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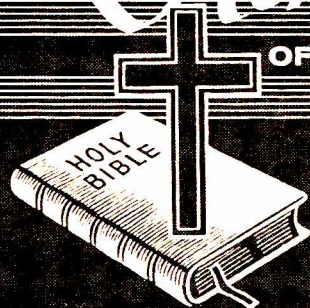
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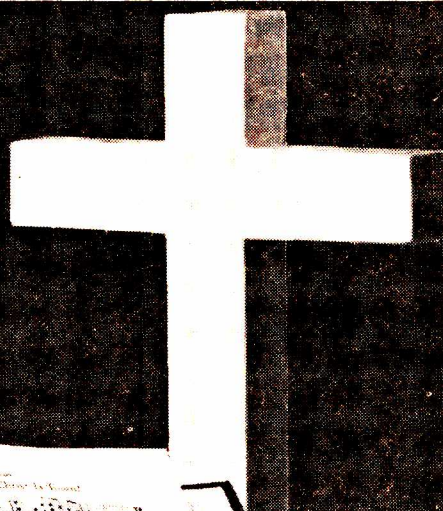
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Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



APRIL 10, 1957



Come and See

... Go and Tell!

*Come and see the empty tomb,
Then go at once and tell
That Jesus Christ is risen,
Having conquered death and hell.*

*Come and see the shroud He wore,
Then go and say, "He lives."
He goes before thee all the way
And strength and guidance gives.*

*Come and see the rock that rolled
Away at God's command.
Then go and tell of saving grace
From the loving Saviour's hand.*

*Come and see that Jesus lives;
His heart no more is still.
Then go and tell the wondrous love
Revealed on Calvary's hill.*

*Come and see, then go and tell
Of God's beloved Son.
For millions wait to hear the news—
Go, tell, 'til day is done.*

—Mrs. W. M. Franklin

GLORIOUS FREEDOM!

By WILLIAM G. FOOTE

Pastor, Charlotte, Michigan

Man is still free though he were bound in chains. The day is not master of the man but is his servant. The "tick-tock" of the clock is not the hammer blows that forge his chains in the crucible of life, but the echo of his achievements.

A man is not a slave because of his chains. Paul in chains sang a hymn of praise at midnight and, after the earthquake, when the Philippian jailer for fear of their escape would slay himself, cried, "Do thyself no harm: for we are all here." Paul was still there because he and Silas were not running from anything nor were they numbed into inactivity by the acceptance of their "fate," as others have been.

The Apostle Paul was five times beaten with forty stripes save one, stoned, left for dead, imprisoned, afflicted with ill health, misunderstood, and finally, as his reward, beheaded—



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yet was one of the freest men this world has ever seen or ever shall see, save One. "Ye shall know the truth, and the truth shall make you free," said the Stranger of Galilee, who mastered the tempests of life.

Shall we be like Pilate, who from his place of power cried, "What is truth?"

and tried to wash himself free of the inevitable consequence of his action, or be like Paul, who would sing a hymn in praise of freedom though bound in chains?



Rev. James E. Hunton sends word: "Members of the Akron District and East Liverpool First Church join in offering congratulations to Rev. and Mrs. O. L. Benedum, who will celebrate their fiftieth wedding anniversary on April 18. Brother Benedum is concluding forty-two years in the Nazarene ministry. He traveled two years with Rev. Charles Cobb; has pastored at Mannington, West Virginia, and East Liverpool First and Toronto, Ohio; he served sixteen years as superintendent of the Akron District."

After almost four years as pastor of the Woodsdale Church in Houston, Texas, Rev. N. Becton Cain has resigned to accept a call to pastor the Cedar Lane Church in Little Rock, on the South Arkansas District.

Superintendent Leon Chambers sends word that the Gulf Central District Assembly will meet in Chattanooga, Tennessee, April 25 and 26, with Dr. D. I. Vanderpool as the general superintendent in charge. The assembly will meet in the Church of the Nazarene, 4001 Dorris Avenue (near Lookout Mountain). The host pastor is Rev. A. L. Hadden, Box 124, Rising Fawn, Georgia.

Rev. Richard H. Thompson has resigned as pastor of the church in Jonesboro, to accept the call to the church in Minden, Louisiana.

After seven years in the field of evangelism, Rev. Dorrance and Esther Nichols write that they have accepted a call to pastor the church in Greenfield, Ohio.



Attention—Pastors

This year Easter Sunday comes late—only nine days before the close of our fiscal year, April 30. You can see why our General Treasurer is anxious to have each church remit the Easter offering promptly. You can help very much by seeing to it that the offering is sent to Kansas City within the week after Easter. Thanks!

—General Stewardship Committee

Because I Live

YE SHALL LIVE ALSO

By **Helen F. Rothwell**, Wollaston, Massachusetts

I had often heard that saints die well. Now I would have an opportunity to learn for myself. So I snuggled down in my hospital bed, under the guise of taking an afternoon nap. The large ward was unusually quiet. The ambulatory patients had sought the more spacious quarters of an outer lounge, and several of those left behind were really sleeping.

Then a quiet, determined voice broke the death-like silence. The tiny, frail maiden lady, who everyone knew was failing rapidly from a critical heart ailment, had sent for her sister, also a spinster in her late seventies. Now the patient began giving her instructions for the disposal of her earthly belongings. The key to her drawer was identified, and in it she would find the insurance policy and other important papers. Other articles of questionable intrinsic worth, such as her house plants, were to be distributed among friends. Of special concern was her stamp collection, apparently the one extravagance she had indulged herself in a long and busy life. This was to be given to a young girl in the church who had shown a special interest

in it, with a fervent prayer, one could sense, that this hobby would restrain her from less worthwhile pursuits.

All this recital had taken some time, and the sufferer, now outside her oxygen tent, spoke with labored breath. Notwithstanding, her voice carried no sense of regret, only triumph and serenity. There was an air of anticipation as though she were asking a beloved sister to pack her bags for a long-awaited and much-desired journey.

A few minutes of almost complete silence was broken by the arrival of the minister of one of the city's large and busy churches. He greeted the frail patient, and one could feel that she was an honored member of his parish. In the same tones of triumph that had characterized her conversation with her sister, she began giving her pastor directions for her funeral services. She mentioned favorite passages of scripture and several time-honored hymns of the church. At times their voices grew faint, but I knew the minister of God was seeking to lead this dear one as far as he could along "the valley of the shadow." His concluding prayer carried a sense

Majestic Majesty

By **L. Alline Swann**

*O lovely head ringed round with stabbing
thorns,
O kindly face transfigured by His grace.
O heart bowed down so low for human's
race,
O outstretched hands which held the al-
tar's horns—*

*We look with awe upon the Son of God
And ponder o'er His spirit, life, and
works
To try to know the universal rod
Which chastened Him. There sorrow
lurks.*

*The sky is black. The heaven's brackish
hues
Hang o'er man's dark deeds in brooding
clouds.
The frowning firmamental face subdues
The jeering, jesting mob in sickened
shrouds
Of pallor. Gaze upon God's gift to man!
A love too deep, too wide to understand!*

of benediction and, it seemed to me, of finality.

As I roused myself from a refreshing sleep, a bright April sun was already dispelling the shadows of Ward Ten. A new nurse had entered the room, and I heard a tiny voice calling to her. It was our frail heart patient, but this time I sensed a new excitement in her voice. "Nurse, Nurse, I slept all night without oxygen. I'm going to live and not die." Fully awakened now, I saw the lovely flowers surrounding my bed—bright red tulips, fragrant blue hyacinths, and stately lilies. I snapped

Missionaries Doyle and Mattie Shepherd entered Okinawa the first of April for the Church of the Nazarene. Your Easter offering will establish and maintain their work.—Remiss Rehfeldt.

on the small radio receiver on my pillow, and strains of "He arose! He arose! Hallelujah! Christ arose!" came floating through. Yes, it was Easter Sunday morning!

GOOD NEWS from a GRAVEYARD

By Evangelist
Charles A. Higgins



**Come, see . . . go . . . and
tell (Matthew 28:6-7).**

Just outside the city of Jerusalem is a graveyard which is different from all others. From it comes the good news of the risen Lord. To those who came early to the grave to do, after the manner and custom of the Jews, the last rites, the angel said: "He is not here: for he is risen, . . . Come, see the place where the Lord lay" (Matthew 28:6). He bade them behold the evidence—the empty tomb and the graveclothes—to be convinced that what he was telling was true.

" . . . go . . . and tell." Now they had experienced something that they must share with others, the good news of the Resurrection. Each and every believer has something to tell, something to share, something to give out. It must be shared or lost, given out or given up. The gospel is all-exclusive

Receiving is human. Giving is divine. Nowhere do we see that clearer than during the Passion season, when God gave His Son and Christ gave His life. Let us show the measure to which we have taken on the qualities of the Saviour by the way we give at this Easter time.—L. J. Du Bois.

because it is the only gospel. It is all-inclusive because it is for all people.

The resurrection of Jesus Christ was the grand climax of redemption. The Apostle Paul in his great message in First Corinthians 15 emphasizes this great truth. He begins by saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; . . . that he was buried, and that he rose again the third day" (vv. 3-4). The Resurrection *makes valid positive preaching of the gospel*. "And if Christ be not risen, then is our preaching vain" (v. 14). It is the Resurrection that gives certainty in preaching; otherwise what we say becomes as sounding brass or a tinkling cymbal. The main theme of the early church preaching was Jesus' resurrection from the dead.

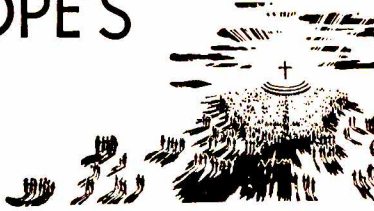
The good news of the resurrection of Christ *gave meaning to the Christian faith*. "If Christ be not risen, . . . your faith is also vain" (I Corinthians 15:14). Faith, the pillar and groundwork of all Christian experience, would collapse and fall, apart from the great truth of the Resurrection. "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are . . . of them that believe to the saving of the soul" (Hebrews 10:38-39).

The Resurrection *guarantees man's salvation from sin*. For "if Christ be not raised, . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:17-20).

Peter declared that "God . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" (I Corinthians 15:32.) Yes, the Resurrection re-establishes man's hope of immortality beyond the grave. This news from a graveyard is good news for the discouraged, for the believer, and for the whole world. "Come, see . . . go . . . and tell" in person, by word of mouth, and by giving. The world needs to hear.

HOPE'S



MORNING

By KATHRYN BLACKBURN PECK

*Dark was the road that led to Joseph's garden,
Where walked the three so early on that morn.
Dark were their hearts, with hopeless sorrow
laden;*

*Dark were their thoughts, with many a conflict
torn.*

*For Him they called Messiah now lay sleeping,
Victim of Satan's hosts, within the tomb.
The grief-bowed women scarce could still their
weeping,*

*As fearfully they hurried through the gloom.
"Suppose the guards of Caesar should prevent
us?"*

*From Mary's lips escaped a stifled moan.
"Suppose we prove no enemy hath sent us,
Yet, even so—how can we move the stone?"*

*But now they near the spot—oh, greatest wonder!
The guards fall back—the stone is cast aside!
An angel speaks in tones of rolling thunder:*

*"He is not here—the sinless One who died!
Not here but risen! Spread abroad the story!
Alive forevermore, and in this hour
Christ's is the victory, and His the glory,
For Death henceforth has lost his mighty
power!"*

*Now sunrise spills its gold across the garden,
And light supernal floods the hearts of them.
Gone evermore the night with anguish laden.*

*See! Every blossom wears a diadem!
Still rings across the troubled world sublimely
The message that began on Easter morn.*

*For our tumultuous day it still is timely,
Nor ever shall its wonder be outworn.
The dying Lamb our sinful chains could sever;
The living Lord holds out His nail-scarred
hand!*

*Because He lives, we too shall live forever!
On this eternal certainty we stand.*

Because of the Resurrection

By Evangelist RUPERT CRAVENS

It was indeed a dark world to the apostles and the other followers of Jesus from the time of His arrest, trial, and crucifixion through the gloomy, miserable days following His death till the Resurrection. Their hopes, built on their limited understanding of the long-range purpose of God in providing a complete atonement for sin and an uttermost salvation for all people, were shattered. They were heartbroken because of the crucifixion of their Lord, and they recovered but slowly from the nightmare that had passed, groping for some ray of light. Their love for Him who had walked and talked with them could not be forgotten nor dismissed as a mere trifle. They had forsaken all to follow Him, and now they could not understand the heartbreak and mystery of it all.

Pilate had said to the chief priests and the Pharisees concerning the tomb in which they had laid

Him, "Ye have a watch: go your way, make it as sure as ye can" (Matthew 27:65). The antagonism of cruel, evil men in the seat of governmental authority only augmented the grief and hopelessness of Jesus' followers during this short, dreadful time of spiritual agony.

But God had always had the last word concerning His own holy plans, and it was no different on this morning of the Resurrection. "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" (Matthew 28:2). What joy it must have been to the women to see the angel with a countenance like lightning and raiment white as snow, and to hear him say, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen" (v. 5)!

Because of the Resurrection, it was now beginning to dawn for Jesus' followers, and for all generations to come, that God had not failed in His plan to provide salvation for all men of all races and nations. It was now clear that He whom they had hoped would be their earthly king and restore the lost glory of Israel, and who had been crucified in seeming weakness between two thieves, was not a worldly weakling, but rather the King from heaven, the Messiah, the Lamb of God, who taketh away the sin of the world by His own sacrifice!

The earthly priesthood was now brought to an end, and a great Priest, "who is made, not after the law of a carnal commandment, but after the power of an endless life" (Hebrews 7:16), was forever to take authority. He took not on Him the nature of angels but rather the seed of Abraham. He was in all things "made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2:17-18).

It is also because of the Resurrection, which is the completion of the atoning act of God, that all who were at one time far off "are made nigh by the blood of Christ" (Ephesians 2:13). Paul makes this clear by saying that "he is our peace, who hath made both one, and hath broken down the middle

wall of partition between us" (v. 14). He gives us further light by saying, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4). And now the righteousness of true Abrahamic faith is to be realized by all who will accept Him.

Again, it is because of the Resurrection that we may have "our old man . . . crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). We may reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11). God has provided an atonement through the death of Christ that reaches "as far as the curse is found," and "deeper than the stain has gone." Christ, who overcame every phase of temptation in the wilderness, and "who was delivered for our offences, and was raised again for our justification" (Romans 4:25), is able to undo every evil thing that Satan has brought upon the human race.

Finally, because of the Resurrection, we may live above sin, freely and victoriously, because Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4). Let us then rejoice with joy unspeakable and full of glory, yielding ourselves unto God as those who are alive from the dead! This is our heritage, *all because of the Resurrection!*

"If Christ Be Not Risen"

By J. M. YARBROUGH

The practice of nature is to have a springtime in each cycle of the seasons. After the bitter, chilly frost and the biting, driving snow of winter have departed and gone, the grass shoots forth, the sap begins to rise in the trees, and the buds begin to swell. A new note is heard in the songs of the birds, and the soft morning sun shines down benignly on a reviving world of foliage. Spring has come at last!



But if Jesus did not rise from the dead, springtime never has and never will come to the souls of men. For "if Christ be not risen," God has not rolled back the blanket of snow and warmed the blasting cold which enshrouds the entombed spirit of man, leaving him, instead, to eternal lostness. We are told in Hebrews 1:2 that in "these last

days" God has spoken by His Son. If this is literally true, these are the last days here for man's race, the last days of opportunity and preparation time. Surely God has not left man to eke out his racial existence in a world blanketed by a night for which there will be no end and no sunrise.

It staggers and stuns one's mind to think that God would leave men forever the prey of death. But "if Christ be not risen" such is precisely the case. The sting of death has not been removed, the strength of man's last enemy is unbroken, if the body of the Man who was the first to be interred in Joseph's new tomb did not rise in newness of life. But *death has been conquered!* It is forever throttled and broken!

The orphan weeping by the side of a quiet casket, the widow sorrowing by a new-made mound can entertain hope. They "sorrow not, even as others



Easter

MEANS LIFE OR DEATH

By Ira Taylor, Peru

What a joyful time is Easter! How wonderful the Easter message of victory over sin and death, its promise of eternal life! Our hearts thrill as the hymns of Easter again tell the story: "Christ Arose," and "Hallelujah! What a Saviour!"

Yet Easter is not the same everywhere, not even in lands with Christian background. How different it is down under the Southern Cross!

In Peru we realize Easter is near when the three-day "Carnavales" celebration bursts upon us. Under impulse of the god Momo, whose forbears are thoroughly pagan, *todo el mundo* ("all the world"), as they say, is swept along on a wave of hilarity. Everyone seems bent on throwing water on everyone else, or tossing colored powders, or playing some other prank.

But when that celebration is over, through the rest of the weeks of the Easter season there exists an underlying seriousness. Much is made of such days as Passion Sunday, Ash Wednesday, Shrove Thursday, and Black Friday. On this last day, known also as Holy Friday, and to us as Good Friday, there are three-hour sermons picturing the traditional grim steps to the Cross and the Sepulcher. The gloom of the dark "Saturday of Death" seems to permeate all the Easter season. Enthusiasm and worshipful zeal aroused by the suffering and death of the Lord have about spent themselves by Easter Sunday and little goes on, on that day. Very little light and glory from the resurrected Saviour have

reached through the sad litanies and self-imposed fasts, the solemn recountings of events of that first Easter season.

Strangely, also, the things that evoke the greatest demonstrations of religious fervor and devotion center around cold representations of death. There is the "Black Christ," an ebony epitome of death; there is the "Captive Christ," a sad, subdued Saviour in clanking chains; and there is the image of the "Prostrate Christ" in a golden coffin.

These and many others are visited by crowds of worshipers in the cathedrals or are borne ceremoniously at the head of slowly moving processions of thousands and tens of thousands of their pious devotees, amid sad chants, burning incense, and many crosses—all reminders that Easter means death.

How different is the Protestant Easter! As we rejoice in our risen Lord, Conqueror of death, hell, and the grave, is it not fitting that we express our joy in the personal salvation our risen Christ has brought us, in a concern that this same saving message go to earth's remotest bounds? For us, the Sun of Righteousness has arisen with healing in His wings. We glorify Him and we build His holy church as we consecrate the Easter season by our poured-out gifts and joyful offerings.

May I do my part to make Him known in His saving, life-giving power to the ends of the earth, that all may know Him, who is the Way, the Truth, and the Life.

which have no hope." "Because I live, ye shall live also." Thus there is scheduled to be a day of toppling tombstones and bursting graves. Broken ties of the Christian are to be eternally mended. For man is more than the clod, the bleak earth, or the stolid stone. The strangle hold of death is dissolved and man is free to blossom into life again.

The aches and pains of mortality are bound to disappear. They dare not proclaim themselves as all-pervading and all-enduring since He came from the tomb. Tossed into prison, shipwrecked and ex-

posed, beaten and bruised, scorned and ridiculed, St. Paul could still rest in quiet repose, for he knew he had only to wait and a mighty tidal victory would roll in on the shores of life. Of all this he was certain because he had made contact with and had been transformed by a risen Christ.

But "if Christ be not risen" the church is an emblem of death and desultory, languid despair because, as St. Paul implies, our message is not true and we are found false witnesses of God. Oh, the blackness of our despair if the Roman seal did



Last Year

The Church of the Nazarene gave \$821,304.56 for world evangelism at Easter time. THIS YEAR let's make at least a 15 per cent increase!

not snap asunder and He did not break open the bars of death, thus striding forth victoriously from the cavern of that dread monster!

But there wells up in the bosoms of myriad hosts of Christians the glad and triumphant shout—"He is risen!" And this they know, not from some book or some system of logic, not even from some scientific experiment as the "this worldly" man likes to boast, but because deep in their inmost souls He has been revealed to them. *They have met Him!*

Therefore the preaching of the persistent prophet, the labor of the Spirit-touched evangel is not in vain. Faith still holds. He lives and reigns and rewards!

Thus in the midst of a bleeding, brokenhearted,

sin-wrecked, needy world there gleams a pure and unsullied light from a little hillock outside Jerusalem's timeworn gate that outshines the midday's brilliant sun. The tomb through which its divine Occupant had to pass only adds amplifying, reflecting floodlights to its already dazzling splendor. Faith is not in vain. God still lives and Christ *is* the answer to earth's sorrowing cry. Oh, wondrous joy! Oh, glad springtime carol—"He arose, Christ arose!"

I am not ready to give my Easter offering to world missions until I have inquired of God what He would have me do.—Alpin Bowes.

Opening our eyes on a bright spring morning we behold trees in bloom—blossoms bosomed in green foliage sparkling with diamond dew-drops—singing birds, and busy bees. All nature is glad, and we exclaim, "Beautiful morn!"

But soon the scene changes; clouds appear, rains fall, storms arise, night darkens. We look in vain for the blossoms. Mother Earth has gathered them to her bosom. In time, fruit develops where the beautiful

VICTORY . . . *He Arose* By MRS. O. F. LAUGHBAUM

Because I live, ye shall live also (John 14:19).

blossoms were, harvesttime comes, and the golden fruit is gathered. God's ways are past finding out!

The darkest day in history was more than nineteen hundred years ago when the Saviour of men was nailed to the cruel cross on Calvary's hill. The Son of God, the King of Kings, dying the death of a criminal! Behold, it grows dark; the pall of night let down at midday—let down from God to hide the awful tragedy from a horror-stricken world!

*Well might the sun in darkness hide,
And shut his glories in
When Christ, the mighty Maker, died
For man, the creature's, sin.*

And shall He not rise again! Yes, the conquering Victor came forth triumphant over death and the grave! Glad Easter morn!

Easter

By MARION B. SHOEN

*Each dawn the stone is rolled away,
For every day is Easter day.*

*The crosses on the hill grow dim
By dawning light of faith in Him.*

*We kneel to pray and He appears
Across the garden of our years;*

*Petals that wound increasing tight
Have burst to blossoms of delight.*

*Morning has come. The light is true,
And all the world has been made new
Since Christ arose to find the dawn
That Mary had set her heart upon.*

NEWS in PICTURE



PROMOTION DAY AT THE CHERRY TREE, PENNSYLVANIA, SUNDAY SCHOOL was an exciting affair for these "capped and gowned" youngsters, as they were "graduated." The exercises were directed by Mrs. Isabella Armstrong.

What Easter Means to Me

There was a time when Easter was a gay and happy holiday to me. It meant frothy new spring dresses and patent-leather slippers and a new straw bonnet. It was a day when Sunday school was extra long because there were baskets of colored eggs and chocolate bunnies waiting at home.

The Sunday school teacher explained that Easter marked the day of Resurrection and I believed her. She said that the Resurrection was the crowning event of Jesus' life. But I hardly understood.

Then I became a Christian.

Easter took on a new meaning. It was more than cathedral lilies and organ music. It was wonder, joy, and quiet rest.

I am not one who would do away with the Easter tradition. Boys and girls derive much pleasure from their new clothes, their yellow chickens, and their colored eggs. It is innocent enough. They learn in Sunday school the story of Jesus and the Resurrection. They accept it but they do not understand. That is a child's way.

It seems to me that Easter has a meaning too



By CLARICE JACKSON

vital to be set aside for special attention only one day a year. Jesus' resurrection is the core of Christianity. It fulfills the need for men to find eternal life. The Resurrection should be the heart of every evangelistic crusade. It needs to be pointed out time after time that because Jesus rose men need not die.

We need to capture the joy and wonder of the Resurrection every Sunday. It is too great a truth to relegate to one lesson and a single sermon every year.

I believe that, without Easter, there would be no hope in Christianity. It is the hope for life everlasting. There are those who hold that the Resurrection was not a bodily resurrection but a triumph of spirit. I agree that Jesus' resurrection was a spiritual triumph, but I believe that it was a bodily resurrection just as the Scriptures record it. Without it there would be a hollow victory.

It is good to have a special day to celebrate the most wondrous of our Christian beliefs. But could not every Sunday be a day to stress the gladness and wonder of the Resurrection?

EASTER POETRY

*Rejoice, now, rejoice, O Christians, and sing,
For this is a glorious, endless thing.
Yes, waft this message far and wide:
"Our Redeemer lives—who was crucified!"*

The First Easter

By JULIA NEWBERRY

*On the first great Easter morning,
When the Son of God arose,
He had conquered all His enemies;
He had vanquished all His foes.*

*By His death and resurrection
He atoned for you and me,
And for all the generations
That are ever yet to be.*

*He is waiting now in glory:
He is seated on a throne;
He has built for us a mansion,
Which shall one day be our own.*

Easter Song

By CHRISTINE WHITE

*Sing about Easter. This is the glad day
Fear takes its last sullen flight.
Morning has come with bright welcoming beams:
Gone are the shadows of night.*

*Sorrow and doubt now have fled far away:
Church bells triumphantly ring:
Hearts find new courage to meet every trial,
Worshiping Jesus, our King.*

*This is the dawn when a new hope was born,
And this is our glorious theme:
Sing about Easter and tell how the Christ
Is living and reigning supreme!*

Christ Is Risen from the Dead

By J. R. SPITTAL

*"He lives—the Saviour now is risen;
He is not here," the angel said.
"See the place where once they laid Him.
Christ is risen from the dead."*

*Christ has died, yes, Christ was buried;
Christ is risen from the grave.
Men and women both gave witness.
Now He lives with power to save.*

*He was seen of Simon Peter,
Then of twelve, and many more,
All proclaiming, "Christ is risen,
And has opened heaven's store!"*

Easter

By OVELLA SATRE SHAFER

*Easter isn't a holiday—it's a holy day!
It isn't a time for apparel display—
But it is a time for joy and song
After death and mourning for three days long.
It is a time for nature to blaze—
For lilies to bloom, for voices to praise*

*The Christ, who arose and triumphed o'er death.
Let all that have life give voice in one breath
To Christ, who has banished darkness, despair,
And released sinful captives everywhere.*

Christ Is Risen, Indeed!

*This is my gift for world evangelism
that others who now sit in darkness
may have the light!*

Name

Address

Clip and mail with your offering to:

**John Stockton, Gen. Treasurer
6401 The Paseo
Kansas City 10, Mo.**



My Easter in the Garden

By EFFIE ENGLAND

To spend Easter morning in the garden and near the tomb where Jesus was laid had always seemed to me to be something that would culminate all other experiences, and so when the opportunity came that I could join a party of tourists and actually be in the Holy Land on Easter Sunday, I was overjoyed.

We arrived in nearby Jerusalem early on Easter eve and were warned that we would have to get up "very early in the morning," for that was what Mary and the others did when they visited the tomb on that first Easter. It was cold that night, and when we started out "very early in the morning," before the rising of the sun, I was cold. My knit woolen suit was covered with a sweater and over that I had my topcoat, and yet I shivered. A bus was to take us from the hotel to the garden, and I noticed that most of the people, men and women alike, had stripped the blankets from their beds and were using them as lap robes. I went back to my room and did the same, and the blanket was comfortable not only in the bus but also later on when we were seated in the garden.

It was a rather weird experience. The low-hanging branches of the many trees added to the gloom. Some of us carried flashlights and that is all we had to guide us. Outside the walls of ancient Jerusalem on a hillside overlooking the city is "the place of a skull." The great rock, with its cavernous holes, particularly where the eye sockets would have been, does bear a striking resemblance to a skull.

"Now in the place where he was crucified there was a garden," reads the Bible story, and it was to this garden we went for the communion service. What a sight! On a rude table, which served as a pulpit, were the elements. The only light was from a rather dim electric bulb which dropped by its cord over the table. There were several clergymen and a few laymen standing at the table, and after the opening song and prayer, one or two offered a few remarks. Then to us, the waiting worshipers seated in the dark, came the bearers of the bread and wine. I don't recall what kind of bread was served, but the wine was in individual blue and white bowls, the size, perhaps, of a demitasse cup. These were served from large trays and we were allowed to keep our cups, not as souvenirs, but as mementos of the great event.

The Bible says the women came "as it began to dawn," and now we could see the faint traces of the dawn. As day broke the birds began to sing. That was music never to be forgotten. It was a glorious harmony and it brought to mind the beloved hymn "In the Garden," and especially the lines where the writer speaks of the "sound of His voice" being so sweet that the "birds hush their singing." Doubtless on that first Easter morning the bird chorus was as triumphant as it was the morning I heard it.

Daylight is approaching! Off to the east, fingers of light are spreading over the sky. With what appears to be a sudden burst of glory the golden rays touch the garden and a long finger of glowing light rests on the open tomb!

It is light enough now for us to see the tomb, hewed out of solid rock. We approach, reverently, and look in. Originally the opening was only about three feet square, we were told, and we recall that John speaks of "stooping down, and looking in" the tomb. The British government has now made the opening a little larger, so we can enter without difficulty. Now here is a surprise. There are *two* rooms, separated one from the other by a low stone wall; in the second room we can see "where the Lord lay." At each end is a stone seat and one can well imagine that here we see the actual benches where the angels sat, "the one at the head, and the other at the feet, where the body of Jesus had lain."

Easter mornings may come and go, special communion services may be remembered as something most sacred, but what can ever compare with this one observed at "the place of a skull," Golgotha, just outside the city of Jerusalem!

Do You Know

THAT over 150,000 patients were treated last year in hospitals and dispensaries maintained by the Church of the Nazarene as part of our foreign mission program?

Victory! Victory!

“Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (I Corinthians 15:51-57).

What glorious words! They reveal to us the truth of Christ's victory over death. And also they guarantee to the righteous man a triumphant victory over death. As we come up to Easter we like to read these words and revel in their meaning—Christ's victory over death and our victory over death through Him. This fills our hearts with praise and thanksgiving.

But the resurrection of Jesus means more than blessed and triumphant victory over physical death. It also signifies victory over sin. It was sin that crucified Jesus. It was sin that brought physical death upon the race. And the resurrection from the dead on the part of Jesus forever settled it that sin would not be the final victor. The grave could not finally hold us within its walls. “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.”

Victory! Yes, victory over death—physical death, and over sin! But we would not stop with these truths. Christ's resurrection means victory for the whole redemptional plan of God. It put the capstone on the death of Jesus, and it is the shed blood of Jesus—His death—which makes it possible for a man to be saved and sanctified. The wonderful fact about this is that we don't have to wait until we get into the next world to be saved and sanctified; we can be free from sin in this present world through the blood of the resurrected Christ. Belief in Him on the part of the repentant sinner brings forgiveness for his actual transgressions, and the faith of the Christian in Him will, when preceded by consecration, make it possible for inbred sin, or the sin nature, to be cleansed away. Thus he shall be able to stand in the presence of God without sin—not in his own strength, or through his own doings, but through the Blood and what God

has done for him on the basis of the atonement. Victory! Victory! This is the message of Easter.

What We Believe:

8. Repentance

“We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of

Editorials

mercy, that they may believe unto pardon and spiritual life” (1956 *Manual, Church of the Nazarene*, page 30).

Those who repent turn their backs on sin. This means that they confess and forsake their sinning. As the publican, they come to God confessing that they are sinners, and seek forgiveness for their sinning. Repentance is demanded of every one, for we have all sinned and come short of the glory of God. God stands ready to give the help which is necessary to any who would take the step of repentance. He guarantees to see to it that they can believe unto pardon and spiritual life.

John the Baptist and Jesus Christ, among others in the New Testament, came preaching repentance. John the Baptist said, “Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2); and Jesus said, “Except ye repent, ye shall all likewise perish” (Luke 13:3). Along with these verses we quote Acts 16:31. “Believe on the Lord Jesus Christ, and thou shalt be saved.” Faith must accompany repentance, and will accompany it when repentance has been sincere and complete.

Do the Righteous Publicize Evil More than They Should?

The Bible necessarily has much to say about sin. It is a Book of redemption and must inform us about God's love for the lost and His concern for saving those who have gone into sin. However, often, as we read the Bible, we tend to “play up” the evil that is recorded there rather than the good. We see the sin and its possibilities and ignore righteousness and its potentialities. We read the Parable of the Sower and then talk much more about the seed that fell by the wayside, on stony

ground, or among thorns—the seed which didn't bring forth any harvest—than about the seed which fell on good ground. Many times we even seem to forget that the parable has another part to it; we pay too much attention to evil.

The same is true of most parables. When we think of the Parable of the Talents, it's the one-talent man on whom we focus our thought. We sing and preach about "the lost sheep," and forget the ninety and nine that were safe in the fold. The "lost coin" fills our vision, and the same is true as to the "prodigal son." In spite of the fact that we may be saved and sanctified, our minds seem to run in the direction of sin—that is, to the extent

STEPHEN S. WHITE

that we talk about it, and thus help to increase its publicity.

In the story of the rich man and Lazarus, it's the "rich man" that gets most of our attention, and not Lazarus. Even with the Parable of the Good Samaritan, which is named so as to remind us of the "good," we find it too easy to make room for the evil men in the account. In fact, the first thought which comes to mind in connection even with this parable often has to do with the priest and the Levite, and not with the Good Samaritan.

Of course, as has been said above, the Bible is a Book on redemption, and has to deal much with God's love for the sinner and His efforts to save him; still, we should not think as much as we do about those who fail God. Not many of us can think of David, the great psalmist, king, outstanding leader, and ruler, without remembering the one stain upon his life. Ofttimes it puts all the rest of his life into a kind of total eclipse—we see the stain and nothing else in this man who manifested many virtues during his life.

In saying this I do not intend to leave the impression that sin is a little matter, or that the sin which David committed was not serious. However, I do think we allow our minds to dwell in the realm of that which is evil—even the best of us—more than we should.

There's the fall of Adam. The first man didn't have to violate God's law and go into sin; he could have chosen the right. Nevertheless, how many of us ever heard anyone talk about the progress the world might have made, how unusual and wonderful it would have been, if Adam had chosen the right instead of the wrong? In thinking thus, we certainly would be dealing with good and its glorious possibilities, rather than evil and its terrible consequences.

Socrates and the Good Man

Socrates didn't have the light we have. He never heard of Christ, or even of the Bible. He had only the light of nature, conscience; but to an unusual degree he followed that. He was condemned to die because he was trying to help the youth of his country. He was placed in jail until the time when he would have to drink the fatal hemlock.

His wife called to see him—she never had been too sympathetic toward his way of life. She screamed and carried on until finally he had to ask that she be taken out. She was frightened out of her wits about what her husband faced. His friends came and begged him to go with them: they promised to get him out of jail and take him to a distant land, and thus he could have saved his life. But to all pleas he turned a deaf ear, even though he recognized that he had been unfairly condemned to die.

He said he must respect the law and the judgment which had been handed down. Furthermore, he told those about him that no harm could come to a good man. That was the secret of his calm, and in those words he spoke the most fundamental truth that is known to men—the truth upon which Christ is building His kingdom: No harm can come to a really good man, a person who knows and serves the Christ. We need to remember this. We might even have our heads taken off, or have to drink the fatal hemlock, as Socrates did; but that would bring no real harm to us if we were what we ought to be, if we were truly good. No real harm can come to a good man! May God ring these words in our ears.

Nothing but sin can hurt us, in the long run, and nothing but righteousness can save us in the long run. We may go on in our sin and seem to escape the consequences for a time, but it's only for a time. The only sure path for you and me to take is the path of the just, the path which "shineth more and more unto the perfect day."

For better than forty years now I've been preaching in the Church of the Nazarene. I've had the privilege of working in almost every section of our church, and I am more convinced than ever that there are no permanent injustices; if they are not cleared up in this life, they will be in the next, and most of them will be cleared up in this life. If you do the right, you can expect that God will stand by you. No harm can come to a really good man.

Take the path with God; do what is right, regardless of what others may do, and God will never forsake you. More than that, in the long run, in most instances, God will see to it that you are vindicated even in this world. God vindicated Job, even though he suffered much and, for a time, was harassed on every side by his enemies. He remained true to God, stood for that which was righteous, and said, "Though he slay me, yet will I trust in him."

The Meaning of EASTER

By **A. O. HENDRICKS**

Retired Nazarene Elder
Pasadena, California



If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God (Colossians 3:1-3).

Let this mind be in you, which was also in Christ Jesus (Philippians 2:5).

Very soon we will be celebrating Easter again. What does Easter really mean to us? Does it mean to us what it meant to the disciples and the early church? If not, why not?

Easter, the resurrection of Christ, dispelled the fears of the disciples and revived their hopes. Because He lives, we too shall live. Easter changed the world they were living in; the devil and bad men were defeated. Christ is Victor o'er the grave; He is all-victorious!

Easter destroyed the fear of death, hell, and the grave. We shall rise to be like Him someday. After the Resurrection, Jesus' followers feared only to displease Him. Death had lost its sting. Easter changed their very beings and character from weak and cowardly to strong and courageous men and women. It gave them a different outlook on life. Now they had courage to face the future with all of its persecution, suffering, and death.

For whom is Christ risen? For all men, we casually say. But is He really risen for the man who never has heard of Calvary and of the Resurrection? Let us give liberally in the Easter Offering, that more might hear of our risen Lord.—*L. J. Du Bois.*

The Resurrection gave Jesus' followers implicit faith in His promises. It guaranteed them everything He had promised. They were now "more than conquerors" through Him. The Resurrection lifted their lives to a higher level, transformed them there and then. No longer did they follow abstract arguments, but *real life*, as did the great Apostle Paul after his experience on the Damascus Road.

Easter has shed light on many things. It has changed the Christian's view of the world. We can count on God, for love is at the heart of the universe. God is love. We can joyfully sing with the late Dr. R. T. Williams, "I know the Lord will make a way for me!"

VERY IMPORTANT NOTICE

Midnight, April 15, 1957, is the final deadline for joining Social Security as a minister for all ministers who were district licensed or ordained on or before January 1, 1955.

T. W. Willingham
Executive Secretary
BOARD OF PENSIONS



Another Easter

By **MARION B. SHOEN**

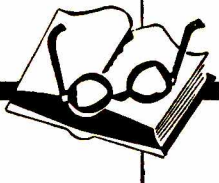
'Tis Easter morn
And I arise
To rosy dawn
In bluest skies.

I see His feet
Upon the hills,
Where blossom, sweet,
The daffodils.

The sky's a bell!
Remembering,
I never shall
Forget to sing!

The Sunday-School Lesson

MELZA H.
BROWN



Topic for
April 21:

Jesus' Victory and Commission

SCRIPTURE: Matthew 27:55-28:20
(Printed: Matthew 28:1-10, 16-20)

GOLDEN TEXT: *All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world* (Matthew 28:18-20).

This is the Easter lesson and what an encouraging lesson it is for every Christian! Satan, death, and the grave are all defeated. Jesus comes forth triumphant, accompanied by unusual manifestations—an earthquake shook the city, the angel of the Lord descended from heaven, the stone was rolled away from the tomb, the keepers of the death-watch became as dead men themselves.

To those who loved Him and sought Him, the word was, "Fear not." How many times these two words are used in the Scriptures! Surely our Lord would have us delivered from fear, and yet this subtle enemy of the soul causes mankind the greatest of suffering.

Jesus' supreme victory is proclaimed in the words, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

The deity and the resurrection of our Lord are essential fundamental truths for Christianity. If He was not Lord, He could not have risen as He said. If He was not raised from the dead, then He was not Lord and our faith is vain. "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

The Great Commission followed the Lord's triumph. The declaration of His power gave them assurance of success. The commission was tremendous, for it was to "teach all nations." However, He said, "And, lo, I am with you always, even unto the end of the world." If He who had all power in heaven and in earth was with them, how could they fail?

The commission is still to go and teach

all nations. True, we cannot individually go to all nations but co-operatively we can obey our Lord's command. Every one may have a part. Our Easter Offering for world evangelism is a part of our response to this Great Commission and it should be a wholehearted, glad response.

The heeding of our Lord's commis-

sion gives the assurance of His presence with us always. Surely every Christian feels the need of this constant presence of the Lord and His power. May I faithfully do my part.

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



ROY F. SMEE, Secretary

Other Overseas Reports

"Just recently we broke all records in our Sunday school. It was a great day in the Totem Park Church when 103 people turned out for Sunday school. Not only was that the highest record per Sunday but it gave us a monthly record with an average of 89 for November. We thank God for this increase and give Him all the glory! On the Sunday before Christmas 91 people turned out to hear our children put on their Christmas program. But the thing that makes us proud of them is the fact that these 91 people turned out in forty-seven degrees below zero weather. We thank God for the faithful of Totem Park!"—REV. CHARLES C. POWERS, Pastor, Totem Park Church, Fairbanks, Alaska.

"You will be glad to know that our Sunday schools the past two Sundays have been 775 and 766 respectively. We are pulling for a larger attendance for tomorrow. Our average attendance for last year was 603. The rains hit us last night and it has rained constantly all day. I noticed that the paper stated that four inches fell in three hours. Maybe it will let up for us for tomorrow."—REV. CECIL KNIPPERS, District Superintendent, Hawaii.

"It is just eighteen months since the Church of the Nazarene commenced operations amongst the Europeans in Kimberley and everything had to be begun from scratch. Even at the end of the opening campaign there was not one single person willing to associate himself with a holiness church. Nevertheless, God has richly blessed us during recent months, and especially since the generosity of our American Nazarenes made it possible to purchase a little hall here. We now have a nice little nucleus, even though still numerically small. We received in a further half-dozen new members at the commencement of this month and we hope to have a further reception of new members next month. Our goal for the close of this present financial year is half self-support, and if God continues with us, anything is possible.

"None of this, neither the building of a holiness lighthouse in this 'Diamond City' nor the changed lives and homes of those whom God has reached thereby, would have been possible but for the Department of Home Missions and the General Budget giving of our American Nazarenes."—REV. CYRIL J. PASS, Pastor, Kimberley, South Africa.

The Canal Zone

Last Tuesday (March 12) I returned from a trip to the Panama Canal Zone—one of our overseas home missionary fields. At present we have only one church in the Zone and this is on the Pacific side, at Ancon, which is just across the street from Panama City, the capital of the Republic of Panama. Panama City has a population of over 115,000. Our church is just two short blocks from the capital city. The pastor, Rev. Elmer Nelson, has done a fine piece of work in the short time he has served in this area. This revival time gave me opportunity to more fully appraise the work being done. The services were well attended and God gave us some worthwhile victories at the altar. The new church reacted to gospel preaching in a wonderful way. They carried a burden of prayer, just as saved and sanctified Nazarenes always do.

I know of no home missionary church at home or abroad which has made better progress in three and a half years than our church at Ancon. The work was begun by Rev. and Mrs. W. A. Jordan, but they served only a short time and were forced to return to the States because of Sister Jordan's health. Since that time Brother and Sister Nelson have carried forward the work. God has given them good health and they are happy in their mission.

Plans are under way to improve the property at a cost of about \$4,000. On the last Sunday morning of the meeting I challenged the group to pledge as much as possible toward this improvement and in fifteen minutes these new Nazarenes pledged, to be paid in ninety days, over \$1,100. They are a substantial and devoted group. The Sunday

Servicemen's Corner



Chaplain Clifford E. Keys, Jr., (back row, extreme left) shown with the Junior Choir

Chaplain Clifford E. Keys writes from Fort Campbell, Kentucky:

"This combat group is rapidly filling up to T. O. & E. strength. We are receiving about 300 new trainees right out of jump school. These men are having a difficult time adjusting to the infantry line company. They have been attending services quite well. I find that many of them are hungry for the gospel story. The most encouraging part about it all is the fact that several of them have prayed through here in my office during the evenings, and are holding true. Their testimonies are alive and thrilling.

"The printed 'Showers of Blessing' sermons are very popular with the men. I usually distribute them before jumps and find the men

anxious to have something that will help their spirits!

"I am experimenting with a publicity program from now until Easter—sending out about 350 midweek reminders to chapel families. We have grown in chapel attendance until we now have the largest Protestant chapel service on the post. The Junior and Senior choirs really make a big contribution to the services. Lois works with both choirs. We have 30-35 in the Senior Choir and 28-33 in the Junior Choir."

NAZARENE SERVICEMEN'S COMMISSION
Londer W. Gilliland DIRECTOR

school averages about seventy-five in attendance.

The Canal Zone is a strategic area. It is known as the crossroads of the world. In the Zone itself there are over 50,000 people. Many of these are service personnel and their families, but a large portion are civilian employees of the Panama Canal Company and are permanent residents. Many of our servicemen have been lost to the church because there was no Church of the Nazarene in the area. Thank God, we are beginning to save some. There are three young men now studying for the ministry in the States who were saved in our church at Ancon.

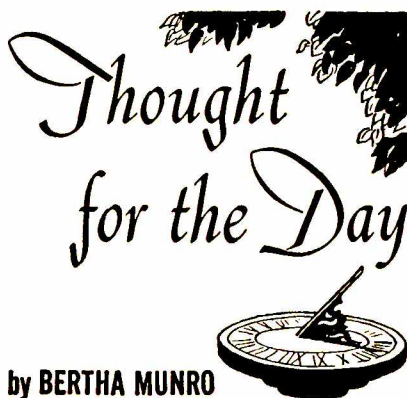
We expect in the very near future to open a new church on the Atlantic side. The chief city near the Atlantic entrance to the Canal is Colon, with a population of over 55,000. The service and civilian personnel, however, reside chiefly in the Canal Zone area centered at either end of the Canal. We are now conducting services in a school gymnasium on the Atlantic side. Mr. Marvin Donaldson, a young Nazarene in the army, is carrying on for us until we can send a full-time pastor in to establish the church. It is fifty-four miles from the Pacific to the Atlantic, and this distance makes it necessary to open another work.

These churches will not only serve the people of the Canal Zone, but we find many Americans and others who live in the cities of Panama and Colon who are interested in the Church of the Nazarene. These cities and their suburbs contain more than 25 per cent of the entire population of the Republic of Panama. What a base for us to work out from when the day arrives that we begin missionary work among the Spanish-speaking people of the Republic! Already there are demands for opening such a work.

One with the love of Christ in his heart could not spend a week in this needy area and not be moved with

compassion. One look at these whitened fields would help every Nazarene to do his best to roll up the greatest Easter Offering in the history of the church. This is only one of our expanding overseas home missionary fields. Every one is needing financial assistance. The only source from which we draw is the General Budget. We are limited in the work primarily by the lack of funds. Do your best on Easter.

Please pray for overseas home missions.



That Thin Wedge

between you and God—Satan is always busy trying to insert the more-than-paper-thin edge. This was the essence of his temptation of Jesus: "If You are the Son of God, take the reins in Your own hands. Just this little opening, this slight difference of policy between You and Him. Live by yourself and on Your own, just for a moment." No, he does not state it so, but the breach is Satan's one objective. (Matt. 4:3-4.)

Monday:

The thin end of the wedge between you and God in your *consecration*. Unless it is entire, it is not consecration at all. You did not get God's ratification seal of the Holy Spirit until the last thing was on the altar. Now the enemy is whispering, "This little thing doesn't matter." Check honestly. If it veers at all from God's specifications, it matters an eternity. (Rom. 12:1-2; Luke 9:62.)

Tuesday:

A thin wedge in your *thinking*—perhaps you didn't recognize it as such. It was an attractive notion someone advanced and you began to toy with it. Did you check first with the main line of Jesus' truth? "Almost true" now will lead you far astray, to leave you lost in error. (II Cor. 10:5c.)

Wednesday:

I start the day in fellowship with Christ. Before long a cloud of gloom settles over me—bad news perhaps, or anxious foreboding. To cherish it is to let Satan separate my *emotions* from Jesus'. In the shadow of the Cross, He had joy to leave me as a legacy. And,

the Question box

Conducted

by STEPHEN S. WHITE, Editor

Can you prove, without theorizing, that the regenerated (born-again) person is not brought back into the same state as Adam before the Fall? What was the personal teaching of Jesus as to this?

You surprise me by your question. I don't know of any Christian church which holds that a man who is regenerated is brought back into his pre-fallen, Adamic state. That will not come until the resurrection morning, or until we get our resurrection bodies. As to Jesus' teaching, it is clear on this point. In John 14:15-18 we have these words: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Christ is to pray only for those who keep His commandments to receive the Comforter, the Spirit of truth. Then He goes on to say that the world, sinners, those who have not been born again, cannot receive this Comforter, the Holy Spirit,

in His fullness. Further, He says that they, His disciples, can receive Him, the Holy Spirit in His fullness, because He dwelleth with them, and shall be in them. Also, in the seventeenth chapter, Christ prays for those who are not of the world—His disciples—that they might be sanctified, cleansed from sin within. This meant freedom from the Adamic nature, which had been handed down to them by Adam because he sinned and fell. Adam didn't have this sinful nature before he fell. These disciples, however, did have it after they had become disciples, or had been born again. In I Corinthians 3:1, Paul speaks of babes in Christ as being carnal; and certainly Adam was not carnal before he fell. The Bible is full of teachings which indicate that a man is not freed from inbred sin (which Adam did not have before the Fall) when he is born again, regenerated, or saved. This is not theorizing on my part.

I am confused by what some say as to worshiping on the seventh day. Should we worship on that day instead of Sunday, the first day of the week?

Saturday is the Jewish day of worship, but not the Christian's. Sunday, the first day of the week, is the Christian's Sabbath. John says in Revelation 1:10, "I was in the Spirit on the Lord's day." The best Bible interpreters think of this as referring to the first day of the week. There is plenty of reason why the first day of the week has become the Christian's Sabbath. Christ rose from the dead on that day. On that day Jesus appeared to His disciples (Luke 24:13-49; John 20:1-26). Eight days later Jesus again honored the first day of the week by appearing to His disciples. Pentecost, in the year of Christ's crucifixion, probably fell on the first day of the week. The Christians at Troas very likely assembled on the first day

of the week to break bread (Acts 20:7). And it was on that same day in the week that Paul instructed the Christians: "Let every one of you lay by him in store, as God hath prospered him" (I Corinthians 16:2). Thus the first day of the week under the leadership of the Holy Spirit gradually came to be the Christian's day of worship. What better day could the Christian choose than the first day of the week, the day of Jesus' resurrection? In this connection, it should also be stated that the Jerusalem Council did not impose the observance of the seventh day on the Gentile churches (Acts 15:29). No Christian should be disturbed in the least about making Sunday, the first day of the week, his day of worship.

Do you endorse one standard of measuring the tithe for the preacher and another for the layman?

No. I believe that each should tithe his whole net income. Further, I am convinced that when you compare all preachers with all laymen, the former will make an excellent showing. There are, no doubt, some in both groups who are not as careful as they should be. I should add, however, that I appreciate

the giving of both our preachers and our laymen. On the whole, I am convinced that they are more liberal than the average among those who call themselves Christians. This does not mean that any of us are hurting ourselves by our giving. There is still room for improvement.

If a person is saved and sanctified but doesn't do the will of God, can he still make it to heaven? A minister of another denomination told me he could, but he would lose all his reward when he got there. What do you think?

Such a person would lose both his reward and his soul.

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you." (John 17:13; I Thess. 5:18.)

Thanks:

Living a few moments even with the thinnest sliver between my *conduct* and Jesus' love standard could ruin me for life. No place for a "moral holiday." And no separation in my hour of *achievement*. A bit of self-congratulation after a big success could erect a wall between me and the Christ who said, "The Father . . . doeth the works," (John 14:15, 10c.)

Friday:

No entering wedge between my *ambitions* and His will for me. A wave of self-pity or self-centeredness allowed free passageway identifies one with Satan and not with the Jesus who saved others but could not save himself. "He that is greatest . . . shall be . . . servant." He said, and washed the feet of ordinary men. (Matt. 27:42b.)

Nazarene Young People's Society and

Nazarene Junior Society

PONDER W. GILLILAND
Executive Secretary

The Great Northwest

"I had the privilege last Friday evening of organizing a new society in a home mission church on our district. They organized with eleven members. Then on Saturday evening I spoke at a zone rally on the Lamplighting program and forty young people stepped to the altar of the church, recognizing their responsibility as Lamplighters. If this will spread across the district, I believe that every church on the district will profit from it."

DON PETERMAN
Northwest District President

Really a Rally!

"The district N.Y.P.S. rally on November 23 was a great occasion for the nearly two hundred Chicago Central youth who attended. President Bennett Dudley and Vice-president Jay Foster had things running in high gear all day long.

"Interest and competition were keen during the talent contest. First place in the vocal section went to the Gospel Harmonettes, a trio from the Danville-Hoopston Zone, consisting of Elizabeth Evans, Phyllis Potter, and Gene Garv. Second place went to Boyd Fees, and third place was taken by the Aurora Trio.

"First place in the instrumental section was won by Carolyn Taylor with her piano solo. Another pianist, Anita

Saturday:

No "coffee breaks" in our days with Christ. A tiny wedge allowed in our consciousness of His *presence* at our side, in our hearts by the Spirit—moments lengthen into hours, hours into days, and days into weeks, until it becomes natural to live without Him, on our own. Earth's greatest privilege is constant fellowship with the Son of God. But how "can two walk together, except they be agreed?" (John 15:15; Amos 3:3.)

Sunday:

Every temptation involves a basic principle—and all are varieties of this one issue: walk with God or walk alone. Our safety as Christians is in our close contact with Deity. We are not risks to make it alone. Yet what risks we take!

*There's no separation to them in
Christ Jesus,
Who live by the Spirit alone.*
(Rom. 8:35a.)

Ilika, took second place. Trumpeter Bill Hanson came in third.

"Bill McPhail ranked first in the speech section. Rex Eaton and Judy Ray were placed second and third respectively.



Foreign Missions

REMISS REHFELDT, Secretary

Pray for The Downs

We fear that the work here and at the outstations has suffered from the lack of a missionary on the station during the past three years. We would appreciate it if you would remember us in prayer that God will visit this countryside with a mighty revival.—PAUL DAYHOFF, Africa.

New Work at Senahu

We would like to request our people to pray for us as we enter this new work at Senahu. We have a congregation of interested folk, but there are thousands of Kekchi Indians on the nearby coffee *fincas* and in the region around Lake Izabal who do not know of Jesus' love.

We hope to buy property soon and build the necessary buildings. We are renting three rooms now in the house with a Kekchi family, but these may not

"The Kankakee radio station provided time the following Sunday morning for a program made up of the three first place winners.

"Rev. Charles Strickland brought a message to the young people during the morning session, and Dr. Howard Hamlin, M.D., spoke at the evening banquet in the college dining room."

Texas Juniors

The Dallas District has a regular Society newsletter, mimeographed monthly. This district is unexcelled in its emphasis and accomplishments in Junior Society work. Congratulations to the district director, Mrs. Roy Wolford, and the district superintendent, Dr. Paul Garrett.

Don't Worship Numbers

Too often we have a complex on numbers, and unless we can have a large attendance we feel nothing worthwhile can be accomplished. Not so!

Joe G. Cordell, of East Ridge, Tennessee, sets a good example for positive action in this regard with his Junior Society:

"We have fifteen members, and an average attendance of eight. There are fourteen working for bonds, and twelve participating in the reading course. Two have finished four books. Mrs. Pearl Worley, our supervisor, is doing a fine job."

So! Do you have enough to start a Junior Society? You have enough if you have even three juniors.

be available to us indefinitely. We need your prayers that God will make available to us the proper property for the clinic and other buildings necessary to the mission station.—MRS. EDWARD GRIFFIN, Guatemala.

Welcome

Andrea Ruth Vanciel arrived in Haiti on February 23, 1957. Her two little brothers and her parents gave her a warm welcome.

Haiti Flashes

By PAUL ORJALA, Haiti

We have just closed perhaps the best workers' conference that we have ever had. Thirty-nine attended, including pastors, local preachers, and school-teachers. The theme of the four-day conference was tithing and self-support. The blessing of the Lord was manifest in the meetings and particularly in the

evening public services, when, on the last night, the altar was lined with seekers for holiness. We are praying for a real outpouring of the Holy Spirit in our churches.

New Converts

By **SIDNEY KNOX, New Guinea**

I know you will be happy to learn that we have some additional ones who have accepted Jesus into their hearts. Two are mission helpers here at the station. One of them is the brother of Tal and he holds great possibilities. The other is a boy from the Hagen area who has been in this region for some time and speaks the general language. He appears to be more sincere and genuine than any we have seen. I think that in the past he has had some Catholic background since the Catholics have been working in the Hagen region since the earliest days. To be able to better understand their feelings and problems, we have begun nightly periods of talking together about spiritual matters as well as other things, and then especially having prayer together. I feel

these nightly sessions will draw us closer together and help them to see and understand more fully our intentions and purposes and also enable us to better understand them and their problems.

This is a time of particularly severe testing for Tal. Satan is opposing in such varied and multiplied ways. We are learning many lessons from day to day as we try to deal with the problems that arise, but know that there must be a time of learning before we are able to comprehend even a portion of all we must know to handle the problems adequately. "God, which knoweth the hearts," is a real promise to us in these days. He has worked things out in the past and we are fully trusting Him to bring His will to bear even in these days. Past centuries of pagan thinking are not easily erased overnight. I do not doubt for one instant the sincere desire of Tal and the others to be real Christians. They are certainly not ashamed to take their stand or to give their testimony. But if they are to be useful vessels in the Kingdom in the

days to come, we must learn how to help them overcome some things that as yet are real problems to them. Keep Tal and the two new converts on your prayer list.

Yesterday we were able to hear two old men from our preaching point at Kurumal give their testimonies to their acceptance of Jesus into their hearts. One told particularly of his past life, when he had killed several others. Now, he said, his hair was white and we had come and told him of Jesus and a "new fashion." He said he had "loosed" his old ways and now belonged to Jesus. He ended with his hand pointed upward and said he would soon go to heaven. He did not know when his "day would be finished" but he would go to heaven when it was.

Of course even here there must be many changes wrought by God, but this is the right beginning and I feel it is a real one.

We are conscious of the great volume of prayer that is being offered daily for the work here, and feel it will not go unheeded.

NEWS of the Churches



Ironton, Ohio—First Church was greatly helped in a recent revival with Dr. C. A. Gibson, superintendent of Wisconsin District, as the evangelist. He was at his best and preached with the anointing of the Spirit. Song Evangelists Ralph and Joann Dunnire had charge of the music and children's meetings. They are spiritual young people, and their type of music and song is unexcelled. The spirit of the revival continued with us.—**R. B. FREDERICK, Pastor.**

Wheatland, Wyoming—The youth of our church were blessed by the inspired preaching of Mrs. Golda Krey Rock of Cheyenne in our recent meeting. Twenty young people bowed at the altar seeking God for forgiveness of sins and a clean heart. The whole church was blessed by the ministry of Mrs. Golda Rock.—**BERYL L. ELLIS, Pastor.**

Evangelists A. E. and Pauline Miller write: "Due to a change in pastors, we have an open date, May 8 to 19; will be willing to go wherever the Lord may lead. We are in our thirteenth year in the evangelistic field, and carry the whole program—preaching, singing, special music, chalk artistry, and children's work. Write us, 307 S. Delaware Street, Mount Gilead, Ohio."

Paden City, West Virginia—On March 3 we closed a very good revival meeting with Evangelist James A. Hamilton. His messages were given with the anointing of the Spirit and the Lord's presence was manifest in the services. New friends were made for the church, there were

Frank Road Church, Columbus, Ohio



Frank Road Church was organized by Dr. H. S. Galloway on September 25, 1955, with 30 charter members. In October of that year we purchased a lot and soon started building a parsonage-chapel with a seating capacity of 200; six classrooms in the full basement. The building was completed and we moved into it on April 29, 1956. In May we had a good revival with Rev. Maurice Richardson, and God gave 23 seekers; last October we had another good revival with Rev. Edward Hundley as the evangelist, and 22 seekers. In the first ten months of our existence

we raised more than \$6,500 for all purposes, and reported 48 members at the assembly in July. We have many fine young people who are good workers, and have had one of the N.Y.P.S. zone banners constantly since the first rally we attended, also a missionary banner most of the time. Last year we won the percentage trophy in the Columbus Zone for sale of the *Herald of Holiness*, and are in an all-out drive to win it this year. We now have 53 members and our Sunday school averaged 92 last month.—**LORAN SIRAHIM, Pastor.**

a number of seekers at the altar, mostly young people, and we received four people into membership. On the closing Sunday, God came in such a way that there was no place for preaching.

We are thankful for the work of our good pastor and wife, Rev. and Mrs. Herman E. Ward, and we are on the climb spiritually.—**NORMA JEAN PHILLIPS, Reporter.**

Rockford, Illinois—First Church recently had a very profitable Youth Week with Rev. Owen Burke, pastor of Woodlawn Church, Hammond, Indiana, as special speaker. There were about twenty young people at the altar, and a young mother and father (of a family of five) were gloriously saved. Rev. W. W. Tink has been the good pastor of this church for nearly six years, and is now serving on a three-year call which will not expire until August of '58.—*Reporter.*

Morehouse, Missouri—In February we had a good revival with Rev. Harold Lake as the evangelist. Many of our young people were saved and sanctified. Since September of 1955 we have gained four new families for the church, made improvements in the amount of nine hundred dollars on the long neglected parsonage, and have seen the Sunday school climb in spite of many people moving away. We thank God for the Church of the Nazarene, and give Him praise for His blessings.—DARRELL SR. GEMME, *Pastor.*

Pennville, Indiana—The Sugar Grove Church closed a revival on February 24 with Evangelist Daniel E. Patrone and Singer Leland Davis as the special workers. It was a successful revival and many of our young people found victory at the altar of prayer. Brother Patrone plays the violin with unusual ability and people returned to hear him preach. Also Brother Leland Davis sings and plays the piano and organ with unusual ability. Our people were very faithful in the campaign.—MYRL MOORE, *Pastor.*

Evangelists H. T. and Jessie Lummus write: "On March 3 we closed a good revival in Bard, California, where Rev. James LaRue is the pastor. The Lord came and blessed and gave us sixty-nine seekers, with a wonderful spirit prevailing throughout the meeting."

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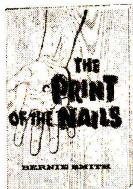
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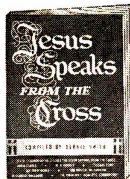
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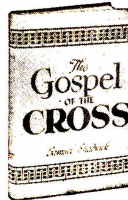
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Cozad, Nebraska—Our church has been blessed with a four-night youth revival under the ministry of Rev. Bernard Archer, the N.Y.P.S. zone chairman. The Lord blessed throughout the services, and twenty-seven seekers sought God at the altar of prayer.—**DAVID E. BANKS, Pastor.**

Modesto, California—First Church closed one of its best revivals on Sunday, March 3, with Rev. J. E. Williams as the evangelist. God's presence was felt in every service, and the night crowds were the best we have seen during our four-year ministry with these good people. Brother Williams' preaching was mighty in the Spirit and God used this good man to reach souls. Over one hundred people were at the midweek prayer meeting on the Wednesday night following the close of the revival and, best of all, people continue to pray through to God in the regular services. This was the second time Brother Williams was with us in Modesto and he was given a warm invitation to return in '59. We praise God for this good evangelist, and for God's blessings.—**LAWRENCE H. BONE, Pastor.**

ANNOUNCEMENTS

RECOMMENDATION—I wish to commend Rev. T. E. Holcomb, who has recently been pastor of our Grace Church in Columbia, Tennessee, to our people everywhere. He has advised me that he expects to devote the coming years of his life to full-time evangelism. He is an excellent evangelist, and has the necessary gifts and graces to prove a blessing in this field of service. He will be happy to serve any place—in churches large or small. In addition to being a very excellent evangelistic preacher, Brother Holcomb is happy to spend some hours of each day in visitation, making contacts with new people for the local church. I trust we shall keep him busy.—**D. K. Wachtel, Superintendent of Tennessee District.**

WEDDING BELLS—Darius Mae Grizel, R.N., of Bellevue, Iowa, and James R. E. Mathews of Glenview, Illinois, were united in marriage on March 9 in the Church of the Nazarene, with the father of the groom, Rev. Ernest S. Mathews, officiating.

BORN—to Dan and Shirley (Edwards) Snyder of Pasadena, California, a son, Stephen Andrew, on March 11.

to Rev. and Mrs. Herbert Rogers of Poughkeepsie, New York, a daughter, Cynthia Lynn, on March 11.

SPECIAL PRAYER IS REQUESTED by a lady in Arizona, "Shut-in" for six years, that God may touch and heal her body—she believes He is able;

by a Christian lady in Ohio for "the healing of my body—I have an injured nerve in the spine";

by a Christian friend in Kansas "for an unspoken request, for me—something must be solved, and I know that God can do it if it's His will";

by a small church, where people are hungry for holiness (she has accepted and follows the teachings of holiness), that their group may grow in the grace and power of the Lord.

DIRECTORIES

GENERAL SUPERINTENDENTS

HARDY C. POWERS
Office, 4401 The Paces, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57

British Isles	June 26 and 27
North Dakota	July 1 to 3
Idaho-Oregon	July 17 and 18
Minnesota	July 24 and 25
Chicago Central	July 31 and Aug. 1
Northwest Oklahoma	August 7 to 9
Kansas	August 14 and 15
Virginia	August 21 and 22
Northwest Illinois	August 28 and 29
Kansas City	September 4 to 6
South Arkansas	September 11 and 12
North Arkansas	September 18 and 19

Ventura, California—Our congregation has voted unanimously to recall our beloved pastor, Dr. H. B. Wallin; he has graciously accepted the call. We are thankful to God, who has restored Dr. Wallin's health, and we look for a good year of achievement under the blessing of God and the ministry of our pastor.—**Reporter.**

Evangelist Wilsie McMillan writes: "I wish to express my appreciation to the various pastors and churches with whom I have worked in revivals during the past few years. My labors have been primarily in the Central Ohio District, but also some work in Western Ohio, Michigan, Pittsburgh, and Washington-Philadelphia districts. I am grateful for

the consideration of my brethren, as I have canceled my slate for the purpose of entering the Nazarene Theological Seminary at Kansas City. My only desire is to do His will and fill the place He has for me in the harvest field."

Evangelist J. W. Thomas writes: "On March 3, I closed a meeting at Fredrick, Oklahoma, with my brother, Rev. W. O. Thomas. At this writing I am in a meeting with Brother Ed. Olds at County Line, Oklahoma; from here I go to Arkansas for some meetings. I have some open time in the summer and fall and will be happy to work anywhere as God may lead. Write me, 13 Birch, Yukon, Oklahoma."

G. B. WILLIAMSON

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57	
Canada Pacific	May 2 and 3
Alaska	May 9 and 10
Washington Pacific	May 15 and 16
Los Angeles	May 22 to 24
Pocky Mountain	June 5 and 6
Nebraska	June 12 and 13
New England	June 19 to 21
West Virginia	July 4 to 6
Eastern Michigan	July 17 to 19
Pittsburgh	July 25 and 26
East Tennessee	August 1 and 2
Kentucky	August 8 and 9
Michigan	August 14 and 15
North Carolina	September 18 and 19
South Carolina	September 25 and 26

SAMUEL YOUNG

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57	
San Antonio	May 1 and 2
Albany	May 8 to 10
Arizona	May 15 and 16
Oregon Pacific	May 22 to 24
Northwest	May 29 and 30
Northeast Oklahoma	June 12 and 13
Canada West	July 10 to 12
Colorado	July 17 to 18
Illinois	July 31 to Aug. 2
Iowa	August 14 to 16
Tennessee	August 21 and 22
Indianapolis	August 28 and 29
Louisiana	September 4 and 5
Southwest Oklahoma	September 11 and 12

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57	
Akron	May 1 to 3
Northern California	May 15 to 17
Southern California	May 29 to 31
New Mexico	June 5 and 6
Alabama	June 12 and 13
Northeastern Indiana	July 10 to 12
Central Ohio	July 17 to 19
Eastern Kentucky	July 24 and 25
Southwest Indiana	July 31 and Aug. 1
Wisconsin	August 8 and 9
Dallas	August 14 and 15
Northwest Indiana	August 28 and 29
Southeast Oklahoma	September 18 and 19

HUGH C. BENNER

Office, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

District Assembly Schedule for '57	
Albany	May 8 and 9
Washington-Philadelphia	May 15 to 18
Florida	May 22 and 23
Nebraska-Utah	June 5 and 6
Canada Central	June 13 and 14
South Dakota	June 26 and 27
New York	July 5 and 6
Maritime	July 11 and 12
Western Ohio	July 24 to 26
Missouri	August 7 and 8
Houston	August 21 and 22
Mississippi	September 4 and 5
Georgia	September 11 and 12

District Assembly Information

SAN ANTONIO—Assembly, May 1 and 2, at Grace Church of the Nazarene, 1006 Koenig Lane, Austin, Texas. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Howard Bergeson, 5806 Shoalwood Avenue, Austin, Dr. Samuel Young presiding.

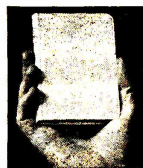
AKRON—Assembly, May 1 to 3, at First Christian Church, 400 Cleveland Southwest, Canton, Ohio. Send mail and other items relating to the assembly to the entertaining pastor, Rev. D. O. Palmer, Box 125, Clinton, Ohio. Dr. D. I. Vanderpool presiding.

CANADA PACIFIC—Assembly, May 2 and 3, at First Church of the Nazarene, 998 East 19th Avenue, Vancouver, B.C., Canada. Send mail and other items relating to the assembly to the entertaining pastor, Rev. W. R. Robinson, 250 Nigel Avenue, Vancouver, B.C. Dr. G. B. Williamson presiding.

ALBANY—Assembly, May 8 and 9, at First Church of the Nazarene, 240 Main Street, Binghamton, New York. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Arthur Fallon, 240 Arthur Fallon St., Binghamton, Dr. Hugh C. Benner presiding.

ABILENE—Assembly, May 8 to 10, at First Church of the Nazarene, 1924 Park Street, Amarillo, Texas. Send mail and other items relating to the

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assembly to the entertaining pastor, Rev. L. A. Ogden, 3609 Van Buren, Amarillo, Texas. Dr. Samuel Young presiding.

ALASKA—Assembly, May 9 and 10, at First Church of the Nazarene, 10th Avenue at Lacey and Noble Streets, Fairbanks, Alaska. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Robert W. Shepard, 1006 Noble, Fairbanks, Alaska. Dr. G. B. Williamson presiding.

ARIZONA—Assembly, May 15 and 16, at East-side Church of the Nazarene, 24th Street and Oak, Phoenix, Arizona. Send mail and other items relating to the assembly to the entertaining pastor, Rev. C. W. Ekins, 24th Street and Oak, Phoenix. Dr. Samuel Young presiding.

WASHINGTON PACIFIC—Assembly, May 15 and 16, at Hillcrest Church of the Nazarene, 3619 Main St., Vancouver, Washington. Send mail and other

items relating to the assembly to the entertaining pastor, Rev. H. S. Palmquist, 613 West 44th, Vancouver, Dr. G. B. Williamson presiding.

NORTHERN CALIFORNIA—Assembly, May 15 to 17, at Beulah Park (District Center), 100 Beulah Park Drive, Santa Cruz, California. Send mail and other items relating to the assembly to the entertaining pastor, Rev. Frank True, 100 Beulah Park Drive, Santa Cruz. Dr. D. I. Vanderpool presiding.

WASHINGTON-PHILADELPHIA—Assembly, May 15 to 18, at the Christ Lutheran Church, 124 South 13th St., Harrisburg, Pennsylvania. Entertaining pastors: Rev. James Boggs, 24 Ross Ave., New Cumberland, Pennsylvania; Rev. J. S. Bonder, Paxtonia, Pennsylvania; and Rev. Robert Mitchell, 176 Wilford Rd., Harrisburg, Pennsylvania. Send mail and other items relating to the assembly to Rev. James Boggs, 24 Ross Ave., New Cumberland, Pennsylvania. Dr. Hugh C. Benner presiding.

April 10, 1957



The Eyes of the World Will Be upon You

As you bring your offering for others

The eyes of that heathen man—nearing death—without Christ—who yearns for assurance—forgiveness—and God

The eyes of that youth with life before him—but with no prospects of peace of heart—no assurance nor encouragements for a life of usefulness

The eyes of that young national—just saved—who longs to attend school—learn the Scriptures—prepare to minister to his own people

The eyes of missionaries who have left home and loved ones—faced physical disease—spiritual darkness—the toils and loneliness of foreign fields—to represent you, upon whom they are dependent for support—food—health—and life itself

The eyes of God—who has bestowed on you health—material blessings—salvation—that you might give to others as His steward