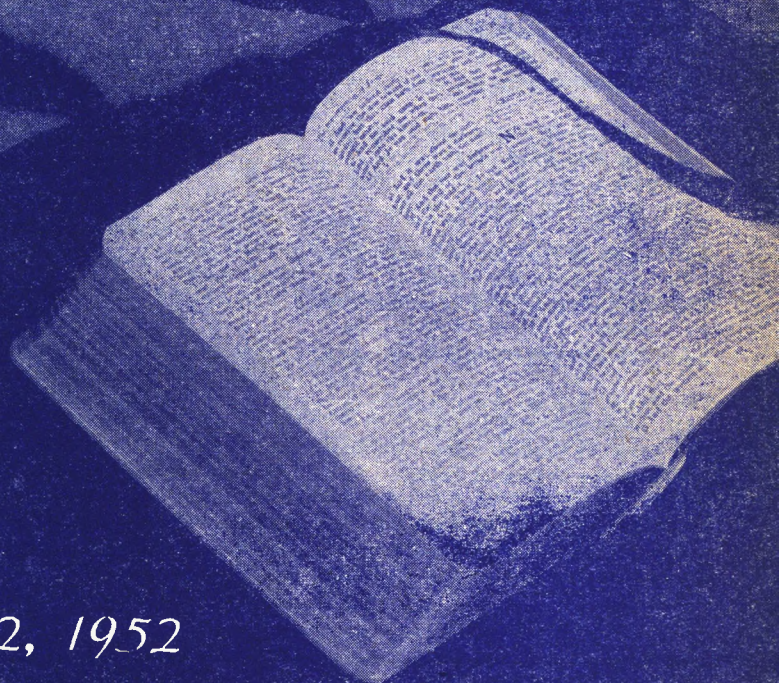




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HOLINESS

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April 2, 1952

TELEGRAM

Kankakee, Illinois—Dr. and Mrs. A. S. London three weeks' tour of Chicago Central District; a week on Danville Zone, closed with Pastor Ruth Jones, with twenty at the altar. His message, "Awakening for a New Day," best of years. Visitation will lift us out of a rut. Desperate human effort plus God brings success.—E. O. CHALFANT, Superintendent of Chicago Central District.

The Banner of Easter

By Jack Pischel

*To Calvary's hill Christ bore His cross
On which He was to die.
It was on rough-hewn timber trees
That He was lifted high.*

*Above the earth, below the sky, was
Christ the Saviour given;
Not fit for this old, sin-cursed world,
Not fit to live in heaven.*

*For there that day He bore the guilt
Of every tribe and race.
He bore it all that we might meet
The great God face to face.*

*And as He hung suspended there
Upon the cruel tree,
He said, "Forgive these, Father dear,
For what they do to Me."*

*Then giving up the ghost, He died,
Bereft of earthly care,
Outcast, alone among His foes, who
killed
And put Him there.*

*Then in a tomb carved in the stone
The Lord of glory lay.
It was of God's redemptive plan, this
price
That He must pay.*

*But death could never lay Him low:
He rose that third great morn!
He'd gone to hell to pay that price
For us who're human born.*

*He now arose from death's dark grip,
To reign above the world,
The First Fruit of all of them that
slept.
Let banners be unfurled.*

*The Easter banner waving high,
Of colors true and bright,
Will keep our thought upon the Christ,
Who is the Prince of Light.*

*The Lily of the Valley deep,
The Bright and Morning Star,
Shall guide our steps and wand'rings
here,
Tho' we may travel far!*

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HERALD OF HOLINESS

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*You Promote the GOSPEL
When You Promote the HERALD*

ANNOUNCING—

Increases in costs of paper and production have necessitated a raise in the price of the HERALD OF HOLINESS. Although the costs of most of the items we buy have doubled or tripled or more, this increase has been held to a minimum, so that the "HERALD" may continue to be distributed widely. Only 25c for an entire year has been added, making a year's subscription price only \$1.50. This change is to be effective May 1, 1952.

When one considers that the HERALD OF HOLINESS is a 24-page magazine and is published every week, it is by far the lowest subscription price of which we are aware today. This low figure is maintained at considerable cost because we feel our mission is to reach the world with the message of salvation by the printed page.

You can help in this worthy endeavor—first, boost the HERALD OF HOLINESS enthusiastically and consistently; second, see that your subscription or those which you send in after May 1 are accompanied with the new price \$1.50. Thank you.

The Benton Harbor Church of the Michigan District secured a subscription list equal to 115 per cent of their church membership in their recent district campaign. We commend this church and the pastor, Rev. R. Lester Hale.

THAINE F. SANFORD,
Sales Manager



EASTER MORN

By Howard T. Lewis*



TWO MEN are traveling on a wind-swept road toward a distant village. As they walk, they talk; questions fly back and forth, now pausing, now proceeding. One is Cleopas by name; the other, possibly that Greek physician and scientist, writer of the third Gospel, known to us as Luke, who alone records this incident at great length. This twenty-fourth chapter

of Luke reveals the condition of the disciples: their failing faith, and their confused hearts; their unbelief, doubt, and fear. The turbaned travelers, with backs to Jerusalem, sorrowful of face, confused in thinking, plodded on towards that little town of Emmaus, eight miles northwest of Jerusalem.

Suddenly, silently the third Person of this Easter drama walked the same highway. It is written, "Jesus himself drew near." Jesus himself! Could you believe it? But their eyes were blinded to the risen Christ, that they should not know Him. They stood still, sorrowful of face and tear-blinded. They looked squarely at Him, right into His face, caught His eye, and knew Him not.

Has this not happened many a time, and oft with you? He has been that mysterious Traveler on life's highway and you never saw Him—blinded eyes. In all the pomp and pageantry, gorgeous ceremonies and symbols magnificent in drama, art, song, and speech, tens of thousands will never see the personal Christ of Easter dawn. Blinded eyes!

The three walk on in silence. Then listen, that unknown Traveler begins to speak, and how fascinating are those Easter words! These three men finish the journey of eight miles. Yonder is the home of one at which they will abide. They reach the door; the two pause to enter—and what of Him who has so eloquently expounded the Scriptures? He turns to trudge on. Then these men pass over and gently urge Him to stay awhile, in Eastern courtesy and generous hospitality.

"Enter! Stay awhile with us and break bread. As the shadows fall, abide with us."

*Abide with me! Fast falls the eventide,
The darkness deepens; Lord, with me abide!*

Thus they constrain Him to enter. At the table they are seated, He at the place of honor. They

bow in worship. Then He takes a loaf, and now He is praying, blessing it. As He speaks . . . oh! Those wondrous tones, those familiar words . . . the two men, startled, look up! There, see! He is praying . . . those uplifted hands, that lighted face, the streaming radiance! They rise to fall at His feet. "He . . . He . . . where is He? He is gone? It was our Lord. Gone . . . our risen Lord!"

Luke is saying, "That fire still burns! Let us return to Jerusalem, find our brothers, and tell them what He has said to us." Into that room they burst. "The Lord is risen! He is out of the tomb . . . we saw Him! Our hearts beat, as on fire, as though they would leap from our breasts. Then when He took that loaf . . . oh! He is alive, even as He said."

He has met and mastered death! He has kept His word! He has proved the Scriptures, laid the imperishable foundations for uttermost salvation. Mercy's doors are swinging wide-open on their Easter hinges. Grace streams through; mercy roams the garden; love triumphant; immortality brought to light! The darkness of the tomb is gleaming with heaven's light. The roadway of faith glistens in the light of Easter Day . . . that road that leads to the Father's home and heart. Earth is jubilant; hell is mourning; heaven triumphant! Jesus lives to die no more!

While we rejoice over the Resurrection, let us make it possible for others to rejoice also. Give on April 13!

A T D A W N

By A. M. Quick

*The women waited as the law had said,
Though sorrowful the Sabbath day and drear,
Then hastened to do honor to their dead.*

*The way they trod was dark. Though light
was near,*

*They knew not yet the wonder of the day.
They only knew the darkness and the fear.*

*Then came the dawn! The morning's earliest ray
Shone through the tomb's now opened door,
and there*

*Touched with light fingers where the Lord once
lay,*

*And showed them but an empty place, and
bare*

*Save for the folded graveclothes lying by—
They saw no corpse to need their kindly care.*

*Like lightning flashing from the morning sky
Angelic presences the chamber fill;
The glory of Divinity draws nigh!*

*And to their hearts a vague, uncertain thrill
Of hope newborn; then heavenward flaming high
The rapture of His presence standing by!*

*Evangelist, Pasadena, Calif.

The Victor and the Victory

(Continued from last issue)

By Peter Wiseman*

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

THIRD, there is the *victory of God as seen in restoration*. God meets the challenge of sin in human person and in human life. God in Christ meets poor, helpless, sinful, enslaved man, who is led captive by the devil at his will. The Lord Jesus Christ, the God-Man, the mighty Conqueror, won His way to humanity by becoming man, now by His glorious power comes in contact with enslaved man and liberates him.

There is the victory of new birth. Despite man's habits and cruel bondage, the Christ is able. The poor enslaved might have been a Lazarus, dead and in the tomb; but when Christ speaks, "Lazarus, come forth," the dead man lives.

There is the victory of healing. In the death chamber where a little girl lay in the embrace of death, Christ said, "Damsel, I say unto thee, arise," and she sat up. He conquered disease by healing, conquered sin by forgiveness, conquered death by dying, and conquered the grave by rising. "Because I live, ye shall live also."

It might have been a cultured Saul, yet enslaved. Christ conquered, and the poor little proud Saul cried, "Lord, what wilt thou have me to do?" Tell me what to do and I'll do it. He was conquered and saved. God is Victor! It might have been a poor, drunken Jerry McAuley, a river thief. God met him, and Jerry was transformed. God is Victor! It might have been an honest, hungry soul seeking the true way to God. God flashed into his mind the word of truth, "The just shall live by faith," and a great reformer, Luther, was raised up to defend the cause of pure Christianity. It might have been a churchman later. God met an Oxford graduate and gave to the church a great leader, a true holiness man, and a real defender of holy religion. He went forth with the battle cry of inward and outward holiness, and God swept around the world through Methodism. God is Victor! The victory of the new birth!

Yes, and there also is the *victory of sanctification*. God strikes at the pollution in human personality and, through the atonement of His Son and by the agency of the blessed Holy Spirit, cleanses sin from its citadel, the seat of human personality; removes it and indwells there himself. "We have this treasure in earthen vessels," cries Paul. "I will dwell in them, and walk in them," says God. Paul says, "It is no more I that do it, but sin that dwelleth in me"; but soon he

Your money in the Easter Offering will be exchanged for souls in heaven.

cries, "I have been crucified with Christ, and I live no longer, but Christ liveth in me." Christ in me! What a victory! God through Christ the Victor! Hallelujah!

There is the *victory of Christian living*. None but true Christians can live the Christian life. The sea of life has been rough, often very rough; but Christ has always been able to quiet life's sea by His "Peace, be still." The outlook has often been dark, but God has always been the Winner. He still wins. "The weapons of our warfare are not carnal, but mighty through God." "We wrestle not against flesh and blood, but against principalities, against powers . . . against spiritual wickedness in high places." God wins for His own. Victory! Yes, the victory of God all along the way!

There is the *victory over death*. "For to me to live is Christ," said Paul. For me, Christ is Life; for me, life is Christ. It does not matter, it is Christ anyway. He is our All and in All. Such a life need not fear death, for "to die is gain." Think of it! That's Paul's note of victory. Death of the Christian means "to be with Christ, which is far better." "With Christ"! That is wonderful in itself; but he adds, "Far better." Better company, better associations, better country, "with Christ." "For to me to live is Christ," to have Christ with me here; "to die is gain," for it is to be with Him. The only difference appears to be: If I stay here, He will stay with me; if I go over there, I'll be with Him. Victory! The victory of death! "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."

One would think that this is enough, but no! There is the *victory of eternity*.

*Forever with the Lord—
Amen, so let it be.*

*Life from the death is in that word.
'Tis immortality.*

Look up, my friend. God wins, and that for you. God is greater than all things, all circumstances; greater than all persons, even Satan. He is greater than all the deadly weapons of warfare put together, greater than the atom bomb, greater than the hydrogen bomb, greater than death. One person said to another, "An atom bomb would blow you to pieces." The friend replied, "It may blow my body to pieces, but it will not hurt me, save that it may blow me through the pearly gates to be forever with the Lord."

"The Lord reigneth," fellow Christians. Let's see to it that we live in His will, wide-awake for Him, ready to suffer with Him and ready to die for Him. Amen!

*Evangelist, Nyack, N.Y.

"STIR IN THE CREAM"

By P. J. Bartram*

THE SPIRIT of sharing is nowhere better expressed than in the words of the leper. Having known need themselves, and having had that need so miraculously and so abundantly met, the four lepers began to store away the excess for future needs; that is, until, suddenly and forcefully shocked to a standstill both by the remembrance of others who were still in dire need and by the realization of the selfishness of their own motives and actions, one of them said to his leper brothers: "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry . . . some mischief will come upon us: now therefore come, that we may go and tell . . ." (II Kings 7:9).

Easter is a day of missionary challenge. No real Nazarene will say, "Easter! Another offering! Begging for money! We can't afford it! Our own work will suffer!" Oh, no, not Nazarenes! They will say, "Easter! Glorious morn! Death defeated! Christ risen! This is a day of good tidings and we will not hold our peace!" Nazarenes who are not satisfied with merely paying a minimum tenth of their own income for the work of the Kingdom will not stop with a minimum giving of 10 per cent for world missions through the General Budget. Not Naz-

*Pastor, First Church, Spokane, Wash.

arenes! The spirit of Easter and the joy and privilege of sharing will make them to dig down a little deeper into their purses for world missions—and if they don't, "some mischief will come upon us."

And just in case there is someone reading these lines who does not agree with the above sentiments, I would remind him of the star boarder who always sat at the end of the boardinghouse table at breakfast time. It was also at that end of the table that the big pitcher of milk for the cereal always sat. The star boarder always took the first helping from the milk pitcher, and also, to the mutual disgust of the other boarders, he always took all the cream. But on a certain day, one of the other boarders, when he could stand the injustice no longer, decided to do something about it. So, just as the star boarder was about to pour off the cream, he gathered up the courage to say, quietly but firmly, "Stir in the cream, friend." The star boarder's face took on a sunset hue, but he reached for a spoon and stirred in the cream.

And so will the people called Nazarenes, come Easter time! They will stir in the cream and pour out a great offering for world missions through the General Budget.

Our missionaries are sacrificing necessities. Can we not forego a few luxuries to give generously on April 13?

WHEN EASTER COMES

By Kathryn Blackburn Peck

*When Easter stirs the sleeping world
To wake from winter's night,
And Nature's children tell God's praise,
Robed in their garments bright.*

*I, too, with all my ransomed soul
Would sing His power to save
From fetters of the shadowed past,
And from sin's moldering grave.*

*I see destruction cruel and vast
From Satan's mighty hand;
I see him set his venomous coils
Like serpents o'er the land.*

*Yet there is joy within my heart
Where hope and faith have birth—
For He, the Morning Star, shall reign
In peace o'er all the earth!*

*Where is thy victory, O Death?
And where, O Grave, thy sting?
The Sun of Righteousness has ris'n
With healing in His wing!*



*I scan once more the eastern skies,
And bow my heart in prayer,
When Easter swings across the world,
And blossoms scent the air!*

Easter Hope: a Great Incentive to Perseverance

By Arthur Hedley*

A PREACHER addressing a large crowd in an open-air service on the blessings experienced by the believer in this present life declared that, even if death proved to be the end of all things, Christians had the best of it in this life. There is much truth in this statement, for a life of righteousness is better than a life of licentiousness; and a life spent for others gives far greater satisfaction than a life of selfishness.

But is it not the hope of immortality, of eternal fellowship with Christ, which inspires the Christian to live a life of holiness and service? It is doubtful if any other incentive would be sufficiently powerful to save us from selfishness and sin.

The Apostle Paul refused to admit that the believer had the best of it if there were nothing beyond this life. "If in this life we have had nothing more than a hope in Christ, we are the most pitiable of all men" (I Cor. 15:19), Weymouth). He realized the utter futility of everything if, as some asserted, Christ had not risen triumphant over death. In such a case his preaching was a waste of time; and worse, he was guilty of falsehood (v. 15); faith was vain (v. 14); and all his faithful service, suffering, and sacrifice counted for nothing (vv. 30-32).

Paul linked the eternal future with the living present because he saw how vital they are to each other. Realizing the momentous consequences of Christ's resurrection, he went to great trouble to prove that the faith and hope of the believer are built on a sure and solid foundation.

Luke "the beloved physician," and devoted friend of Paul, declared that Christ showed himself alive after His passion "by many infallible proofs" (Acts 1:3). The Apostle Paul substantiates this affirmation by presenting a formidable list of firsthand witnesses of Christ's resurrection (I Cor. 15:5-7); then he adds in verse 8, "And last of all he was seen of me also, as of one born out of due time."

Because Paul had everything to lose from a material point of view if he became a Christian, nothing less than the personal appearance of Christ to himself would convince him that the

crucified Jesus of Nazareth was indeed the Son of God and the Saviour of the world. Absolutely sure of his position, Paul struck a note of confidence, conviction, and certainty when refuting those who denied the Resurrection. "But now is Christ risen from the dead" (v. 20). Then he proceeded to show the course of future events and the manner of the believer's resurrection.

One has always felt that, when Paul came to the concluding passage of his great chapter on the Resurrection, it was with a shout of triumph he penned the words: "O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

Finally, he exhorted believers to remain steadfast, unmoved, when confronted with those who would rob them of their faith and hope and make them feel that all was futile. Because Christ lives, their good work is seen and will not go unrewarded. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (v. 58).

We live in days when it is so easy to feel that our service for Christ is in vain, and we need some great incentive to inspire us to carry on bravely and faithfully until the very end. There are so many unspiritual forces at work in the world today, making Christian service so much more difficult than it was thirty years ago, that one needs a strong faith, a mighty hope, and a steadfast courage to be "always abounding in the work of the Lord."

So many are feeling that their prayers and labors are in vain. If you are tempted to think that all you do is futile, remember you are in good company, for the valiant-hearted Paul felt like that when he saw his good work undone by false teachers. "I am afraid," he wrote to some of his converts, ". . . lest I have bestowed upon you labour in vain" (Gal. 4:11). Even the man who told others that no labor was in vain in the Lord was sorely tempted to believe that his work in Galatia had been wasted. Every servant of the Lord experiences such times of disappointment, doubt, and despair.

There Have Been a Thousand Easters

By Lloyd M. Hearn

*There have been a thousand Easters
Since the Man of Galilee
Came to write the crowning news of
history.*

*But I never knew an Easter
Like that glad first dawn could be—
Till the Lord of all the Easters lived in me!*

*There have been a thousand Easters,
With their glory breaking through;
They have made a thousand, thousand
hopes come true.*

*But you'll never know an Easter
Like those first disciples knew
Till the day the Lord of Easter comes to
you!*

*Dunstable, Beds, England

MISSION TRIUMPHS

But Eastertide brings with it a message of hope and victory; it assures us that no good work rendered for Christ will be in vain. We are to look up, where Christ sitteth on the right hand of God. Because He lives and is working in this world through the Holy Spirit, your faithful service will bear fruit in some life. It may be your lot not to see much fruit from your labor, but refuse to believe that you have toiled in vain.

Again and again in missionary records, faithful servants of Christ have been cut down by disease or martyred by those whom they longed to save. They died without seeing any result; but others, inspired by their sacrifice, have followed and reaped a golden harvest of souls. In heaven, the sower and the reaper will rejoice together (John 4:36). If, in the face of difficulty and discouragement, we are to persevere in the Lord's service, we must believe that the risen, working Christ is carrying out His great purposes even in our apparent failure.

Perhaps one of the joys of heaven will be the tracing out of the amazing results of the seed sown on what appeared to us to be such barren soil. The seed sown in tears and suffering will be found to have brought forth fruit a thousandfold. Our duty in the present is to be steadfast, unmoved by failure and disappointment, always busily occupied with the Lord's work, resting assured that Christ sees and knows all, and in due time will commend and reward those who refused to be dismayed by opposition, failure, and discouragement.

Others are moved to great effort by the hope of honor, wealth, ease, pleasure, things which are transient and uncertain. We have the hope of "an inheritance incorruptible, and undefiled, and that fadeth not away" (I Peter 1:4). What a glorious prospect we have in view, and how insignificant our sorrows, sufferings, and disappointments will seem when we enjoy the glories of the eternal! In the light and hope of eternity, Paul could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

When we meet our Saviour face to face and receive His smile of commendation, we shall feel abundantly compensated for the trials and disappointments endured in Christian service—

*Go, labor on. Your hands are weak,
Your knees are faint, your soul cast down.
Yet falter not: the prize you seek
Is near—a Kingdom and a crown!*

Money spent on Easter Sunday will mean missionaries sent in '52.

**Now is not the time to weaken,
With our goal so plain in view.
Reach into your pocket further—
Give as given unto you!**

EASTER means good news! A dynamic message! A transforming truth!

All men must know that "he is risen." His power alone can remedy the world's ills. His gospel furnishes our only hope for the future.

The world evangelism program of the church reaches from you "into all the world." Twenty-eight mission fields (home and foreign) outside of the United States, Canada, and the British Isles have thus far been touched by your church. Easter compels us to "go quickly and tell" the glad tidings.

Within the past quadrennium nineteen new areas have been entered. The message of holiness has been effective. To illustrate, Rev. W. C. Esselstyn writes from Africa: "Three years ago we had no mission station at Blaauwberg, no camp meeting, no converts in the area. They were desperately needy. Today there is a mission station manned by four of our fine missionaries where many are finding healing of both body and soul."

Missionary Ronald Denton reports: "Saturday, February 16, we baptized eight believers, who are now ready to be organized into the FIRST Church of the Nazarene in Uruguay."

Mission dollars herald the good news and establish points of gospel light. Give on April 13!

REMISS REHFELDT,
Foreign Missions Secretary

"He Is Risen, as He Said"

(Matthew 28:6)

WHAT GLAD tidings is this? "He is risen." Angels, take to your wings and fly to earth's remotest bound and cry, "He is risen." Man, awake, throw off thy gloom, arise and shout, "The Saviour has arisen!"

He said, "Because I live, ye shall live also." Then why dread the tomb? Its confines will not hold you forever. As nature shows forth her glory in the springtime, and raises her head in newness of life and fragrance, so we too, thanks to our conquering Lord and Saviour, shall come forth to newness of life when He comes, never to fade, wither, or die again. The fountain of life, so long sought by men in vain, will then be opened. Through the resurrected Lord and Christ perennial springtime will crown our heads, and everlasting praise, without abatement, will fill our hearts forever.

May we on this Easter Day look forward with gladness to His coming and rejoice because our suffering Saviour has conquered death by His triumph o'er the grave.

—GEORGE W. ANDREWS,
Pastor, Coatesville, Pa.

Resurrection Openings

By W. B. Walker*



IN THE LIGHT of all the facts recorded concerning the Lord's conquest of death, the word "opened" stands before us as immensely suggestive. In Luke 24, the word occurs a number of times. The Greek term from which it comes means "to thoroughly open up," or more literally "to disentangle." If we should leave Jesus on the cross, or at the sealed tomb, we should leave everything in a tangle—a tragic and terrible tangle. But Easter is the great clearing up of things. It is the *divine disentangling*. Its openings are full and final, some of which we will note.

I. THE OPENED GRAVE

And they found the stone rolled away from the sepulchre (Luke 24:2). The tomb is there, but it is empty; its three-day Occupant has moved out, leaving the linen wrappings all folded and in their places. "See the place where the Lord lay." He has left the gloom of the tomb. Yes, the tomb has been vacated, and has become the rock-ribbed fact that forms the summit and crown of our Christian faith. It is more than figurative language; it is blessedly real. Paul says, "If Christ be not raised, your faith is vain." Thanks be unto God, for the opened tomb, which has become the foundation of our faith forever!

II. THE OPENED UNDERSTANDING

Then opened he their understanding (Luke 24:45). Truly, the resurrected Christ dealt with the muddled minds of the disciples. He brought a message of order into the inner chaos—He turned in shafts of light which expelled the inner darkness. Sitting at the table with His disciples, He opened their understanding. While the disciples were tenderly devoted to their Master, yet they failed to understand much that He told them; therefore, Jesus proceeds to *open their minds*. There was prejudice from which He would free them, pride in which He would humble them, and indistinctness of vision which He would correct in them.

III. THE OPENED EYES

And their eyes were opened (Luke 24:31). Their physical sight was touched—all doubts removed as to His identity. "And they knew him." But what meaning does this have for us today? The heart of man has its "eyes." To these disciples the Holy Ghost revealed the risen Christ; and we of this day may know Him in the power of His resurrection glory! He is the Living Water to the thirsty, the Living Bread to the hungry, the Living Vine to the fruitless,

the Living Door into His kingdom, and the Living Shepherd to the sheep of His fold. O friend, has He touched your eyes? Do you know Him?

Wonderful openings! An open grave that established the foundations of Christianity forever. An opened understanding that cleared up muddled minds, and brought to light the hidden truth of the ages. Eyes illuminated by the Spirit, that a perfect knowledge of Christ could be realized. May He open these important truths to us at this Easter season!

The Significance Of the Empty Tomb

By E. E. Wordsworth*

DID I SAY, "Empty"? It is full of meaning, has tremendous significance, is vitally important, is the keystone of redemption, the Gibraltar of the Christian faith, and sounds the death knell to blatant infidelity. "He lives."

In the empty tomb we recognize the focal point of prophecy. It is the link between the Old and New Testaments, joining them eternally together. Prophecy is history foretold, and history is prophecy fulfilled. Acts 2:24-31 is illuminating at this point. "For David speaketh concerning him," and, "He seeing this before spake of the resurrection of Christ." Ah, that is it! Divine revelation! Blessed and complete fulfillment!

Again the resurrection of Christ is the grand proof and glorious demonstration of the deity of the Son of God. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). It is dynamic power referred to here according to the Greek. Christ powerfully proved He was the Son of God. There are many "infallible proofs." Paul said, "That I may know him, and the power of his resurrection"—not according to the flesh, nor by human agency, but by "the spirit of holiness," that is, the divine nature, Deity.

It gives validation, authenticity, and comprehensive proof of all other recorded miracles in the life of Christ. John's disciples were sent to Christ to make inquiry. Jesus answered, "Go and shew John . . . the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up . . . And blessed is he, whosoever shall not be offend-

(Continued on page 10)

*Pastor, First Church, Dayton, Ohio

*Pastor, South Tacoma, Wash.

On the Resurrection Road

By J. Fred Parker*

RAINBOWS are the more beautiful when viewed against dark clouds, and the simplest flower is thrice-gorgeous amidst the greenlessness of a crowded slum. Even a small, flickering candle can gild the walls of a dungeon. The warm spring breezes are the more appreciated after a bleak winter, and the bursting glory of the breaking dawn following the oppressive darkness of a stormy night. Such contrasts are like the pattern in the tapestry of life; for, after all, the most meaningful experiences we have are those which stand out in bold relief as a mountain peak above a deep valley.

Such was the experience of the followers of Jesus on that first Easter morning. Their disappointment on the crucifixion day had been out-matched only by the lonely agony of the Man upon the cross. Deeper still was the gloom of the silent Sabbath when hopelessness and disillusionment took hold of the disciples and caused many to turn to their former occupations. Hopes had been dashed, leadership was gone, and the very foundations of their lofty anticipations had been swept away.

But the tomb was just a tunnel. With the dawning of the new day the Son of God burst forth from the sepulcher which had been so futilely sealed with human hands. He was a Victor over death—the risen Lord. The caption over the tomb was not “Here lies Jesus of Nazareth,” but rather “He is not here; for he is risen.”

It was no natural dawn which broke across the hills that morning. Shining angels vied with the sun in brilliant array as they heralded the dawning of a new era in the history of the world. Jesus was setting out in a new way to lead His followers on. The angel spoke words of more than local

import when he said, “Behold, he goeth before you into Galilee.” From that time to this He has been going before His people, leading them out from the gloom of sin and into the way of high spiritual attainment. In all centuries he has found mankind much as they were on that first Easter, and just as marvelously has He performed miracles on their behalf, bolstered their faltering faith, and given them a compelling motivation to high spiritual living.

Jesus found Mary weeping at the door of the sepulcher. Her cup of sorrow was full, for she was sure that someone had come and taken away her Lord. But the Master made himself known to her, and immediately her grief was changed to rapturous joy. In like manner He can come in reassuring presence to every sorrowing heart. Listen to His words of comfort: “I am the resurrection, and the life.”

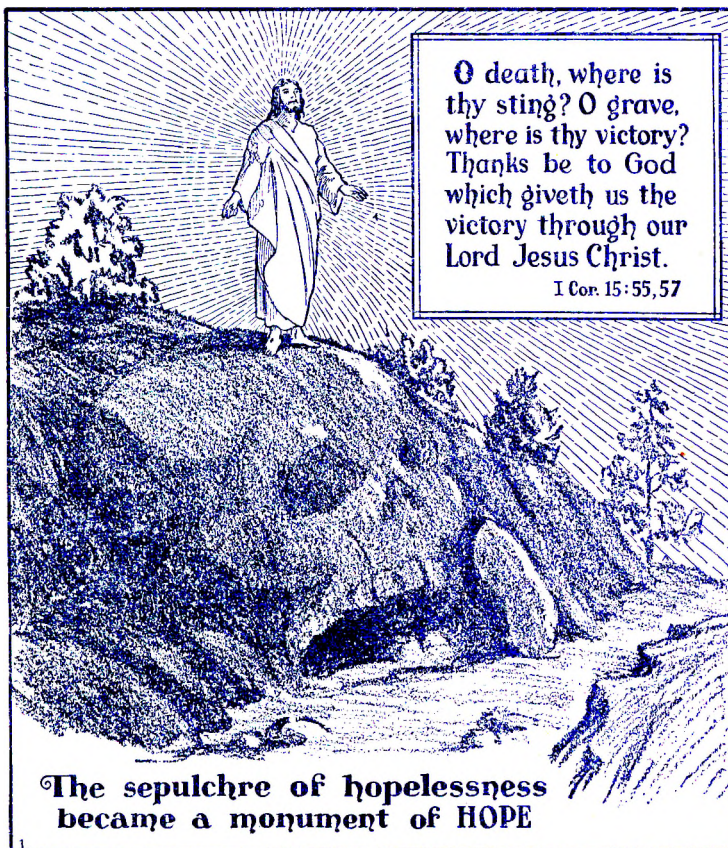
Two bewildered disciples trudged along the road to Emmaus, discouraged and cast down. Jesus caught up to them and, after expounding the Scriptures to them, revealed who He was. No wonder their hearts had burned within them while He talked with them by the way! So, too, does His living presence lift every discouraged soul to whom He comes.

Another group of disciples had hidden themselves behind a barred door for fear of those who had already crucified their Leader. But Jesus himself stood in the midst of them and said, “Peace be unto you.” This is the message of Christ to every fearful heart today. He needs

but to whisper, “Peace!” and the outward turmoil will become a calm and all the inner strife will cease.

Nor was the incredulous Thomas passed by, representing as he does so many of us whose faith is limited to the outreach of physical sense. To all whose hearts are torn with doubts and questionings, the risen Christ comes in rich assurance which compels our personal acclamation akin to that of Thomas: “My Lord and my God!”

There was one of Jesus’ number who had openly denied his Lord. The big



*Editor of "Conquest"

fisherman, Peter, was full of remorse, for he recognized that he had failed in the critical hour. Yet the angel gave this message to the women, "Go . . . tell his disciples and Peter . . ." Here was compassionate love for one who had proved himself to be unworthy. Here was restoration for the fallen—the same renewal of fellowship which Jesus gives to every truly penitent soul.

But, though Peter had overtly turned against his Lord, there had been little of loyalty manifested by His other followers. There had been few at the cross that fateful crucifixion day. They needed a dynamic to replace their vacillation, a fortitude to buttress their weakness. This, too, was promised by Jesus in His parting message just before His ascension. He told of the coming of the Holy Spirit in all His fullness. "Ye shall receive power," said He, "after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." For every wayward, unsteady soul the risen Saviour gives this same promise of overcoming grace and spiritual fortitude.

In the midst of materialism, unbelief, unrest, spiritual coldness, and uncertainty we have the lingering fragrance of a beautiful promise from an empty tomb: "I go before you." The Christian's hope lies along the path of the resurrection road. We can enjoy His living presence in our lives if we will. To know Him and the power of His resurrection is the answer to every need within the human soul!

The Significance of the Empty Tomb

(Continued from page 8)

ed in me" (Matt. 11:4-6). "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:16-17). Then we are still unpardoned and unsanctified, because no one can be justified and sanctified wholly except by the atonement of Christ, and redemption also includes His resurrection (Rom. 4:25).

It gives the finishing touch to Christ's atonement on the cross, and demonstrates to the world that He was perfectly righteous, and that His redemptive work was accepted of the Father (John 16:10). This is the ground of our justification and acceptance with God. "For the life was manifested, and we have seen it, and bear witness" (I John 1:2).

Christ's resurrection is the comforting and assuring pledge of our resurrection from the dead. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). Adam's posterity are naturally alike in body and soul, but the redeemed and sanctified will some blessed day bear the image of our glorified Redeemer and Lord. Weak and frail here; powerful and glorious there! Mortality below; immortality yonder! Dissolving and dying here; triumphant, quickened, undying in the gloryland! Transient, pass-

ing now, but life everlasting in the city of our God! Natural body now, but spiritual up there!

"He lives! I tell you, He is not dead, but lives here and now! Jesus Christ is more alive today than ever before. I can prove it by my own experience, as well as with the testimony of countless thousands," answered Rev. A. H. Ackley to a young Jew. This man had attended the evening evangelistic service for five or six successive nights. "Why should I worship a dead Jew?" he asked. Ackley tried to convince his hearer and preached a convincing sermon on "He Lives!" From this experience he wrote the much-beloved song, "He Lives!"

Four Looks at Calvary

(I Cor. 1:18-25)

By E. W. Lawrence*

SPIRITUAL things are spiritually discerned; and to the worldly wise, and the natural man, the things of the Spirit of God are counted as "foolishness." It is so with the theme of themes, the cross of our Lord Jesus Christ. The Apostle Paul said that he himself was unashamed of the message of the Cross, that his sole message was "Jesus Christ, and him crucified," and moreover that the gospel he proclaimed was "the power of God unto salvation" to all who savingly believe in the Redeemer.

The message of grace, of salvation through a crucified Lord, is foolishness, a stumbling block, and offense to those outside the fold of God; and it is just here that "the offence of the cross" derived its name.

It is foolishness to those who are perishing in their sins (v. 18), for the Cross has no meaning apart from sin which the worldling either denies or ignores. The Christ rejecter chooses to perish, and terms the Crucifixion itself a foolish act, as ignorant blasphemy, moonshine madness, and silly superstition. Such was the ideology of the onetime Nazi Germany. Life had no connection with the Divine One; and humans were to hate, snarl, and curse at one another, and crush any who hindered their wolfish tendencies.

The cross of Christ is an offense to the cultured Gentile (v. 23). He either ignores sin—as the Christian Scientist (so-called), or else denies the possibility of God's forgiveness. To his colleague Plato, the Greek philosopher Socrates wrote, "It may be that God will forgive willful sin, but I cannot see how he can because I cannot see that he ought to." He partly understood the awfulness of sin, but despaired of any remedy. Now while we admit that sin is no light thing for God to deal with—indeed, sin cost Him the lifeblood of His beloved Son—yet God does forgive the

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KANKAKEE, ILL.

**YOUR MISSIONARY
OFFERING**



**Let it be the maximum
that generosity can be-
stow, not the minimum
that parsimony can
spare.**

2 Cor. 9:5.
Way's translation

penitent believer, and this is the glory of our gospel.

As a nation, the Greeks had a passion for wisdom. When Paul arrived in Athens they flocked to hear him. "Ye are more than others well disposed to religion," he said. (This is Moulton's translation of Acts 17:23.) Paul also spoke of the "unknown god," thereby using their hungering after Deity as a testimony to man's immortal soul and his inmost search for God. From thence he led on to the Cross. With what effects? To the sensitive-minded Greek, the very idea of a suffering Deity was offensive. Nothing to compare with that was ever found amid the many gods in the temples on their Acropolis. "It shook his taste, offended his logic, and outraged his philosophy," said Samuel Chadwick. This, the spirit of ancient Greece, is with us today. Proud of its own conceit, the wisdom of this world is unable and unwilling to grasp the things of God.

To the Christ-rejecting Jew, the cross of Christ is even a greater stumbling block (v. 23). Whereas it was a mere offense to the Greek, with all his culture, the very idea of a suffering Messiah insulted and outraged both the religious pride and the messianic hope of the Jew. But this arose from a false conception of the person and ministry of their Messiah. Awaiting a kingly Messiah to deliver them from the yoke of imperial Rome, they failed to identify Him with the suffering Servant of Isaiah fifty-three, and the Babe of Bethlehem.

Give the Greek his due, for he did seek after truth; but the Jew awaited a kingdom, and an earthly one at that, and he found his own saviour and righteousness in implicit obedience to the Mosaic economy. Now human nature is just the same today, for it seeks, not a change, but a chance; humanism father than New Testament regeneration.

To the penitent believer, the Cross is both the power and wisdom of God. Having been delivered from spiritual blindness and death

through the grace of the Redeemer, the believer can see the Cross as the wisdom, love, and righteousness of God.

*O loving wisdom of our God,
When all was sin and shame!
A second Adam to the fight
And to the rescue came.*

The Calvary message is not that of a crucifix, but of One who was once slain, and that from before the foundation of the world, and who now liveth and intercedeth at the right hand of His Father's throne in glory. Jesus and the Resurrection was a vital part of the apostolic teaching.

There is no interpretation of the cross of Calvary apart from the Scriptures. "Christ died for our sins according to the scriptures." The atonement was the Father's plan for world redemption. The scarlet thread of "the blood of Jesus" we see time and time again even in the Old Testament types. And while to those without Christ it was something foolish and offensive, enlightened by the Spirit, the humble, penitent believer sees in the Cross the power, wisdom, and righteousness of a loving Father, and His wonderful provision for wooing a sinful creation back to himself.

In Him are hidden all the treasures of wisdom and knowledge. The believer is the only one who can understand the "wisdom of God" with an adoring heart. Well does Charles Wesley cry:

*Died He for me who caused His pain?
For me who Him to death pursued?
Amazing love, how can it be
That Thou, my God, should'st die for me?*

Misunderstood still by the world, Calvary is "the power of God unto salvation to every one that believeth." And salvation, be it remembered, is not only forgiveness for the sinner; it also promises cleansing for the defiled, and the fullness of God's indwelling Spirit. God grant that we may embrace the Saviour's cross!



The Apostle Paul exhorted the Colossian Christians to set their affections on things above, and not on things on the earth. There is an expulsive power that overcomes our affection for the things of the world, and sets our affection on things above. The expulsive power of this heavenly affection on the part of the Colossians had become so great that they were reckoned by Paul as being dead to the world. They were in the world, but their affections were not set on the things of the world. Paul says of them: "Ye are dead, and your life is hid with Christ in God." They were dead to the world because their lives were hid with Christ in God.—DR. J. C. McPHEETERS, in *Pentecostal Herald*.

And the Bethany Household

I am the resurrection, and the life (John 11:25).

BETHANY was the home of Mary, Martha, and Lazarus. It was just outside of Jerusalem and was easily accessible to Jesus. It was probably a home of wealth, or at least of some means.

A Unique Friendship Two facts point in this direction—the expensive ointment which Mary used in anointing Jesus, and the apparent ease with which the family lived. The home was also, no doubt, spacious enough to provide an extra room for Jesus. In addition, we have reason to believe that the occupants of this home were substantial, God-fearing Jews who had come to believe in Jesus as a great spiritual Leader and Prophet. Further, all three of these inhabitants of Bethany had become personally attached to Jesus. They felt at home in His presence—they liked Him, as we sometimes say, as well as loved Him.

Jesus reciprocated the friendship of these three elect people, and a congeniality and intimacy grew up between them which was unique. This was true to such an extent that their home became His adopted home. Jesus had His mother and other blood kin, and yet they did not stand on the same level of social comradeship with Mary, Martha, and Lazarus. He was the Friend of publicans and sinners, but this was a friendship of still another type. He had come to seek and to save the lost, to call the unrighteous to repentance, and He befriended those who were in this group, but did not have the freedom of congenial association with them that He had with those of the Bethany household. There was a sense in which these three were closer to Him than Peter, James, and John—the inner circle of the apostolic group. The latter was a fellowship which was based upon a common spiritual task and vocation more than upon social affinity. Jesus was a social Being with a natural hunger for group fellowship which could be satisfied only by companionship with people like Mary, Martha, and Lazarus—God-fearing laymen who had room for Him in their home and hearts. They had leisure for Him and enough money so that He knew it was not an imposition to run in on them at any time.

Jesus felt perfectly at home with His three Bethany friends. He liked as well as loved them. He felt free to go to their home at any time. He did not hesitate to walk in just at mealtime and when they had no idea that He was coming. He could relax, “take His coat off,” go into the kitchen, and even ask Martha what she was going to have for dinner; or better still, go over and uncover that which was being cooked and see for himself what was being prepared. Added to

this, He could tell them what He would like to eat at the next meal. Between meals, He could stay out in the living room and talk with His friends, or retire to His room and read or rest. There were no fences up on His side or theirs—if He chose to converse with them, He could open up His heart and unload in a way that He didn’t dare to with anyone else. He knew enough about them to know that they would not betray His confidence. They were no ordinary friends. Mary, Martha, and Lazarus provided for Jesus the kind of home, or retreat, that He needed when He wanted to get away for a time from the almost unbearable burden of the divine-human mission of His life. Here we get a glimpse of Jesus’ life which we are inclined to overlook—a natural, human, social role which could express itself only in a home like that of His Bethany friends.

ALL OF US know people who from the social standpoint make the best of friends. They are very likable. They like you and are ready to do almost anything for you. They know God and, from the legalistic stand-

A Spiritual Need point, live very careful lives. They are really saved, and some of them may even be sanctified. Their liberality is exceptional, and they are always in their places for the church services. They reverence God and God’s ministers. Nevertheless, they do not represent the best among the followers of Christ from the standpoint of spiritual understanding and passion. Their faith needs to be enlarged and their spiritual step quickened. Jesus’ friends at Bethany were all three of this type.

Take Lazarus for instance. He was an excellent young man who was moral, religious, and reverent. He came to be especially attached to Jesus. He was always delighted to have Jesus around. He was always ready to take a definite stand for his Friend when the opportunity came to him, but he did not have enough spiritual vision and passion to go out and seek for opportunities to promote the cause of Christ. He lived up to his duties, but his privileges as a follower of Jesus were not taken advantage of as they should have been. Perhaps this is not your opinion of Lazarus, but it is mine.

When we come to Mary and Martha, we have a better basis for evaluating their Christian character. Their need stands out. Like Lazarus, they were high-class religious people who genuinely believed in Jesus and His cause. Still, I am inclined to think that Mary, as well as Martha, was more attached to Jesus from the standpoint of ordinary human friendship than from the view-

Stephen S. White

point of spiritual vision and passion. Their friendship for Jesus was on a high level, but it had mingled with it a dumbness as to spiritual things which made them both very needy. Mary was ahead of Martha, but she had not by any means reached the top of the ladder. It is better to sit at the feet of Jesus than it is to be always on the go for Him, but neither attitude toward the Master is the best (Luke 10:38-42). Sitting at the feet of Jesus is abnormal unless it gives rise to action for Him; and to be so taken up with His service that you have no time to sit at His feet is even worse. It results in action which is ineffective, if not harmful.

The need of the two sisters is brought out more clearly in John 11. Their brother took sick, lingered a little while, and then died. After Lazarus had been in the grave four days, Jesus appeared on the scene. As soon as Martha heard of His coming she went out to meet Him. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died" (John 11:21). A little later Mary went out to see Jesus and said the same thing to Him. "Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died" (John 11:32). Both sisters seemed to feel sure that if the Master had been on hand while Lazarus was sick he would not have died. They seemed not to doubt in the least Jesus' ability to heal the sick. But neither appeared to have an unwavering faith in the fact that Jesus could raise Lazarus from the dead now. In John 11:22, Martha seemed to get that far in her faith; but she was evidently not too well established at this point, for when Jesus called for the stone to be rolled away, Martha said, "Lord, by this time he stinketh: for he hath been dead four days" (John 11:39). Her faith lagged somewhat when faced with the immediate resurrection of her brother. Mary and Martha were certain that Jesus could have raised Lazarus from the sickbed; and Martha believed that he would "rise again in the resurrection at the last day" (John 11:24). Both had a faith that looked backward, and Martha, at least, one that was prospective; but they were not fully convinced as to the Master's present ability to raise the dead. They had not quite come to the place where they could believe that greatest of all truths about Jesus: "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.)

This is the Easter message, and it was the great need of Mary and Martha; and it is the great need of many Christians today. Too many of us

are not so confident of this truth as we should be when we face death in the person of a loved one or for ourselves.

JESUS KNEW the weakness of Mary and Martha. He knew that these dear friends of His needed to have their faith strengthened in Him as the Master of death as well

A Wonderful Message as of life. This was one reason, at least, why He waited until Lazarus had been buried four days before He went to Bethany. I believe that this deliberate delay on the part of Jesus was one of the cruelest things that He ever did; He trampled all over the feelings of His dearest friends. But we must remember that He did the same to His own feelings. He was as ruthless with His own heart's affections on this occasion as He was with those of Mary and Martha. He would not have acted thus without a reason. He must help the faith of His two friends as well as the faith of many others. Once again before His own resurrection He must bring to those who especially needed it the Easter message in such a way that no one could have any legitimate reason for doubting His power at this point. He had raised the daughter of Jairus and the son of the widow of Nain, but neither of these had been buried. However much it hurt His friends. Mary and Martha, for the sake of their faith and the faith of many others then and down across the centuries, He must wait not only until Lazarus had died but also had been buried for four days, and then raise him from the dead. He demonstrated then and there the truth which He gave voice to thus: "I am the resurrection, and the life."

Jesus reveals the purpose of His delay in these words: "Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him" (John 11:12-15). He desired to help the faith of the disciples who were with him as well as that of Mary, Martha, and others. Thus God the Father and the Son of God would be glorified (John 11:4), as the disciples who went with Jesus to Bethany, Mary and Martha, and many others came to believe more fully in their Master as the Son of God, the living One, the Resurrection and the Life (John 11:27, 42-46). Jesus demonstrated in the raising of Lazarus from the dead that He is the Resurrection and the Life, the Son of the living God.

A man lives as long as the thing in which he has invested lives. Invest in souls by giving to the Easter Offering!

Home Missions and Evangelism

Roy J. Smee, Secretary

EASTER

THE SYMBOL of the Christian faith is more than a cross—it is an open tomb. In some lands today, there is little knowledge of Jesus and His power to save. In others, a dead Christ and an ascended virgin are worshiped, but there is no open tomb.

The open tomb signifies freedom. Death could not hold its prey. "He is not here: for he is risen, as he said." This is the glorious message of Easter. And this message of freedom is ours today. We may be freed through Him from the weight and guilt of sin.

Herein lies our faithfulness to Christ and also to the Church of the Nazarene. The church believes in a resurrected Christ and His power to save. The church proclaims this Christ with a burning passion to see men saved from sin. It sends missionaries to other lands: it organizes churches; it sponsors a great Crusade for Souls. And because we appreciate the evangelistic fervor of our church, we gladly contribute, even sacrificially, to the Easter offering for world evangelism. There is no greater cause to which we could give in a world of turmoil and wickedness such as ours today.

Another By-product Of the Crusade for Souls

The main objective of the Crusade must always be the salvation of souls. The passion for bringing lost men to Christ as their only Saviour must be our motivating impulse. Men are lost in this world and in the world to come without Christ. Only as we see this and believe it with all of our hearts will we personally pledge our time and work for the salvation of those about us.

But besides bringing men to Christ there are some very important by-products. We have mentioned before in this column the by-product of personal soul growth which comes to every personal worker wholeheartedly engaged in winning others to Christ. Here we wish to call your attention to the effect the *Crusade for Souls* will have on the local church where it is constantly worked.

It is a commentary we are sad to admit is true that a large percentage of our churches are standing still and some are even losing ground. In assembly after assembly we note that they gain one or two and then lose

one or two. Over the years the church stands still and becomes stagnant and stale. This should not be said of any holiness church. The experience of heart holiness is an energizing, challenging, heart-throbbing experience. We dare not be satisfied with lukewarm, halfway measures in this matter of bringing men to Christ.

Changing pastors may not help. Building new and more adequate church buildings may not help. But if every Nazarene, preacher and layman alike, will become a personal soul winner, any local church can change the tide from a losing record to a growing enterprise for God and

holiness. Empty pews can be filled. In periods of revivals there will be unsaved people present to receive the evangelist's message. Souls will be saved in their homes, in the regular services, and especially in times of revival. They will join the Church of the Nazarene and add their contribution in this world Crusade for Souls.

We thank God for the record in membership growth made the past year. It is the best for many years past. But an analysis of the statistics will show that 70 per cent of the gains were made by 30 per cent of the churches. And it will also be noted that almost all of this 30 per cent are actively doing something to harness the forces of the local church in line with the Crusade for Souls. Let us make it 100 per cent. Every church a crusading church!

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

April Missionary Schedule

Alexander, Mayme
April 4—May 4 N.E. Oklahoma
Broyles, Lucille
April 20—May 6 Wash. Pacific*
Chung, Robert
April 4-5 E.N.C.
April 9-27 Ontario
Darling, Jean
April 9-20 Iowa
Hampton, Harold
April 1-13 Canada West
April 24—May 4 E. Michigan
Hetrick, Paul
April 9-20 S. Carolina
April 23—May 4 Mississippi
Hunter, Earl
April 2-13 N.W. Oklahoma
April 17—May 4 Iowa
Koffel, Irma
April 9-27 Ontario
Lewis, Russell
April 9-27 Ontario
Mosteller, Earl
April 2-13 Wisconsin
April 16-30 West Virginia
* Tentative
Send mail % 2923 Troost Ave., Box
527, Kansas City, Mo.

Burbank Street Mexican Nazarene Church in San Antonio with excellent success.

This spring we will have our second graduating class from the Institute, comprising six students. Rev. Everette Howard tells me that if all we had to show for our work were these six students it would be worth all that would be invested in the school for twenty years. But of course we want to see our school grow until the trickle of graduates becomes a steady stream of Spirit-filled Mexican preachers.—EDWARD G. WYMAN, Director.

Thirsty Souls

We are thankful to the Lord for His blessing upon this part of the work; and with the faithful backing of our Nazarene people the work has gone forward. Thursday, February 14, when Mrs. Church went to a kraal near Middelburg for the women's meeting, the women were gathered waiting for her. It was a larger group than we expected, and we so remarked to the evangelist. He responded, "They are thirsty." I am sure that speaks the soul of these people unto whom the Lord has called us. Four of the women sought the Lord. Sunday we had two more services near Middelburg. Among the fourteen who knelt on the dirt floor in the tiny confines of the native house, one young man of perhaps sixteen years stood and raised his hand and said, "Ngi ya Thand'iNkosi." That is the way a heathen starts to believe for the first time. And

although it always rejoices our hearts to see a backslider return to the Lord or a penitent continue his search, yet there is a unique thrill that comes to us when we see a person pledge himself to leave the heathen darkness and take the Way of Light. "Ngi ya Thand'iNkosi" literally means "I love the Lord," but it has the force of saying, "I choose Jesus. I will believe."
—C. F. CHURCH, *Transvaal*.

Another Mission

We have opened another mission at a fishing village named Rincon de Guanabo. A Chinese-mulatto has lent us his home for services. Most of the children of the village turn out for services. Never before have they heard the gospel preached. Men of the settlement say, "This is what our children need! This is what they need!"—LYLE PRESCOTT, *Cuba*.

Visible Revival Results

I just closed a nine-day revival meeting in Piura on February 24. The Lord blessed in a wonderful way. Almost all of the young people in the church were either saved or reclaimed during the revival. There was a wonderful spirit on the last Sunday night. The altar was lined with seekers praying, weeping, confessing, and making restitutions. A fine testimony service followed as I have never witnessed in Piura.—HARRY J. ZURCHER, *Peru*.

The First Easter

By Charles Hastings Smith

A Roman cross stood ghostlike and it wore a crimson gown.
The Roman spikes were empty—they had taken Jesus down.
The grinning dice were lying with their black eyes open wide.
A rusty spear was bleeding with the red blood from His side.

The wind was wet with weeping; the moon bore a fevered breath;
Calvary was groaning with the catastrophe of death.
And like orphans in the valley the tall trees sighed and swayed,
Remembering 'neath their branches He came and knelt and prayed.

Shadows were on Praetorium, and tarnished was the gold,
And the flesh of Traitor-Judas was now many hours cold.
Barabbas had been pardoned and the mob was satisfied.
Satan sang on the stage of hell, "God's Son is crucified!"

* * * *

The Sabbath sun was shining on the lilies near His tomb.
Could the seeds of resurrection burst forth from granite womb?
Could hands on a lifeless bosom unlock the gates of dread?
Would He vindicate His promise and rise from Joseph's bed?

I see a woman running, and her eyes are wide as day.
"Come quickly! Oh, come quickly—they have stolen Him away!"
With hurrying feet they followed to what they thought was doom.
But they found a risen Saviour and Easter all in bloom!

THE QUESTION BOX

Conducted by Stephen S. White

Q. When a person is sanctified as a second work of grace and then loses his relationship to God, can he be restored again?

A. Yes.

Q. Does it make any difference in the church whether we kneel or stand when we pray in the Sunday morning and evening services? The only time that we ever kneel in our church any more is for five or ten minutes in prayer meeting.

A. Personally, I like variety of posture in prayer, even in the Sunday services. I certainly would hate to feel that we always had to either kneel or stand for prayer. I am also inclined to believe that in the great majority of our churches we do have variety as to posture in prayer. It should be added, too, that the condition and attitude of one's heart is far more important in private or public prayer than the posture of the body. Praying is hindered much more by the former than by the latter.

Q. Where did the people start baptizing—using the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost"? Should the Christian of today be baptized; and if so, how should he be baptized? Should we be baptized in the name of the Father, and of the Son, and of the Holy Ghost, or should we be baptized only in the name of Jesus?

A. It is not easy to say when baptizing began. In the Old Testament times there were many different kinds of washings observed, and some of them were similar to baptizing as we know it today. Also, it is believed by many that in Christ's time the Jews baptized proselytes to Judaism. We know that this was done later, and many think that it was practiced even when Christ was on earth. Of course they did not use the Christian formula for baptism—in the name of the Father, and of the Son, and of the Holy Spirit.

We are sure that John the Baptist

preached repentance and baptism (Matt. 3:5-11; Mark 1:4-11). So far as we know, John did not use the formula that Jesus gave in Matthew 28:19. However, it no doubt came into use during apostolic times and has been the custom in the Christian Church since then. To baptize in Jesus' name only is not in accordance with the teaching of Jesus himself. The Christian should be baptized today by any mode that he may choose—immersion, sprinkling, or pouring. This baptism should be administered by the use of the trinitarian formula which Jesus gave—"In the name of the Father, and of the Son, and of the Holy Ghost."

Q. Should people speak with unknown tongues when they receive the Holy Ghost? They spoke with unknown tongues in the New Testament—has the plan of salvation changed since Jesus died? If they talked in tongues, why can't we?

A. People should not speak in an unknown tongue when they receive the Holy Spirit if they would honor the Holy Spirit. In other words, speaking in an unknown tongue is not the sign, or a sign, of the reception of the

Religious News and Comments

Edited by Delbert R. Gish

baptism with the Holy Spirit. Jesus himself gives the greatest teaching in the Bible on the coming of the Holy Spirit into the Christian's heart, and not once does He have a word to say about speaking in any kind of tongues. If you doubt this, read the following scriptures: chapters 14, 15, and 16 of the Gospel of John; Luke 24:49; and Acts 1:1-8. This harmonizes with the teaching of John the Baptist as given in Matthew 3:11-12 and elsewhere.

There are some excellent Bible scholars who hold that the Bible nowhere teaches anything about an unknown tongue, that all of its teaching along this line points to the speaking of a known language. Further, very few Bible scholars would contend that the reference in the early verses of Acts 2 means any other than the speaking of a known language to people who were there and needed to hear in that language. Anyway, the speaking in an unknown tongue is not a sign of the reception of the baptism with the Holy Spirit.

Q. *Am I right in thinking that when I was very young they had what they called love feasts when they passed bread and water to the people? The people remained in their seats while they partook of the feast, as I remember it.*

A. Yes, they had such love feasts; and, as I recall them, each one was supposed to break bread with others—especially hunting out those whom he thought might have anything against him. It was to be really and truly a love feast.

WOMAN'S suffrage is coming to Israel. The Women's Equal Rights Bill has been passed by the Knesset (Parliament). All legal discrimination against women is now ruled out. When the fact that rabbinical law forbade a woman to own property, to be a witness in a court of law, or to be the natural guardian of her own children is realized, the significance of the new legislation appears. In marital relationships Israeli women get new consideration—in cases of divorce they are to receive greater justice, and bigamy is outlawed. The new attitude is reflected in the use of terms. "Master" as a word to indicate the husband is discarded, and a word which means "man" as well as "husband" is to be used in its place. Democratic processes are coming into their own with record speed in the young little nation.

What is believed to be a new record for giving by members of a single church is that of the Isabel Street Adventist Church of Glendale, California. With 1,557 members, this congregation reported a total giving of \$377,698.00 in 1951, or an average for the year, for each person, of \$242.00.

Newspapers and other sources have reported that both Senator Kefauver and Senator Taft are indicating in their campaigning that they do not

favor an ambassador to the Vatican, but would use a personal envoy such as President Roosevelt had. It will be remembered that Myron Taylor served as personal envoy for both Roosevelt and Truman, and that there were strong Protestant objections all the while. The Vatican State has a population just over 1,000. Panama is the smallest state to which we send a full-fledged ambassador at present, and it has over three-quarters of a million population. In Luxembourg, a state of fewer than three hundred thousand population, we have only a minister. Why is there such determination to have an ambassador to the Vatican? The whole plan is full of inconsistencies and seems unwise from nearly every standpoint.

This is the fourth consecutive year for the "One Great Hour of Sharing." At least twenty-one denominations will take part in an attempt to raise six million dollars for those who are suffering for lack of food, medicine, clothing, shelter, and like necessities in various sections of the world. Korea, India, Germany, central Europe, and the Middle East will have high priority for help. March 16 to 23 has been set for the undertaking, with most churches climaxing the effort on March 23.

Conscientious objectors (classified as 1-0) have now a clarification of their duty before the law, which President Truman signed February 20. First arrangements are with the draft board. The conscientious objector is directed to notify the draft board of three kinds of nonmilitary work that he can and will do. If the board does not accept him for any of these, they will propose three kinds of work that are needed. If no agreement is reached, higher officials will arbitrate. The objector is to be prosecuted if mediation fails because of his continued refusal to co-operate.

Christian Union Herald quotes Earl Godwin on liquor and inflation. "Of all the things you don't need . . . booze leads the list. . . . On meat . . . bread . . . milk . . . potatoes, etc., I'll join 'em. . . . But if they want to help cure inflation from the high cost of booze . . . let 'em quit drinking. . . ." Those who complain that taxes on liquor raises the price, thus causing inflation, have no logical foot to stand on.

IT'S EASTER!

By Mrs. W. M. Franklin

It's Easter time, the dawning of another golden day.
How glorious are the blessings from our Christ along the way!
I know He cares and listens when hearts that are needy pray—
Oh, thank You, precious loving, living Lord!

The garden tomb is empty, and the angel stands outside;
He says the Christ is risen, for you He bled and died;
His love is everlasting, His arms are open wide—
So love this precious, risen, living Lord!

The stone that once was sealed so tight by Pilate's vile command
Has rolled away at God's desire, seal broken by His hand.
The Roman guard has fled afar—in fear of death they stand.
Yes, praise this precious, loving, living Lord!

Has Easter brought you gladness in the thought of Christ divine?
Or have you thought of dresses or new hats or feasts so very fine?
O friend, I beg you kindly, will you serve this Christ of mine—
Yes, serve this precious, risen, living Lord!

NEWS OF THE CHURCHES

Ford, Kansas—We came here in the spring of 1950 from Chase, Kansas, where we spent nearly four happy years. Since our coming here the Lord has helped us in many ways. We have had four revivals with some of our best workers and singers. We recently closed a meeting with Rev. H. D. Burson as evangelist and E. Bruce Wade as singer. The Lord blessed these workers, and there was a good spirit from the very first service. While sickness hindered some from attending, there were some definite victories won. Finances came easily, and a good love offering was given to the pastor. We appreciate the good folk of Ford who have stood by us in every way.—O. A. McGuire, Pastor.

Berne, Indiana—This church just closed one of its best revivals. Evangelist Hubert Slayton did a wonderful job of preaching the gospel as God laid the messages upon his heart. Many have testified since that they were brought closer to God than ever before. The last night of the services will be one long remembered, as the altar was lined with those who were seeking God for the first time. Brother and Sister Sherman Gillespie, song evangelists, were truly led of the Lord in the singing of gospel numbers; they were a great blessing all through the revival. Much could be said of these fine workers for the Master, as they prayed and worked for the souls of those in need.—William Brace, Pastor.

Bradford, Pennsylvania — Bolivar Run Church reports an outstanding revival with Evangelists A. E. and Pauline Miller. The altar was crowded with seekers night after night without exception. On the middle Sunday of the three-Sunday meeting, a great manifestation of God came. Seekers moved rapidly to the altar before the preliminaries were half completed, and a large number of people prayed through to definite victory. Again in the evening, God came during a Spirit-filled number and another larger group of souls found the Lord in saving and sanctifying power. There was no preaching that day, but the Holy Spirit continued to do His office work nevertheless. The Bolivar Run Nazarenes are a great crowd of praying people and faithful in every respect to the work in all departments. There is no doubt the foundation for this revival was laid in visitation and prayer. The Millers are evangelists used of God. Brother Miller is a plain, forceful preacher and his companion contributed much to the service with her chalk work. They will fit in anywhere. God is blessing us in Bolivar Run with precious souls, and to Him be all the praise!—Everett O. Altic, Pastor.

Eugene, Oregon—First Church recently held a very fine revival meeting with Rev. J. E. Williams as the special speaker. The meeting resulted in a definite uplift in the spiritual tone of the whole church. We find that this revival spirit has carried over into the Sunday services in the weeks that have followed the meeting, and we rejoice to see the further results of the seed that was sown during the revival. The people enjoyed the ministry of Evangelist Williams and appreciated his fine spirit. We praise the Lord for His goodness and blessings to this people and this church.—Duane E. Muth, Pastor.

Evangelists Billy and Helen Smith write that they have an open date, May 20 to June 1. Contact them at their home address, 818 McKinley Ave., Cambridge, Ohio.

Lima, Ohio—It is a pleasure to report the outstanding results of our Youth Week revival at Grand Avenue Church with Dr. S. S. White as the special worker. He endeared himself to young and old alike as he delved into his rich store of experience in presenting gospel truths. We enjoyed the question box he conducted during the youth service on the closing Sunday. Many seekers lined the altar from night to night, and all who attended the services were benefited and spiritually enriched by the ministry of this godly leader.—Mrs. R. D. Askins, Reporter.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for April 13: Thomas and the Risen Lord

Scripture: John 11:14-16; 14:1-6; 20:24-29 (Printed, the same)

GOLDEN TEXT: *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed* (John 20:29).

I don't want to be unkind to Thomas, for he is dead and gone and I fully believe is in the paradise with his Christ. But I do want to evaluate his attitudes, for it may help us who still press our way through the misty flats to the high, sun-crowned hills of heaven.

From John 11:16 I learn that Thomas seems to have been a confirmed pessimist. Lazarus had died, and that seemed to dash all of Thomas' hopes and dreams to bits. So with a sigh of despair he exclaimed, "Let us also go, that we may die with him." It is hard to think that a person with any vestige of Christian faith would mumble those words—pessimism with a capital "P." What is the reason for pessimism that seems so chronic among some who are strong professors of Christian grace? Is it essentially part of our make-up, like red hair, or hook noses? Or is it an attitude that has been developed through years of sympathy-seeking? For the cheerful optimist doesn't draw tears and sympathy; it is the perpetual tragedy-monger, who sees the end of the world in every little cloud that rises—he gets the attention. The answer is not easy to find.

Then this pessimism breeds fatalism as an almost inevitable result. In John 14:5 Thomas reveals more about

himself, "Lord, we know not whither thou goest; and how can we know the way?" The atmosphere of the words seems to have been, "Well, there is nothing we can do about it." Thomas not only saw the dark side of every situation; he refused to believe that tomorrow could bring any hope. This chronic fatalism creeps out in such remarks as these: "When your time comes you will go, and there isn't much you can do about it"; or, "That bullet didn't have my name on it." This whole attitude is pagan and leaves God out of account with His clearly revealed providences. Sure, there will be dark and gloomy todays, but faith speaks of a clearing sky tomorrow. We aren't dumb pawns in the hands of God; we are creatures of moral freedom with powers to choose our own destinies.

But let us remind ourselves that Thomas found a permanent cure. In John 20:28 we see him on his knees repenting for the hideous and carnal doubt that had mothered the ugly demons of pessimism and fatalism that reared their heads.

So in this day of moral mushrooms and spiritual uncertainties let us remember that He is "the way, the truth, and the life"; and if we stay near Him the path of life holds bright promise, and the darkest situation need not destroy our cheer.

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Denair, California—The ministry of Evangelist Ellis Lewis has been used of God to bring the greatest revival in the history of our church. Brother Lewis immediately won the confidence and love of the people, and the Holy Spirit honored his unique ministry in this congregation. Months of prayer and fasting preceded the revival. The men's group banded together to pray and fast and call on their unsaved and unsanctified friends. God came! Noon hours during the revival were scenes of intercession by the men of the church who quit their work, left their farms or businesses, and came to the church altar to pray. Evening services were times of old-fashioned victory and power, strong crying and tears. Emphasis on the second blessing made this a great holiness revival in which young and old were sanctified and filled with the Spirit. Evangelist Lewis has been called to hold another revival in the Denair church.—Wm. A. Welch, Pastor.

Gainesville, Florida — Suburbia Church has had a wonderful revival and the Spirit is still working. Since its organization last July, our church has had three good meetings: the first with Rev. C. E. Toney, who by his anointed preaching won the hearts of many, fourteen of whom became charter members; then a short meeting with Dr. W. N. Harrington, whose sound holiness teaching stirred all; and recently a two-week meeting with Rev. Floyd N. Bradley. As a result of the Spirit's work we received five new members. Brother Bradley's messages truly made our faith attain new heights, as more than sixty knelt at the altar of prayer. A Christian Cadet Corps has been organized, with thirty-three children attending last Friday afternoon. A new roof, floor, and paint job have been done recently. Our faith is high, our Lord is able, our people are united, and the Holy Spirit is working and blessing.—M. F. Zimmerman, Pastor.

Dr. and Mrs. A. S. London report: "Pastor Wiedman of Goodfellow Church, St. Louis, is in a growing institution. It is a thriving school with 128 present, and only three years old. The property is beautiful, the personnel such as will help to make a strong church in the tomorrows. Ten thousand such churches across the nation would help to make a better world. It was a pleasure to be with the Widemans again. The church came largely from the vision of Mr. Charles Jacobs. The tour of the Florida District with Superintendent John L. Knight and District Chairman Aubrey Ponce, of Jacksonville, will stand out as one of the best. The district now has 63 churches, and 65 per cent gain in church membership in five years, with the Sunday school growing from 3,100 to 6,500. New buildings are to be seen across the state. We had fine crowds, good cooperation in the conventions, fine entertainment, with 500 or more people

pledging to do personal visitation work. Scores offered their services for starting new classes. The people gave liberally and responded freely to the services. We saw agitation, visitation, and organization. Superintendent Knight has vision, courage, religion, and ability to do. Many calls came for conventions in the future. We humbly thank God and the brethren for making this tour one of blessing and future progress. Florida District is fast becoming one of the strong districts of our denomination."

St. Marys, West Virginia—Rev. Wm. T. Shannon came to us for our opening service of revival. We had no closing date and, due to the good interest and attendance, the services continued for four weeks. In nearly every service there were new faces, many for the first time in our church. The Lord helped Brother Shannon in preaching the Word and some good results were realized. The church was definitely helped and encouraged. Brother Shannon is a faithful evangelist and, having served as a pastor, is a blessing to the church. His fine spirit was a real inspiration to all who heard him. The spirit of conviction is still much in evidence and the future looks bright. To God we give praise.—John E. Bruce, Pastor.

North Sacramento Church (California) closed a revival on Sunday, February 24, with Evangelist Nettie Miller. There were a large number of seekers, with many of them praying through to old-fashioned victory. This was Miss Miller's second campaign with us within a year. The closing Sunday of the revival was also the dedication day for our newly completed church. Rev. George Coulter, district superintendent, brought the dedicatory address and challenged the people with his inspiring message on "Vision and Venture." We are enjoying some of the greatest days in the history of the church, and expect to make our 10 per cent increase in Sunday-school attendance during the "Six Weeks' Climb."—Clyde C. Casto, Pastor.

Rev. J. B. Cook writes: "Last October, Wife and I accepted the work at First Church, Pensacola, Florida. Here we found a loyal, warmhearted group of people with whom to labor. God is blessing in every service, and every department is on the increase. Our average in Sunday school for the month of February was 122. We have had two revivals since coming here. The first one was with the Holso Evangelistic Party, last November; they are good workers and we appreciate them. We closed a very successful revival in February with Rev. and Mrs. R. L. Sumners as our special workers. We were able to contact several new people during this revival, and we had good altar services throughout the entire revival. On the last Sunday we received a good class of ten members into the church. Rev.

and Mrs. Sumners are among the best in our movement. We have a wonderful group of young people and God is blessing them. Our young people's choir has been invited to sing at the Naval Air Base here. If you have any relatives or friends stationed in or near Pensacola, write us and we will be happy to contact them. We are happy to be back on the Alabama District and we deeply appreciate our district superintendent, Rev. Otto Stucki."

Meade, Kansas—I came here in August of 1950 and found a very fine people and church; the folks accepted us wholeheartedly. All departments of the work have been moving on well. This church has a good spirit of revivals and missions. Box work is one of the specials of our W.F.M.S.; already this year they have sent out more than seventy boxes to all parts of the world. Our General Budget is overpaid. We had Evangelist Joe Norton and Singer Bruce Wade with us in the fall of '50; Rev. Robert Lefel and wife for the youth meeting in January of '51; Evangelist Bert Daniels and wife for the spring of '51; Evangelist H. D. Burson and Song Evangelists Dwight and Norma Jean Meredith last fall; and Rev. Don Oyler for our recent youth meeting. In all of these meetings God came and met with us, both young and old found the Lord in salvation, and members were added to the church. Our regular services are blessed of the Lord.—L. V. Payton, Pastor.

Grover City, California—Our church is pushing ahead, and we are thankful for the faithful folks and God's blessings upon us. Recently we had a good revival with Evangelists W. W. and Wilma Geeding as special workers. God blessed and gave a number of happy finders for salvation, and we broke the Sunday-school record for the second time within two years. We are now in the beginning of a Christian Service Training class. We plan to keep on throwing a line of full salvation to the lost around the world.—R. E. Bebout, Pastor.

Wabash, Indiana—The church here is enjoying a very splendid year of revival victories. Evangelists J. Lester and Edna Seel closed a revival meeting on February 10. Under their splendid ministry of evangelism, the church was filled every night and over eighty seekers were at the altar. They are marvelous singers, he is a great preacher, and her pictures are excellent. A Sunday-school record of 250 had stood for thirteen years, and on the last Sunday of the meeting the record was broken. The church is faced with a serious situation in being unable to house the great crowds that are attending. The Sunday school has come from an attendance three years ago of an average of 83 to the average of over 202 for this month (February). These are great days to serve the Lord, and we are enjoying

His blessings on the work. This church is located on the Northeastern Indiana District under the able leadership of Dr. Paul Updike, superintendent.—E. Leroy Stafford, Pastor.

Song Evangelist Marjorie Granger writes that she has an open date, April 29 to May 11. Contact her, 4322 Manchester Ave., St. Louis 10, Missouri.

Irvine, Kentucky—We recently closed a wonderful youth revival here in First Church. Rev. Asa Sparks, pastor of our First Church in Richmond, and Mr. and Mrs. James Cartmill of Mt. Sterling were wonderfully used of God. Brother Sparks is among our best preachers, a humble man of God. A number of fine young people yielded themselves to Christ Jesus and were wonderfully saved. The Cartmills fit right into the singing program and were used of God in a wonderful way. On February 24 our good district superintendent, Rev. D. S. Somerville, was with us and preached a great message. At the close of the service we gave our pastor, Rev. R. L. Granger, a unanimous recall, \$10.00 a week raise in salary, a new suit and overcoat, and a beautiful basket of flowers. We praise God for the wonderful spirit of fellowship among our people.—Reporter.

The Harris Brothers, preacher, musicians, singers, and chalk-artist, write: "For several years we have traveled as a team in the field of evangelism, until two years ago. Now we are in full-time work again as a team or we will slate separately, depending on the desire of the churches. God has been blessing in a wonderful way all fall and winter and has given us some wonderful revivals with many finding God. Our slate for the future is good and we have some open time in the summer and next fall. We shall be happy to slate with any church desiring our services. Contact either of us at 583½ William St., Huntington, Indiana."

Rev. O. C. Rushing reports: "In July of 1950, we held a tent meeting near East Oak Hill, West Virginia. There were large crowds attending the services, and a great number of souls sought the Lord. My family, composed of ten members, furnished the music and special singing. At the close of the meeting, Dr. Edward C. Oney, district superintendent, was called to organize a new church. There were 21 charter members, and I was appointed pastor. An acre of land about two miles from the business section of Oak Hill was purchased, where a large basement was constructed. The first Sunday, May 6, 1951, there were 109 present in Sunday school and the average reached 147 in January, 1952. We have had three revivals: with Evangelist V. S. Rushing, Rev. Dennis Wyrick, and Rev. Earl Starnes. Very definite plans are being made for the completion of our church this year. We now have an investment of \$12,000.00 and our

present indebtedness is a little less than \$4,000.00. We are very grateful to our General Board, our district superintendent, and every individual who has helped to make a Church of the Nazarene possible in Oak Hill. We have now exceeded our quota for subscriptions in the HERALD OF HOLINESS campaign."

Evangelist E. E. Michael writes that he has an open date, April 30 to May 11. Write him, 1406 Sixth Ave., Jasper, Alabama.

Waltersburg, Pennsylvania—In our recent revival we appreciated the ministry of Evangelist A. G. Weiss, who brought some very fine messages. Good seed was sown, a number of people were helped and encouraged, and God gave some seekers. We press on in Him.—Ralph Baker, Pastor.

The third annual "Christ-for-Yuma-County" campaign has come and gone. There were some thirty churches of the city co-operating and the campaign ran from February 7 to 17. The workers were Dr. Russell V. DeLong and Professor Ronald J. Lush. God was upon every service, and great good came to the people of Yuma and all the churches. Dr. DeLong preached the old-fashioned gospel of Jesus under the anointing of the Holy Ghost, without fear or favor. Thousands of people attended the services in the great "Canvas Cathedral" and hundreds came and sought God and received help, and many real victory. Professor Lush is one of the nation's very best song leaders and choir directors. Professor and Mrs. Lush would be hard to beat for their duets and solo work. Mrs. DeLong was with us through the meeting too and was a great inspiration. The DeLongs and Lushes make a wonderful soul-winning team for a big meeting. They were true to God and the gospel and were used to bring many of the lost of Yuma to Christ and salvation. Dr. DeLong is one of the strong preachers of our day and God is using him to reach the masses. Rev. James Cullumber was chairman of the executive committee and acted as platform manager; he worked hard and did a good job. Many of the city pastors of Yuma stood by the meeting in every way, and all told it was a real success.—L. D. Smith, Pastor, First Church, Yuma, Arizona.

Frankfort, Indiana—South Side Church had a revival meeting in March with Dr. J. T. Myers as the evangelist, and Raymond and Bobbie Johnson as music directors. God met with us in a gracious way, giving four altar services on the first night. The rich ministry of Brother Myers was truly appreciated by pastor and people. We were able to establish a new Sunday-school record of 289, and five adult members were added to the church roll. The workers were given a call to return in November. Our church will not be two years old until September.—C. D. Baker, Pastor.

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Rev. T. T. Liddell writes from Michigan: "For the past three years it has been our privilege to serve as pastor of Grand Rapids First Church. These have been very happy years, vying for the first place with the happiest and brightest memories of the past. Also, these have been fruitful years. We have seen around a thousand souls seek the Lord for pardon and purity. Though many returned for a second work of grace, and many returned for reclamation, still many were brand-new material that have stayed to grace our fellowship. We have enjoyed an increase from 15 to 200 per cent in all departments as well as in our finances that is reflected in our assuming large increases in all budgets, including our exceeding the 10 per cent plan. Improvements have been made in the physical equipment of the church in repairs and remodeling to the cost of some five thousand dollars. We have experienced the thrill of laboring with a church board which is as ideal as one could hope for or could be found anywhere. Without exception, their spirit has always been exemplary of true holiness. The same can be said of many of the members and friends of the church. We have tendered our resignation effective Sunday, July 20. Though this has been received with almost unanimous objection, yet after much prayer and consideration we feel that prevailing circumstances indicate the will of the Lord in this step. We have no definite plans as to our future course, but feel that God has a place of usefulness

for us in His vineyard. After July 20 we will be available to serve in any capacity within our power, until such a time as the Lord shall see fit to indicate His definite plan for our service."

Evangelist L. M. Payne reports: "My last revival for 1951 was with Rev. Moody Campbell of Claremore, Oklahoma in December. This church has made fine progress in the last year under the leadership of Brother Campbell and his good wife. All departments have made advancement, and they have a fine new parsonage completed. My work during the new year has been very successful. Quite a few have been saved, sanctified, and reclaimed. The pastors have manifested a wonderful spirit of co-operation. My next revival will be at Ashdown, Texas, with Rev. W. W. Jernigan. I have a few openings in the spring, summer, and fall. My work will carry me through the West in the spring and summer, and northwest and southeast in the fall and winter. I would be glad to fill my slate. Write me at my home address, 509 N.W. Main, Bethany, Oklahoma."

Evangelists Dorrance and Esther Nichols write: "We recently closed a wonderful revival at Houlka, Mississippi, in which many found God. The presence of the Lord was felt in every service and we appreciated working with Brother Shelton and his good people. We are now in the midst of a revival at our East Side Church in Decatur, Illinois. God is really

blessing, and several have sought and found God early in the meeting. Our slate is full for 1952 with the exception of three summer dates which we will be glad to fill at any church, camp meeting, or tent meeting, regardless of the size. They are: July 9 through 20, July 23 through August 3 and August 6 through 17. We will be at the General Assembly in June and at Bradford, Pennsylvania, the last two weeks of August. We will be happy to fill these dates any place from Kansas eastward to western Pennsylvania. We travel by house-trailer and furnish a complete program of preaching, singing, and music. Our home address is 849 Poplar Street, Bloomsburg, Pennsylvania."

San Francisco, California—First Church recently experienced a genuine revival. God used Evangelist Sammy Sparks in a wonderful way. The crowds were good and the response at the altar was unusual. New people were reached for Christ and the church, and also every department experienced a reviving surge of life. Many servicemen passing through San Francisco found God's help at the altar. We praise God for His presence in our midst.—Wilson R. Lanpher, Pastor.

Monticello, Illinois—In March we had one of the best revivals in the history of this church, with Rev. L. Franklin of Champaign as the evangelist. We averaged 135 in Sunday school for the month of February—nine above the former record attendance of 126. Already we show a 20 per cent gain in membership since last September, and will receive some good members as a result of this meeting. God is blessing in every department of the work.—E. L. Carter, Pastor.

Evangelist Lee L. Hamric reports: "Recently had two good revivals in Indiana: with Pastor Green and his fine folks at Plymouth, and with Pastor F. C. Savage and his good church at Rochester. Next went to Tahoka, Texas, for a good meeting with our Grassland Church; and in April will be in Denver, Colorado, for a meeting. At present I have nine revivals slated for 1952, and also some slated in '53. My meetings this year will take me from Florida to California. I praise God for His blessings."

Masontown, West Virginia—After having spent three years this month (March 27) as pastor of this church, I can say it has been the best three years of my life. Although it has been a battle from the first, God has given glorious victory. Through the wonderful co-operation of these good Nazarenes and the faithfulness of God, we are well on our way to the day when we will have a fine building and the time when we will take our place as one of the larger churches of the district. Our membership during this time has grown from eighteen to sixty-four, for which we give God the praise. We thank God for thirteen

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families that have pledged a day's wages each month for the building fund, also for some fine donations from people outside the church. God has worked marvelously in our midst, and we are believing Him for much more in the future.—H. Doyle Smith, Pastor.

Evangelist Lillian Robinson writes: "I will have some time for vacation Bible schools this summer. The Lord has blessed me in this work the past few years, giving me good schools with many boys and girls praying through in the evangelistic services. Write me, Box 205, McLean, Texas."

Rev. Allen H. Wagner writes from Newtonsville, Ohio: "It has been our privilege to serve this church for over the past two years. It has been two years of happiness and joy to work with a church that was willing to go forward and carry on the program of God's work, to keep spiritual, and to grow in grace. There has been a fine spirit of co-operation from the neighboring churches. In our first Easter Sunday-school rally after coming here, the mayor of the town personally brought in 60 people to help us set a record of 222 in Sunday school. With co-operation and help, we were able to purchase a much-needed parsonage for the church, valued at \$7,500.00, with the owner then deducting \$1,000.00 from the purchasing price. We enjoyed having such fine evangelists as Rev. and Mrs. C. H. Dobbins, Rev. and Mrs. Fred Wright, with Song Evangelists Jimmy Uehlein and Don and Frances Bowman. Their ministry in word and song could not be excelled. Many seekers found the Lord, and a number were added to the church. Due to the ill health of my wife, we have resigned our pastorate here, and I am re-entering the evangelistic field, moving to the state of Florida. Our address will be 404 North Kentucky Avenue, De Land, Florida. As in the past, I will travel anywhere I am called. I have some meetings slated now for the fall, in the Middle West, and have some open dates for this summer and early fall."

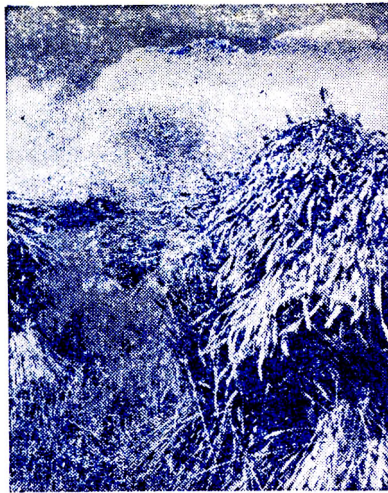
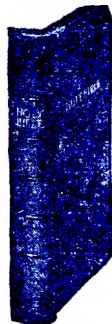


Photo: Eva Luoma

Before harvest there must be seed sowing. The Church of the Nazarene is sowing the gospel seed in twenty-eight mission fields around the world. To maintain this ministry, give generously in the EASTER OFFERING (April 13).

Hood River, Oregon—We recently had a fine meeting with Rev. Paul Weaver, of Roseburg. He is a young man, acquainted with young people's problems, and his messages were outstanding. There were many visitors in our services and we especially appreciated the favorable comments that we received. Our crowds increased each night of the meeting. With the divine anointing of the Lord, a number of definite victories were won. We are now in the midst of our Christian Service Training class on "Personal Evangelism." There is a good interest, and we are praying that the Lord will give us some consecrated Christian workers. Quite a few families have moved away during the past few months, which has lowered our numbers and tended toward discouragement; but we are so glad that God does hear and answer prayer and, as we labor, He is giving us new people to fill the gaps. In the past two and one-half years, we have reduced our indebtedness by more than \$3,500.00. This year again, we are raising an extra thousand dollars to be used on improvements of our property and the enlarging of our church building. Our people are enthusiastic to take this challenge, and their wholehearted co-operation and faithfulness to God make us happy to work in this part of our beloved Zion.—Walter I. Watson, Pastor.

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Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be

11 Or, not many.	shall I the va
	6 Y
	in it, :

253 PAGES OF HELPS . . . Including concordance; index to 3,000 persons, places, and subjects; Bible chronologies; Biblical Gazetteer; Sunday-school teacher's use of the Bible; calendar for daily Bible reading; texts for Christian workers; how to study the Bible; harmony of the Gospels; apostolic history; weights, monies, and measures; Paul's missionary journeys; and other helps.

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The church at Carmi, Illinois, recently closed one of the most successful revivals in its history. Evangelists A. K. Hankins and wife were the workers. These folk are old-fashioned, Spirit-filled, soul-winning campaigners. Some forty or fifty seekers were at the altar, and a fine class of eleven new members was received into the church. A generous love offering was given to the pastor; also an almost unanimous recall for the pastor to stay for the third year. The work is moving forward on all lines, and all hands and hearts are greatly strengthened to undertake the larger tasks of the ever-expanding program of our beloved Zion.—C. E. Fritsch, Pastor.

Evangelist M. V. Bass writes: "I am in my fifth meeting now since the first of the year and, best of all, God is with us. My first meeting was with Rev. H. Dale Prye at Cedarville, Ohio, where the Lord gave us a good meeting. Then on to Parkersburg, West Virginia, with Rev. C. S. Nutter and his fine folk, where God gave us a wonderful revival meeting with great altar services; then on to Portsmouth, Ohio, First Church with Rev. Bernard Knox and his fine people, where the Lord came in answer to prayer and gave us a good time in His name. Next to Degraff, Ohio, with Rev. Gilbert Burton and his good folk, where God met with us; and then to Galena, Ohio. The presence of the Lord is on the services here, where Rev. C. H. Wiandt is pastor. The Lord is blessing our ministry with souls praying through to victory, and I am happy in Him and His work."

Rocky Mountain District Workers' Conventions

The Rocky Mountain District Workers' Conventions, meeting in Casper, Wyoming, February 25 to 27, and in the First Church, Billings, Montana, February 27 to 29, were both times of joyful fellowship and spiritual uplift. Well over one hundred and fifty

pastors and people were in attendance at each convention. Our district superintendent, Rev. Alvin L. McQuay, presided in his gracious manner in both conventions.

Dr. Samuel Young was the guest speaker. As he spoke twice daily, his unique and pointed presentation of truth, delivered with a kindly spirit, was appreciated by all. By his presence and challenging words, all were inspired to press forward to their appointed tasks. His closing message to the pastors and their wives brought both conventions to an appropriate close.

Dr. Lewis T. Corlett, president of Northwest Nazarene College, delivered two messages regarding the young people and the work of the college, as well as leading a round-table discussion on "Union Revivals, Pro and Con, and Making Our Revivals More Effective." In the closing session of the conventions, he held a "Layman's Clinic in Personal Work."

Each department of the church was given due emphasis by the respective leaders: Rev. Mendal Collins, district N.Y.P.S. president; Rev. I. F. Rodeffer, chairman of the district church school board; and Rev. Don Adams, boys and girls camp and Junior work.

The convention served as a kickoff point for the Six Weeks' Sunday-School Climb and a district-wide HERALD OF HOLINESS campaign. A noon hour prayer-and-fasting service was conducted in each convention with great profit.

All in attendance returned to their respective churches determined and inspired to come to the close of the assembly year with all goals reached.

MURRAY J. PALLET, Reporter

Dr. Mendell Taylor gave the main addresses for the Sunday-school convention, and very capably challenged pastors and people. Following one service he conducted a healing service which was greatly blessed of God.

Dr. D. I. Vanderpool, visiting our district for the first time, endeared himself to all of us. His tender spirit and unctonized preaching were as the beneficial dew of Hermon and Zion.

Also many helpful papers and discussions were presented on themes of vital interest to all. The feeling was expressed that this preachers' meeting was the best we have had on our district. It was blessed indeed!

PAUL MILLER, Reporter

Central Ohio District Sunday-School Convention

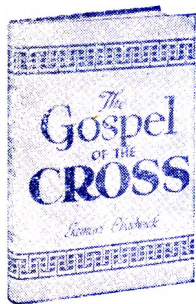
The annual Sunday-school convention of the Central Ohio District was held in First Church, Columbus, March 4, with Dr. S. T. Ludwig as the guest speaker.

Interesting papers were presented, and a special feature of the day was the departmental workshop period during the afternoon session.

There were some three hundred Sunday-school teachers and workers present beside many others. First Church entertained the convention in a most wonderful way, and the facilities of the new education unit were put to full use in the workshop period.

ERNEST B. MARSH, District Chairman

Devotional Messages



The Gospel of the Cross

By Samuel Chadwick

Seventeen chapters on the basis of Christian doctrine—that Christ died for our sins, was buried, and arose on the third day—presented with dynamic and life.

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Alabama District

On Sunday, March 9, we closed the charter and completed the organization of Southside Tuscaloosa Church; forty-two charter members, with an average of sixty in Sunday school, in a tent, for the previous six Sundays.

Rev. A. J. Gunter and his people from First Church gave fourteen members and forty Sunday-school scholars.

We have purchased a one-acre lot in an excellent location in rapidly developing "Burks Garden" section of Southside.

Pastor L. S. Channell and people will begin construction of a chapel immediately. This chapel is the first unit of a well-planned, permanent, long-range building program.

OTTO STUCKI, District Superintendent

Southwest Indiana District Preachers' Meeting & S.S. Convention

Brazil, Indiana, was host to the Southwest Indiana District preachers' meeting and Sunday-school convention, which met February 25-28. Only six of the eighty-two pastors on the district were unable to attend. Our good district superintendent, Rev. Leo C. Davis, had arranged a profitable and inspirational program, and a blessed and brotherly atmosphere prevailed throughout the convention.

DEATHS

REV. WILLIAM DAVID SEAL was born September 14, 1878, in Reynolds County, Missouri, and died February 13, 1952, at Sikeston, Missouri. He was married to Miss Dora Elizabeth Rutherford on October 6, 1901. Converted in December of 1905, under the ministry of Mrs. Ora Lovelace West, and sanctified in February of 1906, under the ministry of Rev. W. W. Strother, he immediately felt the call to the ministry and preached his first sermon the following Sunday—his father was sanctified in that service. He immediately became affiliated with the holiness people at Des Arc, Missouri, and became a member of the Church of the Nazarene upon its organization. He was ordained by Dr. P. F. Bresee in 1913, and was an active elder in the church until his death. He carried the gospel into the remote sections of southeast Missouri, and assisted in the organization of many of the churches on the Missouri District. While a great part of his ministry was spent in evangelistic work, he served as pastor of a number of churches, including Jonesboro, Arkansas; and Des Arc, Sabula, Mill Spring, Piedmont, Malden, Dexter, Holcomb, Anniston, Franklsey, Esther, Fredericktown, Redford, and Morehouse, Missouri. Funeral service was conducted in the Church of the Nazarene at Fredericktown, by Rev. F. A. Welsh, assisted by Rev. E. D. Simpson, Rev. J. C. Washburn, and Rev. Fred Hartman. Interment was in the Mountain View Cemetery at Des Arc, Missouri.

T. N. DANIEL was born September 5, 1872, at Rocky Mound, Arkansas, and died August 6, 1951, at his home in Edgewood, Texas. At the age of twelve he was wonderfully converted, in young manhood was gloriously sanctified, and never wavered in his experience. He joined the Church of the Nazarene in 1912, and remained a member until his death. He is survived by his companion, Mrs. Mattie Daniel, four sons, and four daughters. Funeral service was conducted by his nephew, Rev. W. T. White, of Tulsa, Oklahoma.

TILDEN THOMPSON was born November 10, 1876, in Kentucky, and died November 22, 1951, in a hospital in Crawfordsville, Indiana, after an illness of several months. He was a member of the Crawfordsville Church of the Nazarene and had served as trustee for many years. He loved God

and the church with all his heart, and was loved by all who knew him. In 1932 he was united in marriage to Anna Straub, who survives. Funeral service was conducted in the Crawfordsville church by the pastor, Rev. Wm. D. Eckel. Burial was in Waynetown Masonic Cemetery.

FREELY W. MC CLAIN was born January 19, 1895, in Logan County, Ohio, and died January 27, 1952, at his home in Sparta, Michigan; he had lived in Sparta for eighteen years. In 1918 he was married to Myrtle McDonald. He was a charter member of the Sparta Church of the Nazarene. He is survived by his wife, one son, one daughter, his parents, one brother, and one sister. Funeral service was conducted by Rev. W. G. Richards with burial in Park View Cemetery, Grant.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Raymond W. Harrison is resigning his pastorate at Prospect, Oregon, to enter the evangelistic field, the middle of May. He has conducted some very successful revival campaigns during the past several years, and feels he should give full time to this ministry. He is an excellent singer and musician and a good preacher. I am glad to give him a hearty recommendation to our churches everywhere, and especially in the western part of the country. Address him, Box 136, Prospect, Oregon.—W. D. McGraw, Jr., Superintendent of Oregon Pacific District.

WEDDING BELLS—Miss Norma Ruth Cloud of Yuma, Arizona, and Cpl. Paul B. Wingblade of Chanute, Kansas, were united in marriage on February 24, in the parsonage, First Church of the Nazarene, Yuma, with Rev. L. D. Smith officiating.

BORN—to Mr. and Mrs. Jack Rucker of Danville, Illinois, a daughter, Cynthia Ann, on January 18.

—to Rev. and Mrs. W. L. Robinson of Erlanger, Kentucky, a daughter, Sharidean Joy, on February 18.

—to Rev. and Mrs. Jay Harold Keiser of Mansfield, Ohio, a son, Ronald Jay, on February 26.

—to Rev. and Mrs. Jack Shoulders of Gilmer, Texas, a son, Donald Royce, on February 29.

SPECIAL PRAYER IS REQUESTED by a friend in Nebraska for a couple in that church who need God's help desperately for the salvation of their family, that they may have happiness instead of trouble;

by a mother in Vermont for healing of a son and daughter of arthritis—both are Nazarenes;

by a lady in Indiana for her little grandson who must undergo a major operation, that God will undertake for him;

by a friend in Texas for the salvation of two friends;

by Mrs. Hampton for her husband, Rev. J. W. Hampton, in a hospital in Merkel, Texas.

DIRECTORIES

GENERAL SUPERINTENDENTS

Hardy C. Powers:

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

(Pre-General Assembly Schedule—1952)

British Isles April 9 to 13
Idaho-Oregon May 7 to 9
Northwest May 14 to 16
North Dakota June 4 and 5

G. B. Williamson:

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

(Pre-General Assembly Schedule—1952)

Washington Pacific May 7 and 8
Northern California May 14 to 16
Southwest Mexican May 20 and 21
Southern California May 22 to 24
Los Angeles May 27 to 29

Samuel Young:

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

(Pre-General Assembly Schedule—1952)

Ontario May 7 and 8
Akron May 14 to 18
Florida May 21 to 23
Albany May 28 to 30
New England June 4 to 6

D. I. Vanderpool:

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

(Pre-General Assembly Schedule—1952)

Oregon Pacific May 14 to 16
Arizona May 28 and 29
New Mexico June 4 and 5
Rocky Mountain June 11 and 12

District Assembly Information

BRITISH ISLES DISTRICT—April 10 to 12, at Glasgow, Scotland, in the Parkhead Church. Rev. Sidney Martin, entertaining pastor. Dr. Hardy C. Powers, presiding officer.

IDAHO-OREGON—May 7 to 9, at College Church, Dewey and Juniper Sts., Nampa, Idaho. Entertaining pastor, Rev. John E. Riley, 411 Ivy Street. Dr. Hardy C. Powers, presiding officer.

ONTARIO—May 7 to 9, at Hamilton, Ontario, Canada; church located at 92 Ottawa Street, North. Entertaining pastor, Rev. R. F. Woods, 83 Ottawa Street, North; Hamilton. Dr. Samuel Young, presiding officer.

AKRON—May 14 to 16, at Akron Armory, High and Bowers Street, Akron, Ohio. Entertaining pastor, Rev. C. D. Taylor, 569 Schiller Ave., Akron 10, Ohio. Dr. Samuel Young, presiding officer.

OREGON PACIFIC—May 14 to 16, at Salem, Oregon; church located at 1320 Center Street. Entertaining pastor, Rev. Eugene L. Stowe, 1504 Jefferson, Salem, Oregon. Dr. D. I. Vanderpool, presiding officer.

NORTHERN CALIFORNIA—May 14 to 16, at Beulah Park Campground, 100 Beulah Park Drive, Route 4, Santa Cruz, California. Entertaining pastor, Rev. F. Arthur Anderson, 4210 Gladys Ave., Santa Cruz. Dr. G. B. Williamson, presiding officer.

FLORIDA—May 21 to 23, at First Methodist Church, Florida Ave. at Tyler St., Tampa, Florida. Entertaining pastor, Rev. G. S. Rogers, 4618 Florida Ave. Dr. Samuel Young, presiding officer.

District Assemblies

Summer Schedule—1952

Eastern Michigan	.....	July 2 to 4
Nevada-Utah	.....	July 2 to 4
New York	.....	July 4 and 5
West Virginia	.....	July 4 and 5
Canada West	.....	July 9 and 10
Colorado	.....	July 9 and 10
South Dakota	.....	July 10 and 11
Alabama	.....	July 9 to 11
Northeastern Indiana	.....	July 9 to 11
Maritime	.....	July 16 and 17
Michigan	.....	July 16 and 17
Nebraska	.....	July 16 and 17
Central Ohio	.....	July 16 to 18
Pittsburgh	.....	July 16 to 18
Minnesota	.....	July 23 and 24
Eastern Kentucky	.....	July 30 to Aug. 1
Southwest Indiana	.....	July 30 to Aug. 1
Washington-Philadelphia	.....	July 30 to Aug. 1
Western Ohio	.....	July 30 to Aug. 1
Illinois	.....	August 6 to 8
Kansas	.....	August 6 to 8
Kentucky	.....	August 6 and 7
Missouri	.....	August 6 to 8
Virginia	.....	August 6 and 7
Iowa	.....	August 13 to 15
Northwestern Illinois	.....	August 13 and 14
Northwest Indiana	.....	August 13 to 15
Northwest Oklahoma	.....	August 13 to 15
Wisconsin	.....	August 14 and 15
Chicago	.....	August 20 and 21
Dallas	.....	August 20 to 22
San Antonio	.....	August 20 to 22
Abilene	.....	August 27 to 29
Houston	.....	August 27 to 29
Indianapolis	.....	August 27 to 29
East Tennessee	.....	September 3 and 4
Kansas City	.....	September 3 to 5
Louisiana	.....	September 3 to 5
Tennessee	.....	September 10 to 12
Arkansas	.....	September 17 to 19
Northeast Oklahoma	.....	September 17 to 19
Southwest Oklahoma	.....	September 17 to 19
North Carolina	.....	September 24 and 25
Southeast Oklahoma	.....	September 24 and 25
Georgia	.....	October 1 and 2
South Carolina	.....	October 1 and 2
Mississippi	.....	October 8 and 9



SERVICEMEN'S CORNER

"I have received your letter and some literature from you during the past week, for which I am very thankful. I am enjoying the reading of the HERALD of HOLINESS, and I'm sure it will help me to stay true to the Lord.

"Times get rough in the army life but, after all, God's grace is sufficient to carry us all through. I'm left alone while the others are having their beer parties and card parties, but the Lord reaches down and helps me to stay true. There is definitely a separation of Christian folk and the worldly folk. I am letting my light shine out for my Master."—ROGER CLINGERMAN.

Bad Toltz, Germany

"Our church papers have meant more to me in the service than they had before. I appreciate the fact that the Church of the Nazarene is interested in its servicemen.

"I'm thankful that I know and love God and have the assurance of sins forgiven."—ROGER HUFFMAN.

Fort Jackson, South Carolina

"I want you to know that I appreciate your kindness in mailing the periodicals to me. I want you to make a change in address since I have been transferred and there seems to be a difficulty in my receiving them. I hate very much to miss out on any copies.

"I would at this time congratulate you on the splendid job you are doing in supplying the servicemen with the finest of reading material. I am a Christian and have had the privilege to fellowship with the folk of the First Church of the Nazarene in San Diego, California. Let me put this word in. Their Hospitality Committee does a very good job of taking the fellows into the homes of the members of the church, and all of us appreciate their kindness so much. It was under the ministry of their pastor, Rev. Joseph F. Morgan, that the Lord reclaimed me in 1950. I'm rejoicing in the Lord."—HOWARD W. MARSHALL.

U.S.S. "Piedmont"

"I received your letter which had addresses of missionaries in it. I was also glad to know that you are sending me the literature.

"I talked to one of our missionaries, Rev. Harrison Davis, over the telephone. I haven't met him yet but plan to do so soon. Thank you for sending the information. I will share the literature with my friends."

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For Their Sake

EASTER OFFERING

Sunday
**APRIL
13**

"He died for all,
that they which live
should not henceforth
live unto themselves,
but unto him
which died for them,
and rose again."

-II Cor. 5:15



1

2

3

4

5

6

A New Measure of Value

"Inasmuch as ye have done it unto one of the least of these
my brethren, ye have done it unto me." - Matt. 25:40.