

**"The Lord  
is risen indeed"**  
*Luke 24:34*

**herald**  
**OF HOLINESS**

*Church of the Nazarene*





*General Superintendent Coulter*

# Jesus Came... and Said, "Peace Be unto You"

Could any thought be sadder than that loved ones laid to rest in death are forever separated from us? Could any desolation be more drear than that those who have been claimed by death have vanished into a silence which can never be broken? "If Christ be not raised . . . Then they also which are fallen asleep in Christ are perished" (I Corinthians 15:17-18).

But the silence was broken when Jesus arose from the dead! And the separation was dissolved! "Then . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

If we can believe with all our hearts that Jesus, our Lord, whom cruel hands nailed to a tree long ago, is not now sleeping an eternal sleep in the grave, we may look upon sorrow and death and forget our grief in the light of immortality. Only as we gaze upon our risen Lord can we find faith to believe in the reality of life beyond death.

On the dawn of that first Easter morning a weeping woman stood beside a grave. On the evening of that same day a band of sorrowful men met behind closed doors with great fear in their hearts. The woman and the men were sad because Jesus was dead. He had gone into that land of grim and eternal silence.

But out of that silence and separation into which cruel men thought they had put Him forever, Jesus came forth and He "stood in the midst."

He came to the garden and said, "Mary."

He came to the sorrowing men at the close of the day and said, "Peace be unto you." The silence was broken! The separation was destroyed!

His word to Mary was more than the greeting of a friend. A strange wild joy filled her heart. She declared, "I have seen the Lord." His word to the sad disciples was more than a pacifying word to ease the terror which might be caused by His sudden appearance. "Then were the disciples glad, when they saw the Lord."

Mary's sadness was the result of the fact that "they have taken away my Lord, and I know not where they have laid him." The disciples were held in the grip of despair because Jesus had been torn from them, put to death on a cross, and finally laid in Joseph's tomb.

But the vision of the risen Christ, with His message of peace upon His lips, turned their terror into gladness and changed their grief to victory.

The vision of the risen Christ can be real to all this Easter. To all who face sorrow, defeat, bereavement, death, Jesus says, "Peace be unto you." His voice breaks the silence of the land of death. His presence breaks forever the separation of death.

If we can believe with all our hearts that He now lives and that He has conquered death, His peace and strength will enable us to live in gladness and in victory in the face of all our foes.



# THE SHADOW OF THE CROSS

• **By W. R. Watson**  
Decatur, Indiana

**J**ESUS HADN'T yet made His tortuous trip to the top of Golgotha. The hatred in the hearts of Caiaphas and his co-conspirators had not yet found a way to accomplish its evil purpose. The tree which was to become the Cross was still growing somewhere, its lofty branches providing cool shade for some weary traveler.

But to Jesus, it cast a shadow—the shadow of the Cross that would one day suspend Him between heaven and earth and drip with His blood shed for a lost world. So He began to tell His disciples about that shadow—its significance for both Him and them.

Impulsive Peter immediately rebuked Him, "Lord: this shall not be unto thee." But the shadow remained—awesome, foreboding, challenging.

The cross of Calvary still casts a long shadow!

True, the wood rotted away long ago. You can't find the nail prints set in a crimson background of our Savior's blood. Pilate's crude sign, "The King of the Jews," no longer jeers in ridicule. History's greatest landmark is gone from the "place of the skull." Its rugged form no longer intercepts the sun's rays.

But its shadow remains! And it reaches around the world. Its outstretched arms beckon all to the place of forgiveness. "Whosoever will, let him" come. Thank God!

The passing of more than nineteen centuries has not lessened the challenge of the Cross. Its shadow looms large before every man—the stumbling stone of the proud, the hope of the penitent. It stands eternally silhouetted on the world's horizon, transforming a dumpy little hill called Gol-

gotha into the Mount Everest of spiritual hope! It stands as a timeless symbol: a symbol of the tragic consequences of man's sin; a symbol of God's great love for His wayward creation; a symbol of the supreme price our Savior was willing to pay for our redemption; a symbol of the sacred place of rec-

onciliation to which all may come and hear the welcome words, "Son, thy sins be forgiven thee."

But, wait!

Other words thunder back at me: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

What's this business about denying yourself and taking up your cross to follow Him? Strikes hard at our "easy-come, easy-go" philosophy of religion, doesn't it?

You see, you not only start to heaven by way of Calvary, but you continue there by the Calvary route. And that means you carry a cross! You don't just sit on a cushioned church pew and glibly sing "Must Jesus Bear the Cross Alone?"; you get out on the hectic highway of life and take a firm grip on your splintery cross and hoist it to your shoulders! Nor do you merely engage in phony acts of pious and meaningless religious exercise for a few weeks before Easter; you unashamedly take your stand year-round for the One who died for you! You live as He would have you live. You literally deny self to serve Christ.

A disciple of Jesus? Oh, yes! you say. Then, according to your Master, there's a cross for you to carry.

The cause may be unpopular, but you don't hesitate to let *your world* know which side you're on. Your economic status may be threatened, your popularity may be jeopardized, your life may be ridiculed—but you keep on carrying the cross! You hold it high, for a sin-cursed world to see. You are motivated by the words of the unknown poet:

*Only he who bears the cross  
May hope to wear the crown.*

But, most of all, you remember the agony of your Savior that bought your pardon at Calvary, and somehow your cross grows lighter. You walk the dusty pathways of life bearing His cross, not forced by duty, but constrained by love!

The Cross casts a big shadow, doesn't it? And it touches you!

## HE LIVES!

By Kathryn Blackburn Peck

He lives! The night of death at last is spent;  
So long it seemed to those with hearts of grief;  
So dark with fears, so fraught with unbelief.  
But now the dawn breaks through—the veil is rent!

He lives! Proclaim it to a world gone mad!  
Shout loud the tidings through the din of war;  
Whisper it softly where the dying are:  
"He lives to heal earth's scars. Look up! Be glad!"

He lives! Ten million saints pass in review  
Down corridors of time, with hearts aflame;  
Behold, they shout at mention of His name!  
"He lives, and victory is ours! Be true!"

He lives! Within my heart is born a song;  
Rejoice, my soul, and lift thy voice in praise!  
Thy Saviour lives to guide in all thy ways;  
Now falter not, nor pause. Press on! Be strong!

He lives! The sunrise tints the eastern sky;  
Look up, old world! Be watchful unto prayer!  
He cometh soon—thy lamps with oil prepare!  
He lives! Redemption's day draws swiftly nigh!

## Yield

• By L. J. Young  
Ashland, Ohio

Driving down crowded highways today is becoming a skilled profession. With the maze of roads leading off like the tangled branches of a bramble bush, it takes alertness and eye power to find your way to any destined location—and particularly to get there and back again safely. To expedite the thrust through the tangled web, there are many signs along the way. One of the most important and frequent signs we see is, "Yield," or, "Yield Right of Way."

One day a motorist slowed down for one of these signs. A soda pop bottle rolled from under the seat, lodged under the brake pedal, and he was unable to "yield." An accident resulted.

Some people ignore the sign. Some are careless. Some think they can beat the oncoming traffic. Some doubt that the "yield" sign is necessary—but sometimes they learn differently, which relegates them to the "bent fender" department—or worse.

We are reminded that along "Soul's Welfare" road in life, "yield" is also most important. We are urged to "yield yourselves unto the Lord" (II Chronicles 30:8). This is the first. Here in five words is the secret of safe travel from here through eternity.

We are told in Romans 6:19, "Yield your members servants to righteousness unto holiness." Yes, we will be spiritually forever safe if we allow this verse to be our guide pointing us onward to heaven.

Every time you see this sign on the highway, check up on yourself spiritually. Are you yielding to the Lord? Are you yielding your members servants to righteousness unto holiness? Yield!

# Hitting a Bull's-eye

• By J. H. Mayfield

Nampa, Idaho

**T**HE GUIDANCE system of "Surveyor I" functioned so perfectly that the instrument package made a soft landing on the moon within seven miles of the actual target. According to Dr. Lee A. Dubridge, president of the California Institute of Technology, this was comparable "to hitting the eye of a flying duck with a rifle, from a moving and rotating platform, at a range of 150 yards!" A bull's-eye indeed!

Jesus designated the target for our lives. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5: 48). For man to score a "bull's-eye" on that target he must have an adequate and inner guidance system. Man's own impulses and responses always keep him wide of the mark.

Knowing full well man's inability to achieve Christian perfection on his own, Jesus promised and provided an inner "guidance system" for all who love God, to enable them to hit the target. The sons of God are "led by the Spirit of God" (Romans 8:14). The Spirit is sent to guide "into all truth" (John 16:13). The life of perfect love can be achieved in spite of adversity through the power and guidance of the indwelling Spirit.

Paul told how this works out in everyday life. He declared that the good life, the life of holiness of heart, can be achieved in spite of adversity. He spoke out of experience. Robbers and shipwreck, scourgings and scandalizings, want and plenty, bane and blessing had

all been a part of his experience. Any one or all of these could have sent him off course.

But Paul had an inner guidance system that never failed. Thus he could say, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

There was no doubt in Paul's mind about the end result of living the Spirit-filled life. So he said, "We know." How could he be so sure? What was the basis of his certainty? When one is caught in life's reverses, disease or disaster, alluring attraction or adversary, can he be sure of his course?

Paul's answer is affirmative—for two reasons. The Spirit-filled life is the Spirit-helped life. "The Spirit also helpeth our infirmities" (Romans 8:26). All of God's resources are for the man who lives the life of the Spirit. So the rhetorical question is, "If God be for us, who can be against us?" (Romans 8:11)

When a man's reliance is solely upon God, nothing can pull or push him off course. The gravitational pull of base desire is offset by the power of the Spirit. The stiff winds of adversity are countered by the advocacy of the One who makes intercession at the right hand of God.

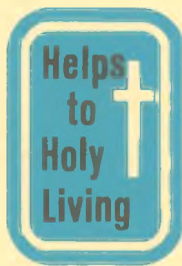
Our inadequate human resources

are made sufficient by the enablement of the Spirit. With every disturbing factor in life taken into consideration—the "all things"—none or all of these are comparable to the power that is at work within the Spirit-filled Christian. It is no wonder that Paul exclaimed, "I am ready for anything through the strength of the one who lives within me" (Philippians 4:13, *Philips*).

There is some manuscript evidence to indicate that Paul may have written the first part of Romans 8:28 to read, "We know that God is working all things into a good thing." How important it is to remember that many things in life are altogether beyond man's control! Sunshine and rain, health and disease, want and plenty come. But even the things that a man does not want or ask for can be made God's Spirit and power be made "into a good thing."

God's power and the guidance of His Spirit for living the life of perfect love, Christian perfection, are not for just anyone. These are for "them that love God" (Romans 8:28). He asks our love. When this love is made personal, real, and evident with our fellowmen, then all the divine resources are at work for us to keep us on course.

The target? "Be ye . . . perfect, even as your Father which is in heaven is perfect." Is a bull's-eye possible? God has provided the power and the guidance system—His Spirit. None of life's distracting situations is sufficient to make a man miss the target if he utilizes all the provisions God has made.



# The Living Christ

• By Ismael E. Amaya

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## Easter Promise

*After the silence and the dark,  
The dawn-sweet singing of a  
lark;*

*After the cold and voiceless  
grave,*

*A glory like a golden wave  
Of light upon a timeless shore;  
Our Lord alive forevermore—*

*A promise that we, too, shall  
be*

*Alive through all eternity!*

—Grace V. Watkins

ONCE MORE THE Christian world is making preparations to celebrate joyfully the greatest event of human history—Christ's resurrection. The climax of the plan of salvation is not Christ's death, but His resurrection.

Paul presents his proofs of Christ's resurrection in I Corinthians 15:14-20. The first part is negative. What would have been the consequences if Christ had not risen from the dead?

If Christ did not rise from the dead, Paul said, "then is our preaching vain" (v. 14). The preaching of all times would be meaningless. All the missionary endeavor of the Christian Church throughout the centuries around the world would be in vain. The thousands of missionaries who have given their lives on the mission fields would have done that for nothing.

David Livingstone, Harmon Schmelzenbach, and Esther Carson Winans would be among the greatest fools that the world has known. And the millions of dollars which have been given by our people to invest in this great task could have been spent in a more profitable way.

Paul says, if Christ did not rise from the dead, our faith would be vain: "And your faith is also vain" (v. 14). Without Christ's resurrection, our faith would not have any sure foundation. It would be empty, because we would believe in a dead Christ. It would mean that thousands and millions of people had only changed a dead Mohammed, Confucius, Buddha, or Virgin Mary for a dead Christ. And the millions who died believing in Christ would now be lost, because they lived and died believing that they were saved.

Paul adds, we would be false witnesses. Can you imagine the tragedy of the thousands of missionaries who have left their homes, their relatives and friends to go all over the world with great sacrifice for themselves and their children, to proclaim a lie? Paul says that is exactly what they are doing—

if Christ did not rise from the dead.

"If in this life only we have hope in Christ," Paul said, "we are of all men most miserable" (v. 19)—that is, if Christ did not rise from the dead, we would be in the same category with the heathen who worship plants, stars, animals, or idols.

Paul's positive aspects are encouraging: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (v. 20). Since Christ did rise from the dead, our gospel is true, our sins are forgiven, our hope is sure.

Christian preaching is meaningful, and because of this, millions of people around the world are being won to the kingdom of Heaven.

One great truth Christianity gave to the world was the doctrine of the resurrection of the dead. The Resurrection was the central theme of the preaching of the apostles. They did not preach a dead Christ, but the Christ "whom God hath raised from the dead; whereof we are witnesses" (Acts 3:15).

Because Christ did rise from the dead, our faith is living and effective. We, as well as those around the world who are the fruit of the missionary work, possess a living and true faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1-2). "For by grace are ye saved through faith" (Ephesians 2:8).

Christ's tomb is empty today! And because it is empty, we can say with Athanasius, one of the fathers of the Church in the fourth century: "The Saviour continues working powerfully every day, bringing men to the religion, convincing them in favor of the virtue, instructing them about immortality, increasing their thirst for heavenly things, revealing to them the knowledge of the Father, imparting them strength on the face of death, revealing Himself to everyone. Can we say that Christ is dead when He is doing all this?"

# More than Contemporary

• **By Clayton Bonar**

Pocatello, Idaho

THIS IS THE "now" generation. Children are forced to grow up too early. Young people are trying to squeeze the last bit of energy out of every moment. Adults are desperately trying to recapture their youth through one commercialized gimmick or another. They say the past is passé and they are afraid of the future with its nuclear threat to the whole world. "Now" is all that really counts to them.

This frantic search for meaning today has driven young and old alike to the myriad of dream-world drugs, pills, and experiences that are "far out" in any man's language. They say that Christianity is old, and therefore not relevant for this revolutionary age. They seek something new and radical, which they feel will give them the answers for this hour. They are looking for an updated religion.

To this chaotic world, the Christian has endeavored to present Christ as a contemporary, a Person who is alive today, and who has the answers for the immediate moment. Christianity is old, but Christ is ever new, never chang-

ing, always adequate in His power to change the life of man.

**BUT CHRIST IS** more than contemporary. This second Person of the Holy Trinity, God's only begotten Son, is not only the Creator of the universe, and not only the Christ resurrected from the tomb, to live within our hearts today—*He lives forever!* Christ goes beyond this hour, or this day.

The world needs an answer that will hold it longer than just for now. God has not forgotten this world of sin. Christ is coming back. He is coming with all His power and royalty, to take the children of God from every generation unto himself.

The first time He came to man, He came in humble beginnings; the second coming will be in His might. He came first as a Servant; He will come again as the King of Kings. He came to open the door of mercy; He will return to consummate the age.

The Christian does not look merely to a Christ who can answer this hour's problems, but he ever looks upward for the glorious re-

turn of the Lord himself. To preach Jesus just as the answer for this day will not completely tell the story. The child of God points man upward to Christ himself and to His glorious return.

**YES, CHRIST IS** more than contemporary. He is more than a peer. He is more than a prophet. Before the world was, He was. After the world shall cease its sinful activities, He will be.

And to say that this is a unique generation could lead to misunderstanding. Today's "new morality" is nothing more than old immorality. It is described in depth throughout the Bible. The new "drug cults" which are offering some sort of religious experience through an injection are like the old pagan cults which practiced this type of self-induced religion years ago.

The child of God looks beyond today, to the eternal plan of salvation, wrought on Calvary by God's own Son. It is applicable today, and shall remain just as efficacious until Christ returns to change the order of things forever and evermore.



While Rodin's "Thinker" is sculpture which has been appreciated for centuries, changed men in every generation have been the imprint on history left by Jesus Christ

# Passover Sensation in Jewish Capital

**A Nazarene pastor in Glasgow, Scotland, Herbert McGonigle, has put himself in the place of a news writer observing events which preceded Nisan 24, 4036. Christians now call it Holy Week.**

"Never a Passover like it." "Unprecedented happenings." "Unheard of in Jerusalem before." "Sheer nonsense." "Mere Galilean hysterics."

These and like expressions have been on multitudes of lips at this annual feast, for Jerusalem has witnessed the most unusual and startling Passover in its long history. Part of the mystery is that no one seems to know *exactly* what has happened. As with all crowds, some say one thing and some another.

In the last few days I have interviewed scores of people and the result is baffling. Certainly, a few of those questioned were adamant and not a little aggressive in asserting that nothing *whatever* had happened. The priests were particularly scornful about the whole affair. But a far greater number were more or less convinced that strange happenings were undeniable.

## Accounts Garbled

The accounts were garbled, confusing, and contradictory. But two observations in particular keep reappearing: first, an account of a country prophet, believing himself Messiah, crucified by the Romans and now said to have risen from the dead; and, second, a startling rumor, neither confirmed nor denied by the priests, that the great curtain of the holy place in the Temple was suddenly ripped from top to bottom on the Passover eve.

On sifting the accounts of many witnesses, the story seems to be this. For a number of years, Jerusalem and many of the neighbor-

ing towns and villages have witnessed strange scenes through the preaching of a layman from Nazareth. Reports have it that in spite of the large crowds he drew, this peasant-prophet had had no rabbinical training. Indeed, many assert that before taking to the road, he was a carpenter.

There have been plenty of stories of strange scenes and "miracles"—of lunatics healed, cripples made to walk, the blind see—and one fantastic account of a man in Bethany raised from the dead! The priests soon put a stop to that rumor.

This was going on for some time, in spite of sporadic opposition from the Jewish leaders, and nothing might have come of it had it not been for an incident last week.

## Roman Guards Doubled

This preacher, called Jesus, had by now a large following. Multi-

*Blessed assurance, Jesus is mine!  
Oh, what a foretaste of glory  
divine!*

*Heir of salvation, purchase of  
God,  
Born of His Spirit, washed in His  
blood!*

—Fanny J. Crosby

tudes declared him to be Israel's Messiah and deliverer, the great prophet long promised. On the other hand, there was a multitude equally vocal in emphatically denying this, including most of the priests and men of letters. To them, this Jesus from Nazareth was an impostor, one more in a line of many deceived into thinking they were Messiah.

Two weeks ago, Nisan 10, this carpenter-preacher entered Jerusalem on a donkey, followed by a great, excited, clamoring, shouting crowd of followers. The Romans immediately doubled their guards, well knowing the explosive nature of Jewish crowds.

Jesus, however, showed no signs of firing the popular enthusiasm. Instead, he slipped quietly away to the Temple—and there it happened.

## Denounces Bazaar

It wasn't a religious speech, political harangue, or "miracle" that started things moving, but an attack by Jesus—a physical assault in the Temple courtyard. This place, known here as "The Court of the Gentiles," was filled with traders doing a roaring business with the many pilgrims that crowded the city. The exchangers were there too, changing foreign coins into Jewish currency. Only the latter, of course, is acceptable in the Temple treasury. Apparently Jesus watched this for a



while and then went to work. With a whip, said by some to have been made on the spot, He routed the traders and money changers, tipped up their tables, and overthrew their stalls. Next he drove out the cattle and sheep and ordered the caged pigeons and turtledoves removed. His reasons? With blazing eyes and strong invective, reminiscent of an Elijah, some said, the carpenter-turned-reformer rebuked those whom he denounced as turning God's house into a bazaar.

The result was uproar. The priests were furious. One report has it that Caiaphas, the high priest, on hearing the news, swore that this time the impostor had gone too far.

#### Problems with Witnesses

No one is quite sure of what happened after that. By the Pass-over eve, Nisan 14, Jesus had been arrested and his followers scattered. The charges brought against him were three: (1) blasphemy against the law; (2) pretending to be Messiah; and (3) exciting the populace to revolt against Rome, saying he was the true king of the Jews.

One cannot but feel that the last charge was a desperate attempt to pin something on him. The Jews are always grumbling against Rome, and have never for a moment recognized Caesar as their king.

The Sanhedrin not only had trouble with the charges, but with the witnesses as well. What a mixed crew it was! A Jerusalem lawyer and a swarthy money changer, a fumbling old scribe from Bethany and a vigorous orator from somewhere in the north, generally reputed to be a leader in the underground rebel movement, the Zealots. Other witnesses included merchants, priests, and a half-dozen fellows one can only describe as riffraff. Some say that one Judas, a former follower of the prophet, was also there.

#### Prisoner Silent

The Sanhedrin, in spite of all its questioning, examination, and cross-examination, found it difficult to establish any of the charges. No two witnesses seemed to

agree on anything and it was all too evident that many of them were hired to testify against the preacher. Finally, when it looked as though the accusations might fail, Caiaphas, in a fit of rage, flung aside his robe, declaring the impostor had condemned himself. But others were not so sure. The prisoner said very little.

Immediately after, Jesus was sent to the governor, Pilate. There are confused reports of what happened then. Many believe that Pilate, at first, wanted to let the prisoner go free. But the crowds in the street, made vocal by the priests, howled that such an act would be treason against Rome.

A few hours later the prophet, in company with two thieves, was led out to a hill, known locally as Calvary, and there crucified. Multitudes gathered to watch the grim procession but there were no attempts to free the prisoners. The awful work completed, the people began to drift away, thinking it was all over.

#### Big Blackout

In fact, things had just begun. Although it was only midday, a sudden darkness filled the sky, blotting out the sun and making people to stumble and fall in their frantic fear and rush to get home. Of all the strange happenings, real or imaginary, reputed to have taken place, the mystery of the darkness I saw for myself. In my room, off the Damascus Road, I finished my dispatches by candlelight.

When, about three in the afternoon, the darkness finally cleared and people were venturing out again, what a commotion there was! A great earthquake near the Calvary hill had rent the ground into great fissures. But that was not all. Far from it! People rushed through the streets, screaming they had seen ghosts. Apparently it began with discovering that the earthquake had disturbed a burial place and men and women, clearly petrified with fear, whispered of having seen the dead walking! All was confusion and consternation.

Then, to add the last touch, a young Temple priest ran among

the crowd, tearing his hair and jabbering that judgment was about to fall. On being calmed down, he gasped to a dumb-struck crowd the incredible news that the great curtain of the holy place, the most feared and sacred thing in all Jerusalem, was mysteriously ripped from top to bottom. Ordinary priests, he wailed, had looked into the "holiest." What could now prevent the wrath of Heaven?

#### Probe Empty Grave

On the third day it happened—the most shattering and unbelievable part of this whole fantastic affair. Things were beginning to settle down as before when a rumour spread like wildfire that the Nazarene prophet had disappeared—his grave was empty! Expecting some mischief from his followers and tipped off by the Jewish leaders, the Romans had placed sentries by the tomb.

When the rumor began, the centurion was sent to investigate. What a sight the soldiers saw! The great stone was rolled away from the mouth of the grave, which was now empty. All around, as though struck by an invisible hand, the guards lay unconscious, with fear frozen on their faces. Of the prophet's body, there was no trace. He had vanished.

Many of his followers, in hiding since he was arrested, now suddenly appeared—claiming to have seen their leader, risen and fully alive. Two of them, going home to the nearby village of Emmaus, rushed back to Jerusalem, declaring excitedly that they had met Jesus and that he had dined with them! Others speak of seeing him at different times, and all of them confidently assert it is the same prophet and preacher from Nazareth, alive from the dead! As expected, the Jewish leaders flatly deny the whole thing, speaking of it as a hoax, practiced by the prophet's followers.

I, with many others, just don't know. But thinking of all that happened, especially the darkness, I wonder if it was a hoax. Could it be true?

One thing is sure: this Pass-over, Jerusalem will never forget.

# God in Action

• By Roger M. Williams

Every great movement owns and honors a symbol. The symbol of Christianity is the Cross. Unlike other symbols, it cannot be removed. Without the Cross there would be no Christianity.

The central thing in Christianity is not the birth of Christ, nor His sinless life, nor His matchless teaching, nor His miracle-working ministry. It is His atoning death with its glorious climax and completion in the Resurrection. The supreme fact of all history is that Christ "became obedient unto death, even the death of the cross" (Philippians 2:8).

In the Cross we see *God in action* . . . God demonstrating His love. The Cross is proof that God's love is not passive, but active. Here we see the offended Sovereign taking the first step . . . giving His all . . . to pardon and reinstate man to a place of favor.

The base of the Cross touches earth, telling us that God has come near to man to bear his sin and heal his brokenness. The arms of the Cross extend outward over the earth, telling us that here is a God who offers himself to all men

in all places. The *summit* of the Cross points heavenward, telling us that in Christ man has a destiny that lies above and beyond the mortality of earth.

In Rembrandt's picture of Jesus on the Cross one sees first a scene of darkness. It is a picture of defeat. But as one looks more closely he sees two strong hands supporting the figure of Christ, and the whole scene takes the shape of a great face lined with sorrow. They are the hands and the face of God.

In the Cross we see the hands of God at work for the redemption of mankind. We see His face expressing sorrow for man's condition and for what has happened to His Son.

In the Cross we see "God . . . in Christ, reconciling the world unto himself." We see God willingly paying man's penalty for his sins.

The glory of the Cross is that it was a voluntary act on God's part. He chose to do it. Christ was no helpless victim. He said, "I lay down my life . . . no man taketh it from me . . . I have power to lay it down, and I have power to take it again" (John 10:17-18).

Not all the cunning of Judas, nor the craftiness of Caiaphas, nor the callousness of Herod, nor the cowardice of Pilate could have placed Him on the Cross had He not chosen it. "I am the good shepherd," He said. "The good shepherd *giveth* his life for the sheep" (John 10:11).

Those who stood around the Cross taunted Him saying, "If thou be the Son of God, come down from the cross. . . . He saved others; himself he cannot save" (Matthew 27:40-42). They were right! He couldn't save himself and save others too. If He had saved himself, the world would have been lost—and that forever! Why could He not come down from the Cross? Because He was the Son of God . . . because through Him God was reconciling the world unto himself.

In the Cross we see God in action, and we gratefully kneel at the foot of the Cross and sing with the song writer:

*"Thou dying Lamb, Thy precious blood  
Shall never lose its pow'r  
Till all the ransomed Church of God  
Are saved to sin no more."*

WHAT IN THE WORLD  
OUR **ALL** COULD DO...



to speed the **GOSPEL**  
to **EVERY LAND**  
and **EVERY MAN**

*Annual Easter Offering for World Evangelism—March 26, 1967*

Prepared by

The General Stewardship Committee

Contributing editors:

*Helen Temple      John Stackton*

*Alpin Bowas      Dean Wessels*

*H. Dale Mitchell*

● . . . AID NEEDY CHURCHES AND DISTRICTS

In areas where we do not have strong congregations and in new population centers in the United States, Canada, and the British Isles, our General Budget supplies strategic assistance where a little financial help can result in major spiritual advances for now and the future. Help is also given for our ministry among American Indians, Chinese, Negroes, and Spanish-speaking peoples in the United States.

● . . . PRINT THE GOSPEL IN FIFTEEN LANGUAGES



Last year Nazarene missionaries published 1,447,659 pieces of Christian literature in 15 languages. An additional 1,136,724 pieces were printed for our Spanish-speaking fields by the Spanish Department at Kansas City. People in every land are learning to read. They eagerly accept any printed matter that is available. One tract may witness to more

than 20 people before it is worn-out. Holiness literature is a mighty arm for preaching the gospel

● . . . MAINTAIN SCHOOLS ON WORLD MISSION FIELDS



Schools are maintained on 28 of our Nazarene mission fields. Our 155 elementary schools serve 14,531 children; 8 high schools train 598 youths; in 74 special schools there are 1,353 students; 2 teacher-training colleges have an enrollment of 111; 4 nurses' training colleges are preparing 173 nurses; and our Japan Christian Junior College has 75 students. Through these avenues of learning, tomorrow's leaders are being trained—for the church primarily, but in some cases for the nation also. Christian leaders at the head of a nation can spell the difference between an open door for missions and a closed one.

● . . . HELP BUILD HOME AND WORLD MISSION CHURCHES

Nearly 100 churches in twelve countries are the beachhead for overseas Home Missions. Many of these are young, new churches. General Budget dollars help build churches and parsonages to secure that beachhead and enable us to press on in holiness evangelism in these nations. More than 4,500 children, young people, and adults meet in Nazarene Sunday schools in these church buildings every Sunday.

**. . . EDUCATE MISSIONARIES' CHILDREN**

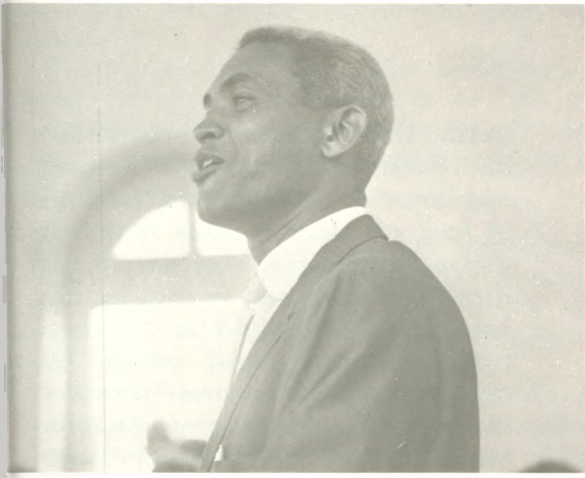
Major educational expenses are provided through the General Budget for 315 missionaries' children of school age. In a few years 93 more missionary children will be ready to start to school. Some travel hundreds of miles from home at six years of age or older to go to school. Some must ride crowded city buses. Some study at home by the Calvert Correspondence Course, with Mother as the teacher. Your giving provides for all of these.

**• . . . BROADCAST THE GOSPEL OVER 955 STATIONS AROUND THE WORLD**

- U.S.A.
- Canada
- Australia
- Aruba
- Barbados
- Bermuda
- Jamaica
- Trinidad
- Virgin Islands
- St. Maarten
- Korea
- Taiwan
- Okinawa
- Samoa
- Philippines
- Haiti
- Dominican Republic
- Puerto Rico
- Antilles
- Africa

Central America—7 countries  
South America—10 countries  
and in Mexico

**. . . PAY MISSIONARIES' AND NATIONAL WORKERS' SALARIES**



staff of 578 missionaries and 2,200 national workers on world and home mission fields is teaching the gospel in 53 world areas. Local churches support 272 of the national pastors, but the remaining 1,828 and the missionaries depend on the General Budget for their salaries as they give their lives to spread the gospel.

**• . . . SUPPLY NEW MISSIONARIES' EQUIPMENT**

New missionaries going to the field are granted funds for equipment—\$700 for a single missionary and \$1,000 for a couple. Major items of equipment needed on the field are requested through the Mission Council Asking Budget, and funds are granted by the Department of World Missions if the money is available.

● . . . PROVIDE MISSIONARIES' TRANSPORTATION TO THEIR FIELDS

Every year 60 to 100 missionaries come home for furlough or return to the field when their furlough year ends. Around 30 new missionaries are sent out each year to begin their missionary work. Your giving provides the money for tickets, visas, and other travel expenses for them and their families.

● . . . SUPPORT 4 HOSPITALS AND 49 DISPENSARIES IN 13 COUNTRIES



Nazarene doctors and nurses treated 226,212 patients on 13 mission fields in our 4 hospitals and 49 dispensaries. Most of these patients are not able to pay much, if anything, for the medical help they urgently need. Without your giving, we would be unable to care for those who come for medical care. People who are hostile to the gospel will come for medical help. In our hospitals and dispensaries they hear the gospel preached, and they see it in the lives of the workers. This often melts their hostility and makes them receptive to the message.

● . . . TRAIN NATIONAL PASTORS IN BIBLE SCHOOLS



More than 850 students from 44 mission fields are in 38 Nazarene Bible colleges preparing for God's service. These students are at work evangelizing, even while they study. They hold weekend meetings, revivals, tent meetings, and do much visitation when they are not in the classroom. Your giving makes it possible for these young Nazarenes to answer God's call to full-time service.

● . . . ASSURE FUNDS FOR GENERAL CHURCH EMERGENCY DEMANDS

During the depression in the 1930's the church had a problem keeping missionaries on the field because of lack of funds. Since that time a reserve fund has been set up and gradually increased to care for any emergency that might arise. These funds cannot be used without the approval of the General Treasurer, the Board of General Superintendents, and the General Board.

God has blessed the missionary work in the Church of the Nazarene and it is our duty to protect the workers in every way possible.

# Editorially Speaking

By W. T. PURKISER

## Sunrise in the West

Many years ago Joseph Fort Newton quoted a line from an Oriental poet: "Glory to the Almighty, the sun has risen in the west!" Apart from its original setting, no phrase better describes the resurrection of Jesus Christ from the dead on the first Easter morning.

The sun of human hopes that had risen in Jesus of Nazareth sank beneath the horizon on the evening of "Good Friday." Such darkness as never before known settled over the world. Two of His disciples said with eloquent despair, "We trusted that it had been he which should have redeemed Israel"—faith in the past tense.

Then the sun rose in the west. God raised His Son from the dead, "having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24).

In that moment, all was changed. God forever set His seal on the finished atonement provided to banish the sins and carnality of men. The old covenant and the old law gave way to the new. The old Sabbath was superseded by the new, as in the symbolism of the week the end was supplanted by the beginning.

Unbelievers still scoff. "His disciples came by night, and stole him away while we slept," they say. "The sun never rises in the west," they argue.

It is true that for man in the ordinary run of things the sun never does rise in the west. But it did once. And to that miracle, twenty centuries of Christian worship and millions of changed lives bear unshakable witness.

NOR IS THIS WITNESS in the past tense. It happens as readily to those who ride 600-mile-an-hour jets into the horizon 5 miles above the earth as it did to those who rode donkeys along the dusty roads of Palestine in Bible times.

Leighton Ford, in his recent volume entitled *The Christian Persuader*, tells of the experience of his friend and colleague Lane Adams. Adams, after a distinguished career in the Naval Air Service, became an entertainer in Las Vegas, singing with some of the big-name bands in that gambling capital of the nation. There he met and married a young dancer.

Then life began to fall apart for Lane. He was drinking heavily. He and his wife were fighting

constantly. He even considered suicide as a "way out."

In a Louisville, Kentucky, motel room, Lane and his wife decided to start reading the Bible. They read through the first three Gospels, and Adams was not particularly impressed. For him, the Resurrection was a stumbling block.

Then they came to the conclusion of John's Gospel, with its story of Thomas. Lane said later that he immediately identified with Thomas. Here is an honest man, he thought; he doesn't believe it either!

But as he read on, through Thomas' encounter with the living Christ, Adams was deeply moved. He turned to his wife and said, "I don't understand all about this. But I am sure of one thing now. Jesus Christ is not dead. He is alive someplace, and I mean to find Him."

The story of that search is intriguing, and here must be briefly told. Shortly after, the Adamases went to church on a Sunday morning. It was Laymen's Sunday, and a businessman talked on tithing. Mrs. Adams wanted to start. Lane argued that they didn't have enough money. Finally, as much to prove to his wife that they would run out of money as for any other reason, he agreed. They sent a tithe to his old church in Mississippi and to hers in Illinois. Just a few days later, as they were down to the last of their cash, an income-tax refund check was forwarded to them.

Well, one thing led to another. Lane left show business. He was soundly converted, and is now a minister of the gospel. Looking back, he says this: "I believe I knew Jesus Christ as Lord, before I knew Him as Saviour. I understood the power of His resurrection, before I ever really grasped why He had died for me on the cross."

TO SUCH A TESTIMONY could be added thousands of others, perhaps not so dramatic but just as real. It is the empty tomb that takes away our emptiness and our gloom.

With all the reverence possible, let it be said again that a dead Christ could never save. If the story of Jesus ended in Joseph's new tomb, it would have ended.

On the other hand, no power in hell or on earth can defeat the Christ who died and was raised again by the power of the Father. In this is our confidence that "he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

What sunrise in the west does for us individually, it does for our race as a whole. One thoughtful observer who has travelled much around the world put it this way:

"How can you have meaning for history as a whole except by surrendering the meaning of each human life, or how can you have meaning for each human life except at the cost of meaninglessness for human history? If you have felt that dilemma—which for me is always felt most acutely when I go back and forth through the notorious Berlin Wall and contrast the grim totalitarianism on the one side with the screaming utilitarianism on the other—then you will perhaps understand that you might be driven to belief in the resurrection as the only possible foundation for a faith which takes seriously both the destiny of mankind and the destiny of every human soul."

Sunrise in the west means that victory comes out of defeat. It means that God overturns all human estimates of life and its goal. It means that our existence does not end in a tomb but in eternity.

That medieval order of monks known as "The Gravediggers" may have been trying to dramatize the shortness of life and the certainty of death when they dug another spadeful of dirt each day for their own graves. But they took hold of the wrong end of the gospel, and came up with only a parody on its power.

"Glory to the Almighty, the sun has risen in the west!"

## The Missionary Meaning of Easter

It is quite fair to say that the very heart of the gospel is the message of Easter. That Christ who died for our sins was raised by the power of God is the crown and capstone of the New Testament.

This is because Easter is not a memory but a living Presence. It is the portrayal of the risen Redeemer, the living Lord who builds His Church and who will reign forever and forever.

It is no accident at all that the Great Commission in the Gospels was given by the risen Lord. To Him had been conveyed "all power . . . in heaven and in earth," and He it was who sent His people to all nations, teaching them to observe all things commanded, and assuring His Church that He would be with them in all their ways (Matthew 28:18-20).

In this fourfold "all" we have the *pronouncement* that lies at the core of the Easter message. The risen and exalted Saviour has all power. He conquered the kingdom of evil and broke the bars of death.

We have also the *program* of the Easter story. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

The Christ who calls also sends. The first two letters of the word "gospel" spell "go." The disciples were picked, as Lesslie Newbigin said, "by a commander for an expedition, a task force rather than a study group or a holy club."

The "go" in "gospel" is not optional. There is an interesting translation of familiar verses in *The New English Bible*: "The love of Christ leaves us no choice . . . We come therefore as Christ's ambassadors. It is as if God were appealing to you through us: in Christ's name, we implore you, be reconciled to God!" (II Corinthians 5:14-20) \*

Peter Forsyth once said, "You may always measure the value of Christ's cross by your interest in missions. The missionless church betrays that it is a crossless church, and it becomes a faithless church."

BUT IT IS EVEN worse than this. The missionless, crossless, and faithless church of which Forsyth spoke is also the church devoid of the presence of Christ. That is because the pronouncement and the program are the conditions laid down for the promise that follows: "And, lo, I am with you always, even unto the end of the world," or as the margin has it, "the consummation of the age."

It was John R. W. Stott who reminds us that "it is not only when we *meet* in His Name, but when we *go* in His Name, that He promises to be with us. . . . It remains questionable, therefore, whether a stay-at-home church—disobedient to the Great Commission, and indifferent to the need of the nations—is in any position to claim or inherit the fulness of Christ's promised presence."

Is there any better way then to insure the presence of the living Lord with us on Easter Sunday than by obedience to His last command? We put "go" in our "gospel" when we give as surely as when we travel.

The goal for our denominational Easter Offering this year is \$1,850,000. This is large enough to be challenging and small enough to be realistic. It won't be done without some sacrifice, for the people who could give without hurting usually don't give very much.

The message of Easter to our own hearts is very precious. It is the heart of the gospel, the crown and capstone of it all. Just let us not forget its missionary meaning.

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.



## Vital Statistics

### DEATHS

REV. ERNEST L. ASKINS, seventy-one, associate pastor of the Tucson (Ariz.) Northside Church, died February 8. Funeral services were conducted by his pastor, Rev. Richard A. Gilster, Dr. M. L. Mann, and Rev. Stanley McElrath. He is survived by his wife; two daughters, Mrs. Viola Fairey and Mrs. Bertha Smith; one brother; two sisters; three grandchildren; and two great-grandchildren.

MRS. EDITH M. CAREY, eighty-six, died January 26 at Johnson, Vermont. Funeral services were conducted by her pastor, Rev. L. Dale Wanner. She is survived by two cousins.

MAURICE ELLINGWOOD, fifty-eight, died January 31 in Danville, Illinois. Funeral services were conducted by his pastor, Rev. Samuel Smith, and Rev. J. T. Myers. He is survived by his wife, Ruby; and two daughters, Mrs. Peggy Lefton and Mrs. Shirley Harris.

REV. CARLETON D. JONES, seventy-one, died February 2 in Detroit, Michigan. He was ordained by the Church of the Nazarene in 1923. The funeral service was conducted by Dr. Kenneth Armstrong in Detroit, Michigan. He is survived by his wife, Rhoda; two sons, Paul and DeRand; two daughters, Claire Dunn and Virginia Pecaro; a sister, Rev. Mary E. Anderson, missionary in India; eleven grand-children; and five great-grandchildren.

MRS. BELLE BRANDT LING, eighty, died February 7 in Orlando, Florida. Funeral services were conducted by Rev. David V. Warren and Rev. Ernest Crummer. She is survived by her husband, Rev. Ernest Ling, and a sister.

REV. ROBERT L. SCOTT, fifty, died January 23 in Waterloo, Indiana. Funeral services were conducted by Dr. Paul C. Igdike and Rev. L. E. Tucker. He is survived by his wife, Betty; two daughters, Barbara and Bonnie; two sons, Robert, Jr., and Ray; his father; three sisters, two brothers; and four grandchildren.

REV. VERN WARD, seventy-two, died February 7. He had pastored several churches on the Michigan District and had served as manager of Indian Lake Campground for thirty-two years. Funeral services were conducted by Rev. James E. Estelle and Dr. Fred J. Hawk. He is survived by his wife, two sons, and a daughter.

## Announcements

### RECOMMENDATIONS

Rev. C. R. Lee is entering evangelistic work in September. He has served most successfully in Indiana and Ohio pastorates and has experience in revival work. A dynamic speaker and efficient soul winner, he promises a fruitful ministry. His address: R.R. 4, Box 384 B, Martinsville, Indiana 46151. —Remiss Rehfeldt, superintendent of the Indianapolis District.

### EVANGELISTS' OPEN DATES

C. T. Corbett, Olivet Nazarene College, Kankakee, Illinois 60901: Open dates in August and September. James C. Leonard, P.O. Box 12, Marion, Ohio 43302: Open date, March 30 to April 9.

### MARRIAGES

—Miss Gloria Ann Page and Mr. Paul H. Enns at Hays, Kansas, December 17.

—Miss Judi Hodge and Mr. Tony Way at Cincinnati, Ohio, December 23.

### BORN

—to John and Mary Alice (McAllister) Smeed of Kansas City, Missouri, a daughter, Andra Lauren, February 21.

—to Mr. and Mrs. Paul W. Taylor of Nampa, Idaho, a son, James Anthony, February 7.

—to Charles and Gayle Grant of Kansas City, Missouri, a daughter, Julie Loreen, January 31.

### ADOPTED

—by William B. and Evelyn (Woodcock) Ganoung of Slaterville Springs, New York, a six-weeks-old daughter, Jill Renee.

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## A MINISTER'S POEM-SERMON SURVIVES

● By Ovella Satre Shafer

Henry Francis Lyte was a native of Scotland who became a clergyman in the Church of England. However, at the deathbed of a neighboring minister—who had become a close friend—he received a deeper spiritual experience and became an evangelistic preacher with a deep passion for souls. In 1822 he moved to lower Brixham, an English seaport town. In this small village of fisherfolk, Lyte underwent many hardships and finally contracted tuberculosis.

Picture this sickly preacher on a September Sunday afternoon as he wearily sank onto a bench in his garden overlooking the English Channel. There was nothing wrong with the day itself—even at midafternoon fall flames were beautifying the landscape everywhere.

Henry Lyte came to this familiar setting to once more find strength and inspiration, for his spirit was low, very low. He had conducted a farewell service that morning in his curacy. His family felt he was too weak to both preach and distribute the elements of the Holy Eucharist, but he who often had jokingly said, "It is better to wear out than to rust out," managed to fulfill those duties. He had eaten a bit of dinner but felt he had to find a place of refuge, for soon he would be leaving the parish he had served for over twenty-five years.

His doctor's verdict was, "Only a short time to live, so you must move to France immediately where the climate is milder." No wonder this fifty-four-year-old preacher came here to meditate and to pray. As he tarried longer, the sun spread a bath of shimmering gold from horizon to shore, and gradually his spirits began to brighten and lift.

While the sun's reflection glowed and glimmered, this minister reflected on the comforting Bible words from Luke 24:29, "Abide with us: for it is toward evening, and the day is far spent." Somehow he had never seen that word "abide" stand out so brilliantly before. Here was the answer to his discouragement, his defeat, his despair—"Abide with God."

His whole body sensed a sudden warmth as though suffused with the sunset, and he rose to his feet, lifting his hands high toward the heavens. He returned to the rectory still bathed with the inner glow and penned his sermon in a Christian prayer-poem—

five verses—twenty lines of deep import. That evening at family devotions, he read the inspiration that had given him such a deep sense of peace and thanked God for it. Lyte also composed a tune for his words but his tune never gained popularity.

The climate of sunny France proved to no avail for Mr. Lyte, and he died within two months after his arrival at Nice. His grave at Nice, France, is still visited by hundreds of Christian tourists every year.

This is not an "evening hymn," but a hymn-prayer for the Christian approaching the "evening of life." William Henry Monk wrote an appropriate musical setting to these tremendous lines of Lyte's, and in 1861 the hymn was published in a book, *Hymns—Ancient and Modern*, edited by Monk. In twenty-eight years there were 27,000,000 copies of this hymnal circulated, so it is no wonder that the hymn became well known the world over, first in England and then in many countries with translations in numerous languages.

This hymn, time after time, has brought a sunset glow to twilight hours just as it brought transforming radiance to the darkening days of its author, Henry F. Lyte. For example, a soldier reports, "As shells screamed over us at Ypres—the men sang 'Abide with Me,' and a dud landed two yards away." Edith Cavell, as she stood before a German firing squad in 1915, died with this song on her lips. When the doomed "Titanic" went down in the Atlantic, this was one of the songs that floated over the night air. In World War II when the R.M.S. "Stella" was sinking, a lady on the bridge started the prayer-hymn, "Abide with Me."

*Abide with me! Fast falls the even tide.*

*The darkness deepens; Lord, with me abide!*

*When other helpers fail and comforts flee,*

*Help of the helpless, Oh, abide with me!*

*Swift to its close ebbs out life's little day.*

*Earth's joys grow dim; its glories pass away.*

*Change and decay in all around I see;*

*O Thou who changest not, abide with me!*

## The Book Corner

### AND WITH FIRE

By A. Skevington Wood. Fort Washington, Pa.: Christian Literature Crusade, 1966. First published, 1958. 176 pages, cloth, \$1.95.

We are prone to think of revival as outreach when actually it is a necessity for the life of the Church. It is a theme concerning which as much has been written and preached as about any other facet of the Church. But the subject can never be exhausted. And if there was a time when revival was desperately needed, surely it is now in these last days, when perilous times are here.

So we welcomed a new edition of *And with Fire*, by A. Skevington Wood, a British writer with some of whose other works you doubtless are familiar.

This author isn't writing about nice, respectable, card-signing evangelistic efforts. He pleads with passionate concern for "a Divine disorder which sweeps all before it in a tumultuous flood of Pentecostal outpouring." In all chapters Wood doesn't veer from his central emphasis of revival. But what coverage he manages!

Need we say more? But the proof

of any book is the reading thereof. This one will fire your soul.—*William Greathouse.*

### THIS ADVENTURE CALLED MARRIAGE

By Milo L. Arnold. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 128 pages, cloth, \$1.95.

Milo Arnold is a beloved pastor because he has given himself to the task of ministering. It is from this involvement that *This Adventure Called Marriage* draws its rich picture of the rewards of Christian marriage. It is written to guide those contemplating Christian marriage into the union that will best enable them to offer lifelong devotion and service to the One who brought them together.

Marriage as an intensely human and rewarding experience is the recurring theme. With precise and at times candid language Pastor Arnold draws the reader into the mundane scenes that both precede and follow after the wedding ceremony.

This book is addressed to those who have chosen to commit themselves in marriage. It is a refreshing celebration of the rich rewards of family life—an encouragement to those who give themselves to the building of a Christian union and home in the face of the materialism that holds up possessions in preference to the sacrifice

that is a part of raising young Christians.

From the wisdom that comes only from living with and for people, the author depicts the married state as one that is worthy of the best that two Christian adults can bring to it. Marriage is a lifelong thrilling romance that promises mutual development that could not be possible in the single state. It is normal, fulfilling, and perhaps the only setting in which the human life can begin to know the beauty of the shared life. The wedding covenant and selfishness cannot endure side by side and thereby the Christian union, the sanctified union, alone offers the richest possibilities for happiness.

The enchanted pair will be counseled by the author's descriptive directives to premarital chastity. The seasoned couple will find reassurance in the truth that successful marriages are built on compatibility at the level of the everyday.

When you complete this concise work you will comment on the delightful way in which the author has brought together in the setting of the wedding vows the highest aspirations of Christian marriage and the honest beauty of human life and love.—*Gordon Wetmore.*

### NOW THAT YOU'RE PARENTS

By Earl C. Wolf. Kansas City, Mo.: Nazarene Publishing House, 1965. 40 pages, paper, 25c.

This brilliant writer of Christian Service texts and Sunday school lesson helps turns his typewriter toward the field of practical help for young parents.

Another rich handbook in the "Beacon Series" on the vital theme of parenthood. Earl Wolf writes out of his own rich experience, and his love for both parents and children shines through. The challenge of the entire book is to love your children, yet love them wisely, so that you may lead them to Christ.

He writes, "The best thing any parent can do for his son or daughter is to be vitally Christian. . . . Christian ideals grow best in the warm climate of Christian faith. Mom and Dad must lead the way."

There are other fine, practical helps in this book, but this is its principal message. He writes once again, "What greater privilege could we have as parents than that of helping our child find faith in Christ?" This handbook will give you vital help to do just that.—*Joseph Gray.*



# In order to share the Gospel with others

I enclose my check for \$ \_\_\_\_\_ as a part of the Easter Offering.

Name \_\_\_\_\_

Address \_\_\_\_\_

Clip and mail to John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

# Files Yield Account of Restitution

. . . but Prison Term Follows

The following account was discovered recently by Rev. Byron Carmony in the files of the Chicago Heights, Illinois, church office, where he is pastor. The story appeared in the *Chicago Heights Star*, dated March 9, 1922, forty-four years ago.

How a brand was snatched from the burning, the crime of arson confessed and restitution made, after the wronged people had freely forgiven the sinner, was disclosed in the Circuit court at Vandalia, Ill., last Thursday, when Rollin Swarm, living at 1607 Center avenue, this city, was sentenced to 11 months in the Chester penitentiary.

Though the story then became public, it had been known for some time to members of the Nazarene church of this city, and to those Swarm had wronged while in the darkness of sin. The story goes back to the year 1914, when Swarm lived in Loogootee with his wife and family. He had a store there, and a competitor whom he thought he could get rid of, if his store were destroyed. So one night Swarm set the place on fire, and it was destroyed. The fire communicated to an adjoining building, and damaged it considerably. The insurance company, which insured the property, came along and paid the loss, and Swarm failed absolutely to accomplish what he had set out to accomplish. In fact, his competitor waxed stronger than ever, and he declined in profit until he had to close up his business.

## Sinner Is Converted

With his secret buried in his consciousness, he came to Chicago Heights, and began working here, being employed until recently at the Flintkote plant and being highly esteemed by his employers. While here, he fell under the preaching of Rev. L. G. Milby, then pastor of the Nazarene church, and was converted.

Now the Nazarene church has always stood, and stands today, for genuine repentance, confession, restitution and coming out from the world, and these obligations rested upon Swarm. He became an active worker in the church, aided in all its activi-

ties, and lived consistently, but all the time he held the dark secret of his past sin in his heart. Not even his wife knew it, nor the torture it caused. It would not down, and the church's teaching that repentance must take place, and restitution be made, influenced him to make a clean breast of the situation, to some of his friends. Then, acting upon their advice, he went to Loogootee a few weeks ago, saw the two men he had wronged, and told them of his crime. He told also of his conversion, of his repentance and of his willingness to suffer the penalty of his unlawful act. To his great surprise neither man expressed any desire to punish him. They offered forgiveness, and bade him go on his way, and continue in good works.

He returned here, feeling relieved, but not wholly at ease, because the insurance company which had paid the losses caused by his crime had not been made whole. He did not know the name of the company, but he induced C. R. Adair, one of the leaders in the Nazarene church, to accompany him to Chicago, where the company was located, and an interview with the officers was sought and obtained. Swarm told them all, and again was met with absolute forgiveness. The insurance company had wiped the matter off its books, and had no desire to reinstate it. Swarm was bidden to return to his duties, and to forget the past.

## Grand Jury Indicts

Meantime, the fact that he had confessed the crime, had become public property in Fayette county and somebody carried the tale to the grand jury. That body had no recourse, but to indict. The fact that Swarm had confessed voluntarily made defense of his act impossible from his viewpoint. The sheriff notified him that a *capias* had been issued for his apprehension, and he responded that he would appear in court without arrest, and take his punishment.

Accordingly last Thursday he stood

before Judge Jett in Vandalia. The state had no witnesses. The court evinced great sympathy with the defendant, and a suggestion, said to have emanated from his honor, was made that insanity would be a sufficient defense to the indictment. Many said Swarm was crazy over religion, but not Swarm. He assured all that he was perfectly sane when he gave way to jealousy and hate, but he had been converted and his mind and heart were much improved now. "God," he said, "has done two definite works of grace for me: He has forgiven my sins of the past, and cleansed my heart of all sin, and now I am ready to meet Him with clean hands and a pure heart."

It was a dramatic moment in the old court room at Vandalia as Swarm gave this evidence of the sincerity of his conversion. Strong men cried, and sympathy for the erring man swept the throng.

## Justice Must Be Done

The court said he was exceedingly sorry, but he must do his duty, and sentenced Swarm to eleven months in Chester penitentiary. Swarm's father lived in Vandalia, and the sheriff allowed him his liberty until the next day to visit there. Then he went to Chester to begin his sentence.

Swarm has a wife and three children, and he had planned to make this city his home. This is still his determination. He is identified with the church here, and it is not likely, having satisfied all those he had wronged, that the law will take its pound of flesh. Some agency will no doubt soon intervene to bring him back to usefulness. The Nazarene church here will not forget him. It has recently completed the first story of a new church edifice on West Fifteenth street, and is now worshipping therein.

A member at Chicago Heights who was there during the above events said that Rollin Swarm served out his prison term, and returned to his family and his church relationship, apparently unembittered over the course of events. Later, the family moved to another city.



**RHODESIAN CHURCH DEDICATED**—The English-speaking church in Bulawayo, Rhodesia, was dedicated December 3 by Rev. Roy Porrill, the pastor. Funds contributed by an Indianapolis layman and Modesto (Calif.) First Church made possible the construction of the building.

## Of People and Places

**THE TWENTY-EIGHT-YEAR-OLD** head football coach of South Eugene High School, Dave Powell, who visited a Sunday night service early in November at Eugene (Ore.) First Church, was converted four weeks later in a similar Sunday night service. Powell, whose team won six games and lost three last fall, is married; and he and his wife have two children, said Pastor Don Wellman.

**SEVEN LAYMEN** headed teams in a six-week "venture of faith" fund-raising drive in the Dunbar, West Virginia, church which resulted in nearly \$10,000 in cash, and paved the way for the purchase of a new parsonage and church improvements. The new \$30,000 parsonage is five blocks from the church, according to Pastor John Hancock, who recently accepted a call to the Weirton, West Virginia, church.



Mr. and Mrs. Eby

**CELEBRATING** their fiftieth wedding anniversary March 6 in the same church where they were married were Mr. and Mrs. Enos R. Eby of Miami, Florida. Mrs. Eby, the only remaining charter member, and Mr. Eby, who has served as a

member of the board of trustees for nearly fifty years, have six children, one of whom is Lee Eby, a missionary to New Guinea.

**EXTENSIVE WATER DAMAGE**, which occurred when a motorist knocked down a nearby fire hydrant,

flooded the San Diego (Calif.) Southeast Church recently. Insurance failed to cover the damage.

**A TREVECCA Nazarene College** junior, Miss Marla Moore, was selected recently as the college's first Valentine Queen. She is the daughter of Mr. and Mrs. Coleman C. Moore of Kannapolis, North Carolina. Miss Moore plans to become a teacher.

**REV. AND MRS. S. KAECHLE**, pioneer pastors in Canada, celebrated recently their fiftieth wedding anniversary at Red Deer (Alberta) First Church. They are now retired. Two of their five living children are in the ministry; another, Mrs. Lenora Pease, is a missionary with her hus-

band in India. The remaining two are active in Alberta churches.

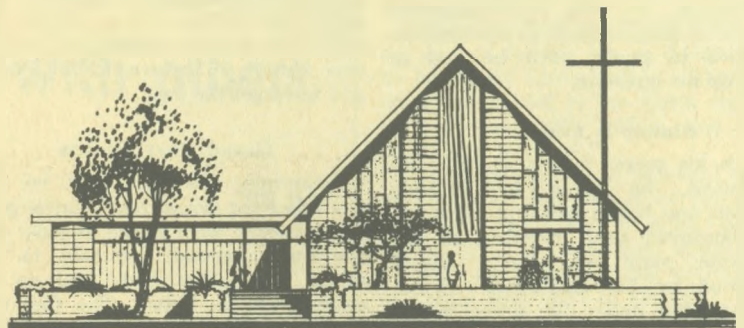
**CELEBRATING THEIR** fifty-eighth wedding anniversary recently were Rev. and Mrs. W. M. Sigafous in Scott, Georgia.

**DURING A TITHING** emphasis recently at Campinas (Brazil) Central Church, the number of tithers jumped from fourteen to eighty-four and more than quadrupled church giving. For more than four months the church has paid the full salary of a national worker. The church contributed about \$230 in the Thanksgiving offering. A revival following Thanksgiving week saw more than eighty persons finding spiritual help.

**TWENTY-THREE JAMAICANS** qualified for credit in the Christian Service Training course "The Stewardship of Tithing," said Missionary Ralph Cook, and forty-five sets of tithing boxes were distributed in a closing stewardship Sunday. Jamaica missionary work is less than a year old.

**JOHN ROSA**, blinded at the age of twelve from an auto accident, recently became available as a music evangelist, according to his pastor, Rev. John C. Wine, of Anderson (Ind.) First Church. Following his accident he began formal training. He is a "talented singer and musician," Wine said.

**CORRECTION**—The March 1 edition indicated that Dr. Roy H. Cantrell had been president of Bethany Nazarene College since 1957. This is in error. It should have read 1947.



—Francis G. Reed, architect

**OTTAWA CHURCH PLANNED**—The architect's sketch represents a new \$85,000 church for which ground will be broken this spring. The new Trinity Church was formed in 1965 from two churches in the greater Ottawa area, according to Pastor S. Roy G. Hall, and the new location of the church in the capital city is the Canada Central District's centennial project.

## Bomb Scare Shifts Site For Dibelius Funeral

BERLIN (EP)—A memorial service for Dr. Otto Dibelius of Berlin, scheduled for St. Mary's Church in East Berlin, was shifted at the last minute to another church when a World War II bomb was found nearby.

The service was then held in St. Sophy's Church, with Protestant and Catholic church leaders participating.

East Berlin police reported that the bomb was discovered during excavation work about 100 yards from St. Mary's. They said the bomb was made in the U.S. and carried 500 kilograms of explosives. It was later disarmed safely.

Since the area around St. Mary's had been barricaded, the service was transferred to St. Sophy's. It had been arranged to enable clergymen denied permits to West Berlin to honor the late Lutheran bishop of Berlin.

Funeral services for Dr. Dibelius were held in St. Matthew's Church in the city's western section and were attended by many church and government dignitaries. Bishop Dibelius, a former co-president of the World Council of Churches, died January 31 at the age of eighty-six.

## Defense Department Cancels Periodical

PHILADELPHIA (EP)—The Defense Department has canceled 13,000 subscriptions to a Sunday school magazine because of a poem on napalm by a thirteen-year-old girl, according to the publishers, the Presbyterian Board of Christian Education.

The poem was described by the Defense Department as "an embarrassing item concerning Vietnam," the board said.

The author of the controversial piece, Barbara Beidler, of Vero Beach, Florida, was writing in *Venture* used in Protestant Sunday schools of American military bases around the world and is aimed at the nine- to twelve-year-old group.

"I don't know why this poem should embarrass the Defense Department any more than anything else that appears in newspapers," said Dr. William Morrison, general secretary of the Presbyterian Board of Christian Education here. "It was only a little girl speaking her concern for little children."

The cancellation, he says, raises questions of religious freedom.

The magazine is not to be confused with the travel periodical of the same name or with the magazine of Christian Service Brigade.

## A Creed to Comfort the Careless?

# SHOUT HEAVEN, WHISPER HELL

By the Evangelical Press

People who believe in heaven are usually convinced of the possibility of its alternate, hell.

Or are they?

A recent survey doesn't bear out such a conclusion. Dr. George Gallup discovered in a poll on the subject that 68 percent of the American people believe in heaven but that only 54 percent are persuaded of the reality of hell.

Louis Cassels, religion editor for United Press International, sees the difference between the two figures as "a gauge of the great repugnance which the concept of eternal punishment excites in many otherwise orthodox Christians."

People cannot believe, says Cassels, that "the loving, merciful, forgiving God revealed by Jesus Christ would consign any poor wretch to a place of perpetual torment."

One hurdle is the clear teaching of Jesus Christ about hell. No competent Bible student can delete from the Gospels all of the passages in which Christ speaks of the judgment awaiting those who are willfully disobedient toward God.

Another is the doctrine of man's free will—the heart of biblical revelation. This teaching holds that God has given human beings freedom of choice. But a bona fide choice obviously must include the possibility that a soul may finally and absolutely reject the love of God.

Some theologians have sought a way out of the dilemma by suggesting that sinners may get a second chance for repentance after death. Others insist that Christians cannot rule out the possibility, however hypothetical, that some individual may refuse reconciliation with God, no matter how many chances he is given.

The survey on belief in heaven and hell was conducted for the *Catholic Digest*.

## Thief Pays for Sheep

CAMARILLO, Calif. (EP)—At the height of the U.S. economic depression thirty years ago a thief stole eight or ten sheep from Neil Shontlemire in Findlay, Ohio.

Last week Farmer Shontlemire, now living here, received \$250 from the thief in payment for the sheep.

"I feel sorry for the poor guy," said Shontlemire, a retired navy civilian employee. "I didn't worry about the sheep for more than thirty days," he told the *Los Angeles Times*, "and

here was some unknown man who worried for thirty years."

Shontlemire said he didn't report the theft because he figured whoever stole them "must have needed them pretty badly."

The thief sent the farmer the money through the victim's aunt in Ohio. He asked for forgiveness.

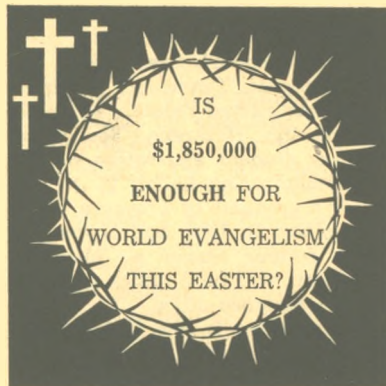
"As far as I'm concerned," Shontlemire said, "the thief was forgiven a long time ago."

## Blames Drink for Mishaps

SAN FRANCISCO (EP)—More than 50 percent of all drivers killed in California traffic accidents had been drinking, and eight out of ten of the victims had been drinking heavily, a state-wide survey shows.

Royal A. Neilson, assistant managing director of the California Traffic Safety Foundation, reported on the study for an American Bar Association regional traffic court conference in San Francisco.

Neilson said: "I hope I have shot down any misconceptions such as 'The problem is one of social drinking' or 'The drinking driver problem is not a primary one.' Both conceptions are false."



## Ten Receive Degrees at Bethany Trustees Meeting

Bethany Nazarene College trustees approved their first \$2 million college operating budget, and watched four of their fellow members and six Oklahoma City business leaders receive honorary degrees during their annual meeting February 27 to March 1.

The board also:

- approved a \$5.00 per hour hike in tuition costs, from \$20.00 to \$25.00;
- approved plans for a new science hall and library extension costing a total of \$1.6 million to build; and
- took the occasion to honor President Roy H. Cantrell for twenty years of service.

The operating budget for 1967-68 will be \$2.1 million, compared to the current \$1.7 million budget.

\* \* \* \* \*

SIX BUSINESS LEADERS were the first non-Nazarenes to receive honorary degrees from the college. They are part of a twenty-four-member community advisory council which is spiced with presidents of oil companies and leaders in area commerce.

They include:

Donald S. Kennedy, Oklahoma Gas and Electric company president; Dean A. McGee, president of Kerr-McGee Oil Company; John Kirkpatrick, president of Kirkpatrick Oil Company; C. R. Anthony, owner of a clothing store chain; B. D. Eddie, involved in oil and commercial business interests; and Stanley C. Draper, executive director of the Oklahoma City Chamber of Commerce.

Kennedy and McGee received the honorary Doctor of Science degree. Kirkpatrick, Anthony, and Eddie received the Doctor of Humanities degree, and Draper received the Doctor of Public Service degree.

\* \* \* \* \*



Roy Cantrell

THE FOUR NAZARENES honored are all district superintendents. They include Rev. Dean Baldwin, Joplin District; Rev. Wilson Lanpher, Kansas City District; Rev. W. T. Johnson, Southwest Oklahoma District; and Rev. Glen Jones, Southeast Oklahoma District. Their degrees were the honorary Doctor of Divinity.

Two more honorary degrees were approved to be given during the May 22 commencement exercises to Rev. Raymond Hurn, Abilene District superintendent; and Harry Craddock, longtime B.N.C. business manager.

\* \* \* \* \*

WHILE THE board raised tuition costs, it eliminated a \$50.00 general fee which students carrying a full load pay each semester. The net result for a student carrying a normal load of sixteen hours is that he will

pay about \$30.00 a semester more than at present.

The college received promise of a \$470,000 federal grant from the Department of Health, Education, and Welfare which will apply toward the \$1.6 million building program involving the science hall and the library addition. The additional funds will be arranged for through the sale of bonds.

The new library will double the capacity of the present one, which was built in 1961. It will be built in the space formerly occupied by Fanning Hall, a longtime men's residence, which has been razed.

\* \* \* \* \*

CANTRELL INFORMED trustees that applications for admission for the fall term are 18 percent higher than in 1966. There are currently about 1,600 students enrolled. A total of 2,021 students have attended the college since the beginning of the summer session. The president anticipates construction of two more residences. One will be a men's dormitory, and the other a women's.

The talk of more housing came during a meeting which saw the dedication of a \$740,000 women's residence. It accommodates 240 students, and was named Garey Hall in honor of Mr. and Mrs. Charles Garey of Johnson, Kansas. A \$15,000 prayer chapel adjacent to the Ludwig Religion Building was officially opened in honor of Mr. and Mrs. H. L. Short of Oklahoma City.

\* \* \* \* \*

NEARLY one thousand persons were on hand in Bethany First Church to honor Dr. and Mrs. Cantrell for their contribution to the college and community during the past twenty years. Dr. Cantrell, who became president of the college in 1947, was presented a check to pay for a Holy Land trip for him and Mrs. Cantrell.

Rev. Reuben Welch, Pasadena College religion professor, will be evangelist for the Bethany Nazarene College spring revival, March 26—April 2.

## Middendorf Elected

Jesse Middendorf, twenty-four, son of a Memphis, Tennessee, Nazarene pastor, was elected recently as president of the Nazarene Theological Seminary student association on the second nominating ballot.

He is a graduate of Trevecca Nazarene College in 1965, and is married to the former Susan E. Marlowe. Middendorf will be a senior next fall when he assumes office.

Among others in the running was Willie Dishon, who also will be a senior.

## Lloyd Taylor Accepts New College Dean Post

Trustees of Mount Vernon Nazarene College, Mount Vernon, Ohio, elected recently Dr. W. Lloyd Taylor, head of the department of chemistry at Eastern Nazarene College, as academic dean of the new college.

He will assume his full-time duties in June.



Lloyd Taylor

"I believe that this challenge is to produce an institution where . . . each student may reach his highest potential educationally, in spiritual maturity, and in commitment to service to God in whatever vocational field he chooses," Taylor said.

He is a graduate of Bethany Nazarene College, and received a Ph.D. in inorganic chemistry at the University of Kansas in 1954.

Dr. Taylor taught at Monmouth College, Monmouth, Illinois, before moving to E.N.C. in 1957.

He has served as an instructor and director of the National Science Foundation's in-service institute for secondary school teachers at E.N.C. for the past six years. He was a research associate at the Oak Ridge National Laboratory, where research in nuclear energy is being carried on, for six months in 1966.

Previously he had accepted a teaching position at Bethany Nazarene College, but asked to be released to consider the Mount Vernon position.

Dr. and Mrs. Taylor, with their four children, will move to Mount Vernon when the current academic year at E.N.C. is complete.

## Hale Under Contract

Robert Hale, voice teacher at Eastern Nazarene College, appeared in his debut at New York's Lincoln Center late in February, and was subsequently signed to a two-year term with the New York City Opera Co., the largest in the U.S.

The bass-baritone was recommended to the New York company by administrators of the Rockefeller Foundation, who had provided Hale a grant last fall to further his operatic career.

Hale was recently in Kansas City, giving sacred concerts in both Kansas City Central Church and First Church.



Robert Hale

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### PROCLAIMING THE RESURRECTION

(March 26)

Scripture: Luke 24 (Printed: Luke 24: 1-9, 44-49)

Golden Text: Luke 24:47

*What convinced the disciples that Jesus had indeed been raised from the grave? What place should the Resurrection hold in our proclamation of the gospel?*

The question may well be considered whether the Resurrection is as central in Christian teaching today as it was in New Testament times. The confidence of the apostles—that “as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22)—must be ours as well, if we would fully declare the gospel.

#### *The astonishing fact*

The Resurrection is a fact, an astonishing one. It is clear from all four of the Gospels that the disciples were completely unprepared for what they found at the tomb of Jesus.

For one thing, *they found the stone rolled away*. The empty tomb was and remains a remarkable fact. Furthermore, with prodding, *they remembered the Lord's words* concerning His passion and glory. But, finally, *they saw the Lord*. Repeatedly, and in various ways, Jesus appeared with undeniable reality to His disciples. “The Lord is risen indeed,” they said simply.

#### *The imperious task*

Proclamation of the Resurrection is our task, an imperious, insistent one. Such proclamation is *natural, scriptural, and possible*.

It is perfectly *natural* to share with others a piece of good or exciting news. And so it was, as Matthew reports it, the Galilean women ran from the empty tomb to bring the disciples word (28:8). Such proclamation is also *scriptural*. At the very first of the Resurrection-experience he heavenly messengers commanded he witnesses to go with haste and tell the amazing news (Matthew 28:7; Mark 16:7). And then our Lord himself, as the Golden Text reminds us, reiterated this command.

But more than all of this, *our task of proclaiming the Resurrection is possible*, because of the power of the Spirit. All men in Adam do indeed die, now and forever. This is why the task is so compelling: all in Christ shall be made alive.

*Tarry . . . until . . .*

Conducted by W. T. Purkiser, *Editor*

Does a pastor or anyone else have the right or privilege to break a promise, except under extreme extenuating circumstances? In the last eighteen years we have had seven pastors resign and quit their positions before their time had expired. The last pastor we had was given a three-year call by the church, which he accepted. In five months' time he had resigned and left.

I am happy to state that I have not personally been involved in the reason for, or the circumstances leading up to, the resignation of any of these pastors. Therefore I feel that I am in a position to make an unbiased appraisal of the matter. I find in only one case was the pastor justified in leaving.

I feel strongly about this matter. I would like to see this subject discussed in the *Herald*.

Well, churches are made up of people—pastors and laymen. And people, even sanctified people, do not always see things or act in ways that we think they should.

It is possible, as you suggest, that only one of your pastors was justified in resigning before the end of his call. Normally, acceptance of a call for one year or longer would imply the serving out of that period of time.

However, the same *Manual* that provides for the call and renewal of call for a pastor and that sets the limits of his term of service also provides for the possible resignation of a pastor during the period. Perhaps pastors should not use that right as often as they do, but it is given to them as they seek to serve in harmony with what they believe to be the will of God for their lives.

Another consideration is that the Church of the Nazarene is an international denomination whose seventy-nine districts end their church years over an eight-month span of the calendar. Therefore, if a pastor moves from one district to another, he must necessarily either leave early or arrive late.

But without meaning to be offensive, may I point out two things in your letter that caused me to “prick up my ears”?

Seven resignations in eighteen years is certainly not “par for the course.”

And you say, “I have not personally been involved in the reason for, or the

circumstances leading up to, the resignation of any of these pastors.” This sounds very much like there have been those who have been involved in circumstances leading up to these resignations.

Perhaps this is a call for some heart-searching and prayer. Are there those in the congregation who have made it a habit to “fall out with” their pastors and set about to “run them off” without the rest of you taking action to counteract the situation?

Have you been consistently as considerate of your pastor and his family as you would want him to be if your roles were reversed?

Have you taken as good care of your pastor with regard to housing conditions and salary as you were reasonably able to within the resources of the local church?

Recognizing that pastors are people too, have you been as encouraging as you honestly could be? Few occupations have as high a possibility for discouragement as the ministry, where the highest of ideals and vision are constantly frustrated by the realities of circumstances and conditions.

If I knew your church (which I don't), I could perhaps help you answer such questions as these. Perhaps you have been the victims of an unfortunate series of coincidences. But it just could be that there is another side to the picture.

**I am in an adult Sunday school class. We have two different teachers. One brings up questions for those that will enter into discussion (about one-third of the group). The other, who substitutes, is the lecture type, and asks if any have questions to ask him—to which few ever reply. Which of the two do you think is better?**

In general, a good discussion class is best with adults—provided, of course, the discussion isn't just a matter of pooling ignorance and the questions aren't on the level of “To whom is the Lincoln Memorial dedicated?” or “Who is buried in Grant's tomb?”

Some of the best teachers I have heard

use a combination. They lay the basis for a discussion in “lecture” style, and then move into a real time of sharing viewpoint and thought.

There are obvious pitfalls in either discussion or lecture method. Each, however, may be helpful if well done.

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REV FRET THOMAS  
177 MARSHALL BLVD  
ELKHART IND 46514

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