

# Herald of Holiness

**EVANGELISM  
FIRST**  
1960-1964

Official Organ  
of the Church of  
the Nazarene

**Easter Offering**

*Give that these  
may hear  
the story of Easter*



## Crown Him with Many Crowns

MATTHEW BRIDGES

GEORGE J. ELVEY



1. Crown Him with man - y crowns, The Lamb up - on His throne.
2. Crown Him the Lord of Love! Be - hold His hands and side—
3. Crown Him the Lord of Life! Who tri - umphed o'er the grave;
4. Crown Him the Lord of Heav'n! One with the Fa - ther known.



Hark! how the heav'n - ly an - them drowns All mu - sic but its own!  
Rich wounds, yet vis - i - ble a - bove, In beau - ty glo - ri - fied.  
Who rose vic - to - rious to the strife For those He came to save.  
One with the Spir - it thro' Him giv'n From yon - der glo - rious throne!



A - wake, my soul, and sing Of Him who died for thee, And  
All hail, Re - deem - er, hail! For Thou hast died for me. Thy  
His glo - ries now we sing Who died and rose on high, Who  
To Thee be end - less praise, For Thou for us hast died. Be



hail Him as Thy match - less King Thro' all e - ter - ni - ty.  
praise shall nev - er, nev - er fail Thro' - out e - ter - ni - ty.  
died e - ter - nal life to bring, And lives that death may die.  
Thou, O Lord, thro' end - less days A - dored and mag - ni - fied.



**Hymn of the Month**  
April, 1964

# For Believing Hearts Only

**THE MYSTERY** of Calvary and the might of the Resurrection belong together. The reality of Christ's agony and suffering is readily seen in His garden prayer, "If it be possible, let this cup pass from me"; and again on the Cross, "My God, my God, why hast thou forsaken me?" But Jesus' identity with the Father's will is easily discernible in both instances, too. His "Nevertheless not as I will, but as thou wilt" and "Into thy hands I commend my spirit" converge in total obedience to the Father's will.

But the third day came with brightness and gladness in wide contrast to the darkness and sadness of the sealed-tomb days and nights that preceded it. He arose from the tomb even as He had promised. But His revelation with "many infallible proofs" was only to believing hearts. To be sure, He invited Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side"; but His final word was, "Be not faithless, but believing."

The message of Easter is the victory of God. It was not possible that

the grave should hold our Lord. It is also the message of redemption—immediate and final too. "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Corinthians 15:17). "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22).

Easter guaranteed the coming of the Holy Spirit with the practical work of redemption that He would inaugurate and fulfill. It also speaks of our Lord's return, final and triumphant, for the victory of God is sure and without jeopardy.

The message of Easter is a joyous one. It speaks of our final home, without pain, death, or tears. It speaks of the final banishment of sin and evil. Christ's death on the Cross was the symbol of His deepest humility and self-emptying, but the open tomb shouts the glad refrain that "he is not here: for he is risen,

*General  
Superintendent  
Young*



as he said. Come, see the place where the Lord lay" (Matthew 28:6).

Our souls today sing out Charles Wesley's old hymn:

"Love's redeeming work is done,  
Alleluia!  
Fought the fight, the battle won;  
Alleluia!  
Death in vain forbids Him rise;  
Alleluia!  
Christ has opened Paradise. Alleluia!"

# III Holiness

## ... the Spirit-filled Life

By DONALD K. AULT, Pastor, First Church, Marion, Indiana

IN THE QUIETNESS of my study I was arrested by the following statement: "Unless there is in us that which is above us, we shall soon yield to that which is about us." At first we argued with it, but soon I surrendered in acceptance and found myself saying, "We must not yield!" The years have passed and the conviction has deepened—we must not yield to the power and influence of worldly wisdom and materialistic madness that engulfs us.

It is needful for us to remember that we are "in this world" but not "of it." Our Lord made this distinction clear in His great high priestly prayer in John 17. The single factor that differentiates the children of God from the world is not human reformation, but an inward spiritual power and presence in the person of the Holy Spirit. Jesus said, "He dwelleth with you, and shall be in you" (John 14:17).

It was this truth Paul presented to the Ephesian church when he said, "And do not get drunk with wine, for that is debauchery; but ever be filled and stimulated with the (Holy) Spirit" (Ephesians 5:18\*). The world is drunk morally, economically, and politically with the wine of greed and the brew of graft and selfishness. The worldly-wise often depend on wine and strong drink for motivation, but the Christian is to be motivated by the Spirit of God abiding in the throne room of the heart in His fullness.

But what is this fullness? What are its characteristics? What does it do for the believer? In the first place, it is a *cleansing fullness*. The New Testament is full of references to the fact that the Holy Spirit would cleanse and purge the heart from all the remains of inbred sin. People may struggle with discipline, attempt at suppression, but still the carnal nature remains until the Holy Spirit has completed His cleansing work.

Vividly I recall Dr. D. I. Vanderpool's illustration of the old hickory that had fallen across Honey Creek in his boyhood neighborhood. Attempts to move it with pike poles and horses and ropes had failed. They succeeded only in stirring the stench. But when the spring flood came, it washed the stream clean; the stench was gone, for the hickory

had been washed away.

Again, the fullness of the Spirit is an *exclusive fullness*. The Holy Spirit not only cleanses away that which is carnal but excludes all of our personal self that has been warped and twisted by the power of sin. Self-will lies broken and yielded—consecrated as the Spirit controls. God is a jealous God and will not share the throne room of the heart with any other.

A man had struggled for years with himself. He had been a constant problem to his family, his pastor, and the church board. At last he stood before the church and confessed his need, stating that he had never died out and yielded completely. He begged the church to forgive him and sought their help in prayer. He was not at the altar long until victory came. He arose a Spirit-filled man with submissiveness heretofore unknown.

The fullness of the Spirit is also a *personal fullness*. I have often marveled at the way in which this experience of grace is individually and personally suited to our needs. Peter before Pentecost was a blustery and impetuous individual, ready to assert his faithfulness and yet afraid of a little maiden's indictment. After Pentecost, multitudes could not frighten him from boldly declaring the truth of the gospel. That lack in his personality had been completed in the fullness of the Spirit.

Furthermore, the fullness of the Spirit is an *enabling fullness*. One of the greatest desires of people today is to feel adequate. Psychiatrists tell us that this is a most common problem. Jesus admonished the disciples to tarry until they were endued with power from on high. The Early Church was assured on the day of Christ's ascension that the Holy Spirit in His coming would enable them for the task of witnessing that was ahead.

Paul's testimony was, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). It still works today. Ephraim Mweetwa was a timid African national pastor standing before a camp meeting congregation of his own people. As he preached that day the Spirit came afresh and he expounded the truth with authority and conviction, and there was a gracious ingathering of souls. The Spirit in His fullness had enabled him to perform what seemed like an impossible task.

Finally, the fullness of the Spirit is a *constant*

\*From The Amplified New Testament; copyright 1958 by the Lockman Foundation, used by permission of the Zondervan Publishing House.

fullness. The pressures of life may press in upon the heart and drain every ounce of strength, but the Spirit in His abiding presence immediately makes up the deficiency until the heart is left calm and the soul is steadfast in the Christian faith. Paul reminded the Ephesians that their strength would come "in the power of his might."

I like to think of a well that was put down in the African bush for the needs of a growing mission station. The next season was an extremely dry time, and with an extensive building program, we began to fear lest the water supply from the well would be insufficient. We decided to make a check. One morning we measured the level of the water in the drill pipe, started the little engine, and pumped out twelve hundred gallons. Rechecking the level, we found that the water had dropped only one foot. The fullness of the Spirit is like that! Whether it be a time of drought, a time of battle, a time of trial, His Spirit remains like a well deep within the soul, flowing fresh and full as ever.

Let us face the fact that we will have pressures, that life is rugged, but with His Spirit abiding in His fullness, we need not yield.



## Still Unreached

Sixty-three thousand Nazarenes in forty world areas! Thrilling isn't it? And thirty-three hundred of these Nazarenes are in the little country of Swaziland, South Africa. Yet, there are still hundreds of Africans in vast city locations and small country villages who have never heard the Christian gospel.

Like the Swazi warriors pictured above, these people live only for today. They have never heard of the resurrected Christ. They do not know about eternal life. Death and evil spirits fill their hearts with fear.

But there IS a living Christ; And He rose from the dead that ALL men might live, through Him, forever!

We have known it for two thousand years. These people have not heard it even once.

Let us GIVE that these, and millions of others just like them, may hear the story of EASTER.

# The Miracle of EASTER

... What Does It Mean to You?

By KATHERINE BEVIS

THE MIRACLE OF EASTER is timeless and ageless, ever proclaiming to all humanity the promise of rebirth, of life after death, a promise not made by man but by God. Just as the flowers burst forth to the warmth of springtime, each Easter brings to a tired world the assurance that, when this life on earth is over, it is not the end, but merely the beginning of life eternal.

Easter means the resurrection of life.

An inspiring article written in 1938 by Evangeline Booth, beloved Salvation Army worker, has left an indelible impression on me, and I am sure on those many others who have read it.

In this Easter message, entitled "This Is the Christ," she said: "The greatest fact of all history, the most stupendous achievement of the ages, is not Christ our Bethlehem Babe, nor Christ our dying Lord, but Christ our risen Saviour, Christ coming with pardon for our transgressions . . . Christ able to save us from any and every sin."

What does this miracle mean to you?

Easter is not just something that happened one

## The Cover . . .

"CROWN HIM WITH MANY CROWNS" . . . Coronation hymn, appearing first in 1851, was authored by Matthew Bridges, but was edited and quite drastically altered by Dr. Godfrey Thring, editor of the Church of England hymnbook. Bridges, educated in the Church of England, later conformed to the Church of Rome, however not before he had given Protestant worshippers one of their greatest hymns of the Resurrection. The hymn tune, "Diademata," was composed specifically for Matthew Bridges' lyric by George J. Elvey, who was organist for forty-seven years at St. George's Chapel at Windsor.

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morning, long, long ago; eternal life is not merely something that begins when life is ended—for here and now we may live in the power of an endless life.

It has been nineteen centuries since the angel at the tomb of Jesus declared to those who came to seek His body, "He is not here: for he is risen" (Matthew 28:6). When we sing again, "He is risen"—that ageless song—what does it mean to us? Can we afford to push into the background serious contemplation of the Cross and the empty tomb? They are the answer to the longing in every human heart. They are the gateway to eternity!

This soul-inspiring message which Easter brings to us is that our pilgrimage does not end in darkness of the tomb, but it continues like a shining light into ever newer and higher experiences of life after we have crossed the great divide which is called death. This far-shining vision of life eternal became clear on that Easter morning so long ago, changing the entire spiritual understanding of the world.

The message of the Resurrection is written in every parable and work of Jesus. Calvary was but the climax of all His teachings and miracles.

The Easter miracle teaches us that Jesus suffered and died on the Cross and came forth from the tomb so that we might enjoy eternal life.

It teaches us there is safety in the Cross; there is life, there is the sweetness of heaven. For in those hours of sufferings on the Cross, Christ purchased salvation full and free for all; and, by His resurrection, He became a thousand times more alive, more loved, than during His pilgrimage here below.

It teaches us that He became so truly the Cornerstone of humanity that only as we trust in Him and His shed blood on Calvary will our foundation stand.

It teaches us forgiveness—forgiveness of *all* our sins—for as Christ so lovingly forgave the penitent thief on the cross, He will mercifully forgive us.

The miracle of Easter! The Cross! The empty tomb! *A risen Saviour!* May this Easter season come to us on resurrection wings with its glad message of new faith and hope. May we have our confidence restored, our courage increased, our souls invigorated as we are filled with the great love of our Saviour, who gave His all for us. This is what Easter means!

A joyous, happy Easter season to all!

*Then said Jesus . . . If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.—Matthew 16:24-25.*

# THE Lifeline

By **WALTER E. SIMONSON**

N.F.M.S. President, Church of the Nazarene  
East Rockaway, New York

ONE DAY during World War II, as I was passing a few idle moments on a navy pier in the Caribbean area, I noticed a small working party of navy men making their way toward me. They were carrying some boxes and loose gear, and as they came closer I recognized the gear as diving equipment.

While I watched, they proceeded to unpack the gear and prepare one of their party for a descent to the bottom of the harbor. They put a rubber suit on him and lowered the large headpiece into place. After closing the little windows in the headpiece and fastening lead weights around his waist, they connected an air hose and a line. Carefully they lowered him over the side of the pier, and soon he disappeared beneath the dark waters of the bay, with the air hose and the line trailing behind.

The air hose was connected to a manually operated portable compressor, and two sailors turned the crank handles all the time the diver was on the bottom, never missing a beat. Another sailor held the lifeline securely in his hands; every so often he gave the line a reassuring tug, letting the diver know that he was on the job.

This is a picture of world missions today in the



Church of the Nazarene. Nearly five hundred of our finest men and women have left family, friends, and country and have disappeared from our shores. Disappeared? Not quite; for they, like the diver, have left an air hose and a lifeline trailing behind them. Today we hold them in our hands—the lifeline of prayer and the crank handle of giving. Unlike the navy crew, which accomplished its mission in a short time, our task is for life, or until Jesus comes again.

I was inspired not long ago when I attended our

district N.F.M.S. convention. Seated beside me at one of the sessions was Mrs. L. S. Tracy, retired veteran missionary to India. After more than sixty years of holding the lifeline both at home and abroad, here she was with her hands still firmly on the line and still turning the crank handle.

Soon it will be time for our great Easter Offering for world missions. Let us make sure that we are all turning the crank handle of sacrificial giving, and that our hands grasp firmly, with a reassuring tug, the lifeline of prayer!

## HOME AND FAMILY LIFE FEATURE



# ROMANCE AND A BEAR

By **MILO L. ARNOLD**, *Pastor, Richland, Washington*

THE EVENING came gently in the deep forest. The giant fir trees had reached up and taken the setting sun in their arms. The shadows filled the valley; the river whispered. Mrs. Arnold and I were vacationing in Rainier National Park and our camping trailer was parked near the eastern end of a picturesque bridge which spans the river there. What an evening! What a restful silence and quietness! What an hour for lovers!

As we sat watching the unspeaking drama of twilight in the forrest two lovers appeared, coming toward us from the far end of the bridge. He was possibly six feet tall, slender, dark, and ardent. His appearance indicated that he might be some nineteen years of age. She was slight of build, slender, yielding, and gay with possibly sixteen summers behind her. As she stepped up the high, eight-inch curb he helped her more than was necessary and she liked it; then they strolled onto the bridge. His strong young arm around her, his broad shoulders protecting her, and his assuring words in her ear must have given her a lovely sense of security. Her gay voice rang like silver when she laughed.

However, from our vantage point we saw a huge black bear pass near us and start across the bridge. At first he only ambled but, startled by some sound, he accelerated to a clumsy lope and was rapidly narrowing the distance between himself and the utterly preoccupied lovers. I knew immediately that something very interesting was going to happen.

The galloping bruin was within fifty feet of the romancing young folks before they gave attention to anything but each other. Then the unforgettable encounter came. They saw the bear! Their arms suddenly disentangled. They froze for a moment

in deadly horror, galvanized with fear. His arms reached skyward as though grasping at once for Polaris and the Southern Cross. His trembling, gangling legs spread as though astride a huge, invisible barrel. His head tipped forward in unbelief while his mouth flew open; his eyes were as big as saucers!

The girl reaching toward him for some protection or security found no response. Suddenly his frightened legs took command. He wheeled and ran headlong back in the direction whence they had come. Nothing but fear could have given him the ability for strides of such length, while his long arms reached out as though to grasp the first security of the woods which might give him hiding.

The frightened girl, left twenty feet behind by his first three leaping steps, set out in terrified pursuit with her arms reaching out toward the fleeing "Prince Charming." Beyond the bridge with him far ahead and gaining rapidly they disappeared into the woods, where I hope he eventually stopped. The peaceful bear in utter unconcern loped across the bridge and turned aside to his own personal trail along the river.

Why did the boy run? I do not blame him for being frightened, for he may not have been acquainted with the eating habits of the bruin, and to find a large bear coming suddenly into a setting of such romantic reveries would be a surprise, to say the least. He cannot be blamed for being scared, but I do blame him for running off and leaving the girl to her fate.

America was made great by men who were brave. Brave men are men who when they are scared make their feet mind and stay by their duty even if they are afraid. Our pioneers were men who stood

between the bears and their families. Our society was given stature by men who disciplined themselves to perform their duty at the cost of personal danger or even death.

After watching the drama of the interrupted lovers I thought for a long time about the implications of what I had seen. Are our young people being taught the self-discipline which will come to their aid in time of emergency and hold them to their duty? I thought of many homes where children are never required to do tasks they dislike doing. They are often told to do things which they either do not undertake or forsake without completing. They never eat food they do not like, never go to things they do not enjoy, and never wear out a garment of which they become tired. They never are asked to take a stand which is unpopular nor refrain from a hard activity at school. They are never required to be in by a specified hour at night nor to give up a school romance which their parents know to be unwise.

If children go through their first, formative years without self-discipline, it is unlikely that they will ever learn it. If they govern themselves by personal impulses rather than duty, there will be no moral stability which commands them to defend a principle at the cost of personal pain. Duty, for a child, is first enclosed in parental mandates; and if those mandates are not enforced, it is unlikely that the child will ever overcome the resulting irresponsibility.

No child should be subjected to needless disciplines nor required to do unpleasant tasks merely to show parental authority. But a child should never be permitted to escape a duty because it is not to his liking nor flee a moral position simply because it frightens him. When parents command a child to do a duty, the child should accept that mandate as taking precedence over his own inclinations; and when parents forbid a pleasant project,



**As I have followed the path Christ has laid out before me, I have found that it has led to the mission field. I do not hesitate to take my family to a land of different customs, language, and standard of living, for I stand upon the promises of God: "Lo, I am with you," and, "My God shall supply all your need according to his riches in glory."**

**Kenneth Rogers  
Preacher-Printer in  
Transvaal, Republic of  
South Africa  
Appointed in 1963**

## Easter Promise

By KATHRYN BLACKBURN PECK

*Bright broke the dawn in rosy-misted splendor  
On that strange morning when the women  
came*

*Into the garden, numb with grief and wonder,  
Eyes dull with weeping as they spoke His  
name.*

*Look! The great stone is missing from the door-  
way!*

*"Be not afraid," the bright evangel saith;  
"Lo, He is risen—see where He was lying."  
(How can it be One triumphs over death!)*

*How can it be? I know not, but exultant,  
Something within me whispers, "It is so."*

*I walk serenely and face death triumphant  
Since He has led the way my mortal feet must  
go.*

*Trouble me not with doubtings and misgivings—  
My faith is fixed on His infinity.*

*Because He lives, I too shall live forever,  
Though suns and universes cease to be.*

the child should learn that "No" means what it says.

No person will get through life without meeting some bears, and no person can live successfully who loses command of his feet when fear grips his heart. When we are old enough to love we should be old enough to defend the person we love. If we are going to enjoy the pleasures of romance we must accept the responsibilities of facing up to bears. Romance without self-discipline will degenerate into momentary sensory enjoyment without mature responsibility.

No society can be more sound than the self-discipline of its component members. No church is more strong than it is made by the strength and maturity of its constituents. No member is more dependable than his ability to discipline his fears. The real proof of a man is not how ardently he loves the twilight, but how bravely he defends in the hour of danger. The proof of a Christian is not in how loudly he testifies in prayer meeting, but in how nobly he presents Christ when it costs him something.

Not only the children but their parents need to cultivate loyalty to duty and the discipline of their fears. If Mother and Dad neglect or evade the duties they dislike, and children are allowed to ignore or avoid obligations at will, we are preparing ourselves for humiliating flight when our romantic situations in life are interrupted by a bear.

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



# CHRIST'S RESURRECTION

FROM the depths of sin's dark grave there shines a glowing light of splendor. It is the truth of Jesus' resurrection from the dead. The good news of a Saviour would be tarnished if His life were ended at Calvary. The solitary fact that Christ died for our sins is hardly sufficient to warrant any hope for redemption beyond this life if He were still in the grave. Thus, Paul declares, "If in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians 15:19).

But thanks be to God that our crucified Lord was also raised from the dead! A broken, lifeless body could not vanquish His quickened, conquering spirit. Neither the bands of death nor a sealed tomb could prevent Christ's triumph over the terrible curse of sin. This is the positive testimony reaffirmed by the apostles, asserting that Christians have a living hope, that Jesus is risen from the dead, the firstfruits of them that slept (cf. I Corinthians 15:20).

The Scripture makes no attempt to discredit the reality of death, nor does it underestimate sin's horrible curse upon humanity. Rather, all accounts affirm Jesus' actual death and the immediate despair of His disciples. Yet our Lord's life and ministry were not ended with His sacrificial death. By the quickening action of God's Holy Spirit, the finality of death was revoked, and the power of sin's curse was broken.

Therefore Paul writes: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:21-22). These verses enable us to behold fully the glory of Christ's resurrection.

## **The Glory of His Person**

The glory of Christ's personal victory transforms the gloom of Adam's death. Although Jesus died

as Adam died, He, as the "new Adam," established a living race by His own resurrection from the dead. The first Adam founded a dying race by his sin; but Christ, by the power of His righteousness, instituted a victorious release for humanity from the dominion and curse of sin. Hence the glorious beauty of Jesus' resurrection was that He triumphed as a man, and for all mankind.

There could be no doubt in Satan's mind that God himself could conquer sin, but Jesus engaged sin and death as a man. The salvation of sinful man hinged upon **One** who was conceived of God, born of a virgin to live among men. Satan had already brought degradation and death to God's holy creation. Now it was to be seen if God as

man could redeem men from the power of sin and death.

Satan misjudged the power of Christ's righteousness. When the Son of God was crucified, His sinless, vicarious death opened the fount of life to all men. For in dying according to the will of the father, Jesus was raised from the dead, the Fountainhead of our salvation. As we believe on Him, we behold the glory of His person, His bright countenance shining as the sun at midday.

## **The Glory of His Faith**

Radiating from the glory of His person is the light of Christ's living faith. Fearful men were gripped by His faith at the empty tomb, and as they beheld Him in their midst. The glory of Jesus' faith is attested by the fact that He accomplished His mission to establish redeeming grace. Thus His perfect faith in the Father may be appropriated by sinners unto salvation and redemption.

Since Christ was raised from the dead, there is deliverance from sin, and salvation from its curse, to all who will make His faith their faith. Because of the vitality of Jesus' faith, dying men, with repentance and belief on His name, find everlasting life. Our Lord's resurrection is a guiding beacon through the dark valley of death, and that light validates all our faith in the promises of God. Truly the glory of Christ's faith is that men may live by it, die in it, and live eternally in His presence.

## **The Glory of His Presence**

By faith, Christians experience God's personal salvation. It is not merely accepting Christ with the mind, according to what is known and seen. It is a personal realization of the burning, convincing knowledge of His presence in our hearts. Such is the glory of Jesus' resurrected presence. Coming into personal contact with their risen Lord,



two disciples walking to Emmaus were prompted to declare, "Did not our heart burn within us?" (Cf. Luke 24:32.)

From Easter onward, Christ's followers recognized a "burning heart" as the witness of His glorious presence. At Pentecost, the faithful were baptized with the Holy Ghost and with fire, demonstrating the reality of His spiritual and personal presence in the lives of believers. This witness of Christ's Holy Spirit is the glory of His resurrected presence, for the virtue of Jesus' presence is no longer limited to time and space and bodily proximity.

Thus the glory of Christ's resurrection is a light, a hope, a faith, a personal experience which cannot be diminished by death and the grave. "Blessing, and honour, and glory, and power be unto him."



## Six Million Children!

Taiwan is called the "Land of Children." Half of the population of this island is teen-age or younger. Education facilities are overcrowded, with some schools running three shifts a day. Learning is more precious than food; and some are unable to get enough of either.

Twenty-five hundred of these precious boys and girls are in Nazarene Sunday schools, learning of Jesus Christ. Six million are not! Thousands of these children have never heard of Jesus. They live in densely populated cities, along the new highways, in remote rural villages. Their only knowledge of worship is to light an incense stick before a graven image.

Our missionaries have said that they could open a hundred Sunday schools in the city of Taipei alone, and never encroach on the territory of another Christian Sunday school.

Six million young people and boys and girls, growing up in the shadow of Communism, with no knowledge of a Saviour!

How many times have we heard the story of Easter?

Let's GIVE that these also may have EASTER in their hearts!

—By Helen Temple  
for the General Stewardship Committee

# Salvation's RESPONSE

By JAMES D. FOSTER

Editor, First Church, Donaldsonville, Georgia

**And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise (Luke 23:43).**

TO EVERY SINCERE PLEA of a sinner to Christ there comes a definite response from Him who is our Salvation. It may be as to the young man to whom Christ replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matthew 19:21); or perhaps as to Nicodemus when the Master declared, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Each, however, is characterized by three elements which are most clearly presented in the response of the dying Lamb to the thief who asked to be remembered.

*Salvation's response* is, first of all, *positive*. "To day shalt thou be with me in paradise."

The Jews in their tradition were bound to strict observance of all the commandments, approximately 613 in number. And of these 613 commandments, 365 were prohibitions. We are not bound by law but rather by love flowing from the very heart of God. Praise His name!

All major psychologists today agree that in dealing with children it is best to be positive. Instead of saying to the child, "Don't do this," or, "Stop that," suggest instead an alternative. For example, "Let me help you color," or, "Why don't you play with your ball outside for a while?" Dealing negatively with children tends to give them feelings of insecurity and inferiority. On the other hand, positive means show to them love and respect, causing them to tend to give the same in return.

Christ practiced this method years before the modern emphasis! We don't have to be confused and nervous under the strain of laws, rituals, or ceremonies. But rather, by the *positive* response of salvation, we can be optimistic, joyous, and psychologically well adapted to live victorious lives for Christ.

Secondly, *Salvation's response* is *personal*. "To day shalt thou be with me in paradise."

The petitioner prayed, "Remember me"; but, "Thou shalt be *with* me," was the reply. Instead of remembrance, perfect communion and fellowship

were promised: our lives associated with *Christ*, His personality *in us*.

Our personal responsibility is to accept this salvation. But far from a mere duty, it is our great privilege.

*The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away.*

The dealings of God before Christ were generally with the nation as a whole. But Christ responded personally. *My sins and your sins* are denounced! *Individuals* are convicted and made to see hell unavoidable without a personal relationship with Christ. When we accept this response, we are enabled to live victoriously, for we have the great Personality in us.

Finally, *Salvation's response is eternal*. "To day shalt thou be with me in *paradise*."

After a life of service to the One to whom he prayed on the Damascus Road, Paul said, "To be absent from the body" is "to be present with the Lord" (II Corinthians 5:8). But in the last few minutes of his life, the thief on the cross near Jesus

could make the same statement. If we have responded fully to His eternal reply, our immortal souls may look joyously to an eternity with Christ!

Over twenty years ago I began my journey in this world. My destination was unknown to me, actually I didn't even know I was on a journey! One day my pathway crossed the Word of God. At once I realized I was traveling at a breakneck speed to a devil's hell. But because Salvation's response is also eternal, I rerouted my course. Today I live in perfect rest and divine serenity in the tender arms of my *eternal* Heavenly Father.

Such a motivation! Such a stimulation! By the eternal response of salvation, we are moved to the heights of possibility to live a separated, upward-moving, victorious life for Christ Jesus!

We have seen that Christ, our Salvation, has responded from His merciful heart to our needy souls—positively, personally, and eternally. By the joy of such a salvation, bound by the positive effects of love, strengthened by the presence of Christ with us and in us, and enhanced by the promise of an eternity with Christ, we can live lives of power, victory, and glory for Christ Jesus.

## From Glory to Glory by Way of a Crown of

# THORNS

**By J. PAUL DOWNEY, Pastor, First Church, Phoenix, Arizona**

THAT UGLY MOCK CROWN platted by the Roman soldiers who executed the order to crucify the Son of God was a circlet of torture, piercing deep into Christ's lovely brow. He had experienced severe scourging. His hands were bound, so they could not apply a softening touch to the place of pain. The gentle fingers which had eased so many hurts were unable to lift the garland of spikes to relieve the torture of His own bleeding brow.

To wear such a cruel crown, Jesus had to lay aside His crown of past glory. Although rich, for our sakes He became poor. It is only when we compare the honor He received from the retinue of heaven with the shame and rejection of earth that we realize something of what was involved in His voluntary surrender of himself for our salvation. He who created worlds by the word of His power was sold for the price of a common slave.

Yet had those coarse soldiers only known the truth, every thorn composing the crown thrust upon His brow was a jewel transfigured by His divine majesty. The scorn of man has been transformed into the emblems of divine, regal power.

Alas, however, men still give Him thorns. Your sin and mine can crucify Jesus afresh. What are

some of those sharp scourges tearing His loving heart in our day? What grieves His tender Spirit? What thorns do we plat as a crown for His brow?

Thorns! Here are some of them.

There is indifference to His suffering. His anguish is nothing to the crowds as they pass Him by.

There is unbelief in His efficacious death. This is the piercing sin of multitudes who refuse to believe that His death provided their salvation.

There is the unreality of a mere profession. May we be delivered from calling Him Lord and yet failing to obey His commands.

There is inconsistency of life. What a thorn is this, and how it hurts the Master! Nothing is more painful for Him to bear.

There is greed of worldly gain. How carnal covetousness grieves the Lord! He died naked, and was buried in a borrowed grave.

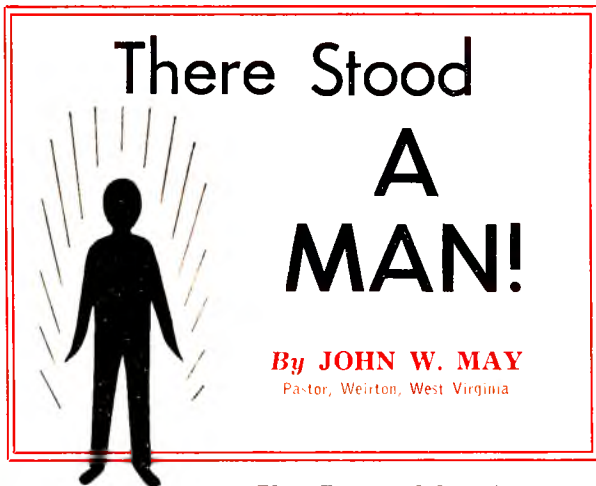
There is the neglect of others for whom He died. Can we say that Calvary's compassion is ours?

Enough thorns were His on that dark day when they furrowed His brow—why give Him more? May our daily prayer be, "O Lord, I would not willingly add to Thy sorrows. Help me to give Thee roses

instead of thorns.”

The question for each of us to answer is evident: Is the salvation those thorns secured my very own? Thorns and briars were the first products of sin, and the wearing of the crown of thorns symbolizes the bearing of the curse. Such a blood-stained diadem upon Christ's brow indicated that the sin of the world garlanded His dear head and heart. He bore our sins in His own body upon the tree.

Have you experienced the healing His “dying wounds” provided? Sin-stricken souls can find relief only at the Cross, where a fountain was opened for our uncleanness.



### THERE STOOD A MAN!

The vision of Paul was a remarkable one, and one that is applicable to our modern day. In the midst of his missionary journeys he suddenly encountered in a vision a man from Macedonia crying for help. There are three striking things that claim our attention: the *person*, the *plea*, and the *divine purpose*.

#### The Person

The Macedonian call is repeated to the Christian world today. It may be, however, the African, or the South American, or the Indian call. Someone has said, “There are souls in our goals.” Men are our mission, and the souls of men the dividends of world evangelism adventure.

We are, in fact, rope holders. Each of us is responsible for a section of rope. We can see only the section for which we are responsible and the end we hold, but we know it is fastened on the other end when we tug on it. Could we see the other end we would find it attached to churches, hospitals, schools, but significantly and vitally to men. To missionaries, yes, but encircling the lost around the world with coils of love.

Foreign missions statistics are cold and lifeless until they are explained in the light of the needs of humanity. Budgets may be considered taxes and burdensome unless we realize there are men at the end of our budget lifelines, men for whom the Saviour died.

The man of Macedonia was needy but men are just as needy today. Our vision may not be as spectacular as Paul's, but it may be as great and as electrifying. The world evangelism outreach of the Christian Church is as important in our century as in any day, and it is urgent when related to the return of Jesus.

#### The Plea

The plea also is just as intense and represents a spiritual need. The plea of the man of Macedonia was for spiritual rather than physical help. Our country, as well as others, often helps those in physical distress around the world. Tools, food, clothing, medicines, are sent by the shipload.

But the need for spiritual help around the world is overwhelming, and this is the responsibility of the Church. We who have the gospel and are the recipients of the grace of God are called upon to share with the world. The plea of the man in the vision affected the direction which Paul and Silas traveled, and the plea is directional to the Church today, “Come over to India, Africa, South America, the far-flung corners of the world, and help us.”

It is true that we have great responsibilities in our own land to spread the gospel, but millions are dying untold around the world. It is also true that the light that shines the farthest out shines the brightest at home.

#### The Purpose

The purpose of God is clearly revealed in the vision and resultant journey. It was for the salvation of a person. They immediately set out for Macedonia. There they met Lydia, a business-woman, who believed in God and was baptized. There a young woman was delivered from a demon, and there they met the Philippian jailer, who was converted amid unusual circumstances.

The fulfillment of the call and purpose of God depended on the faithfulness of Paul and Silas. To say that He would have called someone else to go is pure conjecture. Then, and now, God has a work for individuals to do.

The adventure of world evangelism concerns the salvation of the lost around the world and depends for its fulfillment on the Christian world to bring the gospel to heathendom. At the end of the General Budget lifeline, and the Easter Offering for world evangelism, will be found souls for whom Christ died.

Missionary J. Willis Anderson, when he visited in our home some time ago, told me of one in India the lifeline reached. Her name is “Filthy Rags.” Because the Indians place importance only on a male child, they gave her this name. She came to the Nazarene hospital from a faraway village with mastoiditis. Mrs. Anderson was chaplain of the hospital at that time and visited her.

Brother Anderson said that when his wife in-

quired about her condition, she answered she did not want to talk about it, but had come to be converted. "Can you tell me how to get converted?" she asked. Of course the missionary told her. She had a wonderful conversion and stayed in the hospital two or three months, giving a radiant testimony. When she was released she went to the north of India and witnessed there. Some time after she had gone from the hospital a woman brought a large number of people to the hospital looking for her. She wanted them to hear the testimony of little "Filthy Rags." Today she is working in a village church in India.

This is the reason for all the ado about Easter Offerings and General Budget—not merely to count dollars, but to count souls—to answer the modern-day Macedonian call. There stood a man before Paul, and there stand men, women, boys, and girls, before us today, pleading for spiritual help. Will we send the lifeline to them on the wings of Christian stewardship, or will they die, crying, "Come and help us"?

**"The famous Kansas psychiatrist, Dr. Karl Menninger, was asked at a forum what he would do if he felt a nervous breakdown coming on. Perhaps the questioner expected him to say, 'I would go to a psychiatrist.' If so, he was disappointed. What Menninger said was, 'If you feel a nervous breakdown coming on, lock up your house go across the railway tracks and find someone in need and do something for him.' What lies beneath that advise is clear enough, is it not? Most cases of nervous distress grow out of preoccupation with ourselves. The cure for that is the love of Christ that, because of its warm affection toward Him, carries us out of ourselves in a solicitous ministry to others."**  
—Paul Rees.

# The Day Christ Was Forsaken

By HAROLD M. SANNER, Pastor, First Church, Medford, Oregon

## **Why hast thou forsaken me? (Matthew 27:46)**

If we confine our thoughts to the Friday of Christ's death, it is a dark, sad, and tragic day. And yet on this side of the first Easter we see rays of light stabbing their way through the darkness of that Friday.

## **First, the day was a terrible revelation of the wickedness of men.**

Here was the Son of God. He had never done a mean thing in His life. He was full of good deeds to men. Never had there been one as good as He! He touched the bodies of men and healed them by the multitudes. He touched their souls and lifted their heavy burdens, bringing them spiritual deliverance. He filled their minds with truth and hope and joy that was real. Yet he asked for nothing for himself. Although He was rich, He became poor that others might be made rich.

Yet His very goodness seemed to antagonize men. "He came unto his own, and his own received him not" (John 1:11). He was maligned and misunderstood. Their wicked hearts desired an earthly kingdom rather than a spiritual. They would settle for the temporal rather than the eternal. They trumped up charges against Him. They badgered the governor into believing Jesus was against the government. They high-pressured him into doing away with Christ even when the governor could find nothing wrong in Him.

How dark can the soul of man become? Even

now men persist in their self-centered sinfulness and reject the cause of Christ to satisfy their own desires. And, meanwhile, they will build up a prejudiced case against the Church and the Christian faith, built oftentimes on some human defection. They allow earthly clouds to hide their eyes from the faultless "Sun of righteousness" who comes to them "with healing in his wings." Man is unchanged in his natural state today. He would still crucify the good Prophet of Nazareth if he had the opportunity.

## **Second, the day was a clear revelation of God's attitude toward sin.**

God cannot accept sin. Even the prophet of ancient time said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). Again and again through the Word of God we find that He looked on man as being of such sinful condition that He could not have fellowship with Him. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Paul declared in Romans 1:18.

The separation between man and God is very sharp, and sin is the big problem if a reconciliation would be effected. Man in various ways tried to help himself. Even God established Old Testament laws and sacrifices to show His design and interest in bringing man back to himself. But these were only the foreshadowing of His true purpose and could make no man perfect for God's approval.

In dealing with the sin problem somebody had to pay the price for sin's judgment. Someone had to make right the wrong. Someone had to represent man adequately. Only God could work this out. Since the wages of sin is death, God had to die. He had to taste death for every man, so that they "who through fear of death were all their lifetime subject to bondage" (Hebrews 2:15) might be delivered. He had to be made sin who knew no sin. God himself had to step into the gap and make up the hedge between man and God. What did He do? He could do no other than come and show His love, and this He clearly did in Christ.

He knew that such love would be repudiated, despised, and rejected by men. But some would acknowledge and appreciate His gift, turn from their sins, and be saved by His grace. He clearly knew and established the fact that, although men would reject that love and crucify Him, His love would be vindicated. Man would stand judged by his own deeds. God would be just and holy because He had provided a way to justify man. Man would be judged unworthy of life if he would reject the Saviour.

**Third, the day was a glorious revelation of Christ's representation of man.**

Think where God's plan put Christ—right into the crushing vise of God's wrath and judgment against sin! He nearly perished under the burden of it in Gethsemane. He was not punished, for He knew no guilt. But He did represent us.

However, it was on the Cross that He began to drink truly of the bitter dregs of the redemptive cup. In both an awesome and glorious way here is the spectacle of God's love for us. It was there that He not only suffered, bled, and died the ter-

rrible death of the Crucifixion; it was there that He not only received the pent-up venom and vituperation of His wicked rejectors; it was there also that He was forsaken of God and felt the awful blackout of the light of hope that is the part of that soul which knows God's judgment against sin.

But, ah, more wonderful than any tongue can describe is the magnificence of His suffering death for every man! His death for you and me! Isaiah describes it best in the fifty-third chapter:

*Surely he hath borne our griefs,  
And carried our sorrows:  
Yet we did esteem him stricken,  
Smitten of God, and afflicted. . . .  
He was wounded for our transgressions,  
He was bruised for our iniquities: . . .*

How can we plumb the depth of the meaning of the following words:

*Yet it pleased the Lord to bruise him;  
He hath put him to grief:  
When thou shalt make his soul an offering  
for sin,  
He shall see his seed,  
He shall prolong his days,  
And the pleasure of the Lord shall prosper  
in his hand.  
He shall see of the travail of his soul,  
And shall be satisfied:  
By his knowledge shall my righteous servant  
justify many;  
For he shall bear their iniquities.*

There is but one conclusion we can come to. The day Christ was forsaken we were found! Found in our sin; found in our lostness: found, and brought back to the Father's house by God's representative Man!

# EDITORIALS

By W. T. PURKISER

## The Fact of the Resurrection

When Jesus of Nazareth was crucified and buried, there was not a soul on earth who ever expected to see Him alive again. The cause He represented, everything He stood for, seemed to have gone down in colossal defeat.

The dream was ended, the hope was gone. The women who came to the unmarked grave came not to verify His resurrection but to embalm His body. Cleopas on the Emmaus road expressed it in a sweeping phrase: "We trusted that it had been he which should have redeemed Israel." It was all past tense.

Then the greatest miracle in human history took place. God raised His Son from the dead, and

exalted Him by His own right hand. What had seemed hope's greatest defeat became its greatest deliverance. The Victim of Golgotha was revealed as the Victor of the Garden Tomb. "And then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act" (Colossians 2:15, Phillips\*)! An unknown poet wrote:

*He died!  
And with Him perished all that men hold dear;  
Hope lay beside Him in the sepulchre,  
Love grew corpse cold, and all things beautiful  
beside  
Died, when He died!*

\*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

*He rose!  
 And with Him hope arose, and life and light.  
 Men said, "Not Christ, but Death, died yester-  
 night."  
 And joy and truth and all things virtuous  
 Rose when He rose.*

THIS IS the unforgettable fact of Christ's resurrection. So important is it to the Christian faith that Paul said, "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).

That the tyrant death should be shattered seemed too good to believe then as it seems too good to believe now. Yet no fact in all sacred history is more certain. If we should view the Gospels merely as historical documents—and they are that, and far more—the evidence is all but overwhelming. Consider how it adds up:

There was the empty tomb which no one in that day made any particular attempt to mark for posterity. Bible students still debate its exact location. No one as challenging as Jesus would have an unmarked grave except for one fact—He was no longer there.

The first testimony to Christ's resurrection came not from His friends, who did not expect it, but from His enemies who told it in the fear and danger of their lives. The guards reported, not to their commandant, but to the Sanhedrin. The report they issued was on the face of it ridiculous and self-contradictory: "His disciples came by night, and stole him away while we slept" (Matthew 28:13). How would they know what had happened if they were asleep?

At least 10 different times to more than 518 people in a variety of circumstances over a period of forty days, the risen Redeemer personally appeared to His people. So convincing was it that Luke, who wrote within a generation of the event while many of those were still alive who had seen the risen Redeemer, described the Resurrection as having been established "by many infallible proofs" (Acts 1:3).

THE DISCIPLES were not easy to convince, but when the glorious truth finally overcame them, they broke out from behind locked doors like water from behind a dam and were "continually in the temple, praising and blessing God" (Luke 24:53).

Jews though they were and trained to synagogue meetings on Saturday, they began to meet as Christians on the first day of the week. The day of Christian meeting in the balance of the New Testament is not always mentioned; but whenever it is, it is always the first day of the week—never the seventh day of the week. This was in commemoration of an event which happened, according to the original Greek of Matthew 28:1, "At the end of the Sabbaths, toward the dawn of the first of the

Sabbaths." The old Sabbaths passed away; the new Sabbaths began.

"With great power gave the apostles witness of the resurrection of the Lord Jesus," not once a year at Easter, but every time they preached. And the rulers never denied the fact. All they did was to attempt to silence the report by dire threats against the Church.

No less convincing than the record of history is the present existence of the Church and the moral power of its gospel. No system of beliefs built on a lie would have survived its first centuries. The proclamation of a lie may deceive and confuse but it cannot redeem. That Jesus of Nazareth was raised from the dead is attested by the life-lifting dynamic of His gospel.

English Poet Laureate John Masfield has a piece in which he represents the wife of Pilate, Claudia Procula, talking with Longinus, the centurion in charge of the soldiers who crucified Jesus. Longinus told of the bitter events at the Cross and the death of the Prophet of Nazareth.

Then Claudia asked, "Do you think He is dead?"

Longinus replied, "No, Lady, I don't."

"Where is He, then?" was the query.

The centurion's answer was memorable: "Let loose in the world, Lady, where neither Roman nor Jew can stop His truth."

"Let loose in the world," and no earthly power—be it that of Sanhedrin or Caesar, Communism or secularism—can stop His truth.

THERE IS an oft-told but inspiring story that came from behind the iron curtain years ago. In the early twenties, Commissar Bukharin was sent to Kiev from Moscow to speak to a vast anti-God rally. For an hour he poured out a stream of abuse and argument, scorn and satire, ridicule and "reason" until it seemed that no one in the silent audience could cling to a shred of his former faith.

At the end the commissar invited questions. There was silence. Then a man rose and came to the platform, a priest of the Orthodox church. He stood beside Bukharin, faced the people, and gave the ancient liturgical Easter greeting, "Christ is risen!" Instantly the vast assembly was on its feet, and one has described the reply as the crash of breakers against a cliff: "He is risen indeed!"

There was no answer. There cannot be. All opposing argument is shattered on the rock of imponderable fact. Christ is risen indeed. He does not require our defense. He needs only our witness. We worship not a crucifix. We serve the risen Redeemer, the contemporary Christ, the living Lord. No finespun theories can stand against the fact of His resurrection.

.....  
*"We do not own what our hands can clasp,  
 but what our hearts can encompass."—Selected.*

# SERVICEMEN'S COMMISSION

PAUL SKILES, *Director*

## MEET OUR CHAPLAINS



### Lt. Harlan Shippy

Chaplain (Lt.) Harlan Shippy is one of twelve Nazarene chaplains on active duty with the U.S. Navy. During 1963 he was stationed in Okinawa and served as the chaplain director of the Nazarene Servicemen's Commission-sponsored retreat in March. His family, Wife Sarah, and two children, Shelley and Wesley, are settled now in San Diego, California, where Chaplain Shippy is currently assigned to the U.S. Naval Hospital.

Tonight I have "the duty," which means I must stay close to the telephone and on call for emergency situations and any changes among the fifteen hundred patients here at the Naval Hospital. Most of the day has been routine—that is, until 4:30 p.m., when I had concluded my ward visits. Yes, there had been counseling, problems, prayers as well as conducting a midday devotional among the days' activities.

By special request and arrangement, a child baptism had been arranged and conducted at 5:00 p.m. in the small chapel for the child, his parents, and visiting relatives who were to leave on their return trip to Iowa tomorrow. (Previously the child had been hospitalized, though less than a month old, for possible surgery; but it was determined the surgery was not presently necessary and the child was dismissed from the hospital, for which the parents were most grateful.)

Following the baptism I headed for home, hoping to eat the evening meal with my family. Arriving home I read a couple of letters, then the phone rang. It was the Officer-of-the-Day's office informing me that a newly admitted seventy-three-year-old patient was being placed on the critical list; his diagnosis—pulmonary emphysema. Immediately I called the ward nurse, who informed me that both the patient and

## Christ Is Risen, Indeed!

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

Name .....

Address .....

Clip and mail with your offering to:  
**John Stockton, General Treasurer**  
 6401 The Paseo, Kansas City, Mo. 64131



his wife desired to see the chaplain. I said, "I'll be on my way immediately."

Putting on my cap and coat, I backed the car out of the garage and raced back the same freeway I had just traveled, praying as I went that I might arrive safely in time to render the desired assistance. At the hospital no time was lost in arriving at the bedside of the patient, where his granddaughter and faithful wife were waiting fearfully and tearfully at his side.

With the briefest of greetings and introductions the patient mumbled his desire for prayer, and especially for his wife, that God would give her strength. She suggested that Psalms 23 was a favorite. We bowed our heads and began to pray. The words of the twenty-third psalm, the Lord's Prayer, and other appropriate scriptures seem to fittingly come to mind as we prayed under the guidance of the Spirit. When the prayer was concluded the patient appeared asleep and resting quietly. In a few minutes he was aroused by his wife when he stated simply, "Let's pray, and then I'll go to sleep." A very short prayer seemed to meet the need and the patient seemed very grateful.

A few minutes later in the doctor's office the distressed wife needed further counsel and prayer to assist her faith to reach the resources of God for her in such an hour as this; but again God was faithful and not slack concerning His promises.

Later, at eight o'clock, I again drove through the hospital gates headed for home in time to say, "Good night," to our children. And I did get something to eat before retiring, but more than that, I felt like I again understood a little better the words of the Master when He said, "I have meat to eat that ye know not of" (John 4:32). Thank God for the opportunity of being a hospital chaplain!

Oh, yes, the phone has been quiet at least long enough for these few lines to be transferred from mind to paper, though I cannot tell what more may

occur before I'm relieved of "the duty" by another chaplain at 8:00 a.m. tomorrow.

—Chaplain (Lt.) HARLAN SHIPPY



## FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

### New Missionary Address List Ready

The new missionary address list and children's birthday list is now available. Write to: The Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131. Please indicate the number of copies needed.

### Moving Missionaries

Rev. Maurice Hall has a new box number in Salisbury. His address now is: P.O. Box 1055, Causeway, Salisbury, Southern Rhodesia, Central Africa.

Rev. James Hudson has a new furlough address: 6816 N.W. 46th St., Bethany, Oklahoma.

Rev. James Graham is returning to Nyasaland in March. His address is: c/o Church of the Nazarene, P.O. Box 20, Fort Johnson, Nyasaland.

Rev. and Mrs. Russell Human have just arrived in Africa for their first term of service. Their address is: Church of the Nazarene, P.O. Idalia, via Piet Retief, Transvaal, Republic of South Africa.

Rev. and Mrs. Kenneth Rogers arrived in Africa for their first term of service on February 15. Their address is: P.O. Box 72, Florida, Transvaal, Republic of South Africa.

Miss Abigail Hewson has returned to the field. Her address is: P.O. Box 7.



**HAPPY IS THE MAN . . .**  
**Robert V. Ozment**  
 128 pages; \$2.50

"WHY are you always reading those books with no intellectual stimulus?" my neighbor said as he reached for another handful of the cashews we had been savoring as one of our few status symbols. "Rugged realism is what we need," he said.

At that point I interrupted to agree with him, but added that this was only part of what we need. We must face ourselves realistically, but if we are left in this squalor, our natural bent is either to categorically reduce ourselves to nothing, and be totally despondent, or from there to artificially pep ourselves up through a concentrated program of reliance on our few strong points, which is unrealistic.

The book I had been reading was not astounding, for most of us have been introduced to its premise: ". . . whose trusteth in the Lord, happy is he" (Proverbs 16:20).

"Just mental therapy," my friend answered.

"But this is more than mental therapy," I said. "A person must face his past life and sins, and ask God's forgiveness. Then, as Mr. Ozment outlined in his book, you are ready to take the 'Five Steps to Real Happiness': (1) Be grateful for what we have; (2) Master our own thoughts; (3) Do something for others; (4) Place our trust in God; and (5) Align our wills totally with God's.

"We can be happy," the author says, "in spite of poor health, poverty, and heavy burdens, if we turn our lives over to God. Jesus called it being 'born again' (John 3:3). When we come to know God and catch a glimpse of truth that life is eternal, when we live according to His will, we will know divine happiness."

This is a good book which my neighbor took to read. You will enjoy it, too.—Elden Rawlings.

Date .....

**My order for the March**  
**HERALD "Book of the Month"**

Send.....copy (ies) of *Happy Is the Man . . .* @ \$2.50 to:

Name .....

Address .....

City .....

State ..... Zip Code .....

Check or Money Order enclosed \$.....

- Charge my personal 30-day account.
- Send application for 30-day account and extend to me a courtesy charge for the price of this book.

Acornhoek, Transvaal, Republic of South Africa.

Rev. and Mrs. H. Kenneth Bedwell have returned to Africa. Their address is: P.O. Box 3, Stegi, Swaziland, South Africa.

**Bolivian Activities**

By MARGARET PRIMROSE

Young people's camp, which just ended, coincided with Carnival, the last fiesta before Lent. While most people in the city were throwing water, wearing clown suits, dancing in the streets, and getting drunk we listened to Brother Skinner's inspired preaching. One afternoon we returned home briefly to find that a group of dancers had selected our Bible school lawn for their festivities!

Our first day school teachers' workshop coincided with a district tour in the interest of new Bible school students. We were quite pleased with the instructors sent us by the Bolivian government in cooperation with Alliance for Progress.

Traveling to the country churches in the rainy season reminded me that there are some advantages in having grown up in the rural section of Nebraska. At times we sang, "Oh, where, oh, where has my little trail gone?" Night found us in our sleeping bags and clothes! The "Alto" wasn't warm, but the people were, and that is far more important.

This is the time of year to transfer pastors. We try to make each change carefully and prayerfully—not as though this were a checker game. I'm especially interested in and concerned about our recent graduates—good "kids," but launching into some difficult places. One of them, Marcos, frankly told me, "I'm scared." He had not indicated it before, but the Holy Spirit had.

Recently Brother Adkins and our Bible school pastor made a trip by mule to a new group that wants a church and school. They had a very good service. There seems to be only one difficulty with gaining this group. We don't have enough consecrated workers. It is just one of several places we need to enter.

It is encouraging to know that most of the new boys coming to Bible school—students are just now arriving—say that they have a call. We have received our first two students from Chile. We will need to pray for them. The customs, food, climate, race, and work are different.

**Easter in Brazil (1963)**

By CHARLES GATES

The Lord blessed and used Brother Mosteller during the Holy Week revival meeting in our church. His messages centered around the Passion story. They were rich and well received by the people. Thirty-seven seekers stepped out for salvation or sanctification during the week.

Easter was a full day for us. It began with the 5:30 a.m. sunrise service on

**New Attendance**  
**RECORD**  
**To Be Set**  
**EASTER!**



**Bring a Friend to**  
**SUNDAY SCHOOL**

the mountain near the church. We descended the mountain for a baptismal service. Then at 9:00 we came together for the combined Sunday school and morning worship. Our Easter offering of nearly \$40.00 was received by means of a march offering. Following Roma's delicious Easter dinner of ham and even a pink lemonade cake, we returned to the church for the ground-breaking for the new church building. Our chapel was full of eager folk ready to participate in the ceremony. One of the high points of the service was the speech by the engineer just before he turned a shovelful of dirt. He expressed the thought that he was cooperating on a small scale with the Great Engineer, who worked on a big scale. The people broke out in spontaneous applause at this. It was a happy and blessed time in the Lord. The day closed with the N.Y.P.S. meeting and the final evangelistic service of the week.

Three new members were received into the fellowship of the church during the Easter Sunday evening service. One was a grandmother of sixty-seven years, one a young man of twenty-one, and a little girl nine years old. It seems to us that the reception of these representatives of three generations is significant of the reason why the Church of the Nazarene is in Brazil.

**THE BIBLE LESSON**

By NELSON G. MINK

Topic for March 29:

**Thomas and Mary Magdalene**

SCRIPTURE: John 20:1-29 (Printed: John 20:11-18, 24-29)

GOLDEN TEXT: *Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed* (John 20:29).

Our own personal faith in the risen Lord is strengthened by what we learn of the two persons who figure in this



lesson. Both of them had contact with the resurrected Saviour. Both had peculiar personality traits that needed some special touch to give them full assurance. Christ met the needs of each.

Thomas is known because of his doubts, but what about the wonderful confession he made? Doubt, actually, can be used to good advantage at times. It can cause us to maneuver for position where real believing is possible. In fact, doubt often has been used to get its victim to make a real search for the truth.

Thomas was an honest doubter. He was not afflicted with unbelief. Unbelief says: "I won't believe, even if I'm convinced." But Doubt says, "I don't really believe it—you'll have to show me it's so." Thomas' doubt were honest. He really wanted to have the same assurance as the others. He got it.

Mary Magdalene had a wonderful conversion. Having been forgiven of much, she loved deeply. Now her hopes were shattered. The Crucifixion seemed to be the end. Her eyes dimmed yet by her sorrow, she was not able to recognize her Lord—not until He called her name. This caused broken chords to vibrate again. In this her joy and confidence came back. How quickly things change when we have been with Jesus!

The foundation on which Thomas and Mary Magdalene received their assurance provides a trustworthy ground for our own faith today.

Our joy in Christ today, by faith, can be just as real and just as sure as was theirs with the added help of sight. Jesus gave our own faith a wonderful lift when He told Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Our experiences with Christ can be just as vital and real as was theirs. This is not just a "faith venture." We do have to have faith, but as we believe, things begin to happen. The Holy Spirit floods the soul with joy and with the presence of Christ. The Holy Spirit takes the things of Christ and shows them to us.

By the complete Bible in our hands, the Holy Spirit abiding within, and witnessing to our own inner relationship, we today have all we need to make us happy, contented, and victorious Christians. What a joy to have and own Him as an eternal Foundation in our lives!

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# the Answer corner

Conducted by W. T. PURKISER, Editor

**"The Answer Corner" receives a great many more questions than it is possible to use in the "Herald of Holiness." But no question can be given consideration unless the name and address of the sender are included. Whatever would keep one from signing his name would make it unwise for the editor to attempt an answer. If a personal reply is desired, a self-addressed, stamped envelope may be included. Printed answers may take from four to six months to appear.**

**What percentage of the Easter Offering is credited to and actually reaches the mission field? Can individual gifts be designated and will the local church still receive credit?**

While one can scarcely tell which pennies of what dollars go where, if your local church has paid at least 18 percent of its General Budget from regular funds, then it is quite proper to say that 100 percent of the Easter and Thanksgiving offerings is used directly for world evangelism (foreign missions and overseas home missions).

This is because approximately 82 percent of General Budget funds is allocated to missions. The remaining 18 percent takes care of denominational expenses such as the radio program, the Seminary operating funds, and operating budgets of the Headquarters departments. Everything received above 18 percent as well as all undesignated funds above the General Budget itself is devoted to the missionary interests of the church.

Gifts by individuals may be designated

for specific purposes, and the designation will be carefully honored by the General Treasurer. However, "specials" are credited to individual churches only after the church has paid its General Budget in full. The wisdom of this lies in the fact that the General Budget is the "bread and butter" budget of the entire denominational program, at home and abroad.

As much as we value inspirational giving, we can never afford to neglect the less glamorous but equally vital commitments represented by the General Budget. After all, if you are filling a jar with cups of water, the cup that causes the jar to overflow is really not much more important than the first cup you pour into it. The last cup wouldn't cause the overflow unless all the other cups had gone before.

**What all is contained in the "born again" experience? When, in your opinion, were the apostles "born again"? Could they have this experience before Jesus suffered and rose again? Do you believe that they were born again when Jesus breathed on them (John 20:22)?**

The new birth is the giving of life by the Spirit to a soul dead in trespasses and sins. It is accompanied by the forgiveness of past sins (justification), and by a new relationship of peace with God through Jesus Christ our Lord (Romans 5:1). It is the beginning of the Christian life, and makes the born-again person a child of God.

I believe the apostles, by virtue of Christ's purpose, were extended the benefits and values of the new birth when they first began to follow Jesus. Their names were written in heaven (Luke 10:20). They were Christ's own and kept the word of God (John 17:6); Jesus was glorified in them (John 17:10). And they were not of the world even as He was not of the world (John 17:14).

In the light of John 7:39, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because

Jesus was not yet glorified," I believe that what had been made available by Christ's presence and purpose was personally conveyed by the Holy Spirit when Jesus breathed on them and after His resurrection and said, "Receive ye the Holy Ghost" (John 20:22). That is, what had been mediated to them by the personal presence of Jesus was immediately given in the breathing in of the Holy Spirit.

I am not unaware that there are still theological problems here. It is enough for us to know, however, that God saves us, not by works of righteousness which we do, but according to His mercy by the washing of regeneration and renewing of the Holy Ghost (Titus 3:5). How these changes take place within the soul of man, I cannot say. That they do take place, I know—for it happened to me one day, and I have seen it in the lives of hundreds whom I have personally known.

## "SHOWERS of BLESSING" Program Schedule

March 29—"Calvary and Easter" (Easter Sunday), by Lloyd B. Byron

April 5—"The Way to Heaven," by Dallas Baggett

April 12—"The Presence of God," by L. Guy Nees

## 900 Attend Funeral for Dr. S. T. Ludwig

Funeral services for Dr. S. T. Ludwig, sixty, much-loved general secretary since 1944, were held Friday afternoon, March 6, in Kansas City First Church. More than 900 persons heard General Superintendent Hugh C. Benner preach the memorial sermon. Churches throughout the denomination also were holding services in memory of Dr. Ludwig.

He died Tuesday afternoon, March 3, in a Kansas City hospital from a uremic disorder. He had recovered last April from a similar illness, but became sick during a two-week trip to Portland, Oregon, where he was working on the approaching Sixteenth General Assembly

The April 8 issue of the *Herald of Holiness* will be an S. T. Ludwig memorial edition.

to be held there in June. He was hospitalized when he returned to Kansas City, February 23.

At the funeral service, Rev. C. William Ellwanger, his pastor, gave the invocation. General Superintendent Samuel Young read scripture and offered comments. Ray Moore, director of music on the "Showers of Blessing" radio broadcast, sang a hymn, "Jesus Is All the World to Me." General Superintendent G. B. Williamson prayed the pastoral prayer.

Dr. Roy H. Cantrell, chairman of the Department of Education and president of Bethany Nazarene College, read messages from around the world, including the two absent general superintendents, who were unable to attend, expressing grief.

Dr. Benner's message followed. He used the first psalm as scriptural background, and related Dr. Ludwig's life to the "blessed man." A disciplined life, tempered with Christian love and good humor even during illness, was his hallmark, Dr. Benner said. He cited also Dr. Ludwig's contribution as a churchman, educator, friend, husband, and father.

Ray and Gary Moore sang "My Jesus, as Thou Wilt" following the message. General Superintendent Hardy C. Powers gave the benediction after reading a prayer written by Dr. Ludwig which he used in his personal devotions.

At the grave site Dr. Powers read scripture, Rev. C. William Ellwanger gave the committal, and Dr. Young prayed. Burial was in the Nazarene section of Greenlawn Cemetery in Kansas City.

The honorary pallbearers were the thirteen headquarters executives. Active pallbearers were Harper Cole, Stanley Whiteanack, Paul Sodowsky, Harold Shrou, Marlow Salter, and Raymond Hantla.

In addition to his wife, he is survived by two daughters: Mrs. Samuel Keys, Summit, N.J.; and Mrs. Gary W. Hart, New Haven, Connecticut; and three grandchildren.

## Last Rites for Mrs. Finch

Funeral services for Mrs. O. J. Finch, who died in an auto accident, were held at Pasadena First Church, Monday, March 9. Dr. Shelburne Brown, Los Angeles district superintendent, officiated, assisted by Dr. J. W. Ellis, her pastor.

Dr. Finch, president of Pasadena college, who was injured, is recovering in Glendale Sanitarium.

Mrs. Finch is survived by her husband and two children: Mrs. Arlene Ingram, Bethany, Oklahoma; and Deward Finch, who is superintendent of schools at Bartlett, Nebraska.

The accident occurred March 2 near Kingman, Arizona. Three persons, including Mrs. Finch, died instantly in the mishap.

## Mrs. Mack Anderson Ill

Mrs. Mack Anderson, wife of the Georgia district superintendent, is seriously ill in an Atlanta, Georgia, hospital. Dr. Anderson was with her as the Georgia District preachers' meeting was in progress.

## Superintendent Berg to Tour

Rev. A. A. E. Berg, district superintendent of the Australia District, sailed for the United States the first week in March, and was scheduled to arrive in San Francisco by steamer March 21. He will be touring several districts in the United States before the General Assembly.

## Missions Department Sponsors College Workshops

The Department of Foreign Missions has assisted with missionary emphasis on the campuses of each of the Nazarene colleges in the United States and Canada during the present school year, according to the *Link*, departmental missionary newsletter.

The programs have included the following: Bethany Nazarene College, a missionary retreat with the Greens of India; Canadian Nazarene College, a missionary convention with Wesley Harmon (Trinidad) and Dr. George Coulter, executive secretary of the department; Eastern Nazarene College, a missionary workshop with Roy Henck (Cape Verde Islands), and Gene Smith (Haiti), Earl Mosteller (Brazil), and Dr. Evelyn Ramsey (Swaziland).

Olivet Nazarene College had a missionary workshop with Earl Mosteller, Brazil, and Irene Jester, Swaziland; Pasadena College heard Executive Secretary George Coulter; and Northwest Nazarene College featured the Mangung Mis-

sionary Lectures with Earl Mosteller of Brazil. Trevecca Nazarene College sponsored a missionary conference with Earl Morgan, Lebanon; Hubert Helling Japan; Irene Jester, Swaziland; and Franklin Cook, administrative assistant in the Department of Foreign Missions



## Free Methodist Editor Dies

Funeral service for Dr. James F. Gregory, editor of the *Free Methodist* the official organ for the Free Methodist church, was held Monday, March 9. He died March 6 of a heart ailment.

## Prayer Amendment Support Promised by House GOP

WASHINGTON, D.C. (EP)—Hopes for Congressional action on a proposed amendment to the U.S. Constitution which would permit prayer and Bible reading in the public schools were heightened when the measure was endorsed by the House Republican Policy Committee.

Widespread discussion of such an amendment followed last summer's U.S. Supreme Court decision which barred devotional acts in the schools. Numerous amendment propositions were offered.

Action on the question, however, has been delayed pending hearings by the House Judiciary Committee, headed by Rep. Emanuel Celler (Dem. N.Y.), a known opponent of the amendment.

Efforts to force the proposal out of the committee, through a discharge petition requiring 218 signatures, were noticeably bolstered when Rep. John W. Byrnes (Rep.; Wis.) announced that the chamber's Republican leaders had gone on record in favor of the amendment.

## New Turmoil in the Congo

WASHINGTON, D.C. (MNS)—One American missionary has been killed and numerous others evacuated in the wake of attacks by guerrilla bands operating in the Congo's Kwilu Province. The slain missionary was Miss Irene Ferre of Jerome, Idaho, serving with Baptist Mid-Missions.

A rebel band attacked the mission station at Mangungu, killing Miss Ferre with a poisoned arrow and wounding her associate, Miss Ruth Hege. (Earl) press reports that Miss Hege's hands had been cut off proved false. Official reports reaching Washington indicate that Miss Hege has been evacuated to Leopoldville, having suffered a shoulder wound but making a satisfactory recovery.)

Rev. Charles Sprunger and Rev. Loya Schmidt of the Congo Inland Mission were captured by a guerrilla band in the Gungu area and held for thirty hours before they were allowed to escape.

# Shame Transformed to

# Glorious

By MICHAEL HUTCHENS

WHEN WE THINK about the cross of Christ, what comes to our minds? Do we dwell upon the tragedy of the Cross, or the victory of the Cross? The New Testament indicates that it is important to see both aspects of the cross of Christ if we are to see clearly what it was all about.

In Hebrews 12:2 the writer says, "Looking unto Jesus . . . who . . . endured the cross, despising the shame, . . ." There was *shame* in the cross of Christ. But in Galatians 6:14, Paul writes, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." There is also *glory* in His cross.

To concentrate exclusively upon the glory of the Cross will lead to a disregard for the significance of Christ's sufferings there. To see the shame and not the glory is to leave Christ upon the Cross, and to blind us to the glory of the Resurrection. We must view both aspects of the Cross, both the shame and glory, if we are to comprehend its full meaning.

The Cross was shameful for several reasons: *It was disgraceful for anyone to have to die upon a cross.* Crucifixion was the means of executing criminals in Jesus' day. That the Son of God, the One who "went about doing good" (Acts 10:38), and did nothing worthy of death, was crucified was disgraceful and shameful indeed.

The Cross was *shameful because Christ had to bear His own cross.* Even those who claimed to be Christ's followers were not present on the way to Golgotha, but "forsook him, and fled" (Mark 14:50). It became the task of one who, so far as we know, was a stranger, Simon of Cyrene, to bear His cross.

The Cross also meant that *Christ had been rejected as the Saviour of man.* Isaiah had said this would happen (53:3). John 1:11 also states, "He came unto his own, and his own received him not." The Cross was a sign that Christ, who had been secretly rejected before this time, was now openly rejected. The cheers of Palm Sunday had degenerated into the jeers of that dark Friday.

The Cross was shameful because *the Son of God died there.* In regard to this Cross, it was not important that a person died upon the Cross; for Christ had not been the first, nor was He the last,

thus to die. The important thing about *this* Cross was who died there, for it was the Son of God. To think that man would stoop so low as to crucify the Son of God!

But this is where *we* come in. The Cross was shameful in that *our sins* nailed Him there. After all, the real crime of the Cross was not the physical suffering, intense though it was, nor that evil men nailed Jesus there—but that our sins nailed Him there. *Each* of us was involved in the crime, for "all have sinned, and come short of the glory of God" (Romans 3:23). The root of the crime was sin; and because all men have sinned, all have sent Christ to the Cross.

But the Cross was glorious for several reasons. The Cross was glorious in that *it showed how far God's love would go to redeem.* No greater love story than this can ever be told! When we see that God so loved the world that He gave His Son, the Cross shines gloriously indeed! The shame of the Cross is still there, but it pales into insignificance when we see this great love.

The Cross was glorious because *there a remedy was provided for our sin.* Evil had become such a part of man that, in spite of what he would do to try to free himself from its clutches, he would only sink deeper and deeper into the quagmire of sin. But when Christ died upon the Cross, it became possible for this downward trend to be halted. Through what Christ did, men could be "more than conquerors" (Romans 8:37).

The Cross was glorious in that *Jesus Christ died there.* We have noted that it was shameful that Christ had to die upon the Cross. But this was also glorious, for only Christ, the God-man, could pay the price for sin. As the hymn writer puts it:

*There was no other good enough*

*To pay the price of sin;*

*He only could unlock the gate*

*Of heav'n and let us in.*

Only He could make possible the restoration of fellowship of God and man.

Or was it through the Cross? If the Cross had been the end, all would be dark indeed. Christ's death would have availed little if it had been the end. But *the Cross was not the end, and its ultimate glory was that it led to Easter,* that great day on which the possibility of eternal life became a reality! *On Easter all the shame of the Cross became transformed to glory!* For the One who died upon the Cross arose from the dead, victorious over sin, death, and hell, the great enemies of man! Easter dealt sin the final blow! The glory of this day ushered in a new era in which it became possible for His glory to become our glory through the power of Easter!

May we this day see the shame of the Cross, but also see its glory. The cry from the empty tomb is that we allow the glory of Easter to transform our souls by its power. *For in this manner is the shame of the Cross transformed into glory for us!*

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