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Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

April 7, 1954



Religious News Service Photo

NEWS IN BRIEF

Word has been received from Pastor E. L. Looman, of Guthrie, Oklahoma: "Rev. James C. Drake, licensed Nazarene minister, and member of the Guthrie church, went to his reward on March 22; he was re-tired."

Rev. Mark Smith has resigned as pastor of First Church, Hutchinson, Kansas, to accept the call to pastor First Church in Long Beach, California.

After serving two and one-half years as pastor of First Church in Pensacola, Florida, Rev. Blanton Cook has resigned, feeling led of the Lord to accept the work of First Church in Wahiawa, Hawaii. He asks the readers to pray for him in this new field of labor.

Rev. Homer Gilbert has resigned as pastor of the church at Halltown to accept a call to pastor the home-mission church at Sarcoxie, Missouri.

Are You Sold on Christ?

TODAY one hears more testimonials for soup, or soap, or cigarettes than are heard spoken for Jesus Christ.

Commercial testimonies are given either because of pay involved for giving them or because people are really sold on the product and want to tell others about it.

Testimonies for Jesus could be listed this way also. They are sometimes given in flowery, oft-repeated words—words that sound not too sincere. They are given in hopes that someone will praise the words, or the life because of the words. This is the sought-after pay.

People who are really sold on Jesus Christ, people who have trusted and tried Him and proved Him, are not looking for pay. They are speaking only to tell others of the peace and joy that come from knowing Him. Their words may be simple ones, interrupted by a tear or two, but one can sense sincerity and the very presence of the Holy Spirit.

Does your testimony let others know that you are really sold on Christ?—MRS. RICHARD BOWES.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Rom. 5:1-2).

GLEANINGS

From the Office Editor's Desk

"Will you accept a word of appreciation from a Quaker preacher who has been a minister for over fifty-four years, and at age past seventy-nine is still an active pastor? Uncle Bud Robinson introduced me to the HERALD about sixteen years ago when he spoke in my church to a convention of Nazarenes, and I have since then been a subscriber. Your editorials and replies to queries are helpful and illuminating."—*Indiana.*

"The HERALD has truly been a great blessing and a welcome visitor in our home for many years."—*Nazarene preacher in Arkansas.*

"I am not a Nazarene by denominational name, but assure you I am one in mind and in spirit. . . . The HERALD is read each week with exceptionally keen interest, and spiritual inspiration and edification. Last week's issue, February 24, was of special blessing with its many soul-stirring and enrich-

THE BEST DAY

By Alice W. Norton

*We love Thy house, O precious Lord,
And here each Sabbath day
We learn more of Thy wondrous love,
And to Thee humbly pray.*

*And somehow, on glad Easter Day,
With joy our voices ring
In praises to the risen Christ,
Our Saviour and our King.*

HERALD OF HOLINESS

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ing articles. My high commendation is extended to you and staff for such a good, spiritual magazine on the experience of sanctification. . . . I cut out the main, outstanding, soul-inspiring articles, and pass them out to others in correspondence, of which I do much, or in my calling on the sick, aged, or otherwise decrepit. Made twenty-five such calls in January and twenty-four in February. . . . Am now well along in my eighty-second year of age, . . . God has been so very good to me."—*A friend in Illinois.*

"I have been a faithful reader of your magazine [HERALD]; it has been of great help to me. Two issues of this magazine have started me thinking more of the Lord and less of worldly things. In the December 30 issue, the article, 'A New Year's Message That Started a Revival' . . . I read it just once and found myself wanting; I have been resentful and have failed to pray each day and commune with God. . . . Then an article in the December 23 issue, 'Sins of Commission and Omission,' struck me squarely in the face. . . . I am not a Nazarene, but of another holiness group. . . . Keep up the good work."—*A soldier in Korea.*

"I make periodic trips to a great hospital of this city, where I give a Gospel of John to every patient. I also carry copies of the HERALD to pass on to certain patients who would probably be interested in reading the paper. Two weeks ago I was at the hospital, and met the pastor of a large congregation (not Nazarene) of this city who was there for a few days. He noticed the HERALDS under my arm and broke out into a paean of appreciation of the paper, saying he subscribed for it, and 'would not be without it.'"—*Nazarene Elder in an Eastern city.*

Sending check for renewal, and adds, "I think it's such a wonderful paper; couldn't do without it."—*A subscriber in Missouri.*

"I always look forward to getting the HERALD OF HOLINESS each week. . . . Although I belong to a . . . church I think your literature is the very best. In our church I am the one that is usually asked to give religious poems and readings, and I always go to the HERALD OF HOLINESS for my material, and always find it there. I think it is the best church paper I have ever seen. . . . Let me say, I really enjoy every issue of the HERALD; there is always something in it to give us strength and courage. . . ."—*A friend in West Virginia.*

Paul's Easter Prayer

By Remiss Rehfeldt*

THE Apostle Paul lived in the spirit of victory. Few have been as earnest in serving God; no man has invested more in Christ's kingdom; and no one has given evidence of a greater measure of God's power working through him. Back of such a life there must be a tremendous secret.

What he had renounced, without doubt, contributed to his victorious Christian life. Paul enumerates the privileges of a Jew, and claims them as his own. In outward grounds of confidence no man could surpass him, but he had renounced all confidence in the flesh. Further yet, he counted all things as loss in comparison to the one glorious desire that filled his heart.

That which he sought is immediately apparent in his prayer. It was both personal and excellent and indicates the source of his high spiritual attainments. Words can scarcely express its excellency. Compared with this, all other things sink into insignificance.

The prayer is pitched to a high key, though it was prayed while Paul was a prisoner. This fact more fully reveals the glory of his triumph. Desiring to be truly identified with the living Christ, he prayed: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

RECOGNITION

"That I may know him"—thousands of people fail to recognize the risen Christ. Mary went to the garden tomb on Easter morning, but did not recognize the presence of her Lord. The Emmaus travelers had no eyes to behold Him. He still calls for recognition. Standing near each seeking soul is the living Saviour. In hundreds of Easter sunrise services He waits to be truly recognized.

The knowledge for which Paul prays is based on experience. It is no mere acknowledgment of the resurrected Christ. His desire called for a knowledge which is full and vital and complete. This can be gained, not by hearing or reading, but by personal communion with the living Lord; it is not theoretical, but experimental; it is not merely intellectual knowledge, but heart knowledge.

REDEMPTION

"The power of his resurrection"—the Resurrection was the crowning point of Christ's life. Easter shows His power over sin and death. The power of His resurrection is the power to make us personally victorious. This spiritual benefit is the burden of Paul's prayer.

It is a present experience which all Chris-

*Foreign Missions Secretary

tians must have. Death to selfish ambitions, carnal traits, and worldly desires will, by faith in Christ's resurrection power, result in a quickening of our souls to newness of life. One does not know this power until he has received the Holy Spirit. Moral perfection (Phil. 3:15-17) is essential. While there is incompleteness in development, there certainly is completion in "the rudimental element." Paul had risen out of the corruption of sin into a new and spiritual life.

RESPONSIBILITY

"The fellowship of his sufferings"—Christ died to redeem the world from the power of sin. Fellowship with His sufferings is an acceptance of responsibility; it is participation in His program of redemption. On Easter morning Christ told Mary to go and tell Peter. Paul said to the Colossians, I "rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ" (Col. 1:24). The atonement was complete, but witnesses were needed who would suffer with Him in reaching all men with the gospel. This is the impulse of the Resurrection.

Thank God, the story does not end with the sufferings. Fellowship with His burden and compassion issues in Easter triumph. The power of sin and death is broken and thousands of souls shout glad hallelujahs.

RESIGNATION

"Made conformable unto his death"—like Christ, Paul desired to give his all. He laid down his life for sacrifice and service. To the Corinthians he expressed his desire: "Always bearing about in the body the dying of the Lord Jesus" (II Cor. 4:10).

One of our outstanding missionaries said to a representative of a secular company, "You offer a big salary, but have a little job. I have a little salary, but a big job." He was resigned to doing Christ's work, to fulfilling the purpose of Christ's death.

A stalwart layman of the church indicated that he purposely refrained, because of investments in the Lord's work, from building a new brick home in exchange for his much more modest frame house. This is an evidence of deep consecration.

Being made conformable unto His death means to live and die in the mood of self-sacrifice which characterized Christ's life. "Let me truly know Him and actively participate in this great program," was Paul's Easter prayer.



A true vision of the world's need will stir you clear down to your pocket book. Prove your concern in the Easter Offering.

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E A S T E R

By Marvin S. Cooper*

EASTER is one of the two days of the year that is sacredly held and revered throughout the world. It is definitely a time of rejoicing by both man and nature. The beauteous robes displayed by nature, in her Easter parade, are the results of the flow of life gathered by the tiny roots, operating deeply beneath the snow-covered or heat-parched surface of the earth. Thus by the co-ordinating rays of the sun, life-giving sap is drawn through every artery of its composition, flowing to every part and particle of trunk, vine, or bud. It was on that day that Jesus Christ rose triumphantly from among the dead. Having fully paid the ransom price for our redemption, "he led captivity captive, and gave gifts unto men" (Eph. 4:8).

Just so, the warm sunlight, merging from the veil of the long winter's night, arouses the life that had been dormant, and with it brings vitality into the trees of the forest and the grass of the field, carpeting the earth with a soft velvet of many colors, woven in nature's looms, directed by her tender fingers, from which flowers, grain, and evergreens grow and glisten. The animal kingdom discards its old coats worn through the long winter months, and adorns itself with a beautiful silky robe, freshened by Easter's sacred benediction.

One cannot consider Easter in its rightful aspects to man's redemption without experiencing a richer and fuller degree of soul joy. It was the confidence in the resurrection of Jesus Christ that brought hope and cheer to the disciples in the early Christian centuries. They rejoiced even though they were made to suffer the brutality that caused their untimely death. It gave them a fortitude that the persecution of the most extreme sort did not daunt. It has been estimated that those underground chambers of the dead, in and around Rome, if placed end to end, would reach a distance of 587 miles—long enough to stretch from Etna's fires to Alpine snows.

It has also been said that not less than six million Christians lay in these gloomy caverns awaiting the resurrection morning, at which time the dead in Christ shall rise first. And again it is said of the ten thousand epitaphs of these Christian martyrs placed in a memorial hall, not a one fails to testify to a hope of the resurrection in Christ Jesus. What a contrast to those gathered from the pagan tombs along the Appian Way and placed on the opposite side of the same hall! They express a sad farewell, never to know the joyous conquest of a risen Christ.

Let us stand fast, unmovable, always abounding in the hope of the coming of our Lord Jesus Christ.

*Evangelist, Arlington, Virginia

Loyalty is a virtue. Let us be loyal to our own missionaries by sending our money through regular church channels on Easter Sunday.

Symbols of Easter Hope

By Norman C. Schlichter*

EASTER always brings freshly to my mind memories of a number of visits I have made to the famous and, indeed, the deathless catacombs in Rome. Above the dead on the walls of those underground passages, early Christians painted fruits, flowers, doves, and palm branches to symbolize paradise and the joys of heaven. Palm branches were commonly used by Roman Christians as marks of distinction over the burial places of martyrs to the faith.

Another common symbol of Easter hope, impressive in those underground tombs as almost nowhere else, is the anchor. How quickly it calls up to all believing minds those precious words, "Which hope we have as an anchor of the soul, both sure and stedfast" (Heb. 6:19)! The raising of Lazarus is pictured reverently very often on those lower walls, and the Latin word *spes* (hope) is found many times.

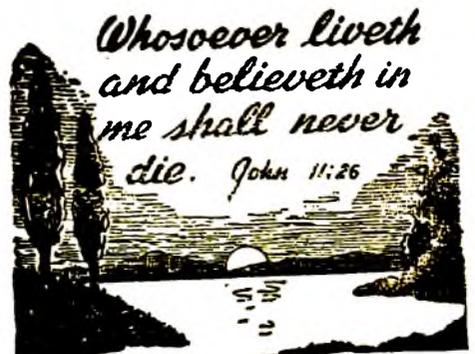
These underground labyrinths give glorious, though grim, testimony down the centuries to the Easter faith and hope of the converts of Peter and Paul. Though death in those earliest days of Christian history came in the most cruel manner, it could not strip the survivors of their abiding faith in the life beyond.

Another tragic memory of my unforgettable days in Rome is the letters carved on tombs in the pagan cemeteries: *N F, F, N S, N C*. Every Roman of those ancient days knew that these letters meant *Non Fui, Fui, Non Sum, Non Curo*—in English, "I was not, I was, I am not, I do not care." The contrast of these symbols with those found in the catacombs made a deep impression on my mind.

And today, more than a quarter century later, they are making an even more tragic impression on my mind and spirit. Think of the vast areas of the earth today where governmental rulers

(Continued on page 6)

*Annville, Pennsylvania



Taking the Living Christ Seriously

By William Summerscales*

THE CHURCH has stuck to the simple facts about Jesus of Nazareth:

He was born miraculously of a virgin;

He lived a brief, redemptive life as the God-Man;

He suffered under Pilate, was crucified, dead, and buried:

He arose from the dead the third day.

And millions today assert their faith that He lives forevermore.

Jesus lived here on the earth—none can deny that. No incident of history has been more carefully investigated and more closely documented than the earthly career of Jesus. In His early thirties He was executed. Forsaken by friends, betrayed by a disciple, misjudged by fellow countrymen, tried by Rome as a common criminal, He was crucified between two thieves.

Quivering in pain upon the cruel gibbet of a cross, after about six hours of mortal agony, He died. To make sure He was dead a Roman soldier pierced His side with a spear and "the last remaining drops of blood were poured out to prove that His love was stronger than death."

No enterprise could seem more hopelessly a failure than the career of Jesus on the last Old Testament Sabbath. The good news of God was shut up in the tomb. Disappointed and dispirited, the disciples echoed the bitter words of the Emmaus travelers, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). Their hopes were shattered; dreams died like guttering candles.

We can have little idea of the darkness of that Sabbath when Jesus was entombed. Our observation platform is on this side of the Resurrection. But this we know: on the first day of the week, very early in the morning, the blackness of despair faded before the dawn of hope. From one to another they flung the cry, "He is not here, but is risen." And "the alleged resurrection of Christ was accompanied by the indisputable resurrection of Christianity" (Stalker).

Announcements of His living presence sounded like idle tales for a time, but the pressure of

evidence grew. He was among them again and again. All of them began to take the living Christ seriously and, in this experience, their poor lives were transformed to exultant adventures.

TRIUMPHANT FAITH

The disciples took the living Christ seriously and discovered a simple, but triumphant, faith. Jesus showed them the way of that faith. In His

darkest hours He staked everything on complete trust in His Father. He hung on the cross through a long silence—amid the darkness without and the darkness within.

Out of depths of anguish that human understanding cannot fathom He cried, "My God, my God, why hast thou forsaken me?" There the soul of the Sufferer touched the bottom of its misery. But the darkness passed and the sun shone again. The spirit of the Saviour emerged from its eclipse. His final cries were words of triumph. "It is finished," He declared, then breathed out His life on a verse from a favorite psalm, "Father, into thy hands I commend my spirit." It was a final declaration of confidence in the Most High.

Walking into the grim jaws of a horrible death, He would not yield to the thought that this was the end. He refused to admit defeat and His faith bore Him onward.

Christ on the cross is a challenge to the universe. If He can die unnoticed, if He is forsaken, if He go down in defeat—then the heavens are empty, God is not on the throne, the whole scheme of things is heartless, and there is no hope for goodness and truth. But He did not die unnoticed; He was not forsaken; He went down in death to rise again triumphantly. God sitteth upon the throne; His sovereign majesty fills the heavens above us; eternal righteousness is at the heart of creation; the future is bright for goodness and truth. The Crucifixion is not the final scene of the Gospels; it is not an event without a sequel. His resurrection is an everlasting yes to the faith of the gospel; it vindicates the mission and message of the Christ.

The finality of death could not hold Him. What He said He could do, He did, and so we too believe that what He has said He will do for us and for our world, He can do. If we will only take Him seriously in this realm of simple trust,



*Pastor, First Church, Sacramento, Calif.

we too shall possess a faith that overcomes the world.

DYNAMIC FOR SERVICE

As disciples took the living Christ seriously, they found a new dynamic for service. Here is the word for dark days, "Then were the disciples glad, when they saw the Lord" (John 20:20). When the apostles believed, they became new men—a current of divine life seized them and new fire burned in their hearts. Fear, doubt, cowardice, despair—all these were swept away.

This faith does not promise to answer all our feeble questionings, but it does give us an assurance of hope. This faith does not promise us deliverance from suffering and tribulation. Rather, it leads us to see that God is infinitely more concerned over our sin than our suffering. He is more anxious for our holiness than for our happiness. But if we take Him seriously the assurance of His living presence is ours, even in the ups and downs of our daily round.

Let us ask some New Testament Christians where they find strength for Christian labors. What does resurrection faith mean?

Thomas has an answer: To worship Him in confident trust even when I cannot see as yet (see John 20:27-29).

Peter recalls: Love for Christ finds its expression in faithful service. "Lovest thou me? . . . Feed my lambs" (see John 21:15-17).

James found in the living Christ an incentive to pure and undefiled religion expressed in terms of service and personal piety. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

Paul knew the inward dynamic of resurrection faith and thereby was able to suffer all things in patience and labor more abundantly. He found daily inspiration to live, believe, and serve because there is no other gospel than the gospel of the Resurrection, and no other Saviour but the One who died and rose again.

Faced with the issues of life and death, over and over, Paul has this to say, "Death is swallowed up in victory . . . through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:54-58). And for Paul this glorious conception of Christ's triumph has immediate meaning in practical stewardship. "Now concerning the collection . . ."

UNDISCOURAGEABLE HOPE

When we take the living Christ seriously we gain the spiritual inspiration of an undiscourageable hope. The resurrection experience was not simply physical, intellectual, and emotional—but spiritual. Hearts and lives of earth-bound men were lifted to heaven-bound longings. A new spirit gripped them down deep and held on steadfastly. Some day or other the world and all we hold dear in it will slip through our fin-

gers. All we shall hold onto then is what faith can claim.

Two facts renew their meaning insistently in human experience. (1) Change is in the order of things as they are. (2) Ofttimes the human outlook is gloomy and dark; but whoso knows Christ in living power and presence cannot be a pessimist—even in the darkest hours. When the apostles believed He was alive, they became new men. The circumstances did not change; they changed.

Paul's affirmation of hope in the resurrected Christ is a page torn from his own spiritual diary, "wet with tears, and yet full of joy unspeakable." Across the centuries the missionary from Tarsus cried words that flood our lives with hope, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead" (I Cor. 15:19-20). Read between the lines of I Corinthians 15. It is more than a catechism of dogma; it throbs with life. The Resurrection is the foundation of every Christian's hope in every day's experience. Read it again this Easter, not as a co-ordinated creedal statement, but as your battle hymn of victory that ends with a shout of triumph—"Thanks be to God."

My Child, at Easter . . .

By Ila R. Monday

*They took Him from the cross and laid Him there;
With gentle hands they dressed Him, white and still.*

But when they next returned, "Behold! He's gone!"

An angel said. "It was the Father's will!"

*And where is He? My child, He's gone before
To heaven's shining palaces. You see,
He makes them ready for His precious ones:
For you, for all, and even so . . . for me.*

SYMBOLS OF EASTER HOPE

(Continued from page 4)

are teaching their people to hate the symbols of Christian faith and to substitute essentially the same satanic letters—*N F, F, N S, N C*—as grave markers! In fact, these terrible symbols of the long ago have uncommonly timely interest to all lovers of our risen Lord now, in this year of His grace, 1954.

Present-day negators of Christian truth occupy strategic positions in education and literary circles, and elsewhere in key places of leadership, throughout our land.

God make us all alert wherever we are against the spread of this new paganism which has no symbols but those of pagan Rome to offer mankind, and make us all more open witnesses to our belief in those symbols of eternal hope used by the gloriously faithful early Christians.

EASTER—

News from a Graveyard

By Mark F. Smith*

AT a public art gallery we came to a room in which the picture "Christ's Descent from the Cross" was displayed. In this room there was deepest reverence as men gazed upon the Christ of Calvary. It is with this same reverent heart that we approach this meditation.

In a Western state is an abandoned mining town. The tipple is black with age; and the iron, brown with rust. Huge heaps of slag and refuse are piled at the forsaken shaft. The town's one street is walled with the typical early Western high board store fronts where signs once advertised boarding houses, meat shops, saloons, drugstores, and banks. At each end of the town stands a church, empty and silent as the saloons and gambling dens whose evil influence they once sought to counteract. The streets were abandoned and grass covered, except for a half dozen shanties. The only thing inhabited was the graveyard; all else was silent and abandoned.

We do well to frequent the house of God, for sooner or later we too will abandon our town, shops, street, and home, and occupy the graveyard. Things localize the soul. It is the gospel that brings the realities of both time and eternity into the soul.

There are those who abandon life and go bankrupt into eternity. Others move to richer mountains and take up their habitation on the hillsides of glory.

The resurrection of Jesus is a fact—thrilling, transforming, and inspiring:

The greatest event of time.

The greatest exhibition of God's power.

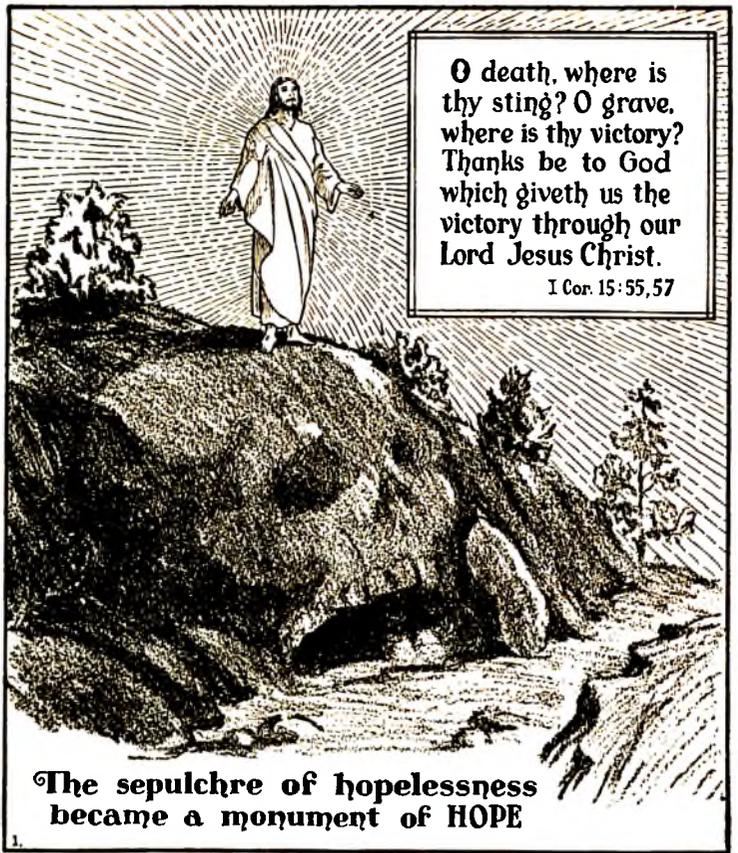
The greatest truth of the gospel.

The greatest assurance of coming glory.

The greatest incentive to holy living.

But remember, Christ died. Everybody remembering that dread day when the sun went down at noon behind a blood-splattered cross on a bloody hill said, "He is dead." The callous Roman soldiers, gamblers at the cross, said, "He is dead." The curious crowds, stupidly unconscious of the eternal value of things, said, "He is dead." Pilate, the politician, letting his self-interests trample his conscience, said, "He is dead." Mary, with vanishing hopes, said, "He is dead." His acquaintances and friends, some even from Galilee, beholding Him, said, "He is dead."

*Pastor, First Church, Hutchinson, Kansas



Then He was buried. The Kingdom He had preached had shrunk to a narrow grave. His throne had become a shelf in a tomb. His royal robes were now a shroud; His only crowns, thorns and a napkin; His only royal insignia was the mark of scourging on His back; His inauguration speech, seven brief cries from the cross—three of them prayers; His inauguration companions, two thieves; His only authority, His refusal to come down from the cross; His only glory, shame.

To His followers this was abandonment and total bankruptcy of a project that once appeared to be life's richest gold mine. Now all had vanished. They were left to pine and close up forever. Thus they begged His body from Pilate and buried it in Joseph of Arimathaea's lonely graveyard.

"He is risen," were words beyond the mind's ability to grasp. There were the five terrible wounds, the total loss of blood, the binding grave-clothes, thirty-six long hours in a damp, chilly grave, a heavy stone closing the grave, and many soldiers on guard. How could it be? Who had ever heard of complete recovery in so short a time? One could expect only that He be an invalid for many weeks with tenderest care if there was any hope of any kind of recovery.

This was not the case. Here is God's greatest miracle—the miracle of redemption. The best news the world ever has received came from a graveyard. "He is risen." The two women

who approached the empty tomb at sunup illustrate its effect upon succeeding generations.

Mary and Mary Magdalene came sorrowfully with tears, intending to anoint His body with perfume and spices. When they got to the tomb they saw that something was wrong, and then they were more afraid than before. The stone had been rolled away. He was not there; but one was there whose clothes were like lightning, who said, "He is not here: for he is risen, as he said" (Matt. 28:6).

Two men give us one of the finest pictures of the first Easter that the mind can conceive of—Peter and John as they race to the tomb. On their faces one can visualize wonder and trembling hope, the hope of the world. Everywhere were infallible proofs—the soldiers' failure, the angel, the graveclothes, eleven appearances during the next forty days, the great commission to go into all the world, and the voices of the Scriptures and prophets.

May I suggest that the eleven appearances in the following days were a bridging-over between the time when Christians lived by sight and when they must live by faith. He wanted them to get beyond touch and sight. He would have them know, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). Expect Him at every corner, on every road, and at every meal.

The Resurrection means that Jesus was what He claimed to be. He and His Father were one. He was divine, incarnate, and Redeemer. There is salvation in none other.

The Resurrection means that God had accepted Christ's atoning work. "This is my beloved Son, in whom I am well pleased." He was delivered for our offenses and raised again for our justification. The Resurrection is full proof and open evidence that Calvary was a total success. There is salvation from sin for all magdalenes and prodigals who will accept.

There is power for victorious Christian living. If this power dwell in you, you are a new creature. There is power, wonder-working power, in the blood of the Lamb.

There is power for witnessing. Within seven weeks the disciples were out preaching the Resurrection to those who had crucified Christ. All but one gave his life for his witness. Only fifteen years after the Resurrection, Paul wrote the fifteenth chapter of First Corinthians, the greatest classic of all time on the Resurrection.

The Resurrection is also a pledge of immortality—because He lives we shall live also. Christ is the "firstfruits of them that slept." The martyrs, the saints, the redeemed of all ages will be raised to life immortal on the hillsides of glory.

Recently I noticed the pictures of wanted men that were posted in our local post office. These men had robbed the mails. Rewards were offered for their capture—\$500.00 for some, \$1,000.00 for another, and for one more desperate character there was a \$5,000.00 reward.

As I looked at those pictures I could see a bit of resemblance to some of my relatives. There were some who resembled a few of the good people of my church. I said, "Here is the very heart of the resurrection message." Except for resurrection power, except for the grace of God, think where some of my relatives would be; think what lives some of my good church people would be living. Men and women in the cheap ghettos, abandoned to every conceivable form of sin—the Resurrection has put into their hearts and lives a new valuation. The best news in all the world comes from a graveyard. Hallelujah. He is risen!

He who gives much enjoys much. Let us make the Easter Offering a source of real joy.

A CERTAINTY—

Life Survives Death!

By A. S. London*

THE STORIES of the Resurrection present difficulties which my reason cannot fully understand; but when I read the Gospels I have a conviction that there is a life beyond. I am certain that life survives death.

This conviction that life survives death rises out of our highest emotion—that of the power of love and hope. These powers are as much a part of our lives as the craving of the body for food and drink. I cannot think that God would keep faith with our appetites of the body and tease us with a hunger and desire and hope of our souls.

The belief in life beyond the grave has persisted through all races and ages. I am certain that life survives death because human personality cannot be tossed into a dust heap. Even rusting iron is salvaged for future use. A candle is not lost when the flame is extinguished. Could it be possible that God's highest creation will not live on after the light of this brief life has gone out? No, indeed!

Our Heavenly Father, who clothes the grass of the fields and feeds the fowls of the air, can be trusted to take care of our lives here, and whatever He has for the life that survives after death.

I am certain that life survives death because I believe the Bible to be the inspired word of God. "He that believeth in me, though he were dead, yet shall he live" (John 11:25). The Bible declares that some sorrowful women went one misty morning to anoint the body of their departed Leader. They hurried back to bring the news to the disciples—the body was not in the grave.

(Continued on page 14)

*Sunday-School Evangelist, Oklahoma City, Okla.

EASTER MORNING

By Ruby Moore Harris



We stand before the empty
tomb—
A glory in our breast.
Our precious Lord, a
Saviour now,
Has risen triumphant,
blest!

The shadows gone, the
glorious morn
Has dawned in splendor
sweet;

We pause entranced and
breathless
To worship at His feet.

It Was Easter Day

By Margaret S. Connelly

Mary's cry: "Rabboni,"
Rang clearly through the air.
It was the blessed Master
Who stood beside her there.
No longer need for crying
Or weeping at the tomb;
She ran to tell the others
And end the awful gloom.

Adown the path walked Jesus
In robes of purest white;
The blessed, loving Master
Greeted them, left to right.
The birds all started singing
And all the earth was gay,
For the blessed Lord had risen
And it was Easter Day!

Resurrection at Emmaus

By Virginia Kirley Leih

The burning heart must mean that He was here.
No stranger at our fire could spark the flame
Of fire that had been kindled once and then
Extinguished at the witness of His shame.

His words must show the way to risen hope.
Though opened eyes had seen Him all too brief,
The opened word renewed the faith of minds
Made weak by doubt and hearts made sore by grief.

His breaking bread must urge the way for us
To feed the surging multitude's demand
To know through us of One whose blessings
From His lips bring leaven by His hand.

What though He vanished from our sight before
We heard Him say where we again must start?
Tomorrow we may see His hands and feet.
Tonight we have enough: the burning heart!

Within the Stillness of the Heart

By Kathryn Blackburn Peck

They searched for Christ within a rock-hewn
tomb
And found Him not; for Christ is not confined
By death and all its dark accouterments,
In narrow places made by humankind.

But on Emmaus Road He journeyed too,
And there conversed with them of many things.
The weeping Magdalen He comforted,
And still His resurrection message rings.

Sometimes we search for Christ within the walls
Of some great edifice, where vested choir
And deep-toned organ peal loud anthems forth
Beneath a towering, cross-embellished spire.

Yet it may be we shall not find Him there.
In simple grace the Saviour stands apart
From our vain show of worship. He is found
Within the cloistered stillness of the heart.

Look then for Him where sorrows deeply lie,
Or in some humble wayside meeting place;
Look where children laugh, where mothers pray—
It may be that we there shall see His face.

"And the angel answered and said . . . Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. . . . go quickly, and tell his disciples that he is risen from the dead; . . . And they departed quickly . . . with fear and great joy" (Matt. 28:5-8).



"Why Seek Ye the Living Among the Dead?"

By Edith Carey*

THESE words bring to mind the empty tomb outside Jerusalem, and the sorrowing women standing there holding those spices and ointments; then two shining angels appearing to bid them stop looking into a sepulcher for their Lord, for He was risen and gone.

In Shantung Province, China, is a splendid tomb and temple where the body of Confucius was placed and still remains. Though he ignored all theories of spiritual life during his lifetime, today temples abound where he himself is recognized as a divinity.

Mohammed raised himself to a place of power, and his followers have swept over vast regions of the earth. His body is supposed to lie in that doorless chamber in the Prophet's Mosque in Medina.

Nearer the present day is Mary Baker Eddy with her teachings of the possibility that mind can conquer sickness and death. But though she lived a long life she found her own mental power insufficient to keep death away, and her body was placed in a tomb.

The bodies of these founders of so-called religions, and others like them, are still lying where the hands of their followers placed them. Our Lord's body also was carried by two of His followers and laid in a sepulcher so inconspicuous that its exact location is not known today—and we do not need to know.

Confucianists bow before their dead ancestors; Mohammedans face toward Mecca; Mrs. Eddy's followers strain their minds to hold off death—but the true Christian does not look to a tomb on earth. He need not stoop in fear over an open grave. He can lift his face to heaven and shout, "My Lord and my God—risen indeed and alive forevermore."

"Because I live, ye shall live also." None of these others had power over the body. They could not give life to another. They cannot bring forth their own bodies from the grave. They found that "there is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Eccles. 8: 8). But our Christ raised the dead while here on earth. He came forth from that sealed and guarded tomb. He said that He had power to lay down His life, and power to take it again. Because He arose, every Christian can face toward heaven to adore a living Saviour, knowing that He will someday call forth their bodies and they, too, shall live forever.

If we have the new life of the soul we are admonished to "seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). We cannot find the ever-

living Christ and eternal life in any plan made by man who dies, who has no life in himself. This is why the modern, socialized church fails to save souls. Men think they can find the living Christ among the dead things of the world—vain search! God is saying, as the angel said to the women, "He is not here."

Someday the same power that brought our Lord's body from the grave will bring forth every body that has been laid down. The Christian's body, reunited with his redeemed soul, will rise to his ascended Lord and eternal life. But the body of one dead spiritually will come forth burdened with the weight of his dead soul, and he can only sink into the darkness and despair of the eternal second death.

Campus Evangelism

By Fairy Chism*

CAMPUS evangelism and college education are to me, synonymous. A high school diploma freshly in my hand, it was but a step to Idaho State University—my parents had moved to Moscow for the sole purpose of putting their daughters through "State." But—a student from Northwest Nazarene College wrote his sister, my friend, that N.N.C. had closed in a blaze of glory. To this month-old Nazarene, that was like offering bread to the starving. My heart hungered for holiness until I would happily have given up, if necessary, my coveted college education to get the baptism with the Holy Spirit. So, suddenly plans changed! I was among the new students at Nampa that fall. The first service introduced to the church folk a chronic seeker who was often to weary them, but the day was to come when she ceased to take their time. God came and purified her heart by faith in the all-atoning blood of Jesus Christ.

Education is to prepare one to live and to serve. C. T. Studd declared: "I would sooner have a very few dare-devil, care-for-nothing-and-nobody soldiers, aflame with love for Christ and desire for death for Christ, than a million workers just 10 per cent below this standard. Every Christian ought to be in it with a gloriously reckless disregard of the cost and consequences, determined to win or die in the attempt."

To one who asked George Muller for the secret of his service, he replied: "There was a day when I died, 'utterly died,' and as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame of my brethren and friends; and since then I have studied only to show myself approved unto God."

Campus evangelism, when led by the Holy Spirit, produces a spirit to live and to serve like that. Our Nazarene colleges not only encourage evangelism but plan for revivals in their yearly calendar.

*Johnson, Vermont

*Missionary

THE KING'S BUSINESS



The king's business required haste (I Sam. 21:8).

A portion of the General Budget helps to support the schools and colleges of the Church of the Nazarene and the Nazarene Theological Seminary. Many ministers, missionaries, and Christian workers are in training. Many more will become devoted and consecrated laymen in the church. It is on the campus of our educational institutions that Nazarene young people will be undergirded in their faith, strengthened in their spiritual life, and given a vision for service to God and humanity. To share in the training of Nazarene youth so they may become effective soul winners through the channels of the church is an investment which will bring eternal dividends. So when we give our Easter Offering, April 18, we are helping to carry on the *King's business*.—G. S. C.

"When It Was Yet Dark"

*By Chaplain E. Drell Allen**

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre (John 20:1).

THE brightness of Easter dawn was not yet manifest. Mary Magdalene had come to the sepulcher to complete her sad mission. She thought it would draw the curtain shut forever on a drama that had shown promise of being the most epochal and momentous event in the world's history. The gray darkness of the early morning was a fitting cloak for this dreadful last rite that had spelled "finis" to the Christ, who in His earthly life had healed men and women, not only of infirmities, but of the greater malady, the leprosy of sin.

To complete the burial preparation in the quiet of the dawn, "when it was yet dark," would shield the magdalen Mary from the eyes of the scornful and the curious. The darkness would hide her from the gaze of those who would never be able to understand the bitter tears of heart-break that shook this young woman as she hastened to perform her final act of gratitude and service for the One whom she had believed to be the long-awaited Messiah; the One who had given almost conclusive evidence to it, having cast out of her own person seven devils that had pinioned her to life's lowest rung.

*With the U.S. Air Force in France

The darkness of the early morn was nothing compared to that which engulfed her heart and the hearts of the disciples. Since Friday, when His lifeless form had been removed from the cross, the darkness had been getting worse. The travelers on the Emmaus road might have spoken for the group when they said, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21). But now, the bright hopes of yesterday were all eclipsed by the heavy night of despair. What weighty thoughts clamored for attention in their minds?

The past was a tortuous memory, a nightmare. Homes? Occupations? Friends? What were these now that He, the Messiah, the promised Deliverer of Israel, was dead? The disciples were now the laughingstock of Israel, if not the whole world, for men had come from as far as Greece, having heard of His teaching, and the soldiers stationed in Jerusalem would carry the news swiftly to Rome. What chance would they have to rebuild their lives along the lines of respectability and peace? Thus, "when it was yet dark," the hope they had for the breaking the sun over the eastern horizon was not extended to include the brightening of their prospects for a new life. Heavy hearted, disillusioned, and shamed, they would seek to take up the broken threads of their lives in seclusion and try to forget.

However, the night is darkest just before the break of day, as Mary and the others were soon to discover. The stone was rolled away, the Christ was risen, and He soon revealed himself to them. Out of the darkness dawned a day whose sun has never set. The night of human fear and weakness was transformed by the day of resurrection power! Mary went to the tomb of sorrow and defeat only to hear the joyful proclamation of the angels, "He is not here: for he is risen."

Like Mary, we all face those times "when it is yet dark." The last faint ray of hope and help has long since seemed to fade into the depression of night. There seems to be no place left but the tomb that contains the lifeless corpse of futile dreams, crushed ambitions, and once noble purposes. In that darkest hour, we hurry to spend one last rendezvous with the better dreams of yesterday ere the streaks of dawn chase away the shadows of night.

But something happens! Instead of a hidden tryst with defeat, there stands the Christ, the risen Saviour, to quicken and make alive the very best that life can offer. The darkness with its doubts and fears disappears in the radiant glory of new life. It is like an echo of the ancient psalm: "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

The resurrected Lord brings joy to every burdened soul that presses on through the darkness into the fullness of the Easter dawn. There, bathed in His transcendent brightness, it cries exultantly, "Rabboni; which is to say, Master."

Normal Christianity

III. Others Are Filled

With the Holy Spirit

TN ARTICLE I in this series I called attention to the fullness of the Spirit as the first element of normalcy in Christianity. There I emphasized the fact that the 120 were baptized with the Holy Spirit on the Day of Pentecost. In Article II, I presented the thought that Christianity is a growing movement. Normal Christianity is marked by people's getting saved through conversion, or being born again. Those who were sinners were constantly being added to the fellowship—this was an outstanding feature of the history of early Christianity as given in the Acts of the Apostles. In this third article I bring out the fact that others are filled with the Holy Spirit. The Pentecostal experience did not stop with the Day of Pentecost. Christians continued to be filled with the Spirit; the 120 were not the last ones to be baptized with the Holy Ghost. The promise was not only to them but also to their children, and to all succeeding generations. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). This is exactly as we would expect it to be with normal Christianity.

A constant revival was on, and more people were being saved. The new converts soon became candidates for the baptism with the Holy Ghost. This made it necessary for the baptism of Jesus to be preached, and those who were ready for it, to get it; otherwise, the church would have stopped growing and its end would soon have followed.

But we must now study the record as given in the Acts of the Apostles from Pentecost on. I turn to Acts 4:31, and there we have these words: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." After the revival in Samaria under the preaching of Evangelist Philip, the apostles at Jerusalem sent Peter and John down there. Why were they dispatched to Samaria? To lead those who had been recently converted into their Pentecost. Peter and John prayed for them to receive the Holy Spirit, and their prayer was answered. "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:17).

Saul was saved on the road to Damascus, and was led into this second blessing by Ananias. The latter placed his hands on Saul and prayed for him. The result was, Saul's sight was restored and he was filled with the Holy Spirit.

But the end was not yet. The Pentecostal experience swept on. Next the fire fell on Cornelius, a Gentile. Note Peter's account of what happened: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but

EDITORIALS

ye shall be baptized with the Holy Ghost" (Acts 11:15-16).

Once again Peter describes this great experience at the Jerusalem conference: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

The climax of Paul's preaching in Antioch of Pisidia is described in this significant statement, "And the disciples were filled with joy, and with the Holy Ghost" (Acts 13:52).

Thus the mighty outpouring of the Holy Spirit continued. Those who had been brought to Christ went on and received their Pentecost. In Acts 19 we find that Paul, upon learning that certain disciples had not received the Holy Ghost since they believed, led them into this great experience. This event is reported in the following passage: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:6-7).

It is a thrilling experience to read the Acts of the Apostles and discover that the baptism with the Holy Spirit is repeatable. During the early years of the Christian movement the fellowship was increased tremendously by new converts. This meant especially that the Christian movement was quantitatively enlarged; it increased in numbers rapidly. Along with this there were Christians, those who had become followers of Christ since Pentecost, who were baptized with the Holy Ghost. Thus Christianity was spiritually advanced in quality as well as quantity. The two things must go hand in hand. A church that is merely getting people saved and never getting anybody sanctified is on the road to dissolution; it is getting ahead temporarily, but not permanently. There must continually be others who are being filled with the Holy Spirit. That is essential if the Church of Jesus Christ is to withstand the gates of hell.

"This I Believe"

SOME weeks ago I heard Dr. Will Durant over the radio on the program "This I Believe." About all I remember now of what he said is what he denied. He declared that when man died he would be dead, dead, dead. Clearly the implication of all he said along this line was that he didn't believe in a future life; evidently he makes no place for personal immortality in his thinking. At this point he places man on a level with the animals. When a dog dies, he's dead, dead, dead; he has no future life. The same is true as to man, so far as Will Durant is concerned.

Stephen S. White

DR DURANT has one of the outstanding minds of our day, but I cannot go along with him on this, as well as some of his other beliefs. Nevertheless, as I

Proofs from Personality

thought of what he had said so emphatically over the radio about man dying like an animal—that was the end of his existence—it caused me to wonder for a little while. I said to myself, After all, are we who believe in the future life just deceiving ourselves? But soon I answered, “No,” very emphatically. I am confident that we are not deluding ourselves in spite of the fact that we know little about the future life in comparison to what we will know someday.

Man is not a mere animal. He is a person, and personality very definitely implies possession of important characteristics which are unknown to the animal. Man knows he is going to die; the animal doesn't. Man can't forecast the future, but he can very definitely project himself into the future. In his thinking, he can see beyond the present. Man knows that out there somewhere he must die. This makes it possible for him to think about and discuss what will happen after death. Animals never write books on immortality. Animals never meet together and debate the question of immortality, of life after death. Only men do this. Man is not just an animal: he's a person.

Man possesses the power of choice. He is sure that he can so will and act today as to determine to some extent what will happen to him tomorrow. He is confident that he can have a part in shaping his future destiny, at least with reference to this life. Most men also seem to feel that this power which they have may somehow have to do with another life, which they will live after death.

Again there is the sense of values that men have that animals do not have. Animals are not value-creatures. They have physical appetites and choose between them, taking the one that is stronger. On the other hand, men have the ability to appreciate love, truth, beauty, and goodness, and may choose in these realms that which will permit less satisfaction on the physical level. They can live on the plane of values if they determine to do so—on the plane of the higher appreciations—while animals cannot.

There is a fourth element which enters into man's make-up as a person, and that is religion. We may say what we please about animals, brag on them all we want to, but they do not build churches or worship. In other words, they are not religious. Men are persons, and as persons they are religious. They build churches and temples, and bow before their God or gods.

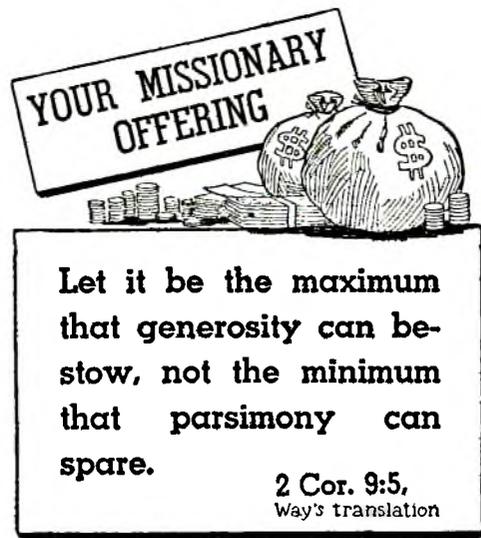
These are natural facts, you might say, which have to do with men: a higher type of knowledge, the power of choice, a sense of values, and religion.

In themselves, they suggest that man may have a destiny beyond the present life. In them alone there are intimations of immortality. On the basis of these facts I would say that I do not believe that we who have faith in a future life are deceiving ourselves. They provide a foundation which enables me to say as to a future life, “This I believe.” I do not believe that when man dies he will be dead, dead, dead forever.

MOREOVER, I do not have to stop with these truths, thank God. More than all of the proof which they furnish together is the fact of Christ's resurrection. In His triumph over the grave He became the Resurrection and

A Bible Proof

the Life. The truth of Christianity is built on that faith, for if there be no resurrection of the dead we are of all men most miserable. Christ became the Resurrection and the Life through His victory over death and the grave, and thus guarantees a resurrection of glorious wonder and beauty to the righteous. For the wicked there will be a resurrection unto damnation, but not so for those who follow the lowly Nazarene; theirs will be a resurrection unto eternal life. “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (I Cor. 15:52-57).



A Widow's Mite

By Prescott L. Beals*

IT WAS the last Sunday morning of our annual Jungle Camp in India. The Hallelujah March for the camp expense offering was in progress. Everyone—man, woman, and child—was taking part, each one marching to the front to place his or her offering on the open Bible on the table before the altar. Samuel Bhujbal, our Indian district superintendent, was standing near the table directing the hundreds of people as they came. Raoji Yangerd was leading the singing as they sang "All for Jesus" while they marched.

But why didn't Mangalabai, that widow woman from Naigaon, join the marchers? Why did she, illiterate and a comparatively new Christian though she was, remain standing alone at the back of the tabernacle? We knew it was not because she did not love Christ, for she loved Him supremely. Then why didn't she come? And then the reason dawned on us—her sari (dress) was tattered and old. This was why she hesitated to step out with the others; but finally she mustered enough courage to start. Here she came after the march was nearly over. When she reached the table, she paused in front of it, untied a corner of her sari, and took out five brand-new one-rupee notes (bills), worth about twenty cents each. She placed this money on the Bible, and then, clasping her hands together, bowed her head in thanksgiving to God, and marched on.

Samuel Bhujbal and I, who had been watching her, marveled; for at the very most we had expected her to place a few coppers, worth a half cent each, in the offering. For we well knew her circumstances. She was frail in body, and was subject to extremely severe migraine headaches, which made it difficult for her to work, even when she was able to weed in the fields. Even then her pay was but a few coppers a day. She really did not know what it meant to have sufficient to eat, and she did not have a single good sari to her name; yet she had placed in this offering a sum which to her was a small fortune—in fact, *all her living*.

After the service Samuel and I called her to learn the story behind this sacrificial gift. It was simple enough. Months before the camp she had resolved to have a good offering ready to give for her Lord, who had saved her from superstition and idolatry, and who had given her peace. To this end she had skimped month after month, saving a copper here and a copper there. She denied herself food she really needed, and clothes she should have had. By camp time she had accumulated 5 rupees' worth of these copper coins, 320 in all. She then went to a shopkeeper—there are no banks in her village—and obtained 5 new rupee notes in exchange. She said she wanted new ones because her offering was to a holy God,

*Missionary to India

and therefore she wanted her gift to be clean and new.

When we heard this story we hung our heads. For was not this poor widow putting the rest of us, both missionaries and Indian Christians, to shame by her sacrificial giving for the Saviour, whom she loved so dearly that she gave all her living? Christ's words concerning the widow who cast her two mites into the treasury were also true of this widow woman of India: she "hath cast more in, than all they which have cast into the treasury: . . . for she of her want did cast in all that she had, even all her living" (Mark 12:44).

If a poor, illiterate village widow of India loved her Lord enough to do what she did, then how much should we give for others in the coming Easter Offering? Yea, not merely out of our abundance—and how great is our abundance in America—but out of our necessity! Yes, for the sake of others for whom Christ has died, let us give sacrificially; yes, let us give until it hurts. Can we do less when Christ has given His all for us?

Your missionary dollar equals a dollar's worth of energy spent on some mission field. Let us spend some energy in world evangelism in bringing a great Easter Offering.

A CERTAINTY—LIFE SURVIVES DEATH!

(Continued from page 8)

Some men were on their way to Emmaus when the presence of a Stranger seemed to accompany them. He caused their hearts to burn within them. A week after this experience, the disciples gathered in an upper room, and heard the doubting Thomas say, "My Lord and my God."

All of these reports were given of the risen Christ. I cannot believe they were made-up stories. These stories did something for the disciples—they transformed them from men with a defeated attitude to a triumphant, radiant group of apostles, telling of their risen Saviour.

A great explorer lost his life in the Antarctic. Hear his words as he wrote his wife when he knew the end was near: "Don't be unhappy. We are playing a great part in a great scheme arranged by God himself, and all is well. We will meet after death, and death hath no terrors to all those who love God, and we have loved Him all our lives."

A child was afraid to cross a shaky bridge. The father picked up the little boy and hugged him to his bosom, and soon the child was fast asleep. When he awoke, it was morning. This was the description of a great churchman, long ago, of the act of dying.

Two Christian young men were in the same room in a hospital. One said he would go home the following Saturday. The other said he too would go home, as he could be treated as well there as in the hospital. Loved ones came and took one home as he planned. Death took the other one; but, thank God—he too went home!

FOREIGN MISSIONS

Speaking

Of Sacrificial Giving—

LAST year, for the first time in its history, Cape Verde took an Easter offering for General Budget. Approximately \$280.00 came in by cash, which we felt was very good for our people. Everyone responded wholeheartedly to the offering, and I just wish there were time to tell about the sacrifices that were made—about the little servant boy who gave up his one little bun, his ration of bread for the whole day, and did it for two weeks in addition to the cash offering on Easter; about our own Kathleen, who gave her daily egg for the Easter offering; about the Bible school student who gave his only coat; and many, many others who made great sacrifices. One gave a goat, some gave chickens, and other goods. These were in addition to the cash offering of \$280.00.—Mrs. Earl Mosteller.

Prayer Request

Pray urgently for two missionaries who are facing an almost insurmountable problem, on which they must make a decision in a few days. God

REMISS REHFELDT Secretary

is able to provide His answer even when men have no answer. Pray that He will direct them to His solution, as they obey and trust Him.

Recently Returned to the Field

Rev. and Mrs. Ronald Denton, Uruguay
Esther Crain, Nicaragua
Rev. and Mrs. John Wise, Africa
Rev. and Mrs. George Hayse, Africa
Geraldine Chappell, India

ITALY

God has wrought miracles for us here, to the glory of His name. One sister in Civitavecchia fell under a train. It was a terrible thing. The engine and eight cars passed over her. Everyone thought she had been instantly killed. But she lost only one foot. She said she prayed while she was under the train between the tracks. I visited her and her husband, not yet saved, was present, with their six children. I prayed with them, and a great wave of emotion filled us all as we thanked God for her deliverance.

April 1, last year, a young lad of fourteen, the son of one of our Christians, was struck by a car traveling seventy miles an hour. The boy was on his bicycle. He was thrown into the air for three meters and fell forward for nearly ten meters, landing on the car that had hit him, and then from there to the street. This time the power of God did a powerful miracle, for the young man was unhurt.

Both of these were wonderful miracles of God's power and love and we have given the testimony of it in our churches.

Two new Christians in Civitavecchia have brought two other souls to the Lord. They have a real hunger for the Word of God and in these last times God has given us great blessings in Italy. It is glorious when these people come to the Saviour. They are very fervent and they want to have services every night. We pray that they may remain faithful and grow in the knowledge of the Lord.

We need the prayers of all Nazarenes to be united in praying that God will grant the free preaching of the full gospel of salvation and sanctification by faith here in our beloved Italy.—ALFREDO DEL ROSSO.

HOME MISSIONS and EVANGELISM

NEW CHURCHES

DISTRICT Superintendent Harvey S. Galloway organized the Shawnee Hills Church of the Nazarene a few miles north of Columbus, Ohio, on February 28 with nineteen charter members. Several months ago the Morse Road Church of the Nazarene, in response to an invitation from some people in the Shawnee Hills community, began conducting Sunday school and prayer meetings in that area. Interest has increased and a home-mission revival under the direction of Rev. Cecil Hayes, with Rev. C. W. Brown as evangelist, resulted in the organization. This is the seventh new church for the Central Ohio District this quadrennium.

A home-mission campaign was held last summer at Burrville, Tennessee. Following this, the Pleasant View church began an afternoon branch Sunday school to conserve the results of the campaign. Recently Rev. S. M. Shaw, the pastor at Pleasant View,

ROY F. SMEE Secretary

engaged the high school auditorium at Burrville for another meeting, at the conclusion of which a new church was organized by District Superintendent Victor E. Gray. This is the sixth new church on the East Tennessee District since the General Assembly.

District Superintendent E. E. Zachary organized the Yakima Trinity Church on February 28. This is the third church in Yakima, Washington, and is sponsored by Yakima First Church. Rev. V. W. Borden is the pastor of the new church, which averaged thirty-five in attendance the first month and had forty-six on March 7. It is interesting to note that Yakima First Church had more in attendance the Sunday the new church was organized than they had the Sunday before and reached the highest attendance since Christmas on that day. This is the fifth new church on

the Northwest District this quadrennium.

The Colonial Church of the Nazarene was organized on February 14 in Orlando, Florida, by District Superintendent John L. Knight with twenty-three charter members. Rev. R. L. Fullerton has been appointed pastor. This is the eighth new church on the Florida District since the General Assembly.

A new church has been organized at Indiana, Pennsylvania, by District Superintendent R. F. Heinlein. The district has purchased property including a building with an auditorium and three apartments. This is a county seat town of 10,000 population and very strategic. Rev. J. Kenneth Copenhaver has been appointed pastor. This is the sixth new church for the Pittsburgh District this quadrennium.

District Superintendent Ernest E. Grosse has organized a new church at

Petersburg, Pennsylvania, resulting from a home-mission campaign sponsored by the Northwestern Zone of the Washington-Philadelphia District. Rev. Claude Jones was the home-mission evangelist. There are twenty-five charter members and twenty-three of these are new Nazarenes. A good church building of stone construction was purchased, with all equipment, including pews, pulpit furniture, piano, organ, bookcases, etc., for \$2,000.00. Every home in the community was visited and most others within a five-mile radius. Zone Chairman George Wolf and Evangelist Claude Jones, with pastors John Mitchell of McConnellstown and Frank Kish of Burnham, worked hard for days prior to the actual launching of the campaign. Many of the laymen also helped in prayer and in preparing the church for use. This is the sixth new church on the Washington-

Philadelphia District this quadrennium.

District Superintendent V. W. Littrell has organized a new church at Hot Springs, Virginia, at the close of a home-mission campaign.

Answered Prayer

We have just recently received word from two of our pastors in overseas home missions. In Lourenco Marques, Portuguese East Africa, Mrs. Floyd J. Perkins has been suffering for some time with the aftermath of sieges of malaria. She has just had a checkup by Dr. Hynd at our hospital at Bremersdorp and her condition is very much improved. Her blood seems to be clear at the present time.

We have also received word from Ketchikan, Alaska, that Mrs. Clark H. Lewis, who has been ill, has been

healed. We rejoice in these definite answers to prayer.

Easter Offering Challenges Us

On April 18 we will again have an opportunity to show our appreciation for all that God has done for us by our giving in the Easter Offering for the world-wide missionary endeavor of the Church of the Nazarene. We have never had greater opportunities nor more calls for the advance of our missionary outreach than we are receiving today. At the same time, we are aware that in many lands the threat of communism or of rising nationalism is growing. What we do we must do as quickly as possible. Your offering will help in the great task to which God has commissioned the Church of the Nazarene. Give generously in the Easter Offering.



THE SUNDAY-SCHOOL LESSON

BY J. GEORGE TAYLORSON

Topic for April 18: Our Living Lord

Scripture: John 20—21 (Printed, John 20:24-29; 21:15-17)

GOLDEN TEXT: *Blessed are they that have not seen, and yet have believed* (John 20:29).

Thomas was a very ordinary man—a disciple of Christ, but still ordinary. The “natural man” limits his knowledge to facts acquired through the physical senses. God’s kingdom can never be received through this channel alone. There are three forms of knowledge: instinctive, that which is characteristic of animals; second, there is rational knowledge, which comes to man through the thought process of the mind; third, there is spiritual understanding—a revelation of God’s Spirit to the heart of man. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit” (I Cor. 2:9-10).

Had we been in the same position as Thomas, we likely would have been as incredulous as he. All the facts of reason were against what he no doubt would have liked to believe. Christ was dead and dead men do not rise. Thomas was a valiant person, loyal to his Master, but limited by the rational. Then comes a sudden shift, for Christ suddenly appears and His questioning follower is completely satisfied, never again to doubt. Now

our Lord speaks: “Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (John 20:29).

Glorious fact—we now have the privilege of direct communion with Jesus Christ himself! All of the enemies of man’s soul have been met in Him and conquered. The Lord Jesus Christ has met the forces of death and hell and, having broken down the gates of death, has led captivity captive. Death is no more to be feared; man’s ultimate enemy has been laid low. Diabolical powers did their worst. Jesus, the Son of God, was dead. His bloodless, lifeless body lay in the grave—but only until Easter

morn. For centuries man had been in fear of death and its crushing defeat of all noble purpose; now this is all over. Death has met its match. In bold defiance our Lord announces, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:25-26.) Yes, Lord we believe! Our minds are sure and our hearts rejoice.

A radiant Christian lady sat listening to a very liberal minister who declared that Jesus had died and that He had stayed dead. Forgetting where she was, she exclaimed, “Oh, no! You’re wrong! He’s alive! I was talking with Him this morning.” This is certain knowledge, reserved for those who love Him. He now walks with us, just as real as when He walked with Cleopas of the Emmaus road. This is no ghost story, but the truth upon which the Church of Christ rests secure and proclaims its ever-living message: “Jesus Christ is alive!”

You, too, may know Him beyond all doubt. “Behold, I stand at the door,

(Concluded on page 18)



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The Young People's Society

My Heart Burned—Too!

By Paul D. Mangum*

TO PUT the deep feeling of my heart about our General N.Y.P.S. Council Meeting into the expression of words seems an impossibility. I feel that my whole ministry has been changed for having been a part of the group which met in Dr. Benner's office in January. I believe I know something of what those two on the road to Emmaus spoke about after Christ had walked by their side. I can truly say, "Did not my heart burn

within me while He talked with me by the way?" Never before has the challenge of training our youth for vital Christian service so gripped my heart. I feel that I have done so little, but I do believe that God will help me to do more. It is when we are weak that we are really strong.

All of the members of the council were present. They gathered from every section of our church. But there was Another present for those three days—Christ visited every session, and sat at the table with us. He guided our minds and our hearts in the interests of the youth of the Church of

L. J. DU BOIS

Secretary

the Nazarene around the world. We were challenged anew with the fundamental objectives of our young people's society: to build up its members in the Christian experience and holy character and to bring about the salvation of other young people. Herein lies the key to today and the future of the Church of the Nazarene. With God's help we shall rise as a group of holiness youth to meet the need of the hour.

I thank the church for this privilege that I have had. My soul has been touched. I can never be the same again.

*N.Y.P.S. Council Member, South Central Educational Zone

THE QUESTION BOX

Conducted by

STEPHEN S. WHITE

Q. Will you please comment on a comparison, or attempt a reconciliation, between Exod. 24:9-11 and John 1:18; 6:46?

A. There are senses in which you may see God, and then there are ways in which you cannot see Him. We can get a vision of God as Isaiah did in 6:1. This was a spiritual revelation. The beatitude says that the pure in heart shall see God. Also, we have the passage: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). These passages do not necessarily mean that we shall see God in the future, but rather here and now. The holy, or the pure in heart, get a revelation of God in the present world. This is a revelation to our hearts—a spiritual revelation—and not something which we see with our natural, physical eyes. In the second place, we may see God as a theophany; that is, He appears to us in some physical form, as was the case when Moses saw Him in the burning bush. Somewhat akin to this was His presence with the children of Israel in the form of the cloud by day and the fire by night. They saw God in those symbols. He might further appear in a human form, and thus they could see God. God manifested himself in the cloud and the fire on Mount Sinai (Exod. 24:16-18). Through these symbols He was seen by some. On the other hand, God in His inner essence is a Spirit and no man can see God as pure Spirit with his natural, or physical, eyes. How-

ever, Jesus Christ as a divine-human Person in a human body gives us a physical revelation of God. He hath declared, or manifested, the God who is a Spirit, in the highest and best form. He can be seen by our physical eyes, but God in His inner self as pure Spirit has never been and never can be seen by physical eyes. From this latter standpoint, "No man hath seen God at any time" (John 1:18).

Q. Since all Nazarene preachers stress sanctification so strongly, and since the Holy Spirit is the Author of sanctification, why is it that they do not pray to Him? It seems to me that since the Holy Ghost is the Author of sanctification He deserves at least some of our prayers.

A. It is perfectly proper to pray to the Holy Spirit. Quite a few of the old hymns of the Church are in the form of prayers to the Holy Spirit. Here's the first stanza in one of these hymns:

*Come, Holy Spirit, Dove divine,
On these baptismal waters shine.
And teach our hearts, in highest strain,
To praise the Lamb for sinners slain.*

The best-known Biblical benediction is trinitarian and, therefore, includes the Holy Spirit. It is as follows: "The grace of the Lord Jesus Christ, and the love of God, and the communion

of the Holy Ghost, be with you all. Amen" (II Cor. 13:14). Today, at least, we don't pray as much to the Holy Spirit as we do to the Father and the Son, but there is nothing wrong in praying to Him.

Q. Is it all right for high-school girls to wear anklets to church, especially when they are teaching classes and are saved and sanctified?

A. It is neither good taste nor the setting of the best example by Christian leaders for even high-school girls to do this.

Q. Is it all right for women to wear sleeves just above the elbows?

A. I prefer three-quarter length sleeves, and I dislike sleeveless dresses. Nevertheless, I would not want to spend my time trying to prove that the kind of sleeves you refer to are sinful. In the first place, I have more important work to do; and second, I am not particularly interested in women's clothing. My wife can even get a new hat or dress sometimes and wear it without my noticing it.

Q. Does the Bible teach that the institution of the Lord's Supper is a sacrament? If so, where? And what does sacrament originally mean?

A. A sacrament is a sign, pledge, or oath of obligation. According to this definition, in order for the Lord's Supper to be a sacrament, it would have to be a sign of an inward and spiritual grace, instituted by Jesus

Christ. Again, as a sacrament, it is something which we do in order to commemorate or symbolize the death of Jesus Christ on the cross. As we do this in memory of the death of our Lord we pledge anew our loyalty to Him. You want Bible for all of this. Well, if you will turn to Luke 22:7-20—especially 19-20—you will not find the word sacrament but plenty of reason for thinking of the Lord's Supper as a sacrament, sign, or symbol, of the death of Jesus.

Q. Is there any teaching in the Bible to support a belief in infant baptism?

A. There is no specific teaching in the Bible as to infant baptism—either for or against it. Still, the Early Church practiced it and must have had some ground for doing it. Also, from the standpoint of circumcision as an initiation rite and the fact that Jesus said that children belong to the Kingdom, I find some ground for the practice of infant baptism. Nevertheless, if you don't believe in it, I would not argue with you about it. According to our church you can have it or not, as you choose. I am thoroughly satisfied with this position.

A VISIT

To Donalsonville, Georgia

IT WAS my happy privilege, with Mrs. Chalfant, on our return from four weeks in Florida, to spend three days and four services with Rev. and Mrs. Victor Schroeder and the Donalsonville Church.

This church, located in the southwestern part of the great state of Georgia, is considered the "mother" church of the Georgia District. More than fifty years ago, Brother and Sister T. J. Shingler, with other elect saints, saw a vision of spreading scriptural holiness. Having been sanctified under the influence of Dr. Beverly Carradine at Indian Springs holiness camp meeting in Georgia, Brother and Sister Shingler built and gave to the Church of the Nazarene a comfortable parsonage and an adequate church building, which have been serving the interests of the local church these many years.

It was a great joy to me to see that the fruits of their endeavor have not been neglected, but promoted. Grandchildren and converts of these years were present in the services as a living demonstration that the work of holiness is being promoted vigorously.

Another very prominent family has been connected with the church for many years—the Minter family—and three of the children are there and

are busy members of the church, one of them being the pastor's wife.

Brother Victor Schroeder is the pastor of this church. He and his wife, the former Adele Minter, are graduates of Asbury College, and he is a graduate of Nazarene Theological Seminary. They are loved and respected very highly and are active in local community affairs. They are putting on a very fine program and their Sunday school is growing by leaps and bounds. Every department is progressing. The Sunday morning I was there, almost everybody in the church was on his knees around the altar and God came in melting power.

As many of our churches are celebrating their fiftieth anniversary, I was encouraged to find the "mother church of Georgia" standing for the old-fashioned gospel of first- and second-blessing holiness and experiencing the same salvation for which their parents and grandparents stood.

It was encouraging to note the splendid way that the Georgia District gets along under the capable and able leadership of Rev. Mack Anderson, their district superintendent. Mrs. Chalfant and I enjoyed the fellowship of this great old church and the privilege of meeting with all those promoting the cause there.—EVANGELIST E. O. CHALFANT.

The Sunday-School Lesson

(Continued from page 16)

and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). "Any man" means you! He will save you, sanctify you, keep you till life's shadows darken and you stand in the full glow of eternity's morning. Then, upon the threshold of the new day, He will take you by the hand and walk forever by your side—man's eternal Companion!

NEWS OF THE CHURCHES

Chelyan, West Virginia—Recently we enjoyed one of the greatest revivals in our history, with Evangelist W. Ray Duncan, who was used of the Lord to win many souls. Night after night the power of God was on the service; shouts of praise were heard, and a spirit of old-time conviction prevailed throughout the meeting. The Joy Beams were the singers. Our church is in a building program and, in spite of dust, sawdust, and scaffolding, the people came and filled the church for each service. Brother Duncan loves God, souls, and his work. His ministry did our church good. Best of all, the revival fires continue to burn.—Ira E. Fowler, Pastor.

Englewood, Colorado—It was our great privilege during Youth Week to have Rev. Winfield Mundell for eight days of old-fashioned revival. Our church was organized in June, 1953, and this was our first revival effort. The young people made real preparation for God's visitation by conducting prayer meetings for four or five weeks in advance. The Saturday night before the revival began was a time long to be remembered because of God's presence in prayer. Brother Mundell endeared himself to our people as God came upon him from night to night in a most remarkable way. He is a splendid young evangelist with the old-time unction and power, and a wonderful insight into God's Word. There were from three to eight seekers in every service except the closing night, when Brother Mundell brought a special message to the church, which bound us all together in unity and a desire to see God's will accomplished in Englewood. Rev. W. K. Nelson is our fine pastor, and he has a real vision and burden for the work. We are renting a build-

ing to hold services in at present, but plans are now complete to begin the first unit of our permanent building in the near future. God has certainly led us thus far.—C. B. Land, Reporter.

Evangelist R. V. DeLong reports: "I recently completed an evangelistic campaign in Honolulu, Hawaii, under the auspices of the Honolulu Council of Churches and the Association of Evangelicals, of which our district superintendent, Rev. Cecil Knippers, is president. The services were held in the Kawaiahao Church, often referred to as the 'Westminster Abbey' of Hawaii. Night after night large crowds assembled and were led in singing by Rev. Robert Loveless. Scores of people were converted or reclaimed. Hawaii's climate is ideal; the population is cosmopolitan, with no race discrimination; educational and cultural levels are high; commerce and industry are thriving. Hawaii is an active, growing, prosperous place, and Honolulu is a very modern city. But there is one low, black mark—religion is weak and its adherents are in the minority. Only 6 per cent of the total population is Protestant; only 20 per cent of the 250,000 Japanese are Buddhists—the remainder have no religious affiliation except the small percentage who belong to some Christian body. Hawaii needs a revival of religion and the time is ripe for such a spiritual movement. Our Nazarene work has had a fine start. We now have six churches and plans are in the making for more. We have a wonderful class of saved and sanctified people. Brother Knippers is doing a great work, ably supported by a fine corps of ministers. Nazarenes hold a high and excellent place in the community. Let us all pray for Hawaii and for our Nazarenes in this needy field."

Norwood, Massachusetts

A tenth anniversary service was held Sunday, December 12, at the Norwood church with Rev. J. C. Albright, district superintendent, bringing the message. The church was organized in 1943 with Rev. R. E. Howard as the first pastor. In August, 1947, Rev. Charles Washburn came for a four-year term. Since that time Rev. Irving Jones has served as pastor. In the fall of 1952, a new furnace and oil burner were installed and the outside of the church was repainted. Recently the interior has been entirely redecorated. The wall drape of red velour behind the pulpit, and pulpit chairs and desk were given by Mr. and Mrs. Chesley Kerr in memory of his parents. Gray carpeting and matching window drapes were added throughout. Other necessary pieces of church furniture including an oak stand for the guest book, chrome coat rack, and an outside bulletin board were given. Recently Dr. Harry E. Jessop was with us for a ten-day Bible conference, which has proved to be a great blessing to us all.—Irving S. Jones, Pastor.



By unanimous approval of the whole church, having been called in harmony with *Manual* requirements, and laws of the state of Virginia, the Arlington (Virginia) Glebe Road Church of the Nazarene changed its name to be known in the future as the Calvary Church of the Nazarene, Arlington, Virginia. The church will remain in its present location now, but has purchased property in a strategic section of Arlington, and plans are in process, architects secured, and designs approved so we may shortly begin the construction of a new church and parsonage. God is blessing the church, with a high spiritual tide in all the services. All budgets are paid for the year, with the General Budget paid to date on the 10 per cent basis.—T. T. Liddell, Pastor.

Hugo, Oklahoma—Our church, under the leadership of Rev. W. S. Harmon, is moving forward. On February 7 we closed a ten-day youth revival with Rev. Arnold Pierce, which was a grand success, with a number of souls praying through to victory and the whole church seeing a new vision of Christ and lost souls. The Sunday following the revival, six were received into the fellowship of the church. We praise God for victory and are looking for better days ahead.—Louise Hilderbrand, Reporter.

Mt. Vernon, Ohio—We recently closed a very profitable revival with Rev. Charles Lipker and Curtis Brown as the workers. Despite the hindrances of bad weather and sickness, the services were well attended and God blessed the splendid ministry of our fine workers with a num-

ber of seekers at the altar. Brother Lipker and Brother Brown were greatly appreciated by our people and were invited to return. A new opportunity has opened up for our church in the field of radio. On the first Sunday of February we began broadcasting the Sunday morning church service and already have received a very gratifying response. On the first Friday in March we also began broadcasting "Showers of Blessing" over the local station every Friday. These programs are bringing new contacts for the church which we believe will be helpful in the near future. We appreciate the privilege of working with the splendid folks here and feel that God has given us a great opportunity in this community.—E. L. Jefferson, Pastor.

Elgin, Oregon—Elgin is located in the heart of the Blue Mountains, and has a population of 1,400. Our church has made consistent progress in the past nine years, especially within the Sunday school. We made an all-time high of 199 for the average attendance for February. Church attendance has been on the increase in both morning and evening services, and the Lord has been blessing with souls bowing at an altar of prayer. Our spiritual growth is being felt. We recently purchased a beautiful Hammond organ, which was certainly a financial miracle; only by the help of God can we do these things. Recently we concluded a Christian Service Training course, "Teaching That Makes a Difference," taught by Mrs. Fred Hall. Because of our great increase in Sunday-school and church attendance we are launching a building campaign, with breaking of ground on March 14.

Our good pastor, Rev. Walter Goehring, is doing a great work.—Mrs. Roy Bechtel, Secretary.

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Santa Rosa, California

The beautiful edifice pictured here was dedicated on October 18, 1953, before an overflow crowd of members, friends, and townspeople. Dr. George Coulter, district superintendent, delivered the dedicatory address, which thrilled and challenged us. The new sanctuary covers an area 82 x 68 feet, with an additional upstairs area of 76 x 28 feet, which is divided into classrooms. Seating capacity in the main sanctuary is 265; the right wing, used for overflow crowds, seats an additional 144. A conservative evaluation of total church property, including the six-room parsonage to the right, is \$150,000.00; present indebtedness is \$23,500.00. With the exception of some minor subcontract operations, paid labor totaled only \$400.00. Rev. and Mrs. L. T. Borbe have served faithfully in Santa Rosa the past seventeen years. They deserve a tribute of appreciation for their efforts in bringing this task to a glorious conclusion. Brother Borbe was the sole contractor for the project, acted as constant supervisor of labor, and accomplished a lion's share of the construction work. God supplied the



extra energy necessary for ministering to the needs of the congregation. God's hand has been ever present in the Santa Rosa church since August, 1951, when the first concrete was poured. He made it possible to obtain structural and reinforcing steel even when there was a critical shortage. Then

when the church was without a roof and inclement weather was just around the corner, a local contractor and real friend of the church "just happened by" with his crew of workmen, and God's house soon had a beautiful, sturdy roof. To God be the glory in all things!—Reporter.

Connersville, Indiana—In February, First Church had one of the greatest revivals in its history with Miss Leila Dell Miller as the evangelist. Her wonderful spirit and unique manner of delivery attracted overflowing crowds nightly. She is truly blessed with the power of the Holy Spirit. Many victories were won and several new members were added to the church. Rev. H. J. Rahrar accepted our call for pastor last fall after Rev. C. C. Chapman had served us well for twelve years. We had a very fine revival in November with the Rushing

Family, singers, and our pastor doing the preaching. He is doing a wonderful work and winning many friends to the church. The Sunday-school attendance is climbing. A bus has been purchased and is running for all services. The N.Y.P.S. is progressing; they lead the personal evangelism program of the church. Our pastor's wife is leading the missionary society in a splendid way. We plan to celebrate the forty-fourth anniversary of our church on April 11; former pastors, members, and friends are being contacted. Those whose addresses are not

available are urged to consider this report as an invitation to be with us on that day.—Ethel Whitten, Reporter.

Benicia, California—We closed a revival on January 31, with Evangelist A. G. Pool and wife. God graciously poured out His Spirit upon us from the first service to the last. Twenty-five souls sought God at the altar, and found victory. The messages were true to the Word, and were given in the Spirit's power. We gave the Pools a call to return in September.—Willis V. Barber, Pastor.

First Church, Newport, Kentucky



In July of 1934 Mrs. Ihrig and I came to pastor First Church in Newport. At that time the congregation was housed in a nice little church building located two blocks from our present building, pictured here. For many years we labored under the handicap of inadequate facilities, with

not enough room to house our gradually growing Sunday school and congregation. In 1940 the church began to make plans to construct a new building. A fine plot of ground was secured on one of the main streets of the city. Then the war years came, and all we could do toward the build-

ing was collect money for the building fund. At the close of the war the pastor and loyal people set about to carry out our former plans, and we were able to occupy the present building in May, 1950. This building has adequate space for all the departments of our church school, which had an average attendance of 343 for last assembly year. The building has a sanctuary which will, after all the pews are installed in the balcony, have a seating capacity of 700. The sanctuary is seated with solid oak pews in natural color. It also has a beautiful Hammond organ, which adds greatly to the services. The church property, with a seven-room parsonage located about one and one-half miles from the church, is valued at \$225,000.00. We have enjoyed the twenty years we have spent as pastor of this wonderful people. No finer or more loyal congregation could be found anywhere. With a sense of deep appreciation to my Heavenly Father for the privilege of pastoring this great church, I am resigning the pastorate, effective at the close of this assembly year, and will enter the evangelistic field September 1.—R. L. Ihrig, Pastor.

New Hampshire, Ohio—Our church recently concluded a profitable winter season of revival effort. Our workers for two efforts were Rev. C. V. Holstein, his nephew and niece, David and Emmor Bell. These people lifted our hearts with inspired preaching and singing, and a number of souls sought and found the Lord. In the latter meeting we went "over the top" in our HERALD OF HOLINESS campaign. Also, a nice love offering was given to the pastor, and the people graciously recalled him for another year. God is blessing this church and people and we expect good things in the future. —Reporter.

Evangelist W. Frank Wiggs reports: "Late last year I spent two and one-half months in Canada, where God gave good revivals. Returning in November, I conducted a holiness convention at First Church, Ashland, Kentucky, with Pastor Lawrence Hicks, closing the Sunday before Thanksgiving. Souls were saved and the good people gave over \$3,000.00 in the Thanksgiving offering. After Thanksgiving with my family, I went to Freer, Texas, for a revival with Mrs. J. F. Bohannon, pastor. This is a small church but God gave good victories. I spent Christmas with my family, then went to Canada again, and for the past two and one-half months have conducted holiness conventions, revivals, and Bible classes on entire sanctification. There was a short convention at Hagan, Saskatchewan; then a revival at Queens Park; I then taught Bible classes two nights each week for four weeks in Beatty, Melfort, and Queens Park, preaching twice on Sunday. This Bible course was approved by the Christian Service Training department; about seventy-five people will receive certificates for the course. There were many seekers and happy finders, for which we give God the glory. At this writing I am in Delburne, Alberta, in a meeting. This is a small church but God is blessing and we are expecting real victory. My date is full until June 1. I plan to return to Canada next fall for three months. I will be in New England during May and would be glad to slate more meetings in the territory during June and July, but will go anywhere the Lord leads regardless of size of church or location. I will do my best to preach, teach, and live holiness. Write me, Corner East Nettleton, and Sycamore, Jonesboro, Arkansas."

Evangelist C. B. Fugett reports: "We are in the midst of a splendid revival at our church in Downey, California, with Leroy Daniel, pastor, and Russell Gray, assistant. This is my tenth meeting in California this year. Over one hundred members, mostly new converts, have been taken in from these meetings. We raised \$6,600.00 on a church annex during the last revival at Olddale, California. Praise God! These are the best days of my life."

Anderson, Indiana—Columbus Avenue Church has enjoyed the leadership of the pastor, Rev. S. J. Roberts, and gave him a unanimous call for the sixth year. The past five years have been times of victory. We have had revivals with G. H. Shaffer, Bernie Smith, J. R. Erp, Arthur Gould, Faye Fouse, James Weeks, and James Snow. Each one had a message for this church that brought results. The Sunday school has climbed from the attendance of 79 to a high of 371 last Easter. The average for the year is 190. Every budget is paid in full or overpaid. One-fourth of the income of the church goes into budgets, besides special offerings. The 10 per cent plan has proved a great blessing to the finances. A new addition was built, valued at \$12,500.00, with less than \$4,000.00 indebtedness. The church lawn was landscaped, a new oil and a gas furnace was installed in the church, and a gas furnace in the parsonage. The parsonage was remodeled, with permanent storm windows and screens. A Hammond organ was purchased; also a forty-eight passenger Sunday-school bus. God has been giving us seekers at our regular altar services. Sixty per cent of the present membership was taken in by the present pastor. We have an average of nine visitors in our church services each Sunday. The morning worship and evangelistic services are being attended by an average of 165. Our youth group and missionary society are advancing along every line.—Reporter.

Evangelists Jack and Ruby Carter write: "We are to be in Alexander, North Dakota, July 14 to 25, and have two open dates which we would like to slate in the Midwest: July 28 to August 8, and August 11 to 22. Any church needing our services as preacher and singers, please write us at 609 N. Mueller Street, Bethany, Oklahoma."

North Arkansas District Preachers' Meeting

The North Arkansas District Preachers' Meeting convened at Searcy, March 1 to 3, with Dr. L. T. Corlett and Rev. Frank McConnell as special workers. About 85 per cent of the pastors of the district were present for the first service.

Brother McConnell did some teaching that the Holy Spirit could honor. He left his audience feeling that any God-called and Spirit-anointed pastor could succeed if he had the heart throbbing that St. Paul demonstrated in Rom. 10:1, and gave vent to that feeling according to Ps. 126:5-6.

Dr. Corlett did some of the best preaching that we had ever heard. His messages were light, food, and a challenge to all of us. A spirit of devotion and evangelism was the dominating factor in every service.

We believe that our district superintendent, Rev. J. W. Hendrickson, is a man that God can use to lead us to the goals that He would have us to reach; and we are going to follow him. G. E. HAWKINS, Reporter

Eastern Kentucky District Missionary Rally and Ministers' Convention

The Lord graciously visited our missionary rally and ministers' convention, giving us a wonderful time of refreshing and inspiration.

Mrs. D. S. Somerville, district N.F. M.S. president, presented a very interesting program on March 3, which was enjoyed by a wonderful crowd, with representatives from nearly every church on the district. Rev. and Mrs. Clifford Church, the special speakers, were appreciated and their messages were instructional and inspirational.

... May 9—Mother's Day

Two Lovely Gift Books MOTHER

By Jarrette Aycok

A tribute to all Christian mothers, based on a brief character sketch of the author's own mother. In addition there are many beautiful quotations and meaningful hymns.



Its appropriately printed cover makes this little book an especially attractive and inexpensive remembrance to present to mothers during the Mother's Day season.

35c

A LITTLE PARABLE FOR MOTHERS

By Temple Bailey

An exquisite gift booklet containing the famous "Parable for Mothers," along with selected thoughts and verses. To add to the dignity of its contents is a rich and distinctive-looking blue and gold cover.

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The ministers' convention was well attended, with nearly all of our pastors present. We thank God for a wonderful group of pastors who will go all out to co-operate in the building of the kingdom of God. Many laymen were also present. The papers were well prepared and excellently given.

Dr. Hardy C. Powers was a great blessing to us. This was his first visit to our district since the division of the Kentucky District. He preached under the anointing of the Holy Ghost, soul-stirring messages which will be of lasting good to our district.

We appreciated our visitors. Rev. O. L. Maish, Michigan District superintendent, brought a great message. Dr. A. B. Mackey, president of Trevecca College, also addressed the convention. He is loved and appreciated by our district.

The Maysville church and their fine pastor, Rev. Oval Lee Stone, entertained the convention royally.

D. S. SOMERVILLE
District Superintendent

Canadian Nazarene College

Board members from Winnipeg to Vancouver gathered at Canadian Nazarene College to hear reports and discuss the affairs of the school in their annual meeting, March 2 and 3.

The report of President Arnold E. Airhart showed definite progress, and

words of appreciation were expressed by the board. The registrar's report revealed about a 35 per cent increase in enrollment, with a total of 213—the increase derived from both college and high school departments. The night commercial courses have proved to be popular with people from the community, with 46 enrolled. The report of the dean indicated that scholarship has been jealously guarded. A balanced emphasis upon the spiritual and social interests of the students has been maintained by extracurricular activities.

Curricular plans that were endorsed included the change of the now four-year Bachelor of Theology degree to a five-year course; also the instituting of a new four-year course leading to a Bachelor of Sacred Literature degree with a major in religion or music.

Plans for expansion were recommended, including the building of a new chapel, and dormitory and dining hall combined. Committees were appointed to start activity in that direction.

President Airhart this year completes his second year of a three-year term of office. He has led the school in constant progress. Unity pervades the faculty and student body, and a strong spirit of faith and optimism pervaded the meeting throughout.

LEO D. STEININGER, Registrar

DEATHS

REV. JOHN MARSHALL BUTCHART was born October 8, 1864, in Sault Sainte Marie, Ontario, Canada, and died February 23, 1954, at the home of his son, Rev. Wayne M. Butchart, pastor of First Church of the Nazarene in Reno, Nevada. There was no illness except for the last hour, when his heart was giving out—but he departed with a bright, clear testimony and a face radiant with the glory of heaven. Converted as a small boy, he became a seeker for holiness when he heard the first message in 1896. During thirty years of teaching he often provided preaching service in the communities where there were no gospel churches. In 1912 he was ordained by Dr. H. F. Reynolds as an elder in the Church of the Nazarene. He pastored churches in Washington, Oregon, Idaho, and North Dakota, retiring in 1940 after his pastorate at Clearview, Washington. He is survived by eight sons and two daughters; one son, a Nazarene preacher; and another, Roy A., a professor in Northwest Nazarene College. Memorial service was conducted by District Superintendent R. B. Sherwood in Reno, on February 25, and District Superintendent B. V. Seals brought a great message in Tacoma on March 1. Interment was in the Tacoma cemetery.

REV. CLEM F. WRIGHT, much-loved evangelist in the Church of the Nazarene, died February 6, at the age of fifty-nine, after a few days of illness in a hospital in Albany, Kentucky. He had memorized large portions of the Word of God, and often was called "A Walking Bible." He had revealed in God's thoughts until they were a part of his being, conveyed to his hearers in glory and beauty over a period of forty years in almost every state in the U.S., also Alaska, winning many souls for the Kingdom. He is survived by his wife, Elizabeth Clawson Wright; a daughter, Mrs. J. T. Messer; a son, James Wilbur; one sister, Mrs. Bertha Black; and one brother, Solon. Funeral services were held from the Wesleyan church in Cherryville, North Carolina, with Rev. Howard Fields and Rev. Ed. Blackburn officiating. Burial was in the Cherryville cemetery.

REV. JOHN BOAZ died in Dickson, Tennessee, February 6, 1954, at the age of seventy-nine. During his life of service for Christ, many souls were won. From 1901 to 1914 he served on the field of Cuba, part of this service under the Church of the Nazarene. He also pastored several places on the Tennessee District, including Pine Hill, Erin, Oak Grove, Mt. Olivet, and others. He was also president of the Ruskin Cave College. He is survived by Brainerd, Russell (Methodist minister), and a daughter, Mary Wilda Nesbitt. His first wife preceded him in death in 1949. He is survived by Gertrude, his second wife, nine grandchildren, and five great-grandchildren.

MRS. ISABELLE GWINN was born February 1, 1880, and died January 2, 1954, at Seattle, Washington. She was born in Nova Scotia, coming to the United States, and Seattle, fifty-two years ago. She was a member of Seattle First Church of the Nazarene. She is survived by her husband, Wells; two sons, Ernest and Howard; a daughter, Mrs. G. Kimball Burns; and a sister, Margaret Thomson. Funeral service was held in First Church, with Rev. Roy J. Yeider, pastor, officiating.

JACOB B. SHUGHART was born December 9, 1864, in Pennsylvania, and died December 23, 1953, at his home in Ontario, California. He was a devout Christian and a faithful member of the Upland Church of the Nazarene for over forty years. He leaves his wife, Winnie J. Shughart; a daughter, Mrs. Lee Jacobs; and a son, Lloyd. Interment was at the Bellevue Cemetery, Ontario, with Rev. Wm. E. Thompson officiating.

ANNOUNCEMENTS

RECOMMENDATIONS

This is to introduce and recommend Rev. R. L. Ihrig, of Newport, Kentucky, for evangelistic consideration. He is a veteran pastor, having served this great church for twenty years. He has served co-operatively on the district advisory board, as church schools board chairman. I have personally known Brother Ihrig for over twenty years and have enjoyed the fellowship of this fine Christian gentleman, whose character is without blemish. Our district will miss him greatly. This matter of entering the field of evangelism has not been a hasty decision. Brother Ihrig has made it a subject of prayer for quite some time and feels the Lord is leading. He is resigning his pastorate, effective at assembly time, and will be available for revivals September 1. Address him, 36 S.



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Grand Avenue, Ft. Thomas, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

I am glad to recommend Rev. Alden Riepe and wife, evangelist and singers. God is richly blessing these fine people in the field of evangelism. Brother Riepe has a burden for the lost and preaches the gospel with unctio; they sing with an electric guitar. Brother Riepe has had some pastoral experience, which enriches his ministry to the church. They will go anywhere the Lord leads, for free-will offerings. Address them, 1016 Alexandria Pike, Fort Thomas, Kentucky.—D. S. Somerville, Superintendent of Eastern Kentucky District.

SPECIAL PRAYER IS REQUESTED by a lady in Illinois that "my husband and I may be saved," also for an unspoken request, and for God to heal my body and give me faith;

by a friend in New Mexico for a friend in Texas afflicted with a heart ailment, that she may find steady employment; three unspoken requests; also that God may help in an adjustment with a family; by a Nazarene lady in Tennessee that God will touch and heal her, and that God will help in the home in a special way in solving some problems, and for some unspoken requests;

by a friend in Colorado for an unsaved young man involved with a girl of another faith—the boy has been reared in a Nazarene home—the situation has almost reached a crisis;

by a lady in Illinois that an immediate desired relation may be brought about with another person—God is able to bring it to pass;

by a lady in Wyoming for the starting of a Nazarene Sunday school in this town, for the health of three daughters, also spiritual help, for my husband who is in ill health, for a business transaction, and for the encouragement and re-ewing of my own faith;

by a lady in California that "God will undertake for me and help me to do His will and live a victorious Christian life, also that I may be a blessing to my relatives";

by a subscriber in Missouri that "we will do the Lord's will";

by a lady in Pennsylvania, suffering much from the tormenting of the enemy;

by a mother from North Dakota for her son who has been taken to a sanatorium in Washington state for t.b.;

by a lady in Iowa that "God will accomplish His will in me," that God will help in a financial situation, and that "God will accomplish the salvation of my husband and children";

by a worried Nazarene mother in Oklahoma that God will undertake and help in a discord that has arisen between her children, that He will straighten it out, and that the children may be saved;

by a lady in Illinois that a Nazarene lady may be healed of a mental affliction, that God will undertake for a widow who needs work, also that God will undertake and help in the solving of her own financial difficulties, for the salvation of a grandson and his mother, also for her husband and brother, and a serious unspoken request;

by a mother in Idaho that God will put His hand mightily on her family, five boys who are inclined toward God, but their father is leading them into sin;

by a lady in Illinois that her father may be healed from injuries suffered in a hard fall.

District Assembly Information

AKRON—Assembly, April 28 to May 2, at the Akron Armory, Bowery and High Streets, Akron, Ohio. Entertaining pastor: Rev. Kenneth Pearsall, 259 Schiller Avenue, Akron 10, Ohio. Dr. Hardy C. Powers presiding.

ALBANY—Assembly, May 5 and 6, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Entertaining pastor: Rev. Arthur Fallon, 66 Grand Blvd., Binghamton. Dr. Samuel Young presiding.

SAN ANTONIO—Assembly, May 5 and 6, at First Church of the Nazarene, 1418 W. Woodlawn, San Antonio, Texas. Entertaining pastor: Rev. Waffie Kornegay, 1737 W. Mistletoe, San Antonio. Dr. D. I. Vanderpool presiding.

ABILENE—Assembly, May 12 to 14, at First Methodist Church, Mineral Wells, Texas. Entertaining pastor: Rev. J. E. Perryman, Box 225, Mineral Wells. Dr. D. I. Vanderpool presiding.

CANADA CENTRAL—Assembly, May 12 to 14, at First Church of the Nazarene, 92 Ottawa Street, Hamilton, Ontario. Entertaining pastor: Rev. F. Woods, 83 Ottawa St., N., Hamilton. Dr. Hardy C. Powers presiding.

IDAHO-OREGON—Assembly, May 12 to 14, at College Church of the Nazarene, Nampa, Idaho. Entertaining pastor: Rev. Eugene Stowe, 411 Ivy Street, Nampa. Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly, May 12 to 14, at Beulah Park Campgrounds, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor: Rev. J. Paul Alexander, 4210 Gladys Avenue, Santa Cruz. Dr. Samuel Young presiding.

DIRECTORIES

GENERAL SUPERINTENDENTS

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

Assembly Schedule

Akron	April 28—May 2
Canada Central	May 12-14
Washington-Philadelphia	May 20-22
Florida	June 1-3
North American Indian	June 11
South Dakota	June 23-24
Canada West	July 6-9
Southwest Indiana	July 28-30
Kentucky	August 4-5
Wisconsin	August 11-13
Northwestern Illinois	August 18-19
Mississippi	September 1-3
Northeast Oklahoma	September 15-16
North Carolina	September 22-23
South Carolina	September 29-30

G. B. Williamson

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Idaho-Oregon	May 12-14
Oregon Pacific	May 19-20
Nevada-Utah	May 26-27
Northwest	June 16-18
North Dakota	June 23-24
Northeastern Indiana	July 7-9
Maritime	July 14-15
Pittsburgh	July 21-23
Missouri	August 4-6
Virginia	August 11-12
Dallas	August 18-20
Indianapolis	August 25-27
Southeast Oklahoma	September 22-23

Samuel Young

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

Albany	May 5-6
Northern California	May 12-14
Washington Pacific	May 19-20
New Mexico	May 26-28
Southern California	June 2-4
Alabama	June 30—July 1
Central Ohio	July 14-16
Minnesota	July 21-22
Eastern Kentucky	July 28-29
Illinois	August 4-6
Houston	August 25-27
South Arkansas	September 8-9
North Arkansas	September 15-16
Georgia	September 22-23

D. I. Vanderpool

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

San Antonio	May 5-6
Abilene	May 12-14
Arizona	May 20-21
Los Angeles	May 26-29
Nebraska	June 2-3
Rocky Mountain	June 10-11
West Virginia	July 2-3
Colorado	July 7-8
Eastern Michigan	July 21-23
Western Ohio	July 28-30
Kansas	August 4-6
Iowa	August 11-13
Louisiana	September 1-3

Hugh C. Benner

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 41, Mo.

Assembly Schedule

British Isles:	
North	June 2-6
South	June 9-13
New England	June 22-25
New York	July 2-3
Michigan	July 14-16
Northwest Oklahoma	July 28-30
East Tennessee	August 4-5
Chicago Central	August 11-12
Northwest Indiana	August 18-20
Tennessee	August 25-27
Kansas City	September 8-10
Southwest Oklahoma	September 15-17



SERVICEMEN'S CORNER

AT a recent meeting in West Berlin, U.S. Air Force Colonel Roy L. Jones was introduced to a Russian army officer from the East Sector as being the commander of Tempelhof Air Base. Upon hearing of Colonel Jones's position, the Russian's eyes lit up, his face beamed, and his immediate response was: "Ah, yes! You're from the same base as the Tempelhof Choir!"

That such an exclamation was possible is not so surprising as it may appear; for the choir, which aired its fifty-second consecutive weekly broadcast Sunday, February 14, has gained the reputation of being one of the outstanding choral groups in Europe.

Consisting of some thirty-five German and American voices, the group began the series of broadcasts on February 22 of last year, performing locally on the American Forces Network station in Berlin. So great was the listeners' reception that four weeks later the broadcast was transmitted on the entire AFN system, a distinction it has enjoyed ever since. It thus has the opportunity to reach over sixty million persons weekly.

Base Chaplain Major John T. Donnelly (Nazarene) delivers a short five-minute message during the program, in addition to an opening and a closing prayer. The remainder of the thirty minutes is devoted solely to music.

Chaplain Donnelly, commenting on the series, recently stated: "The program has been developed to carry a symbolic message as well as the actual ministry of music and of the spoken word. The opening theme, a composition by the American, Haldor Lil- lenas, to my way of thinking expresses the recent history of the people of Europe and of the world generally."

*Thrones may fall and crumble,
Kingdoms may rise and fall;
But the throne of Emmanuel
Shall flourish above them all.*

That this group has, through spiritual means, parted the iron curtain enough to touch a Russian officer seems to offer ample proof of the re-assurance it is bringing to its millions of listeners throughout the Europe of today.

NAZARENE SERVICE MEN'S COMMISSION
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JOHN E. WORDSWORTH
Seattle, Washington
Business Executive



"I believe in the missionary program of the Church of the Nazarene because it gives me an opportunity to share in the spreading of the gospel around the world. Individually our contributions to this cause seem too small. However, by pooling our money and prayers the work of evangelizing the world moves steadily and systematically forward. I thank God that I belong to a church with world-wide vision."

"'Go ye into all the world.' I cannot go to a foreign field in person to work for the church, but I am thankful for my representatives, and I give to the General Budget with pleasure, because they are Christ's representatives too."

CLARENCE WHITMORE
Toronto, Ontario, Canada
Staff Assistant, Prudential
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"I am glad to give for world evangelism because it is one way of carrying out Jesus' last command; because a missionary-minded church is a growing church—the only kind with which I wish to be connected; and because it provides an opportunity to say in a tangible way, 'Thank You, Lord,' for numberless blessings received."

"The General Budget stands for world evangelism. Every sincere Nazarene believes in sending the gospel to the four corners of the earth. Jesus commanded it. St. Paul practiced it. The leaders of my church stress it. Our missionaries live and die for it. I am glad to support it."

JOHN T. BENSON
Nashville, Tennessee
Benson Printing Company



"Can you drive a nail or lay a brick in a faraway land? Thanks to our General Budget, I can strike a blow and lift a weight thousands of miles from the homeland. Yes, my labor is transformed, transplanted through the General Budget. Even more glorious, the testimony of my heart can be sounded through the General Budget by our godly missionaries. I believe in the General Budget because I can testify, pray, sing, drive nails, lay stone in heathen lands, where all these things are most needed."

"Before we had the General Budget, 'the wheel that squeaked the loudest got the grease.' Today the General Board can plan expenditures in advance, and allot sufficient funds to each department and foreign field for maintenance, emergency, and planned expansion. The General Budget fully paid supplies sufficient grease for every wheel. That's just good sense."



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