

Herald of HOLINESS



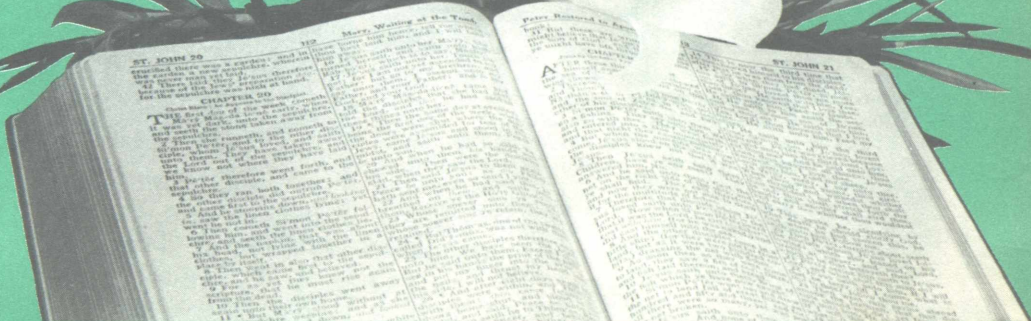
Official Organ of the
Church of the Nazarene

"Go . . . tell . . . he is risen"
—Matthew 28:7

"Then the same day
at evening,
being the first day of the week,
when the doors were shut
where the disciples
were assembled for fear
of the Jews,
came Jesus and stood
in the midst,
and saith unto them,
Peace be unto you."
John 20:19

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April 18, 1962

EDITORIALS

By W. T. PURKISER

The Power of His Resurrection

It is a gripping phrase Paul uses, "the power of his resurrection" (Philippians 3:10).

He is speaking of the excellency he had found in Christ. What his heart could not find in striving for self-righteousness, he had discovered in the grace of God. All that had seemed gain to him before, he now counts but loss. The goal and center of his whole life was changed. He who had trusted in the external righteousness of the law now rejoiced in the righteousness of God which comes by faith.

There is something very challenging in this way of presenting the meaning of Easter. We are all interested, by necessity if in no other way, in power and the sources of power. Within the last two decades, man has tapped resources of almost unbelievable power, and the end is not yet. It takes tremendous power to hurl a man-made vehicle into space and send it around and around the earth. Yet no earthly power can get beyond the limits of the finite and pass the borders of time and space. For that, we must look to the power of His resurrection.

The resurrection of Christ was the manifestation of God's power. Man can kill, but only God can make alive. Jesus was "declared to be the Son of God with power, . . . by the resurrection from the dead" (Romans 1:4). It was God's mighty power which broke the bands of death, and gave the Saviour His glorified body.

But even more, the resurrection of Christ is



The Cover . . .

The Cross, the Easter flowers, and the Bible opened to the Resurrection story in John 20,

combine to witness to the great central fact of the Christian faith, the resurrection of Jesus Christ from the dead. This has untold meaning for every child of God, for "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

the channel of God's power. There is no saving virtue in a dead Messiah. All power in heaven and earth is given to the living Lord. Not Christ on a crucifix; but the risen Redeemer breaks the shackles of sin and brings the dead to life. Everything related to man's moral life and eternal destiny changed during the events of that week so long ago when Christ was crucified and raised again by the power of God.

The power of His resurrection is *the power of a new life*. The gospel is the power of God unto salvation because in it is the power of an endless life. It is important that we give our lives to Him, but what is more important is that He gives His life to us. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11-12).

Here is life with the tang of eternity about it. Here is life with the promise of unending peace and victory in it. Here is life which dispels the darkness of sin and lights the path to God.

The power of His resurrection is *power for a full salvation*. "Wherefore he is able also to save them to the uttermost that come unto God by him, *seeing he ever liveth* to make intercession for them" (Hebrews 7:25). It is Christ, risen, exalted at the right hand of God, who sends the Holy Spirit in sanctifying lordship to the consecrated believer's heart.

One of Christendom's major tragedies is that it has broken the normal sequence between Passover and Pentecost. It has lost its way between the garden of the empty tomb and the Upper Room. For the last recorded words of the Saviour were the familiar phrases of Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The power of His resurrection is *power for a new assurance in the face of death*. Joyfully the New Testament proclaims the fact that the Lord Jesus Christ has defeated the devil, who had the power of death, and delivered those who through its fear were all their lives subject to bondage (Hebrews 2:14-15).

Job, groping toward the light that had not yet been fully revealed, asked the human question,

(Please turn to page 13)

Easter MORNING

SOMEONE has declared that God is best seen in the dark. An overstatement perhaps. Yet we know the darkness cannot hide Him. The Psalmist cried out, "The darkness and the light are both alike to thee." Even dark Calvary could not blot Him out. But we must wait for the light of Easter morning to discover God's overruling purpose and direction. Only the revelation of Christ's resurrection could inspire Paul to declare with such depth, "God was in Christ, reconciling the world unto himself."

How full of compassion and grace was our Lord in His post-Resurrection appearances! He singled out men and women and ministered to their needs wherever He found them. Mary Magdalene stands pre-eminent in the list and first in order. Her devotion brought her to the tomb at an early hour, in company with two other women. She had tarried at the Cross, too, when others fled; and had stayed to watch them lay her Lord away in Joseph's tomb. Why was Mary the first in point of revelation? One writer insists, "Her only claim was love." But Jesus always answers devotion and love with revelation.

Again, He singled out Peter for inquiry and special care. "Go . . . tell his

disciples and Peter," was the message. No longer would He leave him in torment and despair. With his Lord's "Feed my sheep" Peter's restoration was assured and complete.

He overtook Cleopas and another as they trudged along in deepest gloom. All their former lights had gone out when Jesus died. "But we trusted that it had been he which should have redeemed Israel," they mourned. Jesus probed and prodded them with the Scriptures. The light broke through on them when He ate with them. Soon He left them again, but their hearts glowed with the divine burning.

To Thomas' agonizing doubt He offered supreme proof: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

*General
Superintendent
Young*



As the light broke, Thomas cried out, "My Lord and my God." Then followed a rebuke and a challenge for our day: "Blessed are they that have not seen, and yet have believed."

Today the Resurrection lights up our whole way. It speaks of the victory of God, far-reaching and eternal. Our gospel itself is the gospel of the Resurrection. This is the message for our generation: "The Lord is risen indeed and hath appeared unto me!"

Telegram . . .

Phoenix, Arizona—Organized Mountain View Church as sixth church in Tucson on March 18, with thirty-one charter members. A recent tour with Dr. Roy F. Smee met with enthusiastic response for the home mission revolving fund, adding over \$14,000 in gifts for the year 1962.—M. L. Mann, Superintendent of Arizona District.

Word has been received from Secretary Ellis Hall: "After more than twenty years as pastor of the church in Trenton, Ohio, Rev. A. M. Wilson was given a four-year recall with only one negative vote."

"Ainsworth, Nebraska, church celebrated twenty-fifth anniversary on March 11 in their new \$75,000 building. Rev. O. A. McGuire, first pastor of the church, returned for the occasion. Our new pastor, Rev. H. E. Sanders, and people rejoiced in God's blessing during these past twenty-five years."—Mrs. ROY CONRAD, Secretary.

After three years of ministry with the church in Bernie, Rev. Olen C. Granger has resigned to accept the pastorate of the church in Piedmont, Missouri.

It Takes Both

One of the two . . . was Andrew, Simon Peter's brother. He first findeth his own brother . . . And he brought him to Jesus" (John 1:40-42). Andrew is perhaps the classic example of the man who was content to be "second best." Andrew brought his brother to Jesus and then we see him fade into the background to take a "back seat." Even the author of our text, on our first introduction to Andrew, makes it clear that Andrew was "Simon Peter's brother."

Andrew had grown up with and worked with Peter, James, and John. He could have become resentful when they were included in the inner circle and he was not. But the evidence of the Scriptures convinces us that Andrew felt Jesus knew best. He accepted the decision with grace and was content to join the other eight; and he went ahead to fill the place God had for him to the best of his ability.

This is important to us because most of us have to fill the second places and the seats further back. Not many of

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us can fill the first places, play on the first squad, or become the executives. This isn't a pessimistic view—it is just accepting the sober truth. The important thing is for us to fill the place that God assigns the best we are able.

Always remember, though man rates the importance of position, in the sight of God there are no small or unimportant jobs. The work of the Kingdom needs everyone. As we watch a band marching we realize that the big bass drums and the sousaphones are probably the most impressive instruments. And yet if everyone in the band played one of those two instruments, the result would be far from harmonious. So it is in the work of the Kingdom—all parts must be played.

And never forget—a second-rate position does not denote second-rate character and ability any more than a first position assures inner greatness. A great man will still be a great man wherever God places him. It takes both: some must work at the front; they are necessary. Many more must work be-

hind the scenes; they are necessary too. And God will reward and honor both equally. So, wherever you are, do your best for God and lost souls.—WILLIAM J. NICHOLS.

A CHILD'S QUERY AT EASTER

*"Oh, tell me, Mother, why our Lord Was laid in a borrowed tomb,
Did not one love Him enough to buy A place in the rock, a quiet room
That would be His very own?"*

*"Child of my heart, the Lord of life Had little need for a grave,
How brief the dark and soundless time! Then in a wonder-shining wave
Of power and glory and infinite peace He left the prisoning stone,
Left the shadowed hillside door,
Alicie forevermore!"*

—GRACE V. WATKINS

"That Ye May Prove..."

By **FRED FLOYD**

Professor of History, Bethany Nazarene College, Bethany, Oklahoma

IN THE TWELFTH CHAPTER of Romans there is a distinct shift of emphasis from theory to practice. In the preceding eleven chapters, Paul had been concerned with profound theological truth. But with that part of his letter completed, he then made his appeal for a practical application of that theology. While deeply involved in the dissertation he had urged the members of the congregation at Rome to "yield yourselves unto God, . . . as instruments of righteousness" (6:13). Also he had pointed out that the test of Christian discipleship is, "If any man have not the Spirit of Christ, he is none of his" (8:9).

Paul then began his practical application by asserting that it was a "reasonable service" for one to be yielded completely to Christ. And to this strong language he added, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Still stronger language!

Here the writer suggested that a high ethical ideal is essential to an experience of heart holiness. He asserted that God expects us, in our daily lives, to be constant and consistent testimonies to His ability to save and sanctify us and help us to live among our fellow men in such a way that they will be compelled to recognize that we are not "conformed . . . but . . . transformed."

In his letter to Titus our practical theologian pointed out the necessity of our being a "peculiar people." Perhaps no verse in Holy Writ has been subjected to more distorted interpretations than has this sentence. My memory goes back to those wonderful days in a homiletics class with Dr. A. M. Hills as the teacher. He frequently reminded us that "a text without a context is a pretext." The context which includes the "peculiar people" expression makes it clear that Paul's ideal for our peculiarity was not offensive eccentricities but rather a uniqueness which was characterized by being "zealous of good works." Someone has said, "Beware of a half-truth, for you may have got hold of the wrong half." No statement could express

more appropriately the danger of a distorted interpretation of "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It is most significant that in this context is the command to "let no man despise thee." And since "despise" implies "any emotional reaction from strong distaste to loathing," it is clear that Paul wanted Titus to understand what he meant by a "peculiar people." In one of his letters to Timothy, Paul urged his "son in the faith" to let no man despise his youth, but to be an example of the believers.

In my seminary days back in Tennessee, I was always on the alert in a search for opportunities to point out the practical value of the experience of holiness of heart as it applied to our daily lives. Looking back at some of those experiences, I think the following incident was my finest opportunity.

The professor in a class in social ethics was discussing the problem of risk and interest rates. To illustrate the problem he pointed out that in the Black Belt the Negro had to pay a high rate of interest because he was regarded as a bad risk. To this statement I replied that I had heard of a Negro holiness church in Jackson, Mississippi, whose members could go to the banks of that city and borrow money merely by proving that they were members and in good standing. The professor was most favorably impressed and asked that I check as to the accuracy of the assertion.

Not knowing the pastor's address, I sent the letter of inquiry to "Rev. C. P. Jones, Pastor of the Colored Holiness Church, Jackson, Mississippi," telling him of the class discussion, and asking for either a confirmation or a denial of the assertion. This godly minister was so well known in that capital city that the letter reached him evidently without difficulty. His reply was as humbly worded as it was possible to be, yet it confirmed the assertion. And the report back to the class re-

.....
We must all preach to our age, but woe to us if it is our age we preach, and only hold up the mirror to the time.—P. T. FORSYTH.
.....

sulted in a most wholesome discussion on holiness as applied Christianity.

The life of that great Negro preacher had been a constant inspiration and challenge to me. His devotion to Christ enabled him to face race prejudice, misunderstanding, and persecution with a poise which was based on a justifiable self-confidence. How could it be otherwise when he knew that he was wholly committed to the perfect will of God for his life? His ministry enabled him to have a beautiful place of leadership of a band of peculiar people who were zealous of good works. He believed that presenting himself a living sacrifice was a reasonable service because, by so doing, *he could prove* what was that good and acceptable and perfect will of God.

In his declining years he was able to look back with satisfaction at those discouraging and difficult places through which it had been necessary for him to pass. And out of this review of his victorious past his poet's heart enabled him to leave us a beautiful challenge when he wrote:

*Deeper, deeper! tho' it cost hard trials,
Deeper let me go!
Rooted in the holy love of Jesus,
Let me fruitful grow.*

"Go quickly, and tell . . . that he is risen" (Matthew 28:7). News like this ought to be told! And told quickly! He is risen!



**Men's lives depend on this news—
Theirs and ours!**

**Your Easter offering can be one of
the means you can use to tell the
wondrous truth. "He is risen."**

**Give gladly! Give largely! The
church will speed the message!**

George Coulter
**Executive Secretary
Department of Foreign Missions**

WHAT IS *Easter* ... TO YOU?

ANY CELEBRATION so ancient yet so perennially popular as Easter may be expected to have a variety of meanings. To some people, Easter means a gala festival of new fashions; to others, a fantasy of bunnies with baskets full of eggs. For many it signifies the dependable power of Mother Nature to conquer the cold death of winter with a burst of new life and glory in spring:

*Winter is past,
Sweet spring is come at last,
Is come at last.*

But for the Christian, Easter is gloriously more than fashions, fantasies, and flowers. Surely these are pleasing to us creatures of sense, and may be proper when kept incidental. In fact, a bit of pageantry may be appropriate when seen as a symbol of something more—infinity, amazingly more! For "Christ, the Lord, is risen today, Alleluia!"

Easter is beauty and joy, life and hope—the beauty of a risen and radiant Lord; the joy of

sorrow transformed, sins forgiven, and bondage broken; the newness of life in the Spirit.

Easter is peace more profound than the troubles of life, power more dependable than the awesome energies of nature. It is purity more perfect than the bright whiteness of a lily and life everlasting more certain than the coming spring. Oh, "the wonder of it all!"

Is this what Easter means to you? If not, then go first to Calvary. There Christ was crucified for you. Know this by faith and then you will know in experience He rose again for you and lives within—your Saviour and Lord! Why not now?

But if this is what Easter means to you, "ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). How blessed! Thanks be unto God which always causeth us to triumph in Christ" (II Corinthians 2:14). Let all the redeemed join in the glad chorus, "He lives," for Christ Jesus does live today.

By WILFRED L. WINGET, Pastor, Framingham, Massachusetts

The Validating Marks of Calvary



TODAY, if we should visit the tomb of George Washington, we would hear said of him, "Here lie the remains of George Washington." We would hear the same said of Napoleon, Bismarck, Alexander the Great, Martin Luther, Mozart, and all other great and famous men of history.

But as we make a pilgrimage to a place outside of Jerusalem among the ancient tombs, we would step to one to which others stepped early one morning to hear the words, "He is not here: for he is risen" (Matthew 28:6). Like them, we face an empty tomb; for it was robbed of its prey, the Lord Jesus Christ.

One could hardly describe the wonder, the thrill, and the joy of those disciples upon hearing this unbelievable news. This was too good to be true! They ran excitedly to tell others of their number the good news. Though they could not understand this spiritual phenomenon with their heads, the story of it was in their feet. From heart to heart was spread the news of this incredible story.

Though locked doors hid them from the dreaded authorities, yet to the risen Lord there were no obstacles such as closed doors. For there was human need, and nothing keeps Him from ministering in any confinement. As He came into their midst, He allayed their fears and breathed upon them the enabling of the Holy Spirit.

Yet in all these meetings, someone was missing. John mentions it by saying, "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came" (John 20:24). We almost feel sorry for Thomas. It wasn't that he had not heard, for others had found him out, too, to tell him the story. Their reports would have convinced anyone else, I am sure. By every means of their persuasive powers they must have tried to make a believer of him. But he would not believe. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

I, along with others, have criticized Thomas, perhaps unduly, for making this statement. Yet as I read it again I am rather inspired by his faith that is not seen at first glance.

"The full rewards of worship are bestowed only on the soul which actively communes with God."

By **CHARLES E. HIGGINS**

Assistant Pastor, First Church
Pasadena, California

Thomas would not believe until he could see for himself the validating identity of Jesus. He was not quick to believe even those closest to him. He could not receive the truth of it from other lips. He was not satisfied with anything less than seeing Jesus for himself. His standard of faith was the marks of Calvary. Nothing less could convince him. There is something rugged about this kind of faith.

The supreme revelation of truth is at Calvary. Calvary shows us what we are. We never really came to the knowledge of our true state until we came across Calvary. I must be quite the degraded, rebellious sinner if it took Calvary to show me the breadth and depth of God's love for me. Calvary reveals the truth about me and the truth about God and His love for me.

There is a story told of Amy Carmichael's burden for the unfortunate girls in the home she provided for them. There was one girl who would not respond to the loving attention given by Amy Carmichael. She was non-communicative and rebellious. No one knew how to reach her. Finally Amy Carmichael took her aside one day to illustrate to her, her love. She took a long, sharp pin and told the girl that what she was about to do did not hurt her as much as the pain in her heart caused by the girl's rebellion. With that, she thrust the pin into her own arm, allowing the blood to flow. When the girl saw the blood flowing from the wound, she ran and fell on her knees before Mrs. Carmichael crying out, "I didn't know you loved me that much."

When I see Calvary, I am constantly amazed that God should love me like that. "I didn't know God loved me that much!" Thomas was not to be satisfied until he could see for himself the marks of Calvary on Jesus—marks made for him.

We cannot live off the testimony of others, what they have experienced and the light in which they live. We must see Jesus for ourselves. I am not to be satisfied until I see Him and the marks He bore

for me on Calvary. It is so easy for us to be second-generation Christians, living off the faith of Father and Mother. We live too much in the shadow of some ecclesiastical dogma and doctrine, hoping this will be sufficient for our faith. But I must go beyond this if I am to realize forgiveness of sin and cleansing in the Blood. I must know Jesus Christ for myself. He then becomes the standard of measurement against which I test the validity of any doctrine or teaching. If I do not see the marks of Calvary in it, then it is false. I will not believe except I shall see the marks of Calvary.

But Thomas received more than he bargained for. Jesus came through to him with such validity that Thomas saw Him as he never had seen Him before: "My Lord and my God." Jesus will never let the kind of faith Thomas had go dangling in the air. Jesus will provide validating proof of himself until we too with assurance can look upon Him as "my Lord and my God."

Do you see Him now in the light of Calvary for yourself? Is He your Lord and your God? This is the faith that will overcome every obstacle facing you today. Be stubborn to believe nothing less than Jesus for yourself.

NOW THERE IS EASTER

By **GEORGE D. FERGUSON**

THE MOB TAUNTED, "He saved others; himself he cannot save" (Matthew 27:42). The scene at the crucifixion of Jesus is a familiar picture to us who live in a day when mob demonstrations are the order of the day. The taunts of the mob blaze with each new era of man. The world has always known the hostile mob, and the futility of its desires to change the course of history.



The event Matthew describes for us happened at Calvary. The mob, bent by the will of the high priest to stop the progress of history, by its very action advanced the course of history a major step toward its completion. They crucified the One who came in the fullness of time; and God, whose purpose is history, turned the event of mob rule into the fulfillment of His will for His Son.

The taunt of the mob burned itself into the consciousness of Jesus as He hung in shame on the middle cross, the shame of sinlessness in the presence of sin, but He did not shrink back, nor

Last General Assembly we set a goal for our general giving. That goal was adopted by the representatives of the church from around the world. To date we have fallen short of that accepted goal. We are now facing another Easter Offering and in order to reach that \$18,000,000 quadrennial goal it will be necessary for us to have at least \$1,334,000 in this Easter Offering.



Hardy C. Powers

General Superintendent

wilt in the face of the mob. He had a purpose in history which their taunts indelibly impressed upon Him. "He saved others; himself he cannot save"—this is the wonderful truth of Calvary.

The paradox of God is true, yet not true. He could have saved himself, but He did not because He cared enough to save others, a "suffering care" . . . the *agape* love of the divine.

Here is found the principle of true discipleship; the voluntary giving of life—the dedication of purposeful living in the will of God by the taking up of our cross. Jesus gave His life that we might live, might "be alive unto God."

Now there is Easter! Salvation! The fulfillment of life! History moves to a close; the return of the Lord is imminent. The taunting mob, faces changed, but still in the same spirit, still seek to change the course of history. The mob move on to new avenues of hostility, the same futility of purpose, seeking but never finding a way to stop the progress of God's clock.

The mob is the challenge of our day. They taunt the Church—"Save us if you can." *We* can't, but *He* can if His cross-bearing disciples live in the true spirit of Easter, the spirit of *more*: more love, more sacrifice, more devotion, more intensity of purpose in seeking the lost.

What is "more"? The rich young man who came to Jesus gives us the secret he missed that day. He realized that he needed something; there was a

"Romantic religion lives in the sentiments and sympathies, but evangelical religion—faith—lives in repentance, forgiveness, trust, and self-committal to the Redeemer."—P. T. FORSYTH.

"lack" in his life. He had done all, but there was something "more" to life than what he had done. The "more" was not alone selling his many possessions, nor alone in the taking up of his cross, but in the following of Jesus.

There is "more" to following Jesus than most men are willing to accept, because it demands more than most men are willing to give. Jesus recognized this when he spoke to the man who sought to follow Him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matthew 8:20).

Now there is Easter! What are you willing to give? More money? That is not enough. More time to the church? That is insufficient. More prayer—more witnessing—more this—more that—you fill in the blanks and that is still not enough.

The taunt of the mob was, "He saved others; himself he cannot save." You and me. He saved



THEN CAME THE DAWN!

By **DORIS SCHUMANN**

Nazarene Pastor's Wife, Topeka, Kansas

'T WAS ON A DARK DAY they crucified our Lord. The very air seemed stilling as shrouded skies sank low o'er Calvary. Bruised, broken, and bleeding, He hung there on a splintered cross, flanked by two common thieves. One of them pleaded for pardon and He promised him paradise. Sharp spikes linked His limp limbs to the rough-hewn planks.

Above His head was written, "KING OF THE JEWS," and yet His only crown consisted of a crude coronet of thorns pressed into His ashen brow. What awful agony He endured as angry assassins accused Him unjustly and reviled Him relentlessly! His eyes gazed in earnest compassion at those around Him, and He asked mercy upon His persecutors, for they knew not how blinded and brutal they were. Upon His languid lips lingered bitter droplets of vinegar mingled with gall.

As storm clouds settled ominously over the skull-shaped slope, His voice vibrated the heavens as He yielded up the ghost, and His lifeless body knew no more pain. His riven side still seeped from the sword's swift thrust. And there came a great earthquake and the veil of the Temple was rent in twain. The rocks rent and the grave-gates swung open, releasing the bodies of saints who slept, and they went into the holy city of Jerusalem after His resurrection.

Those who were witnesses to these things thought, in truth, this was the Son of God, and they marveled at the mysteries and miracles of this mighty Man. Then they took Him down from the Cross and wrapped Him in swaths of linen cloth and laid Him to rest in a borrowed sepulcher. They barred the entrance with a heavy stone, sealed it over, and set up guards to keep vigil night and day.

Then came the dawn of the third day. Mary, the mother of Jesus, and Mary Magdalene sorrowfully made their way to the tomb, carrying certain spices and ointments which they had prepared before the Sabbath. Coming up to the sepulcher,

.....

Remembering, at Easter

*How long I lay awake within the night,
Pondering who would roll the stone away,
That, coming to the tomb before the gray
Of early morning, we who loved Him might
Find entrance and within the silence bear
Our fragrant gifts and leave them by Him there!*

*Remembering the angel's shining face,
The entry way freed from the massive stone,
I often wonder why I should have known
Anxiety, when God with shoreless grace,
Compassionate in love and power, will bless
With vaster joy than we can dream or guess.*

By **GRACE V. WATKINS**

.....

us that we might be His very own—His redeemed. You can give more money, time, prayer, witnessing, and many other things, but unless you give *more of you*, you will have missed the true meaning of Easter.

We cannot meet the challenge of the mob until we have met the challenge of Christ: "Whosoever will lose his life for my sake shall find it" (Matthew 16:25). This is the "more"—not death, but a life lost in Christ. "He saved others; himself he cannot save." He gave "more"—how can we give less?

Now there is Easter! It is the sunrise of a new day under God for all men because "He saved others" and not himself. The centurion who stood near the Cross spoke immortal words that stir within us a loud "Amen" when he said, "Truly this was the Son of God" (Matthew 27:54). He could have been no less, having done so much.

they were startled to see the stone had been rolled away. They hastened inside and found not the body of the crucified Christ. In fear they faltered as an angel appeared and announced, "He is not here: for he is risen" (Matthew 28:6). Then they remembered that this was the way He had foretold it. So they ran to relate the remarkable Resurrection tidings to the astonished apostles.

And, as the day brightened, the Saviour appeared to the women and to two others, and then to the eleven, the traitor Judas having departed. The disciples could scarcely believe their Master moved in their midst until He revealed to them

the nailprints in His hands and feet.

He broke bread with them and blessed it and spoke to them concerning the scriptures. The light began to break upon them and they knew the glorious truth. This was the resurrected Lord! He was Victor o'er the grave! The doom of death dispelled—*then came the dawn!*

The brilliant heavens opened and He was lifted up into a radiance that far exceeded the brightness of the day. They fell down and worshiped Him, and lauded Him, and praised His matchless name. Hallelujah! Christ the Lord was risen indeed!

At the Rising of the Sun

(Mark 16:2)

By HARVEY J. S. BLANEY

Professor of Religion, Eastern Nazarene College, Wollaston, Mass.

IN DESCRIBING the visit of the little band of women to the tomb on the Resurrection morning, Mark not only says that it was early, as do the other Gospel writers, but also that the sun was just coming up. He "looked at his watch," and he looked at the sky.

Perhaps Mark did not mean for us to make anything of this passing observation. He may have been a lover of nature who always arose early in the morning. Life holds special meaning for the one whose day is touched by the first rays of the morning sun. If the order of nature holds any meaning for the routine of the life of man, perhaps the sun in its path across the sky each day is supposed to pace man in his daily activities.

But, as usual, here too man tries to change the order of things—he wastes hours of healthful, tax-free, glorious sunlight in the morning, shrouded in pillows and blankets, and then burns electricity half the night in order to complete a full day of wakefulness. At any rate, the glories of that first Easter were experienced only by the early risers; and many more glories of life are shared only by those who greet the sun at the threshold of day.

All of creation, in addition to man, has suffered because of man's fall into sin. This good earth has known its sorrows, rocked and torn by storm and flood. The animal kingdom has had to fight to survive. The elements are often angry and hard to live with. At the time of the Crucifixion the earth roared and tore itself like an angry demon.

.....

It is an incontestable fact of church history that every lapse from orthodoxy has been preceded by spiritual decay.—Daniel Steele.

.....

But on the wonderful day of the Resurrection a brand-new order was inaugurated. The power of sin was broken and its final defeat guaranteed.

No wonder that Mother Nature smiled! Can anyone imagine the sun hidden behind a cloud on that morning? God's great act of redemption was crowned with sunlight—and we recall the light which shone on Moses from the burning bush, the star which guided the wise men to the Babe in Bethlehem, and the light from heaven in which the soul of Saul of Tarsus was purged of its defilement.

But such light is seen only by those who have eyes to behold. The Resurrection was a miracle of the exceptional while the rising of the sun is a miracle of the commonplace. The first suffers from obscurity—it has become encased in dogma and perchance believed. The rising of the sun suffers from familiarity—it has always risen and what is to hinder it? Both await eyes that can see.

To the artist the obscure becomes clearer and the commonplace becomes miraculous. His imagination, his vision, his appreciation of the beautiful capture the radiance that is in the sun. His soul has kinship with creation and he sees each sunrise as a fresh miracle.

To him with eyes to see, the miracle of the Resurrection becomes, not just something to be believed, but something to be experienced—not just a tenet of theology, but a re-enactment of that miracle in his own life, and he finds he has daily light in which to walk.

The ever-recurring miracle of the Resurrection has a light all its own, shining from the empty tomb, which is able to open blind eyes, awaken a sleeping world, and guide God's people by its rays to the land of never-ending day.

GIVE . . .

until you feel good about it

By M. A. ("BUD") LUNN
Manager, Nazarene Publishing House.



IT WAS SEVERAL WEEKS AGO that our pastor preached on stewardship. I wasn't uncomfortable while he pointed out our privileges and obligations as stewards of the Most High God. My mind was easy as he preached and my soul suffered no condemnation. I have been brought up to consider tithing as something every good Christian practices. And because of years of example while I was growing up, I have never tithed as a legalist. To me it has not been a duty which if I didn't fulfill I would incur the displeasure of God. Also I have been trained to consider the tithe as a minimum of giving.

But back to that sermon—as I drove home and all the rest of the day one statement kept crowding into my consciousness. From experience I knew that the Spirit of God wanted to impress upon me a certain truth—a truth that would in some way alter my outlook and give me an enlarged concept of what was involved in my dedication.

The words that I could not shake off were these: "Give until you feel good about it." Of course it was suggested as superior to the old-time exhortation, "Give until it hurts." I liked it. It has the right ring of giving out of a heart consecrated to the work of the Kingdom.

"Give until you feel good about it." Why not! God has blessed me with health. God in His good providence has spared me reverses and misfortunes, leaving a surplus to turn into the program of the church. How could I keep the smile of Heaven on my life did I not feel good about these bless-

ings—good enough to acknowledge them in a tangible way?

"Give until you feel good about it." How can one have any depths of compassion for the lost and needy and underprivileged and not give—give until he feels good at being in partnership with the Son of God in the salvation of the lost. Give until he has a feeling of kinship with thousands of unevangelized souls who might hear the gospel because of his faithfulness. And anyone would be insensitive not to feel good about laying up for himself treasures in heaven, where it will pay dividends throughout all eternity.

What person with the love of God in his heart could fail to feel good especially at this Easter season that he has been delivered from death, that he is now living a resurrected life of freedom and holiness and joyful service!

No season of the year should be more conducive to rejoicing than Easter. No time should so inspire us to "give until we feel good about it." So I plan to give in the Easter Offering—to give eagerly, joyfully, with planned self-denial. It is such a privilege to give! It is such a wonderful feeling to give liberally!

A CHALLENGE THIS EASTER

By HAROLD WEITMAN
Nazarene Layman, Coffey, Washington

AS WE APPROACH the Easter season and contemplate the world about us, we are face to face with realities that produce fear. The Communist threat, the highest peacetime budget, increased taxation, inflation, and other disturbing elements in our modern life cause hopelessness and resignation to dominate our thoughts.

At Easter time we are also confronted with the realities of Jesus, so let us look to Him. He had done nothing but good; and yet because He cut across the grain of His day, He was illegally tried, condemned, and crucified. Still He came forth triumphant in victory—the risen Lord!

Let us consider history a little. When the barbarian hordes engulfed Rome, the Christians took no interest in the public cause which brought about the defeat of civilization and ushered in the Dark Ages. Three centuries later a new and more vigorous adversary challenged again. The Christians rose and against overwhelming odds stopped the Moslem advance at Tours, thus paving the way for the Renaissance and our way of life today.

What shall we do about the problems facing us now? Resign ourselves as those of Rome or meet

the threat as did Charles Martel and his people? When we look at Holy Week and Easter, there can be but one answer. We must responsibly meet life in our day as Jesus did. The Church must produce. It must inspire, so it will become the vital, living force behind all of our actions. If we are concerned only with ourselves, even the Christian cause is lost.

Our church preaches provision for holy living. And what does holiness do? It gives the proper perspective of sin. If this is gained, it will cause action. We are sanctified, not only to fit ourselves for heaven, but also to make us more effective workers in the Kingdom here. Truly sanctified people are a disciplined people.

We are disciplined in that our time belongs to God. Time to pray, time to read and study, time to teach, time to attend all the means of grace, time to do all we can to effectively work His program—all of these are His.

Our talents, too, are His and all are needed. We need more individual concern and effort to help our clergy carry the load, so our church may reach out more and extend its influence.

Likewise the use of our money means more than tithing, because there is a responsibility to use our monies wisely. We build magnificent churches and parsonages, involve ourselves locally until our schools and missionaries suffer because our budgets go partially or wholly unpaid.

Sanctified people, too, take action against the social evils of the day. I have seen one man chal-

lenge the liquor traffic alone and win. Our people must take a more definite stand on the moral issues. The church must inspire this. It has been said the church's worst enemy is itself. The world looks to us for guidance and all too often we fail and so lose our mission.

In K. Morgan Edward's book, *More than Survival*, he tells of a young man who is not satisfied with average religious interpretations, for in regard to God's love he cuts clear to the core when he says, "God's love must be expressed through us without reservation, even if it costs us our carpets, our t.v. sets, our cars, our dishwashers, our three meals a day."

In everyday life a sanctified person will give his best. It is easier to take government aid than solve the problem ourselves. Social security replaces individual security. The pressures on businessmen are causing them to quit and seek employment in security-offering positions. More examples could be cited, but the point to be made is that we cannot build a strong society this way; and the Church must set the example.

A sanctified person will act regarding his government and international affairs. It is time we vote Christian rather than party, and weigh the issues of the day in the light of Christian ethics rather than personal gain. The Christian way calls for denial; and unless we begin to do that which we know is right regardless, our way of life will be lost, and this includes our religious freedom.

May we not find ourselves in the circumstances of Ezekiel's day when he cried, "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezekiel 13:4-5). How do we stand? We cannot fill the gap with a spoon-fed laity inspired by a clergy more interested in ecclesiastical progress than in the preaching of a rugged gospel. It is time the church produced men, who like Naboth of old will stand and cry in the face of death, "The Lord forbid it me, that I should give the inheritance of my fathers unto thee" (1 Kings 21:3).

We face a dismal day and yet this is Easter. Our challenge is as great as any in history. Again we have the question, "What will you do with Jesus?" What does He *expect* us to do? There is only one reply and we need not be dismayed. Our Lord is risen! Let us never underestimate His power, but reach up and take His hand, remembering the words of the Apostle Paul, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13).

Then we will vigorously move in our generation so that the torch of religious and personal liberty becomes an inspired, lasting heritage to all generations. This is our challenge at Easter!

The Hour of Trial

*It is not in my power to know
Why days of sorrow come,
Or why the darkest hours are so
When hope and faith have flown.
I cannot know why burdens press
And trials meet my way,
Why blessings now are so much less
Than those of yesterday.
But it must be that heaven sees.
And God permits the test,
That I might seek on bended knees
The blessings He thinks best.
So I'll not murmur nor complain
When dreary days are mine;
The selfsame power that pours out rain
Will cause the sun to shine!*

By REEFORD L. CHANEY

The Little Things

By **KATHRYN BLACKBURN PECK**

*A little town was Nazareth,
Of little enterprise,
And those who walked its narrow streets
Were not the famed and wise,
But workers of the shop and field,
And dressers of the vine,
All busy with their small pursuits.
(As I am, Lord, with mine!)
I wonder if they ever saw
The gleam within His eye.*

*As Jesus, humble Carpenter,
On sandaled feet passed by,
And when He spoke, did any catch
A thrill of wisdom grand?
Or when He helped, did any know
How strong that calloused hand?
For thirty years at common tasks,
How faithfully He wrought,
Gracing by service commonplace
The creed of love He taught!
A little town was Nazareth—
My place is narrow too.
Oh, make me faithful to perform
The humble tasks I do!*

EDITORIALS

Continued from page 2

"If a man die, shall he live again?" Not until Jesus Christ brought life and immortality to light through the gospel could there be a perfectly satisfactory answer to that question. We find it on Easter morning in the emptiness of a new tomb in a private garden. We find it in the Presence that transformed defeated and baffled disciples into joyous witnesses. We hear it in His treasured words, "Because I live, ye shall live also."

The power of His resurrection sets aside forever for Christians the sentiment in the sad and skeptical lines of the Persian poet:

*Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too.*

For Christ has traveled that road, and has returned to lighten the darkness with His promise and presence.

Editorial Note . . .

Just fifty years ago this week the first issue of the *Herald of Holiness* appeared. Dr. B. F. Haynes was the editor, and the issue carried a lead article by Dr. P. F. Bresee on the need for organized holiness churches; a piece on "Restless Millions" by E. Stanley Jones, then a missionary in India; and a number of shorter articles and fillers.

Two memorable statements by Editor Haynes are:

"We believe in an educated ministry, where the education is consecrated as well as the minister. The Bible calls the pastor the shepherd and the people the sheep whom he is to feed. We think it well enough for the shepherd to be able to analyze scientifically the fodder he is to feed his sheep, but he must be careful to throw the fodder and not the analysis to the sheep at feeding time."

"Conservatism is not cowardice. It is the bravest thing in the world. It dares to confront the monstrous foes of our civilization and save our institutions, sacred and secular, from ruin . . . Cowardice is not conservatism, though it generally calls itself by that name. The solitary redeeming thing about cowardice is that it is ashamed of its name and nature, but the damning evil of it is that it is false enough to sail under an assumed name."

Dr. Haldor Lillenas, who was twenty-seven years old at the time and who later became one of the leading song writers of his generation, wrote a metrical salute to the new paper:

*"Herald of Holiness," herald of hope,
Tell of the gospel of Christ, and its scope
Reaching to those who are deepest in sin,
Bringing the poor, weary wanderers in.*

*"Herald of Holiness," herald of joy,
Telling of purity without alloy,
Spreading the message of freedom from sin;—
Showing that all in the battle may win.*

*"Herald of Holiness," herald of love,
Pointing the weary to mansions above;
Guiding the erring and cheering the sad,
Making the lonely and sorrowing glad.*

*"Herald of Holiness," herald of peace,
Telling of Him who is bringing release
From ev'ry fetter, by which men are bound,—
Publish the tidings the whole world around.*

*"Herald of Holiness," herald of light,
Go on thy mission, dispersing the night;
Shedding the glittering sunlight abroad,
Until the world shall be won back to God.*

.....
And how is it then that thou seekest any other way to heaven than this plain high way of the Cross? All the life of Christ was cross and martyrdom, and seekest thou pleasure and joy?—Thomas a Kempis.

THE CHURCH AT WORK

HOME MISSIONS

ROY F. SMEE, *Secretary*

District News

The Colorado District, under the leadership of Rev. E. I. Cornelison, recently published an attractive brochure setting forth its home mission projects of the past five years. A page in the booklet is given to each of the ten churches organized during this period, and includes a picture, statistics, and a short write-up on each. Then, at the back of the brochure, there is a final summing up of results: 10 churches organized in the 5 years, with a membership which has now reached a grand total of 482 (190 of these received by profession of faith); a present total attendance of 897; the total valuation of the property of the 10 churches is \$579,500, with a total indebtedness of \$320,892. Among the churches featured is the

Pueblo Belmont Church

The pastor, Rev. L. W. Quinn, gives the following account of its organization and growth:

"In 1959, with a zest for leadership and an eye to the future, Dr. Oscar J. Finch, then district superintendent of the Colorado District, began the first steps toward putting a fourth church in Pueblo. September of that year found Rev. and Mrs. L. W. Quinn and their three children moving into a parsonage purchased by the district. The first unit of the church was begun November 4, 1959. This unit, 5,350 square feet, opened for services February 28, 1960, and one month later Dr. Finch organized the church

with 36 charter members, 23 of whom came as transfers.

"Dr. G. B. Williamson, with our new district superintendent, Rev. E. I. Cornelison, dedicated this first unit in September, 1960, and also broke ground for the lovely laminated arch sanctuary which now adjoins the first unit.

"After months of prayer, decisions, hard work, and eager waiting, the new sanctuary was opened for services April 23, and dedicated by Dr. V. H. Lewis April 30, 1961, just seven months after the dedication of the first unit, now divided to provide more Sunday school classroom space and a small youth chapel. Two days later, Dr. R. T. Williams came to hold a revival, during which five new families were won who have since taken their places in the work of the church.

"A certified appraiser lists the church and new brick parsonage at \$160,700, plus furnishings. The indebtedness on the church and parsonage stands at \$70,000. The membership is now seventy-four, and last year's income was \$21,500. All budgets were paid.

"God has given many new families who have been wonderfully saved and have continued on to holiness, taking their place in the church. Many of our members have come by profession of faith. John Wesley put it well: 'Best of all, God is with us.'"

Dublin, Eire

In a recent letter Rev. Leslie Roberts gives us up-to-date news of the work in Dublin, Eire:

"Our street meetings continue and have continued right through the winter, and even on the coldest day—when we ourselves have felt frozen

through to the marrow—there have always been those who have stood in the biting cold as we have told forth the good news. . . . They are a dear people, we love them. We count it a wonderful privilege to represent our Lord and our beloved church in this land.

"Since the summer of last year we have given out over 2,000 copies of the Gospels. Many refuse, but we pray that out of the number that have received there will be those who will find Christ. You know the situation in all Roman Catholic countries regarding the Word of God. They do not have it, and those who do are not encouraged to read it. This little country of Eire (nearly three million souls) is no exception. That is why we endeavour to distribute copies of the Gospels."

United Effort Needed

Easter and Thanksgiving are times of great blessing throughout our entire church, for it is then that we are given special opportunity to bring our personal love offerings to Christ for the support of the far-flung missionary program of the church. If we sacrifice and do our best individually in our giving, then collectively we can do mighty exploits for the Lord. It is becoming almost trite to say, "Give till it hurts," but consecrated, sacrificial giving is what is needed as the work expands and the Lord opens up new fields for the church to enter. Also let's back up our giving with prayer for our missionaries, including those on the overseas home missions fields of Australia, New Zealand, South Africa, West Germany and Denmark, Alaska, Hawaii, American Samoa, and the Canal Zone.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

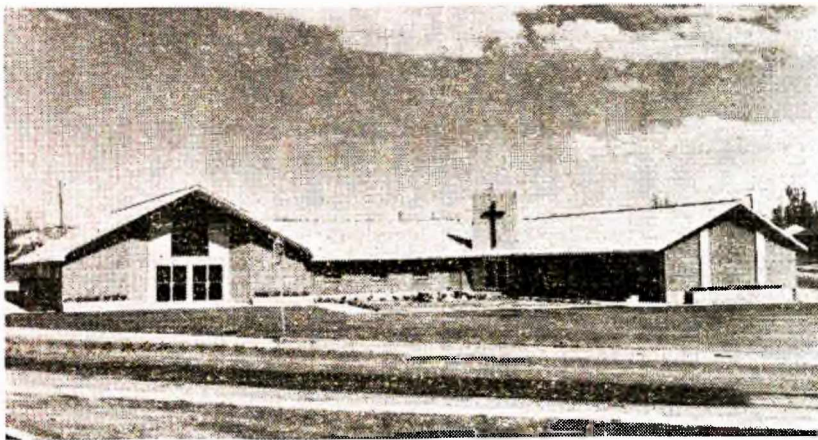
We Appreciate Your Prayers

By MRS. R. R. MILLER, *Taiwan*

We appreciate the many friends who prayed earnestly and faithfully for Heather and me during our serious illness of last year.

It is wonderful how God has touched us. Very suddenly around Christmas time Heather began to walk without the aid of crutches or support. At the same time her fever subsided almost completely.

My own health seems to be unusually good. I have been able to carry a



Belmont Church of the Nazarene in Pueblo is one of ten home mission churches organized on the Colorado District in the past five years. (See write-up for story.)

heavier program of work than before I became ill.

We give God the praise and glory for all that He has done for us both, and for the kind and wise medical care from doctors at home and here in Taiwan.

Opening Doors

By MARY McKINLAY, Swaziland
Swaziland is on the eve of great things. With the coming of the railway many business people believe there will be a real boom in trade and all kinds of enterprises will be opening up. The burden of our hearts is, How are we going to keep pace with all this development when our available forces are already stretched to the limit? Doors are opening wide to us on every side and we do not have the trained personnel to enter them. We need many more young men called to preach.

If it is important for Swaziland to receive the benefits of modern progress, it is much more important for them to meet with Jesus Christ, who alone can make and keep their country clean and wholesome. We are well on our way now to complete racial integration and we are hoping that all will go well. Buses and schools are now multi-racial, which indicates the progress made in this regard.

Our zone Sunday school attendance for the past year shows quite a nice increase, but not as much as I had hoped. I am continuing the visitation and hope that next year will show even greater improvement. As the sponsor for the young adult group of N.Y.P.S. I have spent a good deal of time with them in the past year. I feel the Lord has helped us and I am thrilled at the way the young people are presenting their programs.

We do need a real outpouring of God's Spirit to give us a real break among them, and to help many of them to pray through to a deep experience of holiness.

Thank You for Your Prayers for New Guinea

By WALLACE WHITE, New Guinea
To all our friends at home and everywhere who prayed for our recent revival in New Guinea, we want to express our sincere and grateful thanks. God heard your petitions in our behalf. We felt His presence in every service. Twenty-four new people repented, and publicly testified to their decision to follow Christ. All sought and found forgiveness during these revival services. Eleven of these testimonies of salvation came from our schoolboys here on the main station. We are praying that these boys, trained in our own school, will grow up to become Christian leaders among the people of this area.

We will appreciate your continuing to remember the new Christians, and your missionaries, in your prayers.

Moving Missionaries

Rev. and Mrs. Ronald Denton have moved to C.P. 12787, Santo Amaro, Sao Paulo, Sao Paulo, Brasil, South America.

Correction

Rev. and Mrs. Paul Beals's address should be P.O. Box 27 (instead of 28), Punta Gorda, British Honduras, Central America.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, Secretary

The Department of Ministerial Benevolence sends a check each month to 219 widows whose husbands gave years of faithful service to our church. Many of these depend entirely upon this check. The following letter comes from a lady in a northern state:

Once again my tears of appreciation flow as I receive the check which you so kindly send to me. I am unworthy of your faithful contributions, but I do thank my denomination and my people for helping me with the financial problems. May Jesus bless all of you who have a part in this assistance. Truly, I'd rather be on the giving end, but you and God understand.

We share this letter with you, because your faithfulness in paying your N.M.B.F. apportionment has made it possible for this widow and many like her to receive financial assistance.

—Department of
Ministerial Benevolence

DISTRICT ACTIVITIES

Illinois District Preachers' Convention

The annual Illinois District preachers' and Christian workers' convention was held February 26 to 28 at the Decatur Westside Church. A record crowd of 104 pastors, their wives, and other Christian workers were royally entertained by the host church and pastor, Rev. Gerald Green.

Rev. Harold Daniels, our highly respected district superintendent, presided efficiently throughout the convention. Dr. Hardy C. Powers, general superintendent, speaking in the morning and evening sessions, inspired and challenged all present to greater dedication and efficiency in the work of building the Kingdom. Dr. E. S. Phillips, pastor of First Church, Bethany, Oklahoma, spoke in the morning and afternoon sessions. His messages, of a practical nature, left the ministers better qualified for their work.

Rev. George Reader, chairman of the district church school board, Rev.



It would greatly assist us if all church treasurers would send the Easter offering as soon as possible to

JOHN STOCKTON
General Treasurer

6401 The Paseo
Kansas City 31, Missouri

Gerald Green, district N.Y.P.S. president, and Mrs. Wayne Britton, district N.F.M.S. president, presented promotional plans from their respective departments. Rev. George Rice capably represented the Nazarene Publishing House. Rev. John Swearingen, field secretary, and Jim Bohi, soloist, brought words of greeting and reports of progress from Olivet Nazarene College.

Picturesque Redwood Restaurant was the setting for the preachers' wives' luncheon, where Mrs. Daniels related some of the experiences of a recent trip to Hawaii. She was presented with a token of the love and esteem held for her by the ladies of the district.

The entire convention was one of inspiration, information, and acceleration. The fellowship one with another and the presence of God will be long remembered.—DEAN DACE, Reporter.

Hawaii District N.Y.P.S. Convention

Honolulu First Church was the scene on February 27 of the gathering of the young people of the Hawaii District. They came from the islands of Kauai, Maui, Hawaii, and Oahu for their annual convention.

The convention reflected the wonderful spirit of love for the Lord Jesus Christ among the young people who make up the Hawaii N.Y.P.S. They conducted their business in an orderly fashion, and the reports for the year indicated that much is being done in the Nazarene churches in these islands for the young people and by the young people.

Rev. Solomon "Hotch" Kekoa gave a good report as district president for the past year. He is now pastoring the Kaimuki church and will be able to give even better leadership during the coming year. He was re-elected with a wonderful vote of confidence.

Other officers elected to serve for the coming year were: Rev. Glen L. VanDyne, vice-president; Miss Jolene Chastain, secretary; and Mrs. Tamoe Osborn, treasurer.

A calendar for the coming year was

**"SHOWERS OF BLESSING"
Program Schedule**

- April 22—"Light in the Darkness" (Easter), by G. B. Williamson
- April 29—"God Was in Christ," by Wendell Wellman
- May 6—"Do All Things Work Together for Good?" by Wendell Wellman
- May 13—"The Hem of His Garment," by Wendell Wellman

presented, and this included a camp during the month of August.

The Hawaii District is blessed with fine young people, and on them rests a large portion of the burden of the work of the Church of the Nazarene in these islands which make up the fiftieth state.—GLEN L. VANDYNE, Reporter.

**Chicago Central District
Talent Contest**

The Chicago Central District recently completed one of its best-spirited Talent Contests within recent years. Under the leadership of our district Nazarene Fellowship director, Rev. Eugene Sanders, and Rev. Don Smith as the M.C., we were thrilled as forty-seven contestants entered the Talent Contest with all the zeal and enthusiasm that teen-agers possess.

A youth rally, with more than three hundred in attendance, was held in the afternoon at First Church, Kankakee, Illinois. First- and second place winners were presented their respective trophies by our teen-age members at large, Randy Robbins and Marian Evans.

The special speaker for the rally, Rev. Carl B. Clendenen, superintendent of Northwestern Ohio District, was at his best, and challenged our youth to live for Christ. His very spirit and enthusiasm were felt as he spoke to us.—ARTHUR EVANS, Reporter.

THE LOCAL CHURCHES

Moultrie, Georgia—The Crestwood Church had a very interesting service on Sunday, January 28, with Dr. Mack Anderson, district superintendent, as the special speaker. Many friends enjoyed this outstanding service with us as we burned the mortgage. The church was started in the home of Mr. and Mrs. T. J. Garland, who later gave two lots where the church and parsonage were built. Since then an extra lot has been purchased. Rev. Glen Vanhook, with the help of members and friends, built the church and parsonage. The mortgage burning liquidated the debt on church, parsonage, and lot. The former pastor, Rev. M. S. Cook, led in prayer, with Rev. Wayne Mills of Moultrie First Church directing the singing, and Rev. F. M. Digby of Thomasville serving as pianist. Other ministers present were

Rev. L. H. Roebuck of Georgetown, Kentucky; Rev. E. E. Smith, of Pavo; Rev. J. L. Jamison, of Cairo; and Rev. H. J. Lewis, Sr., of Moultrie, Georgia. We give God praise for His blessings.—Mrs. H. J. Lewis, Pastor.

Bluffton, Indiana—Recently our church closed one of the best revivals it has experienced in years. The special workers were Rev. L. G. Hubartt, evangelist, and Brother Curtis R. Brown, singer. They are a real soul-winning team, and God moved in the services, giving forty-one seekers at the altar. Pastor Graeflin formed a group of men into a prayer and fasting band prior to the meeting, and Mrs. Graeflin did the same with a group of women. Brother Hubartt preached with power and unction, Brother Brown sang with the Spirit, and God came to help us from the very first night. We greatly

we have a late spring date open, May 23 through June 3; also have three summer dates open. Also we have two dates we'd like to slate in the West; will be in California, November 7 to 18, and have open time November 21 to December 2, and December 2 to 16. Will go anywhere for freewill offering. Write us, c/o our Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Bolton, Lancashire, England—An outbreak of fire, believed to have originated in the heating system, caused some damage to Bolton First Church on Sunday, March 4. The fire was discovered just thirty minutes prior to the time of starting the evening service. Prompt action by male members of the church board, assisted by neighbors who came to help, prevented more serious damage being done, until the arrival of the fire brigade. The heating system is a write-off, as is the pipe organ (built twelve years ago by the organist, Mr. F. Barnes), and the wall of the church and the minister's vestry were damaged. Plans are being made to begin the erection of a new sanctuary costing approximately \$35,000 within the next few weeks. Present misfortunes are acting as a spur to the congregation to move forward under the leadership of the pastor, Rev. T. W. SCHOFIELD.—Reporter.



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appreciated the ministry of these brethren with us. The church was revived and we are pushing ahead for greater victories for Christ.—RUSS W. CARNES, Secretary.

Evangelists H. A. and Helen Casey report: "Truly these are wonderful days in God's harvest field. Now in our eighth year in the field, this last year was the best. We carry the whole program—sing, play ten instruments, and preach. Due to a change of pastors,

Rowsburg, Ohio—One year ago, in April, Rev. and Mrs. Daniel Bulla came as our pastors, and since then the church has had a steady growth, spiritually and financially. Even before the July revival with Evangelist Gene Clark, the Spirit of God was evident, resulting in seekers at the altar in almost every service. Brother Clark's campaign proved to be a wonderful continuance of spiritual blessings and more victories around the altar. In the fall revival, with Rev. and Mrs. Frank Dunkle as preacher and singers, the Spirit of the Lord was again manifested. Brother Dunkle is a young man with old-time religion, and his fearless, straight preaching of the Word stirred both young and old. Thirty-five sought the Lord, many of them teen-agers, and there were shouts of victory in the services. Under the leadership of Pastor Bulla, a spirit of unity prevails. Thirteen new members

Clip and mail to John Stockton, General Treasurer, 6401 The Paseo, Kansas City 31, Missouri

After praying about the Easter Offering, we are enclosing a check for \$..... to assist in the task of taking the gospel to others.

Name

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have been received, ten of these as a result of the fall campaign, "Shining Lights on Sunday Nights." We have been able to give our pastor a substantial raise in salary, beside love offerings. Our church is encouraged, and we give God the praise.—B. Young, Secretary.



THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for April 22: Christ Reigns

SCRIPTURE: Matthew 28; Hebrews 1
(Printed: Hebrews 1:1-12)

GOLDEN TEXT: *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing* (Revelation 5:12). Thrilling words, these are, in Hebrews, chapter 1. The words "He . . . sat down on the right hand of the Majesty on high" (3b) are most expressive. That He "sat down" speaks of the completion of His sacrificial work. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Hebrews 10:12-13).

That He was seated at "the right hand of the Majesty on high" speaks of His exaltation to the place of supreme sovereignty, authority, dignity, and honor as Coruler of all things. It may well be asked, But how can He be exalted who from all eternity was the only begotten Son, coequal with the Father, the Creator and Sustainer of all things? It is Jesus, the Son incarnate, the God-Man, the unique theanthropic Person, who is by the Father exalted, bearing now and forever in His exalted position our human nature and His manhood. In this connection read Acts 5:30-31; Philippians 2:5-11; and Matthew 28:18-20. His exaltation includes also the fact of judgment (see II Corinthians 5:10).

The glorious expressions in the verses before us speak also of the vindication of all that is true and good. Through the Resurrection, God has reversed man's wicked decision against the Prince of Life, and has declared Him to be the Son of God with power (Romans 1:4). Evil has in Him met its match and more; truth has triumphed over error; sin is broken, defeated, finished as a tyrant; life reigns, since death has lost its sting. All the claims of the Man of Galilee are vindicated and all His promises are validated. Faith is substantiated, given solid footing (II Corinthians 15:17).

Joy leaps up as the expressions in these verses speak to our hearts also of Christ's *intercession*. Bearing a nature both human and divine, our blessed Advocate, now, in the category of time, and with human sympathy for our infirmities, appears on our behalf at the right hand of the Majesty on high. Thus Charles Wesley wrote—

*He ever lives above
For me to intercede;
His all-redeeming love,
His precious blood to plead. . . .
Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
Hallelujah!*

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

Announcements

WEDDING BELLS

Miss Carolyn E. Berger of Fort Dodge, Iowa, and Mr. Jerry D. Cordell of Richmond, Indiana, were united in marriage on March 10 at First Church of the Nazarene in Fort Dodge, with the father of the bride, Rev. Lyle C. Berger, officiating, assisted by the district superintendent, Dr. Gene C. Phillips.

BORN

—to Tom and Wilda (Bennett) Murray of Xenia, Ohio, a daughter, Pamela Dawn, on February 23.

—to Donald and Mary (Rundberg) Richardson of Daville, Illinois, a daughter, Carol Lee, on February 28.

—to Ronald and Rosetta (Ruble) Myrick of Aiken, South Carolina, a son, Douglas Eugene, on February 14.

—to Mr. and Mrs. Martin J. Boss of Bourbonnais, Illinois, a son, Jarrette Alan, on February 9.

—to Richard and Lois (Rundberg) Hackathorn of Aurora, Illinois, a daughter, Kathleen Anne, on January 26.

SPECIAL PRAYER IS REQUESTED

—by a Christian friend in Kansas that God will help in a very important, urgent problem;

—by a Nazarene mother in Florida that she may be healed (she believes the Lord is able) if it be His will; for the salvation of loved ones, a mother to be healed of a long-standing disease, for sick ones in the hospital, and that their church may be revived.

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District Assembly Information

SAN ANTONIO, May 2 and 3, at First Church, 4141 Brawner Parkway, Corpus Christi, Texas. Rev. T. A. Burton, pastor. General Superintendent Vanderpool. (N.F.M.S. convention, April 30—May 1; N.Y.P.S. convention, May 1; Sunday school convention, May 1, 7:30 p.m.)

WASHINGTON, May 2 and 3, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Rev. Jack Lee, pastor. General Superintendent Benner.

MISSISSIPPI, May 9 and 10, at First Church, 603 W. Sillas Brown St., Jackson 1, Mississippi. Rev. B. W. Downing, pastor. General Superintendent Vanderpool. (S.S. convention, May 7; N.F.M.S. convention, May 8.)

PHILADELPHIA, May 9 and 10, at Calvary Church, Centre Avenue & Fourth St., Reading, Pennsylvania. Rev. Arthur Fallon, pastor. General Superintendent Benner.

ABILENE, May 9 to 11, at First Church, 4510 Avenue Q, Lubbock, Texas. Rev. Milton Poole, pastor. General Superintendent Lewis. (N.Y.P.S. convention, May 7; N.F.M.S. convention, May 8.)

NORTHERN CALIFORNIA, May 9 to 11, at the Beulah Park Auditorium, 1200 El Rancho Drive, Santa Cruz, California. Rev. Frank True, camp

manager. General Superintendent Young. (N.Y.P.S. convention, May 7; N.F.M.S. convention, May 8.) To reach the auditorium—State Hi-way 17, North city limits.

IDAHO-OREGON, May 10 and 11, at College Church, 504 Dewey, Nampa, Idaho. Rev. Eugene Stowe, pastor. General Superintendent Powers. (N.F.M.S. convention, May 7-8; S.S. convention, May 9.)

Deaths

MRS. AUDRY EARL McCARTY was born March 5, 1875, and died January 8, 1962. She had been a Nazarene most of her life, having united with the church in its beginning. She was a devoted mother and a wonderful Christian, loved by all who knew her. She is survived by five sons and one daughter, Mrs. Naomi Smith, a member of First Church in Fort Worth. Funeral service was conducted by her pastor, Rev. W. J. Benson, in First Church of the Nazarene, Fort Worth, Texas.

SAMUEL D. BYLER was born in Newton, Kansas, May 30, 1911, and died in Chicago, Illinois, February 9, 1962. He was converted at an early age. His life of devotion to God truly radiated the spirit of the Master, and found expression in glad song and service to his church. He is survived by his wife, Vivian; three sisters, Twila Byler, Mrs. Nellie (E. P.) Robertson, and Mrs. Mary (J. J.) Rychener; and three brothers, Arthur W., S. Edward, and J. Kenneth. Funeral service was held in the Emerald Avenue Church of the Nazarene, Chicago, with the pastor, Rev. Samuel N. Smith, officiating, assisted by a former pastor, Rev. Alvin H. Smith.

JAMES BECTON, infant son of Rev. and Mrs. N. Becton Cain, of Fort Smith, Arkansas, was born February 11 and died the next day. Besides his parents, he is survived by a sister, Judy Carolyn, and a brother, Richard Allen. Funeral service was in charge of Rev. R. Eugene Hulsey of Fort Smith Central Church, and Rev. C. L. Reneau of Mildred, Oklahoma, church, with interment in Forest Park Baby Land Cemetery, Greenville, Texas.

VERNON W. AHERN was born in a pioneer preacher's parsonage in La Lande, New Mexico, and died February 9, 1962, age forty-five. He was converted as a boy, later wandered away from the Lord, but in the last months of his life he seemed to return to the fellowship of the Lord. He is survived by his father and mother, Revs. Thomas and Myrtle Ahern; a brother, James Thomas; a sister, Edith Myrtle; and his wife, Lucille. Funeral service was conducted by Rev. James J. Thomas, with interment in the Fort Rosecrans Military Cemetery.

MRS. NELLIE THERESA CRANDELL (nee Tolleson) was born November 1, 1883, in South Dakota, and died in a hospital in Boise, Idaho, February 24, 1962. In 1910 she was married to Burley W. Crandell. She was converted as a girl; her husband was converted soon after their marriage; and the family altar was started. She faithfully filled her place pioneering for the Church of the Nazarene in the days of their home mission ministry. She leaves her daughters a true example of a "mother in Israel." She loved her church, and no one of such humble station was better informed about the general workings of it. She read the "Herald of Holiness" and the "Other Sheep" to the very last. It was in her church on Sunday, February 18, that she fell and broke her hip; she was taken to the hospital. She is survived by her husband, Burley W., of Boise; three daughters, Mrs. Lola Stout, Mrs. Thelma Craighhead, and Mrs. Arlene Schaefer; one brother; and four sisters. Rev. Harold B. Wilcox, her pastor, officiated at the funeral, with Rev. Ira Hammer giving the message. Interment was at Dry Creek Cemetery, Boise.

DORA E. JOHNSON, died February 10, 1962, at a sanatorium in El Monte, California, at the age of sixty-seven. She was born September 25, 1894, in Arkansas. Her membership was with the Church of the Nazarene in Arcadia, California. All who knew her testified that she lived a radiant Christian life. She is survived by her devoted family: four sons, John W., Carl L., Grover C., and Joseph C.; and two daughters, Mildred M. Lunrone and Minnie Bell Daniel. Funeral service was in charge of Rev. Joe Stockett and Rev. Ralph English, with interment in Mountain View Cemetery, Pasadena, California.

MRS. MAZELLA REDDICK was born December 20, 1916, and died February 21, 1962, at the age of forty-five. She was the wife of Rev. Lawrence Reddick, pastor of St. John Church, Miami, Florida. She and her husband pioneered the work among the colored people, and organized the first colored work in Florida. She was a devoted Christian and a local preacher in the church. Besides her husband, she is survived by two sons and three daughters. Funeral service was conducted by Rev. Loren E. Schaffer, pastor of Calvary Church of the Nazarene, in the St. John's Church.

Conducted by W. T. PURKISER, Editor

Men of "Deep Freeze" Get Gideon Bibles

CHRISTCHURCH, NEW ZEALAND (EP)—One hundred copies of the New Testament and 100 additional copies of the complete Bible were given recently to U.S. Navy personnel with "Operation Deep Freeze" headquartered here.

A spokesman for the Gideons said the interdenominational Christian Businessmen's Association plans to distribute Bibles to all men attached to the operation which is exploring unknown areas of the Antarctic.

New Ceylon Ruling Limits Number of Missionaries

COLOMBO, CEYLON (EP)—The Ceylon government's quiet but persistent campaign to keep missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here.

The new law declares that a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country.

Book Banned in Spain

MADRID, SPAIN (MNS)—The Roman Catholic censorship has forbidden evangelicals in Spain to print a book entitled *Proofs of God's Existence*, by Samuel Vila. After a delay of more than one year the decision was recently announced. Catholic clergymen have said that Mr. Vila's book against atheism is very good and that they could approve it except for one thing—it was written by a Protestant. The case is very clear: Protestants are denied the right to write even against atheism simply because they are Protestants.

Evangelical Radio Station to Begin Operations in Montevideo

QUITO, ECUADOR (MNS)—Radio station C-X-42, Radio Montevideo, evangelical voice for Uruguay, will begin regular broadcasting in May. Gene Jordan, of Radio Station HCJB here, has been designated director of the Montevideo station. He will be assisted by Art Zylstra.

Radio Montevideo has the backing of a large number of evangelicals in that capital who are making sacrificial gifts to get the new station under way.

Graham Suggests Latin-American Tour by Col. Glenn

Nashville, Tenn. (EP)—Praising Astronaut John H. Glenn, Jr., for his Christian commitment, Dr. Billy Graham

Is it proper for the local church to divide its Easter offering 50/50 in order to pay its district home missionary budget?

No, it is not. If this were done without a full and clear prior announcement, it would be a clear case of mishandling trust funds, and would be morally wrong. And to do it under any circumstances would be highly irregular and improper. We should be strongly opposed to any move to tamper with the announced purposes of the Easter and Thanksgiving offerings—that is, world evangelism through the General Budget and general specials.

And, really, why should such an

artifice be necessary? If the district home missionary budget cannot be paid from regular tithes and offerings, then why not present the need to the people and give them a chance to take care of the obligation directly? I have great faith that, when financial needs are presented openly and frankly, our people will respond generously. But let's not confuse the objectives of the offerings which have come to mean so much to the world mission of the church.

John 19:31, speaking of the crucifixion of Jesus, calls the Sabbath a "high" Sabbath. Does this mean the eighth and last day of the Passover? From the statement that Jesus would be in the grave three days and three nights, the Crucifixion must have been on Wednesday.

More probably it was the first day of the feast, known as the Passover itself. Matthew 12:40 speaks of "three days and three nights in the heart of the earth." The only thing is, the far more common way of referring to the time of the resurrection of Christ is "the third day" (Matthew 16:21; 17:23; 20:19; Luke 9:22; Mark 9:31; 10:34; Luke 18:33; 24:7, 21, 46). Possibly the best explanation is to recognize that "three days and three nights" was a

common expression for "short while."

I might also point out in John 19:31; Mark 15:42; and Luke 23:54 that the word translated "preparation" is the common Greek term for "Friday." In view of all this, it seems to me the traditional calendar is best. Jesus was crucified on Friday, His body was in the tomb on Saturday, and He rose very early on Sunday morning. "the third day."

Should members of the Church of the Nazarene who own business establishments sponsor "Radio Bingo" and give gifts to those who win?

They should neither sponsor nor play it.

Does emphasis on giving a tithe or 10 per cent limit those who could give more? Surely it is not as hard to tithe \$3,000 a year as it is to tithe \$3,000 with the same size family?

I certainly hope not. Surely, the larger the income, the larger the percentage which could and should be used to advance the work of the Kingdom. I realize my observation may be limited, but 99 44/100 per cent of the time the fellow who objects to tithing is not doing so because he wants to give more, but because he doesn't want

to give as much as one-tenth.

Whenever tithing is properly presented, it is in relation to tithes and offerings, with an emphasis on the stewardship of the nine-tenths as well as the one-tenth. In fact, bringing the one-tenth is actually my public recognition of the stewardship of all of life.

has expressed the hope that he might be sent on a tour of Latin America and other areas.

"I hope we'll exploit this," Dr. Graham said. "I'm glad they chose a spiritually minded man like Glenn."

The evangelist added that Col. Glenn, the first American to make an orbital space flight, is "an ideal man—balanced physically, morally and spiritually."

Dr. Graham, who has just returned from a crusade in Latin America, made these remarks in a press conference

preceding a meeting with Southern Baptist Convention leaders here.

He said that man has a right to use scientific methods for the exploration of space but added that it would be "tragic" if these achievements were used to "carry our troubles to the rest of the universe . . ."

Asked about the possibilities of evangelism if life is found on other planets, Dr. Graham replied: "I'm sure the Baptists will have a 'Space Foreign Mission Board' with 'gospel astronauts!'"



Who Made the Cross?

By Evangelist C. B. McCaull

WHO BUILT THE CROSS on which the Prince of Glory died?

No record is given of this in the sacred pages. We read only that the mob was crying, "Crucify him, crucify him," and then, all at once, there it was: a cross, waiting to be carried. Perhaps it was a new one, brought from a prison stockpile in regular military procedure. Perhaps it was a used one, already stained, returned from Golgotha. Anyway, there it was, heavy and hungry.

Legend tells us it was made of dogwood. Was it freshly made flowing with sap? Or was it dried and hard? Did it almost cause the driven nails to bend? Did it ring out in protest at every blow of the hammer?

Jesus himself had made the tree from whence it was hewn. As the poet says, "He made the hill on which it stood." But who, what mortal man, wielded the ax and fashioned it into a thing so cruel?

Our Lord was a Carpenter. But surely He built such things as yoke for oxen and chairs for the aged. And, maybe, toys for children.

Nor could the Cross have been built by patient, tender Joseph, the husband of Mary. Oh, no!

But whose hands were guilty? Even if done in the line of duty? Could it have been hands which had reached up for a portion of bread broken on a hillside when the five thousand had been fed? Could it have been a once-withered hand, which had been healed in the Temple?

Mercifully, the Bible doesn't give the name of the man who built the Cross. Whoever made it, builder that he was, no doubt felt bad. The night of the Crucifixion, if he knew, no doubt he tossed remorsefully in his sleep and for a day or two had no appetite for food. To think that a product of his toil had been used in such a way!

But in a proper sense all men, all hands, are guilty of the Crucifixion. It was our sins, mine and yours, that put Him on the Cross. "Christ died for our sins."

Who made the Cross? It really doesn't matter which one of us it was. For the Prince of Glory was in the grave only three days—then He arose!

What really matters is this: Does He live in our hearts now?

Remember

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FATHER'S DAY, June 17
CHILDREN'S DAY
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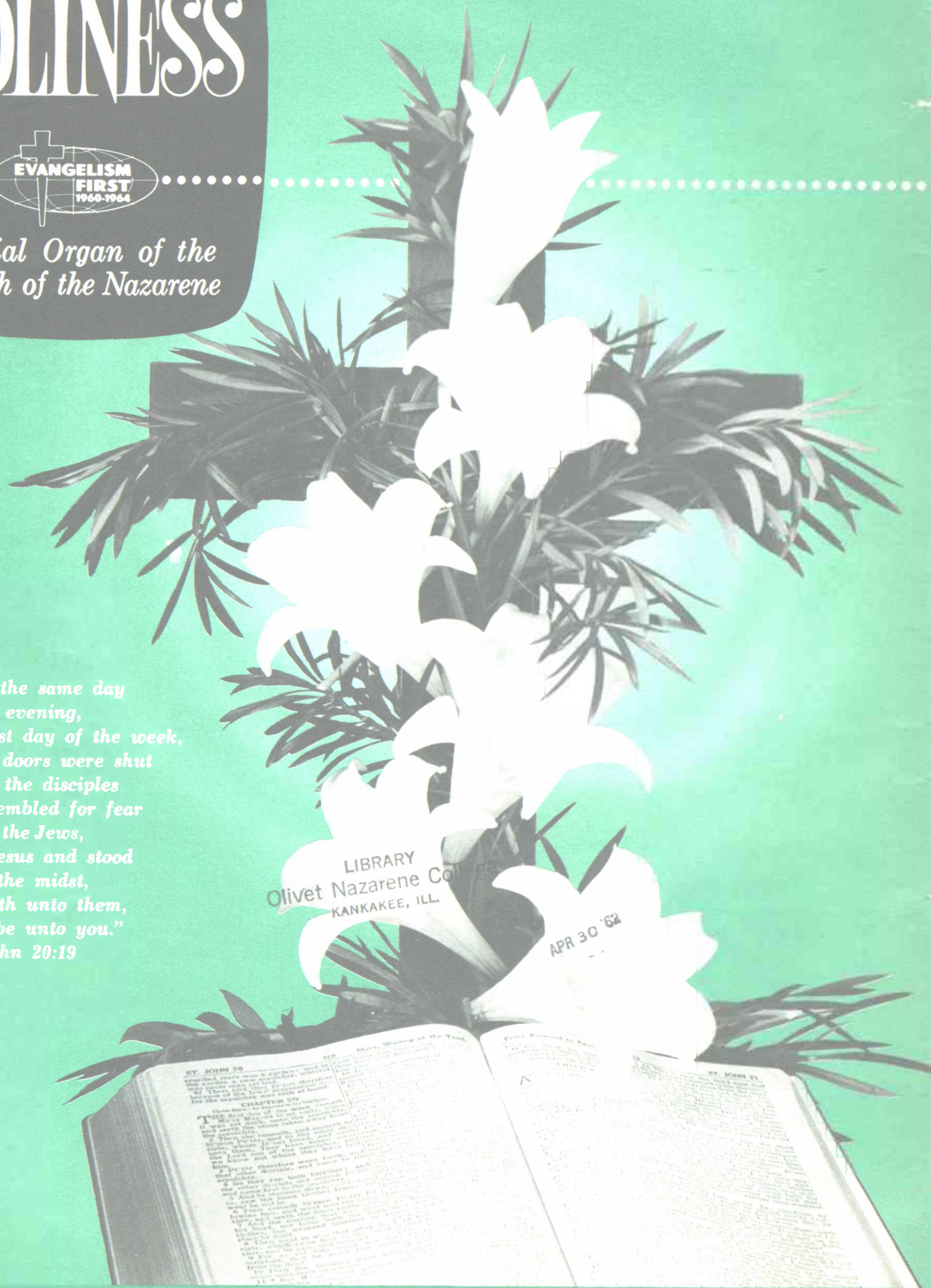
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"Go . . . tell . . . he is risen"
—Matthew 28:7

"Then the same day
at evening,
being the first day of the week,
when the doors were shut
where the disciples
were assembled for fear
of the Jews,
came Jesus and stood
in the midst,
and saith unto them,
Peace be unto you."
John 20:19



April 18, 1962