it has other institutions and programs of the Church, such as missions, publishing houses, etc., and set them on their feet in a worthy manner. If some readjustment needs to be made regarding control and manipulation let that adjustment be made, but let the Church put the Christian college where these institutions that have so much to do with the tomorrows of the Church are no longer compelled to "make brick without straw."

Competition of the largely endowed and tax-supported institutions with their loudly advertised athletic programs fixes standards and maintains allurements that church-supported institutions can never meet. It is difficult for some to see that it takes more than stone buildings, landscaped campuses, traditioned histories and athletic prowess to make for true culture, intellectual enlightenment, and stalwart character. There must be an awakening of an appreciation of the spiritual factors that enter into true education. It is the group of high idealed, character enriched group of instructors who by their lives as well as by their teachings create conducive atmosphere and inspire worthy ideals that make the worthy educational institution. Such instruction may be in ivy covered edifices of stone or in crude and inconvenient "cardboard palaces," the deciding factor is persons and not things.

Accrediting agencies too often set standards that cannot be attained by the smaller Christian college. Standards of scholarship must be of the best but scholarship cannot be measured alone by the yardstick of large endowments, exhaustive libraries and luxurious laboratories. The Christian college should not attempt to compete in buildings and equipment with the institutions that are fortunated with such large measures of physical accessories. The Christian college must major in character, yea in

* Pastor, First Church, Detroit, Mich.

Christian character! While it is worthy that approval of accrediting agencies should be sought yet the major emphasis must be placed upon matters that too often are not listed by these agencies. Christian colleges, while not forgetful of standardization and recognition must set their own pace in the educational world. A Christian college must be Christian *first* and thoroughly so throughout the choice of faculty, arrangement of courses and campus activities. This may mean a departure, and certainly will in many essential respects, from standards maintained by institutions which do not place emphasis upon Christian as the genuinely Christian college must. The program of the Christian college must be built with its goals and ends in view irrespective of recognitions that in themselves would be desirable. This does in no way condone the institution of low scholarship but simply insists that one desire for recognition must be subservient to the thoroughly Christian ideals.

The depression and the desire for recognition are not the only forces that endanger the future of the Christian college. There are influences within the institutions themselves, and within the church which supports the institutions which constitutes threatening foes. Christian education from the standpoint of the Christian college has too long been hampered by the "peanut-vender's" outlook. The program has been of a "hand-to-mouth" variety—no planning with the future in view; no building up of a financial reserve that would enable our schools to weather a financial gale. The program has too often been one of short-sightedness—of opportunism. Smallness of vision upon the part of those in control will throttle the possibility of large success. A critical analysis of expenditures must be accompanied by a program for the increase of income. The flow must be increased as well as the leaks stopped. The Church School has had few ready made or experienced leaders and has had to "build its ship as it sailed."

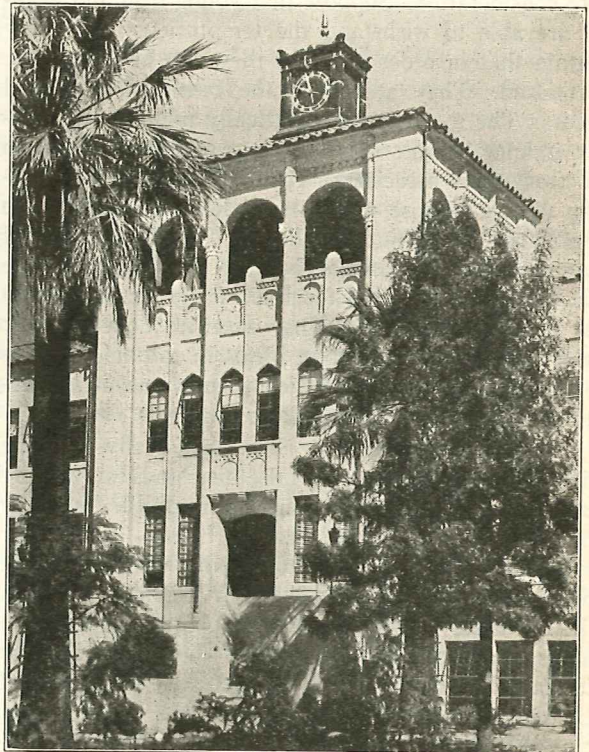
A difference in opinion as to the breadth of courses to be offered has given rise to a feeling upon the part of some that already the Christian college was building more institutions than is justifiable. Some have advocated that only a Christian Worker's Course was necessary, a Bible School in which only courses in Bible should be offered and that future lay and ministerial groups should be satisfied with such training for life as these courses would give. Others have felt that the Christian college should train only ministers and missionaries and that others should find their preparation in technical schools not overshadowed by a definite Christian atmosphere. Still another group has felt that the Lord's immediate return made it a waste of time and money to build any institution of learning with consecrated money. Such divergence of opinion has in some quarters dried the springs of sympathetic support.

The best preparation we can give our youth for life, whatever the vocation or avocation may be, is none too good for Christian service. Our ministry

should have the privilege of the standard Christian college where biblical language and literature and allied subjects will be given under as carefully trained instructors and with as thorough methods as the students in departments dominated by secular pursuits. The laity of tomorrow must have the same message, loyalties, methods and passion as the ministry otherwise the leader will be sounding an unappreciated note to the people. We cannot carry on without an envisioned and impassioned laity as well as ministry. Jesus may come tomorrow but preparation for His coming consists in faithfulness in His service.

In the midst of recognized foes aligned against the Christian college may she still succeed, will she survive? The hope as well as the worth of the Christian college lies in the Christian qualities and characteristics that are embodied within the institution. If the institution be not Christian then "why cumbereth it the ground" when there are multitudes of institutions already in the field with splendid equipment and large endowment that can perform the task. If these institutions are not in every vital sense Christian then let the Church turn its consecrated dollars and manpower into more worthy channels. But, my friends, these institutions are essentially and vitally Christian and the Church of the Nazarene is blessed with eight such institutions, then do these colleges merit the liberal support of every lover of vital Christianity.

The salt that will preserve these institutions through whatever conflict without or within that they may encounter is the Christ element that they possess.



Administration Building, Pasadena College, Pasadena, Calif.

While these institutions are perpetuating the Christ spirit and message, the Christ spirit and message will also perpetuate them. The elements that have made Christianity to survive down across centuries of persecution and unfaithfulness will enable these Christian colleges, so long as they remain truly and vitally Christian, to survive.

The Christian college is another answer of the Church and the Christ of the Church, to the modernism and unbelief that are so universal in educational circles everywhere these days. So far as education is concerned our Christian colleges are the outstanding hope of Christianity. The Christian college can-

not take the place of other vital institutions of Christianity but so far as the educational touch with society is concerned our Christian colleges are our hope.

The lone Prophet Elijah upon Mount Carmel in the face of false prophets cried, "The God who answereth by fire, let him be God." When the great Mueller was operating his faith orphanages, caring for hundreds of homeless waifs he pleaded, "The God that answers by orphanages, let Him be God." We join the cry of these who have fought for the faith and say in the face of unbelief and modernism everywhere, "The God who answers by Christian colleges, let Him be God."

WHY ATTEND A CHRISTIAN COLLEGE?

Erwin G. Benson*

SOMETIMES parents question in their own minds as to why they should send their young people to a Christian college, when they have college facilities at home without additional cost. It is true that many young people maintain their moral standards and Christian experience while in worldly institutions but the risk is always great. Some do not. They are subjected to temptations which they are unable to meet and overcome and so break down in vital Christian experience. The tragedy of such failure is that they might have been avoided. The risk of failure is far less in the wholesome atmosphere of a Christian college.

Then, too, the social life of youth must be taken into consideration. Suppose that young men and women are able to withstand the temptations, it is very certain that in order to do so they will be practically ostracized. They are made the brunt of jests and sneers. The social life is practically nil, for they cannot indulge in questionable things and this cuts them off from their associates. It is otherwise in a Christian college. Those who attend these institutions are from the same kind of homes. Their ideals and standards are the same. They are able to participate freely in the social life for there is no attempt to do the un-Christian thing. They sacrifice none of their moral integrity or Christian ideals in so doing, and as a consequence, the social life becomes one of the delightful features of their college days.

Again, those who are able successfully to cope with the temptations and false teachings of worldly colleges, may find their views in later life radically changed. The constant pressure breaks down their resistance, and they begin to wonder whether or not they have been too radical. They begin to question whether there is any harm in participating in certain things, and eventually find that they have no real standards left to them. The first step is small and apparently harmless, and likewise the second step, but the distance traveled soon reaches enormous pro-

portions. He finds very soon a changed attitude toward religion, the church, the home and his parents' beliefs. On the other hand, attendance at a Christian college usually serves to deepen and intensify his religious life, and to establish him in Christian faith and practice.

Many young people are deceived through ignorance. Certain theories are propounded as the truth, and not knowing the weakness of these positions, they accept them as they are taught. They are not sufficiently developed to detect the fallacies of such teaching and would not be presumptuous enough to argue the case with their professors if they did. Consequently they become rooted and grounded in error, and later finding that their religious life does not tally with these positions, have a tendency to disparage Christian experience. Or they may accept certain teachings which appear to be true, but reason illogically from these premises to wrong conclusions. There is nothing that brings confidence to the young man or woman, like the faith of professors who are vitally Christian and who are able to present truth in a convincing manner to those under their tuition. The student is then led to correlate his increased knowledge with his religious life and beliefs, and in so doing constantly enriches his spiritual experience.

CRUSADING FOR SOULS

*God's love provokes it,
God's gift provides it,
God's Son commands it,
God's Spirit reveals it,
God's steward supplies it,
God's Church proclaims it,
God's grace rewards it.*

—N. B. HERRELL.

* Field Representative, Pasadena College.

NEW MEN FOR THE NEW DAY

Laurence H. Howe*

Behind the noblest service the world has known has been the staunchest faith.—JAMES I. VANCE.

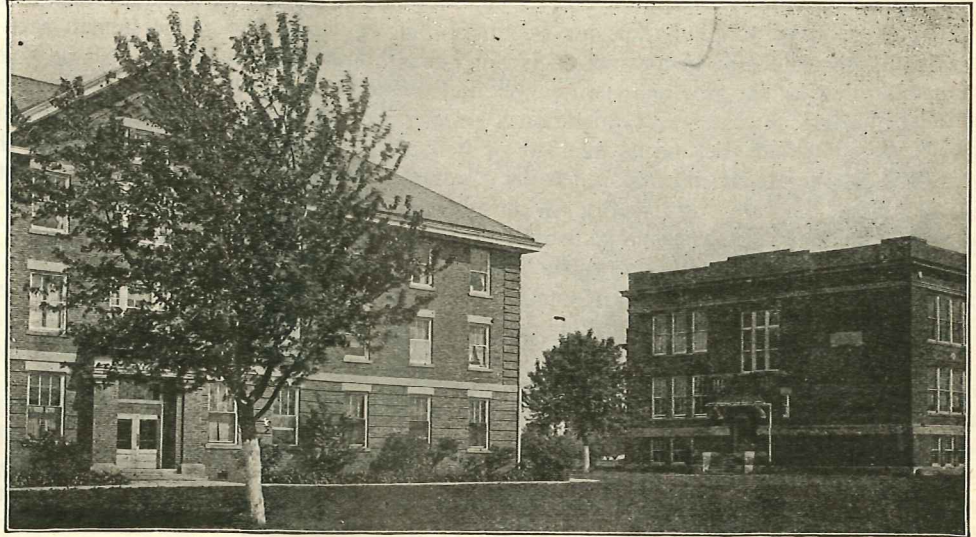
THEIR YOUNG MEN SHALL SEE VISIONS

IN the eighth century B. C. a young idealist, who had been called as a prophet, and whose family connections gave him a familiar contact with the social and political movements of his day, ventured the lofty prediction that it should "come to pass . . . that the mountain of the Lord's house shall be established . . . and all nations shall flow unto it, and many people shall . . . say, 'Come ye, and let us go up to the mountain of the Lord . . . and he will teach us of his way and we will walk in his paths'."

Isaiah was sounding forth the age old longing—native to the human heart—the longing for the perfect to overtake the imperfect, for the ideal to supplant the real. Such restlessness did not originate with the young Isaiah, neither did it die with him. It has always been the genius of true religion to make men discontented with second best (and that which is even lower) and to inspire them, in the face of all odds, to hope for and to strive to realize the perfect not only in religion but in all the increasingly complex ramifications of our social, economic and political life.

Wherever and whenever men have dreamed dreams and have gone forth to right wrongs, redress grievances, remove the yoke of human bondage in any of its forms, and to make the world a better place than it was when they found it, the secret spring of all their noble planning and heroic achievement can be traced back to the Christian ideal, and, more important, to the Christian source of power which alone makes such achievement enduring or even possible. The connection may not always be as apparent as in the case of the young prophet of Israel, but it is always there. Following in the wake of the Hebrew prophets there have been many historic outcroppings of that idealism native to true religion. Some of these have been but faint echoes of purer and finer things, some of them have represented a miscarriage of what

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Administration Building, Olivet College

is essentially lofty, but all alike have been indebted to religion for whatever of worth their systems have held, and certainly religion is the only force capable of carrying any of them—historic or present day—to the point of realization.

I. THE CHALLENGE MAGNIFICENT

The current need of our world, with the numerous suggested solutions, makes the problem one of vital interest and importance to all of us at present moment—especially to our educators who are molding a rising generation and to our young people who are shortly to be face to face with the problem themselves.

The conditions under which we live are not ideal. They never have been, and of course never can be until Jesus Christ sets up His kingdom. The problems facing our generation are not new, but they present themselves in varying combinations, and some of them are especially aggravated just now.

Foremost among these in our thinking, perhaps, is the fact that for several years we have been confronted with the twin problems of poverty and unemployment. This poverty has been world-wide, and has been keenly felt in our own nation so rich in natural resources. Unemployment has laid its heavy hand on literally millions of our people here in a land where manufacturing and mass production had apparently reached the acme of perfection. These pictures of want and of the inability to relieve it have passed before our eyes in horrible reality and have called forth a great variety of criticisms and suggested solutions.

Crime, too, has stalked abroad and, referring again only to our own country, we have witnessed an unprecedented increase in the number of crimes committed, and that in a land of culture, education, and churches. The cost of crime to the several states is continually mounting higher and higher, and the average citizen feels less secure than he has had occasion to feel since we became a nation.

Then it is to be recalled that our scientists and inventors have created for us and placed in our hands vast possibilities for the production of power and for the doing of anything that is to be done on a grander, vaster scale than had ever been dreamed of before. Ideally this power at our disposal is for the advancement of human life. In stern reality we must recognize that many times it is turned against the race that has produced it and threatens its destruction.

Furthermore, after more than nineteen Christian centuries have passed, the god of War seems to sit quite firmly on his throne while ominous clouds hang over the great empires of both East and West, destroying their peace of mind and menacing their future. Human governments, imposing conferences, the councils of the wise, and all other agencies grappling with these unsolved problems of poverty, unemployment, crime, the misuse of power, war and a host of related evils seem helpless to remedy the dark picture which our world presents.

Underlying all of these ills, and largely accounting for them, is the fact that multiplied millions of professing Christians have been so powerless in the face of evil that the paganizing forces of the world have all but engulfed them. The rediscovery of apostolic certitude is the only road to salvation either individually or collectively.

II. WHO IS EQUAL TO THESE THINGS?

Jesus prayed, "Thy kingdom come, thy will be done, on earth as it is in heaven." The vision of Isaiah was not visionary in the thinking of our Lord. No one knew the sordidness of human nature better than He; no one had higher hopes for the race than the One who gave His life to make possible a new race fashioned in the image of the Son of God.

But, if we are to see a new day, we must have new men. For ages past men, unaided by divine strength, have made their little rounds of futile effort and have buried themselves deeper and deeper in the mire of their own planning. Unregenerated men have taken the ethics and principles of Jesus and have tried to apply them, only to demonstrate that these too are futile unless the men who would use them have themselves been made new by divine grace.

THE PREPARED MAN A NEW MAN

No man can be said to be truly prepared to assume his place in this present world until he has been made a new man. This new man will have many qualities peculiar to his kind, but three deserve special mention here:

The new man for the new day will have a new

evaluation of the sacredness and purpose of life. He will be saved from ultimate pessimism, since he realizes that life is not futility, not chance, but that it is what Bushnell had in mind in his memorable sermon, "Every Man's Life a Plan of God." The new man will have a reverence for himself and for his fellows that comes only to the one who recognizes God as the author of life and who believes that God has a plan for the whole human race as well as for every individual in it. He will be able to see past the visible into the realm of the invisible, and he will bring to life and its activities a dignity hitherto unknown.

The new man for the new day will bring to bear upon life a new force for peace through an experience of peace with God and man. Certainly the most effective propagandist for peace is the man who is himself a repository of peace, whose life radiates peace, whose spirit promotes good will. The only effective peace worker is the man who, through surrender to his Creator, is at peace with God and the world.

The new man for the new day will have a new power for worthy living in which the life of the individual is linked with divine energy. Man, unaided by divine grace, can recognize the problem and partially analyze it. He can arrive at the place where he is conscious of *the gap between what he ought to do and what he can do*. There he stops. But to stop is to fail! Only the man whose life is made dynamic by the indwelling of God through Jesus Christ can even begin to bridge that chasm. But in the lives of those so linked with the divine it can be bridged; and when there are a sufficient number filled with the grace of God the bridge will become effective, not only for an isolated individual, but for the community, the nation, yes, even for the whole world.

TRUE EDUCATION

It is not enough to study the history of the world's problems or to be able to diagnose them. No man is truly educated until he has reached the place where he can make the contribution to his generation of this new evaluation of the sacredness and purpose of life, this new force for peace and power for worthy living which belongs to everyone who is experimentally in touch with God.

Even then the task is difficult. There is no easy solution for the woes of our world, but it is *our* world. *A tired old doctor died today and a baby boy was born—*

*A little new soul that was pink and frail and a soul that was gray and worn,
And—halfway here and halfway there—on a white high hill of shining air,
They met and passed and paused to speak in the flushed and hearty dawn.*

*The man looked down at the soft, small thing with wise and weary eyes,
And the little chap stared back at him with startled, scared surmise:*

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THE CHURCH AND HER COLLEGES

A. K. Bracken*

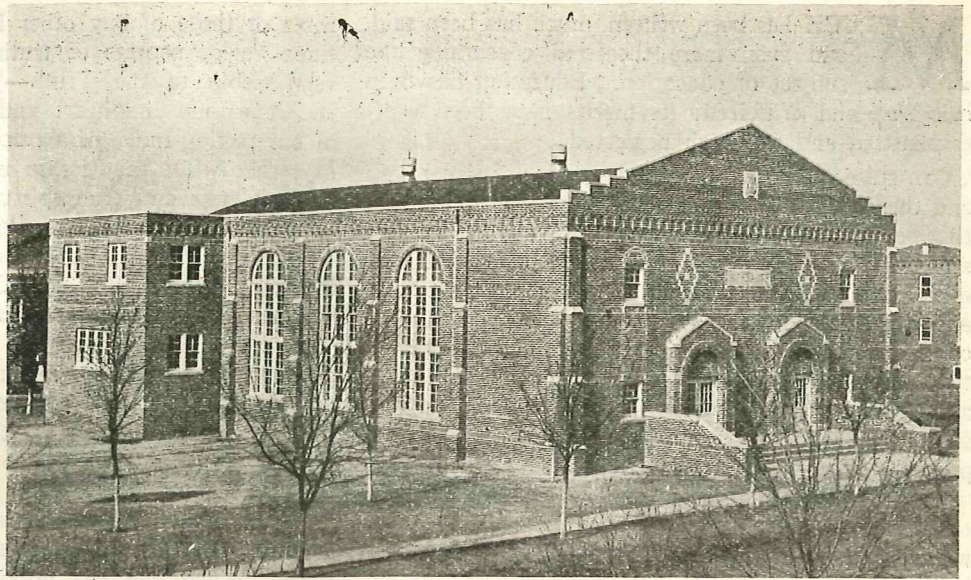
A MAN from the State Department of Education, while visiting our college not long ago, spent the noon hour visiting among the students of the college. In a conference with me in the afternoon he said, "I am glad to learn that your college is keeping faith with your denomination by teaching your church doctrines. I think that is just common honesty." His theory was that if a school carries on under the aus-

pices of the church, if it announces itself as denominational, if it draws its patronage and secures its finances from the denomination it should promulgate the doctrines of the church. Unquestionably, he is correct; and in my opinion the church colleges should continually remind themselves of this fact.

Indeed, our colleges had their very beginnings in their founders' loyalty to our distinctive doctrine. They established schools in which to educate their young people where they might instill into the youth the doctrine of holiness as a second work of grace and to impart to them the accompanying ideals and ethics of the doctrine. There were already colleges in abundance to do all else that colleges were supposed to do. They lacked one thing: they did not promote holiness. To the early church fathers the solution of their problem was simple—they would found colleges that were definitely committed to the promotion of their doctrines and practices.

By the very nature of their organization, most, if not all of the schools of the Church of the Nazarene, are tied to the church. Personally, I hope this will always be true of them for I fear that any desire on the part of any college to lessen or break the hold of the church would be evidence of a tendency to liberalize both in doctrine or practice. Again our schools meet the public under the good name of the Church of the Nazarene and they go to the church constituency for financial support. In return for this the church expects that the colleges will promote her doctrines and ideals. In fact she has a right to demand that the colleges guard jealously against any contrary philosophy and ethics.

* President, Bethany-Peniel College, Bethany, Okla.



Fine Arts Auditorium—Bethany-Peniel College

Our schools, therefore, are not free to promote any kind of religious philosophy or social program that may strike the fancy of any individual or group within the institution. The church has a strong bias in the direction of sound orthodoxy and the teaching of the doctrines of holiness as is stated in her manual. Any school, therefore, that would use its influence to freeze out or to neglect to promote the philosophy, doctrine or ethics of the church would be little short of a traitor to the institution that gave it birth, a name and sustenance.

But I would go farther and say if our colleges meet the expectation of the denomination, they must make themselves felt in their respective zones as dynamic agencies for evangelization. Their doctrinal teachings must be clear-cut, dogmatic and specific. Mere generalizations will not do. Then the atmosphere of the school must beget a passion for souls and evangelistic fervor. Real heart-searching preaching must characterize the ministry about the college. When any college fails to have heart-searching revivals in which students get definite experiences of conversion and sanctification both colleges and church are endangered. The church has a right to demand this among the "minimum essentials" in her colleges. After all the church and her message are the main matters of concern. The church must have colleges of her own kind to train her leaders and to perpetuate her message. This the Church of the Nazarene does not expect to do. To fulfill their God-given mission the church and the college must be one in doctrine, philosophy and ethics. Thank God for the Church of the Nazarene and for her colleges.

EDUCATION—WHAT KIND AND HOW MUCH?

R. Wayne Gardner*

MUCH has been written, much has been said, and even more theorized concerning the subject of education. Education has been eulogized and criticized; its merits have been over-emphasized and well-nigh neglected.

In spite of the many varied views, misconceptions and theories, we do not hesitate to state emphatically that education is essential. However, in such a maze of theory and misconception the asking of the question "What kind of education should be sought and given?" is indeed a fair and I trust, profitable consideration. I do not hesitate to state emphatically that education as an end is illegitimate, undesirable, and usually disastrous both to the individual seeking such an education and to the institution involved in promulgating such a system.

Education must be considered as merely a means to an end; namely, that of the accomplishing of some worth while goal or task in life. No goal or ambition in life can be considered worthy of our best, our all, unless it is Christ-centered. With Christ as our Redeemer and His commission to get the whole gospel to the whole world, we are confronted with a challenging task which is worthy of our best; yea, our very all. Such a task will in turn demand an education as a means to make possible its accomplishment and the reaching of our goal.

On the one hand the scholastic standards must be held high with the most efficient training of one's intellectual faculties and abilities. However, it is not enough to learn history, unravel the intricacies of philosophy theories or even with test tube and crucible analyze the facts of science or follow out Greek

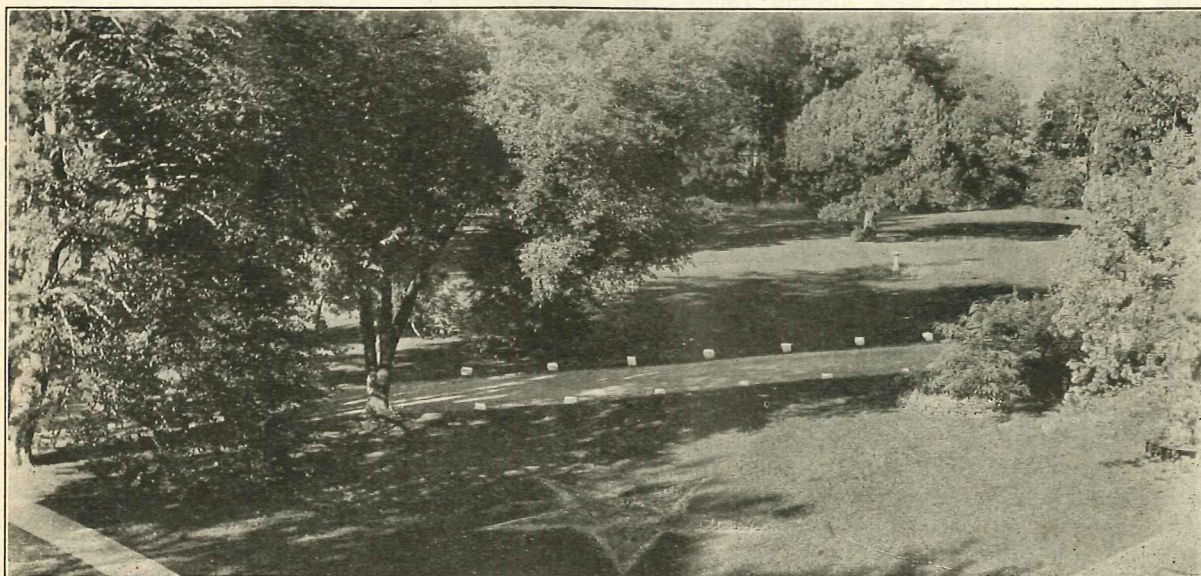
roots or those of any other language. Unless all of these varied aspects of truth are vitalized by their relationship to the Truth—Jesus Christ—education is left without its heart and core and is unworthy of our paying much of a price to obtain. That is to say, that while scholarship is held high on the one hand, Christ and true spiritual values must be the capstone of worth while education.

As long as the kind of education involved meets the high standards of true Christian education it is very easy indeed to answer the test of our topic as to "how much." This question of how much, however, presents us with a very serious problem for too often it is answered in the terms of the individual who is seeking an education rather than in the light of how much is necessary if one is to fulfill the task to which God has commissioned him.

In considering this phase of our discussion I think it only fair that we consider certain pointed questions. When one has obtained sufficient Christian education to thoroughly and efficiently qualify him in the service of the church—to meet the spiritual and intellectual needs of each and all to whom God has called him—to serve whether as a minister or layman—then one has satisfactorily answered the question as to how much education should be sought. When one faces the youth of the holiness movement unable to cope with the spiritual and intellectual problems of said youth it is only fair to conclude that he has fallen short in the "how much" of education. In the light of the tremendous crisis that faces the Church of the Nazarene with scores and hundreds, yea thousands, of young people throwing away their

(Continued on page fourteen)

* President, E.N.C., Wollaston, Mass.



Eastern Nazarene College—Campus Scene

A HOLY CHARACTER CENTRAL IN EDUCATION

Olive M. Winchester*

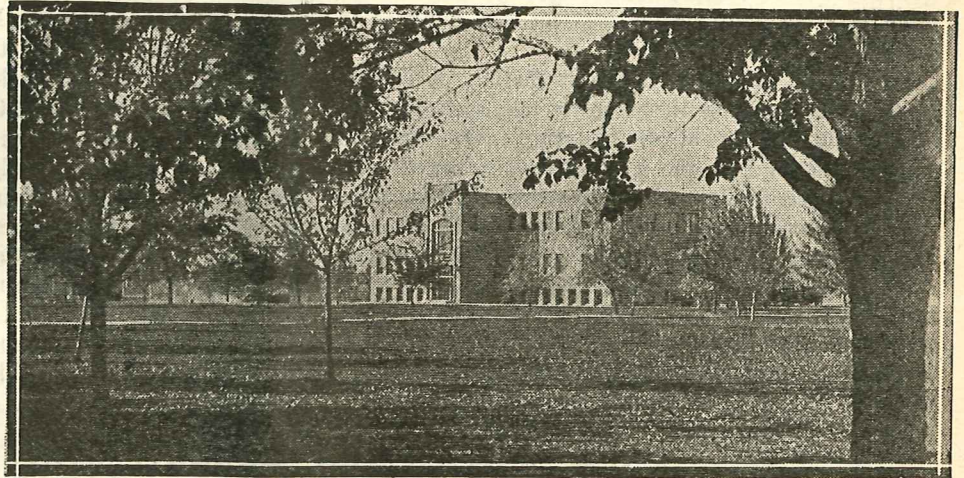
IN these days one of the leading objectives set as a goal in the educational field is that of character education. Simply to give our young people knowledge and trained minds is found to be wanting in meeting the more serious issues of life. Such training gives no true philosophy of life. The satisfaction of economic needs, the development of the mind, does not touch the higher being of man, and thus he is left

with a vague longing unquenched, with a sense of maladjustment to a larger life which seems to be ever knocking at the door of his being. Not only does he feel this sense of incompleteness within, but he finds himself also in conflict with his fellowman; he has no working basis on which to develop a relationship of brotherhood; there is everywhere strife and the thrusting of others aside that advancement might come. Thus has it become necessary that character education becomes one of the leading objectives in the training of the young.

But the question arises whether character education based on the moral ideal obtained from ethical precepts or from the lives of those who have lived nobly and altruistically is sufficient. First, is it sufficient as a motivating power against all the urges that surge in on man in these days when self-expression seems to be the reigning desire and self-discipline seems to have lost its hold as a commanding ideal? Then is it sufficient as a dynamic in the inner being of man enabling him to attain the ideal which he may envision and wish to follow? Thus arises the question whether character education, though not without good, may not be found wanting.

If, instead of making character education without any qualifying attribute as the objective, there is given a definite, specific phase to character education, it might meet the needs of the storm and stress of this day and age. This qualifying aspect which we would deem as fundamentally necessary is that the objective be a holy character. Such an aim we have set before us in our schools and colleges of the Church of the Nazarene, and we feel that it is the only true aim of education and the only foundation of a working philosophy of life.

* Vice President, N.N.C., Nampa, Ida.



Emerson Administration Building and Campus, Northwest Nazarene College

In seeking to reach this goal of a holy character, it is necessary first that there be the transformation of the heart of man that he may be made holy. This is brought to pass through two definite crises experiences, through the regenerating power of the Holy Spirit whereby he becomes a new creation in Christ Jesus, and the purifying of the heart from all inward pollution and defilement. These experiences we find at the altar of prayer either public or private, for the most part public. The home church through its revival meetings and evangelistic services seeks to reach this end, the campmeetings with their fervor of evangelistic passion seek to lead souls into these experiences, and the revival efforts put forth in our schools have the same objective.

But when the works of grace have been wrought in the heart, there comes the problem of making the inner state of purity effective in all of the living. We are not religious automatons, even after we are sanctified wholly. God has wrought a mighty work within our hearts, but it now behooves us to work out our own salvation with fear and trembling. We are to grow in grace within our own hearts and we are to live a life that exemplifies more and more the grace of God in our attitude and relationships with those around about us.

In seeking to develop a technique of holy living, we are advantaged in every way over the one who moves on the plane of character development with the moral ideal alone. We have a motivating power that writes upon our hearts the law of love to Christ the Savior, a motivating power that rises superior to all others and carries as its accompaniment a dynamic or enabling power which gives power to attain the goal set before the vision within the mind.

This development of a technique of holy living is one of the central objectives in the educational task of the church; it is furthered in many ways in the Sunday school, but is given larger possibilities of development in our colleges where the teaching of the Bible and the daily chapel services can minister to this end.

One more requisite in the formation of a holy character is necessary if the entire man is to feel the transforming power of divine grace. We are told that we should love the Lord with our heart, soul, mind and strength, and then again we find the Scripture mentioning the necessity of bringing every thought into captivity. There is the alignment of all our thinking with the one central objective of a holy character. This means that our thinking on science should be in keeping with this ideal, our thinking in philosophy, our thinking in psychology, and then it naturally falls as conclusive that all our

thinking in theology and in interpretation of Scripture should harmonize with this end. This task belongs to our schools more particularly than to any other phase of our work, and to this end we as professors and teachers should give ourselves. We are not commissioned to teach facts of knowledge for their own sake, but that they minister to this great objective. If we fail to do this we have failed the church and we have failed God.

Thus there is basic in life the renewing of our nature until it is made holy which renewing lays the foundations for holy living. Living springs forth from character achievement and in turn enhances character achievement. Connected with holy living comes the training of the mind that all may centralize in this one great end of life, a holy character which shall adorn the gospel of our Lord and Savior, Jesus Christ, in this world and shall shine resplendent in the world to come.

WE ARE UNDER OBSERVATION

Clinton A. Rock*



S. T. Ludwig, President

OUR greater religious denominations have built scholastically and morally well, theirs are attractive cultural centers, training young life to meet with even tenor the demand of varied and colorful class appeal; however, a shallowness is borne on the winds of restlessness, sweeping over our enlightened altitudes, betraying an undertone of distrust; spiritual values have been depleted, soul food has been hung to dry on an oversupply of question marks.

We are face to face with an ever increasing uneasiness astir in fundamentally minded parental circles, a hungry, nominally Christian, numerically churched multitude is searching longingly for a satisfying portion; in need of the steadying forces of blood-cleansed culture to stand in the breach and stay calamity; a challenge it is, to an organized people with consecration and devotion, a justifiable claim on stabilized holiness and an unwavering, uncompromising, forward, upward trend.

We are not to frown upon standardization, the youth of our homes are crowding institutions of higher learning, none who long for the best should be denied; the call for a more intensely

unified, Spirit-guided leadership in the field of balanced training is ours to answer, for the Church of the Nazarene has not been divinely brought into action in these latter days to hesitate on the verge of uncultivated, expanding fields, that await mental development.

We are under observation; a Methodist minister of long and good standing, said recently, "Nazarenes are just old-fashioned Methodists, I am glad that they are entering, as they are, the field of education, if they just remain religious, if they don't, well, I hope they don't succeed, but if they do, I hope for their greatest success," nor is he a lone observer, many from without are closely watching.

I know a good woman who transmits natural beauty to canvas with brush and paint. Stepping close to one of her productions as it hung in lovely frame on the wall, she bade me stand back a pace or more so as to catch what proved to be artistic ability gracefully blended into scenic splendor; our danger is of standing too close to what seem to be vague possibilities, if viewed from a bit longer range of vision, from different angles, will unfold to us redeemable dividends, which on being ignored will rise to chide our lack of comprehension; we may be so intimate with detailed study as to blur



Alvin R. Aller, Acting President



C. A. Rock

*Field Representative of Bresee College, Hutchinson, Kansas

the general aspect; our instructional scope should and must be inclusive of specific sanctified wholesomeness, and exclusive of all evil; an inadequate faith in the

all-sufficiency of an unfailing God is not for the educational reach of the Church of the Nazarene.

THE NORTHERN BIBLE COLLEGE AND THE EVANGELIZATION OF WESTERN CANADA

Chas. E. Thomson*

WRITING, as we are, from the midst of a summer-long, western Canada-wide, tour of home missionary evangelism, with which is mixed some representation of our educational work, it will not be surprising if this article is tinged with a strong home missionary flavor.

In common with all our schools, we are concerned with education, not as an end in itself, but as a means to an end, and that end evangelism, we ever keep prominently in the foreground of our thought.

In western Canada God is drawing to our standards a multitude of promising young people. Upon these young people rests the expectation of the church. All of them feel the urge to do something for God. Many feel a definite call to full time Christian service. These young people must have a place where their minds can be furnished and prepared and their hearts established so that they will make effective leaders for the carrying on of our great crusade. For this reason Northern Bible College came into being.

Already past students of N. B. C. are working heroically in different sections of the prairie provinces, making the spiritual deserts to rejoice and blossom as the rose. Our work, of course, is only in its infancy. What has been accomplished is only a drop in the ocean in comparison with the great need. Our Superintendent of the Manitoba-Saskatchewan District writes, "The need of our home field is increasingly apparent. In the prairie provinces there are over eleven thousand school districts, about four hundred towns, and twelve hundred villages, besides the cities. Over this vast territory the Church of the Nazarene has only fifty-six local church groups."

The Peace River country alone is an "eye-opener" as regards its dimensions and possibilities. It is the last great agricultural frontier of the western Canadian plains, exceeding in extent the combined areas of England, Scotland and Ireland. At present it is somewhat sparsely populated, but people are pouring in, and its spiritual need is a challenge to the Church of the Nazarene. At present we have one log church and parsonage in this district, "manned" by two young ladies, one of whom is a registered nurse. The Dean of Women of N. B. C. is pioneering the establishment of another "summer supply" point in this section. We have also established an annual camp-meeting thirty miles west of Peace River Crossing.

The characteristics of our western Canadian field, its long, severe winters, somewhat sparse population, and pioneer conditions, imperatively demand the

utmost in courage and heroism of those who expect to evangelize its peoples. The field will have to be manned, in the main by those who are already inured to the conditions that obtain in this region, and who are not to be daunted by the difficulties of the task.

Out of Zion, the perfection of beauty, God hath shined. God has ever established centers from which He has radiated the light of saving truth over adjacent areas of the sin-darkened world. By the grace of God, the Northern Bible College will function increasingly as such a center, and many young Canadians will find within its halls establishment in the doctrines and experiences of New Testament holiness.

We can give reasonable assurance to young people attending N. B. C., that if they manifest a deep spirituality, acquit themselves creditably in their studies, and otherwise manifest the required gifts and graces for Christian leadership, the church will recognize the call of God upon them, and give them an opportunity of service.

Our Canadian school is well adapted and situated for the task for which it was established. Its faculty, from the standpoint of deep spirituality and efficient scholarship, are stamping the "hall-mark" of genuine Nazareneism upon the graduates of the institution. Its enrolment the last two years has been about eighty. With some lessening of pressure in the economic strain that has made our task so difficult, we anticipate an increase in this number next term.

CHRISTIAN EDUCATION

(Continued from page two)

of education that must necessarily fall of its own weight. The Church must not neglect its opportunities, either directly in the preparation of its own leadership; or indirectly in disseminating the principles of truth and righteousness which are essential to an enduring state. While the Church has other means of promulgating the truth, also, the Christian college must ever be one of its most effective and efficient agencies. It cannot be regarded as a mere "side issue" as some seem to view it. Nor can it be maintained merely as a benevolence. The Church and the nation that have built in the most enduring manner, have together given large attention to Christian education. It is our only hope. The influence of a single generation if untrained and un instructed will break down all that we have endeavored to build up for the maintenance of religious and civil liberty; while on the other hand, due attention to the training of the youth in Christian truth and righteousness will bring in a revival of pure and undefiled religion.

* President, N.B.C., Red Deer, Alberta.

ADOLESCENT CHURCH COLLEGES

C. A. McCONNELL

HERE comes a period to youth when the boy feels within himself the strange stirrings of approaching manhood. Suggestions crowd in upon him, to be transformed into aspirations and half-formed purposes. Judgments, uncorrected by experience and impatient of advice, lead often to wrong conclusions and possible harm. The boy would act like a man without man's physical, mental or moral background. His hero may lack many of the essentials of real manhood, and evidence characteristics unfit to become patterns for youth—but he is a *man*. It is at this time that boys, lacking the ability to discriminate, take up bad habits, learn to smoke and use bad language, because "men do these things."

Intelligent sympathy and not harshness is the need of the boy at this period, if he is to be saved to noble manhood.

It is at this period of adolescence that the schools of the Church of the Nazarene have arrived. They came into existence not by accident—they were desired with great desire. They are well born. Those who brought them forth have known sacrifice like unto the giving of life itself for their nurture and development. Through all the perils and difficulties of infancy they have come to a splendid youth—now the period of greatest danger. About us are institutions of learning, old, strong, well-equipped, successful. But alas! too often their teaching is not that of the fathers of our own schools. Their culture is not that of the Christ, and the character they would implant not that which shall stand the tests of this life, nor meet the demand of the life to come.

It is a trite saying that a denomination parts with its mooring in its schools. The Church of the Nazarene of the next twenty-five years will be the product of the teaching and thinking of our schools in these days. Today, in our colleges we are preparing to prove to the world whether or not the Church of the Nazarene was God-called, with a Holy Ghost—energized message of eternal truth.

Our adolescent schools seek their manhood, naturally. We shall grow into maturity—what shall be our manhood? Shall we dare to make our strength that of Christlikeness, or will the world see its reflection in us to its own glory? I like to believe that President Wayne Gardner, of our Eastern Nazarene College, voices the determination of all our schools in these words:

"On some subjects I plead guilty to a 'closed mind.' My mind is closed to everything, material or philosophical, that is disloyal to my Christ, the blood that purchased my redemption, or the Holy Spirit that cleansed my heart. Call me narrow if you wish, but I hereby pledge my allegiance to my Lord and Savior, Jesus Christ. 'If that be treason, make the most of it!'"

Not only have our schools an obligation to the church to maintain her doctrines and standards, they have a safety in her connection. A hundred years ago a group of men launched a school in Ohio. Their doctrines and purposes were almost identical with ours—but they boasted their freedom from denominational obligation as to creed. In the adolescence of the college they called unto themselves "strange" teachers and leaders and practices, until at length the school, now a great university, is without a vestige of those doctrines and standards, to perpetuate which the founders gave their lives. Our schools are more fortunate. We are a part of a church whose doctrines are clearly stated, and whose demand upon the schools is that, as they grow, they shall remain true to the faith of the fathers.

NEW MEN FOR THE NEW DAY

(Continued from page eight)

And then he shook his downy head—"I think I won't be born," he said.

"You are too gray and sad!" He shrank from the pathway down the skies.

But the tired old doctor roused once more at the battlecry of birth,

And there was memory in his look of grief and toil and mirth.

"Go on!" he said. "It's good—and bad: It's hard! Go on! It's ours, my lad!"

He stood and urged him out of sight, down to the waiting earth.

In the strength which Christ gives we courageously and hopefully face this new world, our world, having, for the foundation of our training and preparation for a life of service, learned from the One whose grace has made of us new men, having worked in us the miracle of regeneration which, when widely applied, is the only hope for the civilization of this, or any other, day.

EDUCATION—WHAT KIND AND HOW MUCH?

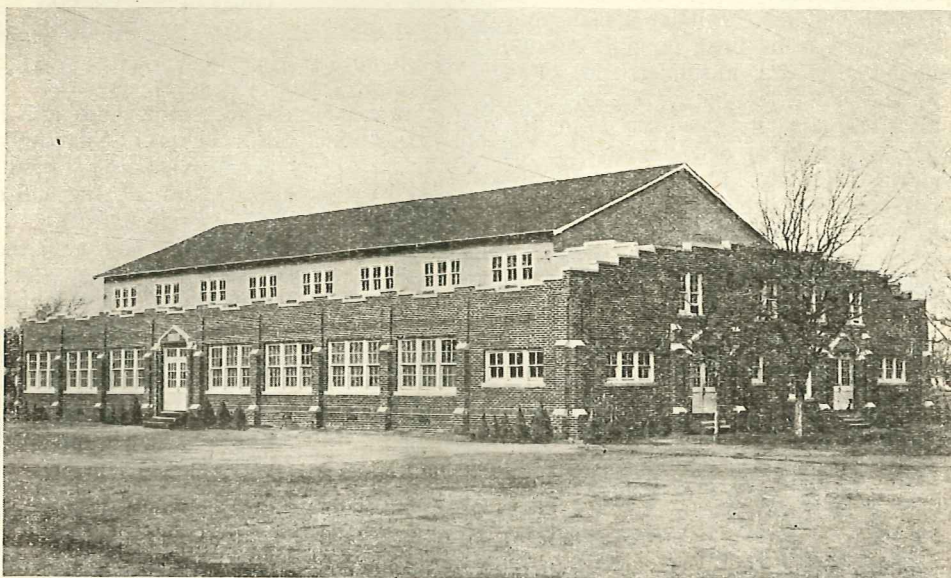
(Continued from page ten)

confidence in the truth of God and casting what we cherish dearer than life to the four winds, with their religious foundations destroyed, should we not as leaders be challenged to an adequate preparation for our task? No leader, whether he be pastor or layman, is qualified to serve until he can command not only the spiritual but the intellectual respect of those he seeks to serve. When as a leader you can give to your constituency a ministry that will meet to the full the deep needs of the heart and soul; when you can take your position as a leader of these people, leading them on into the deep things of God with enriched experiences and an enlargement of heart, you are approaching the answer as to "how much" of the only kind—Christian education—you need.

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DEVOTIONAL MEDITATIONS

Mrs. Esther P. Bonham

Sunday—The Servant of Christ

If I yet pleased men, I should not be the servant of Christ (Gal. 1:10). Read Gal. 1:10-17.

Which had you rather do, help to create empires, or help to shape human souls?

Men praise empire builders. But let a man pour out his life in ways that bring little tangible results, and he is considered a failure, misunderstood, often shunned.

Paul, after his conversion, lived a poured-out life. And all the combined forces of evil cannot blot his influence today from the earth. But what of the influence of his contemporaries who attempted to build empires? What have they to their credit?

May we ever be lavish with our lives, willing to spend and to be spent, leaving all accounting to Him who knows the end as the beginning.

Monday—Sin Not With the Tongue

I will take heed, that I sin not with my tongue (Psa. 39:1). Read James 1:26 and Matt. 12:37.

We need to earnestly pray daily for grace to bridle the tongue, that we may not bring a reproach upon our profession of religion by speaking proud, boastful, foolish, or censorious words.

By our own words we are judged. Corrupt communications do not proceed out of a pure heart. Neither do words of wisdom, or holy conversations, spring from a corrupt heart. If the Spirit abides, we will not talk a certain way with one crowd, and some other way with another.

"I will keep my mouth with a bridle, while the wicked is before me."

Tuesday—Deceitful Heart

Those things which proceed out of the mouth come forth from the heart, and they defile the man (Matt. 15:18). Read Matt. 15:18-20.

"The heart is deceitful above all things . . . who can know it?"

"Private loopholes, sinful lusts, can hide themselves at times so well as to seem quite dead; but if we grow careless, they spring up again on a favorable occasion, and sometimes appear in a spiritual shape, and take a fine spiritual name," wrote Bogatzky. "Thus, though the flesh exceedingly likes sensual indulgences, yet to flatter its lust of pride, and the vanity of being thought a perfect man, it will sometimes endure great mortification. Therefore we ought always to be jealous of ourselves, and guard as much against self-righteousness as licentiousness; for the flesh is never more fleshly and dangerous than when it has the most spiritual appearance, and covers its lusts with the holiness and spirituality of angels."

"Keep thy heart with all diligence; for out of it are the issues of life."

Wednesday—Watchfulness

Considering thyself, lest thou also be tempted (Gal. 6:1). Read Gal. 6:1-4.

Extraordinary blessings require a particular watchfulness to prevent our falling into error in believing we are favored of God above our fellows.

If the Lord himself does not hold us up, we will make greater mistakes than they. Therefore let us temper our joy with true humility and gentleness toward the faults of others and bear with the weak as God bears with us.

Thursday—Asleep

But while men slept, his enemy came and sowed tares among the wheat (Matt. 13:25). Read Psa. 13:3-6.

Christians quickly lose their strength if the enemy of souls finds them asleep. Cunningly, the devil works until they are in his power. "He can squeeze through the smallest gap in life; he will enlarge it at his convenience."

"And who knows but he may gain the victory by those very sins to which, perhaps, we, for many years, had hardly any temptation." He is particularly interested in those whose influence counts for good. And unless the Lord opens their eyes, and preserves them on all occasions, even the best may be overcome and deadly hurt by sin.

"Lord, suffer me never to fall asleep again."

Help me to watch and pray

And on Thyself rely!

And let me ne'er my trust betray,

Lest I forever die!

Friday—Need of Self-Examination

Examine yourselves, whether ye be in the faith (2 Cor. 13:5). Read 2 Cor. 13:5-11.

We, too, need self-examination. Bogatzky says we may profess Christ, talk of His grace, and yet be lovers of sin and in the road to destruction.

"Is our faith in Him accompanied with much self-aborrence in the views of our sinfulness and pollution before Him?" he asks. "Do we prize Him, not only for His favor to us, but for His own goodness, His grace, and His excellence? Do we love Him so as to love nothing in comparison to Him—neither self, nor the world, nor our ease, nor advantage? Then, surely, we are His and He also is ours. These graces are the fruits of His Spirit within us; they are proofs of our faith and of our union with Him; and if we are united by the Spirit to Jesus He will certainly own us before men and angels; He will never forsake us in time or eternity."

Saturday—Lest We Fall

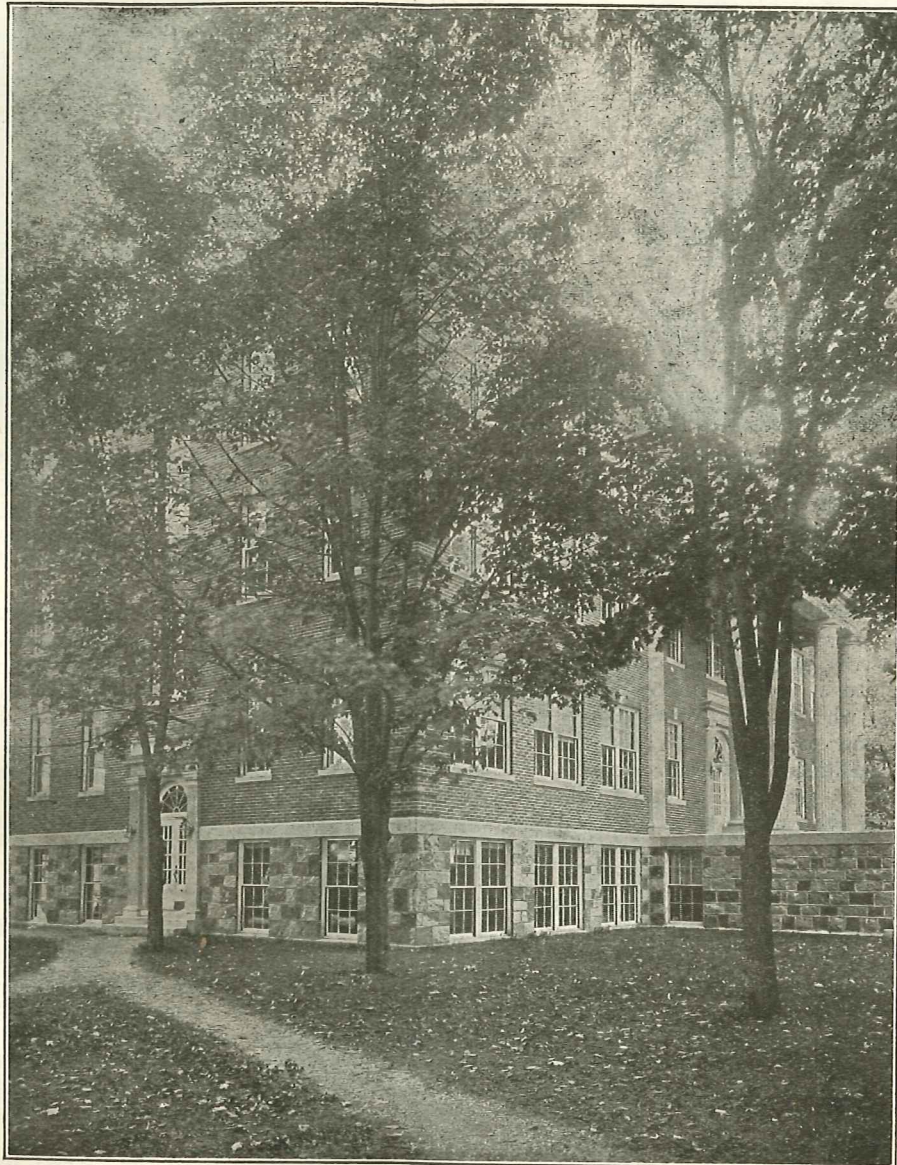
Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12). Read Rom. 11:17.

It is dangerous to insist too much upon sensible assurances or particular enjoyments. These are not marks of faith. And their sudden disappearance often results in a fall.

The Holy Spirit is the earnest and seal of adoption. And our faith in Him, and our reliance on the Word of God preserves a settled assurance upon which we may safely rely at all times.

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PRESIDENT R. WAYNE GARDNER

Eastern Nazarene College, Wollaston, Massachusetts

Religious News of the Week

Compiled by L. A. Reed

Germany is having trouble with her strict edicts which affect the Protestant and the Catholic Churches. It is supposed that the appointment of Bernhard Rust as Prussian Commissioner for Culture and Education was a sop thrown to the revolting Protestant churchmen. The religious press is now suppressed throughout the empire.

Last week Father Coughlin was denied the use of Soldier's Field Chicago, for one of his "social justice" organizing speeches. The authorities claimed that the priest was going to make a political speech and that this was barred under the charter.

Zion's Herald tells us of the religious rioting in Scotland. "Cries of 'No popery!' and 'Down with the Pope!'" accompanied rioting of Protestants against Roman Catholics in Edinburgh, Scotland, on Tuesday of last week when attempt was made to break up a procession, one of the features of the Eucharistic Congress being held in that city. Main streets adjoining the grounds of St. Andrew's priory were jammed with Protestants and the rioting, when it began, spread so rapidly that 300 police, including mounted officers, were called out to handle the situation. A number of arrests were made. A similar riot the day before in which police charged some 3,000 Protestants, who hurled bottles and stones at Catholic women and priests, resulted in convictions of seven men for creating a breach of the peace. The Protestant Actions Society in the midst of the rioting appealed to all Protestants to assist the police in restoring order."

For the first time in history a colored man has been elected president of the British Christian Endeavor Union. Dr. Harold A. Moody, a native of Jamaica, has been a highly esteemed doctor in South London.—*Christian Century*.

People in this country have wondered for some time why America did not follow a policy which Mexico has recently adopted. About a month ago, so states Clarence Neff in his correspondence from Mexico in the *Christian Century*, President Cardenas ordered that, in view of the fact that the country was at peace, the government's armament plant should be used for the manufacture of plows and other agricultural implements. The secretary of war followed shortly with the announcement that for the same reason the soldiers would give their services for the construction of roads, schools, and other works of social utility.

The brewers are advertising that a great discovery has taken place, that is, that beer contains Vitamin B. Well what of it? A great number of real foods also contain it. Besides beer contains several elements which oppose the healthy assimilation of this vitamin.

Last month Gipsy Smith addressed 10,000 people on the very spot in Epping Forest, England, where he was born. Dr. G. Campbell Morgan was present and Gipsy Smith gave a great address on the romance of his conversion.

In Kansas City, Mo., a new feature relative to the ministerial union will be tried out. Instead of the monthly mass meeting there will be interesting group studies for ministers. Thus they will face their problems more directly and closer friendships between members of the association will be established.

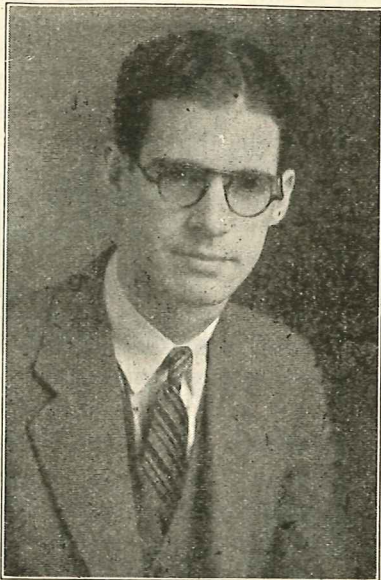
On the night before the recent world's heavyweight championship prize fight, Max Baer indulged in a wild party drunken spree. You all know the results. The same thing happened to Schoolboy Rowe during the last World Series. The *News-Dispatch* of Detroit, carried the story that "the ace pitcher had been drinking beer on the night before the final game." At least this is what the *National Voice* avers.

Christian people the world over will read with mingled feelings of the divorce and remarriage of Pearl Buck, who was one time Christian missionary in China and the author of some of the "best sellers."

The *News Bulletin* of the Lutheran periodicals tells of the Missouri Synod Churches of St. Louis, Mo., who have raised a fund for an intensive evangelistic campaign to be held in that city. There are 400,000 unchurched people in St. Louis and eight graduates of Concordia Seminary who have not been placed in established congregations are being engaged to carry out the project. This surely would be wonderful training for seminary graduates as a prerequisite to the ministry.

From the Evangelical Press Association of Poland comes the story of the remarkable growth of an Evangelical congregation in Knittelfeld, Steiermark, Austria. In 1932 the congregation numbered seven people. In 1933 it numbered 1,200 and in 1935 there was a growth to 2,200. This shows the great trend toward the evangelical churches in Austria.

We read again from the "News Bulletin" of *The Churchman*, a periodical of the Protestant Episcopal Church, one of the oldest religious journals in this country recently lost a damage suit in the amount of \$10,200 for libel in the Supreme Court of New York County, N. Y., to Motion Picture Producers and Distributors of America, Inc. The item on which the suit was based appeared in an issue of Nov. 14, 1931, being a review of Harrison's reports on motion pictures. *The Churchman* has consistently waged a campaign against indecent pictures. A thirty-day stay of execution, and sixty days to file an appeal was granted. An appeal will undoubtedly be made. The *Presbyterian Tribune* is receiving donations to help this neighbor paper out of an unfortunate dilemma.



ALBERT F. HARPER, Ph.D.
Junior College Dean
Secondary Education

**Most Important Aspect of
Any College?**

Answer:

Teaching Personnel

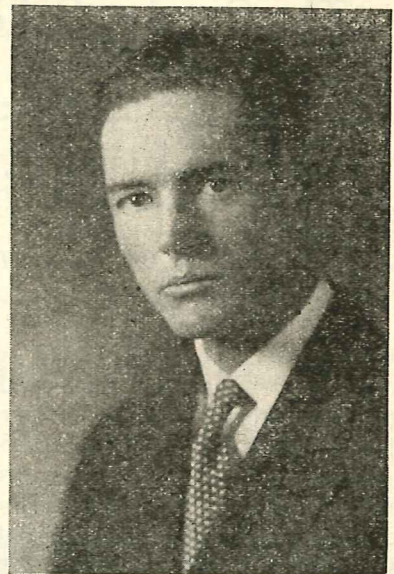
**NORTHWEST
NAZARENE COLLEGE**

offers a high type teaching
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**FOUR DOCTOR'S
DEGREES
ELEVEN MASTER'S
DEGREES**

with an average teaching
experience of

SEVENTEEN YEARS



JAMES R. GARNER, Ph.D.
Political Science and
History

NORTHWEST NAZARENE COLLEGE

Nampa, Idaho

A College

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Denominationally

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Educationally

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N. W. SANFORD, M.S.
Supt. of Industries

Student Activities

Religious Organizations

Intercollegiate Debate

Vocal and Instrumental

Ensemble

Intramural Athletics

DEPARTMENTS

COLLEGE OF LIBERAL ARTS: Four year course leading to the A.B., B.S. and Th.B. degrees and to high school teaching certificates in the State of Idaho. Two years' work fully accredited by the Northwest Association of Colleges. Four years' work accredited by the State of Idaho and many leading Universities. **NORMAL SCHOOL:** Two year course leading to the Idaho Elementary Teaching Certificate. Fully accredited by the State of Idaho. **BIBLE COLLEGE:** Excellent training provided for Christian Workers. **HIGH SCHOOL:** Fully accredited by the State of Idaho. **ELEMENTARY TEACHER TRAINING SCHOOL:** Accredited by the State of Idaho.

UNUSUAL OPPORTUNITIES FOR EMPLOYMENT

Write for Application Blank
SCHOOL OPENS SEPTEMBER 16

The Sunday School

M. Emily Ellyson

LESSON FOR AUGUST 18, 1935

LESSON SUBJECT—Martha—A Home-Maker
(Luke 10:38-42; John 11:17-24).

GOLDEN TEXT—*Now Jesus loved Martha and her sister and Lazarus* (John 11:5).

INTRODUCTION

While Jesus had no home of His own, there were doubtless many homes open to Him. In fact we are led to believe that among His followers the latch-string was always out. Some of the homes where He was entertained are spoken of, but probably no one place was so nearly a real home to the Master as the home at Bethany. It is thought that Martha and Mary and Lazarus must have been people of considerable means for Martha had a residence and resources for considerable entertainment, and evidently they were prominent among the people of Bethany. It was Mary who anointed Jesus with the costly nard. Our lesson is an account of one of Jesus' visits to the home.

THE TRULY ESSENTIAL THINGS

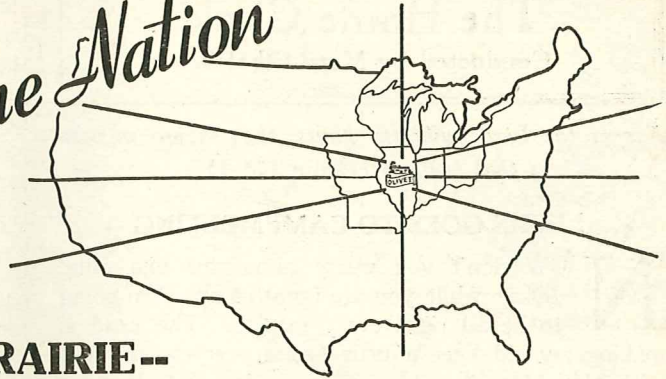
"A certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word." Not Mary alone but Martha and Mary both were Christians. This is clear when we consider the attitude and conduct of each. Both of these women had faith, one of them sitting at His feet to be taught, the other calling Him Lord, thus indicating His position in her life. He was her Master; she was His servant. Both of them manifested devotion, Mary as a devout student and Martha as a minister. It would seem that the word *also*, used in the case of Mary, would indicate that Martha *also* sat at His feet. Martha was the active Christian, at times unwisely so. Mary was the one of the contemplative order, absorbed in His teaching to the exclusion of everything else, and at times this too was not the best attitude. Martha's mistakes are clear. She was overanxious, distracted and complaining while Mary's mistake was to be indifferent to practical affairs. Jesus offered Martha a corrective, telling her only a few things were essential to His comfort, and He strengthened Mary's purpose by saying she had chosen the good part. Christ reproves Martha for the intensity of her care and the extensiveness of it. The service she was rendering was all right in its place so long as it did not interfere with her spiritual interests. Only one thing is of supreme importance. When we take on a load that perturbs our spirits and distracts us, we are hindering our spiritual development. Godliness is the one thing needful, for without it nothing will do us

any real good in the world, and nothing but godliness will go with us into the next world. This incident illustrates the fact that even good people may be too anxious over temporal affairs and give too much time and attention to them in comparison with spiritual interests or the cultivation of fellowship in the home. Housewives and mothers have much that claims their attention and it is necessary that they have a clear perception of relative values if home life is what it should be. Love in the family circle is far more important than table luxuries, and an hour of mother's time spent with the children in fellowship is of more importance in building a home than polishing furniture or fixing dainty wearing apparel or food. Mother, "thou art careful and troubled about many things," and yet only one thing is necessary.

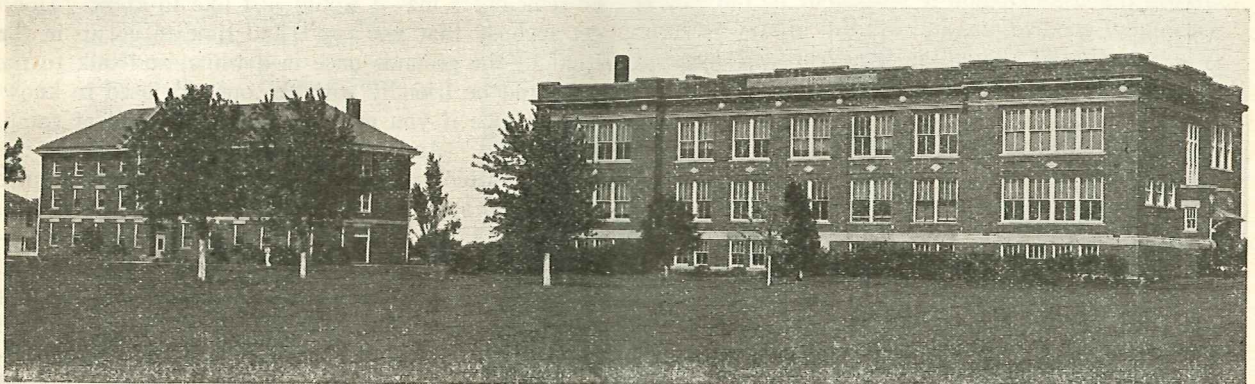
OUR FRIEND IN SORROW

"Lord, if thou hadst been here my brother had not died." What a blessed thing to have Jesus in the home. "Never a sorrow that He will not share, never a burden that He doth not bear." So sings the poet and it is true. Over and over again, for four long days, these two bleeding hearts had been pondering this thought. There could be no death-bed scene in the presence of Jesus. He never allowed the dreaded enemy in His presence, and His absence at this time, He said, was for the sake of the disciples in order that they might believe. This great manifestation of Christ's power was for the glory of God. The tenderness and sympathy of the Master in the dark hour of sorrow is mirrored in the incident before us. His tears were not the tears of One who felt the grief of bereavement. "If thou hadst been here." They evidently had faith in His power to heal but thought His presence necessary to perform a cure. From Martha's conversation it is clear that her faith reached into the realm of His Messiahship, for she intimated modestly that she believed Jesus had the power to raise her brother from the dead even now. Time and distance do not affect God's power. Martha's belief, however, was not perfect. It was the belief of a resurrection at the last day for she said, "I know he will rise again in the resurrection." Christ's reply is one of those exclusive claims, so rare, that fell from the lips of the Master: "I am the resurrection and the life." Not I have the power but "I am" the power of the resurrection and *I am* the source of life. Soon afterward Jesus put on exhibition the truth of His words, when with a loud voice that rang with divine authority he called, "Lazarus, come forth," and to the astonishment of all present he stepped from the tomb into the light of day. But let us remember that while only Jesus could raise Lazarus from the dead, human hands removed the obstacle at the command of the Master, "Take ye away the stone." It was a small service, as compared with the great demonstration of Christ's matchless power, but it meant co-operation with Him in service.

At the Heart of the Nation



**ON THE PICTURESQUE PRAIRIE--
 BESIDE VIRGIN TIMBER AND HISTORIC STREAM--
 STANDS THE COLLEGE THAT HAS BUILT ITS OWN CITY**



HERE, in the quiet surroundings of a community devoted to the purest in religion and the best in education, hundreds of young persons have been trained during more than a quarter of a century. The record of those years is but prophetic of the years immediately ahead.

ONE-THIRD of the entire membership of the Church of the Nazarene is to be found on the Central Educational Zone, guaranteeing a steadily expanding program with ample resources to provide a college second to none.

OLIVET - through its College of Liberal Arts, School of Music, Bible School and High School - offers ● *A warm spiritual atmosphere with unwavering devotion to the entire program of the Church* ● *A well trained and consecrated faculty offering a thorough-going educational program, as recognized by the leading State Universities where Olivet*

credits are regularly accepted ● *A happy, normal social life with a complete schedule of collegiate activities* ● *Home-like surroundings . . . meals prepared by a trained chef.*

\$275

pays all expenses for a full year. Scholarships, self-help projects or the co-operative Club

Plan may reduce this to as little as \$150.00.

Literature on Request

OLIVET COLLEGE

"Christian Culture in Education - Reverence in Scholarship"

OLIVET, ILLINOIS

T. W. WILLINGHAM, D. D., President

The Home Circle

Conducted by Mary Ethel Wiess

*Except the Lord build the house, they labour in vain
that build it (Psalm 127:1)*

LIZZIE GOES TO CAMPMEETING

NOW don't you worry about me one mite, Lizzie, while you are up at camp. I'm going to be all right every minute. The Lord is making my old knee a little better every week; and with Mis' Murphy to run in every day and clean up the house a bit, and Annabelle Jenkins to stay with me nights, there isn't any reason at all why I shouldn't get along all right. An' then, Lizzie—I guess I never told you much about how I felt about it, but you've been mighty good to me, and faithful to stay with me day and night all these last five years. I guess if ever anyone deserved a vacation and a chance to go some place that they wanted to go real bad, it would be Lizzie Phillips.

And now, Lizzie, when you get down there, don't go trying to be in every single service that is going on on the grounds. Oh, sure, I know you don't want to miss anything—but listen, Lizzie I tried that one year when Tom and I went to campmeeting I started in with the early prayermeeting, and then hurried to the tent and got breakfast for Tom and me and the children, and then I left the dishes and ran over to the peoples' testimony meeting—and from that back to the tent and washed up the dishes real quick, and dressed and got back in time for the morning preaching service; I had to go out of that early and get dinner started, and if there were seekers in the morning I stayed to pray with someone while the dinner finished cooking. We had missionary meeting at one o'clock, and I never missed a one of those, either.

Well, I went to the big afternoon service and usually prayed with someone until nearly five, and then I would get supper and wash up real quick and get to the ring meeting or the young people's service—they were both at the same time, or I wouldn't have missed either one—and then the evening service, and sometimes Tom and I would stay and pray with folks until real late.

Well, Lizzie, I kept that up the whole ten days, all right, and I can't say the Lord didn't bless me, either. I got so blessed I would almost forget to put food on the table for the boys and Bessie. But I didn't know until afterward, Lizzie, what I was doin' to myself. I went back home, and I was so tired and run down that I caught cold and it settled all over me, and I didn't even get out to our own church services for four weeks. Had to hire someone to come in and look after the children, 'cause Joe was only three then.

Sure, Lizzie—and I want you to get under the

burden of the campmeeting, too. Sometimes two or three good women can do more good in a meeting back in a tent, praying just the best they know how, than up on the front seat hollerin' "Amen." We need lots of the front seat, amen kind of folks, and we need a few—we need 'em bad—of the sort that will get away in some hidden place and pray. I'll never forget back home, one queer looking little woman that had more religion in her little finger than lots of folks ever will get; and in every revival a few of us would know where to look for her—down in the basement, in a little cubby under the stairs, praying for folks.

Well, goodbye, Lizzie, and have a good time. If you see Sister Ames from Bennesville, and Sister Damron from Ft. Martin, tell them I still love them, and tell them to pray for old Becky once in a while. If you should get to talk to Dr. Vernon, ask him if he remembers me—I would just like to know. Don't get so busy that you can't find time to go up in the front of the grounds once in a while, and talk to the folks and be friendly with the ones we used to know. It'd be nice if you made a nice new friend at camp, wouldn't it. And remember what I said about not trying to attend every service. Skip an afternoon once in a while, and lie down and take a nap. It will do you good, Lizzie. There's Brother Lambert and Sister Lambert right now—she's comin' in, I guess. Well, goodbye, goodbye—hello, Mis' Lambert—Lizzie's all ready this minute. Oh, I'm pretty well. It sure is nice of you to take Lizzie along to the campmeeting. Sure—and I've been giving her loads of good advice. Yes—goodbye, Lizzie—yes, I'll remember—and every night about nine I'll be praying for the folks at the altar up there. Goodbye, Lizzie, goodbye!

OUR FRIENDLY HOUSE

M. RAWLEY LEMLEY

*Our house is built along the road
Where friends go by each day;
It always seems to listen
To what each one will say.*

*And every door is swinging wide,
To welcome in each one;
So many cross its cheery sills
From dawn till set of sun.*

*The windows catch the sun by day;
At night they always glow
With light to shine along the path
Where wandering feet may go.*

*The house seems filled with happiness,
To chase away the gloom;
And friends all seem to love the cheer
They find in every room.*

Pasadena College

Pasadena College is located in one of the most beautiful and widely known cities in the world. The cultural advantages of southern California are unexcelled. The Mount Wilson Observatory with its one hundred inch telescope, the celebrated Huntington Library with its valuable source material, the great city and university libraries, museums, scientific, literary and musical organizations furnish rich and varied opportunities for advanced study. These cultural advantages no student can afford to overlook.

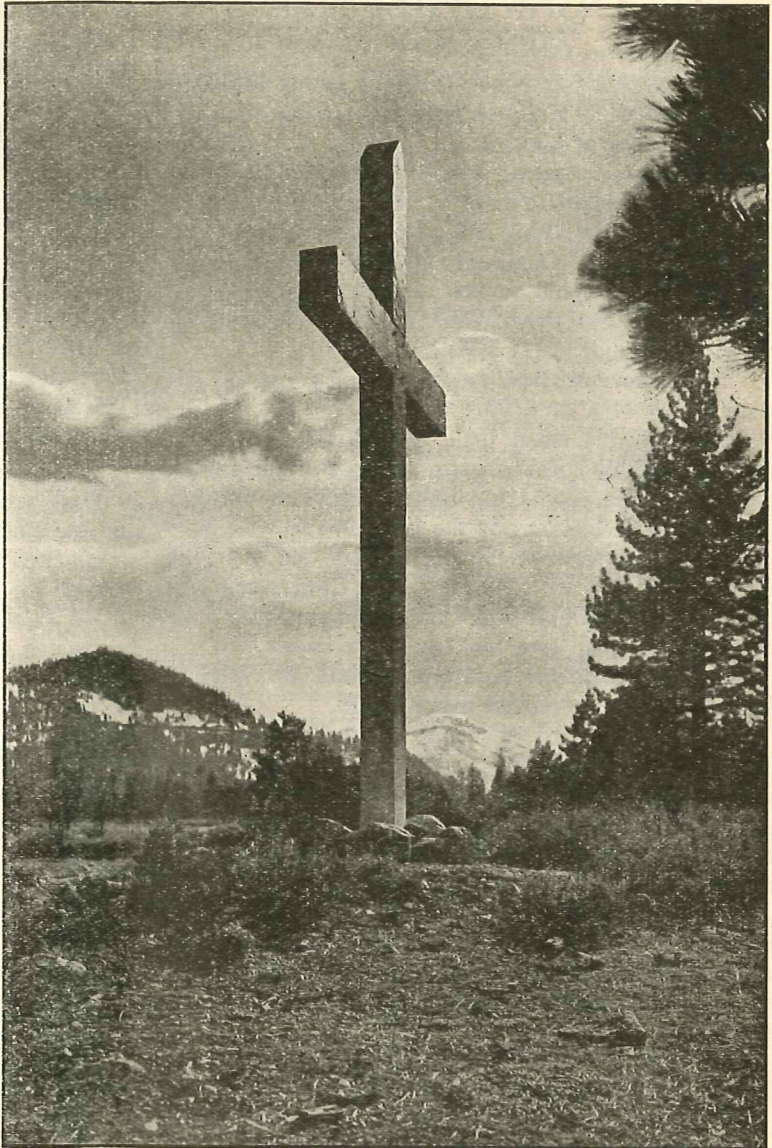
THE COLLEGE AND THE CHURCH

Pasadena College is the outgrowth of Deets Pacific Bible College founded in 1902, and has rendered valuable service to the church. More than 250 preachers have gone out from its halls, 65 missionaries have been sent to foreign fields, 150 teachers are serving in places of influence and responsibility, and a great host of young men and women have entered either the learned professions or the field of business. These Christian men and women are a credit to the college and the cause of Christ.

COURSES OF INSTRUCTION

The College of Arts offers regular four-year courses leading to the degree of Bachelor of Arts (A.B.). A wide range of courses is offered and a scholarly atmosphere pervades the institution.

The College of Biblical Education offers three courses, (1) The English Bible Course, covering the Manual Course of Study; (2) A four-year College Course, leading to the degree of Bachelor of Theology (Th.B.); and (3) advanced courses leading to the degree of Master of Arts (M.A. in religion). Advanced courses are open only to graduates of approved colleges.



The cross on the top of Mount Rubideaux where thousands gather for sunrise prayermeeting on Easter morning. Pasadena College makes the Cross of Christ, the power of His resurrection, and the outpouring of His Spirit central in doctrine and experience.

DEPARTMENT OF MUSIC

We take great delight in calling attention to our College of Music, under the direction of Professor Roy F. Stevens and his fine corps of teachers. This department has had an unprecedented growth this year. Director and faculty have as their goal the development of a high type of sacred music.

HOME LIFE

The home life of Pasadena College is one of its delightful features. The dormitories are convenient and well-furnished. The dining hall furnishes excellent meals at moderate cost. College expenses are reasonable. Quality rather than cheapness is our aim. Liberal discounts are made for cash.

SELF-HELP

Many students inquire concerning the opportunities for self-help. Work conditions are rapidly improving in southern California and we may be able to help you. Pasadena College considers it a part of its mission to assist worthy young men and women to secure an education. Write us fully and freely. Remember a warm welcome awaits you. Pasadena is known for its hospitality. For further information, address,

PASADENA COLLEGE, 1539 East Howard Street, Pasadena, California

A HAPPY LITTLE GIRL

DELL AYCOCK

LET me tell you a story about a happy little girl who lives in a city in England, not far from the great city of London.

One day a preacher was traveling on the train going into London to hold a meeting. When about seventy-five miles from the city, the train stopped at a station and a little girl got on. The conductor led her by the hand to the seat the preacher occupied and she sat down. The minister looked down at her, and said:

"Good morning, little lady. Are you going to London?"

She turned a sweet little face to his and to his surprise, he saw she was quite blind. But she smiled and said, "Yes, sir. I am only eight years old and I am going to London for the first time."

A tinge of sadness swept through the heart of the minister for her condition. The child seemed to sense his feelings and said, "Sir, I am sure you have seen that I cannot see; but I am very happy."

He then asked her kindly if she had always been blind to which she replied that she had.

"But really, sir," she said, "I do not mind it. My mother has told me all about how good God is and about the wonderful things He has made for people. Of course I have never seen any of them. I have never looked at the stars but I know what they are like, and I know that should I ever have my sight that as soon as I saw them, or the moon, or the sun, I'd know them. I have felt of flowers and can tell the names of all that grow in our garden by the touch. I have felt of the grass until I can almost see it."

"That is very wonderful, my dear," said the man, hoping she would go on with her talk.

"I have," she did go on, "ten beautiful birds in a cage in our yard and they allow me to feel of them. And do you know, sir, they will not let anyone else touch them. I open the cage and walk in, for the cage is quite large. Then the birds fly down upon my arms and I can take hold of them. I know by feeling of them how they are shaped. I hope there will be birds in heaven so I cannot only feel them, but see them too."

The preacher was almost breathless as he listened to this intelligent child talk and tell how happy she was.

They rode in silence for some time then the preacher asked if she were not afraid to travel alone, to which she replied, "O no, sir; I am not afraid. I have traveled alone many times to other places and people are nice to me and then," she hesitated a moment and went on, "God always takes care of me. I have read in my Bible many times, 'He careth for his own?'"

"You mean someone has read it to you, do you not?" asked the minister.

"No, I mean I have read it myself. You see, sir, I attend a school for little blind children and I read the blind people's Bible."

He then asked which part of the Bible she liked the most and was surprised to find it was the last three chapters of Revelation. (I wish all you boys and girls would read it now.) So the minister, having his Bible with him, asked if she would like him to read it to her. She was delighted and when he finished, he said that she brought the tears to his eyes as she said:

"Thank you, sir, and think how nice it will be to be there. There will be no more sorrow, nor crying, nor tears. And then, Jesus will be there, for it says, 'The Lamb is the light of the city!' and we shall have Him; besides this, there will not be any night there."

(Perhaps not one of you who read or hear this is blind, you have eyes and can run about and play and see everything, and go where you like, and read as much as you please, yourselves. You should make yourself be happy and cheerful. If this little blind girl could cheer the heart of the stranger on the train, how much more should we who can see to do things for others.)

THE WORK OF EDUCATION

(Continued from page three)

But the majority of those who read these lines are already convinced that it is as great a task to save a life as to find a new one, and they are as concerned to preserve and train as to reach and evangelize. And what can I say to them? Let's fill our Nazarene institutions this fall with the choicest grain from our campmeeting and revival thrashing. Let's crowd the dormitories and classrooms and chapels of every school from the rock-ribbed coast of New England to the pleasant valleys of California, and from wide sweeping Alberta to sunny Tennessee—thank God for all our schools! Is it expensive to sustain our schools? It would be ten thousand times more expensive to do without them.

The aggregate years the members of our family have spent in our Nazarene schools is more than fifty, and in September, God willing, we will begin further addition to this span. And just the other day my wife said, "I believe in our schools and the work they are doing and trying to do more than I ever did before." And I think she expressed the sentiments of our whole family. This is my educational creed: "I believe in Christian education in our Nazarene schools."

Words are fascinating things. Rightly arranged they may do wonders. Wrongly grouped they are meaningless. They may form a muddle or a masterpiece. A great deal like men. Men may make a mob or an army. The big idea is to get them correctly arranged.

NEWS OF THE COLLEGES

OLIVET SOLVES PROBLEM OF EDUCATION AT LOW COST

RECORD ATTENDANCE PAST YEAR, WITH LARGER STUDENT BODY IN PROSPECT



T. W. Willingham, Pres.

During the academic year just closed, Olivet registered 273 individual students, which is the largest enrolment that the school has ever had. The majority of these registrations were in the College of Liberal Arts, making that department much stronger than it has ever been before. From every standpoint we can gratefully say, "This has been a good year." Not only have we had a large student body of the choice young people of the Middle West, but we have had a good year from

the standpoint of scholarship; while financially we have been able to balance the budget, yet at the same time we have been moving out in a comprehensive, forward-looking program. Best of all, God has been with us sending His special blessing on the school, the church, and the community in a most extraordinary and gracious way.

During the present summer the field workers for the school are holding zone rallies on all of the seven districts composing the Central Educational Zone. The chief purpose of these gatherings is to get the work of the school before our people more thoroughly, and to conduct an inspirational service in the interests of our young people and of Christian education.

All indications point to a student body in excess of three hundred for the opening day of registration in September. This number will represent the maximum sized student body that we are prepared to handle with our present equipment, and, since it is our desire to build up as high type personnel in our student body as possible and to do thorough work with all who come, no effort will be made to increase the enrolment beyond the number that we can handle effectively. With our old students who are coming back, and the new ones in prospect, Olivet expects not only the largest but the highest type student group this September that it has ever had.

There are to be no changes in our faculty for the coming year, but there will be several additions; strengthening and increasing the offerings in all departments.

DORMITORIES NEWLY FURNISHED

At the present time our dormitories are undergoing a complete renovation. All rooms are being painted and decorated throughout, and entirely new equipment will be installed in all rooms before the day of registration. The dormitories will present the most attractive and homelike appearance that they have presented since the school was first opened. A number of cottages are being erected for groups of young men who desire to reduce their expenses by living together in co-operative clubs.

COST REDUCED TO \$150

During the past year it has been demonstrated that students living together in small groups of from two to eight persons can live comfortably and yet very cheaply by bringing with them a certain amount of canned produce, and by sharing equally in the expense involved in renting and maintaining an apartment or a house. The experience of those who participated in this plan last year seemed to indicate that the total cost for a year's schooling could be reduced to from \$150 to \$175. This figure includes all expenses, with the exception of books, and represents a substantial saving for those who are interested in such a plan.

By giving both dormitories to the young ladies for the coming year, and by providing single rooms and apartments out in town as well as the attractive cottages now being constructed in the sugar grove near the camp ground, we expect to make it possible for at least a hundred worthy young people to be in college this fall who otherwise could not attend. The \$15,000 in student employment which our young people had last year will be increased still more, allowing yet others to enjoy the splendid educational advantages, the warm spiritual atmosphere, and the happy social life which it is the constant aim of Olivet College to provide.

ACTIVITIES AT NORTHWEST NAZARENE COLLEGE

ALBERT F. HARPER

For the past eight years Northwest Nazarene College has, each year, had an increase in student enrolment over the preceding year. During the year just past there were approximately 400 students registered in all departments, distributed as follows: College, 280; Special, 15; Academy, 65; Elementary Teacher Training School, 40. From all present indications this steady growth of eight years will be continued during the next school year. Advance information seems to indicate an enrolment considerably in excess of 400 students for the school year of 1935-36.

This continued growth, even in years of financial stress, has been due largely to the "open door" policy of the institution, in which worthy students have been encouraged to improve the time by attending college even with very limited financial resources. This policy has been made possible through the co-operation of the Federal Government, the faculty of the college, and the working students. Under the supervision of Professor N. W. Sanford, the college is offering part time employment to students in such varied activities as, the cannery, sale of a line of college toiletries, care of live stock and poultry, janitor service, kitchen and dining hall service, clerical work, carpentering and painting. Beside these opportunities there are numerous positions open to both young men and women to earn board and room during the school year working in the homes of the community. The youth of America is today confronted with a serious problem, with little or no remunerative employment available, a forced idleness is being created. The colleges of the country are attempting to alleviate this situation by making available opportunities for further educational training, and Northwest Nazarene College is seeking to contribute her share of this service to youth.

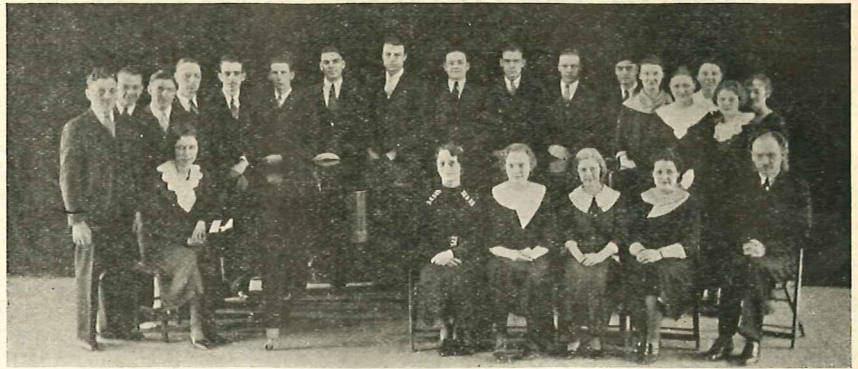
We have said that this "open door" policy is carried on partly by the co-operation of the working students. One way in which students co-operate is the reduction of academic load in order to leave ample time for necessary employment and for the development of a wholesome personal and student life. The daily chapel hour, services on Sunday, either in the local churches or in nearby preaching appointments, the mid-week prayer service and the observance of times for private meditation and devotion provide ample opportunities for the development of a vital and wholesome spiritual life. Through a properly directed, normal social life, the college seeks to prepare its students for contacts with others and to develop in them a genuine social competence. Work in the departments of speech and music provides platform training and experience for those interested in developing these qualifications. Physical education is required of lower division students and voluntary participation in many lines of physical sport is urged upon all other students, sufficient for proper physical development.

The ideal of Northwest Nazarene college for her students is, the development of properly balanced lives with a passion for service to Christ and for righteous living. This ideal the college is seeking to realize by offering a program of student activities, sincerely spiritual, genuinely intellectual, normally social and physically adequate.

BRESEE COLLEGE ACTIVITIES

The extra-curricular activities should be a prominent feature of any school. The old saying is true that what one learns in books is, after all, a relatively small part of his education. A variety of wholesome activities have been much in evidence in Bresee College during the past year. Our student council is to be commended for initiating several very worth while projects among which was the publication of a school paper, the *Bresee Broadcaster*, and also of Bresee's first year book, *The Comet*. The latter is of the modern, semi-magazine type and has been acclaimed an outstanding achievement by all who have examined it.

During the past two years Bresee has worked out a very interesting and wholesome athletic program. We realize that a proper physical condition is essential to the best mental and spiritual development. The ability to see and to hold before oneself a worth while goal in the future and the willingness to deny oneself and to engage in faithful practice over a long period in order to realize that goal is an excellent form of character training and constitutes one of the most outstanding values to be derived from athletics. Although our athletic program has been largely intra-mural, we have found that there is no better way in which to develop school spirit than through carefully directed competition with Sunday school and Alumni organizations and other outside groups. Our basket-ball team was quite outstanding. Throughout the



Bresee College Choir

season in both victories and defeats the boys demonstrated true Nazarene ideals which commanded the respect of their opponents. Our annual track and field meet was a great success; several new all-school records were set.

The Department of Fine Arts made a very excellent contribution to our activities this year. The several music organizations not only provided an interesting and valuable use of leisure time for a large number of students, but also proved to be an excellent means of advertising the college. The most outstanding music organization was the college choir composed of twenty-six voices. Its appearances were always received with enthusiasm and sincere appreciation. The concert tour by the choir in which four churches were visited proved very successful. It is the plan of the department to make the choir an organization that shall continue this high type of work from year to year.

TREVCCA NAZARENE COLLEGE



C. E. Hardy, Pres.

The slight change in our name alters in no way our policies or purpose to serve the church in our zone. In fact, we think it is more distinctive, and designates us more definitely as an institution of the church. We still provide an institution, fully accredited, where our Nazarene young people may receive not only scholastic training, but may become more deeply grounded in the principles and teachings of our doctrine and faith, and also there is to be had

special training for our preachers and Christian workers.

We are to be congratulated on having a constituency and student body that are not to be disturbed by our frequent change of residence else we would tremble to announce that another year will find us moved again. Our Location Committee has found a happy solution to our problem of insufficient housing in our present quarters. We will be located outside the noise of the city, and yet close enough to present no handicap to whatever connections we may have in a business way. This property has been leased for three years, and may be purchased reasonably if it is found to be desirable. It has been used for school purposes and can be arranged with little difficulty to meet our needs.

While so many changes of residence ordinarily result seriously, yet we are fortunate to have the confidence of our people and they bear with us patiently in our effort to secure a suitable home for our school.

We have just closed a splendid year and are planning improvements for the future. With your help and encouragement we will have no apology to make for the class of work which we shall offer.

Further information concerning courses, prices and scholastic standing will be found in our ad, published elsewhere in this issue.

REPORT OF BETHANY-PENIEL COLLEGE



A. K. Bracken, Pres.

Bethany-Peniel College started into the year 1934-35 with a many-sided problem. The new Fine Arts Auditorium was incomplete at the opening, the Gymnasium-Tabernacle was in the process of remodeling, the District Assembly must be entertained, and an overflow of students made necessary the turning over of our Boys' Dormitory to the girls, and the remodeling of another building to make room for the boys. The school suffered for the need of the new auditorium, but about January 1, it was ready for use and other remodeling was accomplished with a minimum of delay. The District Assembly was entertained and was one of the best in the history of the district. Rooms for the boys were soon provided and in the meantime school was going ahead.

It would be easy to infer that the above-mentioned construction and remodeling would tend to complicate finances to some degree, and such was the case. But in spite of these building activities the college has had one of the best years financially in her history. We have added a new building to our plant—the largest and most beautiful of the group—and so remodeled another till it was in effect adding a second building, and all this with so small an increase in indebtedness that, with our usual income, we will be able to pay the entire amount within a few short months.

Our enrolment of students, coming to us, from eighteen states and Canada, showed a nice increase. The total enrolment in college, theology and Bible, and in the fine arts was almost four hundred—three hundred and eighty-nine, to be exact. Three hundred and twelve of these were enrolled in college. We do not have grades nor high school.

Two revivals during the year brought great blessing to the college. One, held by Rev. E. G. Theus, must be written down as one of the best in the history of the college. The other was unique in that each service of the revival had a new preacher—and the revival was held by the students. In both of these revivals we found definite, clear-cut, positive preaching and a great company of people found God. Such scenes of rejoicing as marked the earlier revival are not seen many times in a lifetime.

The Aycock Lecture Series was very helpful—both instructive and inspiring. The first in October, was given by Rev. Chas. A. Gibson of the Ohio District. The second was given by Rev. Jarrette E. Aycock of Bethany, Oklahoma.

We felt, too, that we passed another milestone in our accreditation. In the year 1927 the college was given state accreditation subject to periodic inspection. This year we were informed by the Chairman of the State Inspection Committee that "Since you are going in the right direction and that you are going, you need not expect further periodic visits of the Committee." Our accreditation was given permanent standing.

Space forbids our reporting our very definite and gratifying advancement in our ministerial training work in as great detail as it deserves. Our piano department and public speaking have done excellent work in the past and both have been strengthened for the coming year. A very strong teaching staff has been provided.

Prospects for a good enrolment are everywhere in evidence.

Five school parties are traveling our territory and report contacts with a large number of prospective students.

Above all, we are committing ourselves anew to the doctrines and ideals and to the program of the Church of the Nazarene. We think the demand was never greater for a college with high scholastic rating with definite standards of living, with sound and dogmatic doctrinal teaching, and with a message that deals with specific matters and not wholly in generalities. That is the kind of college we are endeavoring to maintain. Pray that God will help us in our task!

PASADENA COLLEGE



H. Orton Wiley, Pres.

Pasadena College has just closed an exceptionally good year. Substantial gains were made financially. One hundred and twenty-six new students registered making a total of two hundred and ninety-four in the college and academy. Pasadena College does not stress numbers nor does it hold out inducements to attract students. On the contrary, its high standards of scholarship and stringent entrance requirements have of necessity limited attendance, although it has given the institution a highly selected group. Nevertheless we have received more than five hundred inquiries this year from young people looking this way, and some of these plan to enter at the opening of the fall semester.

One of the inquiries of these young people is concerning opportunities for self-help. Last year our young women who

Treuecca Nazarene College



Nashville, Tennessee

Fully Accredited

"In the Athens of the South"

Member:

Tennessee College Association—American Association of Junior Colleges

SCHOOL OPENS SEPT. 17, 1935

Offering Complete Courses in the Following Departments:

Junior College—School of Theology—School of Fine Arts—High School—Grade School

PRICES LOW

STANDARDS HIGH

For Further Information write:

Dr. C. E. Hardy, Pres., Treuecca Nazarene College, Nashville, Tenn.

were strong and competent were able to earn their board, room and from \$12 to \$20 a month. The young men likewise were able to assist themselves though work was not so plentiful for them. We are glad to report, however, that work conditions are improving in southern California, and we believe that we shall be able to assist a greater number during the coming year.

Splendid classes were graduated this year—a large percentage of these young people preparing for definite Christian work. The College of Music had an exceptionally fine enrolment, especially during the second semester. Each year this work is becoming more prominent, and Professor Stevens and his able faculty are to be commended for the splendid work done. The Bible work is attracting the attention of advanced students. Beginning next year the college is offering a two-year course leading to the degree of Master of Arts in religion. This course is open only to college graduates.

One of the most delightful features of Pasadena College is its home life. During the past year, the dormitories have been well-filled. Mrs. Ida F. Ransom, Dean of Women has succeeded in a remarkable degree in creating a homelike atmosphere. She has also secured positions for the young women, and she and Brother Ransom have kept the spiritual fires glowing. Dr. R. H. White, Dean of Men, and Mrs. Hattie Stevens, Housemother, have also done splendid work in the Men's dormitory. Mrs. F. Stoy Spangler has secured sufficient furniture to furnish a number of rooms which are being dedicated to the donors. She has also just recently secured five hundred and fifty yards of carpet to be used in the social hall and parlors. The students are remodeling one of the buildings for their headquarters, which will be known as the Students' Union.

This year the college has added nearly five thousand volumes to its library. Through the gift of the senior class and

the donations of the preachers, we were able to secure the Pacific Palisades Library, built up at a cost of over \$4,000. Mrs. Cora F. Gay made a donation also of nearly 2,000 volumes. One of the best religious libraries in southern California is rapidly being built up. It contains many rare volumes, and an outstanding library of specific works on holiness. Mrs. Myrtle Mangum White is building up a very fine memorial missionary library. We are looking for a great camp-meeting this year on the college campus, August 15 to 25.

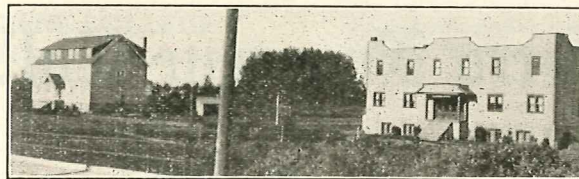
NORTHERN BIBLE COLLEGE



C. E. Thomson, Pres.

The Northern Bible College of the Church of the Nazarene has been providentially raised up by God to meet the need of the Canadian West and to spread scriptural holiness over these great prairies. This is our object; this is our aim. N.B.C. has had approximately 25 per cent increase in attendance each year since 1929 when the south dormitory was erected. In 1932 the north dormitory was built. God has been with us and by His help we are making progress.

Out from the Northern Bible College have gone numbers of graduates who today are in the active work of the ministry, manning pioneer fields in this great Canadian West, spreading the doctrine of holiness and full salvation and making the desert blossom as a rose, to the glory of God. Some of these dear ones are making real sacrifices in these difficult days, receiving little of this world's goods in return, but storing treasures in heaven. They are facing the battle as did others of old for the cause of Jesus Christ, esteeming the riches of this world as naught that they might preach Jesus to



NORTHERN BIBLE COLLEGE

Church of the Nazarene

Red Deer, Alberta

SCHOOL OPENS TUESDAY, SEPTEMBER 24, REGISTRATION DAY

We are offering a very fine course in Bible, and along with this courses covering Academic work to the end of Grade 12. Besides the above we offer courses in music; voice and piano. In piano we offer instruction leading to the examination of A.T.C.M. standard.

Our fees are very moderate for a seven months course, 28 weeks. Cash on entrance, \$98.00 for room, board and tuition. Music fees are additional.

This is the opportunity for you to get a spiritual grounding in the Word of God. Plan to come to Bible College this fall.

For detail information write

**Rev. D. A. Prescott, B.A., Vice-President
Red Deer, Alberta, Canada**

a lost and dying humanity. Others again have gone to other schools for more advanced learning returning later to help push the battle for God and souls.

Scores of young men and women have gone from the Bible College with a holy passion for the lost of the earth, a zeal of holy fire burning in their souls, back to their homes and community, carrying the message of salvation from all sin and victory in life's daily tasks.

The call of the Canadian West is ringing for us. People are hungering for God, wanting a release from sin's bondage, death and despair. If we do not take the message of deliverance to them and tell them of Jesus they will be lost forever. Shall we not respond to the call and prepare now for service for God and humanity?

EASTERN NAZARENE COLLEGE MAKES PROGRESS



R. Wayne Gardner, Pres.

After a casual review of the year 1934-35 at Eastern Nazarene College we feel like saying from the bottom of our hearts, "Praise God from whom all blessings flow." In spite of hard places and financial difficulties, which God has no doubt allowed to keep us ever relying on Him, we have made good progress. This has been a successful year, blessed of God.

For the year we had an enrolment of 260, the largest registration in the history of E. N. C. And we are pleased to say that our family was made up of young people of high caliber, interested in character building and the worth while verities of life. We believe there are others like them around the country, but we are confident they cannot be excelled anywhere. Had it not been for the efforts of our Employment Bureau and the co-operation of our community in giving work to our students over 50 per cent of our number could not have been among us this year.

Both faculty and student body have kept busy constantly; in fact there have not been hours enough in the year to accomplish what our hearts, heads, and hands have found to do. Our able President Gardner together with our energetic financial secretary, E. G. Anderson, and the faithful faculty has led us on through storm and sunshine. The student activities have been indicators of our progress. The literary, historical and debating societies, the athletic associations; the chorus, orchestra, glee clubs and so forth have all used their time efficiently and have rendered programs throughout the year, ranging from good to better and climaxing best during the Commencement season. The League of Evangelical Students have had no time hanging on their hands since they have participated in approximately 175 services but they have been duly rewarded for their labors in the salvation of souls.

Yes, Eastern Nazarene College has made progress in numbers and in efficiency and she has not failed in spiritual things. From the very first opportunity, the opening convention with Rev. Russell DeLong, we began taking advantage of our spiritual opportunities. And how our missionary vision was enlarged by the heart-searching Missionary Convention when Sister Fitkin and Ora Lovelace poured out their hearts to us! The advance ground which was possessed during our meeting with Rev. Stephen White, who, by the way, is to be one of us next year, and during the later revival with Rev. Russell DeLong, can never be estimated on this earth. Many times, too, rich blessings have come with a visiting preacher or friend who has had charge of the chapel service. By entering whole-heartedly into the program of the church as expressed in the Crusade for Souls, we ourselves have developed spiritually and have reached out to be a blessing to others. We are especially fortunate in having our clear-

visioned Dr. Reynolds, the instigator of the Crusade, with us from time to time. And at Commencement we were led to press forward in the spiritual realms by the stimulating ministry of Dr. O. J. Nease, our great speaker.

Because God has enabled Eastern Nazarene College to be a success this year and because we know "Jesus Christ is the same yesterday today and forever," we dare to trust for even a greater year in 1935-36. Add E.N.C. to your prayer list!

WHY NOT?

A LAYMAN MAKES HOME MISSION APPEAL

AS I WRITE this report to the HERALD OF HOLINESS I am wondering, "Why is it we do not have more churches? Are we doing all we can to carry the gospel?" And then my mind wanders back to a couple of years ago when a few of our people (six to be exact, and one other from another church) gathered in our home for a prayer service. God put it on our hearts to continue these prayer services in various homes over the community. It seemed that God showed us children who were not attending Sunday school and others of our neighbors who were unsaved. These prayer services continued for nearly a year, but with an increased attendance. Eventually, God opened up a store building and it was rented, seats were borrowed, a minister secured, and we launched into a campaign for souls which lasted for one month; the result—on April 1 Rev. N. B. Herrell organized the Oakland Church of the Nazarene. It was a meeting launched out on faith, but we tarried until God opened up the way. When things were needed, God sent them from some place, and when finance was needed, God has provided. We did not have any financial backing from any organization but trusted God and He has given us a church. We now have one hundred enrolled in Sunday school and over fifty members in the church.

Then, too, I thought—over forty dollars (\$40.00) so far this year for General Budget, and fourteen dollars (\$14.00) for District Budget—beside the circulation of holiness literature and souls saved who otherwise would be lost.

Maybe I'm dreaming, but why can't this be done in other places? God is no respecter of persons. I am wondering!—
W. L. MCCLELLAND, TOPEKA, KANSAS.

RAM'S HORN BLASTS

"It is no use for a man to say there is no place like home, then put off until the last hour before getting there."

"The good man who goes wrong is usually the bad man found out."

"Don't marry a man to reform him; there's no reformation possible to a bad egg."

"A lot of the pearls that people cast before swine are imitation."

"When a man says he is going to do this or that tomorrow, ask him what he did yesterday."

"Misery loves company, but the company is not so responsive."

"It is usually the rich that say to the poor, 'Be of good cheer.'"

"There is no use to make little of yourself; your friends will do that for you."

—Selected by REV. L. B. WILLIAMS.

San Antonio District Sunday School Tour

At the close of the San Antonio District Assembly last fall the District Church School Board met and elected Dr. Basil W. Miller, chairman of the board and asked him to make a tour of the district during the assembly year in the interest of the Sunday school work. The date finally agreed on was May 7 to 24. A few days before Dr. Miller was to start on the tour, he wrote the Secretary-Treasurer that because of an operation he would not be able to make the trip and asked that the Secretary make the visits to the various churches as scheduled.

The Secretary visited the following churches, beginning on May 14: Temple, Waco, Meridian, Goldthwaite, Brownwood, Coleman, Ballinger, San Angelo, Mason, and Austin Central Church. Later he made Harlendale and Grace Churches at San Antonio. We hope to visit the other churches before the assembly.

We were very cordially received by the pastors, superintendents and people. It rained almost every day the first week we were out, but in spite of the inclement weather, the people were enthusiastic over the Sunday school work. This was the most extensive tour that has ever been made on the district in the interest of the Sunday school work. We found most of the people interested in the Sunday school, but not to the "boiling point." We tried to impress upon our people the fact that if we put the Sunday school work over according to our needs and opportunity, we will have to intensify our interest about fifty per cent more. There are great possibilities all around us for the increasing of our enrolment. Not only should we increase our enrolment, but we should have a larger average attendance. We contend that every person who is not enrolled in any other Sunday school, is potentially a Nazarene Sunday school pupil. Why not?

We found a few of our schools are having Teachers' Training classes. Every Sunday school should have one every year, and some could have Vacation Bible Schools. Our officers and teachers must be trained if we meet the competition of the other churches and Sunday schools.

The District Church School Board hopes that next year we will be able to have two or three-day institutes with each church in the interest of the Sunday school work.

I. L. FLYNN, *Sec'y-Treas.*,
District Church School Board.

Northern California District Campmeeting

Our campmeeting recently held at Santa Cruz was one of the outstanding events in all of my experience as Superintendent of this district. The camp was fully three times as large this year as it was last. Our tent city was filled to capacity. People came from far and near. The dining room served over fifteen thousand meals during the camp. Our people rallied to the financial demands in a most noble way so that all bills were paid without overtaxing any service with financial begging.

The preaching of the camp was conducted by Evangelists U. E. Harding and Russell V. DeLong. I have often heard these men preach and exhort, but never before as in this meeting. Their preaching was under the anointing of the Holy Ghost. The result was full altars from the very beginning. The one outstanding feature of the camp was its full altars. Over three hundred seekers knelt at the long altar and definitely sought the Lord. Back of all this was a mighty volume of prayer. "Old-timers" who have been attending campmeetings for forty years said that they had never attended a campmeeting which was characterized by greater spiritual power and a sweeter spirit among the people of God.

The music of the camp was conducted by Professor Walter Tink. He is a great campmeeting singer. Such congregational singing accompanied by a large orchestra one seldom hears. Professor Tink was assisted by the Clark Radio singers. Sister Clark also conducted the daily young people's service. God blessed our local talent as well and often the singers were forced to take time out to weep and shout.

Our campmeeting for next year was assured by an enthusiastic subscription of over \$1,000. Our campmeeting future is bright.

ROY F. SMEE,
District Superintendent.

Manitoba-Saskatchewan District Assembly

The Campmeeting and District Assembly of the Manitoba-Saskatchewan District was again held on the Exhibition Grounds of Regina, July 3 to 14. All who were in attendance could recognize the marvelous help and blessing of God upon these days of assembling and worship beneath the roof of the great Grain Show Building of the Exhibition structures. Up until a few hours before the campmeeting was scheduled to open there were some two thousand "On to Ottawa" strikers billeted upon the grounds which the city had kindly granted to the Church of the Nazarene again this year for campmeeting and assembly purposes. But God is still on the throne, and in answer to believing prayer the grounds were cleared and every building in order by the time the delegates and visitors commenced to throng in from every side.

Many were heard to remark that the camp was well worth while if only for the helpful messages received through Dr. Morrison on the various phases of "Christian Stewardship." One notable feature about the camp this year was the increased interest in prayer throughout the ranks of the young people. Definite prayers for seekers resulted in approximately one hundred at the altar during these meetings. The unction of the Holy One was upon Dr. Morrison's evening evangelistic efforts. We give thanks unto God for his ministry while with us.

Under the able direction of Dr. J. B. Chapman the business of the assembly was concluded in good time and with pronounced sweetness of spirit. Geographically this is a large district. Our hearts go out with one accord to God in prayer for His richest blessings upon the

arduous labors of Rev. J. H. McGregor, who was re-elected District Superintendent on the nominating ballot. Because of the vastness of this district and the scattered work, he is obliged to drive many hundreds of miles in some instances to reach his churches. *His vision for a 25 per cent increase in membership this year throughout this district finds a glad and enthusiastic response within our own hearts.* We are confident that God has a plan for the Manitoba-Saskatchewan District and we feel it our solemn duty and glorious privilege to find this plan in its details and, by His grace, to "put it over" this year.

The fruits of our Bible School situated at Red Deer, Alberta, are already in strong evidence. Four churches on this district are now pastored by graduates from the Northern Bible College. President Chas. Thomson was in attendance with the Ladies' Trio from Northern Bible College during the greater part of the camp. Brother Thomson's messages and the musical contributions of the Trio greatly assisted in making these meetings successful and inspirational.

The theme song of the camp indicates the general feeling of confidence the Manitoba-Saskatchewan Nazarenes have that God will "Make the Darkness Light Before Thee" and "The High Place I'll Bring Down." Campmeeting and assembly closed on the evening of Sunday, July 14, with altars lined, souls shouting victory, all bills paid and definite plans already in evidence for a great and more glorious time next year.

L. B. HOFF, *Assembly Reporter.*

Bethany, Oklahoma, Campmeeting

The Western Oklahoma District had looked forward for twelve months to the camp of 1935. It has come and gone, but not without leaving its stamp upon several hundred people. The opening was marked with interest. The crowds increased each service until there was not space to seat them.

Dr. H. W. Jerrett, the evangelist, brought such messages that from the very opening service conviction settled upon the unsaved, and the unsanctified became hungry for the blessing. Some of the altar services continued until long after midnight. The seekers would not let go. Always with a spirit freighted with love and joy, God's messenger delivered God's message with a fear and fervor that made people to feel the presence of the Lord. We thank God for such a minister of the gospel.

Brother J. W. Short, the District Superintendent, Brother H. B. Macrory, the local pastor, and Dr. A. K. Cracken, the president of Bethany-Peniel College, put every ounce of strength into the camp. Early and late they were to be found about the place of prayer guiding seekers through the darkness to the marvelous light of Jesus Christ. We give thanks always for such leaders in the Church of the Nazarene.

Some of the features of the camp second to the salvation of souls about the camp altars, were the Friday afternoon Missionary Meeting; the Saturday afternoon Indian Service; the Sunday after-

noon Educational Rally. One just had to be there to see and hear these great services for words cannot describe them. Japan and China were represented in the missionary meeting. The Sisters Fitz from China, were on the platform with Mrs. Eckel and her mother, Sister Talbott, from Japan. After a few words of testimony and appreciation from those mentioned above, your humble servant brought the message. Seekers found the Lord. The service ended in a great way. The service to the American Indian on the closing Saturday was wonderful. Several Indians spoke, giving their plans of salvation and telling of their experience to open a campmeeting among their own people. Brother Short said he needed a little money to put on the project to reach the Indians. Amidst that fire a start was all that was needed and in just five minutes the amount was raised to conduct the camp. We shall have the privilege of speaking in that camp to the Indians.

The Sunday afternoon College Day was a service long to be remembered. The speaker was Dr. Jerrett. The glory of the Lord so filled the place that the great service closed with people weeping about the altar for divine help. The Sunday afternoon crowd filled the church to overflowing.

The closing Sunday was the crowning day. Two thousand people were in the morning service. People sought the Lord long after the dinner hour. This was our last service with the camp. Had a wonderful time in Bethany. The closing service was Dr. Jerrett's. No room could be found for the people. People crowded at the windows to hear that closing message. The altars were again filled and souls screamed, some fainted away as they pleaded for mercy. To our God be all the praise. It was our privilege to be there to fill in the chinking. Shall be in Western Oklahoma until the first of September.

W. A. ECKEL, Reporter.

ANNOUNCEMENTS

NOTICE—I am still saved and sanctified and on the firing line for Jesus. I am a commissioned evangelist on the Northwest District; open for calls. Address me at P.O. Box 23, Freewater, Oregon.—M. L. Baltezare.

WEDDING BELLS—Miss Madeline Lunn, daughter of Mr. and Mrs. Mervel S. Lunn of Kansas City, Mo., and Evangelist Ray Hance of Bethany, Oklahoma, were united in marriage on Tuesday evening, July 2, at First Church of the Nazarene, Kansas City, with Rev. L. A. Reed officiating.

WEDDING BELLS—Woodrow Kenneth Evans and Miss Ruth Maye Jones, both of Hoopston, Ill., were united in marriage at First Church of the Nazarene of Hoopston, on June 2, with Rev. J. Y. Jones, pastor of the church, and father of the bride, officiating.

NOTICE—We are both elders on the Ohio District; will be open either for evangelistic meeting or a pastorate after September 1. We both sing and preach; prefer laboring in Ohio or Northern Indiana Districts. Also, have small gospel tent we can use if desired. Write us at Box 215, Portage, Ohio.—Willis and Viola Mills.

NOTICE—The Kentucky-West Virginia W.M.S. Annual Convention will be held at Ashland, Ky., preceding the District Assembly, September 3, with a missionary rally on Monday night. We urge that all our local presidents have the election of delegates to the convention the first of August, and be sure to elect alternates, without fail; make plans so that your society will be well represented at this convention. We also urge that you elect your officers for the ensuing year, and send names and addresses at once to District Secretary, Mrs. R. B. Kelley, 758 Benson Ave., Frankfort, Ky. We have some promise that our General President, Rev. Mrs. S. N. Fittin, will be with us this year. Come, expecting the greatest convention we have ever had.—Mrs. L. T. Wells, District W.M.S. President.

RECOMMENDATION — Without their solicitation I wish to recommend to all pastors and churches Rev. Miss Margaret E. Oifs, preacher, and Miss Myrtle Huling, pianist. These ladies are good evangelists and should be kept busy. Miss Oifs is an elder on the Northwest District, and has had several years experience as pastor and evangelist; they sing well together; are both members of this local church. Address them care the writer, 409 N. Naches Ave., Yakima, Wash.—F. R. McConnell, Pastor.

NOTICE—To Licensed Ministers, Central Northwest District: The District Board of Examination will meet in the Armory, Redwood Falls, Minn., on Tuesday, August 13, at ten a.m. All licensed preachers desiring examinations and credits should meet the board. No examinations will be given after this day.—Will C. Bruner, Secretary.

WEDDING BELLS—Miss Berneice Ova, daughter of Rev. and Mrs. T. H. Ova, pastors at Dickinson, North Dakota, and Mr. Beauford Stardig of New England, N. Dak., were united in marriage on July 24, at the church, with Rev. Ova officiating.

PRAYER IS REQUESTED by a sister in Ohio who has been recently reclaimed, for both her soul and body, also for her unsaved husband and girls, for a very dear friend of hers and unsaved husband who has a cancer in his hand; by Sister Lula Kell of Kentucky for her mother who has been seriously ill for two months and the doctors give them no hope; by a sister in Oklahoma that some way may be opened up for her and her children to be able to attend church and Sunday school, also for her backslidden husband and two boys; for a sister in Oklahoma who has been afflicted for over twenty years and confined to a wheel chair, recently fell and broke her limb and needs prayers; by a sister in Illinois who recently lost her husband that God will open up a way so that her three year old baby who is sick may be able to get the proper care.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Emeritus
Office, 2923 Troost Ave., Kansas City, Mo.

J. W. GOODWIN
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Northern Indiana (Auburn).....	August 7 to 11
Indianapolis (Indianapolis 1st).....	August 13 to 17
Ohio (Columbus).....	Aug. 28 to Sept. 1
Kansas City (Topeka).....	Sept. 4 to 8
Missouri (St. Louis).....	Sept. 10 to 15
Eastern Oklahoma (Tulsa).....	Sept. 18 to 22
Western Oklahoma (Bethany).....	Sept. 25 to 29
Southeast Atlantic.....	October 23 to 27
Florida.....	Oct. 30 to Nov. 3
Georgia.....	Nov. 6 to 10
Alabama.....	Nov. 13 to 17
Mississippi.....	Nov. 20 to 24

R. T. WILLIAMS
Office, 2923 Troost Ave., Kansas City, Mo.

Fall Assemblies

Nebraska.....	Aug. 21 to 25
Chicago Central.....	Aug. 28 to Sept. 1
Kentucky.....	Sept. 3 to 6
Tennessee.....	Sept. 11 to 15
Arkansas.....	Oct. 2 to 6
Dallas.....	Oct. 8 to 11
San Antonio.....	Oct. 15 to 18
Abilene (Abilene).....	Oct. 22 to 25
Louisiana.....	Oct. 29 to Nov. 1

J. B. CHAPMAN
Office, 2923 Troost Ave., Kansas City, Mo.

Summer and Fall Assemblies

Central Northwest.....	Aug. 14 to 18
Iowa.....	Aug. 21 to 25
Kansas.....	Aug. 28 to Sept. 1

DISTRICT ASSEMBLY INFORMATION

Northern Indiana—At Auburn, August 7 to 11. Rev. J. O. McKinley, Pastor, 316 West 4th St. Assembly to be held in First Methodist Church. General Superintendent Goodwin.

Central Northwest—At Redwood Falls, Minnesota, August 14 to 18. Rev. C. C. Swallow, Pastor, 532 Mill Street. General Superintendent Chapman.

Indianapolis—At Indianapolis, Ind., August 13 to 18, at First Church of the Nazarene, corner State and Washington Streets. Rev. W. E. Albea, Pastor, 27 N. Bradley Street. General Superintendent Goodwin.

Iowa—At Cedar Rapids, August 21 to 25. Rev. E. E. Russell, Pastor, 400 F Avenue, West. Assembly to be held in Trinity Methodist Church, 3rd Avenue at 5th St. S.W. General Superintendent Chapman.

Nebraska—At Hastings, August 21 to 25. Rev. Harvey C. Miller, Pastor, 915 W. 5th St. Assembly to be held at City Pavilion, Prospect Park, between Third and Fifth Streets, west end of city. General Superintendent Williams.

Ohio—At Columbus, August 28 to September 1, at the Ohio District Camp Grounds, Morse Road. Rev. W. R. Gilley, Pastor, 2976 Cleveland Ave., Columbus. General Superintendent Goodwin. Assembly to be followed by N. Y. P. S. Convention.

Kansas—At Wichita First Church of the Nazarene, 1400 E. Kellogg, August 28 to September 1. Rev. F. H. Bugh, Pastor, 1400 E. Kellogg. General Superintendent Chapman.

Chicago Central—At Danville, Ill., August 28 to September 1. Rev. W. S. Purinton, Pastor, 322 N. Gilbert. General Superintendent Williams.

Kentucky-West Virginia—At Ashland, Ky., September 3 to 6. Rev. Gene E. Phillips, Pastor, 512 22nd Street. General Superintendent Williams.

Missouri—At First Church of the Nazarene, 4300 Delmar Ave., St. Louis, Mo., September 10 to 15. Rev. J. W. Roach, Pastor, 1351 N. Kingland Ave. General Superintendent Goodwin.

Eastern Oklahoma—At Tulsa, Oklahoma, September 17 to 20. Rev. Elbert Dodd, Pastor, 1307 West 22nd St., West Tulsa. Assembly to be held at St. Paul's Methodist Church, 15th and Quaker Streets. General Superintendent Goodwin.

Arkansas—At First Church, corner Maryland Ave. and Battery St., Little Rock, Ark., October 2 and 6. Mrs. Agnes White Diffea, pastor, 1914 Maryland Ave. General Superintendent Williams.

Florida—At Miami Central Church of the Nazarene, October 30 to November 3. Rev. C. E. Pentry, Pastor, 420 N.W. 40th Street. General Superintendent Goodwin.

Importance of Religious Institutions of Higher Learning

Grover Van Duyn*

IT is evident that the members of a given denomination have been convinced that the organization and the existence of such a denomination is justifiable and necessary for the proper religious sentiment and happiness of a given group of people. The belief in the existence of a denomination is evidenced by great sums of money invested in church buildings, mission stations, publishing houses, human talent and human devotion. If this existence is justifiable, the existence of a training institution for such a church is justifiable. If the expenditure of hard earned money is justifiable in the promulgation of a denomination, and the consecration of men and women to the cause of such a denomination, evidently the establishment and maintenance of an institution for the training of the children of the denomination in its own faith and doctrine and religious principles is a necessity.

The organization and administration of a state college may not lend itself to religious instruction. Such a school is an institution for the citizenship in general of the state. The religious liberty of the citizens of the state guaranteed by the federal constitution carries over into the state's institution of learning. The student body is a cosmopolitan group with faith and religious beliefs, each protected by the state. The absence of definite religious teaching many times lends itself to a particular indifference on the part of the instructor toward the sacred ideals held by the student. These ideals may be of supreme importance in the mind of the youth. Many mothers have been shocked at the change in their son's attitude toward fundamental and moral principles. This change in the mind of the son may be traced to the indifference of the professor in the classroom. The selection of the professor was made on the basis of scholastic achievement and general traits of character without reference to creed.

The greatest prerequisite for happiness in any individual's life is the ability to make the proper evaluation, which results in correct decisions. Young men and women are confronted with innumerable attractive suggestions from without and within. The glories surrounding certain phases of the life of the financier are many times extremely attractive to the youth. His immature vision withholds the cost of wealth and

the vicissitudes accompanying financial accomplishment. The successful professional man's career may appear most attractive while the temptations and problems are never disclosed to the eye of the amateur pilgrim of life's journey. The complex problems of any life, whether unusually successful or mediocre in accomplishment are hidden to the youth. This revelation to the one who is not prepared, many times proves so baffling that adjustment in the midst of the conflict is impossible. The greatest possible preparation lies in the fabric of the spirit of the individual who meets the problem. The most effective training for the youth is a development of the mental and spiritual faculties according to a divine plan of the mind and spirit, which is the controlling motor of the individual's life.

The attitude of a man toward right and wrong is an index to his character. The Christian world has admitted that a man's success is hinged upon his attitude in such trying moments, and that the development of something within him which will create the proper attitude is definitely based upon an ideal of supreme and charming worth. The development of the human mind in an atmosphere of Christian living will lend itself to a character of stability. The hours which the youth may spend in college overshadowed by the memory of the statements of the teacher may affect that youth in every hour of his study. It is indeed of supreme importance that the teacher who becomes an unconscious guest in the library, the dormitory, and the study should be one whose personality is saturated with Christian principles and safe ideals.

The most successful individual has been characterized as one who has made the greatest number of correct decisions. Correct decisions may depend upon good judgment; however, many important decisions in each life are made largely because of the influence of another personality. "I am my brother's keeper." Many men in important positions have met weighty problems whose solution not only affected their lives but the lives of many others, and have made correct decisions due to the overwhelming weight of influence of a friend or adviser. The teacher cannot hold his place as a leader until he has won the confidence of his students.

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