

March 27, 1950



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HERALD *of* HOLINESS

TELEGRAM

Amarillo, Texas—The Abilene District Preachers' Convention convened in Cisco, with Rev. Cecil Stowe as host pastor, with over 95 per cent of the preachers and their wives present. Dr. D. I. Vanderpool was the convention speaker. Over half of the General Budget was reported paid, with the home mission budget; and Rev. W. B. Walker will be going into Abilene, Phillips, Weatherford, Wichita Falls, and Amarillo to establish new churches. There is a great spirit of fellowship and unity prevailing on the Abilene District. Many said this was among the best of the preachers' conventions ever held in the history of Abilene District.—J. F. HAMM, Reporter.

NEWS IN BRIEF

Florida District reached a total of more than 2,064 subscriptions in their HERALD OF HOLINESS campaign—the first time in years!

Rev. L. V. Hastie, former pastor of Center Street Church, Columbia, South Carolina, has accepted a call to the pastorate at Vanderbilt, Pennsylvania.

Rev. Claude White, former pastor at Burr Oak, has accepted the call to pastor the church in Great Bend, Kansas.

Dr. Erwin G. Benson, field representative for the Department of Church Schools, conducted a training class at First Church, Wichita, Kansas, during the week of March 13; and the following week was in a Sunday-school tour on the Northwest Indiana District, also speaking at the Indianapolis District Sunday-school convention.

From March 19 to 26, Northwest Oklahoma had a district tour with Rev. Robert C. Wellmon, missionary from Nicaragua, as the special speaker. Services were held in seven churches, under the direction of District Superintendent Mark Moore.

Colorado had a district tour, February 22 to March 6, with Rev. Robert C. Wellmon, missionary from Nicaragua, as special worker; then the tour continued, March 13 to 20, with Dr. D. I. Vanderpool as the special worker—the first with the emphasis on foreign missions, and the second with emphasis on home missions.

Northeastern Indiana District has had a special home missions tour, March 6 to 24, with Rev. W. M. McGuire, superintendent of Eastern

Michigan District, as worker for the first half, and Rev. George J. Franklin, superintendent of Northwest Indiana District, as worker for the last part. Holiness was the special theme, with emphasis on all departments of the work.

"Come over and help us" is the cry of millions of souls for whom the Church of the Nazarene is responsible. Only an adequate Easter Offering will give us the means to do the job.

Last Year's Easter Offering Built This Church

"Last year's Easter Offering built this church," said the pastor, as we finished looking at a new church. Somewhat puzzled, I asked, "What do you mean?" and he told me the following story: "We went all-out for that missionary offering and raised over a thousand dollars—much more than had ever been given before. For some time I had been talking about a new church, but no start had been made. My people admitted the need, but were hesitant about launching the project. After the Easter Offering, one of my most conservative members said: 'I believe that we can build a church now. If we could do what we did in the Easter Offering, we can do anything.' The Easter Offering did the same thing for a lot of my members, and from that time on the idea of a new church caught fire."

A commodious and beautiful brick structure valued at more than \$60,000 was built, and the debt is only a fraction of that amount. If you will go all-out for the 1950 Easter Offering, your church will be lifted to a new level of faith and achievement!—EDITOR.

HERALD OF HOLINESS

Stephen S. White, Editor in Chief

Velma I. Knight, Office Editor

Contributing Editors: Hardy C. Powers, Orval J. Nease, G. B. Williamson, Samuel Young, D. I. Vanderpool, General Superintendents, Church of the Nazarene.

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

Our eyes are on those districts which are winding up campaigns on March 31. Such a spirit of enthusiasm and such clever promotion we have never before seen. Certainly new records are being set. When all the reports are in, we shall give you the results. It is great the way everyone is boosting. Thanks!

Two More Campaigns:

Two more districts in the midst of HERALD OF HOLINESS Campaigns are:

| District | Quota | Goal |
|-------------------------------|-------|-------|
| New Mexico | 960 | 1,000 |
| L. J. Crenshaw, campaign mgr. | | |
| Tennessee | 3,353 | |
| J. P. Jernigan, campaign mgr. | | |

"Over the Top"

| | Members | Subs. |
|---------------------------|---------|-------|
| Washington, Penn. | 153 | 240 |
| Goldthwaite, Texas | 25 | 24 |
| Lytton Springs, Texas | 9 | 9 |
| Logan, West Virginia | 48 | 50 |
| Morgantown, West Va. | 75 | 95 |
| Rand, West Virginia | 22 | 30 |
| Spencer, West Virginia | 52 | 152 |
| London, Ohio | 19 | 42 |
| Mt. Blanchard, Ohio | 14 | 35 |
| Newtonsville, Ohio | 69 | 120 |
| McGee's Chapel | | |
| Dover, Tennessee | 15 | 11 |
| Rock Springs, Wyoming | 13 | 11 |
| Trinidad, Colorado | 16 | 17 |
| Butler, New Jersey | 47 | 50 |
| Kearny, New Jersey | 11 | 32 |
| Norwalk, Connecticut | 59 | 53 |
| Charlotte, First, N.C. | 91 | 100 |
| Fayetteville, N.C. | 14 | 17 |
| Brantford, Ont., Canada | 28 | 42 |
| Copetown, Ont., Canada | 21 | 42 |
| Trenton, Ont., Canada | 28 | 52 |
| Garfield, Oregon | 11 | 10 |
| Portland, St. Johns, Ore. | 51 | 89 |
| Tonquin, Oregon | 20 | 35 |
| Winchester, Virginia | 13 | 77 |

OUR ERROR:

In the March 13 HERALD OF HOLINESS the columns of quota and goals were transposed by mistake. They should have read:

| | Members | Subs. |
|-------------------------|---------|-------|
| Kansas City, | | |
| Argentine, Kansas | 39 | 135 |
| Springfield, Missouri | 91 | 73 |
| Fergus Falls, Minnesota | 85 | 79 |

THAINE F. SANFORD,

Sales Promotion Manager

You Promote the GOSPEL
When You Promote the HERALD

EDITORIALS

Stephen S. White, Editor

Victory Through Christ!

I Corinthians 15:57

LIFE is a struggle, a conflict, a battle. He who would make progress in this world must meet and overcome obstacles. This is a truth which is so self-evident that there are few who would even attempt to deny it. Yes, life is a war; but it is a war in which we can win. There is hope through the living Christ. Easter signifies victory, or triumph.

FIRST, there is conflict with the forces of nature. Much of man's time is taken up with overcoming the obstructions in nature or directing its powers. While on earth Jesus **Over Nature** manifested His authority over the natural world. He turned water into wine, multiplied the loaves and the fishes, and stilled the tempest. Man can manifest this miraculous power in a very limited way, and then only by the direct help of God. However, through invention he is gradually developing sovereignty over many spheres of the physical world. Through trains, steamships, airplanes, telephones, the telegraph, the telescope, the microscope, and many other means, he is extending the reach of our eyes, ears, tongue, hands, and feet. Thus he is gradually breaking down the barriers of nature. This triumph is really mediated to us through the enlightenment which has been brought to the world by Christianity, or the risen Christ. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

SIN brought sickness and its consequent suffering. Jesus was always more interested in the souls of men than in their bodies. However, He often gave time to the healing **Over Disease** of those who were in the thrall-dom of disease. The dumb, deaf, blind, crippled, palsied, paralytic, fevered, and the leper called out His mighty power. He could not pass by such need. There is direct healing through Him today, even though He is not physically present. But one of His great means of healing today is through medical science. It is making progress as never before. Wonder drugs are being discovered now more rapidly than ever before. Recently the whole world has been amazed by the wonder-working sulfa drugs and penicillin. They were preceded by other famous compounds and have been succeeded by some which promise to be even more miraculous. These advancements are making it possible practically to eliminate or quickly to cure typhoid, diphtheria, smallpox, pneumonia,

tetanus, and many other scourges which once so sorely afflicted the human family.

And let us remember, please, that if the spirit of the resurrected Christ had not come into the world, there would have been neither the humanitarian motivation nor the advancement in science which have made these medical discoveries possible. Through our risen Lord—in more ways than one—we are conquering disease. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THIRD, there is the conflict with physical death. Jesus' help in overcoming the forces of nature and the ravages of disease thereby lengthens the life span, **Over Physical Death** and thus, in a sense, gives victory over death. What we usually call death is only the culmination of a process which is working in us. Christ, in so far as He has assisted in slowing up this process, has fought against death—the final end of this present existence. Therefore, "thanks be to God, which giveth us the victory through our Lord Jesus Christ" over the hindrances in the natural world and the illnesses which hound man. But there is no need to stop here. Christ not only made nature do His will and disease yield to His rule while on earth; He also raised the dead. He went into a home and brought life to the daughter of Jairus. He met a funeral procession and turned it back—the widow's son was restored to his mother. Though the body of Lazarus had begun to decay, the Master called him back from the grave, and joy unspeakable filled the hearts of Mary and Martha, his sisters.

Christ's own resurrection is, of course, the supreme Easter miracle. The grave could not hold the Master of earth, sea, sky, and death. He conquered death, our last enemy. This is especially the victory which is celebrated in the words of I Corinthians 15:57. This is clearly indicated if we begin with verse fifty-five and read on through fifty-seven. The words of the passage are as follows: "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."

FOURTH, there is the conflict with sin. Sin is our worst enemy. Sin underlies, or is the cause of, all of these other enemies—the hindrances in nature, the destruction **Over Sin** wrought by disease, and the presence and work of physical death. If once the blight of sin can be lifted, the hurt of these other foes can to a large extent be done away with. The resurrection of Christ means that those who are dead in trespasses and sins can be resurrected into newness of spiritual life. It also indicates that this living Christ will come back in the person of the Holy Spirit and indwell His people. Easter signifies, then, that we can have Pentecost, or the living Christ, within. The believer who has been saved from sinning

can be freed from the sin-nature by the baptism with the Holy Spirit.

Without Christ's resurrection, our saving faith is in vain; and by saving faith here is not meant merely salvation from the acts of sin but also from the power and presence of sins. No doubt, Paul had all of this in mind when he said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

THE CONFLICT with sin is not complete until the Christian gets his resurrection body. The victory over death has already been discussed, but the final triumph over sin as represented by the glorification of the body must now be emphasized. Here the last remains of the effects of sin are destroyed, and complete victory is achieved. In the fifteenth chapter of First Corinthians, Paul gives most of his thought to this wonderful triumph. He declares that "if in this life only we have hope in Christ, we are of all men most miserable." Paul was other-worldly—he believed in another life, an existence where the Christian would be freed from sin and all of its consequences. The Christ which he believed in gave hope for this life, but not for this life only. As this Christ arose from the dead, so we would come forth from the grave and take on a body which would be spiritual in character.

The glorious nature of this resurrected body is described in these words: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Cor. 15:39-44). "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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. 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. 15:51-58).

Christ Triumphant!

By C. E. Shumake*

He is not here, but is risen (Luke 24:6).

THIS IS the announcement of angels: "He is not here, but is risen." It brought glorious light and hope. Before there had been darkness and discouragement. On Good Friday, the Lord's few disciples were beaten and dejected; one of His group of twelve had committed suicide, and another had gone out with great swearing and declared that he had never even heard of Jesus before. Others lay discouraged and hidden from the anger of the mob.

Then something happened! Something happened that brought them out of their hiding and fired them with a great hope. Jesus was alive! From their hiding places they came, and within a few weeks they were going throughout all the country with a message burning like a forest fire. "He is risen! He is risen!"

They became irresistible. Now they laughed at jails where they had cringed before. Now they defied pagan mobs and boldly preached the risen Christ! Now they sang and shouted in prison and calmly walked into the jaws of death. Why? Because the triumphant Christ gave them triumph to live. What matter now the stripes, the stones, and death? Christ was alive, and He had said, "Because I live, ye shall live also."

Christ's triumph means life! Through all the ages men have wanted to live. Ancient Job, looking through and beyond his present affliction, saw the risen Christ and rejoiced! Others could not see so clearly, but they longed for some sure authority to allay the fears that haunted them from within. Christ is that authority. Easter means life!

The triumph of Jesus settles all questionings forever. Science says, "Maybe man will live again." It does not affirm this hope, but dares not deny it. Philosophy says, "There is hope that man may live again." The philosopher has discovered the unquieted longings of the human breast and knows that things and time can never satisfy them. Ethics says, "Man ought to live again." Only Jesus Christ gives the authoritative word; all doubts and questionings are settled. He said, "I am the resurrection, and the life."

The dead in Christ are living. They shall live for evermore! Every Christian who ever has died is now in possession of life! They are somewhere in God's great home, ringed around with the glorious presence of God. The dead in Christ are living! They are with God, with Jesus their Sav-

(Concluded on page 8)

*Superintendent of North Carolina District

The Easter Offering and Its Implications

A SERIOUS call for an Easter Offering of \$500,000 has been issued. This represents an urgent need. It is needed to cover the actual expenditures of the current fiscal year. It is needed as an assurance that the church will support our world-wide program of evangelism. Unless we approximate that figure we will begin the new year on May 1 with some misgivings. After careful and prayerful deliberation the General Board in January voted modest increases for the work of home and foreign missions during the new year. This was done in the confidence that our people everywhere want to go forward with a soul-saving program, and therefore they want to be challenged by the faith and vision of their leaders.

The response of our people as they are led by their pastors and district superintendents will have interesting and far-reaching implications.

It will indicate clearly whether the church is ready to endorse an aggressive, world-wide missionary program, with giving in harmony with their professed concern for the lost of earth. It will further indicate whether we can carry through our undertakings to a successful estab-

lishment of the church. There are areas where the future of the work hangs in the balance. The returns in the Easter Offering will be a very illuminating commentary on the effectiveness of local, district, and general leadership. Does it point the way and set the pace? Or does it accept whatever happens as an inevitable circumstance beyond its power to change or rectify?

Our concern for "others" as expressed in this offering will be a measure of our spirituality and devotion to Christ. Are we ready to follow Him in a life of disciplined self-denial, that we may do more for those for whom He gave His life on Calvary? Do we believe that in sharing we both save ourselves and those to whom we give the Bread of Life? Will Jesus see in our sacrifice the travail of His soul and be satisfied?

These implications are solemn to contemplate. The Board of General Superintendents calls for your thought, prayer, and action in their light.

**Orval J. Nease
Hardy C. Powers**

**G. B. Williamson
Samuel Young**

D. I. Vanderpool

General Superintendents

HE LIVES!

By Ronald Starr*

THREE outstanding events mark the history of man's emancipation from sin. The first event was the birth of Jesus in Bethlehem. Jesus was born that men might see God in the flesh. To find out what God is like, we look to Jesus; He revealed God as a loving Heavenly Father. God cares! When the world passes you by, when your dreams are crumbled in the dust, God cares! When habits of sin chain you, when hope seems in vain, God cares. When you are left alone, with none to comfort or to encourage you, God cares. He had you in mind when He sent Jesus into the world. He wanted to do all a loving God could do to reveal your worth to Him.

The second event was Jesus' death on Golgotha's hill. Men put Jesus to death; unholy men, persons blind to the truth. They had gone their own way, left God out. They refused to be led back—so they crucified Jesus. They thought to rid the world of this One who made sin so vile. All who stood near on that black day heard Jesus as He cried with a loud voice and yielded up His spirit. It seemed that a noble experiment, a great ideal, went down with Jesus to the grave! He was laid in a tomb; the door was sealed with a large stone; and a guard was set. In the words of Binney, "Guarded to keep the disciples honest, sealed to keep the guards honest."

*Student, Nazarene Theological Seminary

Dollars for missions mean salvation for souls. Will my Easter offering show genuine concern for the lost?

The last flickering ray of hope in the hearts of His followers died as the stone settled into place. He had come to free men from the chains of sin—to set up the kingdom of God in the earth—but He was dead. A voiceless sigh of grief escaped the little group. Dead! Truly, "If in this life only we have hope in Christ, we are of all men most miserable." If the grave is the end, we follow a lifeless philosophy, a forlorn hope, a will-o'-the-wisp. Our souls cry out, our spirits break for a salvation promised but never given.

How little they knew this act of violence would be made to serve God! Even in this hour, Jesus revealed how God loved men. He went to the death for them. But death was not all. He knew; He planned to rise again the third day. He promised the disciples He would return to them alive.

The climactic event was the resurrection of Jesus from the dead. Blackstone, one of the great legal authorities of modern times, said the resurrection of Jesus Christ is one of the best established events of history. My heart leaps up as I lay hold on the fact that "now is Christ risen from the dead, and become the firstfruits of them that slept." The Lord is risen indeed! He lives! A new day dawns for every man. Hope is re-

born. Everlasting life is now offered unto all. Jesus ever lives to intercede for us before God. He pleads the merit of His shed blood. For Him, God forgives our sins. More than that, the Holy Spirit is now come to dwell in all who believe on Jesus' name. This is true life, true liberty.

There remains another event necessary to complete the history of man's emancipation from sin. It is that you accept this risen Jesus as your Saviour and Lord. You find yourself sinful? He will forgive and blot out your sins. You find yourself impure? Jesus rose again that you might be cleansed from all unrighteousness. Crown Him the living King of your life.

The most hopeful news in our world today is this: "The Lord is risen indeed!"

The Resurrection of Jesus

By Peter Wiseman*

Christ died for our sins . . . he was buried . . . he rose again the third day according to the scriptures (I Cor. 15:3-4).

WHILE the death of Jesus Christ was a necessity in order that the human race might be redeemed, yet death could not hold Him. "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption" (Acts 2:27).

The text reveals at least three facts, namely, the death of Jesus, the burial of Jesus, and the resurrection of Jesus. These three facts are attested by scripture, "according to the scriptures." Without the third, the Resurrection, the victory of human redemption would not have been complete. Had He not risen, His tomb would have been without value, His cross without merit, and the world without redemption; no risen Jesus

*Nyack, New York

E A S T E R

By Kathryn Blackburn Peck

Sunrise! All-glorious breaks the morning

*With radiant shafts of gold and ruby light,
And all the earth is filled with music—*

*'Tis Easter morning—gone the darksome night!
But ere the dawn could be, the night preceded.*

*So fear must ever lead the way to faith;
Before the victory, the shrouded garden;*

Before the Resurrection—somber death.

*Life sets its deeper lessons all before us,
That he who runs may read its gain or loss—*

*Forbid that I should question Him who leadeth,
Because my joy is shadowed by a cross!*

*My hope shall reach beyond the plains of doubt-
ing,*

*Since midnight leads at last to Easter morn,
And life eternal follows death's brief struggle—*

*And halos shine where once pressed crowns of
thorn!*

Christ, no hope. But He arose! He lives! "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24).

The resurrection of Jesus Christ was a necessity in order that we might have a gospel of saving power: "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . ye are yet in your sins" (I Cor. 15:14, 17). He rose "for our justification" (Rom. 4:25); "the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4).

The resurrection of Jesus was a necessity in order that we might rise. "But if there be no resurrection of the dead, then is Christ not risen: . . . and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. 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, and become the firstfruits of them that slept" (I Cor. 15:13, 17-20). "Because I live, ye shall live also."

The resurrection of Jesus was a necessity in order that we might have a living, almighty Saviour: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24-25).

The resurrection of Jesus Christ was a necessity in order that we may have hope: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13-18).

We shall rise, hallelujah!

We shall rise.

On that resurrection morning,

We shall shouting go to glory.

We shall rise, hallelujah!

We shall rise!

If Jesus were in my situation, how much would He give for the Easter offering? Am I His follower? Will I follow Him in this?

A date to remember: April 9. Easter Offering Sunday!

"He Is Not Here He Is Risen!"

By E. W. Martin

He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you (Matthew 28:6-7).

IT IS a common thing for men to travel hundreds, even thousands, of miles to view the resting places of famous men, whether they be patriots, prophets, poets, or peers. How many loyal Americans have made the pilgrimage to the grave of the "unknown soldier" in the National Cemetery in Arlington, Virginia!

Nineteen hundred years ago an invitation was given for a pilgrimage to the greatest burial place of all—the rock-hewn grave where Jesus rested a few scant hours. Hero He was, for He laid down His life for His enemies and His friends! If the sacredness of the spot is determined by the worth of the person, then this is the greatest grave of all, "the place where the Lord lay." To the place of His burial we go this Easter Sabbath to pay homage to our Christ!

I

Come, see the place—that is an eternal memorial to a finished atonement. Here is the place where begins a living hope of salvation.

Convinced finally by the infallible proofs of the Resurrection, and confronted with the miracle of an empty tomb, the disciples lost their dullness, discouragement, and despair forever. Convinced at last, they went from the open grave to shout the glad tidings that sin's edge is dulled forever, and now men may go free. They were never fully convinced before. The miracles of Jesus were not enough; the Transfiguration, though transcending all previous revelation, was not sufficient proof; Calvary with its agony of prophecy's fulfillment did not persuade, but rather was to them the final proof of a forlorn hope and wasted discipleship.

The empty tomb has changed all of that. They saw His death; they knew its finality. They lifted that torn body tenderly from the tree of suffering. They saw the hasty preparation for burial, and they watched the silent form cold in death as it lay on the icy stone of the sepulcher. They heard the dull thud of the stone as it filled the doorway of the tomb. They watched in apathy as Caesar's centurion affixed the dread Roman seal, inviolate against molestation. They heard the sharp metallic ring of armor as the guard swung into watchful alertness over the tomb.

Come, see the place that is an everlasting memorial to a finished atonement. Nor is that all!

II

Come, see the place—where the power of death has been broken forever. Come today and see the open tomb that is a portal to life—eternal life! Men must die, but death's grip has lost its

*Pastor, First Church, Detroit, Michigan

power. Jesus laid a strong right hand on death, and the old enemy felt the doom of dissipated power. "He that believeth in me," said Jesus, "though he were dead, yet shall he live." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "O death, where is thy sting? O grave, where is thy victory?"

Because He lives, we shall live also. There are no coffin factories in heaven, no rumble of hearses on its golden streets; no corpses are laid to rest in heaven's flowers; no plots of earth are dedicated to death in paradise; no dated tombstones are erected on its hillsides. There are no broken hearts and no weeping eyes; all of death's triumph is swallowed up in the eternal deliverance of immortal life and health.

Quaint John Bunyan caught a flash of the end of the Christian's way and said: "Just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold, and in them walked many men with crowns on their heads and golden harps to sing praises withal. And after that they shut up the gates, which, when I had seen, I wished myself among them."

The doorway of Joseph's tomb is the gateway to deathless, graveless eternity.

Come, see the place—which is a memorial to the surety of eternal life. As Jesus opened the door of paradise to the dying thief, so He opens the gate of heaven to us this Easter Day.

*Once heaven seemed a far-off place,
Till Jesus showed His smiling face.
Now it's begun within my soul;
'Twill last while endless ages roll.*

As Jesus gave to the thief the assurance of heaven before death laid hold upon Him, so we may have the witness of the Spirit now concerning the reality of eternal life.

"I am come that they might have life, and that they might have it more abundantly." Life was theirs before Pentecost—on Pentecost day they were to experience that abundance of life that would make their testimony effective, their lives radiant, and would sanctify to them every providence of life until they could declare triumphantly, We know whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day.

In the last analysis, on the Day of Pentecost, the disciples received the ultimate proof of the Resurrection. Near the close of Jesus' ministry, John declared that "the Holy Ghost was not yet

given; because that Jesus was not yet glorified." Peter, in his memorable sermon on the Day of Pentecost in which he emphasized the "resurrection of Christ," asserted that Christ, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

A personal Pentecost is the assurance of the glorious truth of the Resurrection; and our guarantee of the factual basis of faith, as well as our hope of immortality, is in the coming of the Holy Spirit.

MY EASTER OFFERING!

By G. H. Harmon*

A FEW WEEKS ago one of my members directed my attention to the fact that it will not be long until time for our Easter Offering. It gave me a thrill to know that the laymen of our church are becoming deeply concerned about getting the gospel message to a people who do not have the privileges we have.

Then my mind was drawn to these thoughts: Where is my responsibility in this Easter Offering, what shall I give, and by what rule shall I measure my gift?

First, I should think of myself as one of the millions who never have heard of the risen Christ, one who never has known the joy of salvation. Upon this rule only can I justly say, "What shall my Easter offering be?"

Then, second, because of the vision and plans of the leaders of our great Zion. We look to them for the call to go forward, to take over new fields and build a stronger base from which we shall go forth. They have given us that challenge.

Then what shall our answer be on Easter morning? I want to think of more than two hundred thousand loyal Nazarenes, and all of our friends and good wishers on Easter morning marching to the altar to give as we would want the other person to give if we were in his place.

In the light of the gospel of Jesus Christ and His anointing upon us, on Easter morning—*What shall my Easter offering be?*

*Pastor of Westside Church, Decatur, Illinois

Christ Triumphant!

(Continued from page 4)

your, with the holy intelligences of heaven, with that grand and unnumbered company of the redeemed of all ages! Ah, it was hard to give up that beloved one, and your heart burst wide with grief, and the emptiness that remained was like an aching void. But listen! The dead in Christ are living! They are alive forevermore! And we shall live with them again. That is the life toward which we are constantly moving. *The triumph of Christ is eternal life!*

The Risen Christ Speaks

By A. Elwood Sanner*

Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death (Rev. 1:17-18).

IT REMAINED for Saint John alone, in his sunset years and as a prisoner for his Christian testimony, to have the supreme experience of seeing the risen and glorified Christ and of hearing His final message to the Church militant. So overpowering was this vision that the magnificent Apostle John—now mature; indeed, aged and ripe for heaven—fell prostrate as if dead.

Jesus then laid His hand upon John and spoke these words of warm reassurance: "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." So the risen Christ spoke to John; and because He commanded John to write it down, we know that He was speaking to us also.

I

Fear not Almost a trade-mark are these words of Jesus. How often He spoke these words to His troubled disciples! How we need to hear them in these troubled days!

When the disciples were battling a storm at sea in the midst of a dark night, it was Jesus who appeared to them with the heartening words, "Be of good cheer; it is I; be not afraid." On the eve of His own death, at a time when His followers were under a cloud of dark confusion, Jesus strengthened them, saying, "Let not your heart be troubled, neither let it be afraid." When the women left the sepulcher after the resurrection of the Lord, he met them with this assurance, "Be not afraid."

These are days when men's hearts are failing literally for fear. Dr. Charles Mayo once made the statement that, although he never knew a man who died from overwork, he knew many who died from doubt; such was the effect of worry upon the circulation, the heart, the glands, the entire body. E. Stanley Jones writes of a man whose post-mortem condition revealed no other cause for death than that he died from fear. And so, again, the risen Christ speaks to our basic need, "Fear not."

And how can we obey this command? "Have faith in God Ye believe in God, believe also in me." Faith and fear are mutually exclusive. Those who dare to have faith in the God and Father of our Lord Jesus Christ will find fear departing. They are delivered "who through fear of death were all their lifetime subject to bondage." In believing that "all things work together for good to them that love God," they find that faith dispels those termites—daily anxieties and fears. And so William James was

*Pastor, First Church, San Francisco, California

able to observe as a scientific fact, "The sovereign cure for worry is religious faith."

II

I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.

Christ's persistent command, "Fear not," was not based upon the sort of Polyanna philosophy that teaches we have started living because we have stopped worrying. Jesus always gave His followers a sure foundation for their faith.

*How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!*

When Jesus said to His gloomy disciples, "Be of good cheer," He gave them a reason for good spirits, "I have overcome the world." When He said to the disheartened ill, "Be of good comfort," He gave them reason, "Thy faith hath made thee whole."

And now as to John—and through him to us—when the Christ of glory urges, "Fear not," He furnishes the blessed assurance for such faith: "I am the Alpha and the Omega (the A and the Z). I am both the Author and the Finisher of all things. All of the past and all of the future are under My control." And if our Lord—God incarnate—is capable of governing all things—past, present, and future—cannot we safely trust all our little lives to Him? He will forgive the past, strengthen us in the present, and go before us in guidance throughout all our future.

Furthermore, the risen Christ goes on to say, "I am He who was alive at one time and then died, as all men do; but, behold, I am alive again and forevermore."

There was indeed that black Friday, and still darker Saturday, when Jesus lay in the tomb and "tasted death for every man." He was "crucified, dead, and buried," as the creed states. His death was real, no fantasy or hoax.

How can there be the deepest sympathy and understanding except where friends have faced the same dark hours? And though each of us as a member of the race is under the curse of death, we have a Friend who not only has gone into the grave, but also He has come out again. "Behold, I am alive for evermore, Amen." He died once, but never again. And, those who live and believe in Him, though they may die, shall live again and that for evermore! And we, too, can say, Amen!

III

And have the keys of hell and of death. This closing word carries with it a promise of great hope and a serious warning. Christ's possession of these keys symbolizes the authority He has over hell (meaning in this case "Hades," the realm of the dead) and death. Our Lord won a victory over death that makes him Master of it. How important, then, is our personal relationship with Him! He has the disposition of our souls. Our eternal destiny rests upon our relationship with Him who has the keys of hell and death.

We have a message from the risen Christ in His eternal glory, *Fear not*. And what strong reasons these for our faith! He is both the Author and the Finisher of our faith and of all things; He has tasted death for every man and has proved himself more than a master for that last enemy—He holds the keys!

You know the need. Your own heart is burning with a desire to do your best. Pray and give: Easter Offering, April 9!



TO ITS OPPORTUNITIES

Never have doors of opportunity for Kingdom building been open to the church as they are today. This is true in already established mission fields and in countries where we have no mission activities.

Formosa, Portuguese Guiana, Nigeria, Northern Rhodesia, and Brazil are definitely open and beckoning.

New fields recently entered such as Haiti, Uruguay, Korea, and the Philippine Islands are challenging and needy.

Tribes which have not heard the gospel, towns and villages with no evangelical work, and areas with no missionary to instruct and guide new converts are calling for spiritual leadership.

Help the church say, "Yes," by liberally supporting the world evangelism program. The Easter Offering presents an opportunity.

REMISS REHFELDT,
Foreign Missions Secretary

Easter Is Christ's!

By Lon R. Woodrum

*The world has known its host of mighty men,
And they have left their names across the sky:
They wrote their shelves of books with flaming
pen;*

*They left their towers beautiful and high.
The rank of heroes through the years has grown,
Of those who conquered land and air and wave;
Yet time has left a record of but One
Who had the power to quit the granite grave!*

*Though other men than Christ have lit their lights
To burn across a thousand years or more,
Or left their songs to mitigate the nights;
Though other men have taught the mystic lore,
And other men the heavy cross have borne—
Yet only Christ could make an Easter morn!*

Written for Mrs. W. Heath, who suggested the theme

Home Missions and Evangelism

Roy F. Smee, Secretary

Prayer and the Mid-Century Crusade

I BELIEVE with all my heart that God is pleased with the inception, promotion, and extension of the Mid-Century Crusade for Souls. Jesus doubtless felt the need of systematic, organized promotion of the cause of righteousness when He sent out the seventy. He also felt that they needed instruction in matters of conduct and approach in order to succeed. Likewise we must not neglect any human, physical, or psychological instructions that will make us more efficient soul winners.

Spiritually alive souls who know what it means to have passed from death unto life are naturally interested in bringing others to know the saving grace of the Lord Jesus Christ. One of the strongest instincts of life, whether that life be in the vegetable world or the animal world, is that of reproduction. This instinct is no less apparent in the realm of the spiritual. Show me a soul that is genuinely spiritually alive, and I will show you one who has a heart passion to see others saved—a desire to reproduce in others the grace that makes him Christian.

The experience of heart holiness increases this desire to see others saved. It worked thus following the Day of Pentecost. There is plenty of evidence that those who were sanctified on that day, when the Church of Jesus Christ was really born, worked systematically in their soul winning. "And the Lord added to the church daily such as should be saved."

There is nothing deadlier than a dead professor of holiness or a dead holiness church. What makes them so dead is the continued profession of this grace when all evidence of its existence is extinct. Often a dead holiness church or professor becomes a faultfinder or critic of others, frequently yielding to the temptation to self-exaltation and sitting on the judgment seat, passing venomous judgment on others.

In order to avoid a dead professionalism in the matter of personal evangelism, we must pray. Real prayer keeps us in touch with God. Real prayer will generate in our hearts a warmer love of Christ and love for a world for which He died. And this love will impassion our hearts until we cannot do less than our best and be satisfied. This love will make us generous in our judgments of others

and co-operative in the Crusade for Souls.

It is not enough to learn the technique of making contacts, although

this is important. We must have the assistance and aid of the Holy Spirit. Remember, it is "not by might, nor by power, but by my spirit, saith the Lord of hosts." One word spoken with the Spirit's anointing is more effective than a whole "sales talk" in one's own strength.

Prayer will inspire us and empower us. *Whatever we do, let us pray!*

BORROWED BRIEFS

Selected by P. H. Lunn

THEIR OWN experience is what most evangelists, pastors and church leaders give us unconsciously in their theology and doctrine. Let a church or denomination lose the experience of regeneration or fail to apprehend it, and tomorrow you will find them failing to recognize it in their teaching. A certain well-known author and tabernacle pastor once professed the experience of entire cleansing. Later he writes a book disproving its possibility. One of two things is sure: either he did not get the experience, or else lost it, and as Peter expresses it, forgot that he had been purged. Another brother in his school of teaching, sincere and dynamic, has written a book proving you can be baptized with the Spirit indeed, but there is some mistake in Acts 15:8, 9. It doesn't eliminate sin. But even the "Revised Standard" has to teach that it does. You have heard of the profound pastor who said to the colored man, "There's no such a thing as the second blessing." "You mean to say," said the colored man, "No such a thing so far as I know of." If impatience, prejudice, evil tempers, and other undesirable traits have been embarrassing a man's life, if after he was baptized with the Spirit they were gone, would he not know it? And if in their place came love, joy, peace, gentleness, and the rest, would this not enhance his knowledge of salvation? True, many have had only imaginary experience, and failed to adorn the truth of holiness, but what does the discovery of a counterfeit dollar have to do with true currency? —DR. JOHN PAUL, in the *Pentecostal Herald*.

It has been said that the effectiveness of the evangelism of John Wesley was due to his remarkable ability to interpret the Christian gospel in terms of that which was defeating the men of his day.

This has been the chief characteristic of successful evangelism in all generations. The word "evangelism" itself carries this suggestion in its origin

from the Greek language. Two words are joined to make it up, one meaning "well" and the other "to bear a message." Thus evangelism centers in bringing "good news" to defeated men. So also with the word "gospel." It, too, is composed of two Anglo-Saxon words, meaning a "good-spell," or a "good story."

If ever men have hungered for good news it is now. Not in generations has mankind been caught in such depths of despair as in recent years—even in recent weeks. Evangelism will take this prevalent mood into account and proclaim its message accordingly. This is a time for trumpets!—From the *Christian-Evangelist*.

When the tensions and anxieties of life are pressing most heavily upon us is the time when we need most of all to remember that the windows of the soul open toward God. If we will but look to Him, we will find that help that will ease our tensions and lessen our anxieties. "Peace I leave with you," said the Master to His disciples. What a glorious legacy! And it may be ours too—not because we have earned it, nor because we are worthy of His grace, but simply by turning to Him as children to a father, accepting the gift He has waiting for us. The burdens of life still remain. But what a difference, now that we have found that "He is our peace."—WILLIAM T. McELROY, in *Christian Observer* (Presbyterian).

My gypsy tent, if Jesus be in it, is as grand as St. Paul's Cathedral, and St. Paul's Cathedral is nothing but a glorified quarry without Jesus. Christ makes the temple.—GYPSY SMITH.

I am compelled to wonder just where and why the gospel of Jesus Christ has curdled in the veins of some professing Christians.—Source unknown.

Gross ungratefulness to God may be of such intensity as to border on the line of blasphemy.—MARY SANDERS.

THE QUESTION BOX

Conducted by Stephen S. White

Q. Should a divorced person, after remarrying, be allowed to stay in the church and he and his wife serve on the church board and hold other offices of the church?

A. There is but one question involved here—did the man have a right to remarry? According to the *Manual* of the Church of the Nazarene, there is but one ground for remarriage after divorce, and that is adultery. If a wife or husband is unfaithful, the innocent party has a right not only to get a divorce but to remarry, and is still legally in good standing as a member of the Church of the Nazarene. And, of course, any member of one of our churches is eligible to any office to which he may be properly elected.

G. On page 35 of the "Manual" it speaks as follows: "membership in or fellowship with oathbound secret orders or fraternities." What do you think of the big farm organization called the Grange? It is doing a lot of good for the farmers, and one must belong to it in order to carry his insurance on crops and farm buildings.

A. I know little about the Grange, since I have never had any personal contact with it. Whether a member of the Church of the Nazarene can belong to it depends wholly upon whether it is an oathbound secret order or fraternity. If it is, a member of the Church of the Nazarene is forbidden to belong to it; but if it is not an oathbound secret order or fraternity, a member of the Church of the Nazarene can belong to it. Permit me

to add, however, that where there may be a difference of opinion as to such matters, let us all manifest the spirit of Christ until we are sure as to the path which should be taken. The household of faith is all-important; and we should all strive to uphold and forward its welfare above everything else.

Q. Why are so many pastors slow in announcing the Thanksgiving and Easter offerings?

A. The response to the Easter and Thanksgiving offerings during 1949 would certainly indicate that our pastors must have co-operated almost 100 per cent. If there should be any left in our church who are not whole-

heartedly back of these offerings, this is the time to stir up their pure minds by way of remembrance. The 1950 Easter offering is at hand, and all of us should do our best—not only all of our pastors, but also all of our other preachers and leaders, and all of our laymen. Let us all move as one man and do all that we should for God and missions.

Q. Is it in accord with the standards of the Church of the Nazarene, and do you think it is pleasing to God, for a holiness pastor to dedicate babies to the Lord, obligating the parents to teach their children the ways of the Lord by precept and example, when one or both of the parents are unsaved?

A. The only answer that I could possibly give to this question is **yes**. I believe that it is in accord with the standards of the Church of the Nazarene to do this, and I think that it is pleasing to God. You must not forget that both the baptism and the dedication of infants has a definite significance from the standpoint of the baby itself. Every child is born in the Kingdom, and these ceremonies are, first of all, a recognition of this fact. Whatever the condition of the parents may be, the baby should not be denied this recognition if the parents wish it to have it. I would even go further than this and say that every parent is obligated to give its child this recognition whether he wants to or not.

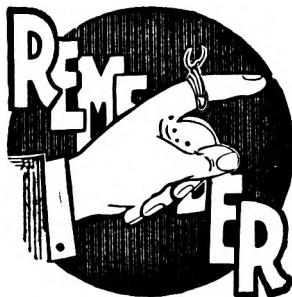
You ask what you do because you cannot see how unsaved parents can carry out their promise to raise the child in the nurture and admonition of the Lord. But you must remember that all parents are obligated to do this before they publicly promise it, and their desire to have the infant baptized and their public acceptance

E A S T E R

By Fay C. Wood

The stone this day
Is rolled away!
Behold, His empty
Sepulcher!
No more shall gloom
Enshroud the tomb:
Death yields to life's
Triumphant stir!

His suffering past,
Soul freed at last;
Discarded lie
His ceremonies now.
Lo, "He is risen":
Death's somber prison
To immortality
Must bow!



THE EASTER OFFERING

April 9, 1950

I count it a privilege to make an offering unto the Lord for WORLD EVANGELISM. Enclosed is my check (or money order) \$_____.

Name..... Address.....

(If you desire a local church to receive credit, fill in below)

Local church..... District.....

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Send to: THE GENERAL TREASURER
2923 Troost Ave., Box 527, Kansas City 10, Missouri

of this obligation might help them to feel the necessity of getting to the place where they can bring it up in the nurture and admonition of the Lord.

When I was a pastor, I took every opportunity that presented itself to

baptize or dedicate infants. Further, I made it a very serious matter, and did my best to impress upon the parents their responsibility to raise the child for God; and I believe that God often used the occasion as a means of convicting the parents.

Poppen God." Since they have no word for Father, they were trying to use the English word "Papa" in their approach to God. We dedicated and baptized one hundred and twenty children, and gave names to over one hundred. That was an experience long to be remembered.—LELAN ROGERS, *British Guiana.*

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

NOTICE

Rev. and Mrs. P. L. Beals plan to return to India in June. Their furlough has been prolonged by an eye operation last fall, from which Brother Beals is recovering satisfactorily.

New Tribe

Some time ago, I made a trip some three hundred miles into the interior on the Brazilian border, to one of the most degraded tribes of this country. There are several different tribes, whose manner of life is decidedly different from the others. The tribe I visited was the Patamona Indians. Up to now no Protestant work is allowed in there. I am trusting with others that God will help us to break this barrier down. I cannot begin to tell you the condition that exists among these primitive people. There

was only one person who could speak English among them, and of course this one became our chief interpreter. We preached Christ to them in the most simple way we could. It is hard for you dear ones at home to realize how dark the minds of people are who have never heard of our Heavenly Father and His Christ. To make a long story short, before we left, night and day we could hear the people in prayer, but about all we could understand was "Poppen God.

"THANKS!"

It is both my honor and privilege to write to you on behalf of the native Annual Meeting, whose members wish me to convey to you their gratefulness for the support and prayers that their "Mother" overseas has provided them with during these years past.

Say they, "We are children, and our Mother and Grandfathers across the ocean love us very much, because they send us missionaries and make possible church buildings of stone and a thousand things we en-

(Concluded on page 15)

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 9: The Power of the Resurrection

Scripture: I Cor. 15:1-8, 20-21, 57-58

GOLDEN TEXT—*Thanks be to God, which giveth us the victory through our Lord Jesus Christ (I Cor. 15:57).*

It's Unbelievable - - BUT TRUE

Until April 30, 1950, you may buy this holiness songbook of 106 numbers for ONLY \$6.00 a hundred copies, postage extra.

HYMNS OF THE COMFORTER

A congregational songbook for camp meetings, prayer meetings, evangelistic services, and other religious occasions. Compiled and edited by Haldor Lillenas. Here are some of the numbers:

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The Resurrection is not only proof of Christ's immortality, and ours also; it also is the promise of success for the Christian, right here and now. Verse fifty-eight of our lesson is lined and relined in red in my study-Bible.

There were six clear, ringing witnesses to the fact that the tomb had been emptied, the grave had been violated, death had been held up and robbed of its awful sting. Yes, God saw to it that the Resurrection was carefully and abundantly attested. This being so, it is equally true that our "labour is not in vain in the Lord." We sow the gospel seed in hope, and refuse to be pessimists. Why? Because God, who would not let Christ's body see corruption, will guarantee that your ministry and mine will not decay or end in defeat. Sowing is our obligation; "God giveth the increase."

So we sing as we stride forth to scatter the blessed news. For as surely as Easter morning saw the risen Lord, so shall the great and final Easter see many come forth because we sowed in hope!

(Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education)

THE HOME CIRCLE

Conducted by Grace Ramquist

We Shall Be Safe!

IN a current magazine back in the thirties, I read an article which most people tossed aside as fantastic. I, too, paid little attention to it, for I knew the story could never happen in real life. The story ran something like this.

One night the citizens of a Mid-western city were calmly going to bed and to sleep. Suddenly an airplane flew over them, tossed out several bombs which, when they exploded, destroyed every living creature in the city. The plane then passed on to another and still another city until the President of the United States frantically promised the foreign government he would agree to anything asked of him.

During the past two weeks most of the time when I have listened to the news over the radio, I have heard talk of atom and hydrogen bombs. I have heard how much ahead of us the Russians are and how Communist spies are at work here in the United States. This talk has brought once again to my mind the article of so many years ago. The story which once seemed fantastic today seems not at all improbable.

After listening to the news for a few days, I found myself becoming jittery and fearful. When I would begin to plan for the future, I would end up by asking myself, "Oh, well, what's the use of planning ahead? Maybe tomorrow all of Kansas City will be destroyed." I was reading my Bible on one of these days and came to the words found in Proverbs 29:25: "Whoso putteth his trust in the Lord shall be safe."

As I read those words and dwelt upon them, I found a peace and comfort. If my trust is in the Lord, whether bombs, accidents, or disasters of any sort come to me, I shall be safe in heaven or here on earth. What does it matter *where* I am safe, if I do my best every day and am sure my trust is in the Lord?

I have made up my mind to drive right ahead, working as if time will last forever. A calmness has taken possession of me, and now and then I stop in my work and say, "I thank Thee, Lord, that whosoever putteth his trust in Thee is safe!"

That person who is most persistent in holding himself unduly aloof from his fellow men is the one who is most apt to denounce all others as being unfriendly creatures.—MARY SANDERS.

P.K.'s in Texas:

Looking Back Helped Me

The summer I was ten years of age, my parents packed our suitcases and grips, packed the car, leaving barely enough room for us five children to crawl into the back seat, and off we started. We had to take along our quilts, pillows, and canvas covers for the car and baggage. A Ford of that age did not have a trunk; everything had to be packed at the sides of the engine, on top of the car, or in the back seat.

Can you imagine the difficulty one had when there was engine trouble? The baggage had to be taken off and out of the car; the back seat had to be removed to obtain the tools which were kept under it. After the repair was complete, everything had to be replaced. Oh, yes, when there was a flat tire, it had to be taken off the rim, a cold patch put on the tube; then

after the tube was placed back in the tire, air had to be hand-pumped into the tube. Sometimes we children took turns pumping before enough air was in the tube; but mostly Father did the work, for he liked to get it done quickly.

Anyway, that summer we started on a trip which, counting all the stops at the camp meetings my father was to hold, would take us away from home the entire school vacation period.

I remember one day as we were riding on one of the "graded" roads of those days, a great rainstorm suddenly came up. It poured down so hard that we were forced to stop and wait until it let up a bit. We were a long way from any town. "Graded" roads meant that there were no ruts on the dirt roads and that at both sides of the road were steep, steep drain ditches.

The road where we stopped that day was of clay—red clay.

When the rain seemed to be over, we started on. But the clay had become slick and slimy. We would start going straight down the road and, before we knew it, the back end of our car would be in the middle of the road while the front end would be facing

A Reprint—Ready April 3

AFTER SANCTIFICATION

Growth in the Life of Holiness

By T. M. Anderson

This is a reprint of a former title: *After Holiness, What?*

The author's purpose is to emphasize the necessity of a planned development of "the experience of heart purity in order to live out that experience in the fullest possible measure to the glory of God."

The book is based on II Peter 1:1-11. Dr. Anderson's thesis is that in adding to the initial experience virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity the sanctified believer keeps alive his experience and matures in the fullness of grace.

This book should be recommended by our pastors and read by all our people.

128 pages; cloth-board binding; attractive jacket in colors.

\$1.25

In Canada \$1.40

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and almost in one of those horrible ditches.

I stood it about as long as I could. I covered my eyes; but because of my imagination, whenever I felt us slipping and sliding, my heart would pound very hard, until I knew it would be better to see what was happening instead of imagining it.

By a chance I glanced out the little 8 x 11 isinglass back window. I could see where we had almost gone into the ditch first on one side of the road and then on the other. The roads ahead didn't seem so bad when I looked over what we had already safely passed. Soon I told the good news to my brothers and sisters, and in a matter of minutes all five of us were relieving our fears by looking at the dangers we had already overcome.

I have found that it is good even in these years to look back and see how many dangers the Lord has brought me safely through. When I look back, no road seems too bad; yet I remember, when I was traveling many of them, I thought they were terrible and that I would never make them. But here I am safely over many days

and years of rough roads. Each time I look back, I get happy thinking of the way I have come through and a joyful feeling comes all over me; for I know, beyond a shadow of a doubt, that there can be no roads too hard for Jesus to take me safely over them!

CHURCH NEWS

Mrs. Myrtle A. (Pelley) Taylor writes: "Following an illness I am recuperating in Florida with my husband for a few weeks, when I hope to be able again for meetings in the springtime and early summer as we return home in time for Akron District Assembly. Write me, 208 West Martin Street, East Palestine, Ohio."

Pastor Fred Vogt writes from Richland, Washington: "If you have friends or relatives among troops now being moved into the Richland-Hanford area, contact me at 2207 Humphries."

East Gadsden, Alabama — Our church had a great revival February 1 through 12, with the Holso Evangelistic Party. Brother Holso's messages

were anointed with the Holy Ghost and stirred the hearts of the people. Also their singing was blest of the Lord and an inspiration and blessing to all, as were the readings. The beautiful pictures that Sister Holso drew were inspired of God. Words cannot express our love and appreciation for the "Holso Party." Many souls were saved, sanctified, and reclaimed. East Gadsden church is on the move forward.—Chester R. Chess, Pastor.

Evangelist F. P. Cassidy writes: "On account of a change of pastors, we have a cancellation; so have an open date, April 10 to 24, I would like to give to some church. Write me, 814 Idlewild Court, Lexington, Kentucky."

Pataskala, Ohio—Recently we closed a gracious Youth Week revival with Evangelists Kenneth and Evelyn Ball as the God-anointed workers. Their singing, Scene-o-Felt pictures, and inspired preaching were well received by the people, resulting in record crowds. Twenty-three seekers found victory at the altar of prayer. Finances to pay the evangelist came easily, and a substantial love offering was given the pastor. Through visitation evangelism, our Sunday school has increased 25 per cent over last year. God is blessing in every department and we are encouraged to press on in this great battle. We enjoy working with these good people.—A. E. Beckwith, Pastor.

ANNOUNCEMENTS

NOTICE—Eighty-second annual convention of the National Association for the Promotion of Holiness, April 12 to 16, in Cadle Tabernacle, Indianapolis, Indiana. All are urged to pray and to attend if possible. Special speakers: Dr. Harry E. Jessop, Dr. J. C. McPheeters, Dr. Paul S. Rees, Dr. C. I. Armstrong, Dr. James A. DeWeerd, Dr. Orval J. Nease, Dr. John R. Church, Dr. J. Paul Taylor, Dr. J. Enos Windsor, Rev. J. G. Bringdale, Rev. U. E. Harding, and others; with special singing by J. Byron Crouse and the Cleveland Colored Quintet. Dr. H. M. Couchenour, president.

RECOMMENDATIONS

I desire to recommend Rev. Nelson Henck, 120 Audrey Ave., Brooklyn Heights, Maryland, as a top-ranking evangelist. He has held many outstandingly successful evangelistic campaigns, and usually has calls to return. You may call him without grounds for hesitation.—E. E. Grosse, Superintendent of Washington-Philadelphia District.

I have known Rev. Buddie May for at least ten years. He is an evangelist in the Church of the Nazarene, and a member of the Ashland First Church. He is strongly evangelistic, and I would like to recommend him to our pastors and churches. His address is 324 Greenup Avenue, Ashland, Kentucky.—Gene E. Phillips, Superintendent of Iowa District.

Rev. Ray Noggle, 345 Boyd St., Harrisburg, Pennsylvania, blind gospel soloist, is available for evangelistic campaigns. He is deeply spiritual, an excellent tenor soloist, and will prove a blessing to any church engaging him for a revival. Freewill offering is all he asks in return. He is unbelievably easy to entertain despite physical handicap. God has called him. Use him.—E. E. Grosse, Superintendent of Washington-Philadelphia District.

WEDDING BELLS

Miss Rhea Darlene Bailey of Milroy and Mr. Samuel Childers of Hammond, Indiana, were united in marriage on last November 27, at the Laurel Church of the Nazarene, with the bride's mother, Rev. Venus Bailey, officiating.

Miss Cleona Willcoxen and Mr. Edward McGuire of Kansas City, Missouri, were united in marriage on February 25, at First Church of the Nazarene, Kansas City, with the pastor, Dr. A. Milton Smith, officiating.

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Miss Donna Marie Blackaby of Pekin and Francis Dale Fritsch of Paris, Illinois, were united in marriage on February 18, in the First Church of the Nazarene, Peoria, with Rev. C. E. Fritsch, father of the groom, officiating, assisted by the local pastor, Rev. Ernest Rice.

Miss Esther Hanna and David Uerkvitz, students at Bethany-Peniel College, were united in marriage on last December 18, at the chapel of the Spanish Nazarene Bible Institute, San Antonio, Texas, with Rev. Edgar E. Hanna, father of the bride, officiating, assisted by Rev. Sergis Franco.

SPECIAL PRAYER IS REQUESTED for Miss Esther Thomas, missionary, who is to undergo a major operation at Bremersdorp, South Africa; by a mother in Indiana that she may hear from her son soon—he is overseas, and her letters are being returned; by a lady in Illinois that God may undertake in a dark situation and work out a reconciliation with a friend; by a lady in California for an unsaved brother and sister, and other relatives—for salvation of other friends, and the safe return of two lady friends.

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FOREIGN MISSIONS

(Continued from page 12)

joy. For their long hearts we are thankful, thankful, thankful; and we want them to know across the ocean that we are trying to be good children and grow up and walk for ourselves. The God who lives works for us because you pray for us and we leave the demons, gods, and charms to be satisfied and filled with the peace and forgiveness that the God who lives gives to us."—MARY COOPER, Africa.

CHINA

Since we were in Kiangsi only two years, some may ask, "Was the trip worth while?" When we realize that we missionaries were able to open six stations and get work going which we feel will go right on, that we have an average attendance of 790 on Sundays in these churches, that we have fully 450 dependable converts won to the Lord in this time, we are sure no one will longer question if it paid. In our north field we were reaching the poor and uneducated. In our new field, which is the richest section of China, we were reaching, along with the common people, bankers, doctors, nurses, teachers, college graduates, and businessmen. We were having converts, and people of these classes are members of our church today. You can see, then, why we say, "Our work ought to go on."—H. A. WIESE.

Sunday-School Attendance Report

| Districts by Groups | 1949 | February | % |
|--|--------|----------|-----|
| PURPLE STAR DISTRICTS (10,000-15,000) | | | |
| Southern California | 13,945 | 15,585 | 111 |
| Northern California | 10,752 | 12,654 | 118 |
| Western Ohio | 10,388 | 10,359 | 99 |
| BLUE STAR DISTRICTS (7,500-10,000) | | | |
| Central Ohio | 9,688 | 9,833 | 101 |
| Northeastern Indiana | 7,852 | 8,567 | 108 |
| Akron | 7,862 | 8,561 | 109 |
| Washington-Philadelphia | 7,703 | 8,087 | 105 |
| Kentucky | 7,829 | 8,081 | 103 |
| Southwest Indiana | 7,500 | 8,001 | 107 |
| West Virginia | 7,318 | 7,996 | 109 |
| GREEN STAR DISTRICTS (5,000-7,500) | | | |
| Indianapolis | 7,091 | 7,393 | 104 |
| Eastern Michigan | 6,904 | 7,323 | 106 |
| Michigan | 7,073 | 7,301 | 103 |
| Illinois | 7,057 | 7,239 | 103 |
| Arkansas | 6,466 | 7,204 | 111 |
| Eastern Oklahoma | 7,004 | 7,083 | 101 |
| Pittsburgh | 6,451 | 6,951 | 108 |
| Kansas | 5,759 | 6,556 | 114 |
| Kansas City | 5,819 | 6,302 | 108 |
| Missouri | 6,749 | 6,226 | 92 |
| Oregon Pacific | 5,035 | 6,049 | 120 |
| Tennessee | 5,206 | 5,868 | 113 |
| Alabama | 5,487 | 5,619 | 102 |
| Florida | 4,989 | 5,601 | 112 |
| Colorado | 5,264 | 5,541 | 105 |
| Idaho-Oregon | 5,598 | 5,521 | 99 |
| Southwest Oklahoma | 5,149 | 5,074 | 99 |
| Iowa | 4,942 | 5,027 | 102 |
| RED STAR DISTRICTS (2,500-5,000) | | | |
| East Tennessee | 3,970 | 4,913 | 124 |
| Northwest Oklahoma | 4,537 | 4,864 | 107 |
| Northwest | 4,420 | 4,838 | 109 |
| New England | 2,774 | 4,800 | 101 |
| Chicago Central | 4,477 | 4,658 | 104 |
| Northwest Indiana | 4,391 | 4,626 | 105 |
| Abilene | 4,407 | 4,615 | 105 |
| Dallas | 4,226 | 4,234 | 100 |
| Georgia | 3,882 | 4,203 | 108 |
| Louisiana | 3,604 | 3,898 | 108 |
| San Antonio | 3,089 | 3,378 | 109 |
| Washington Pacific | 3,322 | 3,275 | 99 |
| Canada West | 3,346 | 3,243 | 97 |
| Arizona | 2,559 | 3,022 | 118 |
| North Carolina | 2,703 | 2,999 | 111 |
| Houston | 2,444 | 2,996 | 123 |
| South Carolina | 2,641 | 2,838 | 107 |
| Albany | 2,453 | 2,581 | 105 |
| New Mexico | 2,272 | 2,576 | 113 |
| WHITE STAR DISTRICTS (under 2,500) | | | |
| Mississippi | 2,104 | 2,448 | 111 |
| Nebraska | 2,329 | 2,441 | 105 |
| Rocky Mountain | 2,022 | 2,205 | 109 |
| Wisconsin | 2,186 | 2,143 | 98 |
| Virginia | 2,086 | 2,115 | 101 |
| Minnesota | 1,662 | 1,837 | 111 |
| Ontario | 1,548 | 1,820 | 118 |
| New York | 1,512 | 1,703 | 113 |
| North Dakota | 1,269 | 1,157 | 91 |
| South Dakota | 677 | 678 | 100 |
| Nevada-Utah | 611 | 614 | 100 |
| Maritime | 714 | 578 | 90 |

NORTHWESTERN ILLINOIS was the only district not reporting.
Estimated Total Average Attendance for February for all districts 303,898
Gain 35,352 or 12%

ERWIN G. BENSON, Field Secretary
Department of Church Schools

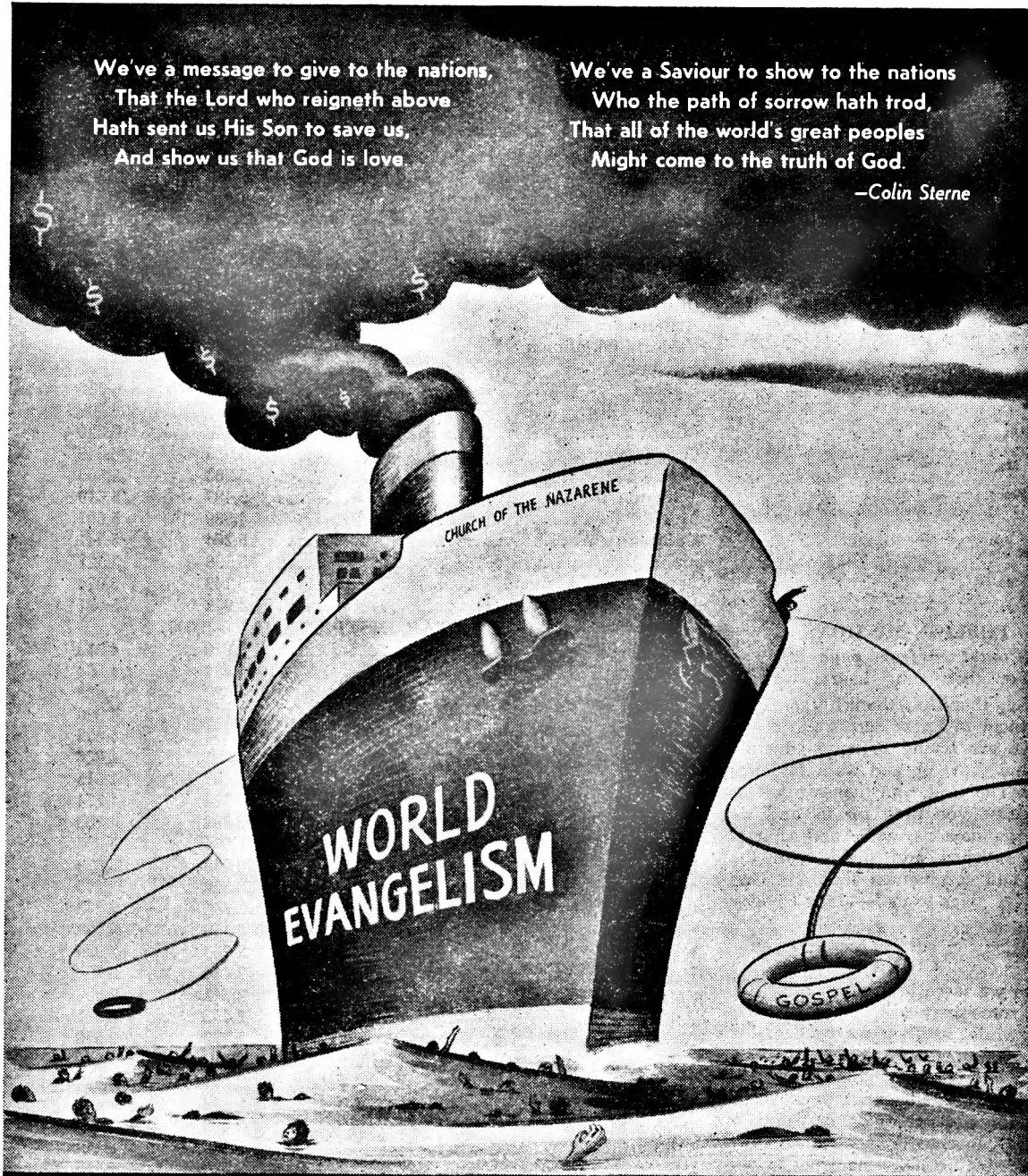
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We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

We've a Saviour to show to the nations
Who the path of sorrow hath trod,
That all of the world's great peoples
Might come to the truth of God.

—Colin Sterne



GIVE • EASTER • OFFERING Sunday APRIL 9th