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Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



**He is not here:
he is risen**

Matthew 28:6

Easter- TRIUMPHANT VERDICT

THE VERDICT was in—Jesus was crucified!

The disciples had watched that awful scene of violence and wickedness. The multitudes had shouted their blood-thirsty words, spitting out their hatred against Him. The heavy blows of the hammers, as nails were driven through flesh and sinew, announced in no uncertain terms that Jesus was crucified. Even as darkness fell across the earth,



*General
Superintendent
Coulter*

all could behold the Son of God hanging on a cross between two thieves!

The verdict was in—Jesus was dead! The chief priests rubbed their hands in satisfaction—this troublemaker was dead! Throughout the countryside the word was whispered, “He is dead.” Fearful and disillusioned disciples heard His agonizing cries of pain as He writhed

in torment of body and spirit. They had to accept it. Their hopes were gone! Jesus was dead!

The verdict was in—Jesus was buried! Tender hands had taken His body from the Cross and prepared it for burial. A few faithful souls laid Him in Joseph’s tomb. Rome added the touch of finality by placing the official seal on the stone. The soldiers took their posts of duty and now all men were prepared to say, “This is the end.”

But wait! This is not the final verdict! Here on Easter morning is “the stone rolled away.” Here is the tomb—empty! Here are the men in “shining garments.” Here are the linen clothes. But Jesus is not here! He is risen!

It looked as though Roman might had triumphed. It appeared as though Jewish prejudice had prevailed. It seemed that hell’s fury had succeeded in crushing the Son of God.

But Easter is God’s triumphant verdict that He keeps His promise to His people. The empty tomb proclaims the fact that the forces of sin and death have been overpowered. The empty tomb promises ultimate victory over every scheme of hell and provides everlasting life for all. The living presence of Jesus as He talked to Mary, as He appeared to the disciples, as He “shewed them his hands and his feet” reversed man’s verdict and announced the triumph of God’s Son!

Another verdict is being written. It is being written by His Church. He charged the Church to go quickly and tell—to tell that the tomb is empty, that Jesus lives, that He has power to forgive, to cleanse, and to empower.

Are we telling the story? Multitudes of the lost of earth await our word through the Easter Offering—\$1,700,000 would be an eloquent expression of our love and our faith in the power of a living Saviour. An offering like this would quicken the steps of missionaries. It would increase the tempo of gospel advance. It would turn up the volume of that joyful sound, “Jesus saves.”

The verdict is in our hands!

THE GLOW and THE GLORY

By HAROLD E. PLATTER

Pastor, Dundee Hills Church, Kansas City, Missouri

THE DARKNESS of the early morning magnified the cruel memory of the suffering and death of Christ to three women as they neared the sealed tomb. Physical darkness engulfed them, but there was also a night attitude in their hearts. They were approaching a place of death with no expectancy of finding life.

Jesus had said He would rise again from the grave. "And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again" (Mark 10: 34). Prophets had also foretold the event. But the hope of life for Jesus had lost its glow and glory in the minds of these women. They had accepted His death as final. Now they came to anoint His body and to commemorate His death. The Master was in the tomb and so were their hopes.

What they saw and heard at the tomb, however, startled and frightened them. The glow and the glory of divinity cannot be contained. Divine life must express itself. The message of the angelic witness in the tomb was first, "Come, see," then, "Go . . . and tell." Look and be sure; then spread the word that Jesus lives. The scene frightened them, but the news, "He lives," sent them happily on their way.

The early Christians made much of the Resurrection. They told the story of Christ's death for sinners, but they would always swing the light of the risen Lord across the dark scene. Its glow brought glory. For this was the light of victory. It was a triumph never before won. In His own power, Jesus had laid down His life and then had taken it up again. Eternity's veil, death, had been torn asunder. For the first time there is a Witness who has come back to tell us the grave is not to be feared. Glory awaits us in this new hope.

Also the Resurrection reveals God. For it is not just a man who has conquered. It is God in Christ who has triumphed. Now by faith we can see God. In Old Testament times a man could not see God and live. Now the law is changed. Love has shown us the way. By faith, man must see God if he is to live! That is, if he is to live for his God.

The glow and glory of life in Christ is the hope of all men. The disciples, from that day on, won others. And now, nearly two thousand years later, we still believe and preach the gospel because Christ lives.

Enemies have tried to stop this movement. Christians have been slain with the sword, thrown to hungry beasts, dipped in pitch, ignited and hung on poles to illuminate gala events. The crash of the guillotine and scenes of torture spread a crimson line across the years. Yet we still persist in spreading the word, "He lives." The past, written in the blood of saints, takes on a glow and glory today because Christ lives. Our victory is not always recorded in time. We look beyond this life to eternity.

We seldom feel the sting of persecution now. Other more subtle means seek to rob us of our glow and glory. Materialism, humanism, and ear-pleasing philosophies seek to rid the world of Christ. Some teach that Christ was not divine, just another man with personality, ability, and a kind heart. We are told we have the inner capacity to save ourselves.

But I confess to you today that my great need is Jesus Christ. There is nothing within me that can survive without Him. A tottering world is about me. A yawning eternity is before me. I cannot face either one alone. I cast my lot with the risen Lord. I choose to walk with the lowly Nazarene and my soul is thrilled and captivated because He deigns to walk with me.

I see today, amid the wrecks of time, an open tomb. A glow and a glory shine above it. It is a monument to life, not death. Christ was laid there in death, but He is not there today. He is risen! Not just in history, but in the hearts of

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Captivity Is Captive

Ephesians 4:8

*The strong Son of God breaks forth from the grave;
From caverns of darkness He rises to save.*

*He scatters the gloom, and over the tomb
The palms of His victory wave!*

*From the fortress of death on His shoulder He bore
The strong bars of brass and the great iron door.*

*He parted in twain death's terrible chain!
His own shall be captive no more.*

*How bright is the light that shines from His face,
To light every mourner who seeks for His grace!*

*Thou bright Morning Star, Thy glory shed far
To every sad child of our race.*

By MARY H. AUGSBURY

men and women He has risen and lives even now.

When you and I shall have passed the way of all flesh, those who come after us, bearing our names and likenesses, shall also be able to know His living presence. For not only does He live but "He ever liveth"! The glow and the glory are eternal.



But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (I John 3:17)

THE CUTTING EDGE

IN I John 3:17 we are faced with the sharp, cutting edge of responsible stewardship. If you want to be shielded from any truly serious demands upon your resources; if you prefer some variation of the theme, "It's fun to give!"—if you want just soft, sweet sentiment, don't read the Bible! God's Word has a cutting edge. It is not blunted or "toned down" for the sake of tact or diplomacy. It says, If a man HAS and sees another who HAS NOT, and refuses to share with him, he lacks the love of God.

Is your brother hungry? Don't just pity him; feed him. Is he naked or in prison? Clothe him; visit him. It is in the doing that we display one mark of the presence of God's love within. Martin Luther saw this clearly: "So this is now the mark by which we all shall certainly know whether the birth of our Lord Christ is effective in us: if we take upon ourselves the need of our neighbour."

Love is tied inextricably to a responsible use of our possessions, placing before us a quality of stewardship which is uncompromising in its demands upon all who would claim that the love of God dwells in them.

—General Stewardship Committee

The Cover . . .

The Cross among the lilies symbolizes the total redemptive meaning of the Saviour's death and resurrection. Neither the Cross nor the Empty Tomb has meaning by itself. The Cross without the Resurrection would be powerless. The Resurrection without the Cross would be meaningless. Together they guarantee that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

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The Resurrection HOPE

By MARY H. AUGSBURY
Los Gatos, California

WHEN the reality of the resurrection of our Lord Jesus Christ is accepted and believed, there is no such thing as hopelessness. Life becomes luminous with hope.

As if the great Hope Diamond carried into the sunshine should flash back into a shadowed room its rainbow radiance, so Jesus, rising from the dead, leaving death forever behind, flashed back a gladdening light to this earth still shadowed by death.

The message of that gladdening, prismatic light was, "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel" (II Timothy 1:10).

Among believers who have been illuminated by this great hope there is not one

*Who, hopeless, lays his dead away,
Nor looks to see the breaking day . . .*

Every believer is laid away "in hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Resurrection! Hope! The two are inseparable, almost interchangeable.

"My flesh . . . shall rest in hope," said the Psalmist (Psalms 16:9). Where there is no anticipation of a resurrection there can be no hope. Where there is a firm belief in Christ's resurrection there is also a firm belief in the resurrection of all believers—and therefore no hopelessness.

"Which hope we have," said the apostle, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Hebrews 6:19-20).

Dr. H. Orton Wiley has pointed out that the expression "veil" was sometimes used to denote a baffle or barrier, possibly a reef that came between a ship and the shore. Inside the bar would be quiet waters. Outside, the storms would unmercifully batter the tiny sailing vessels. An anchor, if cast, would drift in the storm, so a small boat would be sent to carry the anchor over the veil or bar into the calm waters.

Paul says that Jesus was this Strong One, the Forerunner, who carried our anchor of hope over the bar into the heavenly harbor. Now, said he,

we have this hope "both sure and stedfast," already within the veil. Blessed thought! Glorious truth!

Does the threatening cloud or the actual storm of death hang over you or your home, Christian? The resurrection of our Lord gives us hope, sure and steadfast. He delivers "them who through fear of death were all their lifetime subject to bond-

age" (Hebrews 2:15), and places emphasis upon the "power of his resurrection" for both a victorious life here and a victorious crossing from world to world. "Hallelujah! What a Saviour!" He "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Barriers to Understanding the Word

By FORREST E. TYLER, *Pastor, Mangum, Oklahoma*

HOW OFTEN have you heard someone say, "I just can't understand the Bible"? We must admit that there are parts of the Book which are "hard to be understood."

But one cannot expect to grasp fully all the meaning in any passage of scripture by just reading it like a newspaper. Paul told us to "study." The Wise Man said, "If thou criest after knowledge . . . if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou . . . find the knowledge of God" (Proverbs 2:3-5).

But why must we "dig" so hard to gain a knowledge of God's ways? Are there specific matters which make the understanding of the Word difficult?

There are at least three major hurdles to be overcome if we are to develop in understanding the Bible. First, the human element in the Bible hinders us in various ways in our pursuit of divine knowledge.

Because we are human, it was necessary that the Bible be written according to our knowledge and in man's language. But often the prophets found themselves at a loss to describe the visions that the Lord gave them.

Scholars tell us that we miss much of the original meaning in the Scriptures through translation. But we do have various translations, Bible dictionaries, and concordances to aid us in our search for truth. God has given us ample resources to overcome the language barrier; therefore we dare not plead ignorance because of this difficulty.

The second barrier to understanding the Bible is one of our own making. It is our lack of a comprehensive knowledge of the Scriptures. So many who complain that they cannot understand the Word have never read the entire Bible.

Unless we have an overall general knowledge of the Bible, we cannot hope to comprehend fully many passages. For instance, it is impossible for one to understand the Book of Hebrews without a knowledge of the Old Testament Jewish law. It

is like wanting to understand radar without knowing anything about electricity. If you really want to understand God's Word, read it until you are thoroughly familiar with it.

The third barrier to understanding the Word is the greatest of all. It is the spiritual barrier. A man can be very well educated and yet not be able to grasp much of the meaning of the Bible. He may be even quite familiar with it, but if he isn't a Christian his spiritual eyes are blind and he cannot see.

Paul describes such a person in this way: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (II Corinthians 2:14).

There is only one way to overcome this barrier. That is to seek the Lord with all of one's heart. When one has fully repented and trusted the Lord for salvation, and the Lord has answered his cry by giving him new life within, that man will immediately begin to see spiritual matters more clearly than ever before.

Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17). As we walk with the Lord, He reveals himself to us through the Word.

When one goes on and allows the Lord to sanctify him, his spiritual perception is increased still further. Speaking of this, Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

The Holy Spirit is the Author of the Bible. When He dwells in His fullness in our hearts, He will teach us the meaning of the Word better than anyone else.

There are barriers to understanding the Word, but if we live holy Christian lives and apply ourselves to the means of grace, we will not be ignorant of God's will. Instead, we shall be workmen that need "not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).



The Deity of Christ

By *Evangelist* HUGH SLATER

SIN had separated us from God. A middle wall of partition had been raised between us and God. In some way God must reestablish vital relations between himself and us.

This was accomplished first by the Incarnation. God was manifested in the flesh (1 Timothy 3:16). "The Word was made flesh, and dwelt among us . . . full of grace and truth" (John 1:14). The Son of God became the Son of Man, and His name was called Jesus—Saviour. In the language of the Apostles' Creed, He "was conceived by the Holy Ghost, born of the Virgin Mary."

Here we stand before the mystery of the Incarnation. This truth has been ridiculed and doubted and explained away, but the fact of it remains. That it is supernatural no one denies, but supernaturalness is no proof of unreality.

We do not here argue the question at length. We only point out that the person and character, the moral supremacy and spiritual superiority of Jesus cannot otherwise be accounted for. The phenomenon of both moral and intellectual perfection, unique as it is, stamps Him at once as someone more than human. And perfection is conceded by His critics and His enemies to have been peculiar to Him.

Those who deny the true deity of Jesus our Saviour are bound to account for the perfection of His character and teaching and for His increasing influence in the world upon some other adequate ground, which they have never yet pointed out. The person of Jesus must be conceded to

be as much superior to that of earth's best teachers as the quality of His teaching and influence is superior to theirs. There cannot be an effect without an adequate cause.

The Scriptures plainly teach the deity of Christ. Divine attributes are ascribed to Him; divine honors are given to Him; divine qualities are predicated of Him. He is very God—not a manifestation of God, but the manifested God; not merely the Revealer of God, but the Revelation of God. He is "the brightness of his [God's] glory, and the express image of his person" (Hebrews 1:3). He "is the image of the invisible God" (Colossians 1:15). In Him "are hid all the treasures of wisdom and knowledge" (Colossians 2:3); for "it pleased the Father that in him should all fulness dwell" (Colossians 1:19).

There is therefore no doubt as to the teaching of the Scriptures. These passages are simple and unequivocal. And indeed how glad we are that this is so, for even uncertainty on this point would be fatal! Every man who ever comes to realize any adequate consciousness of sin feels that only God can save him.

If Christ is not divine, this world has no adequate Saviour. But all who have experienced the grace of God in personal salvation are ready to cry out that Christ is the Son of God with power.

Someone asked Daniel Webster one day, when the great statesman was surrounded by a group of literary acquaintances, "Can you understand Jesus Christ?" "No," he replied. "I would be ashamed to claim Him as my Saviour if I could understand Him. I need a superhuman Saviour—one so great and glorious that I cannot fully comprehend Him."

For one to try to figure out the many mysteries of God and the Bible such as the new birth and the Incarnation reminds me of the prayer that Dr. George Washington Carver, world-renowned scientist, said he prayed one time. He said he asked God to show him the mystery of the universe, but the Lord continually ignored his prayer. But one day he said he asked the Lord to show him the mystery of the peanut and the Lord replied, "That's more your size, George." And the Lord did reveal to Dr. Carver the mystery of the humble peanut, from which he derived over three hundred useful products.

Yes, because of the deity of our Lord, in Him omnipotence is stretched out toward human helplessness. In His fullness there is a supply for all our emptiness and thirst. And in His infinity of love is the antidote for all our mean and narrow selfishness. Amen.

.....
David Livingstone wrote: "I could do nothing important or worthwhile in my life except in relation to the kingdom of God." That is stewardship.

EASTER

Miracle

EASTER DAWN! Mary Magdalene, Mary, the mother of James, and Salome came to the tomb "at the rising of the sun." "They saw that the stone was rolled away." They heard the words from the "young man," "He is risen; he is not here." "They trembled and were amazed." Why had they not remembered His prophetic words concerning the Resurrection?

Black Friday had blasted their hopes. Somehow they expected the Master to perform another miracle which would have

By **FORREST W. NASH**

avoided bloody Calvary. But now they had seen Him die; they had heard Him say, "It is finished." They could not expect triumph out of such tragedy—so when they came that morning they came with a hopeless love for a dead Friend.

But contrary to all odds, the Crucified had come forth alive; that which could not possibly be had actually happened. Nevertheless, it is typical of Christian faith to see in that which the world says is incredible and impossible, life, reality, and power.

How can God hate sin and love the sinner? How can God in Christ save from all sin? How can God bring a holy people into life and immortality? Fallen man in his reasoning says, "Impossible" But God has revealed himself in Christ! The Cross is the timeless way to men of time! Christ's bodily resurrection is the triumph! And the followers of "the way" know, and they know that they know.

You are there!

By **IVAN A. BEALS**

Pastor, Benton, Illinois



ONE astounding event in time marks our rendezvous with eternity. It is the soul-stirring epoch of Calvary—of Jesus nailed to the Cross for the sins of the world. Though centuries have intervened, your sins and mine helped to hang Him there. We must give an affirmative reply to the query of the spiritual, "Were you there when they crucified my Lord?" That Cross on Golgotha's brow is the crossroads of the ages.

Yes, you were there. We all stand at the foot of the Cross, knowing that Christ died for all our sins. His holy sacrifice declares our sinful condition before God, proclaims the means of our salvation, and necessitates the choice of our destiny. Our prevailing attitude toward Christ and His cross settles our relationship with God and decides our eternal abode. What company are you with at Calvary?

With the Soldiers

Standing before the rugged cross of Jesus, are you with the soldiers who scornfully clothed Him in a kingly robe; who spat in His face; who pressed a thorny crown upon His brow; who beat Him, mocked Him, and nailed Him to the Cross? Their brutal task done, the soldiers sat and "watched him there" (Matthew 27:36). They cared not that He suffered in shame, or that they were shedding innocent blood. In boredom, they gambled for His seamless robe.

When you refuse Christ, continuing in sin, spurning His Word, rejecting His Spirit's pleading, you are crowning Him with thorns, spitting upon Him, scourging Him, crucifying Him afresh. Your guilt exceeds that of the very soldiers who handled Him so cruelly. So many sit before Calvary's fount of salvation, under the condemnation of unbelief, gambling away their day of grace. Ask yourself, "Am I a soldier of the Cross," or a hate-filled soldier at the Cross?

With the Passers-by

Perhaps you are with those who walked past the Cross "wagging their heads" (Matthew 27:39-40). Although they did not actually crucify Jesus, their rebellious hearts confirmed their equal guilt. In mockery, they misquoted His claim and belittled His suffering. Reviling Him, they shouted, "Thou that destroyest the temple, and buildest it in three days, save thyself." Then contemptuously, the

passers-by scorned His deity, jeering, "If thou be the Son of God, come down from the cross."

Such people still pass by the sacred scene of Calvary, indifferently blaspheming God and profaning the name of Jesus. They disregard the truth by twisting the Scriptures to suit themselves. They ignore the sacrifice of the spotless Lamb of God by doubting His deity. Thus, in rejection of God's salvation plan, they reckon Christ's provision to be a wasted expression of human nobility. It is ruinous to be counted among the passers-by at Calvary!

With the Pharisees

Possibly you are at the Cross with the chief priests, scribes, and elders (Matthew 27:41-43). Seemingly, they are very religious, but no class of men there had any greater condemnation. Although they knew the Scriptures, prayed in public, faithfully attended the house of God, and gave strict tithes, they were violent enemies of Jesus. Why? Their love of self was contrary to the will of God, and Christ's example infuriated their evil hearts.

The worst modern opponents of Christ are hypocritical church members who give only token service to the church, who refuse the Lord as King of their lives. Such pharisaical rejection grieves the heart of Jesus. Yet, with deceitfulness, they glibly follow the ceremonies of Christianity, sing its hymns, recite its creeds, and maintain its ordinances, without ever accepting the regenerating blood of the Saviour in a genuine experience of saving grace. But without Christ, all religious pretense is a hollow mockery.

With the People

Many attended the Crucifixion with the crowd, hiding from personal responsibility. They are noted in the Scripture as "the people." "And the people stood beholding" (Luke 23:35). As silent bystanders, they appear to be neutral spectators of Christ's death. But who can be neutral at Calvary? To neglect Jesus is as condemning as nailing Him to a cross in angry rejection. Only two paths leave the cross of Christ; the *ascending* path of believers and the *descending* path of unbelievers.

Multitudes still behold the crucified Lord—and do nothing. When His gospel is preached and the blood-stained Cross is raised, you may not scoff or scorn; you may just look quietly on and do nothing about accepting His truth. Merely looking *at* Jesus never saved anyone, but if you look *unto* Him for salvation you will find the cure for all your sin. Let it be remembered that all any man need do to be lost is—nothing.

With Those Who Loved Jesus

A faithful few stood by the cross of Jesus (John 19:25-26). Despite their fear and grief, they were there because they loved Him. Their dreadful experience was precious as they received the comforting love of the dying Lord. "Herein is love, not that we loved God, but that he loved us, and

sent his Son to be the propitiation for our sins" (1 John 4:10). Because of their love and faith in Him, the crucified One became the reconciling Bridge to God.

To be counted among the number who love Jesus, there must be a wholehearted response to His love. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). The love Christ proved at Calvary enables the believer to abide in His will, even to loving his neighbors as himself. This is the true test of one's love for Christ: "Does he love others?"

Whether we appreciate the scene or not, we are at Calvary. The question is, "With whom do we stand—the soldiers, the passers-by, the people, or with Jesus' friends?" Our relationship with Christ there determines our destiny. Only two general classes stand at the Cross: those who reject and neglect the provision of the Lord's love and salvation and those who gratefully receive the wonders of His saving grace. *You are there—somewhere!*

Eternal Hope

By C. NEIL STRAIT

Pastor, Carmi, Illinois



THE HOPES of men and women rise and fall with international events. The good news of any breakthrough in the cold war heightens our hopes, and any tension that lessens the thaw will be a strain to our hope.

But the Bible speaks of a hope that cannot be dimmed by national or international happenings. This hope is from God; and His Son, Jesus Christ, is His chosen Instrument to bring it to man. Thus, regardless of how tension-stricken our world might become, hope need never be dimmed if one is surrendered to Christ.

Jeremiah 17:7 tells us, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." This verse is a beacon to the man whose hope has faded and to whom life seems empty. He need not give up in despair. There is a way out! God has come to men to bring hope.

The Christmas message is a message for the ages, and we do it a grave injustice to limit it to one

month or to one event. It is the event of life! For it was that manger event that led to the event of the Cross and then through the mysteries of an empty tomb, until our redemption had been purchased and hope—the hope for which men sought—became a reality.

The empty tomb that announces to us that Jesus Christ is risen speaks of a hope that can endure any trial, for it shall be victor finally. For we are told in God's Word that "we are more than conquerors" through Christ. We are told that our God is from everlasting to everlasting. This means that we can invest our hope in God never fearing that tomorrow He might not exist.

Let us put our hope in Christ, then, who is eternal. Gandhi's hope of a better world was crushed when he heard of the atom bomb. He had seen his Indian people struggle against insurmountable odds for existence, but now he felt they could not fight such a devastating possibility.

But our hope need not be crushed by things or ideas. It can be crushed only as men refuse the Christ and stake their existence on something else.

A current religious writer, John Knox, has said that "to stand in Christ is to stand in hope." Outside of Christ a man must find hope in promises that may never be fulfilled, in events that might

ONCE AGAIN, at this Easter time, we should remind ourselves that right at the heart of Christian life Christ placed the golden rule (not the rule of gold). He gave us a good example in Zacchaeus, who, because of his great love of Christ, made fourfold restitution and gave one-half his goods.



Hardy C. Powers

General Superintendent

weave tragedy into life the next moment. Or he might choose to place his hope in ideas that time may prove worthless and futile.

May God grant us the ability to see our need of Christ and may we invest our lives today, for His cause and His kingdom, to hear the final "Well done" of the Master and to be admitted into eternal rest.



By REX OLSON

EASTER . . . Is "Hard News"

NEWSMEN have a name for factual material—material with which definite names, places, dates, and actual happenings may be associated. They call this factual material *hard news*.

Easter is *hard news*!

Prior to Easter, much that was contrary to fact was circulated by the enemies of the Son of God. During His lifetime, the ritualists and ceremonialists and letter-strict formalists discounted His claims to a special sonship, laughed at Him when He said He had "direct line" contact with the Father, jeered at His protestations that He was the Prince of Peace. They considered Him guilty of betrayal of Jewish "faith," of treason to Rome, and of the worst kind of blasphemy when He called himself the Messiah.

As He hung on the Cross the mockers questioned the very essence and integrity of His being, "If

thou be the Son of God . . ." They doubted His power, "[Then] save thyself." They tried to invalidate His rightful *upward* and heavenward direction by saying, ". . . come *down*." They called Him a liar: ". . . that he *said*, I am King of the Jews." Anything and everything God-estranged and devil-directed humanity could do to discredit the Saviour was done with a vengeance.

But Easter is *hard news*, and hard news confounds unfounded talk and malicious mud slinging. Notice these hard facts.

Time: "the first day of the week, very early in the morning."

Place: "the sepulchre."

People: "the women"—"and certain others with them."

Material objects: "spices," "the stone," "linen clothes."

Heavenly heralds: "two men . . . in shining garments,"

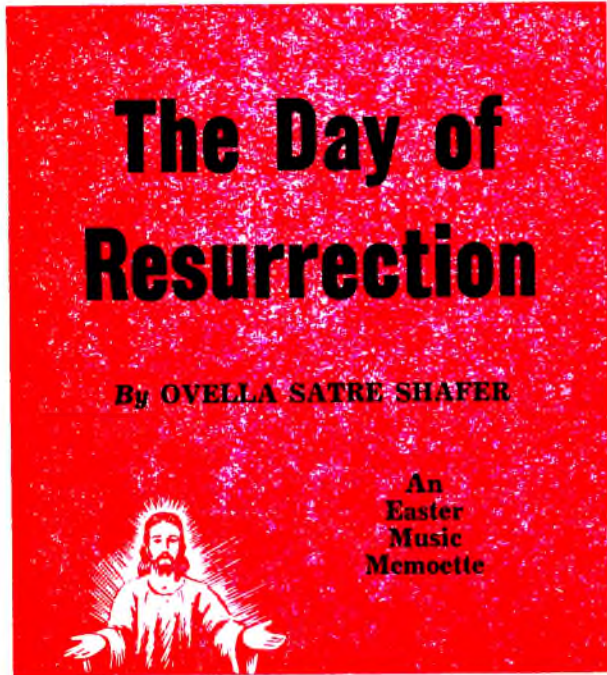
Further witnesses: "the eleven, and to all the rest."

And that all-important *central fact:* "He is not here, but is risen."

The further continuing and continuous *corroboration:* "the true Light, which lighteth every man that cometh into the world."

And here is the *final hard fact* that will convince the most skeptical: "I will come again, and receive you unto myself." And, "Surely I come quickly."

Easter is *hard news*—hard enough to pin all one's hopes on for time and eternity!



***The day of resurrection, Earth, tell it out abroad,
The Passover of gladness, the Passover of God!
From death to life eternal, from this world to the
sky,
Our Christ has bro't us over with hymns of vic-
tory.***

***Our hearts be pure from evil that we may see
aright
The Lord in rays eternal of resurrection light,
And, list'ning to His accents, may hear, so calm
and plain,
His own "All hail!" and, hearing, may raise the
victor-strain.***

***Now let the heav'ns be joyful; let earth her song
begin;
Let all the world keep triumph and all that is
therein.
Let all things, seen and unseen, their notes in
gladness blend;
For Christ the Lord hath risen—our Joy that
hath no end. Amen.***

JOHN OF DAMASCUS, A.D. 750
Translated by Dr. John Mason Neale
Music by Henry Smart, 1836

FROM a remote monastery in the Palestinian wilderness, located near the Kedron Valley, comes an Easter hymn which is a universal favorite during this season. The author of the hymn poem "The Day of Resurrection" was John of Damascus, known as one of the fathers of the Greek church who lived in the eighth century.

To us, living in the feverish activity of our modern world, the life of this early Christian saint would seem one of bleakness and loneliness. The grim, high walls of Mar Saba were seldom entered by outsiders except maybe a wandering Persian, yet those men who had dedicated their lives to the Saviour were willing to eat meager and plain food and sleep on hard cots.

In spite of adverse living conditions, some of the most glorious hymns of the early Christian Church were composed and sung as these ancient, rock-hewn chapels reverberated with a cappella harmony.

John of Damascus was converted to Christianity through his slave, Cosmas; and history records that John's little nephew, Stephen, also lived with him in the monastery.

This composer is said to have written many of the sacred songs used in the daily services of this monastic group—including the one printed here.

It was unfortunate, indeed, that these beautiful lines lay unknown for centuries and gathering dust among the ancient service books of the Eastern church. Dr. John Mason Neale, an English clergyman who had a special interest in religious antiquities, discovered them in the early part of the nineteenth century. This minister, with a rare poetic talent, translated the composition into English verse. Christendom today is indebted to Dr. Neale for his much-used and successful translation found in almost all hymnals and used especially at Eastertide.

The musical setting of this hymn was written by Henry Smart, one of the foremost organists of England. He had defective eyesight from his youth, and at the age of fifty-two completely lost his vision. He did not become bitter over his affliction but continued to compose and play.

Smart's special forte was the writing of cantatas, but he also wrote an oratorio as well as many anthems and organ numbers. All of these were of the highest calibre.

The tune used for "The Day of Resurrection" is also used in our hymnal for "Lead On, O King Eternal." (Try singing these words with the tune of No. 66.)

Another well-known musical setting of Mr. Smart is his "Angels, from the Realms of Glory." This hymnist, who studied law and practiced it for four years, was also an organ builder. But he is best remembered for constructing good hymn music.

EDITORIALS

By W. T. PURKISER

We Must Do It Again

LAST THANKSGIVING, members and friends of the Church of the Nazarene rolled up the largest special offering for world evangelism in the history of the denomination. When the late returns were all in, the amount reached a total of \$1,601,970.

Next Sunday we shall come again to the altars of the church with our first Easter Offering of the quadrennium. Traditionally, the Easter Offerings surpass the Thanksgiving Offerings. It must be so this year if we are to meet the challenge of the objectives God has so signally blessed.

It has been said by one of the great missionary statesmen of our day that world missions are the acid test of whether or not the Church really believes the gospel. This is undoubtedly true.

But more than faith and obedience to the gospel is involved in our world mission giving. Our love is being tested as well. Paul told his Corinthian friends that the special offering being asked of them was "to prove the sincerity of your love" (II Corinthians 8:8).

God proved the greatness of His love to us in that, while we were yet sinners, Christ died for us. We now may show the genuineness of our love for the others for whom He died by the way we give. Love is never measured by what we say about it, but always by what we do about it.

May our blessed Lord help us to give prayerfully and sacrificially that His good news may be sped to the ends of the world ere the night comes when no man can work.

The Meaning of the Resurrection

Every event has two sides. It has a fact side and a meaning side. The fact side is related to what happened. The meaning side deals with what it stands for, what difference it makes, what its real importance is.

This is true of the Easter event. The resurrection of Jesus on the third day is the foundation fact of the Christian faith. It is just as basic as James Moffatt said, "No resurrection, no gospel!" Twenty centuries of Christian history stand in confirmation of the fact of the Resurrection.

No less important is the meaning of the Easter event. Why should it have been so important that God raised His Son from the dead the third day? Is it not enough that He died? Why not worship the Christ of the crucifix, as so many millions do

—the lifeless Figure on the Cross? Why the constant New Testament emphasis on the risen, living Christ?

Let it first be said that the resurrection of Christ is not an appendix, tacked on to the end of an otherwise complete story to give it a happy ending. The raising of Jesus from the dead was no afterthought. It was not a sort of postscript, an addendum attached to something essentially more important. Rather, the whole Bible emphasis is that the Resurrection was the very essence of Christ's saving work.

Bishop Westcott long ago said, "To preach the fact of the Resurrection was the first function of the Evangelist; to embody the doctrine of the Resurrection is the great office of the Church; to learn the meaning of the Resurrection is the task not of one age only, but of all."

The Resurrection was the greatest of all the mighty acts of God. Our salvation hinges not only on Christ's crucifixion. It hinges also on Christ's exaltation to the right hand of God. "He who carried the cross also wears the crown," as William Baird well put it; "we worship not only the dead Messiah but also the living Lord who calls the living to come forth from the dead."

It would be quite impossible to sketch fully the meaning of the Resurrection. Three truths, however, loom large. The Easter event was a seal, a promise, and a judgment.

FIRST, THE RESURRECTION WAS GOD'S SEAL on the life and death of Jesus. The empty tomb faces back to Calvary as well as forward to eternity. Paul tells us that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

As Helmut Thielicke wrote, "If Christ did not rise from the dead, then his life and his work are refuted. From Bethlehem to Golgotha there is not a single scene in this life which is not indirectly illuminated by the light of Easter and which is not sustained by the certainty that the life of this One Man is not bounded by death, but that it is stronger than death."

The Resurrection proved that Jesus of Nazareth was the Fulfillment of all the Old Testament prophecies. He is the Hope of the ages. He is the Key to all Scripture. This means that we can count on Him. We can trust Him totally. He is

the only One who can save. There is no other name to bring peace.

The Resurrection means that the sacrifice of the Cross has been accepted. "Christ died for our sins according to the scriptures" (I Corinthians 15:3). He "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 4:25-5:1).

Evangelist J. Wilbur Chapman captured this in his lovely gospel song-chorus:

*Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified, freely forever:
One day He's coming—oh, glorious day!**

SECOND, THE RESURRECTION WAS GOD'S PROMISE for the future. The empty tomb not only faces back to Calvary. It also faces ahead to Pentecost and beyond Pentecost to eternity. Peter proclaimed Pentecost as the gift of the risen Redeemer: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

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Easter Morning

*The stone is gone! That stone so cold and heavy!
What mighty Hand could cast it thus aside?
The door ajar reveals the tomb is empty,
And He is gone who lately bled and died!
What mean these vibrant words: "Lo, He is risen"?
What means the surge of joyous hope within?
If He be living (can thy heart believe it?)
Then He hath conquered death and vanquished sin!
With dew and sunburst Easter dawned that morning,
And near two thousand since have flushed the skies!
Still—still we hail Him Lord and risen Saviour,
And still the songs of faith triumphant rise!
Oh, wondrous truth! He lives and lives forever,
And at the Father's throne in glory stands!
Soon we shall see Him—the eternal Maker—
Builder of houses that are not made with hands!*

By KATHRYN BLACKBURN PECK

The abiding Comforter is the supreme Gift of the risen Christ to His Church. "If I depart, I will send him unto you" (John 16:7). The victorious, risen life of holiness is ours through the Resurrection. Christ "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

Unsanctified Christians stop short of the resurrected life of holiness. Easter challenges and condemns carnal lives, passionless hearts, worldly dispositions, and un-Christlike attitudes.

But there is still another note of assurance in the promise of Easter. Christ did not only survive death; He conquered death. Easter means that death and the grave, real enough in our mortal experience, are not the final reality. In sorrow's lone hour we can know the comfort of eternal life. "Because I live," He says, "ye shall live also."

FINALLY, THE RESURRECTION OF JESUS IS GOD'S JUDGMENT on unbelief and disobedience. Unbelief raised the cross on Calvary, drove the nails, pressed the spear into Christ's broken heart, and rolled the stone against the tomb. But that "first of the Sabbaths" as Matthew's Greek describes it—that is, the first of the new Sabbaths—completely reversed the human verdict.

The Resurrection condemns for all time that unbelief which is the root of all sin. The sin that damns is not necessarily lying, stealing, Sabbath desecration, blasphemy, drunkenness, or immorality—as serious as each of these is. The sin that damns is the unbelief that refuses to acknowledge the risen Christ as Lord and Saviour.

Conversely, the act that saves is not kindness, neighborliness, good deeds of mercy and charity. It is not baptism, confirmation, church membership, or even martyrdom—for one may give his body to be burned and still be profited nothing (I Corinthians 13:3). It is the obedient faith that humbles itself before Christ in confessing and forsaking sin, enthroning the risen Lord within.

You see, there is only one question we shall face at the judgment. It will not be where we lived, what creed we accepted, what mode of baptism we received. It will be, "What did you do with My Son?" Did you remain in the company of unbelief that crucified Him? When He knocked at your heart, did you pay no attention? Or did you join the company of those who honor His word, love His name, give their hearts to Him, and walk His ways?

The meaning of the Resurrection in general is not what counts. What counts is its meaning in particular, its meaning to each one of us. The Easter event must be for each of us entrance into a new and risen life—peace, joy, and victory from the risen Redeemer, our living Lord.

THE CHURCH AT WORK

HOME MISSIONS

ORVILLE W. JENKINS, Secretary

Easter Offering for World Evangelism

The Thanksgiving Offering for world evangelism has now gone above the \$1,600,000 goal! Easter, the Christian's greatest season of the year, is upon us, and we are pointing to and praying for our annual Easter Offering. Not only the church in the homeland, but millions who live in the shadows of the night of sin around the world, are looking expectantly to our response in this year's offering.

Our goal is \$1,700,000! Jesus, who gave himself on Calvary, is dependent upon our faithfulness. May we give as pleasing unto Him, and if we do we

will help to evangelize the lost both at home and around the world!

Australia Bible College

Rev. Edward E. Young, principal, reports the "largest enrollment in the history of the college. We are crowded to more than capacity in the boys' quarters, with full capacity of five couples in the married quarters, and all the girls' rooms are occupied." Almost the entire student body had the privilege of attending the district assembly, held in Brisbane, with Dr. Samuel Young the presiding general superintendent.

Used Clothing for Samoa

Rev. John K. Abney writes that he could use some clothing as gifts for people in some of the islands. Send lightweight clothing only. Do not send clothing that is worn out—it should have some good years of usefulness. Send

to Rev. John K. Abney, P.O. Box 818, Pago Pago, American Samoa. Mark the packages: "Clothing: No Duty."

Prayer Requests

Mrs. Floyd J. Perkins was in the hospital in South Africa in February for radical treatment following kidney attacks. Prayer is requested that the treatment will prevent any permanent damage to the kidneys.

Rev. Orville H. Kleven, pastor in Copenhagen, Denmark, requests prayer that the way may open for the beginning of a second church in this great capital city. A building must be secured, but so far every prospect has encountered opposition and doors have closed.

Change of Address

Rev. and Mrs. Floyd J. Perkins and the Nazarene Bible College in South Africa should now be addressed: P.O. Box 8, Unified, Transvaal, Republic of South Africa.

WORLD MISSIONS

E. S. PHILLIPS, Secretary

Moving Missionaries

Rev. and Mrs. Robert Perry, new missionaries in the Republic of South Africa, are now living at P.O. Box 58, Westonaria, Transvaal, Republic of South Africa.

Rev. and Mrs. Howard Sayes, on furlough from Trinidad, are at 405 South Bowie Drive, Weatherford, Texas.

Rev. and Mrs. Howard Conrad have a new box number. Their address is now: Apartado 420, Chiclayo, Peru, South America.

Miss Mary Wallace is on furlough from Nicaragua. Her address is c/o Miss Fae Millard, 52 Park Avenue, St. Thomas, Ontario, Canada.

Miss Avinell McNabb left Africa March 16 for furlough. Her address will be Box 46A, Route 3, Greenbriar, Arkansas.

New Missionary

Gregory Lee Gates, born March 3, 1965. He is the son of Rev. and Mrs. Charles Gates, missionaries to Brazil.

A Layman Visits the Mission Field

By JOHN MARTIN, Florida
We were not just tourists looking for transportation and a free place to stay, but as missionary-minded Nazarenes my wife and I visited the Nazarene mis-



Pictured here are the people who attended the organizational meeting of the Willingboro, New Jersey, Church of the Nazarene, which was organized on Sunday afternoon, February 21, by District Superintendent James E. Hunton. The new church was organized in the auditorium of the Sunset Drive School, where meetings have been conducted for nearly four years. Revs. William Kale and Stewart Fretz pioneered the work, and the present pastor is Rev. Winston P. Lowe. The church was organized with twenty-three charter members.

The district purchased three acres of land in a new housing development at a cost of \$22,500. They plan to build a chapel this spring.

The one picture includes the group which attended the organizational meeting. The other picture includes, from left to right, Rev. Winston P. Lowe, pastor; Rev. Lloyd Gordon, district treasurer; and Rev. James E. Hunton, district superintendent.

sionaries in Haiti. We liked what we saw.

The missionary homes are well built and permanent-looking; nothing fancy, but a welcome retreat from the busy cares of missionary life.

With the overseeing of 45 churches and 138 preaching points, the Bible school with 37 students, the printing press and dispensary, the days of all the missionaries are filled.

A day's work may include a seven-hour trip by jeep and horseback to a church up in the mountains, a service, baptism, and time for pastoral counseling, then back home late at night. Or it might be a three-mile trip down a trail to perform the wedding ceremony for a converted voodoo priest and his wife with nine grown children.

Yes, the life of a missionary is a busy and rewarding one. No expensive churches or fancy pews, but the people put us to shame with their singing and enthusiasm.

The majority of the people in rural, mountainous Haiti live in small, grass-roofed homes, with sides of woven sticks, plastered over with mud. They have little furniture, few good clothes; often three stones for a stove; a tiny, tin oil lamp; the river for washing, bathing, and drinking water. Farming tools may be only a hoe and a machete, and an overloaded donkey as their beast of burden. This is typical of much of mountainous Haiti. Yet the land could be rich in bananas, rice, sugar, sisal, coffee, and cocoa if there was money for irrigation and cultivation in some of the potentially rich river valleys.

Haiti is one of our fastest growing mission fields. We liked what we saw in the work of the Church of the Nazarene as our Nazarene missionaries and Haitians carry it on.

Morgans Not Returning

Rev. and Mrs. Earl Morgan will not be returning to the mission field at present, due to Mrs. Morgan's illness. They plan to take a pastorate in the States. Continue to remember Mrs. Morgan in prayer.

First in Sobradinha, Not Brasilia

Recently, because of misunderstanding a statement by our missionaries, we published an announcement that our church in Brasilia, Brazil, was the first Protestant church dedicated in the capital of Brazil. This is not correct. Brasilia is the Federal District of the nation of Brazil. It covers a large area in the interior, and is made up of a central downtown government district and a number of satellite cities round about. Sobradinha is one of these satellite cities. Our Church of the Nazarene was the first church dedicated in this new suburb; and was the first brick church

building dedicated in the Federal District. However the Baptists, Presbyterians, Methodists, Assemblies of God, and other groups were already working in the downtown district, and in some of the other satellite cities. They had wood-frame church buildings that were erected and dedicated before ours.

We are sorry for the misunderstanding which created this error, and extend our apologies to our Christian brethren who are doing splendid work in this great and spiritually needy Federal District of Brazil.—*Department of World Missions.*

Cathy Seely



Four-year-old Cathy Seely has been in a complete body cast for eight months, to correct a defect in the hip socket.

She has been an unusually contented and happy child, singing and talking, with seldom a complaint.

We appreciate deeply the interest, prayers, and thoughtfulness of our wonderful Nazarenes throughout the denomination. Cathy has received hundreds of lovely cards and many, many gifts. As she looked at some of her cards and gifts, little Cathy said, "My friends sure love me. How lucky I am!"

We have learned, through Cathy's illness, to live one day at a time, and leave the future to God. While we wait to return to the field, we are keeping busy in our local church as Sunday school teachers, N.Y.P.S. president, study chairman of the missionary society, and whatever else they can use us to do.—*MRS. VINCENT SEELY, Bolivia.*



"SHOWERS of BLESSING" Program Schedule

April 18—"What Does Easter Really Mean?" by Russell V. DeLong

April 25—"Does the World Need Religion?" by Russell V. DeLong

May 2—"Doing—Knowing—Being," by Russell V. DeLong



DISTRICT ACTIVITIES

Central Ohio District Preachers' Meeting

All major factors blended together beautifully to make this year's district preachers' meeting about the best ever. Good weather boosted the attendance; the new First Church in Chillicothe is beautiful; and Pastor Daniel S. McNutt and his people were excellent hosts. The meetings, Monday evening through Thursday noon, were the fruit of good planning and direction by our able district superintendent, Dr. Harvey S. Galoway.

Featured speakers were Dr. Hardy C. Powers, general superintendent; and Dr. E. S. Phillips, executive secretary of the Department of World Missions. Dr. Powers used mostly holiness themes, while Dr. Phillips spoke on the general theme of "Success in the Ministry"—all reflecting clear thinking, scriptural in content, packed with interest, and built on the foundation of broad experience.

Olivet Nazarene College was ably represented by Rev. D. J. Gibson, the Publishing House by Mr. Elvin Hicks, and visitors included Superintendent M. E. Clay of Southwestern Ohio District, and Mrs. Clay, and Dr. and Mrs. Charles A. Gibson—*PAUL K. HAYMAN, Reporter.*

Northwest Oklahoma District Preachers' Convention

The annual district preachers' convention was held February 24 through 26 in Blackwell First Church, with Rev. E. Roy Darden and people as the splendid hosts. Never has so much spiritual food been presented in so short a time.

The messages of Dr. George Coulter, general superintendent, were inspiring and uplifting, as well as personal and challenging to all present. Dr. Harold Daniels, pastor of Bethany First Church, spoke on effective soul winning; and President Roy H. Cantrell presented a stirring challenge of evangelistic outreach for Bethany Nazarene College.

Under the able direction of District Superintendent Jerald Locke, the atmosphere of the Holy Spirit pervaded every part of the convention. From the opening anthem to the closing prayer, the Holy Spirit was that "thread of beauty which ran through all and did all unite." The Spirit of Christ touched and blessed the hearts of all those present.—*DAVID E. ALLEN, Reporter.*

Illinois District

Sunday School Tour

The Illinois District recently sponsored a series of Sunday school workshops with Rev. Frank McConnell of Bethany, Oklahoma, as the special worker. Each workshop was composed of an afternoon and an evening service with Brother McConnell speaking in each service. The workshop, with an emphasis on plans, methods, etc., was featured in the afternoon sessions, and the evening was given to an inspirational service on personal evangelism.

The workshops proved to be very

successful and a great blessing to all who attended. We believe that these workshops will bear fruit in the days ahead.

Dr. L. S. Oliver, our beloved district superintendent, added inspiration and blessing in the services which he was able to attend.

The Illinois District forges ahead in the "March to a Million."—GEORGE H. D. READER, *District Church School Chairman.*

New Church Organizations Reported

West Burlington, North Carolina, February 28, 1965.

Henderson, North Carolina, February 21, 1965. Rev. Richard R. Harper, pastor.—Lloyd B. Byron, *district superintendent.*



Left: The chief who gave land for the church at Namatapa. Right: The new cement-block church at Namatapa and some of the people who come.

THE LOCAL CHURCHES

Rev. John E. North, Nazarene elder on the Washington District, died of a heart attack on March 5 at the age of fifty-four. He was pastor of the Marley Park Church in Glen Burnie, Maryland. He is survived by his wife and two children.

Evangelists H. A. and Helen Casey write: "We are now in our thirteenth year in the field and thank God for His blessings in giving some of the greatest revivals yet. Due to a cancellation, we have an open date, May 5 to 16; some time open also for June and July, and one date in November and one in December. We carry the whole program: sing, preach, and play ten instruments. Write us, c/o Box 527, Kansas City, Missouri 64141."

Mr. and Mrs. Nelson Likins, members of First Church in Portland, Oregon, for nearly thirty-five years, were honored by their children with a reception at the church last August 23, on their golden wedding anniversary. The children are Mrs. Barbara Kelley, Mrs. Virginia Mottram, Gilbert N. Likins, and Shaunney Patrick. The guests included ten grandchildren, two great-grandchildren, and two members of the original wedding party.

They, Too, Are in the Shadows

THE SHADOWS of sin and darkness are long and deep in non-Christian lands. Dimly, the awareness of a "super-God" high above all, remote and disinterested, has sifted down into the minds of some. But since this God does not interfere in this world, they devote their lives to worshipping the evil spirits, which must be feared and placated. Nowhere in their religion is there any knowledge of a God who loves.

When Christians reach them with the gospel, they know instinctively that the Bible tells the truth about sin. But the Christian way of love is hard for them to understand. It takes many times of hearing the gospel before the Light of the World penetrates their fear and superstition.

In Namatapa, Nyasaland, the chief heard the message of salvation one day. He did not fully understand it, but he saw that it was good. "My people need this," he said to the missionary. "Won't you send someone to live among us and tell us about this way?"

He offered the missionary land on which to build a church.

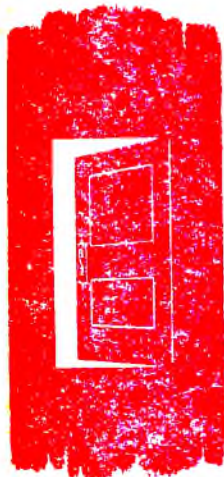
Thanks to the faithful giving of Nazarenes at home, the missionary

was able to accept the chief's gift. A small cement-block church was erected. A pastor was sent. Today there are thirty born-again Nazarenes at Namatapa, and a flock of boys and girls and parents listen to the gospel every week.

There are hundreds of villages like Namatapa in Central Africa: villages where the people worship the evil spirits they fear, and where sometimes around the campfires at night they tell the old legend about a great God far above all, who created the world and then went away and forgot it. They wait in the shadows of fear and superstition. They wait to hear of the God who loves them. But how can they hear without a preacher? And how can they preach except they be sent?

Nazarenes gave the money that sent the church to Namatapa. How wonderful it would be if Nazarenes, who know so well the bounty and goodness of God's love, would outdo themselves this Easter and make it possible to send preachers to many more of these waiting villages of Africa!

—By HELEN TEMPLE
for the
General Stewardship Committee



My gift to open closed doors and to bring

JOY IN THE SHADOWS

NAME:

ADDRESS:

Clip and mail with your EASTER OFFERING to:

John Stockton, *General Treasurer*
6401 The Paseo, Kansas City, Missouri 64131

—General Stewardship Committee

PARKHEAD, GLASGOW, SCOTLAND—In February, Sharpe Memorial Church enjoyed a truly outstanding evangelistic campaign, with Rev. Jerry Johnson, superintendent of our West Germany District, as the preacher. The anointing of God was upon his ministry, and on several occasions the altar was too small to accommodate the seekers who came. On the final Saturday evening more than fifty young people came forward to bear witness they were ready to answer the call of God. Thanks largely to the "Captain Scheme" suggested by Brother Johnson, the attendance constituted a record for such a series of services. Through this plan and the fine cooperation of our people, the average attendance went over the 200 mark, with many new people present. In spite of the revival coming during a building program, and the sanctuary awaiting redecoration, God filled the house with His glory.—**SYDNEY MARTIN, Pastor.**

LIVERMORE FALLS, MAINE—Our new educational building was dedicated on February 13 with a capacity crowd present. The building, valued at \$42,000, has an indebtedness of \$26,000. Much of the work was done by volunteer labor. The building is 91 x 36 feet, and provides nine class areas, a kitchen, and pastor's study. The nursery facilities are used through the week for Nursery Land school, the first program of its kind on the Maine District. The main floor houses a 51 x 36-foot fellowship room. The property next to the building has been purchased and is being made into a sizable parking area. The building has been named for our present pastor, Rev. Karl Retter, and is known as Retter Fellowship Building.—**Reporter.**

The midwinter Detroit (Michigan) Holiness Convention closed on Sunday night, February 28, with more than eleven hundred people overflowing the auditorium of First Church. Dr. V. H. Lewis, Dr. T. W. Willingham, and Professor Ray Moore worked under the anointing of the Holy Spirit. In spite of a heavy snowstorm (halting the convention for one day), God and the people would not be denied, and seekers prayed through with the church altar lined from end to end on the closing night. This holiness convention was sponsored by a group of praying preachers from Detroit and surrounding area and supported wholeheartedly by Superintendent E. W. Martin and the Eastern Michigan District.—**HOWARD RICKEY, Reporter.**

Evangelist W. B. Walker reports: "Recently I have conducted revivals in Attica, Indiana, with Pastor Allen, where souls prayed through; in Trinity Church, Corpus Christi, Texas, with Pastor Madison, where the Lord gave gracious victory; and in First Church, Abilene, Texas, with Pastor Wayne Gash. Here also God gave souls in the altar, and the church was challenged. In all these meetings the Lord blessed, souls prayed through, and the fine pastors and their people stood by in every way. We give God praise as we press on for souls during 1965."

McMINNVILLE, OREGON—Our church has experienced a fine time of spiritual refreshing with Rev. Lloyd E. Northrup, evangelist, and Mrs. Goldie Coonrod as singer and children's worker. In spite of what seemed adverse circumstances and pressures on some of our people, God gave us some times of real victory. A prayer chain by our people bore fruit. Children's services, morning prayer meetings, daily home calls on those needing help, Spirit-anointed preaching, with victory for twenty-five seekers, and help for four in physical healing, with some being converted in their homes, were features of the ten-day meeting. Following a "songfest," and baptismal service for five people in the afternoon, the meeting closed on Sunday evening with more victories around the altar. We give God praise.—**J. L. VAN ARSDEL, Pastor.**

Word has been received that Rev. Noble W. Shirkey, pastor of the Church of the Nazarene in Farmington, Iowa, died on March 16. He is survived by his wife.

FOR WORLD EVANGELISM...



THE BIBLE LESSON

By **BRIAN L. FARMER**

Topic for April 18:

Christ Is Risen

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

GOLDEN TEXT: *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved (Romans 10:9).*

When Jesus was on earth, He encouraged and empowered His men to do some unthinkable things—miraculous things! Perhaps one of the purposes of our Lord's post-resurrection appearances was to assure His disciples that, though He soon would not be present with them in the flesh, He certainly did intend to be with them in Spirit. This assurance was invaluable in the ensuing years. The program Jesus proposed could be tackled realistically only through divine-human cooperation. As the Israelites of old, the disciples could "go up" only if His presence went with them.

Today the task is still superhuman.

Due to population increase, there are more people in the world now who have never heard the gospel than there were at the time of the Resurrection. So if ever we needed to be assured of His presence it is today.

Apart from the all-important fact that salvation depends on our belief, we need to believe in *our hearts* that God has raised Christ from the dead for two good reasons.

It is an untold benefit when faced with a crisis in building God's kingdom to be able to say: "If God was sufficient to raise Christ from the dead, He is more than sufficient for this crisis." The Old Testament saints always bolstered their faith in tough times by looking back to the Red Sea crossing; the New Testament saints recalled the fact of the resurrection of Christ to similar purpose. We too need to be able to say, "Since He did that, He can do this."

Furthermore, since we are to make disciples of all nations, since there is no place for compromise in Christian belief, since there is a dogma, we must believe in *our hearts* that God raised Christ from the dead and that now He is with us always in this world, which is frequently hostile to the message we must proclaim.

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District Assembly Information

MISSISSIPPI, May 5 and 6, First Church, 603 W. Silas Brown, Jackson, Mississippi. Pastor Ford Boone. General Superintendent Williamson. (N.W.M.S. convention, May 3-4.)

NORTHWEST, May 5 and 6, First Church, Clinton & East Alder Street, Walla Walla, Washington. Pastor D. R. Peterman. General Superintendent Benner. (N.W.M.S. convention, May 3-4.)

WASHINGTON, May 5 and 6, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Pastor Milton Parrish. General Superintendent Lewis.

ABILENE, May 12 and 13, First Church, 4510 Avenue "Q," Lubbock, Texas. Pastor James R. Bell. General Superintendent Coulter. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11.)

PHILADELPHIA, May 12 and 13, at First Presbyterian Church, Tilghman & Cedar Crest Blvd., Allentown, Pennsylvania. Pastor, Rev. Robert M. Inglard, Jr., 938 S. 11th Street. General Superintendent Lewis.

SAN ANTONIO, May 12 and 13, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Pastor Odell Brown. General Superintendent Williamson. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11; S.S. convention, May 12.)

IDAHO-OREGON, May 13 and 14, at First Church, 1220 Liberty Road, Boise, Idaho. Pastor Grady Cantrell. General Superintendent Benner. (N.W.M.S. convention, May 11-12.)

Announcements

BORN

—to Rev. and Mrs. Doyle Eugene Ellis of Clinton, Iowa, a daughter, Laronda Renae, on March 9.

—to Mr. and Mrs. Bob Saville of Wichita, Kansas, a son, Kenneth Leroy, on February 19.

—to Wilfred and Shirley (O'Hare) Regehr of Vernon, British Columbia, Canada, a daughter, Christine Anne, on February 4.

SPECIAL PRAYER IS REQUESTED

—by a Christian mother in Missouri "for my daughter, that she will yield her life completely to God," and also for the youth of our church—so many of them need God.

Deaths

MR. BRYANT, age seventy, died in Eugene, Oregon, in January of 1965. He was a member of First Church of the Nazarene in Eugene. He was converted several years ago during Dr. Hardy C. Powers' ministry in Council Bluffs, Iowa, First Church. He is survived by his wife, Jessie Bryant; and three children—Rev. C. L. Bryant, Bucklin, Missouri; Rev. E. K. Bryant, Puyallup, Washington; and Mrs. Donald Wellman, pastor's wife at Eugene First Church. Dr. Powers conducted the funeral service.

MRS. RUTH NAOMI LEVERETT was born May 1, 1916, in Limon, Colorado, and died January 26, 1965, in a hospital in Denver, Colorado. She was an active member of the Palmer Heights Church of the Nazarene in Colorado Springs. She had been active in the work with the junior choir. She is survived by a son, Ralph; a sister, Mrs. Jeanette Pierce; and two brothers, Paul Geist and Rev. Raymond Geist. Funeral services were held in her church with the pastor, Rev. W. R. Donaldson, in charge, assisted by Rev. R. E. Bridgewater. Interment was made in Memorial Gardens, Colorado Springs.

MRS. DORCAS ALTA WILLIAMS, age ninety-four, died in February in a nursing home in Oklahoma City, Oklahoma. She was born in Texas, and spent most of her life in Goldthwaite, coming to Oklahoma City nine years ago. She was a member of the Church of the Nazarene. She is survived by a son, William B.; and five daughters, Mrs. Bertha McFadin, Alta Williams, Mrs. Linnie Johnson, Mrs. Auda Osborne, and Mrs. Mildred Jordan. Funeral service was held in Mineral Wells, with burial in Brad, Texas.

DAVID C. WEAKES, age sixty-eight, died suddenly on December 5, 1964, while visiting his daughter in Sherman, Texas. He had been a Christian only a few years, but gave testimony of God's saving grace and died triumphantly. He was a member of the McKinney Church of the Nazarene. He is survived by his wife, Joyce; a son, David, Jr.; a daughter, Mrs. Esther Kincaid; and three sisters, Mrs. Evelyn Carroll, Mrs. Hettie Bearden, and Mrs. G'ora Bearden. Funeral services were held in McKinney Church of the Nazarene with Rev. Leon Martin in charge, assisted by his nephew, the Reverend Mr. Smith.

MRS. ESTHER BALLEIN DAVIS was born July 17, 1901, at Sardina, Ohio, and died February 9, 1965, after a lingering illness. She was a charter member of the Milford Church of the Nazarene, which was organized January 1, 1958. Although her body was frail, her faith and zeal were unlimited as she helped to bear the burdens of the church she loved so well. She was an inspiration to all who knew her and won many to her Saviour. She is survived by her husband, James Quincy Davis; a son, Russell Lee; a daughter, Mrs. Freda Joyce Stoddard; one sister; and three brothers. Funeral service was held at Milford with her pastor, Mrs. Ruby Blanchard, in charge; burial was in Sardina, Ohio.

MRS. ALINE WALL, a faithful and loyal member of First Church of the Nazarene of Sherman, Texas, for forty-six years, died September 13, 1964, in a hospital after an extended illness. She had taught school in Sherman for many years until having to retire due to failing health. She was devoted to God and the church, and taught a Sunday school class for many years. She is survived by her husband, Roy; and a son, Roy, Jr. Funeral service was held in First Church with Rev. Roy Wolford, a former pastor, in charge, assisted by her pastor, Rev. Leon Martin.

MRS. MARTHA PITCHFORD WILLIAMS was born in Centralia, Illinois, May 16, 1885, and died in San Diego, California, January 19, 1965. She was married to Harry L. Williams in 1908 and the family made their home for many years in Gering, Nebraska, coming to San Diego in 1944, where Martha became identified with San Diego First Church of the Nazarene, and where Mr. Williams died in 1952. She was deeply dedicated to the Lord and her church in all its departments, also a lifelong Bible student and for many years a Bible teacher. She is survived by a daughter, Miss Anna Geraldine Williams, of San Diego; and a son, Captain Paul D. Williams, U.S.N., of New York; also two sisters, Mrs. Etta Averill and Mrs. Edna Smith. Funeral services were held in San Diego with her pastor, Rev. Joseph F. Morgan, in charge, after which the body was taken to Gering, Nebraska, for additional service and burial.

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

Our church insists on employing men already on salary to hold our revivals. Is that fair to our full-time evangelists, who depend upon churches to keep them busy in revivals?

Questions similar to this keep coming, usually from laymen. My sympathies are all with the full-time evangelists. There is no more exacting and difficult field of service in our church than the field of evangelism.

I don't know what the answer is. Part of the problem lies in the fact that so few churches are willing (or able) to have revival meetings in December and early January, or from June through September. This means that the bulk of our meetings are concentrated in about six and one-half months out of

the calendar year.

The result is that if five thousand local churches try to have two meetings per year, all within the same thirty Sundays, it would take more than twice the number of evangelists we have. But they would be idle five and one-half months each year.

Then, many church boards wait too long to schedule their revivals. Effective evangelists are slated from two to five years ahead, barring unexpected cancellations.

I would like your opinion on the scripture in I Samuel 28:10-21. Was it actually Samuel the witch of En-dor called up, or some evil spirit? Do you think a medium could have the power to call up the dead today?

Attempts at communication with the dead through any sort of spiritualism are strictly forbidden in the Bible (Leviticus 20:6, 27; Deuteronomy 18:10, 12, 14). Isaiah 8:19-20 reads: "And when they say unto you, Seek unto them that have familiar spirits [the mediums], and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

In light of this, there are three major interpretations of the scene at the cave of En-dor. (1) Samuel really appeared, permitted to do so by God as a special warning of judgment and disaster against Saul. (2) A demon impersonated Samuel. (3) The whole thing was trickery perpetrated by a clever woman and an accomplice, aided by Saul's emotional stress and great fear.

Dr. J. B. Chapman wrote in the *Herald* for May 18, 1927: "The experience of Saul, Samuel and the witch of En-dor troubles many people in these days when spiritism is being revived. But to me, either of two explanations is satisfactory: First, Samuel did appear by special providence of God, and his

appearing was a judgment upon the wicked king and a surprise to the witch, whose usual fakish claims were overshadowed by this unexpected divine intervention.

"Or second, this was just another unfounded claim of the witch to which the troubled heart of the king gave credence. I think nine-tenths of the experiences of spiritism can be explained upon the basis of psychology, including telepathy, and whatever is not human about it is directly of the devil."

I used to hold the second of Dr. Chapman's explanations. A little closer study of the account has inclined me more to the first: that God allowed Samuel to appear; but that this was a special judgment that in no way sets aside the prohibitions of the law, and in no way justifies any attempt to communicate with or receive communications from the dead.

I do not believe any medium has power to call up any person who is dead. Whatever in modern spiritualism cannot be accounted for by fraud and deceit is, in my mind, a direct work of the devil.

What do you think of having Santa Claus in the sanctuary of the Church of the Nazarene?

Not very much. In fact, I'm "agin it." Santa Claus may be a pleasing fiction for the very young, but he seems to be getting out of hand. I really think one can see all he wants to of Santa Claus outside the church.

Let us do everything we can to make Christmas the happy time it should be

for our children. But let them soon learn that Christ is the center of Christmas, and the gifts that are given do not come from a workshop at the North Pole via reindeer, sleigh, and chimney. Rather they are a feeble reminder of the greatest gift of all, the incarnation of the Son of God.

LATE NEWS

Rev. Walter Morris Dies

Chaplain (Lt. Col.) James E. Morris, Fort Ord, California, reports the death of his father, Rev. Walter C. Morris, retired elder on the Oregon Pacific District.

Mr. Morris had been living in Newberg, Oregon, and was in the process of moving to California.

The funeral was held in Indio, California, March 26.

Lawlors Return from Caribbean

Dr. and Mrs. Edward Lawlor recently returned from a two-week tour of the Caribbean mission field. Dr. Lawlor is executive secretary of the Department of Evangelism.

An outstanding feature of the tour was a regional Conference on Evangelism, held at Georgetown, British Guiana, March 15-21, and attended by more than eighty missionaries and national workers from Barbados, Trinidad, and British Guiana. Total attendance reached as high as eleven hundred in some of the services.

Many unconverted persons sought the Lord for personal spiritual victories in the conference preaching services and in rallies in Trinidad and Barbados. As many as 125 responded to each evangelistic invitation.

Pastoral Changes

Rev. Arthur J. Stott, for thirty-one years a pastor on the Northwest District, has moved from Selah to Goldendale, Washington.

Rev. Wil Spait, pastor of the Deer Valley Church of the Nazarene, Phoenix, has accepted the pastorate of the Chandler, Arizona, church.

Spanish Book Editor's Work Published

Rev. Ismael E. Amaya, book editor of the Spanish Department of the Nazarene Publishing House, has been informed of the publication of his book *Los Falsos Profetas de Jehova: La Verdad Acerca de los Testigos de Jehova* by the Methoress of Buenos Aires, Argentina.

The volume is the result of five years of study and research. The title in English would be "The False Prophets of Jehovah: The Truth About the Jehovah's Witnesses."

City Tent Crusades Planned

Evangelist Morris Chalfant of Danville, Illinois, has arranged a series of six city-wide tent crusades to be held this summer.

The series is scheduled to open in Indianapolis, June 3-13. Other meetings are slated for Middletown-Hamilton, Ohio, June 17-27; Bloomington, Indiana, July 1-11; Peoria, Illinois, July

18-25; Danville, Illinois, July 29-August 8; and Burlington, Iowa, August 12-22.

Wesleyan Festival Held

The Wesleyan Festival, February 24-28, in Washington, D.C., First Church was an outstanding success with Dr. Hugh C. Benner, general superintendent, and Dr. Kenneth E. Geiger of the United Missionary church as speakers.

More than one hundred fifty churches, representing eight denominations, were included. Local press coverage assisted in giving the entire greater Washington area a Wesleyan witness of definite impact.

Dr. Norman R. Oke, pastor of Washington, D.C., First Church, reports that the ministry of General Superintendent Benner and Dr. Geiger, general superintendent of the United Missionary church, was of the highest order.

South Dakota Ministers Recover

Superintendent Albert O. Loeber of the South Dakota District and Rev. James H. Ranum, pastor of the Mitchell, South Dakota, church, are reported nearing complete recovery after serious injuries sustained in a car-truck collision last December 17.



of the
Religious World

Former Soviet Prisoner to Join Wycliffe

SANTA ANA, CALIF. (EP)—Peter Landerman, the American recently released from a Soviet prison, is applying for service with Wycliffe Bible Translators and the Summer Institute of Linguistics.

Landerman, twenty-four, who has a strong faith in God, said, "The manner in which I was strengthened from resources other than my own in a Soviet prison camp and what I saw there have again brought home to me the realization that the gospel of Christ as set forth in the New Testament offers the only hope for mankind and the only real solution to the human predicament."

A graduate of the University of California, Riverside, Landerman completed the first summer of study at the Summer Institute of Linguistics, University of Oklahoma, before he went to Russia in 1963 and plans to take the second course this year.

Mennonites Ask Exemption from School Attendance Law

TOPEKA, KANS. (EP)—A Mennonite group from Moundridge, Kansas, has objected to legislation which would require school attendance until age eighteen. They asked the House Education Committee to exempt them on the basis of religious belief.

The Mennonites believe their chil-

Mr. Loeber was discharged from the hospital January 9 and has recently conducted a home mission tour across the district. Mr. Ranum was released from the hospital January 14, and resumed his preaching ministry on Sunday, March 28.

Both ministers and their families wish to thank the many who prayed for them during their convalescence. In both cases, the hand of God has been evident.

Seminary Offering Remittances Needed

With less than one-half of the local churches reporting, receipts from the Seminary Library offering reached a total of \$41,771 as of Monday, March 29. An additional \$27,850 in special gifts apart from the church offerings has also been received.

Local church treasurers are urged to send checks for the cash offering directly to the Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Missouri 64131.

A minimum of \$100,000 must be in hand before it is possible to begin construction, according to Seminary President Lewis T. Corlett.

children should attend school only through the eighth grade and then work on the farm. Later studies are undertaken at home or through correspondence courses.

The current Kansas law requires attendance only through the eighth grade or to age sixteen. The proposed law would require attendance until eighteen or graduation from high school.

L. E. Becker told the committee that leaders of the Mennonite group discourage attendance beyond the eighth grade unless pupils have a special "calling."

Members of their faith, the bearded man quietly explained, came from Europe to seek religious freedom and now lead quiet lives on the farm.

1965 to Mark Special Evangelism Effort in Korea

SEOUL, KOREA (MNS)—Protestant churches throughout South Korea are joining forces for a nationwide Christian evangelistic crusade to be held during 1965, the eightieth anniversary of Protestantism in Korea.

One goal of the crusade is to deliver the Christian gospel to every person in the nation. By mobilizing those who are already Christians (about 7 percent of the population) the effort counts on a great force for witness and follow-up.

Every church has been asked to ring its steeple bell at noon each day to remind Christians throughout the nation to pray for the success of the campaign. A special hymn has been written and special literature produced for use throughout the crusade. The first eight months of 1965 have been designated for prayer, organization, and lay training.

HALLELUJAH!

Christ Arose!

ROBERT LOWRY, the well-known hymn writer of the nineteenth century, composed the words and music of the triumphant hymn:

*Up from the grave He arose,
With a mighty triumph o'er His
foes.*

*He arose a Victor from the dark
domain,
And He lives forever with His
saints to reign.*

He arose! He arose!

Hallelujah! Christ arose!

Yes, this is the triumphant note for every follower of the resurrected Christ. The Victim on Golgotha's hill is the Lord and Victor of the empty tomb.

This is the foundation of the Christian faith. No other religion can claim a resurrected Saviour. To every Christian, Easter is not just a day to be honored once a year, but a joyous reality every day of the year.

As many other religious holidays, Easter has been submerged beneath superficial substitutes. What does Easter mean to you? To many people it means new hats and new clothes. Easter is abundantly more than this.

Christ's resurrection means newness of life. Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead,



yet shall he live" (John 11:25).

His resurrection means newness of peace. Jesus said, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

His resurrection means newness of joy. The Psalmist said, "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalms 16:11).

His resurrection means newness of hope. "He that believeth on the Son hath everlasting life" (John 3:36).

Easter is more than new things; it is a new relationship. It was Christ's victory on the battlefield of conflict with sin that makes this new relationship possible.

Make this the best Easter you have ever known! Make the theme song of this season, of this year, of your life—the song of victory: "Hallelujah! Christ arose!"

By THOMAS WILSON, *Kansas City, Missouri*

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B-234C	WHITE genuine leather, gold edges, marker	\$7.50

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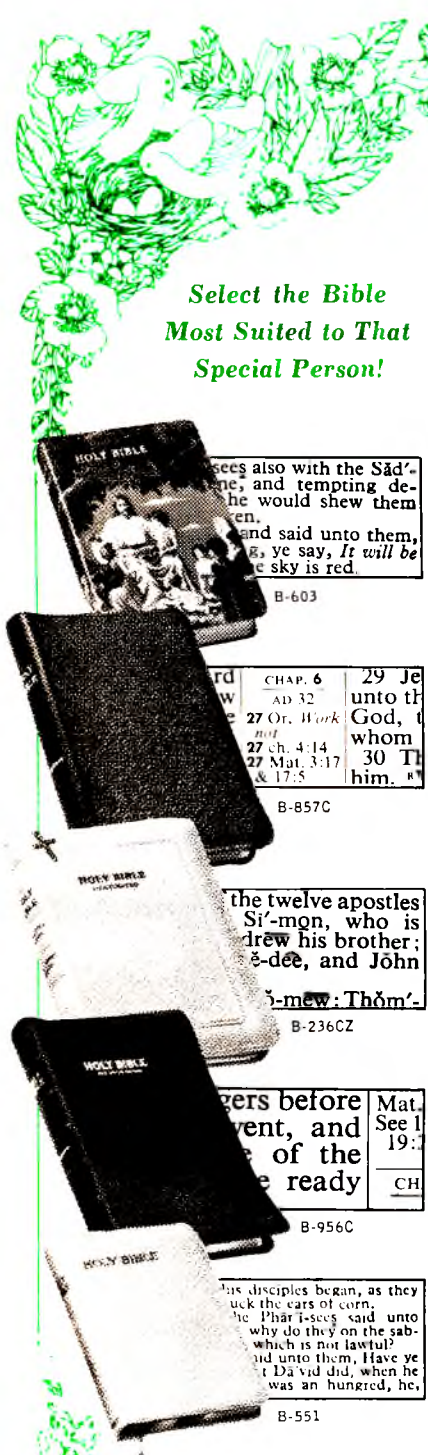
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