

HERALD OF HOLINESS

RESURRECTION

Kathryn Blackburn Peck

*Upon an Easter morning, when the dawn
With jewel tones bedecked the eastern sky,
I walked within a garden all alone,
And, lo! I sensed the risen Saviour nigh!*

*Most certainly His sandaled feet had pressed
The pathway through the lilies nodding there;
His smile warmed all the earth's green, mossy
breast,
And touched my tear-wet face, lifted in
prayer.*

*In winter heaviness my soul had lain,
But pulsing life stirred as I knelt to pray—
It was as if an angel soothed my pain,
And from my spirit rolled a stone away!*

*The sting is gone! Death's but an open door!
For 'twas His voice that sounded o'er the hill,
"Behold, I am alive for evermore!"
And in my heart that truth is singing still!*

March 12, 1951

Bedford, Indiana—Another new church organized on Southwest Indiana District, at Gosport, Indiana, amid great rejoicing; fourteen adult members, seven men and seven women. Well-located corner lot purchased; plans for building being formulated. Rev. Clyde Scisco, of Bloomington, appointed pastor. Spencer church with Rev. David Krick, pastor, and Stinesville church, with Rev. Harold Small, pastor, have sponsored this new work.—**LEO C. DAVIS, District Superintendent.**

NEWS IN BRIEF

Rev. J. P. Ainsworth, missionary of Southwest Mexican District, stationed at San Luis, Sonora, Mexico, met accidental death on February 27, while constructing mission home after fire had completely destroyed former modest dwelling and equipment.

Rev. Harry McElrath has resigned as pastor of the church in Casa Grande, Arizona, as of April 1, to enter the evangelistic field.

Evangelist Betty Wagner and Singer Helen Lavelly are leaving the evangelistic field to accept the pastorate of the church in Omaha, Illinois.

"Just closed greatest revival in history of church at Nyssa, Oregon. District Superintendent J. A. McNatt and Goldie Coonrod, special workers; 211 in Sunday school; February average, 187. Have taken ten new members into church. Church gave Pastor Glen Abl a three-year call, raised salary \$10 per week. New \$15,000 brick parsonage completed since Brother Abl came last June, and they are living in it. Better spirit in church than has been for years."—Clyde Forsman, Secretary.

Dr. Erwin G. Benson, of the Department of Church Schools, was with the Austin Church, Chicago, Illinois, for Sunday morning, and the Harvey, Illinois, church on Sunday evening of March 4. From March 5 to 9, he conducted a Christian Service Training class with the six Nazarene churches of Detroit, Michigan, co-operating; then spent Sunday, March 11, with the Maplewood Church in St. Louis, Missouri.

Evangelist Ruby Blades has been appointed as supply pastor of the church in Mountain Grove, Missouri.

Resurrection (poem)

Kathryn Blackburn Peck

"He Lives!"

D. Shelby Corlett

The Conquering Christ

Bernie Smith

Easter—And the Burning Heart

James H. Jones

Easter Hope

Arthur Hedley

The Glory of the Easter Sunrise

Fred Thomas

Stewardship Is Giving All I Have!

M. A. Lunn

Easter Encouragement

James E. Hunton

"Very Early in the Morning"

T. E. Martin

Editorials

Stephen S. White

HERALD OF HOLINESS

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WE are happy to present the list of churches which attained the honor list of those exceeding their subscription quota according to our final 1950 tabulations. Those listed had a current subscription list equal to or exceeding two-thirds of their membership on December 31, 1950.

OVER THE TOP!

Church	Percentage
Carthage, New York	240
Lake Placid, New York	170
Burlington, North Carolina	151
High Point, North Carolina,	
Calvary	146
Gainesville, Florida	106
Sanford, Florida	94
Richland, Oregon	104
Chico, California	73
Cheney, Washington	77
Fort Worth, Texas, First	86
Jacksonville, Texas	111
Claremore, Oklahoma	122
Versailles, Illinois	115
Bloomfield, Iowa	100
Meade, Kansas	105
Paradise, Kansas	107
Nevada, Missouri	97
Montevideo, Minnesota	140
Valentine, Nebraska	129
Norris, South Dakota	142
Carleton, South Dakota	200
White River, South Dakota	385
Wausau, Wisconsin	121
Milwaukee, Wisconsin, Hampton	111
Cleveland, Ohio, Bethel	150
Lisbon, Ohio	87
Alberta City, Alabama	125
Dadeville, Alabama	250
Coshocton, Ohio	103
Olney Springs, Colorado	112
Jackson, Georgia	69
Montrose, Michigan	115
Hammond, Louisiana	73
New Rockford, North Dakota	81
Fessenden, North Dakota	85
New Castle, Pennsylvania	93
Washington, Pennsylvania	128
Jackson, Tennessee	73
Rand, West Virginia	247
Frank, West Virginia	210
Wilmington, Ohio	233
Albany, New York	98
Wilmington, New York	135
New Bedford, Massachusetts	145
Yarmouth, Maine	228
The Dalles, Oregon	187
Richmond, Virginia	139
Winchester, Virginia	527
Scranton, Pennsylvania	80

THIAINE F. SANFORD,
Sales Promotion Manager

16977 "HE LIVES!"

By D. Shelby Corlett*

THE Easter message may be summed up in two words, "Jesus lives," or "He lives." The message of a living Saviour, One who had come forth from the grave as a complete Conqueror over death and hell, was the good news that inspired the hearts of the apostles and captivated the souls of their hearers. "He lives" is the essence of the gospel which today proclaims to the world, not a mere creed or doctrine, but a living, powerful Christ who is able to save to the uttermost all who come to God by Him.

It is difficult for us to imagine the feeling of the hearts of those disciples of our Lord who first heard this message. How poorly prepared they were for such good news! But to no group of people in all history did the message of a risen Lord mean more than to the early disciples. What a tragedy it is that the Christian Church since that time has not been equally thrilled with the message that "He lives"!

He lives! There is a Companion to walk with us on our way to Emmaus: One who shares our problems, our burdens, our anxieties; One who offers His fellowship in all circumstances of life; One who goes with us through every experience we have. Our way of life passes through such varied situations! But because "He lives" we have a sympathetic, understanding Companion to walk with us all the way into our heavenly home.

He lives! There is Pentecost! When asked what was the source of Pentecost, Peter boldly declared that it was the work of the risen Jesus. He had been raised from the dead. He was by the right hand of God exalted. He has shed forth this—the fullness of the Holy Spirit. "He lives," and the Holy Spirit is filling the hearts of God's people today as they utterly yield themselves to Him and receive of His fullness by faith. Every Spirit-filled Christian is a walking evidence of a living Christ. How sad it is that so many Christians are content to live in the dimness of a pre-Pentecostal experience, without knowing the full blessing of a living Christ, the fullness of the Holy Spirit!

He lives! There is His Church living through the ages as the testimony to His presence and a witness of His saving grace. The Church is "the body of Christ"; Christ is its living Head. From what other source could the Christian Church have received its life and strength except from

a living Christ? That there is a Christian Church at all, after all of the checkered experiences of human history, is an evidence that there is divine life inherent in it—the life of the living Lord.

He lives! There are transformed lives as the evidence of a supernatural work of a conquering Saviour. Something happens in the lives of ordinary men and women when they meet the risen Lord. They are transformed by His life and power. Look over the line of march during the past nineteen hundred years; the proud, the self-willed, the self-righteous, the haughty, the liar, the gambler, the drunkard, the harlot, the thief, the murderer, the adulterer, the profane person, the covetous, and all other types of sinners who have met this risen Lord—all have been transformed into humble children of God. That first Easter is re-enacted in some manner every time a sinner repents and savingly believes on Christ for salvation; for it is then that the mighty power of God "which he wrought in Christ, when he raised him from the dead" becomes active within a human life. This risen Christ not only brings initial salvation, but also He "lives within my heart," giving continual victory over all evil.

He lives! There is the Spirit of a living Christ at work in the world today. The world is different because "He lives." True, there is evil, and there seems to be more and more of evil manifested today; but there is also the Spirit of a living Christ at work in the world. Oh, what would this world be like, swamped as it is by the floods of evil influences, if it were not for the power of a risen Lord to stem these floods?

He lives!—and we have a heavenly Intercessor, a Mediator with the Father, an Advocate to plead our cause.

He lives!—and He shall return to this earth someday, perhaps before long, to bring to the world and God's people the full victory purchased by His death on Calvary and in His glorious resurrection from the grave.

He lives! How impoverished heaven and earth would be if He were still dead, if some tomb today held the dust of His physical body! How rich is the universe because there is a living Christ whose power, which was manifested in His resurrection, is holding all things together and moving the events of human history toward the glorious consummation of the eternal purpose of the Father. How rich are all who truly accept Him as their living Saviour—rich because He who was rich for their sakes become poor that they through His poverty might be rich!

He lives! Thank God again and again. *He lives!* The eternal praises of the redemption of all ages, tribes, and nations will declare it.



*Pastor, Anaheim, California

The Conquering Christ

By Evangelist Bernie Smith*

HIS enemies thought they had conquered Him; and, from the human standpoint, He was seemingly defeated. As they beheld Him on the cross, they declared that His ignoble death would cause all of His hopes to fall in defeat. Those who stood afar off, and viewed the middle cross silhouetted against the sky, murmured to themselves that Jesus was conquered.

This was not accidental—it was designed. His enemies planned it thus. You will remember that there were other types of death employed in that day. Criminals were sometimes impaled on a stake; it was not uncommon for them to be bound to a deceased body until the decay brought slow and agonizing death. But the most shameful death of all was crucifixion. To all men of that day, to die on a cross was to have one's name blotted out in shame. The enemies of Jesus wanted His demise to be so despicable that no one ever would admit having been a follower of Jesus of Nazareth. But because they dared to place Him on the tree, the cross—which to them was a symbol of shame—has become to successive generations the veritable badge of discipleship.

He did not appear a conqueror as He prayed in the garden. The chosen band that were to wait for Him while He prayed dared to fall asleep. Yet in the garden on His knees, away from the clamor of the crowd, with no other sounds save the sighing wind, Jesus began to pray. Picture Him there in the dim moonlight as it shone through the branches of the olive trees. Jesus bared His heart to His Father. He asked if there was any other way to save men, and divine silence let Him know there was no other. The human within Him declared that the cup was bitter, but the divine within Him declared that He must drink the very dregs of it. The human was prone to shrink from the Cross, but an inner sense of a divine mission told Him it was imperative.

The human did not want the suffering; but let us never reduce the Cross to nothing more than suffering. Others have suffered. The agonizing battle 'neath the olive tree was not whether or not He was willing to suffer. Rather, He did not want His Heavenly Father to turn His back on Him, and that must be if He became the symbol of sin. But Jesus gained the victory when He committed himself to the will of His Father—and that is the only way anyone can know victory.

Nor did Jesus seem conqueror when He stood and walked from the garden. In the distance He

saw the blazing torches as they burned brightly against a lonely sky; He heard the murmurings of the torch-bearing, vengeance-seeking mob. To them He seemed far from a conqueror. Only a few days before, another crowd had come to crown Him as King, and He had fled. But here is a crowd come to crucify Him, and He is going to meet them!

Judas did not think that Jesus possessed the attributes of a conqueror, for he stepped aside from the mob and betrayed Him with a sign of affection. The crowd teased, tormented, ridiculed, and belittled Him as they brought Him back for trial.

Pilate did not think He was a conqueror. True, he declared Him to be guiltless, but it is also true that he had Him scourged, and eventually

signed His death warrant.

The apostles did not consider Him a conqueror, for in that dark hour of seeming defeat and lack of understanding they fled.

Any criminal who deserved to die by crucifixion must carry his own cross; that was the custom of the day. The purpose of this was to announce to all the world that the criminal had brought this condemnation on himself. After they had fastened the transverse beam of the cross to the arms of Jesus, His enemies scoffed and said, "He is conquered."

After they had placed Him on the cross, and looked upon Him and watched His suffering, His enemies whispered, "This is so infamous that it will defeat everything He ever hoped to do."

After He had died, and the body had been placed in the tomb, and His enemies had sealed it and guarded it, again they smiled and said, "He is conquered."

To defeat His enemies and Satan and sin, He must defeat *death*. He had declared that He would defeat the king of terrors and rise on the third day. The glorious hope of all Christendom centers here. Without Easter, Christmas would be meaningless.

And on the third day, just as He had said He would do, He thrust the monster of death aside and stood to His feet. He twisted the bars of death until they fell before Him. The tomb could not hold the Conqueror of death! Death could not defeat Him; He defeated death! He dropped His grave wrappings and donned the robes of eternal righteousness. Angels rolled the stone away, and Jesus stepped out into the glorious sunlight. He pulled the black flag of death from every grave, and affirmed that from henceforth His children would be victorious over death. He declared, "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of . . . death." "He that believeth in me, though he were dead, yet shall he live"; and, "Because I



*Harrisburg, Illinois

live, ye shall live also." "Weep not," but, "Be thou faithful unto death, and I will give thee a crown of life."

And all the bells of heaven began to ring, and the angels began to sing; the flowers lifted their faces toward the heavens, and the trees of the field clapped their hands. The songbirds echoed the glorious refrain. All nature cried out, "He is alive! He has conquered death!"

O Thou conquering Christ, humbly I fall at Thy feet. Keep me in the center of Thy holy will until my influence for Thee shall move out in ever-widening concentric circles, until I may deserve to conquer death at last!

Dr. Bresee said: "We are debtors to every man to give him the gospel in the same measure as we have received it." As a debtor, I will give sacrificially to the Easter Offering on Sunday, March 25.

EASTER—

And the Burning Heart

By James H. Jones*

LEOPAS and his companion were walking sadly away from the Holy City on that first Easter evening with their highest hopes of Christ but a memory of yesterday. Then it was that the Stranger of Galilee joined them. As they kept in step with the Lord, their hearts burned within them while He interpreted to them the passages referring to himself throughout the Scriptures.

Surely in these days of pressure and awful uncertainty, when, as our Barbadian Christians put it, "We are living in the toenails of time," there is urgent need that we too walk close to Him. So many demands and duties claim us that we must have His abiding presence.

Let us recall that it was as the scriptures were made real to them that fires were kindled within. It is as we keep His commandments that we abide in His love. Chambers aptly wrote, "It is the dull, bald, dreary, commonplace duties and people that kill the burning heart unless we have learned the secret of abiding in Jesus."

But what if we have forsaken the fervency of our "first love"—what if the glow is gone? Too many today are like the Ephesian Christians John was writing to in the Revelation. They do good works, toil on tirelessly, and have great endurance; but the heart of their religion is, as one describes it, "orthodoxy on ice." They belong to the First Church of the Frigid-Air. If in any measure this is true of us, let us "be mindful . . . of the height from which you have fallen. Repent at once, and act as you did at first" (Rev. 2:5,

Weymouth). Let this be a true Easter in our own hearts. In the words of the beautiful prayer song:

*Let me, like Mary, thro' the gloom,
Come with a gift to Thee.
Show to me now the empty tomb;
Lead me to Calvary.*

If only we will constrain Him to abide with us, as did that couple who shared their humble abode, He will for us, too, break the living bread. Then shall we, like Thomas, as doubts flee away, cry out, "My Lord and my God."

With the fire burning brightly in our own hearts, how natural it will be for us to do as they did and retrace our steps, bearing glad testimony! Weymouth says, "They rose and without an hour's delay returned to Jerusalem . . . and related what had happened" (Luke 24:33).

Our beloved church needs, more than anything else, men and women with burning hearts who will hasten to witness that Christ is alive—*now*! How fitting the words of the angel, spoken as he sat on the stone of the vacated sepulcher, "He is risen . . . Come, see . . . And go quickly, and tell"!

Christ kindled the flame in the hearts of His followers because He was himself the embodiment of the great heart of God; and God is love. Macleod penned these pungent lines: "Love cannot stay at home: a man cannot keep it to himself. Like light, it is constantly traveling. A man must spend it, must give it away."

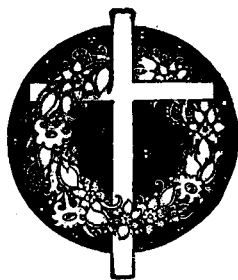
Wesley worded our key verse thus, "Did we not feel an unusual warmth of love?" O Thou risen Saviour, help us to know Thy love, live Thy love, and give Thy love. Amen and amen!



*Pastor, First Church, Canton, Ohio

EASTER HOPE

By Arthur Hedley*



THE Christian religion gives pre-eminence to *hope*. It possesses a radiant hopefulness which cannot be discovered in any other faith. There was little hope in the world until Christ came. The religion of the Pharisees was a very gloomy affair; they fasted, disfigured their faces, assumed a sad countenance in

order to give the impression they were very pious men. The lot of the poor and sinful was tragic; not a ray of hope did their religious leaders give them of a brighter day beyond the grave. The Sadducees, the priestly and most influential sect of that day, went so far as to deny the resurrection of the dead.

Into this hopeless and despairing world Christ came with the message of the gospel. Like the blossoming of the spring, hope began to blossom in the human heart. The poor, the sick, the maimed, the outcasts were drawn to Christ as the steel is to the magnet. He had for them a word of encouragement and hope, and gave them a new outlook on life. He brought to mankind a revelation of God, of the good things prepared for those who love Him, of eternal life and bliss. It is not surprising that Peter and his fellow disciples refused to leave Christ. "To whom shall we go?" asked Peter, "Thou hast the words of eternal life" (John 6:68).

It was the same apostle who, when writing to a company of sorely tried believers, said, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible . . ." (I Peter 1:3-4). This hope of an inheritance reserved in heaven is not a *natural* hope; it is begotten in the believer by God. In grace He visits the heart, giving assurance of sins forgiven through the merits of Jesus' blood, and implants the hope of eternal life.

This hope has its *origin in God*; it springs up in the heart at the same moment as we experience the new birth. Because it is not a natural hope, it is not possessed by all men. Men universally may possess the instinct of immortality, but all do not possess *the hope of the gospel*, which comes to the heart through faith in the crucified and risen Saviour. All may possess this hope, but so many are not concerned about God or the things of eternity. They are so absorbed in material things, in worldly hopes and ambitions, that they give no thought to things spiritual and eternal.

Their state is summed up in the words of Paul, "having no hope, and without God in the world" (Eph. 2:12).

The hope of eternal life is inborn through "the resurrection of Jesus Christ from the dead." His triumph over death and the grave, His ascent into heaven, is the guarantee of our victory and entrance into heaven. Had Christ not risen, there could have been no hope for us beyond the grave. Because Jesus has triumphed we know that we too shall live. "Because I live, ye shall live also" (John 14:19). Thus we can sing:

*Jesus lives! Thy terrors now
Can no longer, Death, appall us;
Jesus lives! By this we know
Thou, O grave, canst not enthrall us.
Hallelujah!*

We notice that this hope is described as a "lively hope." The Revised Version translates it a "living" hope, while in Dr. Weymouth's version it reads "an ever living hope." Earthly hopes *fade and die*; they have the seeds of decay within them. Men lived, toiled, and hoped to bring in a better world. All their toil has been in vain, their hopes are shattered; they see a world gone mad, the energies of men engaged in works of destruction. It has been our sad experience in London to witness scenes so cruel and tragic as to seem almost incredible.

Man's hopes of building a new world must always end in failure while he refuses to heed the gospel of Christ. All around us there are men and women in whom hope has gradually faded away. There are those who once cherished hopes of promotion; but reduction of staff, or lack of influence or of qualifications, has destroyed all hope, and they have resigned themselves to the inevitable. Invalids who for a long time lived in the hope of being strong and active again have seen the years slip by without any improvement, and now they accept their invalidism as God's will and seek to use it as an instrument for His glory. Some of the most influential believers have been those who have seen the shattering of every earthly hope, but have held fast to their hope in God. "Blessed is the man . . . whose hope the Lord is" (Jer. 17:7). It is unwise to set too much hope on earthly things, for these may be destroyed in a moment.

But how different is this hope begotten in us by the resurrection of Jesus Christ from the dead! It is a "living hope." This hope never dies, as earthly hopes do. The hopes of youth, of manhood and womanhood may never be fulfilled, but this hope survives all earthly hopes. It lives on whatever may be our circumstances. The darker the day, the more brightly burns the lamp of Christian hope within. A consumptive lass who passed away after much suffering told me that "the hope of the eternal made the darkest side of life look bright."

*Dunstable, Beds, England

This hope moves triumphant through every sphere of life in which the regenerate man may find himself. Let life bring what it will, hope will still live and encourage the heart. To be hopeful when life is cruel and all is against us, *that* is the victory which overcomes the world. Because it is supernatural, begotten by God, it cannot be extinguished—it is an *ever-living* hope!

This hope grows stronger and surer as earthly hope fades; the nearer we draw to eternity, the brighter shines the lamp of hope. This hope is as a light which "shineth more and more unto the perfect day." The believer is able to rejoice in tribulation because hope spurs him on. For we know that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). Just a little way ahead lie heaven and "an inheritance incorruptible, and undefiled, and that fadeth not away." In that hope we can meet every disappointment without dismay, and face every trial life may bring without bitterness, for the lamp of hope shines ahead ever beckoning us onward and upward. Thus we can say with Robert Browning:

*Grow old along with me;
The best is yet to be.*

The Glory of the Easter Sunrise

By Evangelist Fred Thomas*

As it began to dawn (Matthew 28:1).

THE women were bringing their offerings of sweet spices to anoint their Lord, in the early morning hour "as it began to dawn." As they came, "They said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3). "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2). The Sun of Righteousness arose before the Easter Day sun. That glorious Easter rising has had no setting to follow. Let us consider the glory of the Easter sunrise.

I

The first glory of the Easter sunrise is the victory of light over darkness. There is no night so dark but the dawn will follow; the day is stronger than the night. The sun has not withdrawn from the world even in the night; it is the earth that has rolled away from the day. But it will come again, and the sunshine will be as warm and beautiful as ever. It was a long night to the disciples and to all those friends of Jesus, for they scarcely dared to hope that there was anything better for them than a chance to bring spices to make fragrant His tomb. But the night

You can make Easter mean more this year by giving generously. Easter Offering, Sunday, March 25.

ended, the dawn came, and with it all of the wonderful visions and glories of that first Easter sunrise.

Friend, are you passing through the night? Is the darkness about you so dense that it reminds you of that Egyptian darkness that could be felt? Even then let us sorrow not as others who have no hope, for we are living in the glorious days of the Easter gospel. He who brought light to the first Easter morning has power to disperse the darkness that surrounds us, and warm our hearts, and inspire us with the glorious light of the Easter sunrise.

II

The second glory of the Easter sunrise is that nothing can stand against Christ. He can use even earthquakes and angels to assist Him in His glorious victory. What a silly thing to think that a few soldiers could hold Christ in the grave when He was able to summon His great volcanic forces of nature, and to call legions of angels from the skies! So let me encourage you to a hope, though your happiness seem to have been buried in a grave of hewn stone and the great rock at the mouth is so cemented into its place, and so sealed by all the forces of human power, that it seems joy never can break out from its tomb and you never can open the way to it again.

That is just what Peter and John and the Marys thought. But see how mistaken they were! True, no human power was able to help them, but they were not dependent upon a human power. The very earth beneath and the invisible God were working together to defeat the foes and to bring comfort to their hearts. Why, then, should we spend sleepless nights and wet our pillows with hopeless tears—we, who are the soldiers of the resurrected Lord, who are followers of the risen Christ? If only we will put our trust in Him,

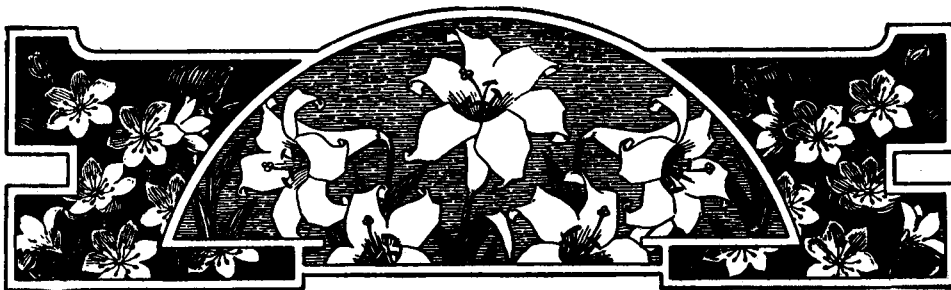
Resurrection Dawn!

By A. M. Quick

*Till now they had not understood the word
That He should rise again from out the dead;
They only knew the darkness and the dread,
The woeful separation from their Lord.
They questioned when they saw the empty space—
Blinded and sad, they only could presume
Some foe had robbed His body from the tomb,
Whose hate reached even to His resting place.*

*Yet like the first faint lighting of the dawn
Heralds the rising of the full-orbed sun,
Murmurs of far words, the first faint notes of song,
Whispers of hope so quickly growing strong,
Tidings of life, then this amazing grace—
The risen glory of the Saviour's face!*

*Elkhart, Indiana



He will roll back the stone from our buried joys, and bring to us the Easter glory which shall rightly crown our lives.

III

The third glory of the Easter sunrise is that all our gloom and fears disappear. The long Saturday night of gloom and fear came to an end for the disciples and the friends of Christ in the glory of the Easter sunrise. Some have come to this Easter Day bowed down with the sacred burden of the loss of loved ones. But the Easter Day is a precious day for such a grief, for it speaks of the angel with the face of lightning and with white raiment. It speaks of a grave broken open and the dead brought back to life. It speaks of victory over death, and of a life which is forevermore.

The disciples never thought about Jesus as having any relation to the grave after Easter; they looked on high for their ascended Lord. When Stephen, the first martyr, was stoned to death, he kneeled down and, looking up to heaven with a glowing face, exclaimed, "I see Jesus." And our loved ones who have fallen asleep in Jesus—let us look on high for them, for they are there. Our children are there, our redeemed youth are there, and the dear old saints are there. They are in a land where there is no night, nor sighing; where God shall wipe away all tears from their eyes; where there shall be no more hunger, nor thirst, nor winter storms; but where they shall rejoice in immortal strength.

Thank God, we who are redeemed by the precious blood of Christ are on our way. We are not marching toward nothingness; we are not staggering to endless sleep; we are not making a journey to the grave. We are the children of the risen Lord; we are on our way to heaven. May God help us so to live that we may enter into the fellowship with our resurrected Saviour and King eternal. May we so live in the spirit of Christ and in the spiritual atmosphere of the heavenly life that we can feel within us the power of His resurrection. Thus we shall have as the best evidence of all that Christ is risen from the dead the fact that in our own hearts we have risen to a higher life with Him!

I am going to do my part, and you are going to do your part. The result will be victory on Sunday, March 25, which is Easter Offering day.

Stewardship Is Giving All I Have!

By M. A. Lunn*

A certain man noted for his philanthropy was honored by a group of prominent men of the community. During the program several speakers paid tribute to his consecration and generosity. In his brief response this Christian layman, with true humility, said: "I can only say that I have given all I had—I have held nothing back."

That attitude, that spirit, it seems to me, represents the essence of stewardship. If all we have is God's; if our ransomed being belongs to Christ alone; if with Paul, "For to me to live is Christ," then it must be an all-out consecration, a one-hundred-per-cent devotion, a turning over to Him, whom we love and serve, our time, our means, our talents, our very selves.

Mozart's family discovered him, a mere child, during the night hours, playing the pianoforte. The Curies struggled for years with their chemical experiments, despite poverty, illness, and discouragement. Edison worked incredible hours, without sleep or food, on his inventions. Our own Harmon Schmelenbach, when he knew that he had only a short time to live, begged with tears for permission to return to his beloved Africa. These people were absorbed in what they were doing—they held nothing back.

I do not know anything about the theological aspects of stewardship; it may not have anything to do with theology. But, as a layman who believes in stewardship and who tries to practice it, I am convinced that a Christian who withholds his service, his God-given abilities, his means, his testimony, has not yet come to the place of complete abandonment. He needs to become absorbed in serving God and in ministering to others.

I am not like Will Rogers, who professed to know only what he read in the newspapers. What little I know about the Christian life I have learned from my own experience. I find it a joy to give, and to serve. It isn't compulsory. My pastor doesn't browbeat me into it. For me, stewardship is giving my all to God, willingly, spontaneously, hilariously. Would that I could do more, and give more—to the Easter Offering on March 25!

*Assistant Manager, Nazarene Publishing House

Easter Encouragement

By James E. Hunton*

THESE are perilous times. We have scaled the highest pinnacle of human achievement, only to stagger in the midst of a dizzy dilemma as we gaze down the steep and slippery slopes to an abyss of bestiality. Diplomats fence with foils of words and parliamentary procedures while the whole world watches with bated breath. Young people suffer and die in the frigid horror of Korean battlefields. Cold fear clutches hearts with icy fingers, while radar screens constantly scan the stratosphere for fiery-tailed, winged agents of atomic death and destruction.

Thank God for Easter, 1951! A lonely Man kept a solitary vigil of prayer in a moonlit garden. An unattended King suffered indignities and abuse. He endured the torments of crucifixion to the death. Singlehanded He bested Satan and all his hellish cohorts. He arose a shining Victor on the third day; the rays of that golden dawn silhouetted an empty cross on a skull-shaped hill.

Easter light shines brightly today. Humanity may find its way out of the somber shadows of our atomic age to stand amazed before the symbol of God's love and sacrifice. The unguarded, empty tomb is a challenge to all the forces of darkness and despair. His victory brings pardon, purity, and redemption to *whosoever will*. There is divine company for the dangerous paths of our modern times.

Today we walk through a lovely garden. The blooming flowers of delicate fragrance breathe the beauty of the Lily of the Valley and the Rose of Sharon. Birds sing an enchanting song of God's love for us all. Our Lord walked among these flowers and listened to the same sweet bird song. O God, let me, like the Marys, inhale the rare perfumes and hear the bewitching harmonies of Easter meditation, until the noise, din, and confusion of my metropolis are stilled. In the quietude of this sacred retreat, save me from the worldliness, materialism, and senseless hurry all about me.

A bewildered, grieving, unconvinced man is shocked to trembling, yet eager faith. May God help us all to say, "My Lord and my God!" Faith will lift us out of the cynicism of our worldly-wise civilization. He who conquered the pessimism of Calvary's seeming defeat can clarify our vision and inspire our loyal service and ardent devotion.

Sad, disappointed travelers wend their weary way homeward. A Stranger walks with them; He is revealed as the Easter Victor in the simple breaking of bread. In reflection, they remembered how their hearts burned within them while He walked with them. Pray that our cold hearts may feel the flame of passion and the fire of fellowship. His companionship will hallow the most ordinary day and the most usual occupation.

*Pastor, First Church, Cleveland, Ohio

A fisherman returned to his boats and nets. Toiling in frustration, he heard a familiar voice and saw Someone he knew standing before a red, glowing fire in the pearl-gray mist of morning. Denial and rejection were forgiven. Could Easter mean that for *you* this year?

Fearful men skulked furtively from doorway to doorway in the dead of night to assemble behind locked doors and barred windows. Suddenly One who was unafraid stood in their midst. Fear grew less, and was banished on Pentecost day. Emboldened men filled and possessed by His Spirit threw down the gauntlet. Refusing ever again to be cowed, they reared the walls of Zion, cementing each stone with their own blood. We will not succumb to atomic awe and hydrogen hysteria. Godless materialists and atheistic sophisticates will not intimidate the followers of Christ.

Sing, "Hallelujah, Christ arose!" Blow the trumpets! Let the organs throb with exultant melodies. All choirs should join in a mighty anthem of praise. Lift up your heads! Shout aloud! Easter is a day of overwhelming happiness for all Christians. We are nearer reunion with Him and all those whose rest is won. Human powers of destruction are mere toys in contrast to His omnipotence. His kingdom is high over all. Our dismaying problems are but trifling when we think of the onward march of our eternal King.

Easter brings all the Christian perspective into sharp focus. Pray that we may tread the Calvary road which leads to life eternal. Bring your offering of sacrifice for the peoples of all the earth for whom He died. Stir up the gift that is within

RESURRECTION

Ruth Dwight Uphaus

*Dry, gray, brown, bleak, and cold they lie
'Neath leaden winter's sky.
Can these dead fields make good, I ask,
Their promise by and by?*

*Will pastures come to life again?
Will frozen ponds melt clear?
Will trees and fields grow green again?
Will spring come forth this year?*

*Will hearts be filled with song again?
Will death and anguish cease?
Will joy like spring flowers bloom again?
Will strife give way to peace?*

*His answer comes: "My own dear Son
Died, suffering all for thee;
Yet He broke death's cold bands one morn,
And lives eternal, free!"*

*Yes, spring will come to earth again
And joy will follow pain;
For Easter dawned, Christ rose, He lives,
Death's Victor e'er to reign!*

thee. Believe that He will lead us to victory. Be assured that souls may be ours in all our churches if we follow Him all the way. Know that He will give us wisdom. Trust Him to make our hands strong and our feet willing.

"Very Early in the Morning"

By T. E. Martin*

THE night had been very long; in fact, too long. It had been filled with dreams, memories, and dreads. Tossing restlessly on their beds, men had wondered that what seemed to promise so much could go so quickly.

Jesus' disciples had counted so much upon His being the fulfillment of their materialistic ideas of the Messiah that, when He was arrested, hastily tried, and crucified, and they saw His broken body taken from the cross and placed in a tomb, they were stunned. When He died, everything was gone. It isn't easy to see all of your hopes vanish in one fatal blow, and they knew the hopelessness that men know who feel that they have lost everything.

I

That Friday night that we call "Good Friday" was for them the stunned, empty night of the realization of their despair. But Saturday night was an even longer night, for it was the night of loneliness. So long and lonely had been that night that we are told "very early in the morning" the women went out to anoint the body of their Lord.

We are told that wicked men love darkness because their deeds are evil, but those who have had fellowship with the *light* can never love darkness. The night for them is crowded with a thousand fears. I know when God calls us to the dark night of the soul He can fill it with songs and visions, as He did for Jacob; but this Saturday night, the second one without Christ, had for the disciples no music.

Perhaps it was because the women could stand their grief no longer, or perhaps because to be busy about necessary tasks sometimes helps one to forget a sorrow, they went as early as possible to do that which was necessary for His burial. Maybe it was because two Christless nights were too much for them and, even though He were dead, they wanted at least to see His body once more, and this burial anointing offered them an excuse. Whatever it was, the seemingly endless night had begun to wane, and they started.

But we now know with triumphant joy that they found an empty tomb, and later saw a living Christ. What for two nights they thought lost forever, they knew had been gained forever with His reassuring words, "Lo, I am with you alway, even unto the end of the world." Often they had been taught that each new day was another crea-

tion, but it was spiritually and eternally true for them that first Easter morning. Such divine revelations come always in the morning, not because that is the only time for them, but, regardless of when they come, *it is morning!*

II

Two nights and a real morning! I suppose it is sheer folly to try to guess how long Christ had been risen. One may say that the prophecy required three days; yet to make the three days, we must count the day of His resurrection as one. Why the prophecy? Was it because it took three days for God to bring Christ from the grave, or was it that God knew when the prophecy was given that it takes two nights and three days for men to turn to Him in their despair and need? If we gave any credence to the significance of numbers in the Bible, the three days could be considered symbolic. Three is the symbol of completeness.

It may be that the prophecy meant that when the night had been long enough, or when we had had enough of the night, He would rise again. Matthew tells us that, either when or before the women arrived, there was a great earthquake; the stone was rolled away, the keepers shook and became as dead men, and the angel said, "He is not here: for he is risen, as he said."

Disappointment, sorrow, defeat, and despair may beset the soul. Sins like great millstones about his neck may bring man to the brink of destruction. But there can come morning when we have had enough of darkness, when we are willing to bear it no longer; and we turn, thinking perhaps to view only the memory of a joy we knew—we find an empty tomb. A risen Christ and the sunbeams of the Sun of Righteousness announce it is morning. There are many who, like the women and the disciples, have found their nights too long, and, turning to Christ, they have found that He lives, and have given testimony in the words of the song:

*All the darkness of the night has passed away;
It is morning in my heart.
Songs of gladness now I sing; for, since Jesus is
my King,
It is morning, it is morning in my heart.*

Is it a night of sin, of sickness, of sorrow, of death? It will be morning for you when you turn to Christ. The message of Easter is the message of life victorious over everything. "All power is given unto me," said Christ to these disciples, and to us. Turn to Him and see the shadows flee away. Turn to Him and, "lo," the night is past. There are no exceptions; it is true for every one. There is nothing that makes for darkness and night in the human spirit that is intrinsic and has to remain. Christ conquers all. If you are not in the morning, you can be when you have had enough of the night. Three days—all you want—and then Easter morning!

*Superintendent of Ontario District

III

At the beginning of World War I, Lord Gray is quoted as standing on a bridge across the Thames and saying to a friend, "The lights are going out tonight all over the world, and we shall not see them again in our generation." We know now how true was his prophecy. Night came to the world with the first burst of those shells. We thought then it would be only a short one. It took some time for it to dawn upon us that we had gone backward, that the peace which followed that tragedy would itself not be won, and that in a short time we would have it all to do over. It was night, not only from the standpoint of destruction, bloodshed, and loss; but also it brought a night of moral darkness to many. The hopes that were present at its beginning faded so quickly. Like the disciples, it dawned upon us that we had to suffer much. In the days that followed the war we tried hard to see the dawn.

During those days our denomination was making rapid progress, and trembling with the excited hope that God through us was going to bring *the day*. But before we were going too well, economic hardship, moral breakdown, and deep-seated bitterness were building for an ever greater tragedy. If it was a "day," it was a very short and limited one, and men were marching again. Hearts were pounding; war was in the air. It was the beginning of our second long "night," a night far more fearful than the first, filled with dread. And the end of the second war was not the end of the second night, for in its wake came the news of the unbelievable power of the atom which could destroy the world. Then a "cold war," and a world divided into two camps, each racing to get the most destructive power ahead of the other and so frighten them into submission.

In this second night, we are like the women standing wondering how long it will last; or like Poe, are "deep into the darkness peering—doubting, fearing, dreaming dreams no mortals ever dared to dream before." In the midst of this night which, as far as the world as a whole is concerned, seems to be the most Christless night in history, someone has coined the phrase, "It is later than you think," and we have agreed. We have accepted it as a challenge to pray the more earnestly and yield ourselves to God more fully, that we may do what we can for the salvation of souls while we have time.

But there come to us some intimations of hope: many revival movements in North America; a perplexed Europe pleading for the gospel; a crushed Japan climbing out of the ashes and debris to call for Christ. Are these futile attempts to take our minds off the night, or are they bright stars that precede the dawn? Later than we think? Perhaps it's a promise. We have had enough of the night.

Come with me, my fellow Christians; come with me, you who are tempted to give up the Church and its place in life; come with me, my fellow

travelers, though you never have been there before—let's hurry to the Church. It may not be the cold, lifeless monument you think it to be. It may be we shall find there—having had enough of the night—an empty tomb and a risen Christ! It may be "very early in the morning," and as Dr. Bresee said, "The sun never sets in the morning."

It is our hope this Easter that light is breaking, that revivals are coming, that God is working, that "the darkness shall turn to dawning, and the dawning to noonday bright." If we are obedient, if we are earnest, if we seek it wholeheartedly, God may give us today a revival that will turn the night into morning!

He is our only Hope—the risen Christ.

He is the world's only Light in this troubled hour. We can spread the Good News by giving on Sunday, March 25.



Since the day MacArthur walked into Japan, every Japanese has been conscious of a freedom to think religiously. Along with that freedom, however, comes the enemy: Red Republicanism, Catholicism, Communism. We are now grappling with that enemy in every meeting place, every corner congregation, and every school ground. True, the people readily accept a gospel or tract, but with the words, "Which way shall I choose?" It is necessary, therefore, for us to leave no door stand open long without entering. This is our problem. We must have your help, your prayers, your interest.—W. A. ECKEL, Japan.

NOTE: While doors are open—GIVE! March 25 is the date; the Easter missionary offering, the channel.

"I thought going to church was all I needed to be right with God, even though I indulged in sinful pleasures. I longed for something better; but the more I tried to live a good life, the more hopeless did my situation seem. Then I attended the Church of the Nazarene. I thought the preacher spoke directly to me. I invited the pastor to my home, and the Lord saved me. Not long after my conversion, I gave myself to Him in complete consecration and He sanctified me. I am now a happy member of the Church of the Nazarene."

—Personal testimony of Mr. Ernest Penny, Northmead, N.S.W., Australia. The Church of the Nazarene is made possible by the General Budget. Remember the EASTER OFFERING, March 25!

THE farewell, "By now," is often heard today. It implies that the parting is not final. It is "By now," but not for all time. It is, perhaps, an unconscious attempt to make the leave-taking easier. I must go away now, but I'll be back.

This phrase also carries with it the thought that the separation will be brief. "By now," but not for long. I'll soon see you again.

HOWEVER we may interpret this statement, it is based on an assumption—tomorrow will be mine—which no mortal being has a right to make. Life is uncertain—neither the young nor the old have any sure promise of tomorrow. "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). In my college days, a young friend was stricken suddenly and went on to the other world without any warning. When I was in seminary, news came of the sudden passing of a young man whom I had known well in college. Many times across the years I have been made aware of the fact that "in the midst of life we are in death."

None of us can be sure what a day may bring forth. James sets forth this truth in these words: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:13-15). Our times are in God's hands, and He alone knows the future.

ON the other hand, while "By now" implies too much as to our leave-takings in this life, it is proper and right for the Christian to use it when dying, as **A Sure Tomorrow Hereafter** he bids farewell to those who love the Lord. He knows that his separation from them is only temporary. There is no presumption in such a statement by him, for this is the sure teaching of the resurrection of Jesus.

While her brother Lazarus still lay in the tomb, Jesus said to Martha: "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" (John 11:25-26). Jesus implied the truth of the resurrection when He said to His disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you

unto myself; that where I am, there ye may be also" (John 14:1-3). From the standpoint of Jesus' teaching, the Christian can say, "By now," to his fellow Christians as his soul wings its flight to the other world.

PAUL taught the resurrection of Jesus as the basis of our resurrection to a life everlasting and glorious. In I Corinthians 15:12-20, the Apostle shows us that Jesus' resurrection is the foundation of both our spiritual resurrection—salvation from sin—and our bodily resurrection. Here are his words: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 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. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept."

The same truth is set forth in I Thessalonians 4:13-18, where a note of triumph permeates Paul's words. He says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Paul is talking to

brethren in this passage, and what he says here would certainly make it possible for the dying Christian to shout to his companions in the gospel who are left behind: "By now."

THERE is another passage from the writings of Paul which expresses the same confidence, although the word resurrection is not used in it.

It reads as follows: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him" (II Cor. 5:1-9).

The Christian can truly say to those of like precious faith, "By now," as his feet press the chilly waters of the river of death. At the voice of his Master, he shall come forth to the resurrection of life (John 5:25-29). He has been feeding on the Living Bread, which means that he shall live forever (John 6:40-51). Jesus is the first and the last—He who, though He was dead, is alive forevermore and will guarantee a glorious hereafter to all who follow Him (Rev. 1:17-18). The last words of Paul's immortal chapter on the resurrection provide a fitting conclusion to this meditation. They lift us far above the clouds of doubt as to the future: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:55-58).

Only One God!

THE Christian's God is the only true God. There are explicit statements in the Bible which point to this truth. In Deuteronomy we have these words: "Know

The Bible Teaching therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (Deut. 4:39). Isaiah supports this truth as follows: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). There is another passage in Deuteronomy which reads thus: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Just on the surface, this seems to refer to the unity of God within His own personality rather than to the fact that there is only one God. However, Bible scholars tell us that it really refers to the latter truth. This interpretation is sanctioned by Jesus in Mark 12:28-34. In this passage He quotes this verse from Deuteronomy to an inquiring scribe (v. 29), and then the scribe gives it the meaning, only one God (v. 32), and Jesus sanctions the scribe's interpretation (v. 34).

In several other places the New Testament teaches that there is only one God. John 17:3 says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Two passages from Paul bring us the same good news. Here they are: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (I Cor. 8:4-6). "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). The God of the Christian faith is the only true God; there is none other God but Him, and He is the one God.

THE Christian's God, then, is one and not many.

The heart of the universe is not cursed with division, clash, or conflict. Ultimately there are not two or more gods working at cross purposes with each other. Disunity is not an inherent or necessary part of existence. In the beginning there was unity, and in the end there will be unity.

Sin is a temporary but very serious disorder which resulted from the creation of free moral agents. It is not eternal and, therefore, does not finally have to be an active part of things. The Christian believes that the one God will eventual-

ly succeed in making His oneness felt again throughout the universe.

Thus sin, the source of strife, can be destroyed. The fact that there is one God guarantees that I can be one if I will only follow Him. What is true of the individual can also be true of society, the church, the nation, and the world. The singleness of God, the source of all permanent and true values, places unity of spirit within reach of society, the church, the state, and the nations. Our world is composed of two armed camps now—Russia and her satellites as opposed to the United States, Great Britain, and the other free peoples of the earth. This state of affairs would

quickly disappear if both of these armed camps would bow in wholehearted allegiance to the King of Kings. The same happens to each person as soon as he surrenders his all to the Lord of Lords. By the same method, unity of spirit can be achieved in home, church, and state. The oneness of God makes it possible for oneness to finally permeate all that is.

There is no Easter hope in heathen lands. You can help make Easter mean something to them by your offering on Sunday, March 25.

THE SUNDAY-SCHOOL LESSON

By Norman R. Oke

Topic for March 25: Through Death to Life

Scripture: Mark 15—16 (Printed: Mark 15:33-37; 16:1-7)

GOLDEN TEXT: *Lo, I am with you alway* (Matthew 28:20).

Stones are cold, hard, but strangely wonderful things. They played quite a part in the life of Christ.

Remember when the devil taunted Christ in the wilderness, "Command that these stones be made bread." Satan wanted Christ to spend His energy making bread from stones, that the bread might give Him back strength again; just a foolish way of circumventing Providence. Jesus shouted, No! He refused to make bread from stones. Yet a little later He took a handful of shifting sand (Simon) and made a stone out of it (Peter). Jesus knew His stones all right: He was quite the stone-quarrier.

Remember, too, He referred to himself as "the stone which the builders rejected, the same is become the head of the corner." He said that He was the Cornerstone which gave proper identity to any Christian structure. Leave Him out and the name Christian should be removed also.

Then do you remember when He rode in triumph into Jerusalem? The decently-and-in-order Pharisees disliked the emotional display and the shouting. Christ said that if the people kept quiet the stones would cry out. And the stones did cry out a little later when Calvary's blackness darkened the sky. Yes, He knew His stones all right.

Still, with all His acquaintance with stones, they thought they could keep Him entombed by rolling a stone over the grave. True, it was a *very great* stone. But what difference did size

make to Him? Our Lord conquered death and, as He strode forth from the grave, He flung aside that stone as though it were a pebble. Prophecy

was literally fulfilled; the stone which the builders rejected had become the Head of the corner.

Speaking of stones, the one on the tomb's mouth is not the only one Christ can move. Let Him get His hands on the stoniness of your heart. Let Him handle those stumbling stones in your path. He specializes on stone-removal.

Lesson commentary based on "International Sunday-School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Home Missions and Evangelism

Roy J. Smee, Secretary

BETHANY-PENIEL COLLEGE

THE secretary of the Department of Home Missions and Evangelism is much interested in our educational institutions, since it is to these that we look for recruits to fill our ranks as the expanding processes of home missions continue to open new churches which must be supplied with pastors. We always enjoy the opportunity to look in on these fine schools, with their consecrated and cultured faculties and enthusiastic students. Such an opportunity was afforded me in being the guest speaker for a combination Youth Week revival and opening convention for the second semester at Bethany-Peniel First Church and College, the latter part of January.

God wonderfully met with us. I found First Church advancing on all lines under the leadership of Pastor E. S. Phillips. Brother Phillips is greatly appreciated by his church and the student body. While there have been two new Nazarene churches started in Bethany the past year and both of them are making a splendid record in Sunday-school attendance,

old First Church is far ahead of its attendance a year ago. Indications are that they will average well over 1,000 in Sunday school each Sunday this year. And please understand that these two new churches were organized with the help and approval of First Church and her pastor. They were in no sense splits. This is the way it should be.

The college, under the able leadership of Dr. Cantrell, is doing a high type of scholastic training with special emphasis on the spiritual life of the students. As I endeavored to preach, it was easy to sense the presence of the Lord in the services. During the five days I was there over one hundred seekers knelt at the altar. There was a volume of concerted prayer which brought victory to almost every seeking heart.

My heart is thrilled as I think of the possibilities wrapped up in these young people being trained in such an atmosphere. They cannot be satisfied in the future with the cold and formal in religion. They will insist upon spiritual fervor tempered by

good sense and godly praise. Herein is great hope.

TOURING LOUISIANA

From February 4 to 11 it was my privilege to tour the Louisiana District with District Superintendent Elbert Dodd. For years this has been one of the more difficult fields in our church. There are cross currents of various backgrounds, both racial and religious. It would have been easy to surrender and accept more inviting responsibilities, but Brother Dodd has felt the call of God upon him and

has labored faithfully during the past thirteen years. He has been rewarded by a 100 per cent loyalty of his pastors and people. They love their district superintendent, and God has given him fruit for his labors. During these years over forty-five churches have been organized and the older churches strengthened. Many new buildings have been added and a beautiful campground secured.

During these thirteen years Brother Dodd has had only about \$40,000 for home missions. Think of it! \$40,000 and forty-five new churches. These

churches are now returning to the church each year more money than they cost over a period of thirteen years. And the support coming from them increases each year they continue to grow. Yes, home missions pays!

During the tour the people responded in a splendid way. In almost every church the cash and pledges amounted to twice as much as their allocation or more. The giving was spontaneous and victorious. The future of this great district is insured by the spirit and devotion of the people in Louisiana called Nazarenes.

Religious News and Comments

Edited by Delbert R. Gish

GEORGE CORNELL, a writer for the Associated Press, has summarized the facts which point to a revival of interest in religion in America at the present time. The evidence does not show that the whole country is more devout, but indicates that a large per cent of America's population is taking new concern for the needs of the soul. What are the facts?

1. For the first time, some seminaries are so crowded that they are having to turn away applicants.

2. Sales of Bibles are increasing. In the last decade they have almost doubled, and in the past year have increased between 5 and 10 per cent.

3. The building of churches and of structures to be used for religious purposes is at an all-time high.

4. Religious radio broadcasts occupy a commanding spot on the air and are getting excellent responses. A single broadcast in January stirred up a response of 16,200 letters.

5. Newspaper and magazine syndicates handling religious features have jumped in number from seventeen to forty-nine in five years.

6. The tremendous crowds which have attended evangelistic campaigns during the recent months show the vitality of the gospel.

7. Many colleges and universities over the country are offering more courses in religion than ever before. At New York University, for example, Dean Thomas Clark Pollock said that religion would be a major subject in that school in 1951.

8. Both church contributions and attendance are at a peak in many denominations. The general per capita giving for last year was \$30.58, up from \$27.43 of 1949.

9. Religious books have had wide vogue and many have been on the "best-seller" lists. Books with a re-

ligious background or reference are in great demand.

10. Even business and industry have shown interest in promoting religion. Among other things are the 94,000 trolley and bus cards and 5,000 billboards which last year carried the sign: "Take your problems to church this week. Millions leave them there." These were a part of the program sponsored by business interests.

In 1950 the army purchased, according to its own report, almost \$10,000,000 worth of beer for men serving overseas. It was purchased for resale through post exchanges and officers' and servicemen's clubs. Since October 25, 1950, beer has been put on the free shipping list as an essential for troop morale. Before that time the

army paid the usual freight charges.

It is too bad the army does not note and follow General Dwight Eisenhower's statement that "the American fighting man calls for Coca-Cola and not for the traditional beer" most of the time. It is high time for a change in military thinking on some matters.

More than 200,000 displaced persons have now been relocated in America under the Displaced Persons Act.

During 1950, forty-eight Protestant denominations gave over one billion dollars (\$1,137,554,266 to be precise) for church expenses and benevolences. This is a new high mark for this group.

The Vatican Press Service has disclosed that Catholic population in the state of Israel has dwindled from 40,000 to 8,000 at the present. Most of the Catholics there are Arabs. Fifty Catholic teaching institutions in Israel have been closed.

THE QUESTION BOX

Conducted by Stephen S. White

Q. *There has been some discussion in our Sunday-school class of young married people as to what should be thought of as the storehouse for storehouse tithing. What is your opinion on this?*

A. I have always thought of the treasury of the local church to which I belong as the storehouse for my tithes.

Q. *I was raised in a church which believed in three works of grace. Now I belong to the Church of the Nazarene and have ceased to believe in the three works of grace, with the third, the baptism with the Holy Ghost, always witnessed to by the speaking in tongues. However, I am still bothered*

sometimes about my former belief. Could you help me out on this?

A. Speaking in other tongues must be thought of as making some kind of meaningless sounds which have to be interpreted—which have a spiritual significance that can be explained only by someone who has been given special insight for that task by God, or else it must be considered as speaking in some other language which is unknown to the speaker. Some Bible scholars hold that all cases of speaking in other tongues referred to in the New Testament—Acts and Corinthians chiefly—refer only to speaking in some known language; and all Bible scholars who have written the recognized, or standard, commentaries claim

that the speaking in tongues in Acts 2 is of this type. In the face of these facts, I must confess that I have never heard of this kind of speaking in tongues in connection with the baptism with the Holy Spirit in the twentieth century. All of the cases of such witnessing to the baptism with the Holy Spirit that people have claimed which I have known have, without a single exception, been of the meaningless-sound type. This is not the kind talked about in Acts 2. Some would explain the tongues in Corinthians as of this nature, but no reputable scholar that I have investigated would place the speaking in tongues of Acts 2 in this class.

Another argument against the third blessing and tongues-as-a-witness theory is the fact that there are many places in the New Testament where the baptism with the Holy Spirit is spoken of without any mention of speaking in other languages or meaningless sounds. John 13-16 (four long chapters in the heart of the New Testament) has much to say about the Holy Spirit coming into the heart of the believer, without a single mention of tongues of any kind. These chapters are undoubtedly pointing to Acts 2, when their promises as to the Holy-Spirit baptism would be fulfilled. In Matthew 3:11-12, John the Baptist talks about two blessings—the baptism of John unto repentance and the baptism of Jesus with the Holy Ghost unto cleansing. There isn't the least intimation in these two long verses that there is a third blessing.

Further, the thought of cleansing is there with the second baptism, or the baptism of Jesus with the Holy Spirit. The fiery, or cleansing, Holy Spirit baptizes; He it is who with His fan in His hand thoroughly purges the floor and burns up the chaff with unquenchable fire. Sin is destroyed by the second baptism, or blessing, and not by a third crisis. Jesus refers to this second baptism in Luke 24:49 when He says: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." No mention is made of tongues here. If the baptism with the Holy Spirit is a third blessing and is always witnessed to by speaking in tongues, it seems that Jesus would have said something about it in this verse. In Acts 1:8, Jesus speaks again of this baptism without the least hint of its being a third blessing or that it must without fail be witnessed to by speaking in tongues. In Acts 4:31, there is a definite record of some who were filled with the Holy Ghost, and there is no mention of their speaking in tongues.

Another argument against the view

that there is this third blessing is the many scriptures which teach clearly that sanctification, cleansing, and purifying are identical with the

baptism with the Holy Spirit. Scriptures along this line are: Matt. 3:11-12 (discussed above); Rom. 15:16; Acts 15:8-9; and II Thess. 2:13.

FOREIGN MISSIONS

Remiss Rehfeldt, Secretary

Missionary Slates for March

Rev. J. W. Anderson
March 1-22 Washington-Philadelphia
March 23-April 6 Albany
Miss Della Boggs
March 1-22 Washington-Philadelphia
Rev. Robert Chung
March 5-15 Iowa
March 22-April 1 Kansas
Rev. Ralph Cook
Feb. 28-March 15 Rocky Mountain
March 18-30 Oregon Pacific
Miss Ruth Dech
Feb. 22-Mch. 16 Northern California
March 18-April 1 Oregon Pacific
Miss Ivis Hopper
March 12-30 Alabama
Rev. Lewis Hudgins
March 14-25 Virginia
Rev. C. G. Rudeen
March 12-30 Alabama
Miss Lorraine Schultz
March 12-30 Alabama
Rev. William Sedat
March 12-22 Abilene
March 25-April 8 Central Ohio
Dr. Orpha Speicher
Feb. 22-Mch. 16 Northern California
Rev. Harry Zurcher
Mch. 1-22 Washington-Philadelphia
March 23-April 6 Albany

Pray for Livingston

We have been having very good services since the beginning of the new year. A number of people have found the Lord. We are happy for these victories. The priest here has been very active and is working against us in every way he can, but the Lord has given us more victory through this difficulty than perhaps we would have had otherwise. We are praying for a real old-fashioned revival, and I believe it is on its way. —W. C. VAUGHTERS, *Guatemala*.

Leper Colony

The Mbuluzi Leper Colony is owned by the government, but the entire control and management of the colony is in the hands of our mission through the Raleigh Fitkin Memorial Hospital.

Miss Cole, who was matron at the colony, went on furlough in June, and Miss Thomas was transferred from the hospital to take her place. Miss Long, who has been recuperating from illness, has been living at the colony with Miss Thomas and has been rendering invaluable advice and assist-

ance in the work of the Christian education among the lepers. There is a school of twenty-four children taught by one of the patients, and by one of our Nazarene girls, Miss Trolle Maseko, who trained in our Bible school at Stegi and volunteered for this work.

There are seventy-six patients at the colony. With the new treatments together with the general care exercised over them, nineteen were discharged as "cured." These come back every six months for re-examination.

There is no disease in which a proper adjustment of the soul to its present deliverance from sin and its future destiny brings about a greater amelioration even in the physical ravages of the disease than in leprosy. Our two missionaries there, together with our ordained elder, Rev. Samuel Dlamini, and the African nurse and teacher, are carrying on a great spiritual ministry among them; and we are endeavoring to build up a church group among them which will provide them with all the spiritual fellowship which they need and also an avenue of service as fellow Christians with us.—DAVID HYND, *Africa*.

Indian Training School

God's blessing is wonderfully upon the school these days. The spirit of prayer and real devotion to the Lord and victorious testimony is upon the student body in greater measure than at any previous time this year. We give to Him all of the praise. We have twenty-eight students now and expect two or three more to arrive any day.—A. H. EGGLESTON, C. Warren Jones Indian Bible and Training School, Lindrith, N.M.

Unusual Attendance

May I tell you about our Sunday-school attendance on December 24? Last year we had 1,108. This year our goal was 1,500. We made 1,624. We do thank the Lord for this gain in friends and people who dare to enter our chapels and churches.—HAROLD W. STANFIELD, *Nicaragua*.

New Lists Available

The missions office will send upon request the following new lists:

Missionaries

(Names and addresses)

Missionaries' Children

(Showing birth dates)

Statistics for 1950

THE HOME CIRCLE

Conducted by Grace Ramquist

The Urgency of Living

HAVE you stopped yourself recently and asked, "Why am I in such a hurry? Is there no tomorrow?"

Grant that there may be no tomorrow, are the material things with which you spend your time so valuable that, should the world end tomorrow, it would not be as well off without them?

This leads to the question, "How necessary are most of the tasks to which I lend my strength?" There are many necessary duties, that is true. Then how may I decide which are necessary and which are not?

I find myself rushing here and there. Sometimes, even as last week, I awake on Sunday morning, look back at the past week, and am weak just remembering the fast rate with which I lived. There were the missionary society meeting, the Sunday-school meeting, the committee meeting which seemed so essential at the time, prayer meeting, the luncheon for the school benefit, the two trips to town, the trips to take the children to school in the morning, the endless telephone calls, and somehow the sandwiching-in of dishwashing, clothes washing and ironing, the cooking of meals, house cleaning, and a bit of work at the typewriter. The question which is for-

ever arising in my mind is, "What was necessary and what was not?"

When I neglect my housework to too great an extent, I am reminded of Proverbs 31:10-31. Perhaps the word virtue here takes in Plato's definition of the word: prudence, fortitude, temperance, and justice.

A brother of mine was once chided for his slowness in getting a given task done. He responded, "Well, there is a tomorrow and, should there not be one, it would not matter whether this task be done or not."

There are tasks which do matter should the world end today. I wonder if a measuring stick could be developed from this thought. If the duties you have cannot wait until tomorrow because it would matter if they were not accomplished should there be no tomorrow, then you must rush into getting them done.

I'll leave it with you. This is a fact, however: we should take time to live and not rush hither and thither like a ship with no rudder. You and I should choose what is important and what is not. Tomorrow should come to us with no regrets on our part. I do want to feel that, should my last day come tomorrow, I could look into the face of the Master and say, "I did that which was important yesterday. I am

ready to meet Thee today. I need no more tomorrows."

OKLAHOMA DWELLERS:

We Must Keep After Some Things

When I was about twelve years of age, our family took only one trip during the summer, but that trip stayed with me for a long, long time.

We took a trip down into Louisiana, for we were going to a camp meeting. The old campground was about ten miles from a town and had large buildings which had once been used as dormitories for a school. The tabernacle was built of strong lumber, and all around these buildings there towered great, tall pine trees. The wind would blow through those pine trees and seemed to make them sing to me. I would look up as the needles hit one another, and somehow I had a feeling that all was right with the world.

The two smaller children of the family could not well attend all three services of the day, so usually two of us older children would take care of them. This tending of children meant that we were free to roam the woods. My mother had grown up in eastern Texas and had a deep love for the woods and things found in them. Because of this, when most mothers would have been afraid should their children roam about in wooded sections, she felt we were perfectly safe.

Mary and the Angels

By Gaylord Du Bois

When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him (Hebrews 1:6).

Mary wrapped her Infant Jesus,
Lest a chill should touch His head.
Mary could not see the angels
Gathered in the draughty shed.

Mary could not see the angels
Armed with gleaming swords of fire,
Hurling back the powers of darkness
From that lowly cattle byre.

Twelve He was when Mary sought
Him—

Three days sorrowing she went,
Till she found Him in God's temple,
On His Father's business bent.

Mary could not see the angels
Filling all that holy place,
Bowing down in adoration
Of her Son, the Prince of Grace.

Where He died, in place of sinners,
Mary knelt beneath the cross,
And her grief for Him was greater
Than the anguish of her loss.

Mary could not see the angel
Armies, poised 'twixt heaven and
earth,
Now forbidden to defend Him
They had cherished from His birth.

Mary did not see the angels
At the sepulcher, who said:
"He is risen!" But their message:
"See Him not among the dead,"

Rang within her heart like silver
Bells of hope from heaven's spires;
And the singing in her bosom
Was the shout of angel choirs!



There is such a calmness about woods! There is so much perfume which can come to one's nostrils only when he roams through woods where the rain has left its mark and where the delicious old logs have begun to rot here and there!

For the two weeks we were in Louisiana, I was a devoted child tender. Those weeks were wonderful! But on the way home, just when the clutch burned out in the car, I started getting cold. Now people just don't get

cold in the middle of the summer in Louisiana, Oklahoma, or Texas unless they are sick. I chilled for a while and then started having a high fever. By the time we reached home, having traveled many miles in second gear, I was too sick to care whether the clutch was in or out.

In those beautiful woods I had contracted malaria. For weeks I took Grove's Tasteless Chill Tonic (that tasted)! Before the next summer had run its course (for the chills returned

the next year) I had taken eight bottles of Grove's Tasteless Chill Tonic. But if I had stopped, I would never have ridded myself of those chills and fever.

When we want to rid ourselves of bad habits which seem to stay with us in spite of everything, we must keep forever after them. The Lord will help us, but He told us to apply lots of the medicine called "Watch." "Watch and pray," said the Lord to us.

NEWS OF THE CHURCHES

Columbia, Kentucky—In January, our church experienced a good revival with Evangelist and Mrs. Maurice Turner as special workers. They are fine altar workers, wonderful singers, and Brother Turner is a good preacher. The crowds were splendid, and on the last Sunday, in spite of bad weather, we had 198 in the Sunday-school rally. About eighteen people sought the Lord for salvation or heart purity, and seven new members were added to the church. A nice love offering was given to the pastor and wife. We give God praise for His blessings upon our church.—E. A. Coopridge, Pastor.

Caruthersville, Missouri—This has been a good year for our church and we thank God for His blessings. For the first six months of last year our Sunday-school average was 113 per Sunday; this year we have averaged 144 per Sunday. Also, during the first six months of this year we have received 21 new members into the church. The presence of God pervades all of our services, for which we do praise Him.—Curtis F. Cook, Pastor.

Evangelist Bertha Pults reports: "For eight years I have been busy in the field of evangelism. These have been profitable years, in labors abundant, in fields far and wide, traveling through most of the states, Cuba, Puerto Rico, Trinidad, and Barbados. Last year we conducted twenty-three meetings. The first two for this year were at Trenton and Richmond, Missouri, where we saw some outstanding victories. Confessions and restorations made; others received light on tithing and were blessed as they gave unto the Lord. My faith is stronger than ever for Holy Ghost revivals. At this writing I am at Monett, Missouri."

Ferndale, Michigan—A very memorable service was held February 4 at our church when we were able to burn the mortgage and at the same time call the pastor for another three years. The oldest living charter member, Mrs. Esther Searles, lighted the match to set fire to the mortgage paper, something she had hoped to witness. District Superintendent W. M. McGuire was present for this happy occasion; he preached the morning

message, also took charge of the voting. The church was first started in a store building, and in 1932 acquired the present property at 10-mile and Inman, where a church basement was built and used for services until the present edifice was built in 1945, at a cost of \$35,000. In 1947, Rev. Kenneth Hutchinson was called as pastor. At that time there was a debt of \$19,000 and a great deal of Sunday-school equipment to be purchased. Accepting the call, Brother Hutchinson has been able to witness the burning of the mortgage, the purchase of a new Baldwin organ and Hamilton piano for the upstairs auditorium, also Sunday-school equipment and improvements in the church basement to the amount of \$1,000. The church has done so well, both materially and spiritually, under the ministry and leadership of Brother Hutchinson that we were happy to give him a call for another three-year term. Since the burning of the mortgage, a campaign fund has been launched for the reseating of the church auditorium and the landscaping of the grounds.—Reporter.

Perryton, Texas—Our church enjoyed a successful Youth Week revival with District Superintendent Orville W. Jenkins as the evangelist. He is a man of prayer and his messages were Spirit-anointed. In spite of snow and ice, the crowds were good, nineteen were saved or sanctified, and six new members were added to the church. We thank God for His blessings. If you live within a radius of 125 miles, tune in on station KEYE (1400 on your dial), Sunday, 9:00 to 9:30 a.m. for our program.—Buford Burgner, Pastor.

Evangelist Lum Jones reports: "The year of 1950 was a good one for me. I was in twenty-three meetings, traveling about twenty thousand miles, from Montana and Oregon to Charlotte, North Carolina, and south to Arizona. God blessed and gave some very fine revivals, and pastors and people were good to me. Many of our people worked hard and spent nights in prayer. In a recent meeting in Manchester, Ohio, in spite of snow and sub-zero temperatures, the people came and God gave a revival. Rev.

Wm. Fightmaster is the pastor. At this writing, I am with Pastor Joe Tyson and Avondale Church in Chattanooga, Tennessee. God is giving an old-time revival with many seekers at the altar. The church is spiritual and holds on in prayer. I have a meeting in Lubbock, Texas, closing on May 6; then have an open date, May 8 to 20. Write me at Ada, Oklahoma."

Roseville, California—On Sunday, February 11, we closed the most successful revival in the history of this church. In a marvelous way God met the souls of men, with people (some for whom the church had prayed for five years) praying through to definite victory. New young couples were won for God. Through the consecrated efforts and sincere and heart-searching messages of Evangelist W. W. Geeding and wife, God gave the victory. Never have we had better workers or straighter preachers than these servants of God. Seventy seekers bowed at the altar of prayer, all finding victory in God. The unity and love of the people were expressed by giving the pastor a unanimous call for another year, also a love offering of \$214. Never have we been with a better or more willing people than we have here.—Lester M. Cook, Pastor.

Sheffield, Alabama—Sunday, February 18, was a great day for First Church. Dr. D. I. Vanderpool and Rev. Carmon G. Sloan were with us for both services, and District Superintendent Otto Stucki was with us in the evening service. Dr. Vanderpool dedicated our new church furniture, and three brothers bowed at the altar and prayed through to victory in the evening service. Sheffield First Church marches on.—Wallace Bell, Pastor.

Grand Rapids, Michigan—Fuller Avenue Church had one of the best youth revivals I ever have witnessed. Surely God came to our church, and more especially to our young people. We had the Treble Clef Trio from Olivet Nazarene College with us on Sunday night, February 4; then a great Singspiration from 9:30 to 10:30 p.m. with Lt. Wilburn Legree, of Flint, leading throughout the service. On Tuesday night Rev. Wm. Summerscales, of Toronto, Ontario, came to

us preaching and singing the glory down until many were the happy finders of peace and salvation. Sunday, February 11, was a wonderful day, with the breaking of the Sunday-school record and two wonderful altar services.—Paul Mayfield, Pastor.

Boyce and Catherine Pierce, evangelistic singers and musicians, write: "Due to one of our pastors being called back into active service as an army chaplain, we have cancellation of the date, April 11 to 22; this date, or April 17 to 29, is open. Write us, 505 Columbia Avenue, Danville, Illinois."

Evangelist D. C. Reynolds writes: "Have just returned home from out Arizona way; have some open time 1951-52. Am willing to go anywhere, any time. Write me, 4805 N. Western Avenue, Oklahoma City 6, Oklahoma."

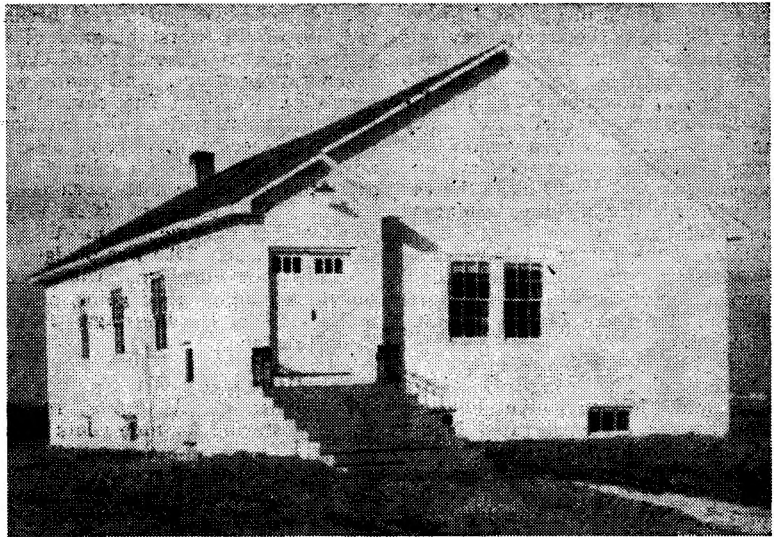
Miss Dorothy Ahleman writes, "I will be available for evangelistic services after May 15. Write me, % our publishing house at Kansas City."

Cheyenne, Oklahoma—Recently we had a good revival with Evangelist Everett Rust and wife. Brother Rust preaches the old-time gospel, and Sister Rust did fine work with the children, with several praying through at the altar. We appreciated the ministry of Brother and Sister Rust with us.—Asa Wickens, Pastor.

Shamrock, Texas—Our recent revival with Rev. and Mrs. Elbert Labenske as the workers was the best that the church has had. New people attended every service, many contacts were made, and we had a good altar service on Sunday morning with three of our young people from the Sunday school praying through. On Sunday night, four new members were added to the church. God is beginning to answer prayer for us here, and the prospects are bright for our work.—Mack D. Hewitt, Pastor.

Denver, Colorado—Highland Church is making good progress in all departments. During the past year we had three good revivals: with Evangelist Philip Ewy, with Evangelist L. Wayne States, and the Youth Week revival with District Superintendent C. B. Cox. These meetings were well attended, and the altars were lined time after time with many souls seeking God for pardon and heart purity. Coming to this church five and one-half years ago, we found a small but determined group of people, united and with a mind to work. The debt on the church property has been paid, and a fine brick parsonage purchased, and it is more than one-half paid for. During this time we have received nearly one hundred folks into church membership, and the Lord continues to bless. Recently, at the church meeting, amidst shouting and crying, we were extended the second three-year call.—F. J. Cannon, Pastor.

Canaan Hill Church, Lawson, Missouri



The Canaan Hill Church of the Nazarene, located three miles east of Lawson, Missouri, (Kansas City District) was dedicated Sunday afternoon, February 25, with Dr. Jarrette Aycock, district superintendent, as special speaker. A number of pastors and friends from the surrounding area, including Kansas City, were present for the service. The church was organized in 1918 by Rev. C. W. Davis, who was the first pastor. The original building was completely destroyed by fire in 1945. In 1946, Rev. H. C. Freitag, then pastor, started laying plans for a new structure on the old site.

The walls and roof were completed and a subflooring laid before he was forced to resign due to ill health. The work of completing the church was directed by Rev. Dean Wessels, pastor for the past three and one-half years. The church is completely free from debt. Most of the labor was donated by members and friends of the congregation. We praise God for His blessings. During the past three years the membership has almost doubled, and the Sunday-school average attendance has more than tripled.—Mrs. Howard Holman, Secretary.

Hametown, Ohio—Our recent revival with Rev. James C. Warren and our fine young people's choir was the best in the history of the church. In spite of the worst weather we ever had in this part of the country, Brother Warren preached with unction and power, and our choir sang beautifully with a high tide of spirituality prevailing. God gave definite

victories around the altar, with souls saved and sanctified, and a nice love offering was given to the pastor. Our people prayed for a whole night during the revival; they walked for miles to attend afternoon prayer meetings prior to the meeting. God heard and answered. We greatly appreciated the ministry of Brother Warren.—B. C. Pribble, Pastor.



In grateful appreciation for a living Saviour—I joyfully enclose my gift of love for WORLD EVANGELISM this Easter season. I join in prayer for the success of the missionary cause around the world.

Amount enclosed \$ _____

Date _____

Name _____

Address _____

Evangelist T. O. Weatherby reports: "The years of 1950 and '51 (to date) have been the best of my life. I have worked in some of the greatest revivals of my ministry, and have seen some of the hardest cases come to repentance and sanctification. The pastors with whom I have worked surely have been God's men, with a vision and burden for souls. We appreciate our Nazarene pastors. I will close the assembly year with a meeting in Marysville, California, where Rev. Leland Salisbury is the pastor. I have some open dates for the fall, also a few for the spring of '52; will go anywhere. Write me, 116 Lake Lowell Avenue, Nampa, Idaho."

Richmond, Missouri—We have a faithful group of consecrated Nazarenes here. Following the pastorate of Rev. E. E. Kinzler, who resigned during the summer of '50 to accept the church at Maryville, the church was without a regular pastor, until our appointment last October. Brother Kinzler built a fine 36 x 54-foot cinder-block basement foundation for the church-to-be. Evangelist Bertha Pults came to us on January 24 for a series of evangelistic services, and from the beginning God manifested

His presence. There was an excellent spirit of co-operation. During the second week we had a real break—in spite of the worst blizzard of the winter. Seventeen souls found God in regenerating grace, and two were sanctified wholly. The revival tide continues to burn. The Sunday following, after receiving a good class of new members into the church, two more prayed through to glorious victory. At the close of Miss Pults's story of her evangelistic meetings in Barbados, nearly \$400 was pledged for world-wide evangelism. The Sunday school is making good gains, and we praise God for His blessings.—Paul E. Helm, Pastor.

Evangelist C. A. Amos reports: "After pastoring for nine years on the southern Indiana and southwest Indiana districts, we rejoice that now God is pleased to bless and help us in the evangelistic field. Our decision came after much prayer and waiting upon God. We appreciate the interest and good spiritual leadership of District Superintendent Leo C. Davis, and it has been good to work with our pastors. We are in the beginning of our seventeenth week of revivals since our assembly last September, and have

been privileged to see many souls bow at the altar seeking God for pardon and heart purity. We worked with Rev. A. C. Harris at Harrison, Ohio, where they have a beautiful new church; with Pastor Paul Cable and church in Freedom, Indiana, where God gave forty-four seekers, most of whom were young people; in Brookville, with Pastor Hinds for three weeks; in Jordan Village, with Rev. Valla Tarr; in Francisco for more than two weeks, with Brother Dale Cable; and in Indianapolis, with Rev. L. Dennis, who has taken a new work in a needy field. Have just closed a meeting with Pastor R. H. Wheelan in Roachdale, Indiana, and am now beginning another two-week meeting with the Brookville church. We greatly appreciate our fine pastors and people. We have open time for the last two weeks of March, the first two weeks of May, also the months of July and August. Write me, East Fourth Street, Brookville, Indiana."

Napa, California—On February 11 we closed a most gracious revival with Evangelist Whitcomb Harding. A total of 94 "first-timers" attended during the course of the meeting, and an attendance of 197 saw the crowning of the "King and Queen of the Sunday school" on the closing Sunday. About 48 bowed at the altar seeking God for forgiveness of sins and cleansing of the heart; and a fine class of 11 members was added to the church. We came to this church in May of 1950, and found a splendid church building with small debt, and a group of fine people interested in a vital spiritual program in this splendid and beautiful city of 15,000 population. We are believing God for further spiritual victories in this city.—Leonard C. Johnson, Pastor.

Dallas District Holiness Convention

The blessings of the Lord upon the messages of Dr. L. T. Corlett and Rev. Lawrence B. Hicks made January 15 to 17 stand out in the minds of all who were privileged to attend the Dallas District Holiness convention. Rev. W. C. Allshouse and his people made our convention enjoyable, and the hospitality of the Nazarenes of the city made us feel welcome.

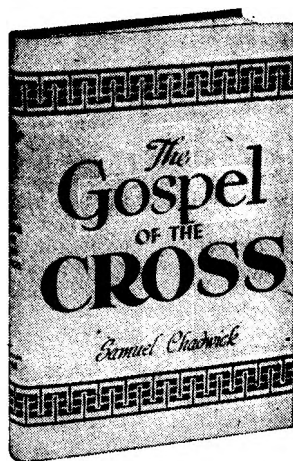
The visitors from Abilene, San Antonio, and Southwest Oklahoma districts made a contribution to the meeting. Dr. Roy H. Cantrell and Rev. and Mrs. John F. Roberts were present also.

The enthusiasm and interest in this holiness convention have led to the arrangement of a great tri-district (Arkansas, Dallas, and Louisiana) convention to be held in Texarkana, January 21 through 25, 1952, the Lord willing.

Our hope as individuals, as districts, and as a denomination, is the continued preaching and promulgating of holiness.

PAUL H. GARRETT,
District Superintendent

The Book for Easter—



The GOSPEL of the CROSS

By Samuel Chadwick

The book to read and the book to give for the Easter season. The thrilling message of the Resurrection is eloquently set forth in this United States edition of a great book. Seventeen chapters; 96 pages; beautiful cloth-board binding; jacket in colors.

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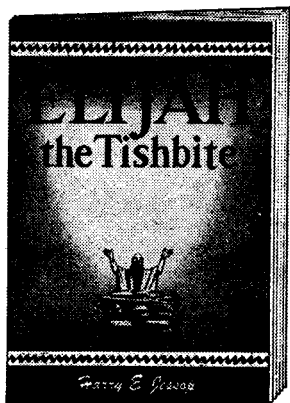
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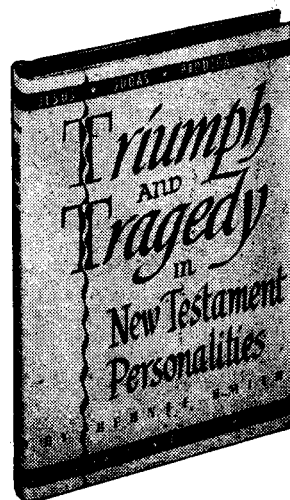
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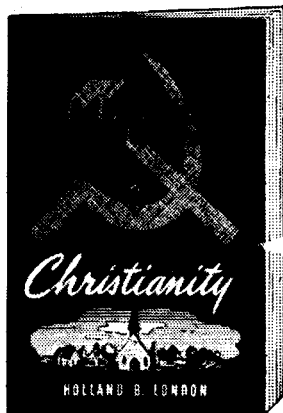
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Tennessee District Preachers' Convention

Dr. C. Warren Jones and Dr. Paul Updike, superintendent of Northeastern Indiana District, were the special workers for the annual preachers' convention of the Tennessee District, which met February 19 to 21 at Nashville First Church.

The theme of the convention was "The Church Fulfilling Her Mission." Outstanding and well-prepared papers on subdivisions of this subject stressed the necessity of (1) spiritual vitality; (2) winning souls; (3) reaching the world, and (4) holding our youth.

Dr. Jones and Dr. Updike brought stirring and challenging messages at every session of the convention. Almost one hundred per cent of the preachers of the district were present, and goals were set for the Easter offering totaling \$25,000. Rev. D. K. Wachtel is district superintendent.

CLAUDE W. GALLOWAY, Reporter

Lamplighters' Conventions Northern California District

The fourth annual Lamplighters conventions were held on the Northern California District during the month of January. Five conventions were held on the Tuesdays of the month, at Wasco, Dinuba, Oakland East, Roseville, and Oakdale, with a one-night rally at Chico. These conventions were attended well, the best in the history of the plan.

Three services were held each day, with prayer and fasting over the noon hour. The Lord wonderfully blessed these sessions, and over one hundred new Lamplighters were pledged. The Lamplighters' League has been a factor in the evangelistic program of the Northern California District for over four years, and God has given, and is giving, some glorious results.

These conventions were under the general direction of Rev. Kenneth

Vogt, chairman of the district committee of evangelism of the N.Y.P.S. Rev. Ted Lancaster and Rev. Andrew Edwards shared the morning session, with talks on practical "lamplighting" and on memorizing the scripture. Rev. Paul Martin, district N.Y.P.S. president, was in charge of the prayer and fasting session at noon. Brother Vogt led in a practical survey and instruction session in the afternoon, and the evening inspirational message was given by Rev. William Welch.

It is a real source of blessing to know that our people, young and old, are becoming more and more under the burden of personal soul winning.

REPORTER

Chicago Holiness Convention

We have had another holiness convention at Chicago. We operated in zero weather part of the time, but the crowds were good day and night. We closed with a great altar service.

Dr. D. I. Vanderpool, Dr. H. C. Benner, Rev. C. B. Cox, and Rev. R. T. Williams were at their best in song, in prayer, and in preaching. All of them were greatly appreciated for their splendid service and work. The attendance at the meeting was unusual. People came across ice-covered and snowy roads and streets—it shows that the Nazarenes and others in and around Chicago are interested in the doctrine of second-blessing holiness.

We had long seasons of prayer in the day meetings. We had much testimony. This, with the good preaching and singing, produced a great religious atmosphere. The services were quite lengthy; the preaching generally was an hour each time. We sang much. Adolph Gross and the First Church choir did great work.

Dr. C. B. Strange, of Chicago First Church, and all the pastors and churches in and around Chicago, gave splendid co-operation. Nine district superintendents were present, and a great army of pastors. I think every-

body admitted that it was the best convention we have had in ten years. There's no better crowd of Nazarenes to be found anywhere than in and around Chicago.

The date next year is February 6 to 10, and the workers are Dr. G. B. Williamson, Dr. T. W. Willingham, Rev. Lyle Eckley, and Rev. R. T. Williams.

Holiness conventions make a great contribution to our "Crusade for Souls." It is my humble opinion that if we stress holiness enough—the good, old-fashioned kind, and especially the eradication idea—and then get our Nazarenes on their knees and keep them there a good long time, we'll have a revival! We must have the mighty anointing of God upon us, and we cannot have revivals unless we pray, and we cannot have a revival in the Church of the Nazarene unless we press holiness and keep it in the forefront. A good, old-fashioned, second-blessing holiness revival is something more than a human performance.

E. O. CHALFANT,

District Superintendent

DEATHS

REV. DANIEL WEBSTER SWEENEY passed away quietly to be with Jesus on February 22, 1951, at the age of eighty-seven. He had been in the ministry for about fifty years, and pastored for nearly forty years, mostly in Nazarene churches in southern Maryland. He had been in failing health for several years, but had been sick in bed for only about one week before his death. He never wavered in his testimony, and died triumphantly in the faith. He is survived by his widow, Mrs. May E. Sweeney; three sons, Daniel, Samuel and Henry; and one daughter, Mrs. Alfred Neff. Funeral service was held in the Hollywood, Maryland, Church of the Nazarene, in charge of Rev. Roy M. Bowers, assisted by Rev. L. B. Williams and Rev. H. I. Basham.

REV. MRS. M. V. DILLINGHAM died in Oklahoma City, Oklahoma, at the age of sixty-three years. Funeral service was held on February 19, in Queensborough Church of the Nazarene, Shreveport, Louisiana, with Rev. R. T. Williams, Jr., preaching the sermon; he was assisted in the service by Rev. Elbert Dodd, Rev. H. H. Spencer and Dr. I. C. Mathis. Mrs. Dillingham, with her late husband (who preceded her in death several years), had served pastorates during the past forty years in Marlow, Duncan, Ponca City, Altus, and Oklahoma City First Church, Oklahoma; Hamlin, Wellington, and Sherman, Texas; First Church and Queensborough Church in Shreveport, Louisiana. She had been an ordained elder almost forty-five years, and had been a faithful companion in the ministry with her late husband. She is survived by three daughters: Mrs. Holland London, Mrs. J. C. Dobson, and Mrs. Dave Sharp; one sister, Rev. Mrs. R. M. Parks; and her mother, Mrs. McClukky. Sister Dillingham had been living in Oklahoma City since her retirement from the active ministry. She had been bedfast for almost a year with a lingering illness. She was a faithful and loyal member of the ministry of the Church of the Nazarene. Her home-going was peaceful and victorious. Her friends and loved ones will greatly miss her cheerful presence and Spirit-filled life.

MRS. LILLIE MAY FEAR was born November 15, 1882, at Pleasant Hill, Ohio, to Henry Clay and Elizabeth Coats. She was converted at the age of twelve. For some years she served with the Salvation Army and in mission work in St. Louis, Missouri. On August 1, 1908, she was united in marriage to Rev. W. L. Fear. She served faithfully in the capacity of a pastor's wife for thirty-three years in the Church of the Nazarene, in Illinois, Iowa, and California. At the time of her death she was a member of First Church of the Nazarene, Turlock, California. Her husband, the late Rev. W. L. Fear, preceded her in death by one year and seven months. She is survived by two foster daughters, and one sister, Mrs. Maud Lehman. Funeral service was conducted in Turlock by her pastor, Rev. J. W. Roach, on January



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"I'm Glad I Heard Him Call"
"I'm Going Higher"
"There's a Rest"
"God Is Still on the Throne"
"Only Glory By and By"
"The Loveliness of Christ"
and 21 others

MRS. ARBELLE DANIEL, wife of Rev. A. F. Daniel, died at her home near Searcy, Arkansas, on February 6, 1951. She was born in 1882 in Logan County, Kansas. She was a consecrated deaconess, and a faithful pioneer Nazarene preacher's wife while her husband pastored, evangelized, and served as district superintendent. She lived to help her husband almost fifty years, during which time they were instrumental in organizing over fifty Nazarene churches. Another pioneer warrior has laid earth's armor down. Funeral service was conducted by Rev. W. H. Johnson, assisted by Rev. Vernon Jones and Rev. A. G. Johnson.

ANNOUNCEMENTS

NOTICE: Crusade for Souls Convention, April 2-4, at Sioux Falls, South Dakota, (services to be held in Methodist church, South Spring at 12th). First service, Monday, April 2, at 7:30 p.m. Five districts co-operating: Iowa, Minnesota, Nebraska, North Dakota, and South Dakota. Workers: Dr. D. I. Vanderpool, Dr. S. S. White, Dr. Roy F. Smeg, Dr. L. J. Du Bois, Rev. Ponder Gilliland, and Rev. E. R. Tame, local pastor. Everybody welcome.

RECOMMENDATION: Rev. Silas (Mickey) Williams is a licensed minister on our district, and a commissioned evangelist. He has done excellent work in the field of home mission evangelism and in general evangelistic work. He is a devout Christian, a compassionate soul winner, and a good preacher. Address him, 312 Beauty Avenue, Indianapolis, Indiana.—J. W. Short, Superintendent of Indianapolis District.

BORN—to Rev. and Mrs. Allen B. Miller of Kansas City, Kansas, a son, David Lunn, on January 3.

—to Mr. and Mrs. Waldo Campbell of Nowata, Oklahoma, a son, Darrel Lee, on January 22.

—to Mr. and Mrs. Harold M. Sheldon of Strathmore, California, a son, Harold Craig, on February 1.

—to Rev. and Mrs. Robert Utter of Sistersville, West Virginia, a daughter, Carol Ann, on February 6.

—to Rev. and Mrs. Ben Allee of Prineville, Oregon, a son, Harold Franklin, on February 8.

—to Mr. and Mrs. J. David Chaney of St. Louis, Missouri, a son, Michael Lawrence, on February 14.

—to Rev. and Mrs. G. Donald Craker of Pullman, Washington, a son, Randall James, on February 14.

—to Rev. and Mrs. S. Ellsworth Nothstine of Visalia, California, a daughter, Carol Joy, on February 14.

—to Rev. and Mrs. Dean Baldwin of Springfield, Missouri, a daughter, Shelle June, on February 18.

—to Rev. and Mrs. Clifford Bryant of St. Paul, Minnesota, a daughter, Judith Suzanne, on February 24; also adopted, a son, five years old, Terry Leigh.

SPECIAL PRAYER IS REQUESTED by a lady in Kentucky whose "burdens are so heavy I can hardly stand the pressure," and especially for her unsaved children;

by a lady in Missouri for the salvation of her youngest brother; also a Christian friend needs prayer for her body and the salvation of her husband and children, that her own husband may go all the way with God, and that God may undertake in a special way for their financial needs, as she has six children and does not want to have to go out to work away from the home;

by a friend in Oregon, that God may undertake for her in a special way and deliver her from oppression of enemies;

by a lady in New Mexico for healing, if it is God's will;

by a grandmother in Illinois for a two-year-old grandbaby who is deaf, that God in some way may restore and give this child hearing;

by a lady in Washington, D.C., for special help for herself and her son, that they may be able to get their prayers through;

by a lady in West Virginia for help and deliverance in a time of deep trouble.

DIRECTORIES

GENERAL SUPERINTENDENTS

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Assembly Schedule

Akron	May 2 to 6
Ontario	May 16 and 17
Eastern Michigan	June 13 to 15
New England	June 20 to 22
West Virginia	July 5 to 7
Alabama	July 11 to 13
Central Ohio	July 18 to 20
Illinois	August 1 to 3
Missouri	August 8 to 10
Northwest Indiana	August 15 to 17
Western Ohio	August 22 to 24
Chicago Central	August 29 and 30
East Tennessee	September 5 and 6
Tennessee	September 12 to 14
Eastern Oklahoma	September 19 to 21

G. B. Williamson:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

British Isles	March 23 to 25
Rocky Mountain	June 20 to 22
North Dakota	June 27 and 28
Canada West	July 4 to 6
Northeastern Indiana	July 11 to 13
Nebraska	July 18 to 20
Kansas	August 1 to 3
Iowa	August 8 to 10
Northwest Oklahoma	August 15 to 17
San Antonio	August 22 to 24
Kansas City	September 5 to 7
Abilene	September 12 to 14
Arkansas	September 19 to 21

Samuel Young:

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Assembly Schedule

Idaho-Oregon	May 16 to 18
Oregon Pacific	May 23 to 25
Los Angeles	May 29 to 31
Arizona	June 7 and 8
New Mexico	June 13 and 14
South Dakota	June 20 and 21
Minnesota	June 27 and 28
Colorado	July 4 to 6
Michigan	July 11 to 13
Pittsburgh	July 18 to 20
Kentucky	August 8 and 9
Northwestern Illinois	August 15 and 16
Indianapolis	August 29 to 31
Louisiana	September 5 to 7
Southwest Indiana	September 12 to 14
Southwest Oklahoma	September 19 to 21

D. I. Vanderpool:

Office, 2923 Troost Ave., P.O. Box 527, Kansas City 10, Mo.

Assembly Schedule

Washington Pacific	May 2 to 4
Northern California	May 16 to 18
Southern California	June 6 to 8
Nevada-Utah	June 27 and 28
New York	July 4 to 6
Maritime	July 11 and 12
Albany	July 18 to 20
Washington-Philadelphia	August 1 to 3
Virginia	August 8 and 9
Wisconsin	August 16 and 17
Dallas	August 22 to 24
Houston	August 29 to 31
North Carolina	September 26 and 27
South Carolina	October 3 and 4
Georgia	October 10 and 11
Mississippi	October 17 and 18



SERVICEMEN'S CORNER

By Lauriston J. Du Bois, Director
Nazarene Servicemen's Commission

ITEMS of news pertaining to our servicemen and chaplains are coming to us quite regularly. Upon the suggestion of Dr. Samuel Young, secretary pro tem of the Board of General Superintendents, this column is being created. We trust that it will serve to tie our young men who are in the service closer to the church and to keep the church aware of the spiritual victories that are being won through our men in the service.

Through the co-operation of the Nazarene Publishing House four periodicals, the *HERALD OF HOLINESS*, *Conquest*, *Standard*, and *Come Ye Apart* are sent free to all servicemen for whom addresses are furnished and maintained.

"Here is the comment my son made regarding these papers: 'I never knew just what they meant and the blessings received in reading them until I have been away from home, in the service.' They are a great blessing to the men, and I feel the church is performing a great task in providing them to our servicemen."—ELWOOD DODGE, pastor, Lancaster, Ohio.

"Melvin Baum, of Randolph Field, Texas, appreciated the papers very much. He has been saved since. Never had an experience before."—JOHN B. RHAME, pastor, Syracuse, New York.

"My husband is on the U.S.S. 'Mainstay' and trying to do his best to win souls for the Lord. He was in charge of a religious service last Sunday (since they have no chaplain on the ship). God is blessing him and helping him to lead those fellows to Him. Please pray for him."—MRS. R. W. MEESEY, Maplewood, Mo.

"We are very busy and are enjoying our work very much. The need is great. Men with mental, physical, spiritual, and moral problems! If it were not for a mighty God, things would seem hopeless."

"We have been having very good services, fine crowds; many officers, from colonels to lieutenants attend regularly. Last Sunday night we had five fine-looking soldiers come to the altar and all testified to getting back to God. One prayed through in my office last week. We truly give God praise and glory for answering prayer."

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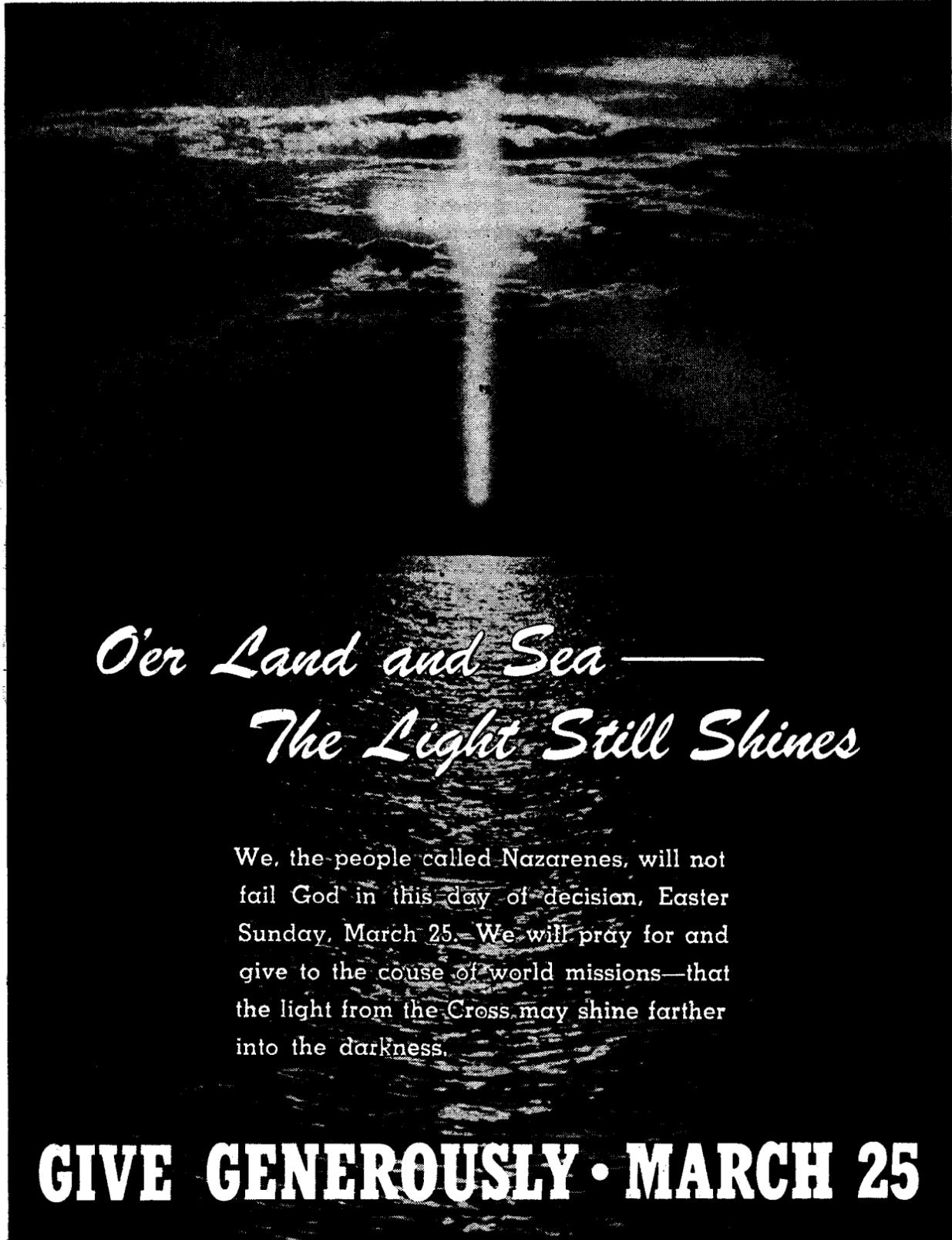
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*O'er Land and Sea —
The Light Still Shines*

We, the people called Nazarenes, will not fail God in this day of decision, Easter Sunday, March 25. We will pray for and give to the cause of world missions—that the light from the Cross may shine farther into the darkness.

GIVE GENEROUSLY • MARCH 25