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April 10, 1968  
Olivet Nazarene College  
BANKAKEE, ILL.

**Resurrection Dynamite**  
(See page 6.)

# herald

OF HOLINESS

*Church of the Nazarene*





General Superintendent Lewis

# “HE AROSE”

He arose because His life could not be locked in death.  
He arose because the grave could not hold Him.  
He arose, for He had an appointment with God.  
He arose because He had told His disciples He would.  
He arose to bring redemption.  
He arose to be the unshakable Rock.  
He arose because He had a purpose to fulfill.  
He arose because He had a task to perform.  
He arose because He has a Church to build.  
He arose to be the Head of the Church.  
He arose to preside over the altar.  
He arose to wash men's sin away.  
He arose because He has a Comforter to send unto men.  
He arose to rule in the pure heart.  
He arose, for He has life to impart.  
He arose, for He has the light—the only light of men.  
He arose because He has healing for the ill.  
He arose because He has the answer for life's great questions.  
He arose because He loved with a deathless love.  
He arose because He has some mansions to prepare.  
He arose to walk again with men.  
He arose to call again, again, and again.  
He arose to inspire men to be righteous.  
He arose to help carry burdens—heavy burdens.  
He arose to show the way beyond the grave.  
He arose to speak to the hearts of men.  
He arose to condemn sin and evil.  
He arose to console and pity and understand.  
He arose to inspire preachers and empower sermons.  
He arose to condemn sin forever.  
He arose to be a King—forever a King.  
He lives! He lives! He forever lives!

This is the greatest news of the day. It should be the headlines of the newspaper. In its reality rests our only hope, hope for today! Tomorrow!

• **By H. T. Reza**  
Executive Director  
Spanish Department

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# Profile of the Latin Church

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The well-read and widely travelled Spanish Department executive analyzes the progress of the Latin Protestant church, taking note of current divisive as well as unifying trends. He also discusses Protestant-Catholic unity, and attempts to put it into proper perspective.

**A**fter attending several interdenominational conventions dealing with Protestant work in Latin America, one could wonder what the real religious situation is in these countries. How strong is the Protestant work in Latin America? Is it growing? What are their problems and are they solving them? What can we do in the United States to help them at this time?

In assessing the importance of this work, one has to consider at least the following three factors:

*First, numerical growth.* In the last 40 years Spanish-speaking churches have seen a tremendous growth in membership. There were 93,237 Latin-American Protestants in 1916. The figure jumped in 1937 to 422,395 members, a 220 percent increase. The figure was 3,257,538 in 1961. Rycroft and Clemmer, whose figures appearing in *A Factual Study of Latin America* are quoted above, state that from 1916 to 1961 the membership in Protestant churches increased 340 times. It is reasonable to assume from indexes which are available that Latin Protestant member-

SHY pastor's daughter leans on iron railing in front of the church in southeast Mexico.

PHOTO BY ELDEN RAWLINGS



ship is now at least 4 million. This growth is especially significant since the Roman Catholic church for nearly 400 years has controlled the religious life of the people in Spanish-speaking countries.

Secondly, there has been for the last 10 years an increasing consciousness of interdenominational cooperation. The starting of associations of churches and councils has not been a strange subject to Latins. As early as 1910, when the Edinburgh Conference took place, some religious groups were working together in fellowship and for the purpose of presenting a common religious front as well. When the International Missionary Council met in Madras, India, in 1938, some councils in Latin America sent representatives.

From the turn of the century missionaries from Europe and the United States have been involved in developing fraternal relationships between church groups. The postwar era brought a renewed interest in the advance of the gospel in Central and South America on the part of some U.S. churchmen. Additional fields were opened by U.S. mission boards. Missionaries were integrated in educational work, radio promotion, and Bible translation. Many of these missionaries became heavily involved in church interrelationships.

For better or for worse, missionaries went beyond the actual propagation of the gospel. They also were the vehicles in transplanting U.S. problems, including liberal theological concepts and ecumenical interests. True, many Latin leaders have followed in their step while others have advanced "progressive" ideas of their own, but one wonders as to what form Latin-American Protestantism would have taken if missionaries had limited themselves to the preaching of the gospel and the training of leaders. As a result they have at times hindered, instead of helped, the cause of Christ.

## About the Cover . . .

For centuries many believed the Church of the Holy Sepulchre in Jerusalem covered the site of Calvary and the tomb where Jesus' body was laid. But many scholars were not satisfied, since this location did not fit the biblical description that Calvary was "outside the gate" (Hebrews 13:12), yet "nigh to the city" (John 19:20).

In 1885 a British Christian, General Gordon, observed a hill with indentations like a skull—the only hill outside the city but close by. This is now known as Gordon's Calvary. Excavations uncovered a family tomb nearby. Only one space has been finished—and it was empty!

According to John 19:41, the Crucifixion area included a garden. Excavations at this site disclosed a winepress and three cisterns, proving a garden had existed there. In the Garden Tomb area, pictured on this week's cover, the presence of the risen Christ is very near. The photograph was arranged for through Mr. C. R. Clothier of the Bible Lands Society, Hazlemere, England.

At any rate, we find ourselves today in the midst of two well-defined extremes of Protestantism in Latin America.

On the left are church groups affected by ideas on the Vietnam War, civil rights, social gospel, and even promoting of their principles through guerrilla warfare.

Proponents of these ideas favor cutting off administrative ties with mission boards in the U.S. and Europe on the basis that they promote paternalism and the practice of imperialistic tactics. Two questions, among others, these people are unable to explain are the apparent contradiction between their anti-mission board ideas and continued willingness to accept financial backing from these boards, and a clearly drawn concept as to where the so-called progressive ideas will lead them.

There is also the extreme con-

servatism represented by groups affiliated with similar organizations in the United States. Often the titles of "fundamentalists" or "Bible-oriented Christians" are self-adopted by these people whose views are negative in connection with anything which is instituted by other Protestant churches. Many one-man organizations are involved in this type of practice.

The unbending attitude of these ultraconservative groups, oddly enough, is very similar to the staunchness of the Roman Catholic church, whose administration has been historically equally conservative.

Separate from the fundamentalists, but nevertheless evangelical, is a group of churches and people who avoid either extreme. This group threatens even now to dominate in membership. Most of these churches are small denominations of more recent origin, and some independent groups. The lack of cohesiveness in the smaller independent organizations, however, has resulted in a lack of concentrated evangelistic program and meager development of national leadership.

A third consideration concerns the degree of theological awareness found among Latin church leaders. Protestant theologians in Spanish-speaking countries have historically run well behind their U.S. or European counterparts. For instance, in the middle 1930's and early 1940's Latin Protestants were 25 years behind the development of theological thought in the U.S. In the 1950's this gap narrowed to roughly 12 years. At present it is running behind, at the most, three to five years.

It took about seven years for the works of Harry Emerson Fosdick to enter the Latin field, whereas the "God is dead" theory was being discussed in many Spanish-speaking religious circles in South America within three months after it erupted in the U.S. News-

papers and weekly magazines, such as *Time* and *Newsweek*, have contributed in part to this quick spreading of information. The proliferation of books on theology has brought to Latin ministers and laymen a desire for an intelligent discussion of theological trends, the possibility of a dialogue with Roman Catholicism, the ecumenical movement, and the benefits of a social gospel concurrently with their friends in Europe and North America.

Here again, the Latin Protestant must decide whether it is more important for him to concern himself with problems which have been transplanted from a United States and European situation or whether he would benefit more by focusing on problems pertinent to the Latin Protestant church.

And if he chooses the latter, there is ample grist for the mill. For instance: the agrarian reforms, nationalism and its impact on our churches, self-support versus paternalism, the training of adequate pastors for city churches, and how to become profitably involved in the cultural life of a given community. What good is it to discuss with the Latin masses the "God is dead" theory when many have not yet heard that He was alive? Fur-

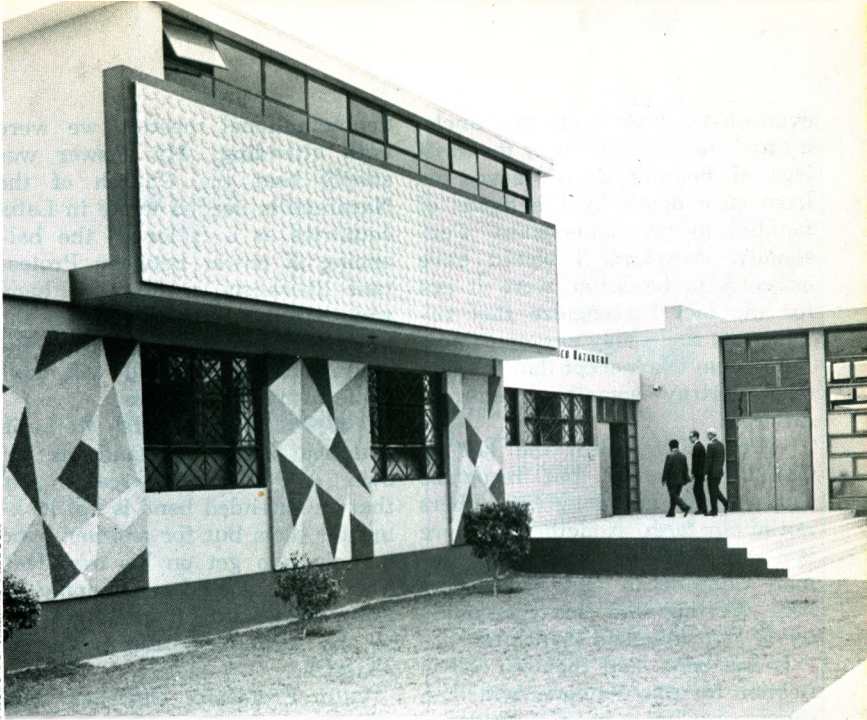


PHOTO BY CHARLES PADDOCK  
**NAZARENE Bible School in Chiclayo, Peru**

thermore, how can Latins practice an ecumenical spirit when they have yet to satisfactorily communicate with other church groups of the same denomination?

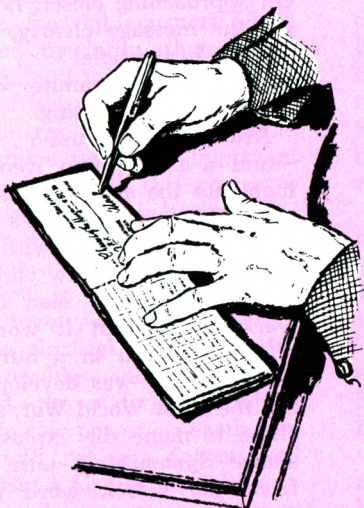
No candid discussion of Latin church life is complete without considering the omnipresence of Roman Catholicism. Recently the question concerning cooperation

with the Catholics has arisen. The word "dialogue" has been over-used in this regard. Our use of the term reveals, I fear, a complex on the part of the smaller Protestant church analogous to the insecure teen-ager who craves to be loved and who wants to be "in."

I was born Roman Catholic, but was converted early in life. On an

# THE LORD NEEDS YOURS, TOO

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evangelistic tour with my uncle, a Nazarene preacher, only the swift legs of healthy horses saved us from sure death by the hands of fanatics in my home state. Personally, therefore, I would have occasion to be bitter were it not for the fact I recognize that religion, as such, may say one thing, but people who accept that religion may portray something entirely different.

In order to fulfill the law of Christ we cannot but recognize that we must get along with others not of our faith. Nonetheless, there is a well-defined line between Roman Catholicism and Protestantism. At this line lies the validity of our religious principles.

It has been said that our justification for this dialogue, which in some cases may be a prelude to closer cooperation, is that the Catholic church in some sections of Latin America is willing to accept most of our methods and procedures—for instance, evangelistic singing and preaching in the language of the people. But methods and procedures are secondary. The problem comes in theology. It is one thing for Protestants to accept the miraculous conception, but quite another to accept the divine ministry of the Virgin Mary. A Roman Catholic may accept the substitution of repentance for penance, yet never accept that works is not an essential for salvation.

On this basis alone the Latin-American Protestant church does not seem to be now ready to carry on a dialogue with the Catholic church except to learn to live peaceably in a changing community without interference from the other.

A prominent church leader of another denomination recently asked my evaluation of an inter-

denominational meeting we were both attending. My answer was simply that the Church of the Nazarene is needed today in Latin countries as a factor in the balancing of power between Protestant liberalism on the one hand and extreme conservatism on the other. Based on this concept, the church has made, and will continue to make, progress.

The Protestant church in Latin America wants to stand on her own. A Peruvian newscaster said that an extended hand is not looking for alms but for another hand to help him get on his own feet. This idea can properly apply to Latin Protestantism in its relation to the church in Europe or in America.

Latin Protestant churches want to learn new ways and procedures in order to apply them to their local situation. They do not reject what the church at home offers, but want to cook their food according to their own taste. To do otherwise would be like the youth who with his wife starts a new home without severing home ties with his parents.

Latin churches are anxious to concern themselves with their local problems rather than with problems originating elsewhere, brought to their attention by professional church theoreticians. Other people's problems can properly be understood after the identification of one's own problems.

Finally, Latin Protestants know they are running a continuous race with the exploding population. They must win others. Their task is urgent. We can help them through prayer and personal involvement to develop their potential of loyalty and service in the waning years of the twentieth century. □

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***HIS name, His nature is love. Even His punishments are born of love. The Cross stands in time for what God is throughout eternity. There never was an age when the Father of all men had to be persuaded to love His children. He has always been rich in mercy.—Selected.***

## Resurre

**J**ust below timberline on Squaw Mountain, 40 miles west of Denver, I was cutting timber. That was 32 years ago. Faintly through the thin mountain air came these words:

"Fire in the hole!"

Not hearing the warning distinctly, I assumed that a forest fire was in progress, and made toward that area over the rugged mountain terrain with all possible speed. On approaching closer, however, I got the message clearly,

"Fire in the hole!"

"Uh, oh! Dynamite warning. The boss was blasting.

After a brief pause . . . "Pow!"—and a tree stump went sailing high into the air. I sheltered myself behind a large tree and the stump, descending with fearful velocity, landed a few yards away. Anyone who has seen dynamite work knows that it works very effectively—and in a hurry!

When TNT was developed during the First World War, scientists chose to name the explosive substance *dynamite*—a term derived from the Greek word *dynamis* meaning "power."

Since all of the New Testamen

• By J. V. Wilbanks  
Colorado Springs

# Resurrection Dynamite

was originally written in Greek, we find that the English word *power* refers us directly back to the same word from which our word *dynamite* is derived. And so when the sacred and inspired writers wrote about power they were writing about dynamite.

For instance, in Philippians 3: 9-10, St. Paul speaks of his desire to ". . . be found in him, not having mine own righteousness . . . but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power [Gr. *dynamis*] of his resurrection . . ."

This is resurrection dynamite! Please notice two very important things in regard to this power to be exercised in the believer's resurrection—the climax of the Christian's hope:

The first is that *divine* power must be involved in the resurrection. The physical body, after de- cease, crumbles and deteriorates into dust—the material of which it is made. No power on earth can, or ever will, revive a decomposed corpse. But a *heavenly* power can. It has already proved its efficiency in resurrecting the body of Christ,

our Redeemer, 19 centuries ago. The Bible tells us that this same power will resurrect the bodies of all believers: "And God hath both raised up the Lord, and will also raise up us by his own power" (I Corinthians 6:14).

The second is that we must have that righteousness which comes only by faith in Jesus Christ if we expect to be guaranteed a glorious resurrection.

This truth is frightening. In that day, church membership won't do. Even a profession of holiness will not suffice. The resurrection phenomenon can take place in our behalf only if the genuine righteousness of Christ abides in our hearts and permeates all our beings.

In short, we must experience—and keep—sanctified hearts filled with the righteousness of God. This is more than theory; it is a vital requisite.

All of us have experienced the sensations of hunger and thirst. Some of us have felt pain, sickness, and ill health. Many of us will experience the dark valley of death itself. But what glory it will be to feel that transforming effect of resurrection dynamite! □



Pen Points

## Hooray for God

**E**RNIE PYLE, one of our era's most beloved men, spoke of "my wholly helpless feeling about everything." And again, "It seemed to me that living is futile and death the final indignity."

Current literature also reflects this despair. One of William Faulkner's characters states that, as far as life is concerned, "nothing is even worth the changing of it." The personalities created by J. D. Salinger and Albert Camus likewise indicate a philosophy of futility as far as their existence is concerned.

We are foolish to try to prove the actuality of the Resurrection. God never took space in His Word to prove His existence to unbelieving men. He simply announces that existence, knowing that men through faith can accept it. For me, this is enough.

A Sunday school boy defined the word "Alleluia" as "Hooray for God." The black Friday of long ago was turned into a wonderful new beginning in the glorious event of Easter triumph.

Easter time itself is to me the greatest of all proofs of the resurrection of our Lord. The voices of the songs of Easter speak to me with reassurance that Christ the Lord has risen!

The bleakness of death's dark valley has now been pierced with a brilliant ray of eternal hope. Eternity's skies, which were dull and brooding, now are brightened by the celestial fire of the sun of eternal anticipation. The power of death that once held men in its icy grasp has now been broken by the message of a vacant tomb—Alleluia, "Hooray for God."—Ross Hayslip. □



DECISION PHOTO

• **By J. Vernon McGee**  
Los Angeles, Calif.

# The Offending Symbol

**A**fter a ministers' retreat near Santa Monica, Calif., three of us drove over to Wilshire Boulevard for a late evening sandwich. We parked at a familiar drive-in and a carhop approached us. She was wearing on a chain around her neck the largest cross I have ever seen. It was jet black against her white uniform.

I asked her why she was wearing such a large cross. Her reply was, "Don't you think it's pretty?"

I countered, "Do you know what that cross means?"

"Well, no," she said.

"Nineteen hundred years ago," I said, "Jesus Christ died on a cross for you and me."

"Huh?"

I told her the story of salvation as it relates to the Cross.

She replied, "Well, I saw it downtown and liked it, so I bought it as a piece of jewelry. It means nothing to me."

I gave her a printed Gospel message when we left, and urged her to read it before wearing the cross again.

It is true that the average person has no clear conception of the meaning of the Cross. It has become a kind of ornament or good-luck piece. It is like the left hind foot of a rabbit caught in a graveyard after midnight during the dark of the moon.

In medieval times the cross often became a fetish. During the reign of Henry VII someone estimated that a five-room house could be built with the splinters, removed from the cathedrals of Britain,

which were purported to have come from the original Cross! But there is no merit in the Cross as a piece of wood. There is value in the Cross, but it is in the One who died there. The redemption He wrought there has value; the Blood which He shed has power.

But as one begins to learn about the Cross, it can become an offense. First, it can offend aesthetically. It can rub against good breeding, good taste, and the finer feelings. The mention of blood makes some people sick. Any talk about the death of Christ and the Blood He shed is considered crude by some people.

Now may I say that Christ's death was a horrible spectacle. But it is not always a mark of orthodoxy to picture the Cross in



all of its gory and lurid details and to tell minutely what took place on it. It may be just a lack of good breeding. There is a reverent reticence in all that God's Word records concerning the crucifixion of Christ. Not one Gospel writer gives a detailed account. Each of them draws a veil over the Cross. They merely pick out a few fragmentary facts. It is as if the Holy Spirit covered the Cross and said, "It is too awful!"

Cicero, who lived in Roman times, once wrote, "The cross speaks of that which is so shameful, so horrible, that it should not be mentioned in polite society." The cross was as infamous as the gallows is today. But although the Cross tells an ugly story, it also sings the sweetest music. It brings the best news and the most glorious truth. It whispers the infinite love of God to your heart and mine.

The Cross can also be an intellectual offense. Samuel Butler once said, "Jesus Christ's carriage blocks the way." Many have felt that the Cross impedes the intellectual progress of mankind.

The pyramids stand out as monuments to the engineering ability of man. Homer's *Iliad* and Shakespeare's plays are a tribute to the literary genius of the race. The Parthenon on the Acropolis, designed by Phidias, symbolizes the architectural perfection that man can accomplish. Plato's dialogues are evidence of the intellectual achievement of mankind. Leonardo da Vinci and Michelangelo, in what they could put in color and could take out of stone, testify to the artistic scope of the race. Beethoven and Bach have given us monuments of melody for today.

This modern scientific age in which we live is a tribute to the ingenuity of mankind. Man has accumulated wisdom and has stored it. But all the knowledge, all the science, and all the philosophy in the world can never lead a lost soul to Jesus. With all that man can do, he has no way to save a poor lost soul.

The Cross, that ugly tree on Golgotha's hill, is a monument to the wisdom of God. When the world in wisdom knew not God, it

pleased God by the foolishness of preaching to save those who are lost.

Have you ever noticed where they crucified Christ? Scripture says that they crucified him on Golgotha—"the place of a skull." That has always been very symbolic to me. On top of man's intellect—right where man can go no farther—God reared a Cross. That Cross is not contrary to the wisdom of man, but it is above it.

The Cross is, third, an offense to the pride of man. Paul went into the synagogues of his day and declared that sacrifices and circumcision were valueless in bringing a man to God. Only Christ can bring a soul to God, and nothing else is needed. God accepts nothing else and nothing else will avail. Man is declared bankrupt before God and is reckoned "dead in trespasses and sins." We come empty-handed; we receive everything.

This wounds the pride of man; it slays his vanity, it lays his glory in the dust. If man could only offer something to God, it would flatter the flesh, and build up his ego. This is the real offense of the Cross.

Tertullian wrote that the Early Church was not persecuted because it worshipped Jesus Christ, but because it worshipped Jesus Christ *only*. Ancient Rome was broad and liberal in its thinking, and reportedly offered these worshippers of Jesus a niche in the Pantheon to hold a statue of Him. But to the early Christians Jesus

was "King of kings and Lord of lords," and the only Savior.

God is not trying to get people to join the church to get saved. Now church membership is splendid and scriptural in its place. As a minister, I believe that every Christian ought to identify himself with some organized body of believers. There is something wrong when he does not. However, joining a church never brought a man into a right relationship with God.

God is not asking folk to read the Bible, to pray, or to give, in order to merit His salvation. He says that we have no merit, and that if we receive His salvation by faith, then we will read the Bible, pray, and give.

God is not trying to get us to be baptized for salvation; but if we are saved, we will be baptized. God is not even asking us to lead a better life in order to be saved; but He is saying that if we are saved we will lead a better life.

The offense of the Cross means to come to God just as we are: "Nothing in my hand I bring; simply to Thy cross I cling." Since the Cross takes away all the glory from man and places it all on God, it becomes an offense to some folk. My friend, the Cross may be offensive to you, but the Savior bore all of the offense for you and for me, that we might stand before God blameless and without spot or blemish. □

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## The Miracle of Memory

By Verla A. Mooth

The miracle of memory  
Helps soothe the aching heart,  
And fills life's empty treasury  
When those we love depart.  
The harbored thoughts of moments shared  
Will serve to draw us near,  
And all our sweet remembering  
Make precious things more dear.

Ah, thus it was no little thing  
Christ asked that we should do,  
To break the bread—remembering.  
(How much the Wise One knew!)

# Editorially Speaking

By W. T. PURKISER

## Man's Worst and God's Best

Speaking of the crucifixion and resurrection of Jesus, Peter Forsyth remarked, "Man's worst had been done, and God's best had been won."

Both sides of the contrast are profoundly true. The rejection and crucifixion of the Son of God were indeed man's worst. No deed can approach them as a revelation of the sheer depravity of the human heart.

Calvary tore the mask from sin. No longer could the entrenched evil of the unregenerate heart pass for ignorance or innocent straying from a path of perfect righteousness. Its incognito destroyed, sin appeared in its true colors, stark rebellion against the Lord of the universe.

Nothing else can account for the end of the best life ever lived on earth. Nothing else can explain why hands that had been held forth only to bless and heal were nailed to a cross. Nothing else could put a crown of thorns on the head of the purest, kindest, and most merciful Man who ever drew breath.

Yet the great paradox of the Cross is that, while man's worst was done, God's best was won. The Cross forever shattered Satan's power, as the Resurrection ended his undisputed wielding of the power of death.

That God could have broken the adversary's hold by a lightning stroke of sovereign power may indeed be true. But such power destroys where it would deliver, and leaves those who suffer it as rebellious as ever.

Instead, the victory of Calvary was won in the only way it could have been won without voiding the image of God in the human soul. It was won by moral means, in the arena of spiritual conflict. Satan met more than his match when he precipitated the crisis of the Cross.

Paul summarized it all in a matchless passage in the Colossian letter: "Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over his own head on the cross. 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!" (2:14-15, Phillips)

AND SO IT IS that "earth's saddest day and earth's gladdest day are just one day apart." Had the story of Jesus ended on the Cross, it would have ended. We can imagine a New Testament containing only the history of Easter and its message, Karl Barth said, but we cannot possibly imagine a New Testament without it.

As is true of few other facts of the gospel record, the very existence of Christianity is tied to the reality of an empty tomb and the supreme miracle to which it testifies. That the faith of the early disciples in the Resurrection went far beyond the empty tomb is, of course, true. But had there been sure evidence that the body of Jesus decayed in the tomb or anywhere else on earth, the Christian faith would have died on the spot, and we, as Paul put it, would be yet in our sins (I Corinthians 15:17).

The triumph of the Cross is certified forever by the victory of the Easter morn. As Stanley Jones said, "Without the resurrection the Christian faith would not have been the Christian faith—it would have been the Christian failure—a religion of unfulfilled promises, a vast might-have-been."

But God's best in the Resurrection does more than add divine approval to the redemptive work of the Cross. It brings a new dimension to life even this side of the grave.

There is a real sense in which the resurrection of Christ was the bringing into being of a new order of humanity, redeemed from sin and death, beyond the power of the prince of this world. It makes possible a new kind of individual—Man as he was meant to be, at home with his Creator and, therefore, at peace with his whole environment and within himself.

The gift God gives of eternal life in Christ is His own resurrection life. It is, as the gospel song truly says, "eternal life begun below" that "now fills my heart and soul."

And there is also in God's best man's highest moral challenge. When Christian life is at its highest, it is not propelled by the push of law. It is drawn by the tug of the eternal. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1). □

## "From Us—to You—with Love"

Surely the shortest offertory prayer of all time is the one recorded by the late W. E. Sangster. It was just six words: "From us—to You—with love!"

Short as it is, this prayer puts a finger on two essential aspects of the Christian stewardship of money. These are the true object of our giving, and the proper motive.

It is sometimes easy to forget that the money we give *through* the church is not given *to* the church. The church is but the channel *through* which we give to God. The church in its turn has the responsibility of handling funds entrusted to it.

Our giving is not to a "cause," not even to "missions" or "evangelism" or "education" in some abstract and impersonal way. Although we lay the gift on a plate or in a basket, when given with the proper motive it is in fact placed in the Hand that was pierced by nails.

With whatever words we use, silently or publicly, we are actually coming into the presence of the Lord and saying, "To You."

THE MOTIVE OF OUR GIVING is an important aspect of the gifts. We are not giving as part of a commercial transaction whereby we are assured of getting back our gifts with more in kind.

Nor are we giving simply that we may share in the benefits provided through the gifts we bring.

When we give as Christians in the way "the Lord loveth," we are giving "To You—with love." There is, of course, a sense in which we do derive benefit from what we give. There is always a measure of blessing connected with unselfish giving.

When we say, as we often do, "You cannot out-give God," we are expressing a truth that few would deny. The only thing is, we need to remember that the return is not necessarily material or physical. It may be the intangible but greater blessing that comes from the Father's "Well done, thou good and faithful servant."

Then, in most of our giving we gain some measurable and visible benefit. When we give for the support of the local church, we insure ourselves a place to worship and the varied ministries of the church to our families and homes.

When we give for the local building fund, we can see and enjoy the more adequate surroundings provided for our worship and evangelism. The heating plant and the air conditioning help to make us comfortable and our sanctuary more attractive to those we bring to it.

When we give to district channels, we help provide ourselves the services of the district, its

institutes, its camps, its encouragement and direction, and the advantage of the concerted thrust throughout state or area.

The zone college gains our support, but again we stand to profit personally through a place to educate our children and through the advantage of trained ministers and laymen who come back into our local churches.

A small percentage of our General Budget also provides us personally with some advantages we could not otherwise have: a coordination of the whole denominational work in church schools, publishing, ministerial benevolence, evangelism, home missions, youth work, Christian Service Training, radio, seminary and Bible college, and others almost too numerous to list.

In all these areas we give to the Lord with love, while gaining some personal and local advantage for ourselves.

BUT THERE IS ONE channel through which we give to the Lord that does not immediately and directly benefit us—except in the way that the inside of a pipe that carries water to others itself gets wet. Not one out of a thousand ever sees or comes into any sort of firsthand contact with its results—at least not here in this life.

This is, of course, the 80 percent of our General Budget and the plus of Easter, Thanksgiving, and Alabaster giving that goes directly into the task of world missions.

The point is that love finds its truest expression when it is most completely unselfish, when it stands least to profit personally by what it gives. This does not mean that other kinds of giving do not express genuine love. They do. It means that the purest and highest expression of Christian love in giving is in giving to missions.

That missionary giving expresses the acme of unselfish love does not make it any less imperative. There is a sense in which we give not only to save others but to save ourselves. When Charles Spurgeon was asked whether he thought the heathen who had never heard the gospel could be saved, he said, "It is more of a question with me whether we, who have the gospel and fail to give it to those who do not, can be saved."

As we come next Sunday morning to bring our Easter offering, may the Lord of the Church help us to make the measure of our love the measure of our giving.

This is the last missionary offering before the General Assembly in June. Every incentive is ours to make it the best. The goal is the same as for the Thanksgiving Offering last November, \$2 million. That offering is now \$2,069,503.

If we give in the measure and with the motive we should, we will be able to lay our gifts on the altar with a short and reverent prayer: "From us—to You—with love!" □

# Easter Afterglow

One of the most beautiful narratives in all the Bible is contained in the twenty-fourth chapter of the Gospel of Luke. This narrative has given inspiration to poetry, music, and art down through the centuries. It is the story of the two disciples on the Emmaus road.

While these two walked with heavy hearts, they discussed the events of the past fortnight—although they did not realize that even then they were fulfilling the conditions of a promise Jesus made that, where two or three were gathered together in His name, He himself would be in the midst (Matthew 18:20). And it was thus that the Stranger began to overtake them on the Emmaus road.

When asked the reason for their downcast spirits, they replied that it was concerning Jesus of Nazareth, who had so recently been crucified. And they pooled all their woes, frustrations, and disappointments in one statement: "We trusted that it had been he which should have redeemed Israel" (Luke 24:21)—faith in the past tense.

As we make our way down through the winding paths of the last third of the twentieth century, when by the chaotic condition of the world the second coming of our Lord from heaven seems so imminent, the Apostle Peter warns that "scoffers" also will come, "walking after their own lusts,

and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:3-4).

With equal subtlety, it would seem that the archenemy of these two forlorn disciples approached them on the Emmaus road and, in substance, injected the same doubt into their minds: "Where is the promise of His resurrection? Now, since Jesus of Nazareth has been crucified, things will return to 'normal' once again." This seems to be the doubt that haunted their minds as they trudged each weary furlong of that Emmaus road.

The poet caught the intrigue of that day and ours too when he wrote:

*The Emmaus Road, what a trying road!*

*When you measure it mile by mile.*

But the marvellous thing is that, even though their faith was in the past tense, it was not beyond the hope of rekindling. For as the Stranger talked to them of all the law and the prophets, their hearts strangely warmed again toward these promises and foregleams of the Messiah.

And then, thanks to their hospitable spirit that prevailed upon the Stranger to turn aside and eat bread and lodge with them, Jesus, at a timely moment, while breaking bread with them, suddenly revealed himself to be the resur-

rected, glorified Person that He was. And just as suddenly the accumulated gloom and depression of the baffled hopes and broken issues of the past few days vanished in glad surprise!

In the midst of the "baffled hopes and broken issues" of our day, let us remember that the living Christ overtakes us on our Emmaus road. He comes neither too soon nor too late. At the precise moment of our souls' highest preparation, our inward spiritual eyes are opened and the faith which for so long has been held in the past tense is suddenly realized—and all doubts and fears vanish as quickly as did Christ from their table that night.

The message that shines through this ancient narrative is that even though faith may be in the past tense, well-nigh dead in the hearts of some, God is not dead. He lives! And He will catch up with us on our Emmaus road and rekindle both our hope and faith in glad surprise!

*What is the time to trust?  
Is it when hopes beat high,  
When sunshine gilds the sky,  
And joy and ecstasy  
Fill all the heart?  
Nay! but the time to trust  
Is when our joy is bled,  
When sorrow bows the head,  
And all is cold and dead,  
All else but God.*

# He Had Warped Values

• By C. Neil Strait  
Uniontown, Ohio

HE WAS near the big things—yet he settled for the small.  
He had a treasured friendship—yet he ended life friendless.  
He had wealth—yet he died a pauper.  
He had spiritual resources—yet he relied on material means.  
He had the hope of heaven—yet he bargained it away for the halls of hell.

He had eternal responsibilities—yet he gave himself to earthly pursuits.

He was called to a godly mission—yet he followed a devilish scheme.

He was privileged to be among the elect—yet he ended outside the choice few.

He was Judas Iscariot!

It all began when *he mistook warmth for waste*. When Mary anointed Christ with the spikenard, Judas visualized the devotion in terms of dollars and cents and not in terms of love and loyalty. Thus his warped values drained life of its pleasant moments.

There are some things that have no price tags, and love is one of them.

Your child brings you a gift—one of his own selection, perhaps just a scrap of wood. But he has wrapped it with his hands, and it might be twisted and tangled. Yet he presents it to you with the magic words, "I love you!" Those three words lift the gift beyond material estimate. For it is now more than a gift—it is an expression of love.

Judas, like many of us, tried to place a price tag on everything. But on some things they do not fit.

The plight of Judas continued when *he traded friendship for funds*, or when *he bargained his soul for a sum*. Thirty pieces of silver! Would one dare to trade so much for so little? Yes, when warped values dictate the move.

For Judas, funds were more valued than friends. Money was more appealing than memories. Riches were more treasured than rightness. Wealth was more appealing than the warmth of friendship. Dollars were sought above duty. Coins were more important than companionship.

And so it is in too many lives. The valuable is traded for the vanishing. The worthwhile is sacrificed for the withering.

The plight of Judas was climaxed when *he gave all—for nothing!* Only hours after he had collected the coveted silver his mistake dawned on him. He sought to return the money but was met with rejection. He was told it was too late! He had given all in hopes of getting something better, but found himself without any possession at all, in either heart or hand!

His wealth had corrupted his character. His coins cheapened his conscience. His money made him miserable. His riches—what little he had—ruined him. His funds became frustrating. His dollars were like darts to his heart. His gain too suddenly became his loss. He looked in retrospect to conclude: "Nothing gained, but everything spent."

This was Judas Iscariot. He had—but lost! He could have been—but wasn't. He might have been—but isn't.

History terms him a traitor and a betrayer. Not much of a showing for one given so much. And all because of warped values! □

## VITAL STATISTICS

### DEATHS

REV. E. WAYNE STAHL, 89, died Feb. 1 at Lowell, Mass. Funeral services were conducted by Rev. A. Ardrey and R. W. Bradley. He is survived by his wife, Anne E., and one sister.

MRS. FRANK (ANITA) REGETH, 54, died Jan. 14 at Dickinson, N.D. Funeral services were conducted by Rev. O. H. Swanson. Surviving are her husband, Frank, one brother, and her mother.

REV. FRANCIS WILLARD TAYLOR, 70, died Mar. 1 at Amelia, Ohio. Funeral services were conducted by Rev. Charles Keel, Dr. M. E. Clay, and Rev. L. C. Harbold. He is survived by his wife, Kathryn Leola, two brothers, and three sisters.

REV. SAMUEL R. HOWELL, 66, died Jan. 5 at Massillon, Ohio. Funeral services were conducted by Rev. Clark Allison. Surviving are his wife, Rubiena; and two daughters, Mrs. Jo Ann James and Mrs. Cora Jane Vivian.

WALTER B. BRUNING, 71, died Feb. 13 in Troy, Mo. Funeral services were conducted by Rev. James Ahlemann and Rev. Amos Self. He is survived by his wife, Marie; two sons, Lloyd and Floyd; and six grandchildren.

MRS. SARAH ELLEN GREENHAW, 91, died Jan. 31 in Norman, Okla. Funeral services were conducted by Rev. Roger M. Williams. She is survived by one sister, Fanny White.

MRS. CLYDE GRIFFIN NABORS, 73, died Jan. 13 at Nashville, Tenn. Funeral services were conducted by Rev. T. E. Jones. She is survived by her husband, V. L.; two daughters, Mrs. Maylene Toney and Mrs. Naomi N. Morgan; five grandchildren; and seven great-grandchildren.

MRS. JEAN R. OSBORNE, 60, died Feb. 9 at Midland, Mich. Funeral services were conducted by Rev. J. D. Cook and Rev. Harry T. Stanley. She is survived by her husband and four daughters: Mrs. Loren Arthur, Mrs. Ray Conklin, Mrs. Leroy Fladseth, and Sara Osborne.

### BORN

—to Thomas N. and Janet Lou (Brewer) Duncan of Gallipolis, Ohio, a son, Gregory Scott, Jan. 27.

—Adopted by Lloyd and Sharon (Myers) Zimmerman, Decatur, Ind., a son, Dwayne Dee, born Jan. 29.

—Adopted by Donald and Kathi (Raker) Spotloe, Florissant, Mo., a son, John Michael, born Dec. 27.

### MARRIAGES

Miss Doris Elaine Willis of Gallup, N.M., to Frederick Phillip Fay, Raleigh, N.C., Feb. 3.

## DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 the Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman; V. H. LEWIS, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER; G. B. WILLIAMSON; SAMUEL YOUNG

## MOVING MINISTERS

Kenneth Dodge from Rochester (N.Y.) Immanuel to Syracuse (N.Y.) Immanuel.  
Sydney Patrick from Mattoon (Ill.) Eastside to Benton, Ill.

Deane Hardy from Framingham, Mass., to Melrose, Mass.

Donald Thurman from Artesia, Calif., to Hemet, Calif.

Milton Marsh from Clinton, Ill., to Flora, Ill.

R. Gouthey Jones from Hobart, Ind., to Perry, Mich.

Bob Condon is leaving the evangelistic field and has accepted the position as associate minister at Pasadena (Calif.) Bresee.

"One of the most dangerous enemies against which the young Christian must watch is pride or self-exaltation. There is no sin that works more cunningly and more hiddenly. It knows how to penetrate into everything, even into our service for God, our prayers, yea, even into our humility."—Andrew Murray.

# *LORD, when did we see You?*

***I was a stranger, and you took Me in—***



*An open door in Guatemala*

General Budget dollars keep the doors of churches and preaching points open to all who will come in.

**\$10.00 a minute**

***I was thirsty, and you gave Me drink—***

Fresh water, yes, but thousands thirst for righteousness, too, and find their way to the springs of Living Water, God's truth.

**\$10.00 a minute**



*Earnest hearts pray around an altar in Mexico City*

***I was in prison, and you came unto Me—***



Now literature and radio take the gospel behind the prison bars of loneliness, poverty, superstition, and isolation.

**\$10.00 a minute**

*The printed and spoken word offers comfort and cure wherever hearts are hidden in darkness.*

***I was hungry, and you gave Me meat—***



*A little girl in India begs for a bit of food*

Physical needs must be met before the soul can be satisfied. Love also gives the milk of human kindness that makes physical and spiritual survival possible.

**\$10.00 a minute**

***I was naked, and you clothed Me—***

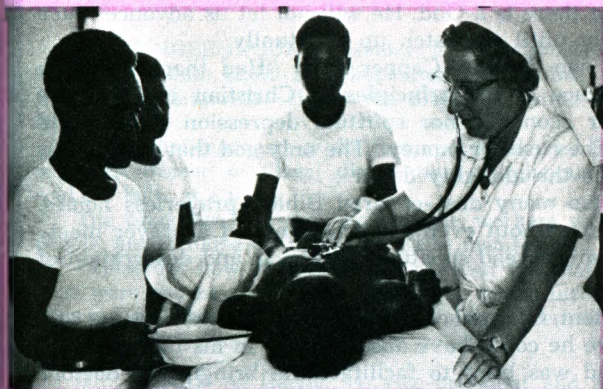


*A boy in his early teens hears the Gospel near Mexico City*

Through the ministry of box work we not only provide warmth for his body, but we take the opportunity to offer him the Gospel that can fill and warm his open heart.

**\$10.00 a minute**

***I was sick, and you visited Me—***



*Mrs. Bromley treats a patient in New Guinea*

The healing, cleansing touch reaches deeper than the physical treatment when Christian doctors and nurses take Christ with them to the bedside of the sick.

**\$10.00 a minute**

***Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me—***

**GIVE FROM YOUR HEART**

**OVER \$2 Million for OVER 3 Billion Souls**

***EASTER OFFERING for World Evangelism—April 14***

# QUADRENNIAL ATTENDANCE DRIVE

"LET  
US RUN  
THE RACE"

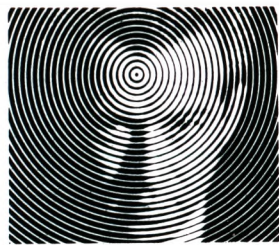
## SET AN ATTENDANCE RECORD EASTER—APRIL 14

For additional information  
see February and March  
*Church School Builder*

Bring Your Friends  
and Join the  
HAPPY CROWD  
at SUNDAY SCHOOL

# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## Are We Too "Busy" Today?

**M**ANY PEOPLE are so busy today that they have no time for God. They see no value in religious worship. No time for prayer. Other things occupy their minds and God is put on the shelf. They are like the old sailor who, while swimming from a burning ship, cried out in desperation: "O God, if You deliver me this time I'll never bother You again."

Phillips Brooks said, "A friend says to me, 'I have not time or room in my life for God. You do not know how hard I work from morning to night. Where have I room for God in such a life as mine?'"

"It is as if the engine had said it had no room for the steam. It is as if the tree had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul.

"God is not something added to life: He is the true life itself. A man is not truly living without Him. And if a man should say, 'I am so full in life that I have no room for life,' you see immediately to what absurdity it reduces itself."

The noted statistician Roger Babson said: "For a long time it has been considered rather smart to be irreligious. Now people should get back to God. Above all they should start praying . . ."

"When business worries me, I think of God. If someone is unkind to me, I think of God. If I should come face to face with disaster, I should think of God . . . I do not pose as a preacher, but let me tell you, if there is a God, He will not let us advance much further materially until we catch up spiritually."

Some years ago Senator Capper said: "Had there been the universal acceptance of the principles of Christian justice there would be neither economic nor spiritual depression. The world forgot Christ in the rush for money. The only god that many of us know seems to be the almighty dollar . . ."

"There are too many dust-covered Bibles, prayerless homes, deserted churches without even the semblance of a prayer meeting. There is a widespread spiritual ignorance, and desecration of the Lord's day."

When President Garfield was shot, he was taken to an isolated house where he could have absolute rest in his fight for life. A special railroad was built to facilitate the bringing of doctors and nurses to the President's side.

To avoid a curve, the railroad was to run right across a farmer's front yard. At first the farmer objected to granting the right-of-way. But when they explained that it was for the wounded President of the United States, the farmer exclaimed, "That's different. If the railroad is for the President, you may run it right through my house if need be."

Does Christ have right-of-way in our lives? Is He in full control? Or do we run our own lives and forget God completely?

By letting Christ have the right-of-way we will find that it will run through some of our plans, or social engagements, or business appointments, but it will be worth all it costs to let Him have the absolute right-of-way. It always pays to serve God. □



## NEWS OF RELIGION

### You Should Know About . . .

THE PRESENT CONFLICT in Vietnam has produced a new breed of chaplain, a spiritual leader who has gone out of the chapel into the battlefields to minister to his men in a blazing parish.

This was my impression there during a stopover on a world journey to evaluate the ministry of the U.S. military chaplains abroad for the National Fellowship of Brethren Churches.

At the Military Assistance Command in Vietnam, General William C. Westmoreland told me emphatically that the 382 U.S. chaplains now serving in Vietnam are "the best group of chaplains I have had anywhere in the world." He spoke of the high morale among them and the excellent ministry they are performing. This keen-minded officer thanked me for the prayer I offered for him and seemed eager to talk about the spiritual work of the chaplains of the U.S. Armed Forces.

I asked Chaplain (Col.) William V. V. Goldie, director of the entire chaplain branch of the U.S. Army in Vietnam, about a persistent complaint that evangelical chaplains were not getting a fair break in Vietnam.

"There's nothing to it," Chaplain Goldie said. He is a 20-year career officer, a member of the General Association of Regular Baptists, and a man who is in a position to know. He said men are placed according to their age and rank and in such a way as to give denominational balance to the military grouping. He said most of the Protestant chaplains in Vietnam were of evangelical persuasion.—Rev. Clyde K. Landrum, editor, *Brethren and Missionary Herald*. □

WHILE ITS policy calls for "complete Indianization" of all Christian missions, the Indian government will not issue a "general order" expelling all foreign missionaries, a government official said in New Delhi.

The case of each missionary will be considered individually, Vudya Charan Shukla, minister of state for home affairs, told Lok Sabha, the lower house of the National Parliament. Indianization will be reached on a "progressive" basis, he indicated. Missionaries with "outstanding qualifications or specialized experience" will be admitted, he said, if "Indians are not available for such posts." But missionaries will be deported if their presence "is considered prejudicial to national interest," he said. □

AN "UNDERGROUND" factory in the suburbs of Moscow produced more than 12,000 belts imprinted with biblical quotations before Communist authorities closed the plant, according to a Soviet radio broadcast.

It said that managers of the factory will be tried for illegal business activities, instead of illegal distribution of religious texts, since they sold the belts at a profit.

The broadcast said that most of the workers were retired elderly people, but included a Communist party member and a policeman.

Explaining how the operation worked, the station said that the belts were bought at various stores, taken to the factory, and imprinted with passages from the Bible. Salesmen later went among Soviet people to sell the belts. □

DR. MERNE A. Harris, 44, vice-president and academic dean of Vennard College, University Park, Ia., since 1958, has been selected by the college's board of trustees as the school's new president. He succeeds Rev. John S. Logan. □

CHURCH MEMBERSHIP in the Southern Baptist Convention passed the 11 million mark during 1967 for the first time in history, reaching a total of 11,142,726. It was an increase of 193,233 over the previous year's membership.

A year-end statistical summary from the Southern Baptist Sunday School Board's research and statistics department also disclosed an increase in new converts. The number of baptisms of new converts rose to 378,937, the highest number since 1962. This was an increase of 17,978 over the 1966 total. □

## Let Your Choir Set the Atmosphere For One of the Great Anniversaries Of the Christian Church **PENTECOST SUNDAY** June 2, 1968

### Choral Arrangements

No church would think of Christmas or Easter without special music. As important a date as Pentecost is on the Christian calendar, would it not be significant for Nazarene choirs to present music emphasizing the experience of Pentecost on this day?

Any of these ten meaningful numbers will prove a blessing to your choir and congregation alike. All arrangements are SATB.

AN 2-224	Holy Ghost, With Light Divine	20¢
	Arr. by Richard E. Gerig	
AN 1-149	Let the Fire Fall	15¢
	By Floyd W. Hawkins	
AN 1-130	Let Thy Mantle Fall On Me	20¢
	By Floyd W. Hawkins	
AN 1-145	Let Thy Mantle Fall On Me	20¢
	Arr. by Paul Mickelson	
AT-1001	Old-Time Power	25¢
	Arr. by Jerry Kirk	
AT-1002	Pentecostal Medley	23¢
	Arr. by Hope Collins	
AN 1-602	The Comforter Has Come	25¢
	Arr. by Eleanor Whitsett	
AN 2-221	The Day of Pentecost	30¢
	By Floyd W. Hawkins	
AN 1-129	Waiting On the Lord	20¢
	Arr. by Harold J. Smith	
AT-1017	Ye Shall Be Witnesses	25¢
	By Jerry Kirk	

Examination copies are available to any choir leader requesting them. Send for them **RIGHT AWAY**, so the arrangements most suited to your choir can be ordered in ample time for rehearsals. Your choir will want to sing selections in both the morning and the evening services.



Prices slightly higher outside continental United States

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# Late News

## rites for Roy F. Smee

Funeral services for Dr. Roy F. Smee, 71, secretary of the Department of Home Missions until his retirement in 1964, were held March 27 in Visalia, Calif. Dr. George Coulter, general superintendent, preached the funeral sermon.

Dr. Smee died March 23 in a Visalia hospital as a result of two cerebral hemorrhages within 12 hours. He suffered the first as he was preparing for bed Friday evening, March 22.

Dr. Smee was secretary of the Department of Home Missions and Church Extension from 1948 until the last General Assembly. Prior to that, he was superintendent of the Northern California District from 1931 until his election to the office in Kansas City.



On coming to the Roy F. Smee Home Missions office in 1948, the church leader established and administered the long-term General Church Loan Fund, which was used to assist in church construction. He was succeeded by Dr. Orville Jenkins in 1964.

Dr. Smee is survived by his wife, Edith; and three sons, Francis L. (Bud), Robert, and Willard. □

## write for group tickets

Groups coming to the opening service of the General Assembly, Sunday morning, June 16, are encouraged to write for advance reservations for either the 8 a.m. or 10:30 a.m. services.

According to Dr. B. Edgar Johnson, general secretary, requests should include the names of persons planning to attend. These tickets may be picked up at the Municipal Auditorium between Thursday and Saturday, June 13 to 15.

While tickets will still be required for persons not attending with a group, Dr. Johnson indicated that these could be picked up without advance reservation during the conventions which precede the opening service. Mail reservations for individuals are not necessary.

For group reservations, write:

Communion Reservations  
General Secretary's Office  
6401 The Paseo  
Kansas City, Mo. 64131 □

## Evangelist's Wife Dies

Funeral services for Mrs. Margaret Chalfant, 44, wife of Evangelist Morris Chalfant, were held March 25 in Danville, Ill. Her pastor, Rev. Samuel N. Smith, preached the funeral sermon. Dr. Hardy C. Powers, general superintendent, and Dr. Mark R. Moore, superintendent of the Chicago Central District, participated in the service.

Mrs. Chalfant was fatally wounded March 21 in their Danville home.

Her husband, who has served as a pastor and as an evangelist since returning from the South African mission field, was conducting a revival meeting in St. Louis at the time of his wife's death.

In addition to her husband, Mrs. Chalfant is survived by three sons: Billy, David, and Teddy; and a daughter, Nancy. □

## Pennsylvania Pastor Dies

Rev. Clarence Neiderhiser, 67, pastor at Waynesburg, Pa., and an or-

dained elder since 1946, died March 19 of a heart attack, 10 days after heart surgery.

Dr. Robert Goslaw, superintendent of the Pittsburgh District, officiated at funeral services, which were held in Waynesburg.

Mr. Neiderhiser is survived by his wife, Elsie; two sons, Rev. Richard and Rev. Kenneth; and two daughters, Mrs. Judy Dancy and Mrs. Phyllis Biscoe. □

## Coulter to Orient

Dr. George Coulter, general superintendent, visited Japan in late March, during which time he presided at the Japan district assembly, spoke at the graduation exercises of the junior college and theological seminary, and conducted the mission council meeting.

En route to the Orient he stopped at Guam, where he met with Nazarene servicemen. He returned to Kansas City on March 25. □

## Blessed is he that speed-readeth

### IMPROVE YOUR FAITH SPAN WITH YOUR EYE SPAN

**I**F YOU'VE been taken in by the current fad for speed reading, good! But remember to include the Bible in your rapid tasting, chewing, and digesting of novels, newspapers, and magazines.

Speed reading, if it works, ought to be promoted by the church, so its people would read the Word of God more often and with more comprehension.

The late President John F. Kennedy easily read 1,000 words a minute. There are plenty of people—not geniuses—who can “read” 2,000 and 3,000 words a minute.

David Collins of Seattle tried it. He signed up for a speed-reading course and in three months reached his present 700-words-a-minute rate, according to an article by Stanley Jacobs in *This Day* magazine. His old speed was 250 words per minute.

Mr. Collins persuaded his wife and children to take the course and now has company in gobbling up \$275 worth of books and magazines each year.

At this rate, even without the aid of a “perceptoscope,” the Collins family could consume books of the Bible in their seasons of devotion rather than verses or chapters. They can absorb the historical books of the Old Testament in the evenings of a week and read many different translations of the Bible through in the course of a year.

You look at a painting or a piece of sculpture in its entirety, not from left to right. By taking a reading improvement course or by developing your own practice sessions and keeping at it, you will be able in a few months to accomplish what may seem like a miracle. Your speedier reading and increased comprehension will indicate that you are utilizing your full mental potential in scanning the printed page.

There's a place for speed reading in every home, every family, and every congregation. To be a doer of the Word, one has first to “hear” it. And you'll hear it with more comprehension and more often when you improve your reading speed.

Blessed is he that speed-readeth. □

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### SERVING THE RISEN LORD

(April 14)

Scripture: John 20-21 (Printed: John 20:19-21; 21:15-22)

Golden Text: John 20:21

#### THEME

To present the historical evidence of Christ's resurrection and the inspiration this gives for love and service—at any cost.

#### INTRODUCTION

Tokens can prove identity in secret societies; they express friendship and love at presentations and birthdays. The appearances of Jesus, listed in I Corinthians 15, are called "infallible tokens" (Acts 1:3). Wisely planned in timing, place, and approach to individuals and groups, they rule out mistake and wishful thinking. In each case there is non-expectancy even after the witness of others (Luke 24:22-25). Yet there is an unplanned unity of testimony that changed lives and service, resulting in the awareness of

A *General Commission*. The specific command, "Go and tell," given in several appearances, is underlined in the last meeting of Easter Day. John had believed (20:8), the women witnessed, and the Emmaus two testified, but the appearance of Jesus terrified the disciples (Luke 24:36-41). Then Jesus showed His wounds and shared a meal with them, infallible proof of identity and true humanity. His resurrection could not be doubted. Their gladness was safeguarded and sanctified by the commission, ". . . so send I you." And as an earnest and symbol of the coming, enabling Spirit, Jesus imparted His life-giving breath. The commission to take Christ's place in the world requires

An *Individual Consecration*. In the incident that reveals Peter's impulsive genius for leadership, and John's insight, Jesus keeps the promise made in Matthew 26:31-32. He is still a Shepherd. Previously restored privately, Peter is challenged to a love that will serve, accept tasks not natural to a fisherman, face an unknown, threatening future, and concentrate upon personal discipleship, even if John should have a seemingly easier pathway. Humbled by the memory of denial, Peter gave his pledge and received his commission.

#### CONCLUSION

Love for one who keeps His word, guides and provides (risen, yet cooking a fish breakfast), forgives and trusts, is the dynamic of service.

Conducted by W. T. Purkiser, Editor

A most perplexing problem has arisen for me. I have always been led to believe that our Easter and Thanksgiving offerings were used exclusively for missions. Others tell me that these offerings become part of the General Budget, and are apportioned to every need of the church. The problem arose because our church raised \$240 in the Thanksgiving Offering, and our General Budget is \$300 (which we hadn't paid on till then). The Easter Offering will more than pay the balance. But I think we have a moral obligation to use the money given for missions for that purpose.

I heartily agree with your last statement, and want to assure you that every effort is made to fulfill that moral obligation.

It is true that the Thanksgiving and Easter offerings are applied toward the General Budget of the local church if that budget has not been paid by regular 10 percent giving out of the ordinary income of the church.

It is, of course, impossible to trace the destination of any single dollar. But the facts are that approximately 82 percent of our total denominational income (funds handled for denominational purposes through the General Treasurer in Kansas City) does go for missions around the world.

Further, the General Board has the stipulated policy that any funds received over and above the General Budget portion of the denomination's income are applied solely to missions, unless designated by the giver for some other purpose.

**Matthew 12:40 says that Jesus was three days and three nights in the tomb, just as Jonah was three days and three nights in the whale's belly. How do you get it that Jesus was crucified on Friday and rose on Sunday morning?**

This question in one form or another comes up each year at Easter time.

That Jesus was crucified on Friday is stated in all four Gospels (Matthew 27:62; Mark 15:42; Luke 23:54; and John 19:31, 42—"preparation" is *paraskeue* in Greek; it was the sixth day and is still the word for Friday).

That Christ rose on Sunday morning is clearly stated in Mark 16:9, "rising early the first day of the week" (Greek).

The New Testament states a total of 11 times that Jesus rose the third day (Matthew 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21, 46;

**The discussion came up the other night about the birth of Jesus, and some of the people said it was two years after His birth before the wise men came to see Him. Can you give me any place in the Bible where this statement is backed up?**

Not exactly.

This is an inference based on two biblical facts: (1) Mary and Joseph and the Babe were in a house (Matthew 2:11) and not in the inn or stable by the time the wise men arrived; (2) Herod ordered the slaughter of all the children in Bethlehem from two years old and under, "according to the time which he had diligently enquired of the wise men" (Matthew 2:16).

Although it is not decisive, the Greek

word translated "child" in Matthew 2:11 is usually used of older children (Mark 9:24), while the word for "babe" in Luke 2:12, 16 more naturally means infant.

It is therefore impossible to know for sure just how old Jesus was when the wise men came. Dr. Ralph Earle in the *Beacon Bible Commentary* (Vol. VI, pp. 36, 38) splits the difference and believes the Saviour was about one year old.

Since more is received from churches that pay their General Budgets out of their regular income than is needed to care for the 18 percent used for denominational purposes other than missions, it is entirely correct to say that everything given in the Thanksgiving and Easter offerings does go for the missionary work of the church.

But look at it this way: Since others are carrying the 18 percent for the departments of education, evangelism, stewardship, and church schools (without which, incidentally, we probably wouldn't have any missionaries), what you give in your special offerings increases the missionary funds by just so much, and what you withhold limits the missionary funds by just so much.

Since more is received from churches that pay their General Budgets out of their regular income than is needed to care for the 18 percent used for denominational purposes other than missions, it is entirely correct to say that everything given in the Thanksgiving and Easter offerings does go for the missionary work of the church.

F. F. Bruce points out that "three days and three nights" was a colloquialism for "a very short time."

You can't have it both ways. If Jesus was crucified on Wednesday, the Resurrection would have been the fifth day—or at least the fourth, if it occurred before the first day of the week, in contradiction to Mark's statement.

I can see absolutely no reason why anyone would fly in the face of the total New Testament evidence and deny the traditional calendar at this point.

It is therefore impossible to know for sure just how old Jesus was when the wise men came. Dr. Ralph Earle in the *Beacon Bible Commentary* (Vol. VI, pp. 36, 38) splits the difference and believes the Saviour was about one year old.

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