



Herald of Holiness

OFFICIAL ORGAN OF THE CHURCH OF THE NAZARENE

March 30, 1955

HE IS RISEN!

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 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. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him (Matt. 28:1-9).



TELEGRAM

Pasadena, California—Organized Lake Street Church in Glendale; eighteen adult members; church and parsonage purchased. Glendale and Burbank churches co-operating. Rev. Richard Graley, pastor.—W. SHEL-BURNE BROWN, Superintendent of Los Angeles District.

NEWS IN BRIEF

Pastor E. Beckum sends word from Memphis, Tennessee: "First Church closed greatest revival of its history, Sunday, March 13, with Evangelist Glenn Griffith and Singer A. C. Wakefield. Great altar services, seekers every service. Griffith and Wakefield preached and sang, anointed of the Spirit. They return to us in 1957."

Rev. J. E. Perryman has resigned as pastor of the church in Mineral Wells to accept a call to pastor the church in Muleshoe, Texas.

After more than eleven years as pastor of Central Church in Miami, Florida, Rev. Earle W. Vennum has resigned, feeling led of the Lord not to accept a call for another year, feeling God would have him re-enter the field of evangelism. He will be available for meetings after June 1.

Rev. Aubrey Ponce writes that he has resigned as pastor of First Church in Columbia, South Carolina, to accept an appointment as home missionary to Seward, Alaska. He may be addressed % General Delivery, Seward, Alaska.

Rev. Hugh Slater sends word from Savannah, Georgia: "My boy, Melvin, age twelve, died today (March 15). We request the prayers of our friends."

HE IS RISEN By Emma French

"He is risen," said the angel
Who had rolled the stone away.
"Death no longer holds the Saviour;
He's alive, 'tis Easter Day!"

"He is risen," shouted Mary;
"I have seen Him with my eyes.
He is ascending to our Father,
Who awaits Him in the skies."

"He is risen," says the lily,
As her white bells gently sway;
"He who conquered death forever
Brought me forth this Easter Day."

Tho' I did not see the angel,
Was not there when Mary cried,
As the lily my heart whispers,
"He is risen—the Crucified!"



What happened after Easter? For the disciples, there was a letdown, as the crescendo of tremendous events during Holy Week had culminated first in the cross, and then in the empty tomb. But two of them found a starting place again as they talked with Jesus along the road to Emmaus. "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" was the testimony they gave of this experience.

Often we experience a similar letdown in our churches following the busy events leading up to Easter. Let us follow the example of these disciples and lay a foundation by prayer that will deepen our experience individually and strengthen the life of our church.

April 11-17, following Easter Sunday, is to be a week of prayer. Churches will open for prayer. There should be private prayer, family prayer, cottage prayer meetings, chains of prayer, prayer and fasting meetings, nights of prayer, and the forming of prayer groups to continue from week to week. Surely we recognize that such a week has not been called merely for the sake of piling up a record volume of prayer. Let us pray, not for the sake of praying, but because of a great need of prayer.

We all need more prayer. Life is busy, work is demanding, even church

business requires our precious time, until our prayer life becomes abbreviated and ineffective. How long has it been since we really prayed through? How long has it been since we wrestled with God in prayer until the answer came?

Our churches need prayer. Are we reaching the lost for Christ about us? Are we having revivals that accomplish results for God and the Kingdom? Are we winning back those whom Satan defeats, by laying hold of the throne of prayer? Are we seeing God work in our midst, as problems are solved, the sick are healed, and sinners convicted because the people prayed?

The world needs prayer. Do we stand on the threshold of World War III in the tension between China and Formosa—devastating, disintegrating, atomic warfare that is no respecter of nations? Will the mission fields in Africa and other places be lost through the rising nationalism because we did not do enough through prayer? Will vice and crime and liquor rule in our own land? Can Europe have a spiritual rebirth?

Let us begin with our own need—our need of prayer—and purposely take time to pray during the week of April 11-17 until we have reached God and are in a place where God can use us in reconciling a lost world.

ALPIN P. BOWES

GLEANINGS

From the Office Editor's Desk

"... I have been taking the HERALD OF HOLINESS ever since it was just a holiness paper. I am an old charter member; was going to Brother Tidwell's mission before we went into the Nazarene movement. I am quite feeble, am eighty-five years young."
—Tennessee.

"Please renew my HERALD OF HOLINESS. We enjoy and appreciate the HERALD so much. I feel like saying, 'What is a home without the HERALD OF HOLINESS?'"
—Texas.

"Your HERALD is a real blessing in our home. We enjoy the spiritual food. We pray for the requests in the prayer column."
—Ohio.

"I have taken the HERALD OF HOLINESS for many years—I cannot tell just how long but sometime since the first part of 1900. There are many things I like about it; one special thing is that there are no worldly ads in it. Thanks."
—Missouri.

HERALD OF HOLINESS

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“To Us-ward Who Believe”

By MILTON POOLE*

SACRED truths bring their attendant perils. The danger is that the sublime will become commonplace. And with the Easter story, there is the peril that we shall lose the extent and full significance of the Resurrection event. It may become just ordinary.

Significantly Paul states in Rom. 5:10 that we are reconciled by His death and are saved by His life. The crisis of personal redemption is to be followed by the process of daily triumph. *That ye may know . . . the exceeding greatness of his power to us-ward who believe . . . which he wrought in Christ, when he raised him from the dead* (Eph. 1:18-20).

The secret of “abundant living” is concealed in this truth: as God gave Christ power to overcome all the works of Satan, so we have this same power available unto us, *to us-ward who believe*. Thus, the resurrection of Christ is a pledge unto us by our Heavenly Father that we too may be more than conquerors, not only *in this world, but also in that which is to come*.

Professing Christians are too often overcome by the perplexing problems that grind. Unable to cope with the power of Satan, overcome by despair, discouragement, and despondency, Satan’s power is exalted over God’s power in your life. Losing the radiance, the glow, the joy, living under a sense of constant defeat, overwhelmed by problems both in the church and in the home, is this your testimony to the world that you are more than a conqueror?

If you are barely living above the world and sin, discouragement is making inroads into your state of peace and poise. Like the hidden work of termites, then, there is the imperceptible weakening of your inner strength until, in the time of pressure, Satan is victor. This should not be.

If you are more conscious of your weaknesses than you are of available power, you discredit God’s spiritual resources. We must surrender our weaknesses, our lack of faith, our failures, and then receive from Him daily power that achieves. To possess a radiance that attracts the sinner, a power that overcomes the enemy, a spirit that exalts our Lord, to receive strength for each day’s problems—this is our resurrection heritage.

There are three secrets that will enable you to rise from mediocrity to victory in Christian experience.

First, *we must interpret our problems on a spiritual level*. Paul said that we wrestle not against flesh and blood, but against principalities. What did he mean? Your problem is not basically one of personality conflict; your problem is not person-centered; it is of satanic origin. And until we see clearly this truth, we will endeavor to face our problems with human ingenuity rather than in the power of a resurrected Christ.

Second, *we must see clearly God’s provision for power*. Power is both initial, by the outpouring of His Spirit in the life of each believer, and constant and conditioned by our faith in Him. We must not minimize the power that is received through the baptizing work of the Holy Spirit; neither must we ignore the constant power needed for daily victory.

His promise says that the power which brought Christ from the dead and set Him above all principality is also yours. Through Christ we obtain freedom from the chains of sin and now rejoice as new creatures. Through Christ we have the provision that we can be cleansed from all unrighteousness, and by faith we receive this glorious provision. And now that Christ has been exalted triumphantly over the enemy, we too may live this radiant, triumphant way, but it is only to *us-ward who believe*.

God’s provisions are for His people. As Abraham rejoiced in the promise of God and staggered not through unbelief, so we must see clearly His promise and then match His promise with our faith.

Third, *we must accept the final responsibility*, for He says, *to us-ward who believe*. Is that not personal? Does it not express that, after God has done His best and made His power available, you must personally appropriate it for your own life? This faith is not one of presumption; it is a faith grounded on obedience and surrender, a faith quickened by the sanctifying grace of God where the heart of unbelief has been circumcised by His power.

You need no longer live under a sense of constant defeat, for the Christian way is a “more



*Pastor, First Church, Lubbock, Texas

than" experience, not a *minus* but a *plus*. This resurrection power is yours. Praise His name! Do you trust Him? Then drop on your knees. Claim now, through Christ, this provision of grace.

This power is yours in sickness or in health, in poverty or in wealth, in youth or in old age. By faith, receive this resurrection power. Look to your past; is it all under the Blood? Look to your consecration; is it complete? Look to the Spirit; has He sanctified you wholly? And now look to your Heavenly Father, who will not give a stone for bread, but will be faithful to His promise; for what God has promised, He is able to perform . . . *to us-ward who believe.*

THE GLORY OF EASTER

By F. W. Davis

*Glorious Easter, our Saviour is risen!
Wonderful Jesus, Redeemer and King,
Our blessed Hope of heaven and glory,
Where souls immortal forever shall sing!*

*Our Saviour is living, yes, living forever,
All powers of evil and hell to defy.
Triumphant at last, He ruleth in heaven,
The Conqueror of Satan, and King of the sky.*

*Glorious Easter, our final redemption
Christ holds in His hands, all power to save!
Someday we too shall arise in His likeness,
Eternally free from death and the grave.*

The Open Tomb

By Mont Hurst

IN CHRIST there is life and nothing can kill it. Nothing can subdue it and no tomb can hold it. If we are true partakers of His likeness, we have this life because we receive our nurture from Him. If we eat His flesh and drink His blood, we cannot die. This glorious spiritual diet is the only thing which can sustain a life that is eternal. Should we be forced into the tomb, we shall rise and be resurrected as He was!

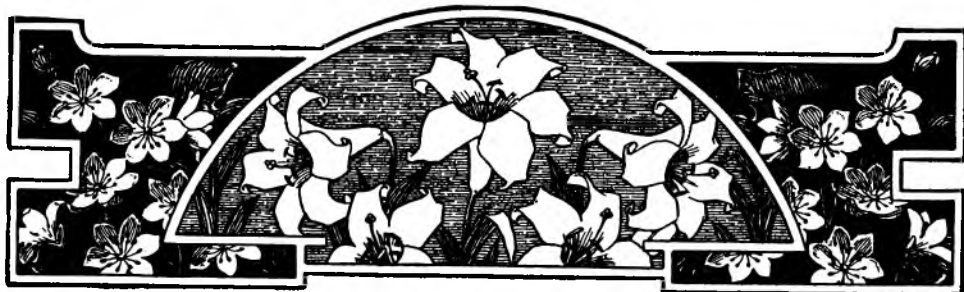
It is said that in a cemetery in Hanover, Germany, a woman was buried in a deep grave which was an underground tomb. After its top

was secured, huge slabs of marble and granite were placed over it. They were bound together with great steel clasps. The woman did not believe in Christ and did not believe that He rose from the dead; and she didn't believe that anyone could do so. She believed that nothing would ever open her tomb. Her gravestone had these words upon it: "This burial-place must never be opened." She was securely sealed.

In time, however, a bird dropped a tiny seed in the sod above the tomb. The seed lived, took root, and a tiny tree started growing from it. As the years rolled on, the tree grew and grew until its strong, ever-growing roots finally caused the steel hoops to buckle and break. Then the roots pushed the slabs of marble and granite aside. They reached on down and spread in every direction with nothing to stop them. The tomb was cracked and torn apart and the bones of the woman were finally exposed. Thus, the tomb was opened after it had been made as secure as possible. And so it was with our Saviour! The seed of a life that cannot be stopped, but which continues to spread with a power which is irresistible, broke the tomb and He came forth! Praise His holy name forever! God's power worked in the tomb of Jesus as it did in the tiny seed which fell upon the woman's grave. God worked a miracle with the seed, but a still greater miracle in the resurrection of His Son.

We, as followers of Christ in all faithfulness, are victors over death-dealing sin as long as we love Him, serve Him, and do the will of our Heavenly Father—and the glory is yet to come! For, if we are here when the trumpet sounds and He begins His descent toward earth, we shall go up to meet Him in the air and with a power behind us that will make the power of the H-bomb seem like that of a popgun. No power can stop our ascent to meet Him. It will be our glorious resurrection from the carnage of sin which has spread all over the world in which we live.

May we not think lightly of Easter in terms of services and ceremonies; but may we think of it as a type of our own resurrection and ascension as we meet Him in the air. How could we do without the wonderful comfort brought to us by His resurrection? The open tomb of Christ is our invitation to meet Him in the air and not in a dark tomb! Even though the tomb is a place of death, it is also a place of life, for at the tomb of Christ the stones were rolled away and He came forth!



A Light at the Grave

By Basil Miller*



THE GLAD tidings of Easter are here again. In the long ago, on such a glorious morning as this, the first Easter sermon was broadcast by a woman who published the tidings that she had seen the risen Lord. The beauty of that hour has been forgotten. Its message has been burned into the memories of Christians for nineteen hundred years. Since that time death has held

no terror for those "in whose hearts the risen Lord has been enthroned." For Jesus through His resurrection has set a light in the grave.

May we then today cry out, as the lad whose mother lay dying, "Mother, you need not fear the grave; for Jesus went through it, and left a light behind Him." Happy truth this is. There is a brilliant light by the grave which heralds to the world the hope that immortality gives us. Philosophers have given us a theory about the future. Scientists have reasoned concerning it. Theologians have written a creed which affirmed their belief in it. But Jesus went through the grave, conquered death, and set a light behind Him, that whosoever walks in His pathway may know that eternity holds no fears, and death no terrors.

*Nazarene Evangelist, Altadena, Calif.

Christ left a light behind Him that on this Easter shines upon the world with its healing glory. There are lights clamoring for the world's gaze. In the firmament of humanity's night, "amid the encircling gloom," lights, false and short-lived, twinkle and go out. Science promises to heal the ills of the nations. Science will liberate mankind from false hopes and vain allurements. Christ's light, which He left for the world, is the only true one.

Moses had a law, shining with brilliance. Confucius held out a moral system. The Stoics founded a philosophy. But Christ, giving no creed, brought an ideal of purity. Instead of rules, He lived a life, and marked a pathway upon which the light of His personality was cast with a halo of power.

Other lights go out amid the flickering blandishments of our age. But that which Jesus left when He walked out of the grave beams on with an ever-increasing luster. He left a light behind Him which fills discouraged hearts with hopes, and adds wings to the soul, enabling one to mount above the sorrows and griefs of life. It is a light shining into a morally dark heart which transforms a life from one of sin to one of purity.

White lilies burst on the hillsides of the Holy City when Jesus came out of the grave at the break of that memorable day; but the purity which Christ gives to His followers surpasses the whiteness of the most spotless lily.

It was a dark world, when despair had gripped the nations. Morals had ebbed to their lowest level. Religions had lost their luster. When Jesus came out of the grave and set His light by its side, a new power appeared. A new stream burst out into the moral morass which was destined to change it.

The First Fruits of Easter

By Charles Hastings Smith

*In the skull He planted lilies
And wrenched the bolt from off Death's door,
Built Hope-Castle on Dark-River,
Hung heaven's lamps along the shore.*

*He dropped seeds of Resurrection
Around the portals of the tomb,
And the garden leaped with flowers
(God's forget-me-nots in full bloom).*

*He dangled keys at His girdle,
Keys that unlocked gates once barred,
He spun a wreath of hallelujahs . . .
And His robe became diamond-starred.*

*Then His hair shone with a luster,
Cleansing Arimathæan bed . . .*

*That brushed His one-time tangled locks
And wove a halo for His head.*

*The aurora of the morning
Warmed the sepulcher where He slept,
And on the stones glowed the footprints
Where her radiant sandals stepped.*

*The bloom-wet roses blushed that morn,
For Sharon's Rose stood near each limb;
And when His garments touched a thorn,
Each rose shone like seraphim.*

*The robin poured a splashing trill;
The small fields found their tambourines;
The grass blades played a lyric song
That echoed down the sweet ravines.*

*Weeping Mary Magdalene
Saw a Gardener through her tears . . .
"Mary," He said, then went walking
Into the everlasting years.*

Scientists may question the fact of the Resurrection and analyze its improbabilities. While they are thus magnifying their findings, every man who has had holy communion with the risen Lord holds within himself the light of the living Christ. The darkness of his doubts has been dispelled by the rising Sun of his Saviour.

Christian, deck your altars with lilies. May their fragrance fill your churches—for Christ has risen! Publish the tidings everywhere—Christ has left a light by the grave. Lift your voices in glad acclaim—the light has come. Death holds no fears. Eternity is not shrouded in darkness. A Voice harks back from the other side of the hilltops of time, saying, “Thou, too, shalt live!”

God says: “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again” (Luke 6:38).

Let us use a generous measure in the Easter Offering on April 10.

**From the empty tomb
to the Upper Room**

EASTER TO PENTECOST
APRIL 10 - MAY 29

- Forming Prayer Groups
- Ingathering of Souls
- Observing Pentecost

1. Forming Prayer Groups: “Where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20).

2. Ingathering of Souls: “And the same day there were added unto them about three thousand souls” (Acts 2:41).

3. Observing Pentecost: “And they were all filled with the Holy Ghost” (Acts 2:4).

These three emphases are suggested for the seven weeks from Easter to Pentecost. We recommend that in beginning this important period in the church year, the week immediately following Easter Sunday, April 11 to 17, be a week of prayer in every church. Our pastors will have suggestions for the local church, and a column on “Deepening the Church Through Prayer Groups” will be found in this issue and for several subsequent weeks. We cannot go forward until we go deeper. Let us all observe this call to prayer.

THE GENERAL STEWARDSHIP COMMITTEE

MISSIONS and I

By J. B. Deisenroth*

SPEECHES come and go; sentences of truth flicker and fade. This one sticks to me. “Where the world’s need intersects your talent or ability to do something about it, there opens a field of choice opportunity to make your life significant.”

Most of us have limited talents and ability but a keen desire to do something worth-while with our lives. But what shall we do—and how? We seek the answer in terms of God’s measurements and eternal values, not in the temporary and fleeting approbation of man.

We feel woefully inadequate to make any contribution to the well-being of the world. Perhaps, after all, that is for the brilliant, the talented, those with special abilities. But, no—a gleam of truth flashes into the soul—there may be places where the world’s need intersects our lives that we have not recognized as opportunities to do the thing our hearts desire to do.

Could one “intersection” be the Easter Offering for missions? Is there a world need involved? The answer looms up in blazing letters. Am I in a position to do anything about it? I have money for other things, many of which are not exactly essential. Is this “world’s need” any less important? I know the answer. I must do something about it.

As I ponder, I see three things that I may do. Even with my subordinate talents and capacity, there are definite ways in which I can have a part in this marvelous onward step of spreading the gospel. I can make the mission fields a subject of *prayer*. I can “talk up” the Easter Offering, its import in our over-all missionary program, its blessing to the heart of the giver. I can *make a contribution* to the offering myself as unto the Lord. I know that whatever I shall give will draw dividends in the New Jerusalem. Only what goes into the channel of God’s divine plan has any enduring dividends. God helping me, I shall do what I can as the lines of the world’s need intersect my possibilities to do something about it.

*Member, General Board

More than ever the message is needed. Our world is looking eagerly and hopefully to Christ and His Church. GIVE on April 10.

For there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

If ever we are saved it will come to pass only by our acceptance of Jesus Christ as Saviour, or we must be eternally lost.—EARLE F. WILDE.

Investigating a Grave

By J. M. Yarbrough*

Come, see the place where the Lord lay (Matt. 28:6).

STRANGE are the words of this scripture, if they are meant—as surely they were—to encourage or to lift depressed or distressed spirits! For if one is in the presence of the physical remains of a departed loved one, there is very little tendency toward levity or carefreeness. Or even when one is invited to view a new-made grave, frequently there are sobs and suppressed, though intense, reactions and movements. Very few words are the rule as bereaved ones sorrow in numbed silence.

There is an atmosphere of torn and muted heartbreak. Tenderness is shown toward even the inanimate possessions of the departed. There seem to be memories that are precious and very real; for, indeed for those who have been close and intimate, only memories remain.

Such are the human characteristics and reactions that show themselves in the presence of death. And with some of these very feelings and internal upheavals Mary and some of the women came to the tomb on that first Easter morning.

But the situation on this third day was not as conventional as the bereaved had expected, for their eyes fell upon a removed stone and upon a strange celestial visitor. Though sorrow had benumbed their minds and deadened their sensory responses, there began to dawn upon them the possibility that something unusual had occurred. But the angel, fulfilling the mission on which God had sent him, solicitously invited them to come *into* the tomb and investigate. And there seems to have been more involved than a mere urge to satisfy their curiosity. For the first concrete realization was that the body of their loved One was gone.

Human minds often come to the wrong conclusions, and it appears that they were about to do that here, until the angel suggested that God had allowed Jesus to place the seal of authenticity on His divinity by rising from the

dead. Here was a cause for gladness and rejoicing that relegates all earthly causes into oblivious eclipse. Investigation of this tomb revealed that God was not defeated, that Jesus Christ was not a failure, and that His followers were not to be disappointed. They had not located again His earthly physical form, but they seemed to be finding something far better.

The mortal perishable remains or the place which contained such unmoved physical forms of the greats of other faiths and religions may all be located even until now. But Jesus Christ's body has been raised and His tomb is left forever empty. And herein lies the matchless strength of His matchless life—He could and did conquer death; the grave could not and did not detain Him permanently!

The soldiers who were left to guard His final (or so they thought) resting place were so extremely frightened that they fell and lay as dead men; but marvelous, miraculous divine life had spoken and the devices and trappings of men could not hold Him. Only once in human history has such a thing occurred, and yet we, all of us who are worthy of the name of Christian, this hour must bow in humility and adoration and confess that God was in Christ presenting us with a risen Lord and Saviour.

In an orderly manner this Conqueror of death slipped from the graveclothes with which man had wrapped His human form, for they folded themselves neatly where He had finished using them, as they settled down on the floor of the grave. He was forever finished with them; yet following that harmonious process, which is a specific mark of divinity, He gave us unquestioned proof that God was there and that "he moves in a mysterious way, His wonders to perform." If He could produce a harmonious setting in which death was conquered, certainly He can and does provide for our living of a harmonious life even here.

Another implication of His orderliness in the tomb is that He was *unhurried*, undisturbed, without alarm or fear. He had met the grim monster and had overcome. There was no tension or nerve-racking upheaval manifested in His nature. The God in Him declared himself and was a mighty Victor—thus there was a leisurely calm. His antagonist was gone and He had no reason, even as we humans would experience it, to hurry or

RESURRECTION TRIUMPH

By E. Wayne Stahl

(Rom. 6:3-8; Eph. 1:18-20)

I—In resurrection brightness shine
T—The triumphs of our Lord divine.

I—see life's silver banners wave,
S—Saviour, omnipotent to save!

E—Each snowy lily seems to sing,
A—And celebrate Thy triumphing.
S—Salvation's golden bugles clear
T—Tell us that death's defeat is here.
E—Emmanuel brings hope to men forlorn,
R—Rising on that first Easter morn!

D—Dying and rising Christ has been
A—surety that o'er every sin
Y—You shall surpassing triumph win!

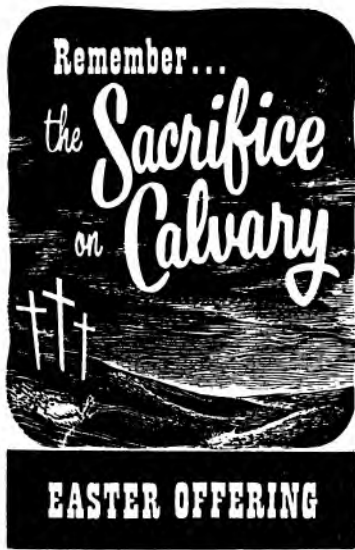
*Pastor, Oak Lawn, Ill.

be upset. Here are exemplified power and composure supreme.

There was doubtless a fragrance noted about this tomb that the women visited, for His body had been embalmed with the most precious and expensive perfumes. But the fragrance was more than physical or material or natural—for herein was the fragrance of hope.

And this is not human hope or earthly hope or temporal hope or finite hope. This hope inspired dull and disturbed lives that early Easter Day. But somehow it reaches across the centuries and strides into every sickroom, it visits every hospital, it draws near to every sufferer, it establishes contact with those who are disappointed or despondent or despairing. Hope from that grave comforts every mourner, revives every loving memory, and makes sense of every life and even of death. The fragrance of that hope perfumes every bier and permeates every casket.

If man, every fallen and lost man of earth, could comprehend what God has done, and if all would come to the Easter tomb in humility and contrition, resurrection hope would lift and heal and light the rugged, jagged road of life even to a glad and abundant entrance to a loving Saviour's arms and an eternal home.



Fourteen new missionaries were placed under appointment by the General Board last January. How soon they can be sent on their way will depend, in part, on the response of our people to the Easter Offering on April 10. If that response is generous and sacrificial, it will mean they can go much sooner to accomplish their soul-saving mission. All of

which points up the fact that we share in sending forth the light. Those "at home" are teamed up with those who "carry the gospel" across the seas. We are partners together (with God) for the accomplishment of His great purpose in the world. What greater honor could come to the people called Nazarenes than to be yoked with Christ in the world mission to save souls!—G.S.C.

"The gospel . . . first," is God's order. Therefore, the Easter missionary offering is of utmost importance. Give it first place. Remember Sunday, April 10.

TRADITION:

A Rudder, Not an Anchor

By Katherine Bevis

SOMEONE has said, and aptly: "Tradition is a splendid thing if you use it as a rudder, instead of an anchor."

Many of us as Christians are inclined to point with complacent self-satisfaction to the traditions of our forefathers and use them to excuse inactivity on our part. In doing this we are using our traditions as an anchor instead of as a rudder by which we may be held to the course we should be following as Christians in fulfilling our obligations and assuming responsibilities to which we, as Christians, are bound.

Many of us as Christians are inclined to point to what has been done by those pioneer Christians of old, and use that as an excuse for not doing anything to which Christians of the future may point with pride as something done by the past of which we are a part.

When we do this, we are guilty of using our part as an anchor, instead of as a rudder to guide us in equaling the performances of others to whom we point with so much pride.

Then, too, many of us who have been in the way many years are inclined to point with pride to the things we did in our younger years—years when we were active in the work of the Sunday school and all other departments of the church, when we stayed true to our line of duty—using this past service to anchor us to our pews, instead of a rudder to guide us in giving the greater service which we should be able to give because of our former activities to which we now point with pride.

Let us not be content to point with pride to the number of members of our family who were charter members of the holiness movement, pioneers; let us not be content to point with pride to the things performed by our great leaders of the past whose names have been emblazoned upon the pages of history. True, we should have pride in the accomplishments of all these who have gone before, but let us not allow these accomplishments, however great they may be, to anchor us in self-complacency. But let us allow them to be a rudder to steer us in performing in a comparable manner for God, for our loved ones who are with us now, and for our future generations who are to come and follow in our steps.

Let us as holiness people today be sure that it is not said of us, as was said by the ancient Greeks; "They are a race of *Epigoni*, parasites on their own fathers, little men who must follow and not lead—standers on other men's shoulders."

Our lives will bless the world today and generations after we are gone if we will allow all the accomplishments of our forefathers, and even our own in the past, to become *rudders and not anchors*.

Men Planned, God Triumphed!

By Ovella Satre Shafer

*Men planned His death—but in Gethsemane
The Master sought His Father's face
And calmly prayed, "Thy will be done through
Me."*

Men slept—while Jesus felt fresh grace!

*Men planned His death—in Pilate's judgment hall
The Saviour faced a hostile throng,
Thorn-crowned in purple robe—no words at all—
Men mocked—He triumphed o'er their wrong!*

*Men planned His death—they nailed Him to a
cross,*

*Jesus—who prayed, "Father, forgive."
The sun grew dark—He drank the dross—
Men feared—" 'Tis finished, men will live."*

*Men planned His death—they sealed Him in a
tomb.*

*For Christ—'twas resurrection's day in bloom;
The stone was rolled in ease away
That blessed first glad Easter Day.*

*Although men planned His cruel death,
Let's praise and shout with blessing breath,
"God triumphed"—and today we sing,
"God triumphed—not through death—but life—
The life of Christ, our King!"*



THE KING LIVETH!

By G. Winson Ledbetter

*On Calvary, that dismal day,
They hung Him, bruised and smitten.
Above His head, ere He was dead,
By Pilate this was written:
"On this cross hangs the King of Jews."
Some believed unto salvation
And drew near—some fled in fear
Of impending damnation.
The elements were angry with
The hands of evil plying
And sent dark clouds to be the shrouds
Of those who hung there dying.*

*Three days and nights had come and gone
(Through Sabbath He had rested).
Then! in the gloom of Joseph's tomb
His power o'er death was tested!
The bonds of death no longer held
The Son of God in prison.
The angel said, "He is not dead—*



*Nor here, for He is risen!"
And now—today—He liveth still,
The Lamb—the King of Glory!
Since He caressed my soul I'm blessed—
I'm glad I heard the story!*

BECAUSE HE LIVES!

By Frances B. Erickson

*Because He lives, my darkest hour shall hold no
terror,
His healing balm shall soothe my keenest pain;
Beyond life's toilsome road, I glimpse that fairer,
Eternal city where my Lord doth reign!*

*Because He lives, my earthly cross shall be, to-
morrow,
Transmuted gold in His redemptive crown;
His hand shall wipe away all tears of sorrow
When I shall finally lay my burdens down!*

*Because He lives, there is no death—just parting
At some bright crossroad 'neath a setting sun;
Because Christ lives, eternal life imparting,
I shall behold His face when day is done!*

Christ's Visible Coming

Fourth article in a series of six on "The Second Coming of Christ"

By E. E. WORDSWORTH*

I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom (Dan. 7:21-22). Behold, he cometh with clouds; and every eye shall see him (Rev. 1:7). For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be (Matt. 24:27).

AT THE close of the great tribulation period, Christ returns to earth with His saints and the holy angels. No human tongue nor facile pen can describe the tribulation horrors. During the reign of terror, since the rapture of the saints, evil has known no bounds or limitations; but the high carnival of extreme wickedness will be stopped. "Immediately after the tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30). And ". . . shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:21).

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, . . . And the heaven departed as a scroll . . . and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17.)

This is the revelation of Jesus Christ. It is contrasted with the invisible coming as treated in a former article. Of course, after the rapture of the saints—the taking away, being caught up, of God's redeemed and sanctified children—after the secret phase of it is past the world will surely know, for it could not be otherwise. But here we now have the second and public stage

of His coming; and the above-quoted scriptures set forth the brilliant splendor, ineffable glory, indescribable beauty, and also the awful terror of His revelation. The glorious King of Kings and Lord of Lords returns to reign!

First, *He will come in like manner as He went away.* On the Mount of Ascension—after the fleecy clouds had received Him out of their sight—His awe-struck disciples stood gazing up into heaven, longing for just one more glimpse of their wonderful Lord, when an angel from the throne of God stood near them and exclaimed: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Then, His appearing will be bodily, visible, personal, glorious.

But at His appearing there will also be great consternation, wailing and mourning, too. The kings of the earth will forget their scepters and thrones; the generals (chief captains) will belittle their rank, authority, and power—privates will then be as big as generals—the multimillionaires who have commanded and oppressed the poor will forget their filthy lucre, and how men have bowed to them; the mighty rulers, dictators, and men of unfeeling authority will be humbled and filled with fear. Rank, riches, nobility, earthly grandeur, and power will be blotted out; and men will stampede like Texas cattle or buffaloes for the rocks, caves, dens, and mountains rather than face Him whom they have despised, rejected, and blasphemed. So Christ will return in like manner as He went away.

Second, *Christ will come with a glorious and spectacular revelation; and it will be world-wide and instantaneous.* "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). Some would explain these words as the march of the Roman army entering Judea on the east and carrying on their conquest westward, but the text plainly says it is "the coming of the Son of man." Bishop Ryle's comment is: "Whenever the Second Advent of Christ takes place, it will be a very sudden event." Wesley comments: "For the next coming of Christ will be as quick as lightning, so that there will be no time for . . . previous warning."

Lightning is swift in its spreading, sudden and surprising, quick and irresistible, and luminous in operation. We are told that lightning travels around the world, which is 25,000 miles in its circumference, seven times in one brief minute. Then we can appreciate how Christ's return will

*Pastor, Goldendale, Wash.

strike terror to all the wicked on the earth regardless of rank, position, or power. All this may read like a fairy tale to some, but it is absolute truth, and truth is stranger than fiction conceived in the brain of man. To spiritualize clear-cut statements of the Word of God relative to this subject is to reduce the Bible to a book of absurdities. Some truths are told in parables, we know, but when so, it is indicated. We should not spiritualize literal truth; this is faulty exegesis.

Third, *Christ will bring His saints and holy angels with Him.* "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations" (Matt. 25:31-32). Could language be plainer than this? No parabolic phrases are here employed. It is clear statement of truth. Christ will bring with Him multiplied millions of resurrected saints, and a mighty convoy of angels, shining and glorious. The glorious spectacle of the Son of God blazing with the glory of the noonday sun, flashing, glittering, and resplendent in supernal majesty and power; the hosts of God, the voice of the archangel with militant, shouting triumph, and with the trump of God, echoing and reverberating to the ends of the earth, will be impressive, awe-inspiring, and revealing. The most obstinate and cynical will then know that Christ comes to reign in power. And the saints and holy angels will sing and shout His praises as He overthrows the Antichrist and the minions of hell.

Fourth, *Christ will come with the clouds as His chariots—actually riding on the sweeping, rolling cloudland.* What is so grand as to witness the beautiful clouds in the upper strata being borne on the wings of a wind? Add to this marvelous spectacle the glorified Lord and His shining hosts riding on them, all within full view of the vast multitudes of earth. This appearing may come at midnight, but His presence, as at His birth, will turn night into day. The "Light of the World" will illuminate every dark corner. Some think that the "clouds" have no reference to damp, vaporous clouds. Dr. Heslop says: "These clouds are to be glorified saints, who have been raptured and rewarded before Christ's return to the earth. Clouds are symbols of the majesty of God. Christ comes *on* clouds, *with* clouds, and *in* clouds." Still others think the "clouds" means the Shekinah glory of God. Dr. Hammond thinks that the clouds that received Christ into heaven were the holy angels, for the appearance of angels is ordinarily described as a cloud (Exod. 25:22 with Lev. 16:2). Whatever view the reader takes regarding the meaning of "clouds," they set forth the glorious, shining presence of Christ in majesty, loveliness, entrancing beauty, and glory.

There is a most remarkable contrast between the first and the second coming of our Lord. Then it was obscurity and humility; a poor, unsophis-

ticated maiden was chosen as the human mother of heaven's Prince. He descended to the mud-sill of society, to the bottom, as it were. From an earthly standpoint the stigma of disgrace, illegitimacy, and impurity was upon Him. From Bethlehem to Calvary His life and death spell poverty, lowliness, suffering, and shame. But when He returns, the tables will be turned as He comes in power and regnant glory as the King of Kings and Lord of Lords. Hail that glad day!

You might give without the promptings of love, but you cannot LOVE without giving. Let us make our Easter Offering (April 10) a LOVE GIFT.

I Watched an Easter Lily

By Lois F. Blanchard

*I watched an Easter lily bloom today.
At dawn it sealed its petals like the tomb
But slowly came forth in its white array
Until, full-blown, its fragrance filled the room.
I thought again of that first Easter morn
And that Judean tomb from which there came
New beauty all the sad world to adorn—
New life and hope to conquer death's dark
shame.*

*The resurrected Saviour seemed to know
In illness I had need to be so blest;
For I could not to Easter worship go
And join my "Alleluia" with the rest;
And so the lily bloomed within my room
And brought the message of the empty tomb.*



The Beauty of Holiness

O Christian men and women, do not deceive yourselves! Remember that God sees through shams; remember that God does not care for anything except the heart. He will not in the least value you for your professions or for your observances; but, "as he which hath called you is holy, so be ye holy in all manner of conversation."

If you want to make religion lovable, you must make it lovely; if you want men to accept your opinions, enable them, if you can, to respect your character. Let men see in you a purer standard than their own, a loftier statute, a kindlier sympathy. The centuries do homage to real goodness; it is fairer than the morning or the evening star; it is the reflection of the life of Christ; it is "a city that is set on an hill;" it is as a pillar of fire moving over a wilderness of graves.—
CANON FARRAR.

The Sting Removed

THERE IS nothing in life which has such a sting as death. While we admit this, we must remember that the basic cause of this sting is sin. There would have been no death without sin. In the face of these stern facts, there is but one thing which can give us hope; that is the resurrection of Jesus Christ.

Christ does not guarantee to save us from physical death, but He does guarantee to raise us from the dead. He does not promise that our bodies will not return to dust, but He does promise that we shall be given new bodies, bodies which are spiritual and immortal. Just as we cannot deny the bodily resurrection of Jesus, so we cannot deny the bodily resurrection of man. Along with this, the Christian is to be resurrected to a life of glory and blessing, a heavenly state, a condition which will be free from sin and death and all that they have brought upon man.

Jesus rightly said, "I am the resurrection, and the life." But as we think of Easter and its wonderful message of freedom from the sting of death, we must remember that more important than what Jesus did for us in the Resurrection is what He did for us on the Cross. The sting of death is sin—that means that sin had to be conquered before death could be conquered. Jesus had to triumph over sin on the cross before He could triumph over death in the Resurrection. Likewise, He has to save you and me from sin in order that we may be saved finally from everlasting death.

I believe in the resurrection of Jesus, but more than anything else I believe in His shed blood, which not only makes it possible for us to be forgiven of our sins, but also to be cleansed from our sin. The Cross is not complete without the Resurrection, and neither is the Resurrection complete without the Cross. "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: 55-57).

I Believe in Our Preachers

ALL OF US know that we couldn't get along without our laymen; on the whole they are A-1, and are standing wholeheartedly by the work of the church. God bless every one of them. I also believe in our preachers. Of course I belong to that crowd, and naturally am ready to take up for my brethren in the ministry. Sometimes laymen have accused me of favoring the preachers in the Question Box. If that's the case, they'll just have to pray for me and continue to love me. I believe in my brethren in the ministry, especially those who belong to the Church of the Nazarene. Of course I could not deny that preachers have

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their faults; I am sure that I have them. Nevertheless, I can't help but feel that on the whole our Nazarene ministry stands up well.

I am saying all of this in order to say something else. The ministers of our church are undertaking one project by themselves; that is the special offering for the Nazarene Theological Seminary. By giving five dollars each we can meet a very pressing need which the Seminary has. We can thereby provide the funds to pay for landscaping the Seminary grounds.

I am sure that the laymen are watching us preachers. They know that we often take offerings and expect them to give. Now there is an offering being taken which is dependent solely upon the preachers—the laymen want to see what we are going to do about it. Naturally, I don't think they should say too much, whatever the outcome may be, for our laymen must remember that when we *take* offerings we participate in them too. Preachers in our church are giving all the time just like our laymen are. Nevertheless, I believe so much in our preachers that I am convinced they'll want to put this special offering over and do it themselves.

To date, nearly \$8,500.00 has been received. Many of our preachers responded at once and have sent in the five dollars. What has been done, as good as it is, and as promptly as it has been done, is not all that I believe is going to be done. If every preacher will stand by and send in his five dollars, we'll be able to double that amount or more, and every cent of it will be needed for this project. If you have been somewhat delayed in mailing your five dollars, get busy and do it now. I believe in you, and in this undertaking. As preachers, let's show the whole church that we can pull together, and meet this need of Nazarene Theological Seminary.

If there is no interest in missions, the only explanation is either inexcusable ignorance or willful disobedience. Remember the Easter Offering on April 10.

A Daring Leader

GENERAL Maxwell D. Taylor has recently been appointed United States and United Nations commander in chief in the Far East. He was one of President Eisenhower's most daring leaders in World War II. He accomplished a feat for General Eisenhower in Italy that could hardly have been expected of any man. Further, he was in the United States when his men were surrounded in

the Battle of the Bulge. At once, he flew back to Germany and parachuted right into the midst of the fighting. He knew when he did this that there were plenty of chances for defeat, and if it came, he probably would be killed. His unusual courage was one of the reasons why our men finally won that critical struggle. There was nothing too dangerous, it seems, for him to undertake. He is a brilliant man intellectually and he has a courage which seems to know no bounds.

At this Easter time the thought of General Taylor turns my mind to the Christ. What a daring Leader He was! We must remember that death, physical death, lies within the domain of the devil; it is an effect of sin. Nevertheless, I see the Master of men on more than one occasion as He walked right into that territory and fought a hand-to-hand conflict with this enemy. One day as He entered a little village He met those who were carrying the only son of a widow to his burial. The man was dead—and from the physical standpoint, was Jesus' enemy. But the Son of Man met that foe and vanquished him. He restored the son to his mother alive, and turned the funeral procession back.

I see Him again, this courageous Leader, as He enters the territory of the devil once more. There were two sisters whose brother had been laid in the tomb. For four days, Lazarus, from the standpoint of his body, had been in the hands of the devil. It seemed that Satan was the victor. Then the daring Leader arrived. He said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." He defeated death, the devil, and sin—the young man came forth, and Jesus said, "Loose him, and let him go." Another unparalleled victory was won.

But the Master of men, the God-Man, did not stop here. He allowed them to crucify Him, to bury Him in Joseph's new tomb; He remained there three days and nights; then for the third time He came forth Conqueror over the grave and death. Jesus could have called ten legions of angels to His side, He could have beaten back the mob, or even after they had nailed Him to the cross, He could have come down from that cross and saved himself—but He parachuted, as it were, right into the grave and met the enemy face to face once and for all, and came forth in triumph.

General Maxwell Taylor is a daring leader, but he cannot compare with my Christ, who is in deed and in truth the Resurrection and the Life. He has given us Easter—hence, the hope of a life

eternal! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15: 57).

ABSENTEEISM

WHILE on the train not long ago I talked for two hours with a personnel manager of a business firm in Indiana. I had never met him before, but he seemed ready to talk and I used the opportunity to ask plenty of questions. I inquired as to what he depended upon most in hiring men. His answer was, "An interview with the individual who wants a job." He declared that he could usually get the information necessary for a decision by this method.

I also found out many other interesting facts from this man, among them the following: His company is not hiring many men now from any group, and practically none from the unskilled class; 90 per cent of those seeking jobs are unskilled and most of them because of this are "floaters." He also volunteered the information that he was surprised at the number who sought work that had not finished high school. I stated that I thought the reason was because so many of them had been taken out of high school during World War II, but he didn't agree with me altogether. He said that many of them had quit high school in order to get the big money which was being paid them. They didn't realize there would be a kickback later on. They received good money for their work at that time, but now they are not prepared for anything, and are having difficulty getting jobs.

But the fact I was most impressed with in my conversation with this man was his answer to the question, "What is the worst thing that you can find out about a man when he comes seeking a job?" He answered immediately, "Absenteeism." He referred to the person who lays off a lot, or gets a job, works a little while, and then quits and goes somewhere else. He said that there is hope for almost any man, whatever his situation may be, if he'll stay on the job. However, if he works a few days, then is off a few days, you can't do much for him. The same is true if he works awhile and then quits and tries to get work somewhere else. What employers want above everything else is employees who are on the job regularly.

I haven't been able to forget the word "absenteeism" since I talked with this man. "Absenteeism' is the worst thing I can learn about a man asking me for a job," he said.

What about people who claim to be Christians and interested in the church, but do not attend the services regularly? They go a few times and then stay away for a while or else go to some other church. Worship services, Sunday schools, and prayer meetings are not built on "absenteeism"; they depend on people who attend regularly, people who make it their business to

go every time they can. The same is true as to the meetings of the other organizations of the church. One of the biggest curses in church work is "absenteeism."



The Young People's Society

Regional Conferences

CURRENTLY we are in the midst of the Regional Conference circuit which comes each spring. This is a time when the N.Y.P.S. leaders of the districts on the educational zones meet to talk over their problems, get a picture of the total N.Y.P.S. program, and share what they are doing on their respective districts. These conferences are doing much to promote the work of the youth of the church. The conference schedule is as follows:

Those already held: Bethany Zone, at Bethany First Church, February 1; Northwest Zone, at Spokane, Washington, March 2; All-Canadian Conference at Red Deer, Alberta, March 10; and Eastern Zone at Valley Stream,

New York, March 24. The attendance at these conferences was the best in years and the interest was very good.

The conferences yet to be held are:

April 12, Pasadena Zone, at Pasadena College

April 14 and 15, Olivet Zone at Kankakee, Illinois

April 26, Trevecca Zone, at Trevecca College, Nashville, Tennessee.

While these conferences are primarily for the benefit of district N.Y.P.S. leaders, any pastors or youth leaders are welcome to attend.

Change of Radio Station

At the request of the pastors on the New York District, the "Showers of Blessing" radio program, made possi-

L. J. DU BOIS, Secretary

ble by the N.Y.P.S. project of 1953, has been shifted to station WOR, 710 kc., 10:30 a.m. Sunday. This new outlet will begin broadcasting on March 20. This change was made on the basis of the best judgment available that the program should have a broader hearing to get the full benefit of the project. WOR is reputed to have the largest listening audience in the world. While our people will not be able to get the program because of the conflict with the church hour, they can advise their friends and those whom they want to listen. People elsewhere with friends and relatives in New York should advise them of the hour of the program and encourage them to listen.

FOREIGN MISSIONS

News Notes

Janice Ann Wachtel was born in Jerusalem, Israel, on February 24, 1955.

Change of Address

Rev. and Mrs. C. S. Jenkins have gone to Stegi, Swaziland, South Africa, to fill in for Miss Della Boggs, who is still ill. They will remain there until she recovers.

URUGUAY

Last week we had our first boys' and girls' camp in Uruguay with fifty-two campers, forty of whom were boys and girls between the ages of eight and fifteen. You will be happy to know that many found the Lord during the week of camp.

The camp cost \$178.00 and how pleased we are to tell you that every penny came from the national church, and we broke even! I tell you this to let you know we are pushing an indigenous church here in Uruguay.

We charged each camper ten pesos. Brother and Sister Perkinson, Brother Corvino and wife, and Sara and I were the teachers. We had an active program going all day from 6:30 a.m. to 10:00 p.m.

Camps are one of the best methods for evangelism among our people. I

REMISS REHFELDT, Secretary

am meeting this week with the workers to talk over plans to better our camp and to put into action a plan to buy equipment for camp and, eventually, a site.

Parents were thrilled with the results, and those who visited the camp for a day are enthusiastic and want to help us buy equipment.

Next week with a borrowed tent we shall start meetings in the two new neighborhoods where we have been working. Pray with us for two new churches to be organized as a result of these meetings.

All this month we are having Bible schools during the day.—RONALD DEN-
TON.

JAPAN

We tend to get discouraged sometimes, but lately we have seen God answering some prayers. We are very inadequate, but Christ's strength is our stay and our spearhead. We are grateful for the prayers of State-side friends.

When foreigners come over here, they always want to see the temples and shrines. Personally, we have seen all too many of them. The devil abides

in those dark temples; he lurks behind those rugged rock monuments; he peers out through the heavy gates; he looks out through those dead, ugly-beyond-description eyes of nirvanic idols; his voice can be heard in the boom of the ancient temple bells. Compare the dark interior of temple grounds with the clean, fresh air of a Christian worship service. There is no comparison. Christ gives sunshine in the soul.—MERRIL BENNETT, *Japan*.

New Work in Peru

We are now beginning a work in Negritos. This is the first time, to my knowledge, that our church has had work in this village. It is twelve kilometers from Talara and we got our contact through a convert here in Talara. His father has his home in Negritos. The house has a large room in which a sister holds a small school. They have let us use the room, and the sister has been converted and invited all her pupils to our Sunday school and preaching services. Our Sunday school runs about twenty-five, and the preaching services at times have had over seventy present—if you count the folk in the doorway and on the porch looking in. Prospects look good and God is helping us in every way.—P. A. TORGRIMSON, *Peru*.

THE SUNDAY-SCHOOL LESSON



By J. GEORGE TAYLORSON

Topic for April 10: Our Assurance of Eternal Life

Scripture: Mark 16:1-7; John 11:25-27; I Corinthians 15 (Printed: I Cor. 15:3-10, 53-58)

GOLDEN TEXT: *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.)

The man who is to live well and realize success from the present must keep always before him the true perspective. Only when we see our lives against the background of eternity are we likely to invest them well and enjoy them much. Man's stay upon God's earth is the relationship of guest to host. This is the first step of our journey but we are not designed to abide here forever. We have been created in the image of God and every repentant sinner, every redeemed soul has forever the deep sense of aching nostalgia. It is this inner hunger for eternal life that provides man with his true destiny, crowds out the passing earthly attachments, filling his soul with new hopes and assuring him of the realization of his greatest dream. This and this alone brings com-

pleteness to the mind of one who has been born to fellowship with God forever.

The "eternal life" of the New Testament is contrasted sharply with enduring life. No thought can be more agonizing than the realization that some lives are going to continue eternally. Eternal life is not a matter of quantity but rather quality. It is the experience of Jesus Christ spiritually arisen in our hearts.

Is it possible for the Christian conscience to remain unmoved with the grim thought that a human soul may become so attached to evil that this wedded union will continue forever and together with this grisly partner will journey through the endless world of darkness and remorse?

The pain of parting with loved ones is no less acute for the Christian believer than for anyone else. In fact, there is a deep sense in which the very measure of our love is our capacity to suffer. The depth of our suffering may be greater, yet we suffer not as those without hope. We

know that our separation is not forever. Our last enemy, death, has through Christ our Lord been destroyed. By His grace and through His Spirit we look with assurance toward the City of God, wherein dwelleth righteousness and where our love and fellowship shall be forever uninterrupted.

Again we repeat, to live forever is not eternal life. Only the Christian faith, with its basic message of abundant life as the free gift of God's grace to all who will forsake their sin and place their trust in Christ as Saviour and Lord, may look upon death as a defeated enemy. God's sons cry exultantly, "O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ." So Christ himself is Eternal Life, and all who enter the door of His redemptive fellowship enter a new home of unending love. This is eternal life.

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HOME MISSIONS and EVANGELISM

Gulf Central Assembly

THE Gulf Central District Assembly met at Institute, West Virginia, February 28 to March 2. The mornings of March 1 and 2 were devoted to the business of the assembly, under the direction of General Superintendent Vanderpool, who has the supervision of our Negro work in the United States. The reports of the pastors indicated progress in each church. Two pastors were unable to attend, one because of illness in the family. The business culminated with the ordination of two ministers: Rev. Joe Edwards of Memphis, Tennessee; and Rev. Mrs. Lula Williams of Meridian, Mississippi. There are now three ordained elders among our ministers on

ROY F. SMEE, Secretary

the district. Ministers' licenses were granted to Leslie Casmere, of San Antonio, Texas; Roland Chopfield, student at Nazarene Bible Institute; C. Johnson, of Columbus, Mississippi; Boyd L. Proctor, of Richmond, Virginia; and Ezell W. Wilson, of Shawmut, Alabama.

The afternoon meetings constituted our eighth annual workers' conference, under the direction of the district superintendent, Rev. Leon Chambers. Papers were presented dealing with various aspects of the local church's task, and a message was brought one afternoon by Rev. R. W. Cunningham, acting president of Nazarene Bible Institute. Two carloads of

people came from our Detroit, Michigan, church; and the pastor, Rev. Warren A. Rogers, directed his junior choir in special music that was appreciated by all present.

The evening services were well attended by people throughout this area. The singing of Rev. Joe Edwards, who was formerly with the "Wings over Jordan" choir, and the choir of the Institute church was especially enjoyed. The evening messages were brought by Dr. Vanderpool, Rev. Leon Chambers, and Rev. Alpin P. Bowes.

Dr. Vanderpool's splendid leadership in this pioneer work has been deeply appreciated. The evangelism of the Negroes throughout the South is a difficult and slow task. Our greatest

handicap has been and still is the lack of workers. Pastors of our white churches in this area have been cooperative in helping to start missions and Sunday schools, but the time always comes when a pastor is needed to step in and carry the work along, if it is not to fail. Without the sympathetic and patient leadership of our general superintendent, we could not succeed in our task.

The burden and deep concern for supplying pastors falls upon the shoulders of Rev. Leon Chambers, the district superintendent, who was appointed to continue the direction of the district for another year, with the hearty approval of the entire assembly. Brother Chambers has visited the churches, encouraged the pastors, and guided and helped them to become real Nazarenes and carry on a genuine holiness church, arranged for revival meetings in the churches, and helped to establish missions and Sunday schools throughout his district, which comprises 9,500,000 Negroes.

We were encouraged by three new pastors on the district this year. Mrs. Williams, who went to Meridian from the Chicago Central District, has labored sacrificially at the task of rebuilding the Meridian congregation. She has gone through experiences one would not believe possible outside a heathen land, but God has wonderfully blessed and a fine Sunday school has been developed and a good church started. Rev. Boyd Proctor recently came to us and is helping with a new work in Richmond, Virginia. Rev. Joe Edwards went from the assembly to conduct the home-mission revival at Richmond from which we believe a fine church will come. Rev. Roland Chopfield, who was converted in our San Antonio church and is now studying for the ministry in Nazarene Bible Institute, received his district minister's license. He was in the United States Air Force when he was called to preach. He has a fine family and we believe will be an excellent pastor when he has completed his course of study.

We should continue to pray for our Negro evangelism, to the end that a genuine holiness church may be developed throughout the Gulf Central District. The need is great. Many of these people are without any religious training whatsoever. Many, many others belong to some church but have never known salvation through the Lord Jesus. The fields are ripe unto harvest, and the laborers are so few.

EASTER OFFERING

On Easter Sunday we again have the privilege of making a special offering for missions around the world. When you give in this offering,

you are helping in the evangelism of the Negroes of America, the Chinese on the West Coast, and in our overseas home-missions districts in Alaska, Australia, Canal Zone, Hawaii, New Zealand, and South Africa, as well as in the larger share which goes for our great foreign missionary work in more than a score of countries. Let us never think of this as "just an offering." It means souls. Through it we are able to help our missionaries and national workers, build churches and Bible training schools, and carry on all the work of our missionary endeavor. Let us give generously for missions this Easter.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41:10).

A Thought for the Day

By Bertha Munro

Vision into Version

Monday:

"Jesus revealed in me—" As the singer repeated the words of Gipsy Smith's stirring song, the vision came clear, challenging, all-beautiful. And today my heart is captured by the challenge, commission for a lifetime. Any other purpose is cheap in comparison. The vision is all-compelling; to relive for a bewildered world the Jesus who fills my life. (Gal. 1:16.)

Tuesday:

But vision could be lost in vagueness. How translate vision into *version*? Those around me are reading "the gospel according to me." My version must be a true one, or I shall betray the Lord, who has trusted me. I will be patient as I study to be a good translator. (II Cor. 3:2-3.)

Wednesday:

The basic *principle* of translation is that of Jesus' "seamless robe." All of one piece our lives are to be: both in the vision of the sanctuary and in the routine of mundane living the same quality of spirit and the same priorities in thought and conduct. Whatever the activity of the moment, the Christ-translator is "a Christian first." Today no thoughtless lapses! (John 19:23.)

Thursday:

Areas for translation? Christ himself defined the scope the version must cover as (1) personal attitudes

and relationships and (2) service in advancing His kingdom. We have His delimitation in (1) the great commandments, (2) the Great Commission. I must include both areas in my translation. A huge undertaking, to stretch my living after this fashion: (1) to love both God and neighbor without reserve, and (2) to find a way to express that love to the ends of the earth! But it is the pattern reach for the version. (Mark 12:30-31; 16:15.)

Friday:

Dictionary? Every translator goes to his dictionary. The Christ-translator's is the Holy Bible, full of Christ. The pages most worn with thumbing? The Ten Commandments—never out of date, basic. Any life version of Christ that is unethical is spurious. And the Sermon on the Mount, Jesus' own interpretation of the Old Covenant—the sermon and all His other words. Thank God for basic truth; I have clear statements. It is my own fault if my translation is full of errors. (Exod. 20:1-17; Matthew 5-7.)

Saturday:

Definitions? Paul gave a wonderful set of definitions in I Corinthians 13. The great gift of Christ's love has been given me; every day I translate it into "longsuffering with kindness," generosity, humility, unselfishness, patience, and all the rest of the love spectrum. These, in us, people can see and understand. Through these they will read what Jesus is. (Or Gal. 5:22-23, "the fruit of the Spirit." Or Romans 12, community ethics. Both are good lists of definitions to study. And then to use.) (I Corinthians 13.)

Sunday:

Teacher? We do not profess to be 100 per cent perfect in our version. We know we are only learners. We have far to go. But we have been awakened to the joy of learning and the endless possibilities of growing "in grace, and in the knowledge of our Lord and Saviour."

And we have a Teacher, wise and infinitely patient, the Holy Spirit himself. He will explain the rules and correct the errors He finds in our sometimes stumbling translations. He will not make the lessons easier; day by day He will freshen, clarify, intensify, and enlarge the vision. He will give suggestions for better wording. With His help we will make the version closer and closer to the original. (John 16:13.)

THE QUESTION BOX

Conducted by
STEPHEN S. WHITE

Q. As I understand it, the sacrament of the Lord's Supper is to be participated in only by Christians. Shouldn't this be made clear to the congregation before this sacred ceremony is observed?

A. Yes, and I do not remember now of any place where I have been when the sacrament of the Lord's Supper has been observed that this was not done. If any of our pastors fail to state who are to partake of the sacrament, I am sure that it is just an oversight.

Q. Don't you think that those who are being considered for church membership should be given a "Manual"? Thus they will know what we believe and stand for before they become members.

A. You are right in believing that those who join our church should know before they make this move what our beliefs and standards of conduct are. But here again, I am confident that in most instances you will find our pastors taking care of this matter.

Q. Please differentiate between justification and regeneration.

A. In popular language we often use justification, regeneration, being born again, following Christ, being saved, being converted as meaning the same. All of these terms or phrases and others are used to describe what happens to a sinner when he repents and exercises saving faith in Jesus Christ. In the strictest sense, justification and regeneration are technical, theological terms which differ in meaning, but oc-

cur at the same time. Sometimes being born again, or the new birth, is used as a synonym of regeneration when a person is speaking technically. In the strictest theological sense, justification refers to the forgiveness of one's sin. It means that the black marks against the sinner are removed. It is something done at the throne of God and outside of man. At the same time a change takes place on the inside of the person who is justified. He is regenerated, born again, made a new creature in Christ Jesus. A person is justified and regenerated at the same time; but each word describes, as I have indicated, a different aspect of that experience which is often, as a whole, called being saved, or converted.

Q. I have heard of people who begged God to save them but He would not. This, at least, is the way the story was told. I have never seen such people myself. Do you believe that there have ever been any people of this type?

A. There may have been such people but they were mentally off or mistaken. I cannot conceive of God turning down any person who truly desires to be saved. It's not people like this that I am most concerned about; it's those who have rejected the call of God until now they have little or no interest in it. Thank God, most of these people have not yet reached the zero point in their interest. This means that there is still hope for them if they will only act on the fading

conviction which they still have. It's not my business as a Christian to assume that any person has so rejected God that there is no possibility of ever reaching him for God.

Q. Will the heathen who never have heard of Christ all be lost?

A. In this connection, several things must be remembered. In the first place, God will be fair to all human beings. He is a just God. None of us know the full meaning of this fact. Second, all of us will finally be judged according to the light we have had. This thought scares me when I think of the light those who live in Christian countries have. How many of us are living up to our light? Third, there will be degrees of punishment in hell. Fourth, some heathen will walk in what little light they have, the light of conscience, or nature, and be saved. The Bible definitely makes a place for such light. No one can say for sure how many heathen there will be in this group. However, I believe that many more who have the full gospel of Jesus Christ preached to them will follow this brighter light than would have yielded to the dim light of conscience. Fifth, Christians are commanded to carry the gospel to the ends of the earth. This is an obligation which no Christian should dare to try to evade. After all, one of the biggest responsibilities Christians must face is, Can I be saved without sending the gospel to others, either the unsaved close at hand or those far away? Can any Christian remain a Christian and refuse to send the light to others? No!

THE HOME CIRCLE

Conducted by
GRACE RAMQUIST

Out of the Graves—

DURING this Easter season my mind has been dwelling on the thought of the Christian's resurrection. These words from the twenty-seventh chapter of Matthew have repeatedly come to me.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into

the holy city, and appeared unto many."

It was after Jesus arose that these saints came from their graves. They no doubt came in glorified bodies and never again tasted of death. "This was a resurrection once for all to life everlasting." (J., F., and B.)

While thinking on this subject I remembered what one well-known

writer said, "One of these saints might well have been John the Baptist."

Let us then imagine one of these who returned to this earth was John the Baptist. Before this man was beheaded, he was known far and wide. Many had seen and heard him. Many had loved and followed him, so much so that even after Herod had ordered his head brought to him on a charger, those who listened to Jesus often said, "This is John the Baptist returned again."

Let us put ourselves in Jerusalem on the day Jesus was crucified and after He had given up the ghost.

There was a strange darkness which covered the land; an earthquake shook the countryside so violently that the rocks were rent and many graves were opened. Today guides in the Holy Land will show you cracks and fissures in the earth which they claim were made on that long-ago day when Jesus, hanging on the cross, died. Jerusalem was surely an upset city that day!

THE VEIL RENT

After the darkness had left the earth, the high priests discovered that "the thick and gorgeously-wrought" veil which had always separated the holy place from the holiest of all, thus shutting out the mercy seat from everyone, was rent in two—from the top to the bottom. Only once a year was anyone ever allowed to enter this holiest place, and then the high priest alone. But the earthquake opened the guarded and sacred spot so that it was in plain view of all the common priests, and eventually all the people.

What horrible fear must have seized the hearts of all!

Is there any wonder that many of the priests turned to the faith? (Acts 6:7.)

ON THE THIRD DAY

On the third day came more stories! They traveled from one person to another. The stone which had been placed before the sepulcher in which the body of Jesus had been laid was

SING A SONG!

By W. Everett Henry

*Sing a song of penitence,
Kneeling at the Cross.
Let the eyes be dimmed with tears
For the sins of all the years;
To the tune bring fitting words;
Join the song of penitence
Sounding 'round the Cross!*

*Sing a song of victory
At the empty tomb.
Lift the strains on mighty wings
Till the earth with echoes rings:
"Risen indeed the Lamb once slain;
Gone forever sin's dark stain."
Join the song of victory
Sounding from the tomb!*

*Sing a song of steady faith
From the Ascension mount;
Christ our Lord now reigns again,
Giving richly unto men,
Filling out God's great design.
Join the song of steady faith
Sounding from the mount!*

rolled away! The sepulcher was empty! The graveclothes were lying in position in the cave!

Then, as one who had almost believed on Jesus as the Messiah walked down the streets of Jerusalem, he came upon a man who looked like no one living in all the world. Was not John the Baptist dead and buried? Yet here was a man coming toward him who looked exactly like John, dressed like John, acted like John. As the "almost believer" came up to the spirit—for what else could he

believe the thing he saw was?—he knew he was looking at John! There were so many strange stories flying from mouth to mouth that nothing seemed impossible that day.

Can you imagine the effect it would make on you if you should come up to one standing on the street of your city who you knew had died and been buried? Say you should suddenly see Dr. Reynolds or Dr. Goodwin, Dr. Williams or Dr. Chapman! Or should you come upon "Uncle Bud" Robinson telling the people about his seeing Jesus, would you believe?

SOME DID BELIEVE

Some did believe. "The number of disciples multiplied in Jerusalem" (Acts 6:7).

Although Jesus did not again appear to the multitudes in the holy city, His resurrected saints did. They appeared "unto many." It has been almost two thousand years ago, and truth and fiction have become so mixed that it is often difficult to get any details of what happened. We do know that Christ arose as the "firstfruits" of them that slept. We know that others came back to this earth soon after Jesus did. And because we know this, we have the great hope that we too shall rise from the grave and be with the Lord forever. Not in bodies such as we have today shall we live with Him, but in glorified bodies which shall never fade or decay.

This is what Easter means to Christians. Forevermore with Christ, the resurrected Saviour of the world!

NEWS

of the Churches



Midway, Kentucky—I came to this church seven months ago as pastor, and God has blessed our work in so many ways. We are now in the new church basement, and have a fine group of people who have sacrificed much for the new church. The Lord is wonderfully blessing us; souls are being saved and sanctified, and we are having fine crowds.—Price Richardson, Pastor.

Pastor E. Everett Kimball reports from St. Louis, Michigan: "After having served as a pastor in the Church of the Nazarene for twelve years, and then for three years in the field of evangelism, for two more years as a pastor in our present pastorate, I am resigning to re-enter the field of evangelism full time. For the past two years it has been our happy privilege to serve some of the finest Nazarenes to be found anywhere. Our church recently gave us a unanimous

three-year call and an increase in salary of fifteen dollars a week; but after much prayer and waiting before God, we feel definitely that our calling is to evangelize. We are happy indeed to report a substantial increase in all departments of the church, including membership. We also purchased a beautiful Hammond organ for the church. Too, we've had two years of radio ministry: 'The Call to Prayer,' each morning over radio station WFCY, Alma, Michigan. Mrs. Kimball will travel with me and we will offer a complete program of gospel preaching, singing, and instrumental music, with the Hammond organ, piano accordion, and guitar. We have helped our beloved district superintendents through the past years in several home-mission campaigns, some of which resulted in the organization of Nazarene churches. I am an ordained elder and a member of the Michigan District, and we will be available for revivals, holiness con-

ventions, and camp meetings, August 1, 1955. For the summer and fall of 1955 we have just two open dates at the moment: August 24 to September 4, and December 7 to 18, or something in the spring of 1956. Write us, P.O. Box 56, St. Louis, Michigan."

Phoenix, Arizona—Sunnyslope Church had a most fruitful week of revival services in January in recognition of Youth Week, with Evangelist Martin Leigh, our Dutch uncle, native of Holland, making his third successful series of meetings in our church. In the interest of youth activity, Brother Leigh addressed the World History Group of the Sunnyslope High School, emphasizing personal prayer life. Special music for the meeting was furnished by our N.Y.P.S. and the boys' and girls' club, with Rita Maly as song leader. Pastor Paul MacLearn was much encouraged by the spiritual response.—Doris Burke, Reporter.

Larned, Kansas

At the close of a revival held in the spring of 1943, by Rev. William Fisher, in a small store building, the Larned Church of the Nazarene was organized by District Superintendent Oscar J. Finch with eleven charter members. Rev. Claud G. White became the first pastor. The congregation soon outgrew the small building and rented a larger one at the corner of Twelfth and Broadway. While worshipping in this building, the church purchased a schoolhouse and moved it from the country to the present location at Eleventh and Broadway and made it into a church building. A little later a full basement was dug under it. Rev. Archie Norsworthy was the next pastor, and during his stay another schoolhouse was purchased and moved onto a full basement at the rear of the church and remodeled into a nice parsonage. Rev. Odis R. Brown was the next pastor, and during the last year of his ministry the property was made free of debt. We came as pastor in August of 1952 and found a very fine, loyal group of people. At the beginning of our second year, pastor and people began to see the need of enlarging our church building. Through prayer and faith, the Lord made it possible for us to secure Mr. and Mrs. Ed Schauer as our builders, and on March 9, 1954, we



began work on the building pictured here. We stripped the old schoolhouse down to the studding and subfloor and rebuilt it, with a new addition 16 x 48 feet across the back. With much donated labor and the good work of Mr. and Mrs. Schauer, we were able to dedicate it on Sunday, November 28, with a mortgage of only \$7,000.00. Our beloved district superintendent, Rev. Ray Hance, was

the special speaker; and at the close of the message, amid much rejoicing, the congregation pledged \$3,000.00 on the indebtedness, to be paid within six months. A beautiful spirit of co-operation existed all through the building program. The people stand by their pastor and family and have given us many lovely gifts in expression of their love and appreciation.—W. B. McCollom, Pastor.

Weirton, West Virginia—Our church enjoyed the inspiring and soul-stirring messages of Rev. Jack Archer during our recent Youth Week. Every message was concluded by a glorious altar service with many souls praying through to definite victory. The church at Weirton was host to the young people of the ten churches on the Panhandle Zone for their recent rally. The *HERALD OF HOLINESS* campaign was emphasized by District N.Y.P.S. President Harvey Hendershot, of Parkersburg. Other short but inspiring talks were given by Rev. William O. Blue of Charleston, Rev. John Hancock of Hadley, and Rev. J. C. Wallace of Huntington. Our church is moving forward under the leadership of our new pastor, Rev. Earl Hissom, Jr.—Hal Arnett, Reporter.

and we move forward with God, believing for greater victories.—Allen Richardson, Pastor.

Wareham, Massachusetts—The Church of the Nazarene and the East Wareham Evangelical United Brethren Church have recently completed a union meeting held in the Wareham church with Rev. J. W. Turpel as

evangelist. Brother Turpel preached under the anointing of the Holy Spirit and God used the messages to speak to hearts. Ten souls bowed at the altar in response to the invitation to obey God. I believe that the seed of God's Word has been planted in the hearts of many others who came to hear, but did not yield. We are praying that we may soon reap a harvest from this planted seed.—D. Edward Cramer, Pastor.

Did You Know . . .

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Norwood, North Carolina—Our church recently closed what several have called the best revival in years. Rev. Guy and Lillian Wright were the singers and evangelists; and Brother Wright was mightily used of God, as night after night souls bowed at the altar for reclamation, regeneration, and sanctification. There is a general deepening and several are lining up for church membership. The budgets are well in hand and God is blessing in every department. We have recently placed road signs from our publishing house along our main streets and erected a sign over the church with floodlights that burn all night. We have contacted several new families by house-to-house visitation

Sunday-School Attendance Report

District	1954	February	Percentage
SOUTHERN ZONE			
Kansas City	8,777	8,905	101
Kansas	7,686	7,817	102
Southwest Oklahoma	6,004	6,367	106
Northwest Oklahoma	5,904	5,975	101
Abilene	5,481	5,557	101
Dallas	4,883	4,774	98
Louisiana	4,484	4,300	96
Northeast Oklahoma	3,998	4,005	100
Southeast Oklahoma	3,973	4,089	103
North Arkansas	3,768	3,572	95
San Antonio	3,527	3,511	100
Houston	3,242	3,328	103
Nebraska	2,667	2,665	100
District not reporting: South Arkansas			
SOUTHWEST ZONE			
Northern California	14,317	15,552	109
Southern California	10,285	11,072	107
Arizona	3,437	3,744	108
New Mexico	3,104	3,187	102
Districts not reporting: Los Angeles, Colorado			
NORTHWEST ZONE			
Northwest	6,536	6,820	104
Idaho-Oregon	5,865	6,484	111
Washington Pacific	4,919	5,194	106
Rocky Mountain	2,445	2,495	102
Minnesota	2,081	2,008	96
North Dakota	1,656	1,620	98
South Dakota	782	834	107
Alaska	524	604	115
Districts not reporting: Oregon Pacific, Nevada-Utah			
CENTRAL ZONE			
Central Ohio	12,612	11,576	92
Northeastern Indiana	9,437	9,321	99
Southwest Indiana	9,067	8,782	97
Indianapolis	8,564	8,500	99
Illinois	8,555	8,419	98
Eastern Michigan	8,117	8,146	100
Michigan	7,795	8,001	103
Iowa	6,098	5,334	87
Northwest Indiana	5,252	5,439	104
Wisconsin	2,376	2,296	97
Districts not reporting: W. Ohio, Missouri, Chicago Cen., N.W. Illinois			
SOUTHEAST ZONE			
West Virginia	9,905	9,539	96
Tennessee	7,725	8,411	109
Alabama	7,300	7,465	102
Florida	6,433	7,238	113
East Tennessee	5,637	5,549	98
Georgia	5,245	5,342	102
Eastern Kentucky	4,903	4,966	101
North Carolina	3,639	3,498	96
Virginia	3,172	2,838	89
Districts not reporting: Kentucky, South Carolina, Mississippi			
EASTERN ZONE			
Akron	10,177	10,411	102
Pittsburgh	8,072	7,728	96
New England	6,504	6,788	104
Albany	3,190	3,282	103
New York	1,986	2,020	102
District not reporting: Washington-Philadelphia			
BRITISH ISLES-CANADIAN-AUSTRALIA			
Canada West	4,838	5,147	106
Canada Central	1,986	1,887	95
Districts not reporting: British Isles South and North, Maritime, Australia			
Estimated Average for February, 1955		378,751	
Gain over last year's average		2,639	

ERWIN G. BENSON, *Field Secretary*

Little Rock, Arkansas—Life Line Church recently closed one of the best revivals in its history with Evangelist R. F. Lindley and wife as the special workers. Night after night the altar was lined with seekers. There were good crowds throughout the meeting with some definite cases of healing. On the last Sunday of the meeting, the pastor was given a unanimous recall and a \$10.00 raise in salary. Brother Lindley was at his best, preaching the old-time gospel under the anointing of the Holy Spirit. Mrs. Lindley had charge of the junior services, which assisted greatly in the nightly attendance.—Joe Holladay, Pastor.

Lexington, Kentucky—First Church is enjoying some glad, good days. After the district assembly and the organization of the third church here in Lexington, we began the year with new pastor, new district superintendent, new missionary president, new Sunday-school superintendent, and several new board members. Numerically, we have advanced—our average attendance for September was 158; December, 180; we dropped back some in January and early February, but had 203 this past Sunday morning. We have made healthy financial strides, paying for \$700.00 worth of improvements and repairs on church and parsonage; our district and general budgets are paid to date, and we have reduced our indebtedness by \$1,300.00 in the last four months. The pastor has also received a raise in salary. Best of all, God is with us! A beautiful spirit of faith and unity is upon our people, and folks are praying through quite frequently. We have recently seen 2 fine young men answer the call to preach. We have a fervent group of young people going out to do personal work, and to hold revivals in other churches. We have just closed a wonderful campaign of Youth Week services, with Don and Wanda Ratliff as our workers—musicians and singers. There was not a barren service from start to finish. This last Sunday evening we received a class of 7 fine members into the fellowship of the church. When the service was closed, 6 more happy souls had found victory. Don and Wanda Ratliff are among the finest musicians and singers in our church. They are an inspiration to all groups, but especially helpful to our youth. Lexington First Church is forging onward.—Thomas May, Pastor.

Webster City, Iowa—We closed a profitable revival with Rev. Lowell Yeatts on February 20. Crowds were good throughout the meeting and previous Sunday-school records were broken with eighty-three present. There were seekers night after night as the evangelist preached under the anointing of God. Finances came easily and several "brand-new" folk sought and found God for pardon or purity. The spirit of revival lingers yet. Praise God for His blessings.—Ralph E. Thompson, Pastor.

Evangelist C. W. Henderson writes: "Leaving the Northwest for Indiana, after a series of revivals, I have open date, May 18 to 29. If interested, write me, % our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Richmond, Kentucky—First Church recently closed a good revival, sponsored by our young people, with Rev. and Mrs. Oval Lee Stone as the special workers. Brother Stone is the good and efficient district N.Y.P.S. president for Eastern Kentucky. The people shouted while the Stones sang, and Brother Stone preached with unction and power. God gave 25 seekers during the meeting, with 10 joining the church, making 22 members received since our assembly. The January Sunday-school record of 351 in average attendance was broken in February. God is blessing, souls are being saved, the people are working, and we are happy.—Morris E. Perkins, Pastor.

Warren, Ohio—We are happy to report that the Morgandale Church concluded an outstanding revival on February 27 with Rev. D. E. Patrone, evangelist-violinist, and Professor John E. Moore, singer. When Brother Patrone played the violin and Brother Moore sang, they really brought the glory down—two wonderful servants of God! In many respects this was the best revival we have had. The presence of the Lord was very real in each service. Our pastor, Rev. J. L. McClung, will leave by plane March 17 on a thirty-day tour of the Holy Land. On Good Friday he will attend the processions and ceremonies along the Via Dolorosa in Jerusalem. The Easter sunrise service will be held at the Tomb of Joseph of Arimathaea. He will be taking pictures of his trip, which we all will be anxious to see when he returns.—Claricie Linger, Secretary.

Nady, Arkansas—Evangelist Charles Ed. Nelson and wife were the special workers for the youth revival in our church. Brother Nelson preaches the truth, and Mrs. Nelson is a good singer and plays the accordion. As a result of this meeting, thirteen young people prayed through and the church moved up for God. We appreciated the work of the Nelsons and have given them a call to return.—Paul W. Long, Pastor.

Evangelist Dayton Lockard writes: "I have open dates for September and after that. Mrs. Lockard and I take meetings together or separately. We preach the old-fashioned gospel, and also handle the musical program. Write us, Route 2, Box 312 C, Charleston, West Virginia."

Evangelist William H. Phillips writes: "Since last reporting I have conducted revival meetings in Ohio, Illinois, Iowa, and Oklahoma. In Washington, Iowa, with Pastor Van Gent, God gave a good revival. In the meeting with Pastor Leon Seager, although they are building a new church, God came and blessedly re-

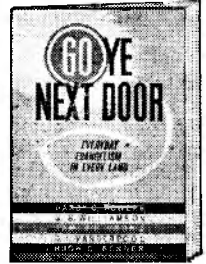
GO YE NEXT DOOR

... and to all your unsaved neighbors

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- Stirring challenge to the importance of everyday evangelism
- Stimulating inspiration on the responsibility of soul winning

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vived His people. God heard the prayers of the people at Shields Boulevard Church, with Pastor Voigt, and the Holy Spirit came in power, saving, reclaiming, and sanctifying souls. At Gibsonburg, Ohio, we had a blessed visitation from heaven, with many seekers and happy finders. In January of this year we had one of the best revivals we have seen in years, with our Faith Church in Peoria, Illinois. In spite of a heavy snow, the attendance was good, God gave 119 seekers, and the church moved up. We give God the praise. I have some open time in May and June. Write me, Box 131, Apple River, Illinois."

Pavo, Georgia—Our church recently enjoyed the ministry of Rev. Pleas Hampton in a revival during Youth Week. Several young people prayed through to victory in God, and five

young people united with the church. God is blessing our church in a marvelous way, and we give Him all the praise.—E. E. Smith, Pastor.

Texarkana, Texas—North Texarkana Church recently closed a very gracious meeting with Rev. Mrs. Thelma Steelman as the evangelist. Under her Spirit-filled ministry many souls sought the Lord, and we received five new members on profession of faith with some others definitely coming into the church later. Our church is only one year old and there were some things done that we have prayed for, for some time. The church is greatly encouraged and we are anticipating greater things in the future under the leadership of the Holy Spirit. God still gives revivals when the church is willing to pray and pay the price.—Lawrence Abla, Pastor.



MY
GIFT

FOR WORLD EVANGELISM

Name

Address

Send to: John Stockton, General Treasurer
6401 The Paseo
Kansas City 10, Mo.

THE EASTER OFFERING

Evangelist George Brannon writes that he has open time for an early fall date, August 31 to September 11. Write him at his home address, 125 N. Wheeler, Bethany, Oklahoma.

Mississippi District Tour

The Mississippi Nazarenes were both blessed and benefited by the recent tour conducted by the district superintendent, Dr. Otto Stucki, and the members of the church school board. An afternoon workshop session and an evening rally service were held on each of the seven geographical zones.

The over-all theme of the tour was "Goals for Souls," and the general slogan, "Join the Drive in '55," was emphasized.

In the workshop sessions the Cradle Roll and Home Department, the vacation Bible school, Christian Service Training program, and the Caravan program were promoted and the latest in materials and methods explained.

Dr. Stucki preached at the evening services and very effectively challenged those present to use every avenue provided by our beloved Zion to promote the Kingdom's interest.

The Mississippi District moves forward in the great "Crusade for Souls, Now!"

M. L. McCASKELL, Reporter

Special Speakers At Nazarene Seminary

The students and faculty of Nazarene Theological Seminary, Kansas City, Missouri, have enjoyed several special speakers in chapel in recent

weeks. Included in this group are Rev. Elbert Dodd, Rev. Nicholas Hull, and Dr. Stanley Olson. Rev. Elbert Dodd spoke on "Nazarene Evangelism." His message was inspirational and informational. Rev. Nicholas Hull gave two sermons on the Crusade-for-Souls theme. His challenging ideas combined with his ardent enthusiasm made a vital impact upon his listeners.

Dr. Stanley Olson is the dean of the School of Medicine of Baylor University, and he came to the Seminary under the sponsorship of the Howard Hamlin Lectureship. He presented four addresses on the relationship between the physician and the minister. His insights were both scientific and Christian. This combination was deeply appreciated.

These visiting speakers have made a significant contribution to the wealth of spiritual blessings enjoyed by the Seminary during this tenth year of our glorious history.

MENDELL TAYLOR, Reporter

Virginia Crusade Conference

From every corner of the Old Dominion State, pastors and people poured into Roanoke, Virginia, First Church of the Nazarene for the first Crusade for Souls Now Conference, held February 8 to 10. Nazarenes in this section will never be the same after having attended these sessions.

Our hearts were stirred again and again by the impassioned pleas of our general superintendent, Dr. G. B. Williamson, for us to "Go Ye Next Door" in visitation evangelism. Dr. Roy F. Smee, in his own inimitable manner,

challenged us in stressing that "This Is the Answer." He made us to realize our personal responsibility of soul winning. Rev. Wright Strong, true to his name, was strong in his emphasis of how to do this work in the local congregation, through organization and prayer and fasting. Our hearts were melted, the fountains of our tears opened, and our emotions stirred, as he related firsthand incidents from his own pastorate. No less zeal for this cause was our own beloved district superintendent, Rev. V. W. Littrell, as he stressed the "Urgency of the Emergency."

The flame for crusading has caught in Virginia. Our lives will never be the same and we are all determined to "launch out into the deep," as a result of this conference. May this enthusiasm have a contagion about it that will not die until Jesus comes!

Pray for us in this great harvest field of the East. The time is now! The crusade must go on!

H. W. MEADOWS, Reporter

Eastern Kentucky District Preachers' Meeting

The Eastern Kentucky District preachers' meeting was held in the First Christian Church at Irvine, Kentucky, January 24 to 26.

On Monday, Mrs. L. D. Lockwood, who spent six years as a missionary to Argentina, was greatly used of the Lord as she brought three wonderful messages in which she related some interesting and touching experiences on the field.

Dr. Samuel Young joined us on Tuesday and proved a great blessing, in his characteristic way, to all who attended the services.

Several interesting and impressive papers were given by our pastors on different phases of the general theme—"Building the Church Militant."

Revs. J. Melton Wienecke and Howard Lobb gave the convention royal entertainment in the twin cities of Irvine and Ravenna.

Throughout the two and one-half days the people were blessed to overflowing as the Lord opened the windows of heaven and poured out His blessings upon us in abundance. Wave after wave of the glory of His presence came upon the people, and shouts of victory, spontaneous testimonies, and expressions of appreciation for the Church of the Nazarene became the special order of the day.

Rev. and Mrs. D. S. Somerville, our efficient district superintendent and district N.F.M.S. president, provided good programs for and presided over their respective conventions with ease and dignity. The Somervilles are greatly loved and appreciated by the pastors and people of their district. They are providing efficient, spiritual leadership of the highest type, and the people of this great district are following them as they lead us on to higher heights and deeper depths in the things of God, on the old-fashioned lines of scriptural holiness.

MORRIS E. PERKINS, Reporter

OFFICE WORKERS

Do you have difficulty witnessing for Christ?

Let This Book Help YOU—
WIN THEM

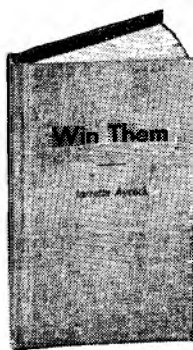
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... a handbook on soul winning, pointing out the most effective methods of approaching and dealing with those unsaved fellow workers you see every day. In addition there are specialized sections giving Biblical answers to the many excuses, arguments, and inquiries.

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ANNOUNCEMENTS

NOTICE—Eighty-seventh annual convention of the National Holiness Association will be held April 13 to 17, at Dayton, Ohio, in the convention auditorium, "Memorial Hall." Among the special speakers will be Dr. G. B. Williamson, Dr. Oswald Smith, Dr. Harry Denman, Dr. H. K. Sheets, and Dr. Myron F. Boyd, with eight inspiring workshops on various phases of church work. For further information, write National Holiness Association, 1128 Metropolitan Bldg., Minneapolis 1, Minnesota.

RECOMMENDATION—I would like to recommend Rev. and Mrs. Ted Holstein for full-time evangelism work. He is graduating from our Seminary in May, and will be ready to enter the field. They pioneered a home-mission church on our district, and held a number of revivals in this area. They are both musical; Mrs. Holstein sings, plays the piano and other instruments. Brother Holstein sings, directs choir and congregational singing, and is an excellent preacher. They have a trailer-house and could use it if desired. Those securing their services will find them co-operative, evangelistic, and helpful in every way. Address them, % our publishing house, P.O. Box 527, Kansas City 41, Missouri.—Mark R. Moore, Superintendent of Chicago Central District.

BORN to Rev. and Mrs. Gene Williams of Nazarene Theological Seminary, Kansas City, Missouri, a son, Stephen Bruce, on March 8.

WEDDING BELLS

Miss Ida Mae McDowell of Lamar and Song Evangelist Robert O. (Bob) Mickey of La Junta, Colorado, were united in marriage on February 14, at the Lamar Church of the Nazarene, with Rev. C. B. Cox, district superintendent, officiating, assisted by Rev. Hoyt J. Roberts, cousin of the bride.

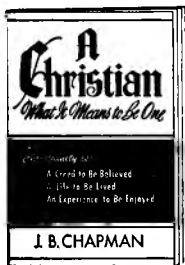
Miss Ruth Regina Pomeroy of Arlington, Virginia, and Mr. Jimmy Herdon of Jacksonville, Florida, were united in marriage on February 22, in Calvary Church of the Nazarene, Arlington, with Rev. T. T. Liddell, pastor, officiating.

DR. CHAPMAN says . . .

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SPECIAL PRAYER IS REQUESTED by a "Herald" reader in Illinois;

by a "Herald" reader in Ohio for a personal problem, for spiritual growth of a class of teenagers, and a special unspoken request;

by a young wife and mother in Tennessee, whose husband is away in the armed forces, that both of them may get back to God, and have a Christian home for their three-year-old son;

by a lady in California, sending names and addresses of a dozen or more people, relatives and friends, who need special help from God for themselves and their families;

by a young woman in Illinois who has been ill with the flu, that she may be able to finish this college year.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Washington Pacific	May 11 and 12
Oregon-Pacific	May 18 to 20
Nevada-Utah	May 25 and 26
Nebraska	June 2 and 3
Northeastern Indiana	June 29 to July 1
Alabama	July 5 and 6
Eastern Michigan	July 20 to 22
Eastern Kentucky	July 27 and 29
Missouri	August 3 to 5
Northwest Indiana	August 17 to 19
Tennessee	August 24 to 26
Louisiana	August 31 to September 1
Georgia	September 14 and 15
Southeast Oklahoma	September 21 and 22

G. B. Williamson
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Northern California	May 11 to 13
Arizona	May 19 and 20
New Mexico	May 25 and 26
Southern California	June 1 to 3
South Dakota	June 22 and 23
Canada West	July 6 to 8
Western Ohio	July 27 to 29
Minnesota	August 1 to 3
Illinois	August 4 to 6
Iowa	August 10 to 12
Houston	August 24 and 25
Mississippi	Aug. 31 to Sept. 1
Kansas City	September 7 to 9
Northeast Oklahoma	September 28 and 29

Samuel Young
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Akron	May 4 to 6
Idaho-Oregon	May 11 to 13
Northwest	May 18 and 19
British Isles	
Southern District	May 28 to 31
Northern District	June 1 to 5
West Virginia	July 7 to 9
Michigan	July 13 to 15
Southwest Indiana	July 28 and 29
Kansas	August 3 to 5
Wisconsin	August 10 to 12
Dallas	August 17 and 18

D. I. Vanderpool
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

Albany	May 11 and 12
Washington-Philadelphia	May 19 to 21
Florida	May 25 and 26
Canada Central	June 15 and 16
New England	June 22 and 24
New York	July 1 and 2
Maritime	July 13 and 14
Pittsburgh	July 21 and 23
Northwest Oklahoma	July 28 to 29
East Tennessee	August 3 and 4
Chicago Central	August 10 to 12
Southwest Oklahoma	September 14 to 16
North Carolina	September 21 and 22
South Carolina	September 28 and 29

H. C. Benner
Office, 6401 The Paseo, Box 6076, Kansas City 10, Mo.

Assembly Schedule

San Antonio	May 4 and 5
Abilene	May 11 to 13
Los Angeles	May 25 to 27
Rocky Mountain	June 2 and 3
North Dakota	June 29 and 30



SERVICEMEN'S CORNER

Lt. N. A. McMurrin writes as follows:

"I wish to express my appreciation for your letter of January 5 and its contents. The issues of the **HERALD**, **Conquest**, and **Come Ye Apart** are coming and maintain their vital inspiration and guidance to me. Today, to find a pictestimony of my brother Dwight in the new February **Conquest** made me 'light-up.'

"Being scheduled for definite length of time in Tucson area to finish a primary training program, I immediately transferred my membership to the Tucson First Church of the Nazarene. Here I'm privileged to serve with a wonderful people and pastor.

"A frosty, early Sunday morning, December 20, I found two other lieutenants, a 'hiking' seaman, and myself motoring cross-country, eastward on Christmas leave. After a vain usage of Christ's name and the present use and meaning basic to the Christmas season at hand—all had something to say; and then, while tuning across the auto's radio dial, I recognized the attractive gospel singing of our 'Showers of Blessing' program out of Kansas City, 610 kc. Interest was given long enough for Dr. DeLong to masterfully present Christ, the true Center, Cause, and Purpose of the season. The gospel reached out and made plain, that Sunday, the concepts so muddled and slopped over in these servicemen's minds. I was proud, indeed, of our radio message, proud indeed to testify, to belong to that Nazarene group. Surely there are and will be many men in the service kept strong in the faith and blessed by your efforts."

Rev. R. W. Phillips, pastor of First Church in Sioux City, is interested in contacting men stationed at the Sioux City air base. Some of the men and their families are already attending the services. If you have friends or relatives stationed here that you would like for him to contact, write; 1220 S. Glass St., Sioux City, Iowa.

NAZARENE SERVICE MEN'S COMMISSION
Al DuBois DIRECTOR

Colorado	July 13 and 14
Central Ohio	July 20 to 22
Kentucky	August 3 and 4
Virginia	August 10 and 11
Northwestern Illinois	August 17 and 18
Indianapolis	August 24 to 26
South Arkansas	September 7 and 8
North Arkansas	September 14 and 15

March 30, 1955

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Christ Jesus lives today!

Thank God
we have a story to tell....

THE RISEN CHRIST

Missions means that we have something
too good to keep.

BECAUSE at Easter we commemorate the resurrection of
Christ, it is the most significant day in the Chris-
tian calendar.

BECAUSE Christ came, salvation is offered to all men.

BECAUSE of Easter and a living Christ, life is offered to
those in darkness.

THEREFORE, let us go with our lives, with our hearts, with our
prayers, with our means.

THEREFORE, let us translate our words (prayer) into deeds
(giving).

THEREFORE, do your best to make the Easter Offering an
expression of your concern for earth's millions
for whom Christ died and rose again.

*Copyright 1933 by Homer A. Rodeheaver

Easter Offering

SUNDAY, APRIL 10

Church of the Nazarene

