

Herald of HOLINESS

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"He is not here: for he is risen"

April 10, 1963

TESTIMONIES FROM TOMBSTONES



A RECENT STROLL through a cemetery proved to be an inspiring experience. An inscription on a grave marker was arresting. I began to look for others. Soon it was as though I was in a testimony meeting in which the dead spoke to the living, and the living to those departed. All did glorify God by a witness to our Christian faith.

Some of the epitaphs were phrased as if addressed to the dead. The living were saying to those "loved long since and lost awhile" such words of tender affection as these:

"To one we all loved."

"Lost to sight, to memory dear."

"My wonderful wife, I am with you always."

"Rest in peace."

One was like a prayer at embarkation upon the mystic sea, "Jesus, Saviour, pilot me."

There was a whisper of a commit-

ment in the lines of another familiar hymn, "My faith looks up to Thee."

There were also testimonies from those who had reached the farther shore:

"The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures:

He leadeth me beside the still waters.
He restoreth my soul."

"I have fought a good fight, I have finished my course, I have kept the faith."

There were messages left for the admonition of the living, such as:

"Blessed are the pure in heart: for they shall see God."

"Walk with God"

"Till we meet again," and, "Till Jesus Comes"

"Let not your heart be troubled"—a quotation that demands more—"Ye believe in God, believe also in me. In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

The word which drew my attention and sent me looking for more was



probably the best, "God is my refuge and strength." The Christian faith offers what we need in this present world and that which is to come. In the body or out of the body we are present with the Lord.

"Neither life nor death can separate us from the love of God."

"In Christ shall all be made alive."

"O grave, where is thy victory?"

EDITORIALS

By W. T. PURKISER

Beyond the Cross—the Empty Tomb

A traveler through Europe tells of visiting a famous shrine in the Italian Alps. A path led up the hillside, trampled by the feet of thousands of pilgrims. Along the way were the "stations of the Cross," and at the end of the well-worn trail was a large, outdoor crucifix.

It was quite clear that most of the people who came to view the shrine stopped at the crucifix. But the tourist noticed a grass-covered trail leading on. Curious, he pushed through the undergrowth, and on a few yards farther found another shrine—the representation of the empty tomb. It was neglected and overgrown with brush. Too many stopped too soon.

ALL THROUGH Christendom what was vividly pictured in a wayside shrine is a fact too sadly true. What was for the men of the Early Church the most glorious certainty of their daily lives has today been relegated to a once-a-year observance. What was the theme of every sermon recorded in the Acts and a message featured in twenty-five out of the twenty-seven books of the New Testament has become for us a subject for consideration only at Easter time. So many stop too soon.

It is well that we honor the Cross. There Christ died for our sins. He who knew no sin was made a Sin Offering for us. It is no accident that the cross has become the supreme symbol of the Christian faith, recognized as such the world around.

But our cross is not a crucifix. It is a bare cross, for the Christ who died there dies no more. Death has no more dominion over Him. To represent the death of Christ perpetually in the mass and with the crucifix is to miss the most glorious fact of the Christian gospel. It is not "that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:25-26). It is "by one offering he hath perfected for ever them that are sanctified" (10:14).

AND BEYOND the Cross is an empty tomb. Without that empty tomb, Calvary would have been the supreme tragedy of the ages. There would have been no preaching of the gospel, for there would have been no gospel to preach. There would have

been no Church, for there would have been no risen life to make of a band of defeated and sorrowing followers a militant and victorious body. Even the Cross itself would soon have been forgotten, as have been the crosses on which thousands of Jewish martyrs died.

By the Resurrection, God set His seal to all that Jesus taught and did. By the Resurrection, God proved beyond possibility of question the deity of Jesus, declaring Him "to be the Son of God with power, according to the spirit of holiness" (Romans 1:4). By the Resurrection, God brought life and immortality to light through the gospel. By the Resurrection, God answered for all time the demonic forces of evil which brought about the death of His Son.

IT IS NOT that the Cross and the empty tomb can be separated. There would have been no Resurrection had there been no Crucifixion. But it is nonetheless true that generally the New Testament writers relate the death of Christ to our transgressions and sins, and the resurrection of Christ to the new life brought to us through the Spirit. He was "delivered for our offences, and was raised again for our justification" (Romans 4:25). "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (5:10).

There is a certainty to the fact of the Resurrection which only the most stubborn could deny. God has guarded with infinite care our faith in the risen life of our Lord. The evidence is stated repeatedly throughout the New Testament: by Mark, by Paul, by Luke, by Matthew, and by John.

But the greatest proof of all is still the power of that risen life released through the Spirit of God in these lives of ours. Only one fact makes it possible for Christ to save to the uttermost all that come unto God by Him—the fact that He lives forever to make intercession for them (Hebrews 7:25). The miracle of our redemption and the miracle of the very existence of the Church depends upon a prior miracle, the miracle of the Resurrection.

HEREIN IS our hope of eternal life. Jesus said, "Because I live, ye shall live also" (John 14:19). "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11). Or as James Denney well put it: "Only one kind

The Cover . . .

Under the hill of Golgotha is this tomb, believed by many to be the place where Christ was laid. The very fact that some uncertainty exists as to the location of the empty tomb is a witness to the reality of the Resurrection. Tombs of the founders of many religions are preserved as shrines. But the epitaph over the temporary resting place of our Saviour's body is, "He is risen; he is not here" (Mark 16:6).

of life has ever won the victory over death: only one kind of life can ever win it—that kind which was in Him, which is in Him, which He shares with all whom faith makes one with Him."

God grant we shall not stop too soon in following the hallowed footsteps that lead to Calvary. Our worship belongs not to the cross of Christ but to the Christ of the Cross. He is the living Lord, the risen Redeemer, the contemporary Christ.

The late Bishop Ralph E. Cushman left us some striking lines:

*Upon a hill called Calvary
A man went forth to die;
He gave His body to a cross,
They built it huge and high;
They sent Him to oblivion
With many a cruel cry!*

*Long years have passed since Calvary;
Those cruel cries are dead!
Dead, too, the hands that pressed the thorns
In torture on His head—
All gone into oblivion;
He is alive instead.**

Fifty Great Days

On the calendar of Bible times, Pentecost came just fifty days after Passover. This fact we recognize today with the observance of Pentecost Sunday on the seventh Lord's day after Easter. Special meaning is being given to this period in 1963 under the leadership of the Department of Evangelism and its executive secretary, Dr. Edward Lawlor.

The fifty great days have been suggested as days of special preparation of heart and mind for a climactic day of holiness evangelism on Pentecost Sunday, June 2. Between Easter, April 14, and June 2 each pastor—or in the larger churches one of his assistants—is being asked to call in the home of each church family to read the story of Pentecost from the New Testament, to pray, and to leave a copy of General Superintendent Williamson's powerful tract entitled *An Honored Guest in Your Home*.

Needless to say, the days will be as great as we make them in each local church. The real "cutting

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edge" of the denomination in spiritual life and evangelism is not in the plans offered from Kansas City. It is in the response kindled in the hearts and minds of 5,000 or more pastors and evangelists and 335,000 individual church members.

This year marks the 225th anniversary of John Wesley's experience of the "heart strangely warmed" at Aldersgate Street in London, an event from which, humanly speaking, has sprung the spiritual movement of which the Church of the Nazarene is heir. God grant that hearts strangely warmed during fifty great days may provide a channel through which the changeless Christ of Pentecost will once more shed forth His Spirit upon His Church around the world.

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The CERTAINTY and IMPORTANCE of the RESURRECTION

By Evangelist E. E. WORDSWORTH

THE RESURRECTION of Jesus Christ from the grave is the cornerstone of Christian doctrine, the Gibraltar of Christian evidence, the Waterloo of rationalism, infidelity, liberalism, and blatant modernism, and the solid foundation of our Christian faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . ye are yet in your sins" (I Corinthians 15:14-17).

The Resurrection is mentioned directly 104, or more, times in the New Testament. If Christ's resurrection can be established as historic certainty, the claims and doctrines of Christianity rest securely upon an impregnable foundation. On the other hand, if the resurrection of Jesus Christ from the dead cannot be firmly established, then Christianity must go.

A leading and brilliant agnostic of England once said, "There is no use wasting time discussing the other miracles. The essential question is, Did Jesus Christ rise from the dead? If He did, it is easy enough to prove the other miracles; but if not, the other miracles must go." Well said, as by instinct!

Dr. Clarence Macartney said: "No statement in the great and beautiful narrative of the Resurrection so brings out the majesty and completeness of Christ's victory over death as that sentence from the gospel of Matthew (28:2): "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

Yea, verily, the angel rolled away the huge stone and sat upon it! Death was conquered! The grim and sinister powers of darkness, evil, and Satan were routed by the almighty powers of heaven. Blessed victory supreme! Look at the golden sunshine streaming in through the open door, for the stone is not there. It is dawn. We have an empty tomb.

But first of all, the literal death of Christ must be established. We read, "We see Jesus, . . . that he . . . should taste death for every man" (Hebrews 2:9): "And they crucified him": "And Jesus cried

with a loud voice, and gave up the ghost"; "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

A leader of the rationalistic forces of England tried to prove the theory that Jesus was only apparently dead by appealing to the fact that, when the side of Christ was pierced, blood came forth. He asked, "Can a dead man bleed?" The sufficient answer is that when a man dies of what is popularly called a "broken heart" the blood escapes into the pericardium, and after remaining there for a short time it separates into serum (the water) and clots (the red corpuscles, blood). Thus, if a man were dead and his side were pierced with a spear, if the point of the spear entered the pericardium, "blood and water," as the Scriptures say, would flow out. Thus the divine record is confirmed.

What the infidel brought forth as proof against His death is in reality a sure proof that Jesus was actually dead. It is a minute illustration of the accuracy of the story as found in the Gospels. Yes, "Christ died for us." "But we preach Christ crucified." "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18).

Furthermore, the Resurrection was the most prominent and cardinal point of apostolic testimony. When the apostolic company, after the apostasy of Judas Iscariot, felt it necessary to bring their number to twelve again, it was in order that the newly chosen apostle might "be a witness with us of his resurrection" (Acts 1:21-22).

Peter also gave emphasis to this truth on the Day of Pentecost. The keynote of his sermon was, "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). When all were filled with the blessed Holy Spirit, "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). The central doctrine of the Apostle Paul on Mars' Hill in Athens, before the Epicurean and Stoic philosophers, was Jesus and the Resurrection (Acts 17:18).

The resurrection of Jesus Christ is one of the two great fundamental doctrines of the gospel, the other being His atoning death. They are bound together like Siamese twins. Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:1-4). The Crucifixion loses its meaning without the Resurrection, but we have atonement and resurrection life and power in Christ.

If Jesus Christ did not rise from the dead, how do we know He is the Way, the Truth, and the Life? How do we know that by believing on Him

we shall be saved? How do we know that His blood cleanseth from all sin? How do we know He has gone to prepare a place for us and that He will come again and receive us unto himself? How do we know that death has lost its sting and the grave has been swallowed up in victory?

How do we know that the Spirit of God, who raised Jesus Christ from the dead, shall also quicken our mortal bodies? How do we know that when He shall appear we shall be like Him? How do we know that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Romans 8:18)? How do we know that we "shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven"? How do we know that the sacred promises of the holy Book are worth any more than the ink and paper it took to print them? How do we know that a blessed eternity awaits us as redeemed children of God?

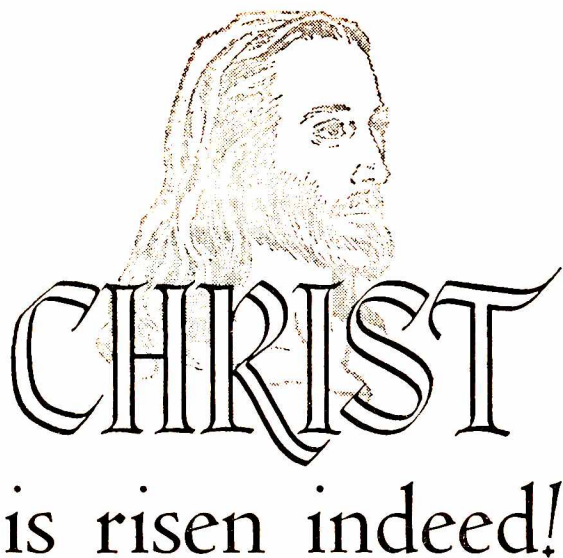
But thanks be unto God, He did rise. They sealed His tomb, but it could not hold Him. He lay there cold and dead in the grave. Hell had pandemonium. Devils hissed in glee. The powers of darkness seemed to triumph. Nature was convulsed, and gloom settled down over the earth. Hope was gone.

But all heaven knew better. I think Gabriel must have said to the celestial choir, "Hold your breath a minute now, for you'll need it," and as the last minute of the world's mightiest miracle ticked off, the powerful breath of God swept through the sleeping clay and like a flash of light His glorious Son was on His feet again, while heaven's choir rose tier upon tier and row upon row and shouted victoriously, "Hallelujah! Hallelujah! Hallelujah! Christ is risen! The Son of God is alive!"

And I see the holy, divine, and wonderful Saviour as He journeys now to the Isle of Patmos for a visit with John, His beloved apostle; and He cries: "Fear not: I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:17-18).

*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!*

.....
"Christians more than others ought to be concerned to see that such service [as involved in their daily tasks] is done loyally and with integrity. It is not that Christians have to think up strange things to do that would not occur to non-Christians. It is rather that Christians do the ordinary necessary jobs that have to be done, but do them for Christ's sake."—Anthony T. Hanson.



CHRIST

is risen indeed!

By E. E. GOLDBARTH

And . . . the angel of the Lord descended from heaven, . . . and said . . . Fear not . . . He is not here: for he is risen, as he said (Matthew 28:2-6).

WHAT a glorious proclamation! Christ had been crucified in shame. Only the devotion of Joseph of Arimathaea saved His body from abandon to the Cross. He carefully removed and laid this holy, lifeless form in his own new tomb. Jesus' followers had gone into hiding for fear of the Jews. His seemed a lost cause; His death, a terrible miscarriage of justice.

But it was not a lost cause. The battle for eternal life was on. Jesus had said He would rise the third day, and this He did. Nor was He dependent upon the angel to roll the stone from the entrance to the tomb. Graveclothes and the grave had already yielded to the power of the resurrected Christ. The open, empty sepulcher simply verified the fact for His disciples and an unbelieving world to see.

The news of His resurrection brought new hope to Christ's followers. Again they dared to face the enemy. After the outpouring of the Holy Spirit on the Day of Pentecost, they spread across the known world, proclaiming this great hope to mankind. The Apostle Paul wrote with assurance, "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20).

Job projected this hope when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself" (Job 19:25-27).

In the southern part of Russia, within a radius of three hundred miles, the Communists had closed

the churches. One church remained open, serving an area where lived a million people. Church services for the Russian Easter Sunday start at midnight and continue until about five o'clock in the morning. This particular year about fifty thousand people came from the various villages to attend the traditional services. In this number was a person who gave this incident to this writer.

Thousands gathered outside the crowded church, carrying lighted candles. The local Communist government employed three dance orchestras to disturb the religious service.

In the morning the entire population of the city was ordered to meet in the city square. Those who did not would be fined. About thirty thousand people gathered in the main square.

For four hours Communist officials spoke to this silent mass of humanity, condemning religion and religious holidays. At the end of this program, the crowd was asked if anyone had anything to say. A man lifted his hand. He approached the podium microphone. With hand raised he firmly stated,

"Christ is risen." And thousands of voices answered, "Christ is risen indeed!" This man was arrested and was never seen by his friends again. But his faith lives on even through persecution and death.

The risen Christ is more than a historical fact to the Christian. This eternal hope is not associated with time alone. We like to compare the bursting forth of nature, in all its beauty, with the Resurrection—but it is only symbolic; it is not eternal.

As a star of eternal life, this fact of the resurrected Christ has given courage to Christians through the centuries. Many have faced ravenous beasts, to be torn to pieces; some have been burned at the stake; many others have been killed by various forms of torture, or hunted like animals, or thrown into dungeons to die. Yet this abiding hope and assurance of everlasting life draws, as a great magnet, all Christians of earth on toward the eternal city. The Christian associates the risen Christ with eternity, for Jesus said, "Because I live, ye shall live also" (John 14:19).

HOME AND FAMILY LIFE FEATURE

WASTED WOMAN POWER

By HARVEY J. S. BLANEY

Author of "The Power of the Mother" and "The Power of the Father"



THE STORY goes like this. Girls tend to marry young and have their children in quite rapid succession. By the time they are in their thirties, the children are in school and they spend most of their time at home with little or nothing to do.

Educators have become aware of this situation and have launched a campaign to get these mothers into college. They are examples of "wasted" woman power, and by obtaining a college education they will be able again to take their places in society and make a worthwhile contribution to the welfare of the country.

This idea has considerable merit, for many married women are taking up their education where they dropped it to be married, and they are going back to the office and the factory. This is good—provided their husbands will put up with the houses they are not keeping and the homes they are not making.

But there is another story. Children have mothers and are dependent upon them. When a child goes to kindergarten he needs Mother to call for him when the day's singing and crying are ended. When he goes to public school he looks forward to getting home; and the first word shouted as he hurls open the door is "Mom." Even for a high school student, something is missing if he has to

come home to an empty house because Mother has to work until five o'clock. If she doesn't want to stay home because he is in school, he may not want to stay home because she is at work.

There is a certain stern logic to this matter. If caring for boys and girls, sharing their joys and troubles, being on hand when needed, and allowing oneself to be the most wonderful person in a child's life are not taking one's place in society and making a contribution to one's country, reason would be hard put to find anything that does.

A job can seem so important! The extra money will buy so many things the children need! The family will make out somehow. But just last Sunday a mother told how much better her home was during her vacation from work. The boys seemed to be different. She wondered if she should quit her job.

Well might all such mothers ponder long what is happening to their homes and families while they are away at work. Money cannot provide or replace that which is needed most—Mother in the home. Neither church, nor camp meeting, nor youth institute can give children and young people the teaching and training which are neglected in

the home. In most cases the mother must carry the greater weight of this responsibility.

A recent *Time Magazine* article claims that certain disorders in a small child may indicate "that there is something wrong with his mothering; either he is not getting enough of it or he is getting the wrong kind." Part of this lack is attributed to working mothers.

Where is the wasted woman power? In colleges and offices which have robbed homes of mothers of growing children. Who are the neglecters of social and community responsibilities? Those who have been made to feel that raising children requires something less than a mother's best. Who thinks

that children of school age no longer need full-time mothers? Someone who has a theory to publish or a proposition to sell.

Sound sense is exhibited by the mother of six who claims that the children enhance the family's interest in community and social life. "The children tie us down, of course, down to an important role in the world, down to earth and happiness."

In still better language the writer of the Proverbs describes the virtuous woman as one who "looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her" (31:27-28).

To Live Is

CHRIST

By IVAN A. BEALS, *Pastor, Benton, Illinois*

THESE INSPIRING WORDS are found in Philipians 1:21. Here the apostle wrote, "For to me to live is Christ, and to die is gain." This short verse not only voices the faith of Paul, but it gives utterance to the hope of every Christian.

"Life" is the key word of the gospel. The "good news" is that our lives need not be an ineffective attempt to survive. In Christ—there is life. "He that hath the Son hath life" (I John 5:12).

The story of our redemption does not end with the sacrificial death of Jesus Christ on the Cross. It is not enough that our Lord should die for our sins. All of that sacred scene would be in vain unless He provides life. Death must be conquered as well as sin, and the Saviour who died to redeem us from sin must also triumph over its fatal penalty. The heaven-sent Son of God and Son of Man must be raised from the dead. Then the same Spirit that quickened His dead body must also quicken our mortal bodies.

This was the united proclamation of the apostles—that the crucified Saviour had become the risen Lord. No longer was living a hopeless maze. No longer was death a fearsome foe. The Lord Jesus had gone the way before them, and His resurrection left a light in the dark shadow of death. Fearlessly they labored for Christ's kingdom, facing hardship, persecution, and martyrdom, knowing that He was with them. They had seen Him; they had known Him; they had obeyed His commission; they had received His Spirit at Pentecost. Thus the apostles knew the glory of Christ's pres-

ence in their lives.

The Lord's victory over death dispels the gloom of the grave for all His followers. Whenever men deny the glorious resurrection of Jesus from the dead, they turn out the light, and they sit in darkness, hopeless and lost. The triumph of the Lord Jesus over sin and death and hell certifies the achievement of everlasting life for those who believe on Him. He thereby turns the apparent loss of physical death into real gain. This is the lasting message of the Easter story.

However, critics take varying views on how much of the Resurrection account they feel can be intelligently accepted. Some disbelieve the supernatural events surrounding it, even to the point of classifying the post-Resurrection appearances of Jesus as mere visions of His bereaved followers. But the difficulty of belief is not that the stone was rolled away, that the tomb was empty, or that Christ had appeared to His disciples. The all-embracing question is: Did Jesus really conquer death to be alive forevermore?

There is one vital point that cannot be discredited by unbelievers. It is the fact that Christians across the centuries have reckoned death to be a defeated foe. Faith in the resurrection of Christ has survived lies, deceit, and unbelief from the time when the disciples were accused of stealing the body of Jesus until this very day.

Faith in the scriptural record of the Easter story depends upon a unique discovery, that which Paul declares—"to live is Christ." Whenever the heart

of a man can accept the fact that Jesus died on the Cross to save him from sin, such a Saviour cannot be left entombed. The moment we believe, the witness of a living Redeemer is present to transform our lives. We are released from the bondage of sin and death to the freedom of life. Then His Spirit moves us to seek the fullness of His indwelling presence. Indeed we can say that we know we have passed from death unto life, that we know we have eternal life (cf. I John 5:13).

The Resurrection account immediately changes from the record of historical eyewitnesses to a personal diary of the power of Christ living in you and me. To live a Christian life, we must have Christ. For Him to exercise any power to save, to sanctify, to preserve, our crucified Lord must be resurrected as the apostle affirmed. The logic of a victorious Saviour demands the restoration of the same body, soul, and spirit that suffered for our sins and endured the destruction of both physical and spiritual death.

The light of this truth dawned upon the sin-blinded conscience of Saul. From his experience on the Damascus Road he was able positively to affirm the continuing witness that Christ was indeed risen from the dead. The glory of his personal contact with the Lord Jesus changed Saul to Paul, and it energized him to unparalleled missionary effort. Paul's secret of untiring resource is apparent. He was a partaker of the life of Christ—

Permit me to make an urgent personal appeal for an "all-out" Easter Offering that will surpass anything you have ever done.



Try to catch the vision of the approaching darkness. We must do our best to bring the light to as many as possible.

General Superintendent

"For to me to live is Christ." Thus, physical death meant no loss—"to die is gain."

Today may the life of Christ pervade our every circumstance. How much difference it would mean in our everyday service if we could get a fresh glimpse of the resurrected Christ! How much greater would be our missionary giving, and how much clearer would be our testimony to the world that "to live is Christ"!

"O Death, Where Is Thy Sting?"

By HENRY THOMAS

HOW would she take it? How would the mother hold up under the pressure? Only last Sunday her middle child had participated in the Sunday school Easter program. Letting the memorized lines go, the young woman had testified from her heart, and God's blessing had fallen upon all.

That night her appendix ruptured; peritonitis soon did its deadly work. Surgery was too late. Penicillin had not yet come. Now, in a few hours, the lovely daughter was to be buried.

I awoke early in the morning of the day of the funeral and heard the soft sorrow of the wakeful mother. Not once since the battle for the girl's life was lost had there been an outcry. Not one single word of blame or hopelessness had passed the chief mourner's lips. How I appreciated her bearing and triumph! My heart welled up in praise to the Lord and in affection for the brave woman.

"I love you, dear," I called softly.

"I've been lying here thinking," she replied.

"Do you suppose folks would think it queer if I

asked to help sing around the grave? I'd like to sing 'My Faith Looks Up to Thee.' I don't blame God for taking my girl. Just think of the seventeen years of joy I've had; I might not have had her at all. Then I'd like for us to sing 'We're Marching to Zion.' After all, this life is just a place of preparation for the next; her preparation was completed before ours. I'd especially like to sing the stanza:

*Let those refuse to sing
Who never knew our God;
But children of the heav'nly King . . .
May speak their joys abroad.*

I want my unsaved brother to know that a Christian can sing at a time like this."

The group and the mother sang the hymns at the graveside that April afternoon, while each singer was thinking in his heart: "O death, where is thy sting? O grave, where is thy victory? . . . thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

Hallelujah!



Easter

IS EVERY DAY!

By KATHERINE BEVIS

THIS is the glad Easter season. May this Eastertide bring to us a present-tense, satisfying experience. And it can if we will but allow it to do so. For when we climb out of ourselves to Christ, who is the Resurrection and the Life, "old things are passed away; . . . all things are become new" (II Corinthians 5:17).

Easter is not simply a date on the calendar that marks the occasion for a celebration, special programs, new clothes, colored Easter eggs, and gay Easter baskets. Easter is for always. Every day is Easter, for Christ is alive. And as we open our hearts and we begin to discover the living Christ, life assumes an added dimension—Christ is alive, so every day is Easter.

Some years ago a popular English novelist wrote a book called *When It Was Dark*. The story centers about the efforts of a wealthy unbeliever to discredit Christianity. He endeavors to do this by attempting to discredit the Resurrection. In that respect his logic is sound; for if the Resurrection can be discredited, Christianity is overthrown.

This man hired pseudo archaeologists to fake a discovery of the body of Jesus in the neighborhood of Jerusalem. On the tomb was an inscription testifying that the owner of this sepulcher stole the body of Jesus and hid it there.

This book then goes on to describe the ultimate effect of such a discovery, if accepted as truth, upon the Christian Church and upon civilization in general. In powerful passages the author shows how, gradually, the Christian Church crumbles and collapses; how men and women go back to lust, cruelty, and animalism; and how the flame of hope dies out in every human heart.

How empty life would be if there had been no Resurrection! But there is a Resurrection! Christ Jesus lives today! And we know for a fact this is true—the resurrection of Jesus, like His crucifixion

and death, is a thoroughly attested event in human history. We know that He lives, for He lives in our hearts, giving us fresh courage—for in His sight we cannot take ourselves cheaply. He bought us with such a great price, valued your soul and my soul more than the wealth of all the world. We count terrifically.

For all Christians, Easter should bring us to thought and prayer about Jesus, dying for us on the Cross and then conquering death in His glorious resurrection on Easter morning.

No, Easter is not just a date on the calendar that marks the occasion for celebrations of various kinds, for the carrying out of customs handed down to us through tradition. *Easter* is every day; for like the first followers of Jesus, we know that He is alive.

"He Shewed Them His Hands and His Feet"

Luke 24:40

*Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands,
Thy nail-pierced hands,
Thy cross-torn hands.
My Saviour, show me Thy hands.
Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet,
Thy bleeding feet,
Thy nail-scarred feet.
My Jesus, show me Thy feet.
O God, dare I show Thee
My hands and my feet?*

Written by Bishop Bradley, Anglican Bishop in India

not just on Easter, but every day, to strengthen us each moment to do what is right.

Easter assures us that we are *not alone* as we seek to follow Him.

May we enter into the deeper meaning of Easter with its remembrance of sacrifice, its assurance that Jesus lives today, its call for all to share the glory of the Cross, the garden, *the giving!*

As Christians, we believe that God is a loving Father, and that He calls upon each one of us to live as His child wherever we are—not only at the glad Easter season, but every day in every way to grow more like Him.

A happy Easter to all!

For Time of Perplexity

*Forgive, O Lord, when we demand
That someone should explain
The why and wherefore of the loss,
The waiting, or the pain.
Give us a faith that shines without
Resentment or despair,
A peace without perimeter,
Whatever we must bear.*

By GRACE V. WATKINS

The Strangest Question Ever Asked

By JOSEPH D. WRIGHT, Nampa, Idaho

IN THE TWILIGHT of the early morning hours of the first Easter Day a band of women left their homes, assembled at a given place, and began a sorrowful trip to the burial place of their fallen Master. In their hands they carried precious spices and rare ointments, the price of sacrifice, with which they meant to anoint the body of Jesus.

Hurriedly His body had been buried just three days before, that the Jewish Sabbath might not be desecrated by an unburied body. In their haste they had been unable properly to care for His body. Now they went at the first opportunity to finish their last rites of love for One for whom they had cared so much.

As they walked, they discussed the momentous task of removing the huge stone blocking the entrance to the cave-tomb. Who, they wondered, would help them to roll away the heavy stone? They knew the task was too great for them, mere women; but who would be up at this early hour, especially in this vicinity, the vicinity of the dead?

As they neared the burial scene they were overjoyed to see the stone was already gone from the cave's entrance. Eagerly they rushed into the tomb to lavish their last care on His sacred body; but wonder of wonders, His body was not there! In the place where He had been now lay His graveclothes in their place as if by some miracle His body had departed without even disturbing the wrappings of death.

In fear they looked at one another, not knowing what to do or which way to move. Through their minds raced many questions, Where is He? What has happened to Him? Was it the disciples that had taken His body, or had it been taken by His enemies?

Then suddenly they became aware of the pres-

ence of two men, in shining, bright apparel, standing nearby. One spoke, and the words he spoke could not have been stranger to these women who may have helped to lay His lifeless body in this grave just the third day before. The angel's words came in the form of a question, "Why seek ye the living among the dead?" (Luke 24:5) As if he had known their thoughts he had spoken, but a stranger question he could not have asked. Where else could they seek Him?

The words of the angel were at first confusing. They knew Jesus had died. Had they not seen Him nailed to the Cross? Had they not heard His agonizing cries? Had they not themselves watched, and perhaps helped to lay His lifeless body in this tomb? Had they not left Him, sealed in this tomb guarded by Roman soldiers? Where else could they seek Him?

Then slowly the startling announcement of the angels began to sink in: "He is not here: for he is risen, as he said" (Matthew 28:6). Could it be true? "Remember how he spake unto you . . ." (Luke 24:6). Yes, now they remembered. If His words had been true in life, why should not they be true in the face of apparent death?

Fresh hope stole across their wounded hearts as a life-giving balm. The accusation flung at Him on the Cross, "He saved others; himself he cannot save" (Matthew 27:42), was not the last word. He was alive; He had conquered death; He was the indestructible Christ, God himself! Into the early twilight they once again disappeared to tell the joyful news, "He lives!"

Christ is the living Lord! We worship not at the shrine of a tomb; we worship at the feet of a living, life-giving God. He is not to be found in the forms and liturgy of any church, including

our own, but in the bowing of the penitent heart at the feet of the Living One. "Why seek ye the

living among the dead? He is not here, but is risen."

As for me and my house, we will serve the Lord (Joshua 24:15).

A Committed Family

By W. M. LYNCH, Pastor, Oak Avenue Church, Duncan, Oklahoma

THIS VERSE OF SCRIPTURE emphasizes three important points:

First, we see *personal participation* in the declaration, "As for me . . ." It is this personal participation which adds faith to enthusiasm, toil to interest, co-operation to commitment. It enhances the outlook; enlarges the potential, and increases possibilities. At the same time it dwarfs all doubts, minimizes all fears, and makes small all signs of failure. It establishes a firm footing, maintains a spiritual standard, and produces an enlarged church.

Joshua's commitment thrust him into the final battle of eternal existence. While dreamers build air castles and fantasy-stricken souls envision the nonexistent, God is waiting on practical, realistic, sincere people to enter His kingdom with a personal participation.

Second, his voice echoed a *parental proclamation* when he spoke authoritatively, ". . . and my house." He firmly established his household on God's side. Strength had come in family devotions; hope was born in family prayer; stability was found through family worship. Early in life Joshua's children had learned respect for God's work, reverence for His house, reliance upon His way.

*Infant ears those prayers had heard;
In youth they heard the Holy Word.
A mother's love, a father's care
Would ne'er allow defeat, despair!*

No foe could ever stand before such family unity; no enemy could ever destroy such harmony of home; no force could ever defeat such spiritual solidarity! Joshua claimed his family for God and for His kingdom. What a heritage they received! Where are such positive parents today?

Third, *providential purpose* is the theme of his testimony, "We will serve the Lord." There was no plurality of purpose with Joshua, nor with his family. To conquer foe and capture land was but a part of their worship of and service to God.

Other gods there had been; others there would be; but no homage was paid them by this family. They would never bow to heathen idol nor worship graven image. They served the Lord in testimony, "And they said, We are witnesses" (v. 22). They served the Lord in obedience, "His voice will we obey" (v. 24). They served the Lord in

worship, ". . . by the sanctuary of the Lord" (v. 26).

The years have come and gone since Joshua and his family stood before their nation as a symbol of divine commitment. Now we occupy the stage and hold the world's attention. Let us decree as did Joshua of old, "As for me and my house, we will serve the Lord."

*My life I give, and can't withhold
My love for Christ nor gift of gold.
My family, too, is stayed on Him;
The glorious light will never dim.*

The Light Shone in Darkness

*When chaos, vast and formless,
The void of space did fill,
With universal darkness
Surrounding, cold and still,
God spoke, and worlds and heaven,
Most beautiful, were formed;
He spoke, and light was given,
And all the earth was warmed.*

*The world was wrapped in darkness,
In sin-created night,
Nor shined Shekinah's brightness
With God's prophetic light.
But then above a manger,
The world with light to bless,
A star disclosed the Saviour,
The Sun of Righteousness.*

*When sin and all its darkness,
With earth and all its night,
Are passed away forever
'Mid God's celestial light,
No need for sun to brighten,
No need for death's dark shroud;
The Lord of Life will lighten
The day without a cloud!*

By CHARLES L. CHILDERS

THE CHURCH AT WORK

LATE NEWS

Just as this issue was being made up for the press, word was received of the death of Dr. B. V. Seals, superintendent of the Washington Pacific District, in a hospital in Seattle, Washington, on Friday morning, March 22.

Word has been received of the death of Rev. Wm. T. Mason, retired Nazarene elder, on February 28. He is survived by his wife, Margaret, of 257 Rosemont Garden, Lexington, Kentucky; also a stepson, James A. Pate, of Nashville, Tennessee.

Evangelist John W. Harrold writes: "I wish to thank our many friends for their cards, letters, love offerings, and kindnesses shown to us during our sorrow. Because of the many prayers, God has made it possible for me to be in His work again."

After serving Portland First Church for nearly four years, Rev. A. G. Jeffries is now pastor of First Church in Salem, Oregon.

HOME MISSIONS

ROY E. SMITH, *Secretary*

Give Now . . . While It Is Day

There was an urgency to the missionary message of St. Paul, for the gospel was new and must be told throughout the world. So effective were his efforts that Luke records in Acts 19 "that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

There is also an urgency for missions in our day. The gospel according to Karl Marx has spread its enslaving tentacles around the world, poisoning the minds of men against God. New nations have arisen in startling rapidity, in a globe-girdling spasm of nationalistic fever, many of them antagonistic towards the "Western" religion, Christianity. In spite of our tremendous strides in education, technology, and science, the irrational threat of atomic warfare hangs like a Damoclean sword over our civilization. In the Church generally, men's energies are spent in frantic efforts towards organizational

unity, rather than in soul-saving evangelism. Many seem to feel that indeed "the night cometh, when no man can work."

Our missionaries are giving themselves to keep the light of the gospel burning. They need our prayers and our help in order to carry on. They need reinforcements. There are other fields yet to be reached with holiness evangelism. Through the Easter Offering we help to press the light into the darkness. Let us give as the Lord directs.

Sharing in the returns through the Easter Offering are the overseas home missions areas. The story of the advance of the church in these lands is a modern Book of Acts. Keep our workers in these fields on your prayer list: Alaska, Hawaii, Panama Canal Zone, American Samoa, Australia, New Zealand, South Africa (European), Germany, Denmark, Bermuda, and the Chinese and Negro work in the United States.



Children in American Samoa take part in a missionary skit. They sang, "Jesus loves the little children, all the children of the world."

A 1962 S.C.A. Winner Ritzville, Washington

Pastor: REV. PAUL KIDWELL

The award given to the Ritzville church in the "Small Church Achievement" program was certainly well deserved. This church is located in what has been considered, in the past, a closed, unresponsive community. Be-

cause of this, perhaps the most outstanding achievement was the new people gained—people of fine caliber and responsive to the sincere gospel message of the Church of the Nazarene. Assembly reports showed a membership of twenty-eight, an increase of 64.7 per cent for the year—four of the new members were received on profession of faith.

The Sunday school went "over the top" in comparison to previous years, but it was the ministry with the young adult age-group which proved particularly effective. Success was achieved simply by friendly and consistent visitation by pastor and people. Also an attitude of wanting to work in terms of bigness, even though a small church, was attractive to new people. Bulletins, midweek papers, special letters, projects, and class activities all played their part.

The church participated in community church-wide services and projects of the local ministerial association, and also served the local rest home for the aged, holding Sunday afternoon services from time to time.

But this church is missionary-minded and stewardship-conscious too. All budgets were paid in full; the people gave liberally to special missionary speakers, Thanksgiving and Easter offerings, and Alabaster; the local missionary society met all requirements, not only for a Star Society, but for a *Gold Star Society* this year.

Other achievements included interior improvements and redecoration; a revival campaign with Rev. Hal Glover as evangelist (the first the church had been able to have for two years—it set a great spiritual tone for the church); an increase in pastor's salary and a good love offering.

With fitting humility Brother Kidwell wrote: "In a small church, it seems that there are always many opportunities for achievement. One of the greatest areas of achievement is to find our place of service in the community as the Church of the Nazarene. . . . We were hoping to get the exterior of the church painted to complement the beautiful redecoration of the interior. Who would have thought that 'Shining Lights on Sunday Nights' was the answer to achieving this goal? There are no Sunday evening services in our community, with the exception of possibly one other, besides our church." A family from another denomination began attending our Sunday evening services. One evening, after service, the man gave a check for \$200

for the exterior painting of the church and parsonage, saying that he would like to help in a tangible way in return for the blessings they had received from the services.

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Rev. and Mrs. P. R. Kellerman have a new box number: Their address is Box 622, Taipei, Taiwan, Free China.

Rev. and Mrs. Philip Steigleder's address is now: P.O. Box 20, Athlone, Cape Province, Republic of South Africa.

New School Year

Our new school year began February 5 with a capacity enrollment of about seventy-five students in the Teacher Training College. We are in the midst of an extensive building program at the moment in an effort to provide more dormitory and classroom space, but it is impossible to keep up with the cries of Swaziland's youth for education. This country is making a phenomenal growth and there is a great surge forward in the area of education and specialized training.

Praying for Revival

By MARY M. COOPER
Mozambique, Africa

We had good quarterly meetings in January. Our pastors are praying for a revival in their churches this year. On the eighth of each month there is a special prayer and fasting meeting over the noon hour. Each Saturday night an hour of prayer is being kept by the pastors, asking God to visit our churches in revival.

News from Belo Horizonte

By CHARLES GATES, *Brazil*

It is a joy to report our first Alabaster offerings. The Belo society has had two openings with a total of \$32.61 being poured out. Our people have wonderfully responded to the challenge of this sacrificial offering. The children have their boxes too.

October 14 was a high day in our church. Our Sunday school goal of one hundred was broken by three. Twelve complete families were present

for the morning and three more for the evening service, making a total of fifteen complete families during the day. One of the families have eight children. Our portable chapel was well filled.

Recently we marked the third anniversary of the work here in Belo Horizonte. We are grateful to God for the victories and for the increases. Our congregation numbered seventy last Sunday night. Nearly one-half of the congregation stood when I asked how many were miracles of the transforming grace of Christ during the past three years of our church's life. We thank the Lord for this and are challenged to keep on keeping on.

New Bible School

By D. H. SPENCER
Republic of South Africa

Plans for the opening of our Bible school in the Transvaal are going forward. The opening date has not been definitely set as yet. The indications now are that there will be an initial enrollment of between thirty and forty. News of this plan has been a real boost to our African leadership in the Transvaal and also the prospective students. Pray for us that we will get it started off on the right foot. Our need for adequately trained preachers who are Nazarene in spirit is so great that it would just about be fatal if we fail in this venture.

There are some things we urgently need for our new school: (1) textbooks and reference books on Bible and theological subjects for the Bible school library; (2) school supplies such as notebooks, pencils, chalk, rulers, etc.; (3) bedding and curtains to assist the married students; (4) used clothing for both men and women. Any quantities of any of these would be a great help to us.

Prayer Request

By CHARLES TRYON
Philippine Islands

Won't you pray for the Philippines? Pray that it will be possible to put churches in these needy areas; pray that workers will be called so that more open doors can be entered; and pray that as we work together for His kingdom—we here in the Philippines and you there at home—many souls will be won to Him.

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Fourteen-year-old Norman Moore of First Church, Pueblo, Colorado, has a report that every local youth group needs to hear. Here it is, as submitted by Mr. Naumann, youth sponsor:

VISION PLUS PRAYER,
PLUS WORK, EQUALS ADVANCE

One of the young men of the teenage group, *Visionaires*, became greatly concerned about his friends and school-mates who did not know God. He saw a vision of them coming to the Lord. This gave him more enthusiasm toward winning souls for the Master.

A plan, "The Harvest Campaign," was formed. Each teen-age member would be encouraged to endeavor to win one to the Lord during the month of February, which would be called the "Month of Harvest."

In a message the president threw out a challenge to the other members of the youth group. They also got the vision of winning someone to the Lord. The challenge was wholeheartedly accepted, as shown by the uplifting of their hands, pledging their co-operation. Each member committed himself by signing a pledge card.

In another sermon the president, during a prayer service, called the adult members of the church to pray for "The Harvest Campaign" and the youth of the church, that God would bless and direct in their efforts.

The teen-agers chose prayer parents, whereby one adult and one young person would be praying for one particular person that he would find God as his Saviour, on the grounds that Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

Each young person did his part in getting the one he thought he could win to come to church. Some took their friends home for dinner and then brought them to church that night. This increased the attendance of *Visionaires* and also gave the visitor an opportunity to hear the gospel of Jesus Christ preached. Other work was done through the mailing of cards and letters.

During "The Harvest Campaign" there were seven souls won to the Master.

Yes, friends, *Vision plus Prayer, plus Work*, does equal *Advance* every time, everywhere.

"Where there is no vision, the people perish" (Proverbs 29:18); "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:38); "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).



A life that is spent, instead of invested, is a wasted life. Every part of our lives—time, talents, material goods—is worthwhile only if committed fully to God. I can invest in the kingdom of God by giving in the way He leads in this Easter Offering. For by giving—God's work is advanced, and what God has given me has been shared with others.

Vernon E. Lunn, *Executive, Sears Roebuck & Co.*

Friends, do you want your church to grow, your youth group to increase in numbers, or your friends and neighbors won to the Lord? If you do, use this formula: *Vision plus Prayer, plus Work, Equals Advance*. It works positively everywhere, every time. You can and will rejoice in getting glory to God's name, just as we did at First Church of the Nazarene in Pueblo, Colorado.

GENERAL INTERESTS

Board of Trustees' Meeting Bethany Nazarene College

President Roy H. Cantrell presented his sixteenth annual report to the Board of Trustees of Bethany Nazarene College, Bethany, Oklahoma, on February 13. The report highlighted growth of the student body to a record cumulative enrollment of 1,335 students for this academic year.

The trustees authorized the planning of a master's degree program in theology as a fifth-year graduate degree, requiring thirty-two hours of study beyond the bachelor's degree.

Rev. Curtis Smith, assistant to the president, reported that \$290,372 has now been pledged for new construction on the campus.

Construction is well under way on the Religion Building. Foundation and steelwork is completed; exterior brick walls are rising. Occupancy of this air-conditioned classroom building is planned for September.

A Prayer Chapel will be erected next to the Religion Building. Members of Oklahoma City First Church pledged over \$10,000 which was devoted to this special project.

An immediate start on plans for a new men's dormitory was signaled by the board. A self-amortizing loan from the Federal Housing Agency will be sought for this greatly needed building.

Also approved was the plan to remodel and expand administrative office space on the ground and main floors of Bresee Hall. The second floor was restyled last summer from library facilities into four classrooms and five faculty offices for the Department of Education.

Five new appointments to the faculty were announced. Dr. Robert Staples will join the Religion Department; Dr. Judy Payne will serve in Business Administration Department; Miss Gladys Copeland will teach in home economics; and two Nazarene missionaries to India will be on the faculty. Rev. Bronell Greer will teach in the Religion Department in the fall semester, and Mrs. Paula Greer will teach French, a position she held before going to India.

Rev. Curtis Smith was named head of a committee of fifty persons to further wills, annuities, and gifts program. The fifty will be selected from a variety of professions across the educational zone.

The trustees reaffirmed their confidence in their chairman, Dr. Orville Jenkins, in re-electing him for the coming year. Dr. A. Milton Smith was elected vice-chairman, and Rev. J. T.

Gassett re-elected as secretary.

They again extended to Dr. and Mrs. Cantrell heartiest appreciation for their fine leadership. The Cantrells left for Palestine and Europe on March 13 for a special vacation trip presented them by the trustees at their 1962 annual meeting.—J. T. GASSETT, *Secretary of the Board*.

DISTRICT ACTIVITIES

North Arkansas Preachers' Convention

The North Arkansas preachers' convention, February 25 to 27, was well attended and proved a real blessing to the pastors and laymen who were privileged to attend.

Dr. Hardy C. Powers stirred our hearts and thrilled our souls with his challenging messages. A spirit of unity and co-operation was manifested throughout the entire convention.

The convention responded with a great spirit in giving a love offering of \$700 for our good district superintendent, Rev. Boyd Hancock, who was not able to be present because of illness.

Heart-stirring devotional messages were given by Rev. Ralph Ahlemann, pastor at Blytheville, and by Dr. C. Frank Beckett, pastor of First Church in Fort Smith.

Three very interesting papers were presented by Rev. Glenn Bounds, pastor at Bentonville First; Rev. Mike Courtney, pastor at Fayetteville; and Rev. Bob Gaut, pastor of Edgewood Church in Jonesboro.

The convention proved a blessing to the pastor and people of First Church in Searcy. We were all blessed and inspired, and determined to do more for the Kingdom under the able and proficient leadership of our district leaders, Rev. and Mrs. Boyd C. Hancock.—GEORGE W. BLOOMWORTH, *Reporter*.

Easter

OFFERING

This is my offering for world evangelism to help build the kingdom of God around the world.

Name

Address

Clip and mail to:

John Stockton, General Treasurer
6401 the Paseo
Kansas City 31, Missouri

THE LOCAL CHURCHES

Brownwood, Texas—First Church recently had a good revival with Rev. Mrs. Emma Irick as the evangelist. With her many years of experience, Mrs. Irick is a capable evangelist and soul winner. God blessed and gave a good number of seekers and a good class of members joining the church by profession of faith. Nearing the end of the statistical year, Brownwood First Church is showing a gain of about 15 per cent in Sunday school attendance over last year, and has added to the church by profession of faith a number equal to about 10 per cent of last year's reported church membership.—B. EDWIN PERKINS, *Pastor*.

Canonsburg, Pennsylvania—Recently our church had a good revival with Evangelist Russell Bowman. He preached each night with the anointing of the Holy Spirit, and God gave several seekers at the altar. The entire church appreciated Brother Bowman's ministry, and the church board asked him to return for a future meeting. We appreciate our loyal people. Since our coming here last May, God has helped us to redecorate the inside of the sanctuary and given us an increase in membership. We give God praise for His blessings.—GEORGE C. SHERRY, *Pastor*.

Columbus, Indiana—This has been a wonderful year at First Church. After completing the building of a missionary church in Africa, we took on the support of six native pastors on our African field. Last year, previous to taking the support of these pastors, our church topped the entire district by \$500 in missionary giving; this year we expect to surpass that. Our Sunday school is running twenty-one per Sunday over the average for last year, and all departments are on the increase.

There is a wonderful spirit in the regular services, and recently we had an excellent revival. The church has given me a recall vote for the ninth year—continuing my pastorate here until August of '64. We give God praise for His help and blessing.—ALBERT B. SCHNEIDER, *Pastor*.

Alliance, Ohio—Our church began their special Youth Week emphasis with a banquet, at which 76 were present, and Rev. Owen Glassburn was the speaker. On Tuesday night 40 teenagers, plus some adults, met at the church for visitation. On Wednesday evening the young people had a prayer service with 115 present, followed by a special film, "Teen-agers and Their Testament." On Thursday night evangelistic services began with Rev. John Donley as special speaker. The youth were in charge of the entire program, including teaching the Sunday school classes on Sunday. This was one of the best youth revivals I have had in any church where I have pastored. Average attendance each night was 176, with 45 young people at the altar. We are grateful for a fine group of young people who love the Lord.—J. O. McCASKELL, *Pastor*.

Pastor S. Roy G. Hall reports: "We assumed the pastorate of our Bethel Church in Toronto, Ontario, in November of 1954; the church had been organized in May of that year with 7 members. God has given us steady gains in the Sunday school and other departments. There were 100 in Sunday school on February 10, and church membership is now around the 50 mark. Last December, Bethel Church dedicated an excellent new church school unit, valued at more than \$35,000; also the sanctuary has been remodeled and improved. The whole project was largely executed by the men of the church, and there is a debt of only \$13,500. It has been a privilege to serve the people of Bethel Church, and there was excellent attendance at our farewell service. I have accepted the appointment of our district superintendent to our First Church, in Canada's capital city, Ottawa. If you have friends in that area, we would be happy to receive their names and addresses."

Buckhannon, West Virginia—God blessed and gave us a good revival with Rev. Lynn Casseday as the evangelist. Some thirty people bowed at the altar of prayer, finding definite victory for regeneration, and several were sanctified. In spite of severe cold and deep snow, the services were well attended, with an average of more than fifty each night during the meeting. On the closing night six new members were added to the church. We give God praise for this good revival.—H. DOYLE SMITH, *Pastor*.

Rossville, Georgia—Fairview Church recently enjoyed one of the best revivals of its history, with the Thomas Fowler Evangelistic Party as the special workers. In spite of very severe weather we averaged an attendance of one hundred for each of the ten nights, and

counting as they came, seventy-two people found victory in God at the altar of prayer. The Fowlers carry a full singing and preaching program, and Brother Fowler's Spirit-anointed preaching was greatly used of the Lord to win souls, and to help and encourage our people. Pastor and people were so pleased with the ministry of these workers that they have been slated to return to us next year.—W. J. COMBS, *Pastor*.

Darbydale, Pennsylvania—On February 13 we closed the best revival in the history of our church. Our evangelist, Rev. Roy Bellomy, preached the Word of God with unction, with emphasis on practical holiness. God blessed, our people shouted, and we saw the continuous outpouring of the Spirit. In some services, seekers came to the altar without any preaching. More than forty sought God for reconciliation, saving and sanctifying power.—J. N. LAKIN, *Pastor*.

Atlanta, Georgia—In January the Riverside Church had a one-week revival with Evangelist C. B. Fugett. God

"SHOWERS of BLESSING" Program Schedule

April 14—"Immovable Stone—Unlimited Power" (Easter), by *Wilson R. Lanpher*

April 21—"A New Start with a New Heart," by *Mendell Taylor*

April 28—"Discipleship: The Transformed Life," by *L. Guy Nees*

.....
was present in every service, and the attendance was the best of any meeting in the history of the church in spite of the worst weather of the century. The Lord gave a number of good victories at the altar, and a class was received into church membership. We appreciated Brother Fugett and his ministry, and have given him a unanimous call for a return date.—HENRY L. MILLS, JR., *Pastor*.

Fargo, Oklahoma—Recently we closed a marvelous revival with Rev. H. A. and Helen Casey as the evangelist, singers, and musicians. The Lord surely answered prayer with 84 bowing at the altar in the ten days; many of these were saved for the first time; some were reclaimed and several were sanctified. The music, singing, and preaching of the Caseys was anointed of God, and old-time conviction prevailed in the services. The attendance was excellent for a rural community of around three hundred. One of the high lights was on Thursday, "Youth Night," with 174 present and 25 at the altar. Then on Friday night there were 111 present, with 12 at the altar. We give God praise for each victory. The church has moved up spiritually, and the Lord is helping us to reach several new families in the community.—PAUL W. WIRE, *Pastor*.

Hamilton, Ontario, Canada—The Mountain View Church recently had an outstanding revival with Miss Wilma Jean England as the evangelist. God blessed and helped the church, and gave a good altar service in each service, with sinners reclaimed and Christians sanctified. Rev. and Mrs. Willard Aihart, pastors of our Hamilton First Church, served as the song evangelists. The Holy Spirit was manifestly present in the services.—DAVID O'HARA, *Reporter*.

.....
Evangelist Joe Bishop writes that due to a pastor moving he has a cancellation, and thus an open date, the last of March. He will be glad to go anywhere. Write him, 1515 S. Jensen, El Reno, Oklahoma.

.....
Albuquerque, New Mexico—Sunday night, February 17, marked the close of the fourth annual youth revival, held jointly by all our Nazarene churches, plus our C. Warren Jones Indian Training School, also our Indian mission here in Albuquerque. After a "chuck wagon" feed on Tuesday night, the remainder of the week was given to evangelistic services, with Rev. Bob Lindley, district N.Y.P.S. president, as the evangelist. Brother Lindley was used of the Lord in a very gracious way, with about seventy souls bowing at the altar seeking God for pardon, restoration, and entire sanctification, and several teen-agers reported a definite call from God to special work. Superintendent Scrivner of our Indian school was chairman of our association for the past year, and all co-operated in making this a most worthy venture.—E. E. KINZLER, *Reporter*.

.....
Evangelist C. B. Fugett reports: "February 10 marked the close of four one-Sunday meetings: with Wayne Mills at Moultrie, and Henry Mills at Atlanta, Georgia; with E. G. Smith at Summersville, and Hugh Hill at Charleston, South Carolina. No evangelist ever labored with a more co-operative group of pastors. We had twenty-seven nights, and received thirty-one members into the church, with no transfers. We give God praise."

.....
Galena, Illinois—Youth Week was an unusual time for our church, as we were favored with the presence and ministry of a general superintendent—Dr. Hugh C. Benner. To have him in our home and in our church, to share in our joys and triumphs, and also in our battles, was a blessing we shall not forget. We greatly appreciated Dr. Benner's ministry with us. The Blackhawk Zone rallied, and we thank God for the seekers and the blessings received.—ERNEST S. MATHEWS, *Pastor*.

.....
Sunday School Evangelist Frank McConnell writes: "Recently it was my privilege to be with Rev. J. C. Andrews for the third time. That week he celebrated his twelfth year as pastor of the Dell City Church, Oklahoma City, Oklahoma. This pastor and people have made it a habit to double their church every four years. During Brother Andrews' pastorate, the church has doubled three times!"

Corpus Christi, Texas—The Arlington Heights Church recently closed a very helpful revival with Rev. T. E. Holcomb as the preacher and Fred Brock as singer. The church was encouraged, and nine new members were received. This church is in the closing months of its second year of operation.—L. LEE GAINES, *Pastor*.

THE BIBLE LESSON

By HARVEY J. S. BLANNEY

Topic for April 14: Christ Is Risen

SCRIPTURE: Mark 15:42-16:8 (Printed: Mark 15:42-47; 16:1-7)

GOLDEN TEXT: *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die* (John 11:25-26).

It seems somewhat strange to be writing an Easter lesson at Christmas time. But if it had not been for Easter, there would be no Christmas. Christ's birth would have been lost in the obscurities of history had it not been for His resurrection, which made not only the body of Christ but also His whole life and ministry come alive. The dramatic event of the birth was never celebrated as a religious commemoration during His lifetime. Christmas was not observed in the Church until the fourth century.

It has been different with Easter. Peter made the Resurrection one of the main points of his Pentecost sermon. Paul declared that the Resurrection was unassailable evidence of Christ's deity (Romans 1:4). It was the Resurrection which became the determining factor in establishing the Christian Sabbath. There is good reason to believe that Easter had been observed from the very early days of the Church. By the middle of the second century it was the greatest event of the year.

Today, Christmas and Easter are the two outstanding days in the Church calendar. Both have gone far beyond purely Christian observances by the addition of things which have no Christian significance whatsoever, things which make them appealing to non-Christian people.

In the early days of the Church, Easter was preceded by periods of fasting, by the rite of baptism, while Easter became a day of rejoicing, ushering in the Pentecostal season. These were essentially religious acts and were carried on by the Church. Today we might well speak of the American Easter Cult, the observance of which is one's patriotic duty. As with Christmas, much of the celebration has been taken from the Church and has become the prerogative of secular forces. The Church has come to share its festivals and commemorative occasions with the secular world until the theological and spiritual values have been buried beneath

a welter of cultural and social observances having little relation to the realities commemorated.

There has been started the rallying cry, "Let's put Christ back into Christmas." But of Easter we have done little more than lament, "They have taken away my Lord, and I know not where they have laid him" (John 20:13).

We may, today, look at the pomp and parade of Easter and not find our Lord, even as the disciples found the tomb empty of His body. "He is not here: for he is risen" (Matthew 28:6). But, like Mary, may we be able to hear Him behind us speaking our names. Let our rallying cry become, "Let's keep Easter for the Resurrection!"

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.

Deaths

W. GLENDEN HESS died December 12, 1962, in a hospital in Colorado Springs, Colorado. He left a testimony of victory in Jesus Christ as Lord of his life. His influence will long be felt by those with whom he worked in the church and at his place of employment. He was born October 21, 1910, in Pueblo. In his early teens he accepted Christ and later joined First Church of the Nazarene in Colorado Springs. On December 28, 1935, he was united in marriage to Nina G. Pounds. About eighteen months prior to his death the family transferred their membership to the newly organized Southgate Church of the Nazarene in Colorado Springs. He is survived by his wife, Nina G.; two daughters, Mrs. Marlene Reil and Judy. Funeral service was conducted by Rev. David D. Bailey, his pastor.

JOHN ALFRED BROOKS was born May 23, 1892, in Wilson, Idaho, and died December 20, 1962, in San Diego, California. He had served in World War I; was in France eleven months. On December 4, 1927, he was married to Miss Dora Ellen Southwick. To this marriage were added Mrs. Dorothy Gallivan, John A. Brooks, Jr., Mrs. Cora Spiva, and Arthur D. Brooks. He is also survived by two sisters, Mrs. Florence Neal and Mrs. Pearl Smith; and a brother, Victor M. Brooks. He was a faithful member of the Pacific Beach Church of the Nazarene. Although he was unable to attend regularly because of ill health, his life and influence added much to the spiritual and material welfare of the congregation. Burial was in the Ft. Rosecrans Cemetery at San Diego, with his pastor, Rev. H. Ralph Davis, officiating.

IRA LEWIS was born October 6, 1899, in Henderson County, Texas, and died at his home in Hillsboro, Texas, on December 28, 1962. On June 4, 1929, he was united in marriage to Willie B. Ford, and that same year united with First Church of the Nazarene in Waco. A year later they moved to Hillsboro, and here for thirty-three years Mr. Lewis was a very loyal member of the Church of the Nazarene. He served faithfully in many tasks, including Sunday school superintendent and chairman of the board of trustees. He is survived by his wife; a son, James Ray, of Dallas; three sisters, Emma Lewis, Mrs. Maudie Wilson, and Mrs. Nannie Elmore; and a brother, J. W. Brother Lewis' faith was strong and fearless to the end, and his passing was peaceful. Funeral service was conducted in the Hillsboro church, with Rev. W. F. Rogers and Rev. C. B. Dickerman officiating. Burial was in the Ridge Park Cemetery in Hillsboro.

MRS. BESSIE DUDLEY, wife of Newell Dudley, for years a resident of Columbus, Ohio, died February 24, 1963, in Houston, Texas. She was a good, faithful Nazarene Christian. She was laid to rest in her home city of Columbus, Ohio.

NELSON HERMAN BUBY, beloved member of First Church of the Nazarene, San Diego, California, died October 2, 1962. He is survived by his widow, Edith, three daughters, and one son. Nelson grew up in First Church, attending the church day school as a young boy, and Sunday school and worship services on Sunday. In recent years he had been active on the new building committee boys' work, and was most particularly interested in working with servicemen. He prayed with them and carried on correspondence with

many of them. He was active in the music ministry of the church. Funeral service was conducted by Rev. Joseph F. Morgan, pastor, with interment in Greenwood Memorial Park.

WILLIAM F. BLANKENSHIP was born August 6, 1888, and died February 14, 1963, after a short illness. He joined First Church of the Nazarene, Oklahoma City, in 1923; moved to Muskogee in 1936, and was a member of Memorial Church of the Nazarene, where he was a trustee at the time of his death. He is survived by his wife, Ida E.; a son, J. W.; three daughters, Opal Ahnert, Ruth Wallace, and Frances Goettee; and a sister, Mae McDonald. Funeral service was held in the Muskogee Memorial Church with Rev. Vane Anderson in charge, assisted by the Reverend Mr. Belcher.

MRS. DOROTHY H. FARR, age forty-seven, died March 2, 1963, in Kansas City, Kansas. She was born in Kansas City, Kansas. For twelve years she was an L.P. nurse at the Providence Hospital, and was a member of the Victory Hills Church of the Nazarene. She is survived by two daughters: Mrs. Louise Rowe of La Grange, Illinois; and Mrs. Martha Jeanne Coldiron, of Kansas City, Kansas; also by two brothers and five sisters. Interment was in Memorial Park Cemetery, with her pastor, Rev. W. D. Ferguson, officiating.

Announcements

RECOMMENDATIONS

I wish to recommend to our pastors Rev. Edward and Alma Ferguson, who have pastored our First Church in Canton, Illinois, for the past four years, and are re-entering the evangelistic field on August 1. They are a very fine, spiritual team. He is a very good preacher and she is a fine singer. They will be a blessing to any church. Address them now, 125 E. Walnut Street, Canton, Illinois.—Lyle E. Eckley, Superintendent of Northwestern Illinois District.

I wish to take this opportunity to present and recommend to our pastors and churches Rev. James Farris, who will be giving his full time to the field of evangelism after June 1. He has the respect of his fellow pastors and carries a sincere burden for the souls of men. His efforts in personal visitation during the revivals are rewarding and helpful to the local church. Write him, 2904 Hillside Drive, Springfield, Ohio.—Carl B. Clendenen, Superintendent of Northwestern Ohio District.

BORN

—to Mr. and Mrs. Billie N. Sorrel of Eau Claire, Wisconsin, a son, Billie Joseph, on March 5.

—to Rev. and Mrs. Forrest Pershall of Wapato, Washington, a daughter, Cynthia Lucille, on February 26.

—to Rev. Ladell and Bettie (Purvis) Patterson of Coleman, Texas, a son, Sidney Allen, on February 14.

—to Mr. and Mrs. Henry T. King, Jr., of Bethany, Oklahoma, a son, Darrin Ray, on January 21.

—to Rev. Paul and Erlene (Lidzy) Kidwell of Ritzville, Washington, a son, Shelburne Mark, on January 19.

—to Lee and Marilyn (Krick) Millspaugh of Spencer, Indiana, a daughter, Susan Darlene, on January 17.

—to Rev. and Mrs. Lawrence Ritchie of Morristown, Indiana, a son, Marlin Wayne, on December 30, 1962.

ADOPTED

—by Rev. and Mrs. Carl Haddix of Rand, West Virginia, a girl, on March 1; she has been named Denise Elizabeth.

SPECIAL PRAYER IS REQUESTED

—by a Christian reader in Florida for a young man, reared a Nazarene, planning to marry outside "the faith," that God may undertake in the entire situation;

—by a Christian reader in Oklahoma for one in desperate need because of an ungovernable temper—they are afraid he will harm his family—that God may get to his heart with real conviction for sin;

—by a Nazarene preacher now in state T.B. hospital in Memphis—has T.B. in both lungs—that God may undertake for him and his family.

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N.A.E. Convention to Close with "Missionary Spectacular"

BUFFALO, N.Y. (EP)—Closing feature of the annual convention of the National Association of Evangelicals, to be held here April 23-25, will be a missionary spectacular: "Missions in the Sixties."

Included in the missionary presentation will be brief reports of outstanding missionary activity; a message by Rev. Gilbert W. Kirby, general secretary of the World Evangelical Fellowship; and a summary of the world scene by Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association.

Among the special sessions on missions at the convention will be a forum on "The Effect of the Vatican Council on Evangelical Missions." One of the participants will be Dr. Stuart P. Garver, executive director of Christ's Mission in New York, who was an observer at the Vatican Council.

Baptist Union of Italy Now Autonomous

ROME, ITALY (EP)—Italian Baptist ministers have voted to make the Baptist Union of Italy a completely autonomous body, no longer dependent on the Foreign Mission Board of the Southern Baptist Convention.

Because of this new arrangement, Rev. Manfredi Ronchi, president of the Baptist Union, said the union will have to "show her maturity, assuming with faith and a sense of responsibility the task of coordinating all efforts of Italian Baptists in order to witness more effectively in our country."

The ministers have agreed to release the Foreign Mission Board, which has worked in Italy since 1870, from any further legal responsibility for the support of Baptist activities in the country.

Soviet Monthly Admits Religion Gaining

MOSCOW (EP)—An article in *Science and Religion*, an atheistic monthly here, complained that the spread of atheism throughout Russia is having difficulties.

Generally, atheism is making "some progress" the article said, but religious groups are gaining. "In fact, in whole republics, where in comparison with the situation before the revolution, the number of various religious sects has actually increased."

Offering an "explanation," the article claimed that under the czar of Russia before the Communist revolution "non-Orthodox sects were persecuted, while the Soviet constitution gives freedom to all."

Written by A. Vyeschnikov, the article noted that the Communist Party

the **A**nswer corner

Conducted by W. T. PURKISER, Editor

While living in Hawaii, a Japanese friend to whom I was witnessing said "I would like to become a Christian, but I have searched the Scriptures and nowhere can I find the yellow race mentioned. After the Flood, the Jew, the black man, and the white man had their origin in the three sons of Noah; but nowhere is our race mentioned in connection with the Bible. It looks to me like we are world orphans." I tried to explain that the word "all" included them too, but it did not seem to satisfy.

I believe the Holy Spirit led you to the best answer, even if it did not seem to satisfy your friend. Really there is very little in the Bible about what we would call "race" in the ethnic sense. The "Table of the Nations" is given in Genesis 10 and repeated with very minor variations in I Chronicles 1. However we are not at all sure exactly to what branches of the human family some of these names apply.

The great emphasis throughout the Bible is upon the unity of the human species. Wherever division is made, in the Old Testament it is usually between the Hebrews and the gentiles (Heb. *goyyim*, also means "the nations") and in the New Testament between Jew and Greek.

But the major emphasis of the Bible is found in such verses as: "In thy seed shall all the nations of the earth be blessed" (Genesis 22:18); "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15); "God . . . now commandeth all men every where to repent" (Acts 17:30); "God hath concluded them all [without exception] in unbelief, that he might have mercy upon all [without distinction]" (Romans 11:32); "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14); "Who will have all men to be saved and to come unto the knowledge of the truth" (I Timothy 2:4).

Why do we accept baptism in the forms of sprinkling, pouring, and immersion, instead of just the latter as some churches do?

Because many of our people conscientiously believe the Bible gives support for other modes of baptism than immersion. For example, Ezekiel 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you"; and Hebrew 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Acts 1:5 and 2:17 define the baptism with the Spirit as the pouring out of the Spirit. There are instances of the use of water baptism in the New Testament in which immersion was impossible or highly improbable. For instance, a comparison of John 2:6 and John 3:25-26 indicates that the waterpots used at the

wedding in Cana of Galilee were vessels used for purification or baptism. These waterpots did not, by any stretch of the imagination, contain enough water to immerse an individual. Acts 9:18 recounts that Paul was visited by Ananias in the house of Judas in the street called Straight. "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." It sounds as if the baptism took place immediately. It is possible there was a baptistry in the house of Judas, but hardly probable.

In view of all this, I am convinced the Church of the Nazarene is absolutely right in allowing the candidate to satisfy his own conscience as to the mode of baptism.

In receiving members by letter of transfer, is it necessary for them to retake the vows of the church? If so, why the letter of transfer?

As far as I can find out, it is not "necessary" for transferring members to "retake" the vows of the church when received into the fellowship of the church to which they are transferring. However, I can't think of any good reason why they shouldn't.

It is often the case that, when a group of members is being received, has allocated special funds for the intensification of atheistic propaganda

some will be joining for the first time "on profession of faith," others will be coming by letter from other denominations, and others by transfer from other Nazarene churches. Generally the pastor makes a distinction only when he introduces the new members to the local congregation, mentioning the method of their joining.

and the training of atheistic workers throughout the U.S.S.R.



Easter Message



Easter brings victory over death with all its dark and shadowy mysteries, enabling us to see beyond the beloved voice fallen strangely silent, the folded hands, the shroud, the

bier, and the grave. Victory over sorrowing as others who have no hope! Victory that lifts the eyes and the heart upward to a city that hath foundations, wherein dwelleth righteousness, and whose Ruler and Builder is God!

Easter brings victory over sin! The sting of death is sin—and we are all unworthy. But One loved us enough to give His utmost to redeem us unto God. He faced the worst that the enemy could offer—faced it and conquered gloriously. By His stripes we are healed, and through His atoning blood no man need be defeated by sin. Christ made a way for every man, woman, and child. Thank God for victory over sin here and now!

Easter brings victory for life! And this is not the least of its glory, for it takes strong men and women to face life in these days: the unknown future—the heavy responsibilities—the tragedy waiting just around the corner—the shattering sorrow that must be faced inevitably. Then there are the small cares, disappointments, and the nagging problems that fill our everydays. Sometimes these small things are harder to bear than the great shocks. They can be like termites, unseen, but relentlessly eating away at the foundations of our faith. But the Christ of Easter gives victory, so that we need not fall.

"As thy days, so shall thy strength be," is the unending promise, and there is another that assures us: "I am the way."

Thank God, Christ's way leads us not only out of the empty tomb, but triumphantly through the perplexities of life!—KATHRYN BLACKBURN PECK, Kansas City, Missouri.

"The Sting"



"O death, where is thy sting?" (I Corinthians 15:55)

As I traveled the five hundred miles to attend the funeral of a beautiful young mother, I visualized the scene: bereavement, distress, and tears. I remembered her joining the church, the fellowship with her and her husband, and her splendid voice. I had known

her as energy, vitality, and joy in living; now, stillness of death. Sin had caused it! Innocence had met head on with drunkenness!

"O death, where is thy sting?"

I saw it in the swollen eyes of loved ones, the bursting heart of a companion, and the inquiries of a longing four-year-old.

"O death, where is thy sting?"

I saw it as it spread to New Mexico, California, Kansas, Oklahoma, and Texas. I realized it in the eyes and voice of an anxious mother and father in their inquiry concerning her soul. The sting was there, but the answer was balm!

"O death, where is thy sting?"

I saw it in the concern of the husband's parents over their helplessness in their son's great loss. The sting was revealed in the grappling with reality in facing the problems of the future.

"O death, where is thy sting?"

I noted it on the faces of the teen-agers of her church in the loss of their leader. I visualized it in the church's loss of a great talent in music.

"O death, where is thy sting?"

I saw its poisonous effects that reached out in time, separation in this life with new adjustments and new problems. I saw dreams shattered, hopes destroyed, and plans dropped.

"O death, where is thy sting?"

It is all around us. Its victims are everyday news. Very few of us have escaped its venom. It is painful! It is real! It is sure!

Thank God for the remedy! Thank God for the hope and promise of a complete riddance of the cause and effect—and the destruction of its pain—of death itself! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:57).—Winfred Ritter, Pastor, Farmington, New Mexico.



... of the name "Christian"? Are my attitudes and actions "Christ-like"?

Am I willing to turn aside from my busy schedule to give a child love, comfort, and my undivided attention? Christ was (Luke 18: 15-16).

Do I lament over the lost and indifferent? Christ did (Matthew 23:37).

Am I willing to get aside and pray? Christ was (Matthew 14:23).

Do I help those who are in need? Christ did (John 9:1-7).

Do I stand silent when falsely accused? Christ did (Matthew 27:12-14).

Am I willing to bear my cross and put my life completely into God's hands? Christ was, and did (Luke 22:42; John 19:17).

May I ever wear the name of "Christian" as a badge of honor, never to be ashamed as long as I am worthy of the title.—Blanche A. Randall, El Monte, California.

HE IS RISEN!

Let Us Tell It!



Had we been in the garden there two thousand years ago,
That Easter morn, we might have seen two grieving women go
 Along the garden path that led the way to Joseph's tomb,
 Where Jesus lay, and shared with them their sorrow and their gloom.
We might have smelled the fragrance, in the early morning air,
Of spices mingled with the scent of flowers blooming there.
 We might have seen the hand of God rose-tint the eastern sky
 And wondered why He had allowed His only Son to die.
We might have shared their anxious quest, "Oh, who will roll away
For us that great and heavy stone?" and at the break of day
 Have suddenly beheld with them—the open tomb—the light—
 And seen the shining countenance of an angel clothed in white!
And heard him as he said to them, "Oh, do not be afraid!
Your blessed Lord has risen again. Come, see where He was laid.
 He is not here, for He is risen! He is risen from the dead!
 Go on your way and tell the others—He is risen as He said!"

* * * *

Although we were *not* there that day to share their joy and hear
The sure command to "go and tell" it quickly without fear,
 Those words across the centuries are clearly ringing still,
 "Go tell that He is risen," so other hearts may thrill
With the Resurrection story—how He conquered death—the grave;
How He lives today with power every contrite heart to save;
 How He heals the brokenhearted, how He lifts the load of care;
 How upon life's changing pathway you will always find Him there;
How He's coming back in rapture with the saints who've gone before;
How we'll live with Him forever on bright heaven's golden shore!
 He is risen! Let us tell it! He is risen as He said!
 He is risen! Hallelujah! He is risen from the dead!