"Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house" (Matthew 5:14-15). "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (Revelation 1:20b).

The basic requirements for church membership in the Church of the Nazarene are the grace of God and harmony with the Manual position of the church. Nothing less than a genuine born-again experience and an intelligent commitment to the Manual position of the church can qualify one for membership in the church. This position can be legitimately amended only by action of the General Assembly.

To be identified with the church is both a blessed privilege and a sacred duty of all who are saved from their sins and are seeking completeness in Christ Jesus. The advantages are many: the godly care of pastors, the teachings of the Word, the helpful inspiration of social worship, and many others.

I met a businessman recently in Dublin, Ireland, who told me he was a sanctified Christian without denominational affiliation, and that he was praying that the Church of the Nazarene would come to his city because he felt the need of it in the rearing of his family.

But one of the great advantages of church membership is the increased efficiency of individual service to Christ. One may chase a thousand but through co-operation and organization two can put ten thousand to flight. One little candle alone in a dark world might go almost unnoticed, but put it on a candlestick (the church) and, combined with others, its light will reach out into the darkness far and near through the channels of the church.

Your life would count far more for Christ, my friend, if you joined the church and put your candle on the candlestick.
Church was completely demolished by a gas explosion at 2:20 p.m., February 25. No one hurt; damage estimated at $60,000. Rev. V. H. Lewis, on leave, temporarily in nearby school building.—J. E. Van Allen, District Secretary.

Santa Cruz, California—February a month of progress in Northern California. Four area Crusade Conferences with Dr. Samuel Young and Dr. V. H. Lewis challenged over two thousand people to soul-winning work. Regional Sunday school conference at Sacramento with Dr. A. F. Harper and his staff received enthusiastic response. Two special messages by Dr. Hugh C. Benner inspired and blessed our hearts. Two new churches organized, at Kingsburg and Gilroy. Moving toward our goal of twelve new churches in 1958. We are praying that the Golden Anniversary year may produce a golden harvest of souls.—George Coulter, Superintendent of Northern California District.

Word received from Rev. Harold Glaze, pastor of East St. Louis, Illinois, First Church: “Rev. C. I. DeBoard, former pastor of this church for twenty-seven years, is in McMillan Hospital of St. Louis with cancer of the throat in the early stages and pernicious anemia. Our church requests your prayers as he is to undergo surgery as soon as possible.”

Rev. Melvin Shrout has resigned as pastor of First Church in Columbus, Georgia, to accept a call to pastor Grace Church in Kansas City, Missouri.

Rev. W. Stanley Tranter has resigned from his church at Hull, Yorks, to accept the appointment of the district superintendent to the pastorate of Clapham Junction Church, London. He was inducted to his new charge on February 13, by District Superintendent J. B. Maclagan.

Rev. Chester Henneman of New Galilee accepted the call to pastor the church in St. Petersburg, Pennsylvania, beginning his work there on February 23.

On February 10, Pastor and Mrs. James Bedwell celebrated the sixtieth anniversary of their wedding in the Thomas Memorial Church of the Nazarene, Battersea, London. There were 130 guests present. Congratulatory telegrams and cards were received from Her Majesty the Queen, Mrs. Louise R. Chapman, and ministers and friends from near and far. Pastor Bedwell retired from the active ministry in 1914, and he and his wife reside with their daughter and son-in-law. Mr. and Mrs. S. F. Francis, 42 Magdalen Rd, Wandsworth Common, London, S.W. 18. They have six sons and two daughters; the eldest son is Rev. H. Kenneth Bedwell, principal of the Nazarene Bible College at Stegi, South Africa. Rev. Maurice Winterburn presided over the happy gathering, and District Superintendent Maclagan was also present.

After pastoring Faith Church in Bay City for two and one-half years, Rev. Carl R. Allen has accepted a call to pastor South Church in Lansing, Michigan.

After pastoring South Church in Lansing for five and one-half years, Rev. Chester Henneman of New Galilee accepted the call to pastor the church at St. Peter, Michigan. Rev. Andrew Spence, Batley, Yorks, has resigned the pastorate of the church to accept the call to the church at Salford, Lancs. He was inducted to his new charge by the Rev. Jack Ford and the Rev. T. Crichton Mitchell.

Rev. Win. A. Russell of Transjordan received a call to the pastorate of the church at 1keston, Derbyshire; he was inducted to his new church by Rev. J. B. Maclagan, district superintendent, on March 8.

The Purposeful Christ

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice (John 18:37).

To a large extent it can be said that the difference between those who succeed in life and those who simply wander aimlessly through it is purpose. To succeed in any endeavor requires purpose. In His answer to Pilate, Jesus states clearly that there was a purpose for His coming into the world—a predetermined purpose. He came into the world that the human family might be awakened to the fact that the eternal Godhead is the supreme Authority over all the universe. Not only of the stars in their courses, the seasons in their cycles, nor simply of the dynasty of nations, but also of the hearts and minds of individual men! He said He came to bear witness to this truth.

We who name His name are to be witnesses for Him. That is the purpose for our living. Are we taking this Great Commission as the purpose of our lives? Are we? Our lives filled, driven, energized with this great purpose? He is our Redeemer, our Sanctifier, our blessed Lord, but He is also our Example. His life was filled with purpose, from the manger in Bethlehem to the Cross, yes, on to the Mount of Ascension! Where do you and I stand? How much purpose is there in our lives?

By W. DON ADAMS
Pastor, Kalispell, Montana
The Meaning of the Christian Cross

Matthew 16:24

By Evangelist CHARLES A. HIGGINS

Jesus said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” The meaning of the Christian’s cross is this: To become so identified with Christ that His shame becomes our shame, His humiliation becomes our humiliation, and His reproach becomes our reproach. This is the Christian’s badge, the identification mark. The cross is not something that is imposed from without, but something I must take voluntarily—we are not compelled to bear it. Much of the stigma of the cross has been removed since the first Christian era, but there is still a reproach to bearing the cross today. “Let us go forth therefore unto him ... bearing his reproach” (Hebrews 13:13).

Dr. Beverly Carradine, in his book, points out the fact that the reproach of the cross shifts from one position to another as time moves on. In the first Christian century the reproach lay in the fact that the early Christians preached Jesus Christ and the resurrection from the dead. It often brought persecution and death to those who believed and preached this kind of doctrine. Time moved on and the reproach shifted to a new position. Following the Dark Ages there emerged what is known as the state church or the Roman Catholic church. The church of this era taught that one obtains salvation by doing certain acts and observing certain ceremonies. Among the churchmen of that day was one Martin Luther, a German monk, who discovered by revelation from God that “the just shall live by faith.” He and others began to preach that men could be saved by faith without going by way of the priest. This brought down the wrath of the church on Luther and those who believed like him.

During the days of the Wesleys the reproach lay in the fact that the Wesleys and others preached not only that people could be justified by faith but that also they were to be sanctified as a second work of divine grace. This meant reproach to believe and preach such a doctrine. Even on down to the beginning of the present holiness movement it has been a reproach to be associated with the holiness crowd. But in the last generation the reproach has shifted to a new position. The reproach today is not obtaining holiness but living holiness.

Jesus said, “Think not that I am come to send peace on earth: ... but a sword. ... to set a man at variance against ... And a man’s foes shall be they of his own household” (Matthew 10:31-36). All that is necessary for one to be reproached today is just to lift up Jesus Christ and His standards. Even some modernistic church members will “think it strange that ye run not with them to the same excess of riot.”

But there is another side to this matter of bearing the cross and being reproached for His name. There is a glorious side to being a Christian. “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (I Peter 4:14). Also verse sixteen of the same chapter, “If any man suffer as a Christian, let him not be ashamed.” “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). The Apostle Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, ...” (Galatians 6:14).

Christians of all ages have found that there is something other than shame and reproach in bearing one’s cross. This glorious element is expressed in many of the old hymns, such as—

In the cross of Christ I glory.
Tow’r’ ing o’er the wrecks of time. ... It is this which inspired George Bennard to write “The Old Rugged Cross” and tell about the Cross on which Jesus suffered and died “to pardon and sanctify me.”

Moses, in his faraway day, caught something of the glory of the cross as told in the eleventh chapter of Hebrews, for he chose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward” (Hebrews 11:25-26). I am sure that if Moses had been living today and made such a choice, the peo-
people would declare him to be among the foolish. But history and human experience have proved that he made a wise choice. The secret back of Moses’ action was, “He endured, as seeing him who is invisible.”

Tell me not of heavy crosses,  
Nor the burdens hard to bear,  
For I’ve found this great salvation  
Makes each burden light appear;  
And I love to follow Jesus,  
Gladly counting all but dross,  
Worldly honors all forsaking,  
For the glory of the Cross.

Oh, the Cross has wondrous glory!  
Oft I’ve proved this to be true,

Some form of the palm will be used in almost every church in the land on Palm Sunday. Decorating committees in the southern parts of the country may cut fronds from their own trees while churches in cooler climates will order potted palms from a greenhouse or a bundle of branches from a Florida distributor.

The use of palms on the Sunday marking Christ’s triumphal entry into Jerusalem originated, of course, in the Gospel of John, which states that the people “took branches of palm trees, and went out to meet him.”

The first Palm Sunday celebration was held in the fourth century by the Christian church in Jerusalem, but probably not until the seventh century in the Western world. The bishop or priest took the part of Jesus and rode on a donkey while children sang and waved palm branches. This custom still exists in some parts of Spain and Latin America. Today the Roman Catholic celebration has become a solemn processional culminating in the singing of the Passion in the Mass. In the Greek church palms are blessed and the day is one of rejoicing. Protestants use palms on their altars and recall the story in song and sermon.

Though the palm branch has been used through the centuries some authorities suggest it may actually not have been the leaves used by those who came to cheer Jesus, for palms need more water for their feet than was available in high, rocky Jerusalem. The nearest place, they say, where palms were found in any abundance was in Jericho, a good day’s journey away. Those who take this view also point to the fact that the Gospels of Matthew and Mark do not mention the palm but only that crowds “cut down branches off the trees, and strawed them in the way.” The olive was the common roadside tree in Jerusalem and, perhaps, it was their branches that were broken for the impromptu procession.

If this be true, Christians in the countries of the world where palms are not available could be following the original tradition when they make use of any vegetation that stays green all winter. In the Mediterranean countries, for instance, people bring olive branches to church, and in northern lands yew or juniper are often used. Box is used in Brittany, and in Yorkshire the people carry pussy-willow, which comes into bloom just before Easter. An old poem says

And willow-branches hallow
That they palms do use to call.

Holly, long associated with Christmas, is so frequently used in Germany and Austria on Palm Sunday that it has become known as stechpalme or prickly palm.

Those scholars who go along with the Gospel of John contend that palms did grow in the neighborhood of the Mount of Olives and that Jesus must have passed that way into the city from Bethany. Madeleine Miller in her Encyclopedia of Bible Life says, “A few palms still grow in the Garden of Gethsemane giving credence to John’s detail that the branches waved were palms.”

Be that as it may, whichever branch is used on Palm Sunday conveys the symbolism of the palm to the worshiper. For to Christian and non-Christian alike the palm has always represented royalty. It is an old custom to keep one’s palm throughout the year to remind the owner that Christ is King.
God forbid that I should glory,  
save in the cross of our Lord Jesus Christ,  
by whom the world is crucified unto me,  
and I unto the world (Galatians 6:14).

So very much is contained in this passage from the Bible. St. Paul’s purpose for living is herein seen. His prayer for the fulfillment of that high purpose is set forth. God’s power to grant that purpose is discovered to be “in the cross of Jesus Christ.” The final and great product of God’s power is set forth in a non-worldly religion.

The Apostle’s purpose in life was to “glory” in the “cross work” of Christ. Paul’s original language implies that he would “boast,” “take delight in,” “exult in” the precious deliverance that the Cross had wrought in his life. The word for boast here in Galatians 6:14 occurs no less than thirty-seven times in the Greek New Testament. Oh, that we would exalt the might of Christ’s death more today!

Paul fervently prayed that his sole pride and joy would be in the crucified Christ. His words are strong, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” His desire is that it might be the most foreign thing in all his make-up to glory in any learning, wealth, prestige, or any other human accomplishment. Christ Jesus and Him crucified was to be the only source of joy.

St. Paul fully recognized that human power was wholly futile to answer his prayer. The bid of the world would be too strong. (It is thus today too.) But the Cross—it is powerful! It works a double crucifixion, a dual death! The saint has the pull of the world killed in him and desire of the world for him also removed. The world wants no more of the sanctified man than the holy man wants of it.

To discover light, worldly Christians is to find a crossless consecration. We must die ere He can reign. Romans 6:6 is ever the true way toward holiness.

—Lawrence B. Hicks, Pastor, Central Church, Orlando, Florida

some churches the year-old palms are gathered and burned, the ashes being used to mark the foreheads in the form of a small cross on the next Ash Wednesday.

The palm was also a symbol of victory and the Greek goddess of victory, known by the Romans as Victoria, is often represented carrying a palm. To the early Christians death was victory and so the palm became the symbol of martyrdom, and they were often painted holding branches of it in their hands.

Origen, an early Christian writer, said, “The palm is the symbol of those conflicts which are carried on between flesh and spirit.” Recognizing the One who came to show the way to victory in this eternal conflict, Christian people through the ages have taken a palm branch or its equivalent in their hands and joined the chorus outside of Jerusalem who shouted on that first Palm Sunday, “Blessed is he that cometh in the name of the Lord; Hosanna in the highest” (Matthew 21:9).

Twenty thousand Nazarenes giving fifty dollars each for WORLD EVANGELISM at Easter time represents less than 10 per cent of our membership. We CAN if we WILL!
LET THE VOICE OF THE CHURCH BE HEARD!

The voice of the church is a voice calling men to redemption. This must always be its great call. As such, it is the time-long echo of the Master's voice as He calls, "Come unto me, . . ."

The voice of the church is the voice of God, the mighty God, to men. Our God, who thus speaks, is a God of purpose and as such He commands His people to forward His kingdom among men.

In this day of many voices—weak voices of men uncertain in a terrible hour, rough voices of course, degraded society, harsh voices of brutality, sneering voices of skeptics, domineering voices of dictators—let the voice of the church, our church, be clear, strong, and divine.

This is the hour when men will listen to the voice of the church—if it be the voice of God. Other voices have failed them; the voice of the leaders of men is drowned in the din of mediocrity in this day. Out of the babel of the sounds—many sounds of the twentieth century, the atomic age—let God's voice be heard.

Our Easter Offering is the voice of the church in this hour. It is the united voice of our people everywhere, and because it is the composite symphony of a united object, a co-operative effort, it is mighty. It is the voice of strength, a united people. It is the shout of faithful stewardship for God and speaks to a weak, vacillating world.

God's voice always carried intelligence to the perceptions of men. He spoke, men heard and understood, and believed. Our million for world evangelism is surely God's voice speaking still to men. We speak to our children and by it say to them, "This we believe. This is not a side line but our main line, for we are giving our offering unto God, our God." It thus becomes a mighty shout to them of our faith in God and our church.

We speak to men everywhere saying, "We are our brother's keeper. We do not forget. We love.

We evangelize. We are here a mighty force and in this offering there are hope and redemption offered around this globe."

We speak to the world and proclaim to them that "we are true to our purpose, our call, our mission. We serve our God. This is the fruit of our human toil which we now translate into world evangelism. We are the church."

So rings the voice of the church on this Easter morning.

Let us each one join that great throng who speak, and make God's voice a million dollars strong on Christ's resurrection day. The echoes of this offering shall never die, for we will be busy in the months ahead translating it into gospel and into the shouts of redeemed souls everywhere.

Let the voice of the church be heard!

V. H. Lewis, Executive Secretary
Department of Evangelism

THE TRIAL OF THE AGES

The greatest trial in all the world
Was not in city fair;
Nor could you find great orators
Or famous lawyers there.
The Judge, He hung upon a Cross;
The defendants wore a smile—
Little did they realize
They were the ones on trial.

From every rank and walk of life
They came to watch that day.
They came to watch, to scoff, to curse,
But no one came to pray.
The jury sat, unseen, unheard;
It watched, and weighed, then sighed.
The jury was none other than
Their response to the Crucified.

This scene upon Golgotha's brow
Is long since past and gone;
But across the years, e'en down to now,
That selfsame trial is on.
How do you stand this day, this hour,
Before that middle Cross?
Is it to be your joy, your crown—
Or is it to be your loss?

By RON BORDEN
God IN NEED

By E. D. MESSER
Supply Pastor, Largo, Florida

Just prior to the Triumphal Entry into Jerusalem, Jesus bade two of His disciples, "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him" (Mark 11: 2-3). They obeyed and found the colt and brought him to Jesus.

The owner of the colt must have known the Lord, for he did not hesitate to let the disciples take the colt to Him. He must have been consecrated to God or else he would have probably found some excuse to keep from sending him. But when he knew that the Lord had need of him, it was all right. He did not ask any more questions; neither did he make any requirements for the colt's safe return. The Lord had need of him; that was sufficient.

Why did Jesus need the colt? It was in fulfillment of prophecy, and Jesus chose to make His triumphal entry into Jerusalem with humility. The statement, "The Lord hath need of him," gave rise to the thought of the caption of this article, "God in Need." Can you imagine such a thing? God, the Creator of all things, Maker of heaven and earth, Inhabiter of eternity, Owner of the cattle on a thousand hills—the One of whom it was said, "The earth is the Lord's, and the fulness thereof"—being in need?

Yes, He needed a colt then to help Him carry out His plan and purpose. He is still in need. He is building a Kingdom among men, and in order to do this He must have help.

What does God need today? In reality there is but one basic need. If He can get that, all His need will be supplied. That one basic need is consecrated men and women with and through whom He may work. If He can get enough consecrated men and women His need will be met. He will have all the missionaries, preachers, laymen, and money He needs to carry out the Great Commission, and thus evangelize the world.

If God needed and used a colt to help Him carry out His purpose, then surely He can use us if we will consecrate our lives to Him, regardless of how small our talents are.

"God in need"—will you help supply that need?

The Veil of the Temple

(See Hebrews 6:18-20; 10:11-12, 19-21.)

The veil of the Temple is rent in twain. "It is finished," the Saviour cried. The Lamb of God for our sins is slain—No longer we stand outside.

The great Forerunner hath passed within On the altar himself to lay; And now, behold, we may enter in By a new and living way.

Our anchor is cast within the veil; For refuge thereto we fly. We trust in the promise that cannot fail; By faith we may now draw nigh.

No blood is sprinkled before the throne By priests as they daily stand; For our great High Priest hath shed His own, And sitteth at God's right hand!

By ART RAKESTRAW

MARCH 19, 1958 • (83) 7
That Picture of Pictures

By NORMAN C. SCHLICHTER

Each Easter time I like to meditate anew on the why and how of “The Last Supper,” the picture of all man-made pictures.

I always begin my meditation by thinking of Moses, whom all thoughtful men hold to be the greatest man who has yet lived on earth. At thought of God’s plan for him, who of us does not bow in reverential awe! And Moses instantly calls up before me this later, almost superman, Leonardo da Vinci. God made him a master of almost every kind of human knowledge so that, apart from his highest gifts as a painter, Moses is the only other man with whom he may be fittingly compared. The fact that he painted “The Last Supper” has attracted the attention of the intellectual leaders of mankind in all lands to this picture ever since its completion in 1497 (a date easy to remember if coupled with the Columbus’ first discovery date). The work of a master mind, the whole world has called it, through these four and one-half centuries, merely as a work of art.

The only doubt ever thought of as to its being the greatest of all pictures ever painted by the greatest artists of all lands connects it with Leonardo's other picture in the Paris Louvre, “The Mona Lisa.” There will perhaps always be some notable art critics who like to debate as to the comparative greatness of these two masterpieces, but only as to artistic technique. All critics, whether Christian or non-Christian, know that there can be no comparison made as respects the greatness of theme and conception of these two paintings. And those who meditate upon God’s plan for “The Last Supper” are never in doubt about its being the picture of pictures for all time.

All who think on this aspect of the monastery work can only think of it always prayerfully and reverently, and with minds and hearts overflowing with gratitude to God for His plan. In molding a man so great as to awe all other great men who have come after him to create this artistic work God clearly meant to have it stand out down the ages as a divine achievement.

Moses, the God-inspired man! Leonardo da Vinci, a later, God-inspired man!

All whose Easter meditation upon “The Last Supper” begins with this aspect of its earthly creator will see new power and beauty in it, and gain new spiritual strength of mind and heart to go forward in zeal for Christ’s cause.

These Easter meditations of mine for a considerable number of years have proved to be the right preparation for my own sight of the glorious delineation. And my deep reverence for the work was heightened just before I went to see it for the first time by the attitude toward it of an artist friend in Milan, who holds a high place in present-day Italy as a sculptor.

“I'll greatly appreciate a word from you about the picture before I look on it,” I said to him that winter morning of treasured memory.

“O my dear sir,” he replied, “I have long been afraid to speak of this work of art.”

It was only after a number of visits to the monastery that I began to study the comments on “The Last Supper” by the world’s great art critics. These helped me greatly to see new wonders, intellectual and spiritual, in the picture. But of all these comments none has impressed me more or
proved more helpful than these words of Vasari, an Italian, one of the greatest art critics of all time: “Sometimes according to the course of nature, sometimes beyond and above it, the greatest gifts rain down from heavenly influences upon the bodies of men, and crowd into one person beauty, grace and excellence in such superabundance that to whatever that man shall turn, his every act is so divine that, surpassing the work of all other men, it makes manifest that it is by the special gift of God, and not by human art.”

Here was a great, great man who shared my own long-fixed idea that God had a special plan for this holy picture, and had formed and shaped a special man to help Him carry it out.

“The Last Supper” is an eternal thing because it embodies the eternity that is the essence of our Holy Communion.

**On April 6—GIVE so that others may LIVE!**

The writer of Hebrews believed in

**Athletic Christianity**

*By FLORA E. BRECK*

Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus (Hebrews 12:1-2).

A minister preached recently on “Athletic Christianity.” He emphasized discarding trivialities and things which clutter up the life, for they’re so likely to prevent us from running with patience the race.

Even in our prayer life we are likely to let the mind be cluttered up with things which impede our progress. Martha (in the Bible) had a wonderful opportunity to come close to the Master and learn more of Him, but she allowed household chores to break the spirit of fellowship—things which Mary was wise enough to clear from her mind during the visit and talk with Jesus.

How often when we pray we let thoughts into our consciousness which should not be admitted! We harbor trivial things—perhaps things which have a legitimate place elsewhere but which make the prayer time less helpful. Maybe the inconsequential things pertain just to small household arrangements which don’t matter—like Martha’s way. Perhaps she was studying just which item of food to serve or how the table was to be set. Anyway, the Bible says she was cumbered about much serving, and thereby missed the sweet communion which her sister, Mary, enjoyed during Jesus’ brief visit.

When we sit at Jesus’ feet studying His Word, and before we pray, let us put small things in proper perspective, so as to receive the blessings He has in store. If we are heroic souls we will have singleness of purpose. Very soon we will learn which things should be rejected in the interest of eternal values.

Christ was an athletic Spirit, considering as naught the visible, earthly “prizes” in favor of doing His Father’s will. He did God’s will—and won approval—setting His feet firmly on the road to the Cross, despising hardships because of the ultimate goal. Are we getting set this year to run the race with endurance, by being strengthened in prayer to do the task to which we are dedicated? We’re not here merely to dream, but to do the Father’s will. Let us not shun the struggle, but “Be strong!” and go forward, unimpeached by trivialities.
London:
Westminster Abbey. Layer upon layer of history and tradition. Man’s past glories. Here sleep the great.
St. Paul’s Cathedral. Under its huge dome man is reduced to pigmy size.

Heidelberg:
Castle on the Rhine. Remote splendor of an age and a way of life that can never touch mine.

Rome:
The Roman Forum. Walked among the ruins. Sat on a fallen column of a temple to a heathen god. Crumbling statues erected to the once great. Man’s fallen glory.

Athens:
The Acropolis, the Parthenon. Fair flower of culture, wisdom, art. Flawless perfection of a Greek temple now bowing to relentless time. Can man again bring forth a golden age?

Jerusalem:
Churches, mosques, temples dedicated to places and occasions and days. Religious groups jockeying with one another for strategic positions and control of the holy places.

The Garden Tomb: Within this high-walled, semitropical garden the green foliage is as fresh as it might have been at the dawn of creation. But the eye focuses on a doorless opening to the rocky cave. The cave, too, but for the shaping by man’s hands, might have been as on the morn of creation. One’s feet hasten to step over the trough where the huge stone was once placed at the door, and on into the cave itself.

No milling crowds here. There is no room. Jesus speaks to men one by one. No mosaics, statues, portraits of the saints or of our Lord. No need of man’s genius to add further glory to a grave hewn out of a rocky place. Some say that the irregular proportions of one end of the tomb give evidence that it was hastily gouged out to accommodate the taller than average body of our Lord. So men even today underestimate His stature.

The tomb is only the length of a man. But it could not hold Him. The stone at the door of the cave could not shut Him in.

Some churchmen are persuaded that another spot marks the empty tomb of our Lord. Small wonder. Too briefly did His body lie in the grave to identify it with one spot of earth. Wherever they had laid Him it would have been the same.

Here there are no fallen columns. No ruins. No ashes. No corruption. No stench of death. The air is sweet and clear as it must have been in the first garden before man’s fall. The bright Jerusalem sunshine streams through the doorless entrance.

Our risen Lord has made the place of death the place of light and life. He is the Bright and Morning Star. With Him eternal life has only just begun.

—Alice Spangenberg

Reminder to All Ministers:

A recent amendment to the Social Security law provides that ministers must now include as net earnings for Social Security purposes the rental value of a parsonage or rental allowance furnished them as part of their compensation. Social Security tax must be paid on the rental value of a parsonage or rental allowance as well as on the net earnings from the ministry. However, ministers are not required to report the rental value of a parsonage or rental allowance as income when computing their Federal income tax. The provisions of this amendment began with the 1957 taxable year, for which a report must be filed with the Internal Revenue Service on or before April 15, 1958.

This will be advantageous to the minister inasmuch as it allows him to build up a larger monthly Social Security retirement benefit without increasing his Federal income tax.

BOARD OF PENSIONS
T. W. Willingham
Executive Secretary

God gave His all that we might live.
In response to divine love we will not give less than our best in the EASTER OFFERING.
The Lord Is My Shepherd
(Psalms 23)

"The Lord is my shepherd; I shall not want."
So I would stay close to His side,
Lest wandering away I forfeit my right
To the riches His will doth provide.
"He maketh me to lie down in green pastures"—
What compassionate love has He!
Knowing my frame, He maketh me do
The thing that is best for me.
"He leadeth me beside the still waters;"
Not driven, but led by His hands.
On earth He grew weary of multitudes too,
And was thirsty, so He understands.

"He restoreth my soul" for the conflicts
That later may come when He leads
Me in paths "of righteousness for his name's sake,"
And He will supply all my needs.
"Yea, though I walk through the valley
Of the shadow of death, I will fear
No evil: for thou art with me;"
And my heavenly skies are clear.
"Thy rod and thy staff they comfort me."
Affliction so often is laid
In love by Thy hand, so I'll trust Thee
And lean on Thy staff, unafraid.

"Thou preparest a table before me
In the presence of mine enemies," those
Who have scorned me, refusing to follow
The path that a Christian goes.
"Thou anointest my head with oil"
Of gladness and spiritual calm,
Removing the edges of sorrow
With Thy love as a healing balm.
"My cup runneth over"—oh, surely
There's more than enough for me
Of joy while I serve Thee awhile on earth,
And all through eternity.

"Surely goodness and mercy shall follow me
All the days of my life."
For my Shepherd is watching to keep me from harm
As I walk through this valley of strife.
And when I go "home," my Shepherd and I
Will cross that last river together,
"And I will dwell in the house of the Lord,"
The house of the Lord, "for ever."

By ALICE HANSCHIE MORTENSON
What Is Christian Love?

There was a prelude to Easter and that was the Cross. Thus it is easy for our thought to concern itself with the latter as we come up to the former. And this is not all. The crucified One turns our minds to the love of God. We cannot fathom this love, but we know it to be a fact when we catch a glimpse of the dying Lamb.

The next link in this chain of thought is the Christian’s love for his fellow man.

How can anyone stand amazed at the love of God and at the same time hold anything against anyone! If Jesus were willing to take the worst from man and still forgive him, certainly we ought to be willing to take anything from human beings and still love them.

But what does it mean to love our fellow men? The answer to that question is that love is more than an emotion, or sentiment; it is a passion, an active principle, an outreaching toward those about us. We cannot love merely in feeling, or thought, or even word; if we really love, there will be deeds of love. John says: “In this the children of God are manifest, and the children of the devil: whatsoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. . . . Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth” (I John 3:10-18).

Love will find a way to get out on a person. This is one reason, at least, why Christ’s words, “Thou shalt love thy neighbour as thyself,” ought to be accompanied by those other words, “All things whatsoever ye would that men should do to you, do ye even so to them.” The golden rule is the outward expression of the principle, “Love thy neighbour as thyself.” True love, then, is active; it manifests itself in deeds. The final link in my chain of thought at this Lenten season is the application of this truth to criticism.

Many of us are too free with our criticisms. Is this doing unto others as we would have them do unto us? Is it manifesting the spirit of love? It is so easy to criticize someone who is in a position, when actually if we had to fill that place ourselves we would, perhaps, come short far more than the person who is there. It is so easy to name a certain failure of the Sunday school superintendent, a Sunday school teacher, the pastor, a member of the board of trustees, or of the song leader, when actually we could do no better, perhaps not as well, as the person we are criticizing.

Holiness Means Wholeness

Holiness means wholeness, completeness; to put it another way, it means oneness, or singleness. If you have been sanctified wholly, you are an integer, your personality has been integrated, it has one motivating center; you are not a double-minded Christian. You are not a Christian who still has in his heart the carnal mind, an enemy to Christ and His truth. You have one gravitational center.

It should also be remembered that if you possess entire sanctification your center of gravity is supreme love to God and your fellow man. It is not enough to be one-centered; there must also be the right kind of center. Your life must not only revolve around one thing; it must revolve around that thing which has highest value for personality. This is supreme love to God and your fellow man.

This holiness is not an integration merely in the sense that it is a quantitative oneness; it is more than that. It is an integration which is qualitative as well as quantitative; an integration of the highest order, or an integration which centers around...
the highest principle of life. The Master had this in mind in the following passage: “But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matthew 22:34-40). This is an integration, all right, but it is more than a mere quantitative in-

**The Pure in Heart**

*Blessed are the pure in heart: for they shall see God* (Matthew 5:8). Matthew Henry says that this is the most comprehensive of all the Beatitudes. Blessedness and happiness, he declares, are fully described and put together in this beatitude. Purity of heart, of course, is something inward. Out of the heart “are the issues of life” (Proverbs 4:23); it is that which comes from within that defiles. The Pharisees had external cleanliness, but not internal cleanliness. They manifested purity without, but within they did not have purity. Jesus says, Blessed are those who are pure within. “Blessed are the pure in heart”—purity moves from within and not from without. Really, we are what we are within and not what we seem to be from the outside.

Purity not only suggests inwardness; it suggests unmixedness, singleness, sincerity, dependableness. He who is pure in heart is what he is, without any admixture of something foreign, or of lesser quality; the heart is pure gold, gold without alloy.

This great beatitude not only points to an inward and fundamental purity, a oneness without the presence of anything that adulterates, but it also tells us that a heart condition such as this opens one’s eyes to the Reality of all realities— to God himself. “Blessed are the pure in heart: for they shall see God.” Our vision is cleared and we look up and out and see the Infinite One. Sin blinds; sin makes us nearsighted, but purity enables us to see beyond the things of sense and time, beyond the earth, beyond the sun, beyond the Milky Way, beyond countless Milky Ways, to the infinite and all-wise God. There is telescopic value in heart purity. The greatest telescope ever given to man is heart purity; it opens up the spiritual universe to our eyes, which no man-made telescope ever could do. “Blessed are the pure in heart: for they shall see God.” Cleanliness, sincerity, vision; and along with these, as a fourth member of this great family, we find blessedness. “Blessed [or happy] are the pure in heart: for they shall see God.” Happiness and holiness are twins.

Sometimes people try to start in the wrong way to avail themselves of happiness—but without holiness that is an impossible achievement. True happiness can come only as a by-product of purity, or freedom from sin, holiness. “Blessed are the pure in heart: for they shall see God.” The Master is always more interested in our holiness than He is in our happiness, for He knows that with the former, sooner or later, the other will always come. Goodness, sincerity, vision, and happiness—“Blessed are the pure in heart: for they shall see God.” Truly it may be added that with this inner state or condition there will inevitably follow a holy walk with God.
Topic for March 30:

The Sacraments of the Church


Printed: The Sacraments of the Church

To do so, may we remember—

That we consider these sacraments a perpetual obligation. Can we be indifferent to such observances? And when they are pledges of God’s fidelity and represent in action and by symbol the blessing of the covenant of grace, can we be neglectful?

That we recognize their sacramental import. They are more than mere observances; they are, by faith, the acceptance of His grace for your every need.

That these sacraments are a constant reminder. With the admonition of Paul to “flee from idolatry,” we too must maintain a complete break with the world, its loves and attractions; and in constant obedience and faith partake of the benefits of the grace of our Lord Jesus Christ.

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.
Monday:
Think as much, at least, as Jesus thought of you?
“What is here today that was not here a hundred years ago?” asked Father Patrick Bronte in a teaching mood, looking over the wide-spreading moors. “Me,” his small daughter Emily answered promptly.
She spoke well, if surprisingly. You matter to God more than all the worlds. And personality is the one intrinsic value.

Tuesday:
Think enough about your debt to yourself?
Answering a question on the nature of sin in the “Question Box,” the editor of the Herald of Holiness defines the essence of sin as disregard for personality: God’s (shown in rebellion, or disobedience), your neighbor’s, or your own.

And an article in the Christian Herald* on “Where to Draw the Line” suggests three tests for any decision: (1) harmony with the will of God, (2) constructive service to other persons, (3) satisfaction of your own best self. You are the one person to whom you owe most.

Wednesday:
Think about your own well-being?
Your soul—on good terms with the Supreme Personality? “Right connections” made and cultivated in the skies? Your health? Your body has been consecrated to God for His use: to keep yourself fit is to treat His property well and give Him good returns on His investment.

Thursday:
Your home—forever?
Are you accumulating “riches in heaven” to furnish it well? Jesus suggested that would be a good matter to look after. Or have you settled for a hut instead of a mansion? You don’t act that way here. And your job—you want a lucrative, well-paying, satisfying

Continued on page 16

Dr. Hardy C. Powers investigated the possibilities for the Church of the Nazarene in West Germany on behalf of the Board of General Superintendents. Following his recommendations, the Department of Home Missions and the General Board voted unanimously in January that West Germany be entered as a special project of our Golden Anniversary year.

This land of the Reformation in the heart of Europe with 51,500,000 people, the largest population of any country in Europe except the Soviet Union, has no organized holiness work. The doors have opened and we must enter now with the message of heartfelt religion and full salvation.

Those who were present at the Evangelists’ Conference in Kansas City will long remember the thrilling moment when Dr. Powers presented Rev. Jerald Johnson as our representative in the opening of this work. If their passports and visas go through on schedule, the Johnsons will be flying the polar route from Portland to Germany while this issue of the Herald is in the mail.

Our entering Germany is dependent upon two great offerings for world-wide evangelism in 1958. One million dollars in the Easter Offering will provide enough to open this work, in addition to our foreign missionary program and the overseas home mission fields. Let us meet this challenge of our Golden Anniversary year as we move forward for God.
one that guarantees security. You owe it to yourself to take God's best offer. Your ability? You are equal to the job's demands or He would not make the offer.

**Friday:**
Your name, and what it stands for?
You owe it to the personality entrusted to you to guard this from stain. There is a duty of self-respect that will not stoop to moral (or mental) shoddiness. (Slander may be thrown, and not everyone will speak well of you, but you owe it to your name to protect it from inner infection.)

**Saturday:**
Your influence on others, for good or evil?
Personality cannot be neutral; it should be actively positive. They tell us that a large part of a small boy's time is taken up (legitimately) with

God's Will for Me
Not what I will, but what is best;
On this high hill my heart is blest.
Deep mists fade into the dawn
Since I have made God's will my own.
—Marion B. Shoen

**Sunday:**
Your memories?
You owe it to yourself to be laying up happy ones for your old age. Your report that is to be given in to Christ one great day? Your character and soul skills, which are your capital to begin eternity's endless days of purposeful activity? Your return of the loan of a personality?

May, 1957

**From Korea**
“During this past quarter, I became the chaplain of the battle group that was formed out of the first and third battalion areas. This transition has greatly increased my responsibility and work, especially in view of the fact that there is no Catholic chaplain in our battle group. In addition, it has been necessary for us to move and redecorate the battle group chapel.

“My firm purpose remains to bring men to Jesus Christ. It is my daily prayer that God will turn the seeds we are sowing, into an increase in His kingdom. From the letters, cards, and sentiments I receive continually, I am sure our church folks are joining me in this prayer.”—Calvin G. Causey, chaplain.

**A Busy Chaplain**
“This has been a busy quarter. I have visited and sailed on all eight of the ships in my squadron. I have organized two Bible study groups on two of the ships. These are led by officers, one of them the commanding officer of the ship, which makes the program most effective.

“To make the rounds of my ships, I have transferred at sea, by helicopter twenty-five times, and by highline seven times in the last three months, conducting an average of four services on Sunday.

“We have been able to win twenty-three men to Christ in definite decisions for Him. Three of them were candidates for baptism with eight more under instruction. This has been one of the most active, strenuous, but fruitful periods of my naval ministry. We give God the glory for it all!”—Leonard W. Dobson.

**A Discharged Serviceman Writes**
“I wish to thank you so much for the periodicals received the past three years as a serviceman. My wife and I were also blessed with the fellowships of the Eckels, McKays, Davises, and Hellings stationed in Tokyo, Japan.

“Please discontinue sending the literature since I am no longer in service as of this month. I'll be continuing my education as an engineering student; however our major concern will remain the furtherance of the cause of Jesus Christ.

“When in Yokohama, Japan, we had two Japanese Bible classes meeting in our house, with many decisions for Christ. It is needless to say how difficult our good-byes were there. Having to leave early because of college, we were unable to find a meeting place for our classes. Please pray with us that even yet these classes may continue again as the Lord provides. Our vision has truly grown for foreign missions, and we'll always feel we've been part-time foreign missionaries in His service.”—George Smith.
Last week we wrote to the Senate about the Airline Safety Bill to eliminate the sale of alcoholic beverages to customers on commercial airlines.

This week we need to write to the House of Representatives Committee about the same thing. Five different bills have been introduced into the House of Representatives concerning this measure and all have been referred to the House Interstate and Foreign Commerce Committee, headed by Oren Harris of Arkansas. The bills are numbered HR 301, HR 1009, HR 1011, HR 4502, and HR 4954.

Every Nazarene should write to the Honorable Oren Harris, House of Representatives Office Building, Washington 25, D.C., and urge him to act favorably on these bills as quickly as possible. Nazarenes from the states listed with representatives on this committee should write to their representatives urging their support of these bills.

Address them as follows:

The Honorable
House of Representatives Office Building
Washington 25, D.C.
Oren Harris, Arkansas
John Bell Williams, Mississippi
Peter F. Mack, Illinois
Kenneth A. Roberts, Alabama
Morgan M. Moulder, Missouri
Harley O. Staggers, West Virginia
Isidore Dollinger, New York
Walter Rogers, Texas
Martin Dies, Texas
Samuel N. Friedel, Maryland
John J. Flynn, Georgia
Harley O. Staggers, West Virginia
John B. Bennett, Michigan
John V. Beamer, Indiana
John E. Moss, California
Robert H. Macdonald, Massachusetts
George M. Rogers, Penna.
John J. Floyd, Georgia
John E. Moss, California
E. D. Dingell, Michigan
A. J. Lister, Tennessee
Charles A. W. Farver, New Jersey
Joseph P. O'Hara, Minnesota
Robert Hale, Maine
John W. Heselton, Mass.
John J. Floyd, Georgia
John E. Moss, California
John J. Floyd, Georgia
John E. Moss, California
Isaiah 11:6

Isaiah had this vision in the Temple, according to Isaiah 6:1. It says in the last part— "and his train filled the temple." This interpretation is verified by one of the most famous Old Testament authorities that the United States has ever had. The introduction to the commentary on Isaiah, in the Abingdon Bible Commentary (one volume), was written by Robert W. Rogers, who was professor of Old Testament Literature when I attended Drew Theological Seminary. On page 636 he deduces "Isaiah the Man." In that connection he mentions Isaiah's vision. Here Professor Rogers says: "He entered the Temple, quite probably to worship, and that he was admitted at all to a holy place intended only for priests, shows that he was linked in some way with priestly blood, or admitted as a man with royal ties. There in that holy place he had a vision that changed his life. In a prophetic trance he saw Jehovah, God of Israel. Experience was actual, real, genuine, and not a fancy, not a vagary of a mind disturbed."

Rev. George Peck in his book "Christian Perfection" states: "Apathy is the greatest obstacle to the pursuit of holiness" (p. 248). He also says: "And is there not a dreadful amount of apathy in the church upon the subject of holiness?" (p. 249). Further, he declares: "We have done but little when we have admitted that Christian perfection is a speculative or doctrinal truth" (pp. 243-44). Dr. Peck was a leader in the holiness movement during the last century and was writing of conditions in his day. Isn't the situation similar if not worse, in our holiness churches today? Further, is there not serious danger at this point of apathy, and can those who have obtained the experience of entire sanctification retain it if they fail to testify to it?

One of the gravest dangers which faces any holiness church as it begins to grow is that many good, saved people will join it but fail to go on and get sanctified wholly. They believe our doctrine and in our church, they stand by and help support our activities with their money; but they won't go to the altar and pay the price and get the blessing themselves. We must have holiness conventions during this Anniversary year and pray as we never have before that God will give us a great holiness revival. God must get to us and help us reach the unsanctified, and I believe that He is going to do it. You also ask about testifying to the blessing of entire sanctification. I believe that we need help along this line too. I can remember when they seldom permitted anyone to get saved or sanctified in our services without calling on him at once to testify definitely to what God had done for him. Testimonies which are genuine and specific are essential for those who are saved or sanctified and also for those who need to get saved or sanctified.

We have our children with us for such a short time, and feel that the family altar is one of the most important things to keep a solid foundation for holiness in the future years. However, every time it is mentioned, the father says: "Well, you are the mother." Am I being selfish because I believe that the family altar is just as much the responsibility of the husband and father as of the wife and mother? I have prayed about this a great deal and hope that you can help me.

Of course the family altar is just as much the responsibility of the husband and father as it is of the wife and mother. In fact it is more his responsibility and he is the head of the family. He should take the lead in this as well as in the other religious activities of the home.

Will we go through the Great Tribulation before Christ's bride has been snatched away?

There is a difference of opinion on this among premillenials. However, I believe I am right in saying that the majority of the premillenials believe that the Great Tribulation will take place after Christ's bride has been taken away from this world.

Is God pleased with Russia trying to go to the moon? Would such a triumph be a fulfillment of prophecy? It says in Genesis 11:6, "Nothing will be restrained from them which they have imagined to do." I can't think of going to the moon as an achievement, and whether it is good or bad will depend on how the knowledge and power obtained thereby are used.
Susan Rebecca Flintier arrived in the home of our missionaries the Rev. Harry Flinters, in Peru, on January 7, 1918. Her two little sisters were glad to welcome her.

Change of Address
Miss Mabel Skinner, retired missionary from Africa, is now living at 55 Southmead Close, Mayfield, Sussex, England.

British Guiana Assembly
The fifth Annual District Assembly of British Guiana was a great inspiration to all present. The Lord came upon the scene in the Tuesday night service and hearts were blessed in an unusual manner. Our superintendent challenged us to come to all present. The Lord came upon the scene in the Tuesday night service and hearts were blessed in an unusual manner.

Our superintendent challenged us with "Operation Essequibo" as our Golden Anniversary project. This will open work in a new district of our field.

Progress made during the past year was encouraging. We look forward to a great harvest of souls during the coming year.—Mrs. Elizabeth Brown, Reporter.

Stegi Reports
By H. K. Bedwell, Africa
God has given us some faithful evangelists who have worked sacrificially to further the interests of the Kingdom. Every outstation now has a number of preaching points where the gospel is taken to the area surrounding the station. Some outstations maintain four preaching points every Sunday.

A new venture this year was a camp meeting at Namahasha, where our expectations were far exceeded and the church was crowded. Many souls found God in our revival efforts held during the year. Mary Bagley opened a new outpost at Ngwane, twenty-seven miles from here, and it may develop into a permanent outstation. Namahasha is now fully supporting its own evangelist.

The feature of this year's work was the formation of an N.Y.P.S. with eighty members. The giving of the church has been heartening. When one of our people suffered the loss of quite a sum of money through burglary, the church gave a spontaneous offering which more than covered the loss. When a day was set aside for bringing in the tithes of gardens, the front of the church was filled with sacks and dishes of produce. The church supports its pastor, assistant pastor, Bible woman, and sends one-fifth of all offerings to district funds.

The women of the church have been stirred up regarding visitation and through this means a number of souls have been saved and added to the church. One notable conversion has been the wife of old Bembe, our nearest neighbor. We are still praying for Bembe.

Final Report
Final Report.
Final Report.
Final Report.
Final Report.
Final Report.
Announcements

Greater Oklahoma City Holiness Convention, April 9 through 13; opening service April 9 at 7:30 p.m. All services Wednesday through Saturday at First Church of the Nazarene, 901 N.W. Sixth, Oklahoma City. Evangelist T. M. Anderson spoke each morning, also on Saturday and Sunday afternoons; his ministry was unique, refreshing, and instructive. Evangelist T. M. Anderson spoke three afternoons, and also was mightily used of God. Dr. J. Rees spoke to more than one hundred ministers and Christian businessmen at a breakfast meeting on Saturday, and also brought a great message at the ten-thirty service. Ken Masterman, head of the Music Department of Eastern Wil­grim College, blessed the assembly days again and again with his gifted ministry in singing; he also directed the choir and assisted in the radio broadcasts. His wife, Betty, accompanied him at the organ. The closing Sunday night found about four thousand people present, with forty seeking the Lord at the altar of prayer. Delegations attended the camp meeting from Michigan, Ohio, Kentucky, Illinois, and Indiana. Many of the pastors and leaders were impressed with the way the camp meeting went; one pastor, who had attended many camp meetings in his ministry, said it was the best he had ever attended.

NOTICES
Greater Oklahoma City Holiness Convention, April 8 to 10, at Hotel Sherman, Chi­cago, Illinois. Dr. Robert Walker, editor of the Evangelists’ Slates, was the entertainment pastor.

NATIONAL HOLINESS BACKBONE—Lord’s Day services, April 7 and 13; Closed church services April 7 through 13.

SPECIAL PRAYER IS REQUESTED—by a lady in Indiana, for her mother, whose mind is bad, that the Lord will heal her mind and save her soul.

by a middle-aged couple in Michigan, and others older, who are about to lose their homes, that God will step in and intervene; also about a job for their son, and also their grandbaby now in the hospital.

by a friend for a group of people in an isolated mining community in Pennsylvania—rough territory—and the people need God’s help in every way.

by a Christian wife and mother in Tennessee—she wants to live to please the Lord but is facing many problems in the home and needs special help from God.

by a Christian lady in California, at present separated from her husband. May 7 to 9. Under take and there will be no divorce, but the home may be saved.

Directory

GENERAL SUPERINTENDENTS

HARLEY C. POWERS

Office, 6401 The Paseo, Box 6076, Kansas City 16, Missouri

District Assembly Schedule for ’58

Arkansas....................................................... April 30 to May 1

Ablone .................................................. May 2

Alda .......................................................... May 2

Alyson .................................................. May 2

Colorado .................................................. July 3 to 5

D. I. VANDERPOOL

Office, 6401 The Paseo, Box 6076, Kansas City 16, Missouri

District Assembly Schedule for ’58

Canada Pacific........................................... April 10 to 11

Alaska .................................................. April 10

San Antonio ............................................. April 10 to 11

Oregon Pacific ........................................... May 7 to 9

Canada Central ........................................... July 24 to 25

New Mexico ............................................ June 4 and 5

New York .............................................. July 4 and 5

Maritime .................................................. July 10 and 11

Puget Sound ............................................. July 24 to 25

Illinois .................................................. July 30 to 31

Joplin .................................................... September 3 and 4

Juliette ................................................. September 10 and 11

North Arkansas ............................................ September 24 to 25

HUGH C. BENNER Office, 6401 The Paseo, Box 6076, Kansas City 16, Missouri

District Assembly Schedule for ’58

Hawaii .................................................. May 26 to 27

British Isles North ................................ June 2 and 3

Canada West ............................................ June 16 and 17

Northeast Oklahoma ................................ June 23 to 24

Canada East ............................................. July 9 to 11

Southwest Indiana ................................ July 30 and 31

Kansas .................................................. August 6 to 8

Michigan ................................................. August 20 to 21

North Carolina ......................................... September 3 and 4

Southwest Oklahoma ................................ September 17 and 18

District Assembly Information

CANADA PACIFIC—Assembly April 10 and 11, at First Church of the Nazarene, 19th and Windsor Sts., Vancouver, B.C. Send mail and other items relating to the assembly c/o the entertaining pas­tor, Rev. W. R. Robinson, 250 Nigel Ave., Van­ouver, B.C., Canada. General Superintendent Vanderpool presiding.

ALASKA—Assembly April 17 and 18, at 13th Avenue Church of the Nazarene, 19th and "E" Sts., Anchorage, Alaska. Send mail and other items relating to the assembly c/o the entertaining pas­tor, Rev. M. R. Kondro, 13th and "E" Sts., An­chorage, Alaska. General Superintendent Vanderpool presiding.

IDAHO-OREGON—Assembly April 30 to May 1, at First Church of the Nazarene, 3755 South Freeway, Fort Worth, Texas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. D. D. Palmer, 1301 Tenth St. N.W., Canton, Ohio (P.O. Box 125). General Superin­tendent Powers presiding.

WASHINGTON—Assembly April 30 to May 2, at First Church of the Nazarene, Walnut Avenue at Oregon Street, Woodland Avenue, Entertain­ing pastor, Rev. James R. Bell, 710 Walnut Ave., Wood­land. Send mail and other items relating to the assembly to the entertaining pastor, Rev. D. D. Palmer, 1301 Tenth St. N.W., Canton, Ohio (P.O. Box 125). General Superin­tendent Powers presiding.

PHILADELPHIA—Assembly May 7 and 8, at Calvary Church of the Nazarene, Centre Ave. and Fourth Street, Reading, Pennsylvania. Entertainment pastor, Rev. G. Thomas Spiker, 1209 N. Fifth St., Reading. Send mail and other items relating to the assembly c/o Rev. G. Thomas Spiker, Calvary Church of the Nazarene, Centre Ave. and Fourth St., Reading, Pennsylvania. General Superintendent Williamson presiding.

ALABAMA—Assembly May 7 to 9, at First Church of the Nazarene, 3755 South Freeway, Fort Worth, Texas. Send mail and other items relating to the assembly c/o the entertaining pastor, Rev. W. J. Benson, 3737 South Freeway St., Fort Worth, Texas. General Superintendent Vanderpool presiding.

Evangelists’ Slates

A to C

Abia, Gers. W. P.O. Box 527, Kansas City 41, Mo.

Adams, Mrs. Susie (Chickenfinger). R.t. 1, Box 203, Dallas, Calif.

Alder, H. B. P.O. Box 627 Pine St., Middlesboro, Ky.

Allas, G. Franklin. 2202 Ellis Ave., Boise, Idaho

Atlee, Myrtle Creek, Ore. March 27 to April 6. Send mail and other items relating to the assembly to the entertainment pastor.

Allan, Jimmie. Sunday School Evangelist, P.O. Box 539, Woodland, Wash.

Amos, C. A. Route 4, Boonesville, Ind.

Kurtz, Ind. March 18 to 30

Anderson, G. R. F.D. 1, Llines, Penna.

Belle Vernon, Pa. March 12 to 23

Allison, Pa. March 26 to April 6

MARCH 19, 1958 •  (95) 19
Inspiring Reading for This Easter Season

The Print of the Nails
By BERNIE SMITH. A new little book that will quickly place you in the atmosphere of this sacred season—a vivid portrayal of our Lord's passion. Well worth your reading time.

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By SAMUEL CHADWICK. The glorious message of Christ's death, burial, and resurrection—not just retold, but dynamically proclaimed by an old-time holiness writer.

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