

Herald of HOLINESS



Official Organ of the
Church of the Nazarene



"The Lord is risen indeed"
(Luke 24:34)

March 29, 1961

EDITORIALS

By W. T. PURKISER

EASTER: a Call to Holiness

THE EMPTY TOMB of Jesus Christ is God's timeless call to holiness of heart and life. True, there is a challenge to the unconverted in the fact of the risen Christ. But the major message of Easter is still to the people of God. So much of the shallowness and superficiality of Christian profession today lies in the failure to grasp the deep meaning in experience of Christ's death and resurrection.

The New Testament over and over again presents the death and resurrection of the Lord Jesus Christ as a picture or object lesson showing God's plan and purpose for His people. Jesus made it such when He said, "If any man will come after me, let him deny himself, and *take up his cross*, and follow me" (Matthew 16:24). On the eve of the Passion, the Lord said, "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). And Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Holy week has a threefold message for Christians: Gethsemane, the message of consecration; Golgotha, the message of cleansing; and the garden of the empty tomb, the message of commission.

In Gethsemane we have the picture of Christian consecration. In the midnight hour Christ shows us the first step to the risen life in a total devote-

ment to the will of God expressed in the words, "Nevertheless not my will, but thine, be done" (Luke 22:42).

This is not a consecration to preach, to sing in the choir, to teach a Sunday school class, or to work in the church—although it may involve all that and more. It is embracing the whole will of God, absolutely and without reservation, whatever it means, wherever it leads, now and for all time.

Every talent, every possession, every relationship is included. So is "the unknown bundle," the whole of the future with all that it shall bring. So deep and radical is this yielding that it is truly described as "dying out."

In Golgotha, where the Cross was raised, we have the picture of the Christian's cleansing. Paul, in Romans 6:6, makes a startling application of the Cross to the believer's life: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Crucifixion was a bitter death. But it was always certain. There was never any doubt about the outcome when one was crucified. Holiness means not only death *to* sin, but the death *of* sin by a crucifixion with Christ. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3). To condemn, as here used, means to "pass sentence on," to "doom to death."

What dies, of course, is not the human self but the carnal self, the principle of inner sin. The "body of sin," the evil twist or bent of nature which gives rise to anger, wrath, malice, and the sins of speech (Colossians 3:8), is to be destroyed.

The garden of the empty tomb speaks to us of the Christian's commitment, the new and risen life with Christ. As the passion Friday of crucifixion is followed by the Easter morning of resurrection, so the dying out of consecration and the crucifixion of inner sin are always followed by rising to walk in newness of life. Paul put it, "I am crucified . . . nevertheless I live; yet not I, but Christ liveth in me."

Phoebe Palmer immortalized this great truth in her lines:

*Oh, now I see the crimson wave,
The fountain deep and wide;
Jesus, my Lord, mighty to save,
Points to His wounded side.*

(Please turn to page 12)



The Cover . . .

*He died and rose that
we who trust
Might live with Him
among the just;*

*He died but rose on the third day,
Our God to be, our debt to pay.*

*In Christ we died, were buried, raised
To heavenly heights, His name be praised!
He faced the Cross: alone He trod,
The God of Grace, the Grace of God!*

—Edward Ashland

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total Victory



By General Superintendent Williamson

A TOTAL VICTORY is gained only if the embattled foe is converted to a friend. Even unconditional surrender or complete destruction of the vanquished leaves in the soul of the victor seeds of hate that will grow until another struggle is inevitable.

Total victory must be of such a nature that it cannot be lost by subsequent reversal or by the erosion of those noble principles by which it was won. It must have the changeless character of ultimate and eternal triumph.

The death of Jesus of Nazareth on the cross of Calvary to friend and foe seemed to be a crushing and final defeat. Viewed in the light of two thousand years of history, however, it remains the world's classic illustration of total victory. He did not use His great power to destroy those who schemed together to bring about His crucifixion. Judas, the priests, the clamoring mob, Pilate, and the Roman soldiers were all included when He prayed, "Father, forgive them; for they

know not what they do." They reaped the harvest of death which was implicit in their evil deeds, while He triumphed over death because He used no carnal weapons against them. He employed none of Satan's weapons to defeat Satan. Had He done that, He would have been crushed in a vicious circle more certainly than those who nailed Him on the Cross.

Christ's death and resurrection now bear all the attributes of ultimate victory, for love conquered hate and life brought death to full surrender.

The elements of permanent victory were inherent in the teachings, the practice, and the character of the God-Man. Over Him death had no power. "It was not possible that he should be holden of it." Resurrection was the certain outcome for the Victim of Calvary, for He was to be and is forever the Victor of Easter. He shares His triumph over the grave with all who are saved by His redeeming grace. They shall also be in the likeness of His resurrection.

Total victory is the keynote of the Easter message.

Immortality

*I trouble not my heart with years that were
Before I drew my first faint infant breath.
Why then should doubts assail or questions rise
Concerning that strange mystery called death?
Are not the facets of eternity,
All times, all tides, the limitless expanse
Framed by God's love, touched by His hand unseen?
His purpose underlieth all—not chance.*

By KATHRYN BLACKBURN PECK

The fact of immortality is sure.

*I feel it—know it—for myself I know!
Celestial voices have not chanted it,
But quietly Faith whispers, "It is so!"
I shall take up again the threads of life
Beyond death's fleeting shadow, and shall find
Bright vistas opening before my eyes,
And truth transcendent for the eager mind.*

*All dark, unworthy thoughts, regrets, and fears
Will be forever past, and lessons true
Shall be revealed as I can master them.
"Behold!" One saith, "I have made all things
new!"*

*Then, since my life is His and Him I love,
Weep not too long beside the silent clay.
Most trustingly I'll take the path unknown,
Since Calvary ever leads to Easter Day!*

Pastor Harold Runyan sends word from Charleston, West Virginia: "Grace Church recently closed one of the greatest revivals of its five-and-one-half-year history. Evangelist H. B. Garvin was greatly used of God; his messages were dynamic. The Harrison Trio made a great contribution to the services with their Spirit-filled singing. Grace Church moves forward for Christ and souls."

Rev. Albert Schocke and wife (Hazel) observed their golden wedding anniversary on March 19 at the Casa Robles Missionary Home, 6355 N. Oak Avenue, Temple City, California, where Mrs. Schocke is the home's nurse. More than fifty years ago they began their ministry as pioneers in the early-day work in Indiana, followed by pioneering of new churches in the Northwest and in California.

Evangelist Donald R. Silvernail is leaving the field to accept appointment by the district superintendent as pastor of the new Cooper-Alamo Church, Vicksburg, Michigan.

Pastor E. Roy Darden sends word from Blackwell, Oklahoma: "First Church was recently decided adjoining property, estimated at ten thousand dollars, by Mrs. Frank Smith as a memorial to her late husband, who died in the faith, and of her mother. Plans working for building an expansion."

Rev. C. E. Ryder, retired Nazarene elder, died on March 3 at his home in Columbus, Ohio. He pioneered the Nazarene work in Nebraska, and was ordained by Dr. P. F. Bresee at York, Nebraska. He also pastored Nazarene churches in Pennsylvania and Ohio. He is survived by his wife and two sons.

Rev. Jack C. Hawthorne, pastor of the Coeur d'Alene (Idaho) Church of the Nazarene, has been honored by his fellow citizens with a Distinguished Service award for outstanding community service. He is currently serving as president of the Coeur d'Alene Ministerial Association.

Rev. and Mrs. A. D. Ashby of Blanchard, Louisiana, recently celebrated their sixtieth wedding anniversary. They were

Dollars for missions mean salvation for souls. Will my Easter offering show genuine concern for the lost? April 2 will tell.

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married March 9, 1901. Brother Ashby was licensed to preach fifty years ago, and has been an ordained minister forty-eight years, serving thirty-seven years in the Church of the Nazarene. He resigned his pastorate in 1955 and is now retired. The Ashbys have twelve living children. Open house was held for Brother and Sister Ashby on March 12 at their home. They are loved and appreciated by the Louisiana District.

The Fatal Niche

By H. M. VON STEIN

The radio carried another sermon on "How Does the Church Fit into Modern Life?" The intent of the preacher was good, but it is this mistaken emphasis which is a source of a lot of trouble for Christianity.

The Church does not fit into anything! We need to get this straight and see that everyone else does. The Church, the "building of lively stones," is the fountainhead and foundation of everything, including life, because it is Christ himself in the hearts of men.

Even as an organization, the Church has no obligation to "fit in." That's what's the matter with too many of us—the Church has its "little niche," into which we peer at appointed seasons.

The outrageous evil of communism has placed before Christianity the perfect example of what Christianity must be like if we are to save the world and ourselves. To the Communist there is nothing else—NOTHING!

Let us be clear in our thinking—Jesus does not "fit" into our lives; the Church does not "fit" into the world, any more than Almighty God would "fit" into Congress. The Lord of life is the Lord of *all*, both day and night.

"HERALD" SUBSCRIPTIONS

Effective July 1, 1961, the new subscription price for the HERALD OF HOLINESS will be \$2.50 per year.

All one-year subscriptions received until that date will be at the \$1.50 price. However, we cannot accept subscriptions beyond one year at this price.

Thank you!

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Why

JESUS CHRIST HAS NOT APPEARED TO ME

By JACK FORD, Tutor, British Isles Nazarene College

ONE EASTER, a number of years ago, as I was meditating on the Resurrection, my heart became aglow with the consciousness that Christ was as living and as available today as He was on that first Easter morning. I said to myself, He could appear to me now, just as He did to Mary and Peter and the other disciples. But He didn't, and He never has. Moreover, this is generally the experience of the people of God today, and it is in line with what Christ said to Thomas, "Blessed are they that have not seen, and yet have believed" (John 20:29).

Why is this?

Think how impressive it would be if, at the close of an address on the Resurrection, Christ were to appear for a few moments in confirmation of His servant's words. But He does not choose this method, and He remains veiled from the eyes of the devoted disciple and the unbelieving world.

Why?

It seems to me that there are at least two powerful reasons why Christ remains unseen.

In the first place, He wants us to concentrate on invisible realities.

It is God's purpose that a Christian should walk by faith, not by sight (II Corinthians 5:7).

The correct attitude for the believer is to "look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18).

Therefore, to encourage His disciples to depend on visible appearances would be to reverse the very process by which Christ wants them to live. It would exalt the eyes of flesh over the eyes of the heart, the physical senses over the spiritual perceptions, and give a material slant to Christian experience instead of the upward gaze of faith.

That brings me to the second reason.

Christ wants His disciples to concentrate on their inner, spiritual union with Him.

You remember how our Lord shocked the apostles by telling them that it was *expedient for them* that He should leave them (John 16:7). While He was with them, inevitably they would concentrate on their material relationship with Him—on hearing, seeing, and touching Him. But if He went, the Comforter would come, and He would make Christ present in their hearts. It was expedient that His visible presence should be withdrawn that His inner presence might be realized.

Read again the Resurrection story and note the emphasis that Christ puts on the reception of the Holy Spirit (Luke 24:49; John 20:22; Acts 1:4-5, 8). It is as if He says, "These appearances are temporary. When I have fully convinced you that I am truly risen, My visible presence will be withdrawn to heaven. But I will come again in the person of the Holy Spirit and be in you forever" (see also John 14:16-18).

It is the inner relationship which counts.

Why was it that some marriages broke down during the war? Perhaps the chief reason was that they were based on a purely physical relationship of sight and sound and touch, and when the partners were no longer together the bond was loosed. Those who were one in heart were still held by an invisible bond, though no longer present in the body. "He that is joined unto the Lord is one spirit" (I Corinthians 6:17).

Moreover, the inner relationship made possible by the Spirit is *permanent*. In the days of Christ's earthly ministry there were times when His disciples were with Him and times when they were not. But after Pentecost, Christ by the Spirit was always present in their hearts.

And this is important also. The inner, spiritual relationship is *universal*. If Christ were to appear on the platform at our General Assembly, the general superintendents would have an excellent view, but what about the poor folk at the top of the balcony? As it is, each believing heart is as rich in

\$6.00 per minute! Yes, that is what it costs to operate the world-wide program of missions and evangelism in the Church of the Nazarene. How many minutes will you, your church, your district be responsible for on Easter Sunday, April 2? It's a challenge. Do you accept it?

His presence as the next. The only conditions are dedication and faith.

I do not expect Christ to appear to me this Easter, but I do believe that He will manifest His presence by His Spirit in my heart. And if you have not this expectation, if Christ does not fill your heart, be assured He can, and He wants to, if you will only give Him the opportunity.


"He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

"They were all filled with the Holy Ghost" (Acts 2:4).

"The promise is unto you" (Acts 2:39).

An Easter PLEA

by
EDWARD LAWLOR
Executive Secretary
Department of Evangelism



SOME of our church people are about to join with others in the annual spending spree that takes place at the time Christians celebrate the resurrection of our Lord and Saviour, Jesus Christ. Money will be lavished on new clothes, new hats, new gadgets, and other assorted luxuries of our way of life.

I would dare to suggest to the people called Nazarenes this Easter time, 1961, that we spend less on frills and put whatever money we save into the most vital investment in the world—world evangelization through the Easter Offering.

I cannot but feel that the hour is desperately late and a dramatic demonstration of our concern for the lost of earth might win for us blessing today and a glory that is eternal.

Try to imagine the impact on the total Easter Offering for 1961 if every Nazarene were to give six dollars more than he had planned . . . "one minute of world evangelism."

It is not my plea to cut out all buying this Easter. What I am proposing is that we cut our buying by a minimum of six dollars and add that to what we have already planned as our share of the Easter Offering. For those who want to take the principle of self-sacrifice a little further, they could do without that new dress, suit, tie, hat, or whatever they plan to have new this Easter.

I have decided that for me there will be nothing

new this Easter, that the money I had thought of spending for something new will be added to what I had planned to give for my Easter offering.

If, as the space experts tell us, the time is now 11:45 on the world's clock—if we are really just fifteen minutes before the world's midnight, we must do something to evangelize our world, and do it more quickly than we are; for we shall either evangelize our world in our generation or perhaps lose our last chance to do so.

All across the world the Communists are on the march because they are willing to make personal sacrifices. It seems to me we ought to match or even beat their personal sacrifice or stop calling ourselves HIS. Think what it could mean in India, Africa, Japan, and the islands of the sea if we place the largest Easter Offering ever in the offering plates Sunday, April 2, 1961.

To be really effective it would have to be followed up by prayers, new missionaries, and continued self-denial in giving to the General Budget. But the best beginning I know would be for all Nazarenes this Easter to put self-sacrifice first, instead of self-indulgence. This would mean an Easter Offering far surpassing anything we can at present visualize.

This is my Easter plea!

THE TOTAL COST of the total missionary effort of the Church of the Nazarene at home and abroad amounts to six dollars (\$6.00) per minute. How many minutes will you finance in the Easter Offering, April 2?



Hardy C. Powers

General Superintendent

Into a **NEW LIFE**

THE HARDEST QUESTION asked during a time of sorrow is the one word, "Why?" An eighteen-year-old boy paced the floor and asked, "Why should it be my father?" The father of three children looked down at his only boy, lying on the bed, knowing that death had taken him, and asked, "Why?" The agony of despair is the common denominator of all mankind when facing death.

Through wrestling with this answer-resisting question, and the accompanying failure to achieve a satisfactory human answer, comes the dawn of meaning of the resurrection of our Lord Jesus Christ.

Without hope of the resurrection, the despair at death becomes almost unbearable. Just one

By **JAMES H. JACKSON**
Dean of Students, Pasadena College, Pasadena, California

old lady arrived at the funeral service for a friendless old man. She sat isolated among the empty pews and gave silent testimony to the loneliness of death's challenge. There was no hope.

A school principal, nearing the age of retirement, lost all of her family through death. She admitted the emptiness of her faith by defiantly repeating, "They are all gone. They only live on in us through their deeds."

This despair of death may come before the life has actually been taken. There is a living death. The man who no longer fights to live, but exists in a drunken, self-inflicted stupor, is a frightening example. How truly the scripture echoes, "Dead in trespasses and sins" (Ephesians 2:1)!

A woman lay on the operating table at Memorial Hospital suffering the crisis of serious surgery. Her struggle was not so much with physical death as it was with the specter of the fear of death that marched across her soul. This fear of the unknown continued to weaken her spirit and body.

Jesus wept in the face of the despair of death. Mary and Martha slowly and wearily laid away their brother and then searchingly looked to Jesus for the answer to their "Why?" Even in the presence of the Master, death seemed to have conquered.

The despair of death comes with unflinching certainty as we face the reality of physical death. Even more devastating is the death that comes to the soul of man through his own rebellion against the will of God. Realizing this twofold

penalty for sin, the message of the Resurrection becomes an overwhelming victory.

At the tomb of Lazarus, Jesus said, "I am the resurrection, and the life" (John 11:25). He foreshadowed His own victory over death by the return of the brother to his family.

The mother who had suddenly lost her youngest daughter at the age of ten could by faith in the resurrected Christ look through her tears and testify, "She is with Him!" Here was the power of the Resurrection.

In the midst of his alcoholic despair and living death, the repentant sinner can find a new life through faith in the risen Saviour. The power of the Resurrection can become effective by faith as man reaches out of his sufferings and claims Christ as a personal Saviour.

The woman who tries to escape her fear of death and her fear of life can find the fortifying peace of God through the power of the Resurrection. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57). The hopelessness and spiritual loneliness that torment those who have rejected the will of God can be turned into the awareness of life eternal by the power of the Resurrection.

Out of man's questioning and the despair of his heart as he faces physical death comes the urgency of knowing the Resurrection message. "Christ the Lord is risen today" brings good news to those who suffer loss, but also releases the captives of living death and fear.

What is the power of the Resurrection? All men who have come to the despair that has followed in the wake of sin and judgment understand the hope of new life. Christ came not only to proclaim victory over physical death, but also to answer the question that has haunted man since his first rebellion. The perturbing question, "Why?" has found its answer.

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:8-11). Christ the Lord is risen! Hallelujah!

We who have learned the story of Christ's death and His resurrection, and have received His newness of life, must share with others around the world. Give in the Easter Offering on April 2.

3 GARDENS

by
HAZEL E. HOWARD

FROM THE DAY of Adam and Eve to the present, three Biblical gardens have been interwoven in the life of man.

"God planted a garden," we read in Genesis 2:8, and it became the home of Adam and Eve. Their joy was unbounded as they wandered through the beautiful grounds. The animals were tame and the birds sang in the trees. When Adam and Eve became hungry, they ate of the fruit of the trees—that is, all but one in the center of the garden. God said they must not taste the fruit of this special tree of knowledge of good and evil. Death would be the result of disobedience.

But it is in man's nature to desire that which is denied him. "WET PAINT . . . DON'T TOUCH," a sign on a park bench reads. Someone comes along, looks at the warning, touches the bench gingerly with a forefinger; then, with a guilty look, tries to wipe off the sticky paint on the grass.

Or tell a woman not to open a package and watch her heft its weight, sniff it, shake it, hold it to her ear. The longer she resists temptation to see its contents, the stronger becomes her desire.

Like us, our first parents were human. They were also free moral agents and, as such, yielded to temptation when tempted by the serpent. As a consequence they were exiled from the garden and sin entered the world. We have only to look around us to see the results.

Spiritual death took place in the garden. No

longer could Adam and Eve commune with God, and walk with Him in the cool of the evening. Physical death followed later. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Before God closed the garden's gates on Adam and Eve, He substituted coats of skin for the self-made fig-leaf aprons and promised a Redeemer who would be born of woman. Yet He would be sinless because man must pay the penalty for his own sins and, as a sinner, he cannot redeem himself or others. Therefore the only solution was for God's own Son, conceived by the Holy Ghost and born of a virgin, to suffer in man's stead.

The promise was contained in God's words to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

Down through the ages the Jewish people looked for the coming of the Messiah, the Redeemer. Yet when He came, fulfilling prophecy, born in Bethlehem of the Virgin Mary, they refused to recognize Him as such, and condemned Him to die on the Cross, the only known death that bruises the heel.

Through the thirty-three years of His sinless life, Jesus faced the prospect of the Cross, until at length the time arrived. With His chosen disciples, except Judas, the betrayer, He crossed the brook Cedron into the Garden of Gethsemane. There, alone, the disciples asleep, He fought the battle of the Cross. He might have, had He chosen, returned to God and the angels in heaven, leaving man to be eternally damned by his own folly. But He, the Son of God, had come to earth with one purpose—to die for guilty mankind.

He was not afraid of the slow, torturous death. He would not be the first to be nailed to a cross. Two malefactors would be crucified beside Him. But could He stand the death of the soul? The

EASTER MORNING

**"Now when Jesus was risen early the first day of the week,
he appeared first to Mary Magdalene, . . ." (Mark 16:9).**

***He lives! He lives! The ecstasy!
And He commissions me to be
The herald of His rising!
I who have been the blight of men
Am sent to bear the light to men,
To cry, "He lives! He lives again!"
With joy their hearts surprising.***

***Make haste, my feet; keep pace with heart!
He's triumphed over mortal dart;
The shadows cannot screen Him!
Here is the door! O Simeon,
And Philip, Andrew, James, and John
Come, listen, hear me, ev'ry one.
He lives! He lives! I've seen Him!***

By JACK FORD

separation from His Heavenly Father? Bear the burden of the sins of the world? Sin is torment. A murderer is tortured by the memory of the slaying of a child. Sometimes he goes stark mad. Yet Jesus must bear the sins of every human being since Adam, together with those of the sinners of future generations. Millions, billions, trillions of sins! His great heart broke with love for the sinner, created in the image of God. Bloody sweat oozed from His veins as He knelt and prayed beneath the somber olive trees for His Father to remove the cup He must drink. Then, "Not my will, but thine, be done" (Luke 22:42), He cried. The decision was made. The battle of Calvary was fought and won in Gethsemane.

It was over. In the Garden of Joseph of Arimathea, Christ lay in the tomb. The massive stone before its door bore the seal of imperial Rome. Soldiers guarded the approach. No one could steal the body. And there, amid the beauty and fragrance of spring blossoms, on the third day, as He had predicted, the Nazarene, God's Son, burst the bonds of death.

The Garden of Joseph is symbolical of all graves. All have been there weeping beside the grave of a loved one. All will go to it. To those without Christ, it is a frightening thought. But God's Word assures us that, "as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). *In Christ*. No other way.

All around us we see signs of the resurrection in nature: new life in trees leafing out, green blades of grass, fragrant blossoms. We hear again the words, ". . . sown a natural body; . . . raised a spiritual body" (I Corinthians 15:44). The mystery remains unsolved, but the proof is there. Christ not only died for all, but He arose from the dead.

In which garden are you today? Eden, where the sinner dwells, separated from God and facing judgment and punishment for his sins for eternity? Gethsemane, where you are making your choice? Or the lovely Garden of Joseph, where you dwell in the newness of life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10), Jesus promised!

The Validating Event

By **J. KENNETH GRIDER**

Associate Professor of Theology
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CHRISTMAS is indeed an event of events, for Christians. It means that the eternal Son has pitched His tent among us men. It means that God has entered into human life, joining himself to us—to our lot, here in this fallen world.

Good Friday, too, is an event of events. On that day the sojourning Son let them march Him outside the holy city and hang Him on a Roman cross. He could have called upon angelic deliverers; He could have smitten His crucifiers; He could have defended himself before Pilate. He could have, but He did not. He submitted to them, let them go on with their sin. He would become the Lamb, slain for men such as they.

The death of the second Adam, who had lived the human life perfectly, would undo the detriment which had come upon man because of the first Adam's sin. The holy Father would be able to forgive and purify those who would believe, and at the same time remain a just God. For this cause, actually, the Son of God had come into the world.

We do not fathom Good Friday; we do not plumb its depths. Scripture discloses to us a few of its secrets, to be sure. It does not give us any neatly packaged statement of just what Calvary

means, but it gives us many hints of its rich significance. Christ was a Ransom for us, a Sin Offering, a Substitute for us, a Victim who shed His blood until there was no life left. All this to atone for man's sin—to cover man's sin, as a wound is covered when it is healed!

But although Christmas and Good Friday are high events, the Christian year does not reach its zenith in them. The event of events is Easter, when the tabernacling Son, now slain and entombed, breaks the power of death and rises a Victor to live and to redeem forevermore.

This is the validating event. This is what puts permanent validity into all that went before. Had Jesus only pitched His tent with us and died as other men die, men would have been only a little better by reason of a good example. Had He gone on to crucifixion, without rising, His would have been the martyrdom of martyrdoms. Had He not risen from the dead, sinful men would have triumphed in their objective and we would still have been in our sins. Had He not risen, death would have had sting aplenty in it. The preaching of Christ would be vain, and faith in Him would be vain also.

But thanks be to God, Christ did rise the third day, becoming "the firstfruits of them that slept" (I Corinthians 15:20). He did come forth, swallowing up death, spoiling sin, living at God's right hand to intercede for us, with purpose one day to return as Conqueror to take His own to heaven.

Christmas—exciting! Good Friday—thanks be to God! Easter—Hallelujah!



THE THREE EASTER

By FLETCHER SPRUCE

Pastor, First Church
Canton, Ohio

THE FIRST EASTER

is the Easter that has already been. It happened in a garden twenty centuries ago amid bursting blooms and singing birds. Although Christ's enemies had spiked Him to death with spears and nails and thorns, His friends had perfumed His life with frankincense and alabaster and spices. Thrice they offered Him sweet-smelling myrrh: at birth, on the Cross, and in the tomb. As the Magi had perfumed His cradle, so the Marys came to perfume His grave. There were aromatics in the air that first Easter!

Not the least of these was the rolled-away stone. The angel wrestled with the rock and overcame it, not to let Jesus out of the tomb, but to show that He had already risen. Jesus was not resurrected by an angel; for He, being God, had already left the grave before the angel arrived. And the angel sat on the stone to show God's power over Satan's (Matthew 28:2).

Another aromatic of that first Easter was the

shining angel in the tomb. Death was disarmed. Christ had conquered. He arose, leaving an angel to brighten the tomb with the thrilling truth: "He is risen" (Mark 16:6).

Still another Easter aroma was the revealed Christ. He did not hide himself. Mary saw Him and fell at His feet in adoration. Plodders on the Emmaus way walked with quickened pace as their hearts burned while He talked with them. Thomas looked, and cried, "My Lord and my God" (John 20:28). Christ perfumed all whom He approached, and they departed enriched.

The second Easter is the Easter that is yet to be. It could happen while I am writing these words—or while you are reading them. It may be delayed, but not for long. It will happen, not with myrrh, but with music. The aromatics of the first Easter took away the stench of death; the music of the last Easter will awaken all who are dead. "The trumpet shall sound, and the dead shall be raised incorruptible" (I Corinthians 15:52). God will open graves on that last Easter, not with a crowbar, but

After These Things

(John 21:1)

By FRANCES B. ERICKSON

'After these things'—What things? my heart would cry.

*After the scoffing of the jeering throng;
After the night the lonely Saviour died;
After a week that must have seemed so long!*

*After the rumors of those angels fair,
Whose message was that Jesus lived again;
After the news of empty sepulcher—
The many claims of those who saw Him then!*

*"After these things" our Saviour "shewed himself";
Sorrow and sighing fled forevermore.
So look beyond "the sufferings of this present
time"—*

Be sure God's "afters" are worth waiting for!

with a trumpet; not with a battering-ram, but with a bugle; not with an H-bomb, but with a horn!

God's trumpet sounded at Sinai and the law was given; sounded at Jericho and the walls fell flat; sounded at Moreh and Gideon's handful confounded the hosts of the Midianites; sounded by the Psalmist and the people worshiped. Now God's trumpet will sound once again, and every ear—every deaf ear, every dead ear—shall hear! "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" (1 Thessalonians 4:16).

Every graveyard from Machpelah to Memorial Park will shudder and yield its dead; every battlefield from Ai to Anzio will explode and yield up its dead; every ocean from the Arctic to the Antarctic will heave heavily and yield up its dead; every abby shall split asunder and yield up its dead; every pyramid shall be pried open and yield up its

.....

Did you read Dr. Powers' story of "The Mighty Mite" in the February 22 issue of the HERALD? If you did, you'll truly feel that "little is much if God is in it." For six dollars, YOU can finance the total world-wide missionary program of the church. Thrilling, isn't it! A MINUTE PER MEMBER IS OUR MINIMUM. Remember the Easter Offering on April 2.

.....

dead; every catacomb shall surrender its dead; every tombstone shall topple when God's trumpet calls for the Easter that is yet to be.

The third Easter is the Easter that now is. Not content to read about the first Easter of twenty centuries ago, not content to hope for that last Easter after my flesh has become dust again, my poor heart cried out for a third Easter, a present, personal, spiritual resurrection. I had sins which corrupted me, troubles which terrified me, burdens which bent me, pain which pierced me. I was spiritually dead and begged for a spiritual resurrection. I craved deliverance, cried for salvation, confessed my sins, righted my wrongs, forsook my evil ways, and asked Christ to save me! And He did!

This is my personal Easter that now is. It is real! It is satisfying! I am now risen with Christ (Colossians 3:1-2), and my affections are fastened on things above! I have been made alive on the inside! I am spiritually redeemed, rescued, resurrected! The fragrance of that first Easter has freshened my soul and the music of that last Easter already charms my spirit! Christ did it all! With the unknown poet I can sing:

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

THE CHURCH OF THE NAZARENE is actively evangelizing in the four most populous islands of the Hawaiian archipelago. There is one church on each of the islands of Hawaii, Maui, and Kauai. Seven churches are located on Oahu, and three of these are in the city of Honolulu. There is a total of five hundred Nazarenes in these churches.



Pictured above is a Sunday school class in our Honolulu Kaimuki Church with their teacher, Mrs. Sylvia Miller. Rev. Robert T. Gore is the pastor. This class is an example of the excellent work that is being done in the islands. We are reaching people of Hawaiian, Japanese, Chinese, Philippine, and Caucasian extraction, or a mixture of several of these. In some areas our church is in the center of a large Japanese population and people are won out of Buddhism. Our pastors labor with small salaries and many difficulties, but God is blessing their efforts.

Will we be able to continue to support our work in Hawaii and the other overseas home missions fields? Only as we give *generously* in the Easter Offering will this be possible. The Easter Offering must reach \$1¼ million this year in order to provide just the lifeline budget of our world-wide missions program. Why not do more than before?

—General Stewardship Committee

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

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

*But you'll never know an Easter
Like those first disciples knew
Till the Lord of all the Easters
Lives in you!*

The Empty Tomb Proclaims

By KATHERINE BEVIS

AS THE SOFT LIGHT of the morning touched the eastern horizon, three women made their way toward the sepulcher. They moved slowly and with bowed heads, for the grief in their hearts was indescribable. Calvary, with its ruthless Cross, had robbed them of their happiness and hope. Jesus Christ, whom they loved, had been murdered by cruel men, and now His body lay in Joseph's tomb.

And now, sorrowfully, they went to do homage to a dead Christ.

As these three women walked along together, in still, cool dawn, they whispered together about a problem: "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3), they queried. They knew the stone was too heavy for their weak hands to move, for the stone which lay across the entrance to the garden tomb was a large stone, one which the Roman guards were sure, as far as their knowledge of such things was concerned, would guard the tomb securely.

But, behold, as the women arrived at the tomb, they saw the stone had been rolled away. Unseen hands had done for them what they could not do for themselves.

Indeed, their blessed Christ had not been held captive by death and the grave; for as they beheld the empty tomb, two men stood by them in shining garments; and being afraid, the women bowed their heads to the earth, as the men spoke. "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee" (Luke 24:5-6).

How many, many times are we like these women—how many times do we stand in the shadow of dawn bemoaning our problem? Their difficulty was not in their situation, but in themselves. It did not arise out of real facts in the case, but was fashioned out of their ungrounded fears. We too

borrow pain from the unknown tomorrows, and we are filled with misgivings about things which have no existence outside our own fearful hearts.

The empty tomb proclaims, Advance in faith. Get beyond your timorous speculations. Go to the Saviour, even though you see nothing but difficulty and problems. When you have gone as far as you can, you will find you have gone as far as you ought.

The empty tomb proclaims, Christ was not held captive by death. He is the Lord of life. He stands for everything that is good and pure and right. He stands for complete and final removal of every obstacle that lies in the Godward path of humanity.

The empty tomb proclaims, Christ has made the way of man's redemption of the soul now and the redemption of the body in the last day.

The empty tomb proclaims, By the miracle of the Resurrection, man may now travel the path of grace into light and peace forever.

The empty tomb proclaims, You may sing with all your heart that old song:

*Down at the Cross where my Saviour died,
Down where for cleansing from sin I cried,
There to my heart was the Blood applied.
Glory to His name!*

The empty tomb proclaims, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The empty tomb proclaims to me that "I would not care to live in a world where Christ had not lived!" For if Christ had not come, there would not have been *the empty tomb to proclaim* that, amidst this chaos of this atomic age, the risen Christ remains the "Rock of Ages" which steadies the world.

EDITORIALS, continued from page 2

*I see the new creation rise;
I hear the speaking Blood.
It speaks! Polluted nature dies!
Sinks 'neath the cleansing flood.*

*I rise to walk in heaven's own light
Above the world and sin,
With heart made pure, and garments white,
And Christ enthroned within.*

The risen life is a Christ-centered life. "If ye then be risen with Christ, seek those things which

are above, where Christ sitteth on the right hand of God" (Colossians 3:1). It is a life of faith. Death is an event, but life is a continuing process, lived "by the faith of the Son of God, who loved me, and gave himself for me." And the Christ-centered life of faith is an outflowing life. Life that turns inward becomes stunted and miserable. The risen life turns outward to the needs of a dying world about.

May God grant that this Easter time will challenge us as never before to realize each in personal experience: the meaning of Gethsemane, the Cross, and the empty tomb.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Prayer Request for Rabinal-Achis

From JAMES HUDSON

There are fifteen Rabinal-Achi Indian men who have openly expressed their desire to accept the gospel. They live in San Gabriel, where we have a strong Rabinal-Achi church. We will be having our annual camp meeting at San Gabriel during the week preceding Easter Sunday. Pray much that these fifteen men and many more will accept Christ as their personal Saviour during this week. If these men accept Christ it will mean a new clan for Christ and the Kingdom.

Thank You for the Budget

Thank you for the regular budget that comes just in time. We're constantly reminded of the faithfulness of our good Nazarene people in the States. We only wish we could tell them more clearly what it means to a missionary to know that the folk at home are praying and giving to keep the gospel going out, and out, and out—farther into the territory of Satan. If they could just hear folk testifying, "I've tried praying to your God, and He has heard, and helped me too," or, "I thought I couldn't give up the habits of sin, but your God has saved me, and made all this battle a simple affair"!

This kind of testimony makes all the leaving home and loved ones well worth it. Thank God for this privilege.—HUBERT HELLING, *Japan*.

New Arrival

Miss Deborah Lynn Owens arrived in Korea on February 27, 1961. Father reports that mother and daughter are "both well and beautiful."

Missionaries on the Move

Rev. and Mrs. John Cochran arrived in Argentina on February 25, 1961, for their fourth term of service.

In the Land of Our Calling

Here we are finally in the land of our calling, and although things are new and strange to us, we feel God's hand upon us. He has never failed to be "a very present help . . ." The children are adjusting quicker than we, of course. In fact, four-and-one-half-year-old Randy knows more Zulu already than we do. And thirteen-month-old Karen babbles in Zulu also.

The weather is very hot, since this is summer here. I try to picture snow there at home but it's difficult while here in

this heat. It also seems to be snake season. Eight have been killed in the three months we have been here. These include snakes such as the deadly mamba, puff adders, and so on. Three of them have been just outside our door!—PAUL SUTHERLAND, *Swaziland, South Africa*.

Trinidad Moves Toward Self-support

By WESLEY HARMON, *Trinidad*

Our pastors and people are feeling the responsibility of becoming full-fledged, self-supporting Nazarenes. The pastor of Vance River church has said he would like to see his church become the second self-supporting church on the

district. St. James is our first church to be completely self-supporting. Several other churches have taken on more responsibility for their local affairs. The Tunapuna church have completed the wall around their church property and repainted their church inside and out, paying the expense themselves. The Vance River church installed electrical wiring in the manse and the church, purchased a new altar rail, and thirty-five new Nazarene hymnals. They also moved ahead in the fifty-fifty plan. The Santa Cruz church purchased forty new songbooks and made some minor repairs on their church building. The Five River church and the Dibe church have kept up their share of the responsibility for the expenses on their buildings. Our pastor in Sangre Grande was able to make business contacts that helped us secure two and one-half building lots for a location for a new church and manse in this needy community within the next year. Our youth camp paid for itself. Truly Trinidad-Tobago District is moving forward on a sound pattern toward a truly self-supporting district.

Department of EVANGELISM

EDWARD LAWLOR, *Secretary*

SANCTIFY A FAST!!

Today, March 29, begins a "Solemn Fast" throughout our church. A holiness church such as the Church of the Nazarene cannot but view with deep concern the universal laxity toward Almighty God and the tragic threat of global destruction that faces our day.

We are grateful that it has been placed in the hearts of our leaders to call for a time of fasting and praying during Holy Week. The Department of Evangelism commends these days to our

—be days of renewed dedication to our task of evangelism, which is to make known that repentance from sin and faith in the redemption purchased by our Saviour, with the subsequent experience of heart cleansing wrought by the Holy Ghost, are for all men everywhere.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord" (Joel 1:14).

Revival Now!

NOTICE TO EVANGELISTS AND PASTORS: The Department of Evangelism, 6401 The Paseo, Kansas City 10, Missouri, gladly lists open dates of evangelists during the coming six-month period. These lists are mailed monthly to all district superintendents. Any pastor may write for these lists that show names and dates of evangelists available for the next six months.

Praying Preachers

Wednesday noon—first of each month

Remember

the Solemn Fast Period

Wednesday, Thursday, and Friday—March 29, 30, and 31.



people and asks that we unite in intercession in order that our prayers may truly be the spiritual power which should undergird our program of "Evangelism First."

May WEDNESDAY, THURSDAY, AND FRIDAY—MARCH 29, 30, and 31

Church-wide

Conference on Evangelism

Wednesday through Friday, January 3-5, 1962

Music Hall—Kansas City, Missouri. Plan now to attend.

Interview with the Lord

By Mrs. ELSIE M. BROWNELL*

*It seemed it was time to leave this earth and go away,
And as I stood before the Saviour, I heard Him say:*

"Have you fed My lambs and given them bread

By your many words and the things you've said?

Did you give them the food of the Spirit on which to feed,

By your offerings and sacrifices—supply their needs?

Did you think of your neighbor in darkness and offer a prayer,

Or with your attitude of selfishness—didn't you care?

"It's time now to open the Book.

Is your name written there?

Did you a midnight vigil keep,

That another might reach a lost sheep?"

I said, "Lord, I did pray some—but as I look back

Over a lifetime spent—with eternity ahead—

By my negligence, neighbors in their sins lie dead.

By my lack of sacrifice and love

They never knew of the Father above.

By my neglect to share the visitation load

There was no one to show them the road.

By a life that's self-centered and prayerless

My neighbors' sinful plight was made hopeless."

The Master said not a word. He sadly looked at me—

And I knew by my words I had condemned me.

My feeble excuses sound feeble indeed

When the Light of the World had been my neighbors' need.

*Yakima, Washington.

*Then I roused from my indifference—
but kept the vision;*

*And in my heart, before God, I made
a decision*

*To call, witness, pray, and invite
neighbors every place*

*To "Try Christ's Way"—till I see Jesus
face to face.*



By J. W. ELLIS

Christ, Our Living Lord

Topic for

April 2:

SCRIPTURE: John 20—21 (Printed: John 20:11-23)

GOLDEN TEXT: *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you (John 20:21).*

Mary Magdalene, formerly of Magdala, now of Jerusalem, not much is known about you. Naturally there has been much speculation, perhaps some gossip. Even though a lot of chaff is mixed with the wheat, your name has come out clean. There is a certain attractive ring about it.

This is because, I believe, what is known about your life speaks of a common human situation. True, your whole life is not clearly sketched. Is anyone's? Most of what is known about people is either the deliberate "on stage" productions or the uncontrolled "in crises" situations. Thus it is rather evident that one cannot fully know or understand another person.

This makes for loneliness—deep, isolated, sometimes overwhelming. Try as we may, most of us are exiles on Main Street, U.S.A. But regardless of the silent concrete, the quiet walls, the strange faces, the fleeting feet, man is not alone—there is God revealed through Jesus Christ!—and, behold!—He not only knows and understands; He cares!

It is rather an ugly wording, but true, that you were filled with devils. Seven, to be exact. Seven is often looked upon as the perfect number. That being so, you had a rather good case of the devils! That is one reason, Mary Magdalene, you speak to the common situation. All of us (ah! how we need to face it!) have had (or are having) a good case of the devils.

But the ring in your name comes, not from the devils which possessed you, but from Jesus Christ, who released you. Neatly, here it is: you were devil-possessed and damned, here and hereafter; then Jesus came and you were Christ-possessed and saved, here and hereafter.

Let us switch scenes quickly. Now you stand beside the sepulcher weeping. Normally, no one likes tears, especially a woman's tears. But yours are different. Why? Takes not a genius to answer. The hope of your heart had been drained out. It was not enough that they should crucify your Lord; they also stole His body. The emptiness of the sepulcher was matched only by the emptiness of your life.

A sensitive ear can hear the cries of our day. It comes from the great emptiness that is within our society. This is why you speak to us.

But then, suddenly, Jesus came! Hope was restored! And your life was made worthwhile by Heaven's invasion. Thus you speak to us.

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.



News of the Churches

Evangelist Leonard G. Hubartt writes: "Due to change of pastors, I have cancellation of the date May 24 to June 4. I shall be glad to hear from any church interested in this date. Write me, Route 4, Huntington, Indiana."

Clarksville, Tennessee—Recently our Eastmeade Church had a very successful revival with Evangelist H. B. Garvin and wife as the special workers. Brother Garvin is a dynamic preacher of the John Wesley doctrine of entire sanctifi-

cation, and people were helped and strengthened by his ministry. A number of people sought God at the altar of prayer. Pastor and people appreciated the ministry of the Garvins.—CHARLES E. OAKES, Pastor.

Evangelist J. L. Longnecker writes: "I appreciate all the calls extended to me since entering the field January 1, but I still have three open dates for the spring and summer, beginning May 24, also some open dates in October and early November. I will be glad to go anywhere for church revivals, camp meetings, or home mission campaigns. I want to keep busy for God and the church; will go anywhere for freewill offerings and entertainment. Write me, 401 W. Sixth, Beardstown, Illinois."

Rimby, Alberta, Canada—A high light in the history of this church was observed when Rev. Herman L. G. Smith, district superintendent, was present for the mortgage-burning service on February 19. It marked the occasion of the liquidation of a \$5,000 bank loan which was paid off in five years, making this five-year-old building free of debt. Total cost was approximately \$30,000. Our local newspaper carried the picture and a news item about it. Our people have been loyal in their giving and God has helped us in a wonderful way.—A. PERCY RAINEY, *Pastor*.

Evangelist C. V. Holstein reports: "Since last reporting I have conducted revival meetings in seven states, with the following churches and pastors—Iowa City, Iowa, with Harold Kenney; Ludington, Michigan, with John Hieftje; Manassas, Georgia, with E. L. Starkey; then back to Michigan, at Nashville, with Allen Cobb; at Rochester, with Carl Book; at Saginaw, with J. T. Trueax; at Ortonville with John Mellish; and at Clare, with J. D. Ulrich; at Walbridge Avenue Church in Toledo, Ohio, with J. D. Holstein; at Menomonie, Wisconsin, with V. L. McVey; at Vassar, Michigan, with O. L. Ferris; at Bay City First, Michigan, with John Hieftje; at Limestone Church, Kankakee, Illinois, with Wm. Foote; at Waurika, Oklahoma, with E. A. Rawlins; Traverse City, Michigan, with G. E. Gallup; back to Ortonville, Michigan; and to Manassas, Georgia. At this writing I am in a meeting with Brookhaven Church in Atlanta, Georgia, with Pastor Bruce B. Hall. God has blessed in these meetings, and a good number of people have prayed through, with others receiving definite spiritual help. Pastors and people have been kind to me; in several places I have returned two and three times. We give God praise for all that has been accomplished."

Evangelist Thomas Hayes reports: "We give God thanks for the many wonderful revivals He gave us in 1960; some were outstanding. We were in California, Oklahoma, Iowa, Illinois, Michigan, Texas, and Missouri. I am now in a meeting in California, then go to Missouri and on to Illinois. I thank God for our faithful pastors and people. I own a beautiful gospel tent that will seat hundreds of people, which I shall be glad to furnish free of charge to those desiring me for a revival in the summer. I am slating into '62 but have some open time yet for '61; will be glad to go anywhere. Write me, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

In the light of the gospel of Jesus Christ and His love, on Easter morning—WHAT SHALL MY EASTER OFFERING BE?

Pastor H. G. Compton reports from Roanoke, Virginia: "After my serving the Garden City Church for nearly seven years, the congregation has extended me a four-year call. District Superintendent Littrell states this is the first four-year call on the Virginia District. God has blessed the church with steady increases in every department. The church has received a complete 'face lifting' inside and out with purchase of organ, pulpit furniture, and Sunday school chairs and equipment. A new ranch-style, brick-cased, seven-room parsonage was built in 1956, appraised at \$22,000. After a night of intercessory prayer, revival broke out and souls began seeking God before the evangelist came for the revival campaign. Sixty-five seekers have bowed at the altar since the 'Try Christ's Way' program was launched, and thirteen members have been added to the church, thus more than doubling our membership in the seven-year period. This was possible only because of the wonderful spirit of unity and cooperation in our midst. Pastor and people are determined to keep 'Evangelism First.'"

gram has proved to be a blessing and challenge to our people. As a church, we witnessed to a total of 1,776 people last fall, and have had 247 seekers at our altar through Sunday, February 19. Fifty-four credits were given to those who finished the C.S.T. course, 'The Church Winning Souls.' Since our assembly we have received 28 new members, 21 on profession of faith. Our growing Sunday school is currently averaging over 200. The regular Sunday evening evangelistic service is broadcast direct from our church, seven to eight o'clock; also we have six daily broadcasts, fifteen minutes each, from the study in the parsonage, and 'Showers of Blessing' is heard each Sunday evening. On Sunday morning, January 15, the church gave us a unanimous four-year call (101 votes cast), with a good raise in salary granted by the board. We appreciate the work of our predecessor, Rev. C. B. Carleton, and the fine folks in McComb; also it is a privilege to serve on the Mississippi District with Superintendent Otto Stucki and some ministers I have known in former years."

Southwestern Ohio District Preachers' Meeting

The first annual preachers' meeting of the Southwestern Ohio District convened February 20 to 22 in the Cincinnati Springdale Church, with Luther S. Watson, host pastor.

The conference was superbly directed and arranged by our capable district superintendent, Rev. M. E. Clay. Papers were presented by pastors, as follows, with interesting discussions following: "The Pastor's Mental and Spiritual Preparation for the Revival," by Luther Watson; "Ways to Prepare the People Mentally and Spiritually for the Revival," by Kenneth Grandy; "Revival Promotion and Advertising That Are Effective," by Jay Budd; "The Pastor's Preaching and Heart Preparation for the Sunday Night Service," by Leo Chance; "Promotional Ideas for Sunday Night," by Walter Vastbinder, and "Home Mission Possibilities in Southwestern Ohio," by N. C. McNelly, A. M. Wilson, O. A. Singleton, and Donald E. Snow delivered the devotional messages.

Dr. Hugh C. Benner, general superintendent, moved nearer to the hearts of the pastors and wives as he shared with them his concern for the work of the Kingdom, and gave sage advice and admonition to the work of the ministry.

Southwestern Ohio Nazarenes are steadily moving, and victoriously supporting the entire program of the church.—WESLEY K. POOLE, *District Secretary*.



Pastor Paul Darulla reports from Wellsburg, West Virginia: "Since coming here one year ago in February, we are glad to report the church is making gains in each department. We closed a good revival with Rev. O. F. Haynes preaching the first three nights, due to the illness of our evangelist, Rev. Carl S. Nutter. Brother Nutter came on Sunday night, and the Lord used him in a mighty way, with forty-five seekers at the altar. Finances came easily, crowds were excellent, and a good spirit continues in our church. The pastor was given a unanimous call for one year, and received all the votes but one in a four-year call. We have a wonderful group of people."

Rev. Donald K. Ballard writes: "After pastoring our First Church in Lanett, Alabama, for nearly four years, I resigned to accept a unanimous call to pastor our First Church in McComb, Mississippi. Since my coming here last October, the Lord has abundantly blessed. The 'Evangelism First' pro-

Calvary with its bleeding Sacrifice is the only adequate inspiration for world evangelism. GIVE!

Northwest Oklahoma District Preachers' Convention

The Northwest Oklahoma District preachers' convention was held in Woodward, February 21 and 22, under the efficient leadership of our district superintendent, Rev. J. T. Gassett.

God's presence and power were manifested in a very real way in the opening service. After a short, appropriate message by Brother Gassett, Communion was served. This opening service did much toward setting the wonderful tone of spirit which prevailed throughout the convention.

Dr. Samuel Young, general superintendent and the special speaker, thrilled and challenged our hearts as he preached the glorious gospel. A high light of the convention was his address pertaining to holiness as re-emphasized by John Wesley.

A great contribution was made by Rev. O. Joe Olson, director of Nazarene News Service, as he gave hints and information on better press relations. "Brother Joe" made an impression on the convention by his humble testimony for Jesus. We feel he is performing a very beneficial service for the entire denomination through his office.

Rev. J. Reyndal Russell, host pastor, and the fine Woodward Nazarenes went all out to make our stay enjoyable. The beauty of the newly remodeled church served to create an atmosphere of worship throughout the convention.—E. ROY DARDEN, *Reporter*.

Washington, Pennsylvania—Recently Second Church had a very successful revival with Rev. T. H. Stanley. We did appreciate his heart-searching, Bible messages and his great burden for souls. God certainly honored his faithful ministry during this nineteen-day revival. One man, eighty years of age, back-slidden for thirty-five years, was reclaimed and sanctified during this meeting. Four new members were added to the church, by profession of faith, at the close of the campaign. We praise God for answering the prayers of His people.—ELLIS K. HORTON, *Pastor*.

Lanett, Alabama—First Church recently closed one of the greatest revivals in its history. Through the ministry of Evangelist Don Scarlett, God gave 100 people seeking the Lord to be saved or sanctified. We praise God for these victories, and can truthfully say Lanett First Church is on the march again.—GORDON WINCHESTER, *Pastor*.

Christ gave His life for our redemption. Are we willing to sacrifice to win a lost world to Christ? Give in the light of the Cross on April 2.

Central Ohio District Preachers' Meeting

The Central Ohio District preachers' meeting was held in the church at Tiffin, Ohio, February 20 to 23, with Dr. H. S. Galloway, district superintendent, in charge.

Dr. L. T. Corlett delivered the opening message to a full house on Monday evening. The succeeding three-a-day sessions were times of wholesome fellowship, instruction, and blessing.

Rev. A. E. Pusey, local pastor, and his fine people did an excellent job in entertaining the large group of pastors and their wives, other Christian workers, and visitors who came. The city of Tiffin likewise was very gracious, and the granting of special parking privileges by the police department was much appreciated.

Dr. Wm. Greathouse shared the speaking assignments with Dr. L. T.

"SHOWERS OF BLESSING"

Program Schedule

April 2—"He Is Not Here . . . He Is Risen," by T. W. Willingham

April 9—"The Power of God unto Salvation," by E. W. Martin

April 16—"The Love of God," by E. W. Martin

April 23—"God Knoweth," by E. W. Martin

Corlett who, incidentally, was able to come after Dr. Hardy C. Powers had to cancel the engagement due to illness. Everyone agreed that the coveted combination of scholarliness, deep spirituality, and holy enthusiasm finds a high degree of realization in these consecrated servants of God and the church.

The entire program, prepared under the direction of Dr. Galloway, with his usual clear vision and insight into both the district and general church responsibilities, was spiced with variety and interest throughout the three days.

Department heads reviewed the year's work and outlined spring and summer schedules. Mr. Elvin Hicks, as usual, did an excellent job of representing our publishing house.

Among the many visitors present was Miss Irma Koffel, missionary from Africa, who gave a stirring message on the closing day. The meeting closed with a very impressive Communion service Thursday noon, presided over by our esteemed superintendent, Dr. Galloway.—PAUL K. HAYMAN, *Reporter*.

Evangelists Jack and Ruby Carter write: "We are to be in Tiffin, Ohio, for a meeting closing on September 10, and have some open time just preceding and following this date which we would be glad to give to any church needing our services as preacher and singers. Also we have an open date September 27 to October 8. Write us, 4609 N. Mueller Street, Bethany, Oklahoma."

Evangelist W. Lawson Brown writes: "Since the first of the year I have been busy in meetings as singer and preacher in Montevideo, Minnesota, with Rev. D. J. McGilvra; at St. Joseph, Missouri, with Pastor Keith Taylor; at Corvuso, Minnesota, with Rev. Lysle Poush; and at Village Church, Oklahoma City, Oklahoma, with Rev. A. D. Grimm. At this writing I am in a meeting in Rensselaer, Indiana, with Brother Ernest Vannest. The presence of the Lord has been manifest in the meetings, with a number of seekers and happy finders. I have open time, May 31 to June 25, and am available as a singer or preacher, or both. It is a joy to work with our good pastors and people and enjoy the blessings of the Lord. Write me, Box 785, Bethany, Oklahoma."

Rev. Wm. G. Richards writes: "After our pastoring churches on the Michigan District, Wife's health has improved so that we are re-entering the full-time work of evangelism. We travel as the Richards Party (preacher, singers, and musician). We are available for church revivals and/or camps as God may lead. I am an ordained elder in our church. Write us, c/o Nazarene Camp, Route 2, Vicksburg, Michigan."

Announcements

BORN—to Richard and Norma (Carroll) Krohe of Beardstown, Illinois, a son, Kevin Lee, on February 17.

—to Rev. and Mrs. Clark Lewis of Sitka, Alaska, a daughter, Mary Ruth, on February 13.

—to Rev. Weldon and Doris Bull of Meaford, Ontario, Canada, a son, Joseph Weldon, on January 25.

—to Rev. and Mrs. Lloyd W. Millikin of Frich, Texas, a daughter, Christi Joyce, on January 13.

SPECIAL PRAYER IS REQUESTED by a Christian lady in California that God will undertake in a critical situation in the home of a close relative, that he may keep his faith in God, his home be saved from ruin, and that he will turn to the Lord for the necessary help and strength at this time;

by a Christian in Oklahoma for an unspoken request—"I am afraid of a tragedy unless God undertakes . . . I have done everything in my power";

by a Christian lady in West Virginia for her husband, away from home all week working, and he needs to return to God; also for herself, since "the holiness way is new to me";

by a Christian friend in Kansas for an unspoken request for the souls of two people, also that her husband may get back to God, and their children and families to be saved;

by a Christian friend in Illinois, "that my financial pressure may be released," for salvation for a loved one, and "that an unspoken request be immediately accomplished."



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—General Stewardship Committee

Directories

GENERAL SUPERINTENDENTS
(Office, 6401 The Paseo, Box 6076
Kansas City 10, Missouri)

District Assembly Schedules

HARDY C. POWERS:

San Antonio	May 4 and 5
Canada Pacific	May 11 and 12
Alaska	May 18 and 19
Maine	June 8 and 9
New England	June 14 to 16
Canada Central	June 22 and 23
Canada West	July 6 to 8
Oregon Pacific	July 19 to 21
Southwest Indiana	July 26 and 27
Wisconsin	August 10 and 11
Missouri	August 16 and 17
Houston	August 23 and 24

G. B. WILLIAMSON:

Washington Pacific	May 3 and 4
Northern California	May 10 to 12
British Isles South	May 19 to 23
British Isles North	May 27 to 30
Northeast Oklahoma	June 28 and 29
Minnesota	June 30 and July 1
Colorado	July 20 and 21
East Tennessee	July 26 and 27
Iowa	August 9 and 10
Northwest Indiana	August 23 and 24
Kansas City	August 30 and 31

SAMUEL YOUNG:

Mississippi	May 10 and 11
Florida	May 17 and 18
Alabama	May 24 and 25
Rocky Mountain	June 8 and 9
Nebraska	June 28 and 29
West Virginia	July 6 to 8
Michigan	July 12 to 14
Kansas	August 2 to 4
Kentucky	August 9 and 10
Tennessee	August 23 and 24
Southeast Oklahoma	September 13 and 14
Joplin	September 21 and 22
North Arkansas	September 27 and 28

D. I. VANDERPOOL:

Washington	May 3 and 4
Philadelphia	May 10 and 11
Nevada-Utah	June 7 and 8
Eastern Michigan	July 5 and 6
Northeastern Indiana	July 12 to 14
Pittsburgh	July 19 to 21
Eastern Kentucky	July 26 and 27
Gulf Central	August 3 and 4
Northwestern Illinois	August 17 and 18
Indianapolis	August 23 and 24
Georgia	September 13 and 14
Southwest Oklahoma	September 20 and 21



HUGH C. BENNER:

Abilene	May 10 to 12
Los Angeles	May 17 to 19
Southern California	May 24 to 26
South Dakota	June 21 and 22
North Dakota	June 29 and 30
Southwestern Ohio	July 5 and 6
Central Ohio	July 19 to 21
Illinois	July 27 and 28
Akron	August 2 and 3
Dallas	August 9 and 10
Louisiana	August 30 and 31
South Arkansas	September 20 and 21

V. H. LEWIS:

Idaho-Oregon	May 3 and 4
Northwest	May 10 and 11
Arizona	May 24 and 25
New Mexico	May 31 and June 1
Albany	June 28 and 29
Canada Atlantic	July 4 and 5
Northwestern Ohio	July 12 and 13
Chicago Central	July 19 and 20
Northwest Oklahoma	July 26 and 27
Virginia	August 9 and 10
South Carolina	September 13 and 14
North Carolina	September 20 and 21
New York	September 29 and 30

CHRIST IS RISEN INDEED!



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

NAME

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Deaths

MRS. JIM W. ASHCRAFT was born November 8, 1906, in McLennan County, Texas, and died very suddenly of a heart attack on February 3, 1961, in Waco, Texas, where she had lived for the past eight years. A devout Christian since her youth, she had been a member of the Church of the Nazarene for twenty-seven years. At the time of her death she was a member of the Trinity Heights Church in Waco. She was a faithful pastor's wife while her husband served the Meadow Grove, Pearl, Goldthwaite, and Crystal City Nazarene churches in Texas. Her life was one of service to Christ and the church. She is survived by her husband, Rev. Jim W. Ashcraft, Nazarene evangelist; a daughter, Mrs. Stanley Jahn; and five sisters, Mrs. Robert Knowles, Mrs. Katherine Dennard, Mrs. Nell Moreland, Mrs. Margaret Clark, and Mrs. Wynama Snowden. Funeral service was conducted by her pastor, Rev. B. J. Garber, assisted by Rev. Ralph West, Rev. Monroe Burkhardt, and Rev. A. B. McCowan, with burial in Rosemount Cemetery.

MRS. OPAL M. BUCK was born May 18, 1904, and died January 15, 1961, of a heart attack after a long period of illness. She was a faithful servant of the Lord and was very active in the work of the church. It was her faith and inspiration which were largely responsible for the organization of the Parma church, now Calvary Church of the Nazarene, North Royalton, Ohio. She was president of the missionary society at the time of her death. She is survived by her husband, Charles E. Buck, of Parma; two daughters, Mrs. Dorothy E. Cook and Mrs. Irene Sievers (Nazarene missionary to Nicaragua); also three sisters and two brothers. Funeral service was held at Parma by her pastor, Rev. E. E. Herron, assisted by Rev. C. D. Taylor, Rev. C. Stouffer, and the Reverend Mr. Mosher. Final services were held at Texarkana, Texas, with Rev. R. B. Kelly officiating, assisted by Rev. J. W. Read. Burial was at Texarkana.

SAMUEL A. TAYLOR, age fifty-seven, of Vincennes, Indiana, died January 2 after an illness of

three years. He was the father of Rev. Samuel M. Taylor, Nazarene missionary who recently went to British Guiana, S.A. Besides the son, Samuel, he is survived by his wife, Mrs. Bertha Taylor, one sister, three brothers, and his stepmother. One of the last acts performed by Brother Taylor was to pray a wonderful prayer for his missionary son so far away. Funeral service was conducted from the First Church of the Nazarene in Vincennes, with the pastor, Rev. L. W. Conway, officiating.

MRS. BEULAH DALE GARBER was born June 11, 1888, at Elmwood, Illinois, and died January 14, 1961, at her home in Lewistown, Illinois. She was a faithful and devoted member of the Church of the Nazarene, and had served as N.F.M.S. president, church treasurer, and teacher of the Bible class. She was married on June 10, 1909, to Willis Garber. She is survived by her husband; a son, Gayle S.; her stepmother, Mrs. J. A. Shields; a stepsister, Mrs. Katherine Dunelwy; and two stepbrothers, Keith and Kenneth Shields. Funeral service was conducted at the church by her pastor, Rev. Otis Bowman.

MILLARD A. PRUETT was born in Fredericktown, Missouri, November 19, 1892, and died in Cheyenne, Wyoming, January 17, after a brief illness. In 1912 he was married to Lula Simmons. Two years later he was converted and sanctified and, with Mrs. Pruett, joined the Church of the Nazarene. They were charter members of our churches in Fredericktown, Missouri; Loveland and Ft. Collins, Colorado; and Grace Church in Cheyenne. He was faithful to God and the church, serving as Sunday school superintendent, church board chairman, member of the choir, and on occasion filled the pulpit. He helped to build Grace Church in Cheyenne. Besides his wife, Lula, of Cheyenne, he is survived by four sons, Allen, Willard, Aiden, and M. Allen, Jr.; two daughters, Leila Kitch and Violet Drake; and a brother, Charles. Funeral service was conducted in Grace Church with his pastor, Rev. Allen A. Bennett, in charge, assisted by a former pastor, Rev. Clinton A. Rock, Jr. Interment was in Overland Park Cemetery, Loveland, Colorado.



the Answer corner

Conducted by W. T. PURKISER, Editor

FULLERTON, CALIF. (MNS)—On January 18 a Cessna 180 with marking for the Congo took off from Municipal Airport here. It was being flown to New Orleans to be disassembled and shipped to the Congo, where it will be operated by the Missionary Aviation Fellowship in conjunction with the emergency program of the Congo Protestant Relief Agency. Main purpose of the plane will be to multiply the service of the doctors serving in the Congo by shuttling them between the remote hospitals which are without doctors.

RICHARD CARDINAL CUSHING, Roman Catholic archbishop of Boston, has announced the forthcoming establishment in his archdiocese of a seminary for older candidates for the priesthood. To be named St. Pius X Belated Vocation Seminary, it will provide training for men mostly in their forties and fifties who have college degrees and experience in law, medicine, and teaching. Occupying a 145-acre tract in Marlboro, 28 miles from Boston, it will accept candidates from all over the world.

TALCOTTVILLE, CONN. (MNS)—A Third World Conference on Christian Communications has been announced for June 12 to 15 at Milwaukee, Wisconsin, by Dr. Clarence Jones, chairman of the World Conference on Missionary Radio. For four days approximately one hundred radio executives and leaders will confer on their mutual problems, using as their conference theme "The Challenge of the Century to the Church—Communicate." The conference will be preceded by a nationwide Annual Prayer Day for Missionary Radio on Sunday, June 11.

The Third World Conference is the continuation of a fellowship established a decade ago. Missionary broadcasters, missionary radio station executives and personnel, allied Christian organizations, and Christians interested in the missionary use of radio and TV meet every three years.

The World Conference on Missionary Radio, according to Dr. Jones, is "a voluntary service agency, stimulating co-operation among evangelical broadcasters overseas in spheres of mutual interest and benefit." The Conference has no membership, but encourages all interested persons into fellowship for the more effective use of missionary radio in the evangelization of the world. Its headquarters is at Talcottville, Connecticut. A monthly periodical, *Foreign Missionary Radio*, is issued.

Where is there scriptural grounds for sprinkling or pouring as baptism? In Romans 6:4 and Colossians 2:12 it says we must be buried with Jesus in baptism. Doesn't this contradict sprinkling or pouring?

Romans 6:4 says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Colossians 2:12 reads, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." I do not see that it says "buried in water." Dr. H. Orton Wiley, in connection with a long quotation from an older theologian, says, "These texts have no reference either to water baptism or to its mode" (*Christian Theology*, III, 181). The references are to spiritual death, burial, resurrection, and life. If you are seriously interested in this subject, I recommend that you buy or borrow Volume III of *Christian Theology* (Nazarene Publishing House, 464 pp., \$3.95) and study carefully pages 161 to 189.

As to scriptural grounds for sprinkling

or pouring (both together known as "effusion") start with Ezekiel 36:25-26; Hebrews 10:22; Acts 9:18 (which literally says, "standing up he was baptized"); Acts 1:5 in connection with Acts 2:17; and John 2:6 in connection with John 3:25-26, where purifying and baptizing are identified and where it is said that the water containers used held between twenty and thirty gallons.

Now I have lived long enough to know that anything at all said on the subject of water baptism will displease many folks. To me, there is final wisdom in the decision of the founding fathers of our church to leave the mode of baptism in the realm of nonessentials, where equally good people differ. Beyond this, I refuse to go. Whether you have been baptized by sprinkling, pouring, or immersion, if you have been born again and sanctified wholly and walk in the light God gives you, you will make it to heaven.

In Isaiah 4:1 it says, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." What does this mean?

I would hardly know how to improve on the comment of Matthew Henry that this verse belongs at the conclusion of chapter 3, and is part of the prediction of an awful massacre of Israel's soldiers which would leave alive only one in seven. The reference then is to the

polygamy which would follow. I did hear one preacher suggest that the seven women are false religions taking the name of Christ. However, that idea is a little too rich for my blood. And there are far more than seven false cults which have taken that blessed name.

If a church has a membership of one hundred, should a pastor's wife be a board member?

It depends somewhat on the other ninety-nine. But probably not.

What is the position of our church on such games as bingo? Is it gambling to play for prizes?

We have declared our opposition to "lotteries and games of chance" in our *Manual* statement of General Rules, I (7). While I have never investigated bingo, the newspapers and law enforce-

ment agencies in general seem to classify it as gambling. I would think all our people would want to stay completely free from all association with games of this character.

Is it dangerous to deal with the spiritualists even if they say they can tell you the future? Do these people talk to God, or do they commune with the devil?

Have nothing whatsoever to do with them. It is my humble judgment that insofar as there is anything other than psychological trickery involved in spiritualistic seances, it is of the devil. Consider, for example, Isaiah 8:19, "And when they shall say unto you, Seek unto them that have familiar spirits [R.S.V., 'mediums'], and unto wizards that peep

and that mutter: should not a people seek unto their God? for the living to the dead? [R.S.V., 'should they consult the dead on behalf of the living?']" However, frankly, I incline to the position so ably defended by Harry Houdini, that the whole business is a monstrous fraud.

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