

4/2/69

herald

OF HOLINESS

Church of the Nazarene

*“His life
a ransom”*

Mark 10:45

April 2, 1969



PHOTO BY LUOMA

General
Superintendent
Jenkins



The GLORY of the EMPTY Tomb

HE is not here, for he is risen" (Matthew 28:6), is the glorious message of Easter and the empty tomb! The Easter message is not an argument; it is a divine proclamation. The empty tomb speaks with a shout that Christ is alive. The apostles experienced His living presence to the extent that they died martyrs' deaths rather than surrender their faith and deny their relationship to Him.

The empty tomb is the glory of Christ and of the Christian religion. It gloriously confirms that Jesus Christ is truly the divine Son of God. During His earthly life He performed the acts of God. He gave sight to the blind, made the lame to walk, brought the dead back to life. He stilled the winds and ordered the sea waves to be calm. He forgave sin and declared that He could lay down His life and take it again. By His resurrection He fulfilled all this and authenticated the truth of all His teachings. "He is risen" is the good news!

The empty tomb declares that His death on the Cross made atonement for all our sin. The

hymn writer says, "Jesus paid it all. All to Him I owe. Sin had left a crimson stain. He washed it white as snow." How true! Christ's substitutionary death on the Cross perfectly met the requirement of a just and holy God who will bring all sin into judgment. His atonement also provided the impartation of the Holy Spirit for all believers in sanctifying power. This is the good news to all men!

The empty tomb is the glorious promise to every child of God of victory over death and the grave. Before His death, Jesus said to Martha, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25-26). This is the good news to all His followers! By His resurrection Jesus gave dramatic demonstration of the reality of immortality. He lives, and because He lives, we too shall live!

Is it any wonder that we worship Him, and give and pray that others may know and worship Him too? □

The kind of religious piety which worships Jesus as a mere figure of the past, which holds dear only a sweet memory and lays a wreath at His grave, is a thousand miles from the New Testament faith.

EASTER: *Ghost Story or Gaping Tomb?*

• **By Philip N. Metcalfe**
West Mifflin, Pa.

THIS is the season in which we celebrate the Resurrection. The resurrection of Christ is the most celebrated event in history, since we acknowledge it every seventh day, the Lord's day. We sing of it in our hymns, teach it in our classrooms, preach it in our sermons, and thank God for it in our prayers.

The resurrection of Christ is difficult for the sheerly scientific mind to believe. It is an event which takes God to account for, and requires faith to believe.

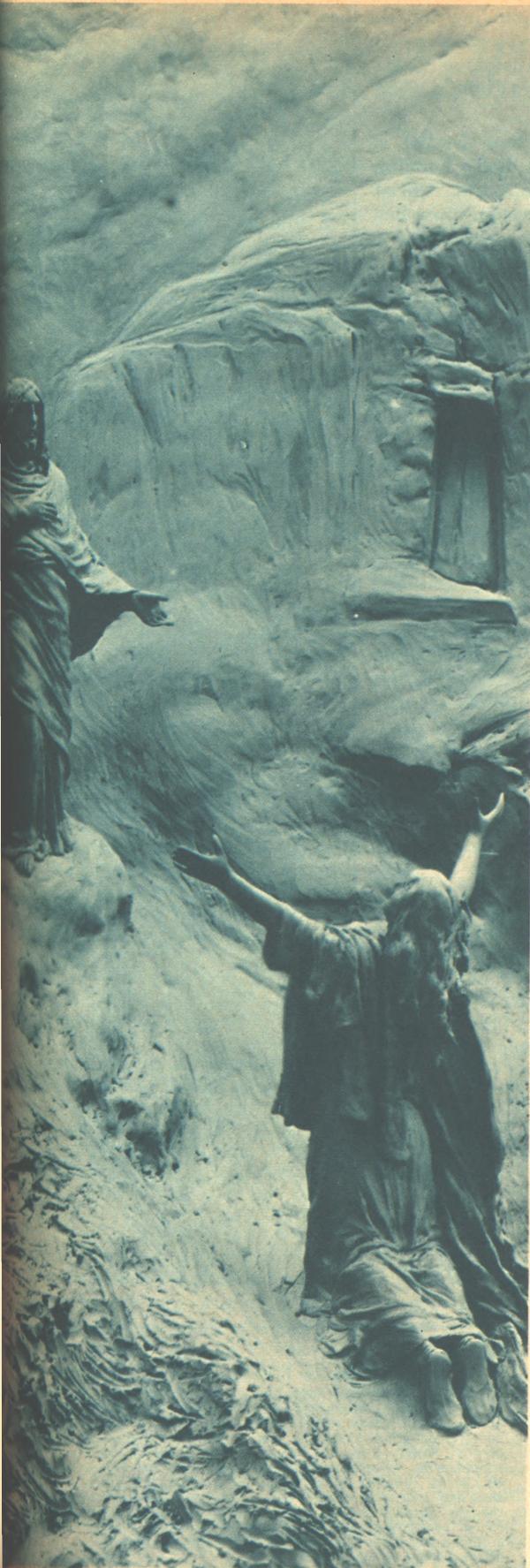
Kenneth Wilson says: "The trouble with us . . . is that we want to have our today and tomorrow too. We want the mystery demystified, the yearning reduced to a mathematical equation, hope programmed for a computer, things seen to be the evidence of faith. We want everything worked out for us ahead of time and we want to know precisely how it is to be worked out and when and where and why."

The fact of the Resurrection is abundant in Scripture, and the truthfulness of it vindicated in the lives of the disciples. There are no less than 10 personal post-Resurrection appearances by Christ, and on one occasion to more than 500 persons.

The so-called "demythologizing" of the narrative does not provide a savory dish for the devoted Christian. Reductionism of this nature can only result in frustration. Leslie Weatherhead questions those who feel Christ did not actually die:

"Could a person suffering from five terrible wounds, all of them involving the serious loss of blood, lie in a cold grave for thirty-six hours, and then, awaking from a coma, push away a heavy stone rolled in front of the tomb entrance, and not just stagger out of the tomb, but remove the grave-clothes, procure other clothing, evade the guards, and persuade his followers that he had conquered death?"

Jesus himself predicted His own resurrection: "Destroy this temple, and in three days I will raise it up" (John 2:19). Christ taught His dis-



RELIGIOUS NEWS SERVICE PHOTO

ciples, “. . . the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again” (Mark 8:31).

Without the Resurrection there would never have been a Day of Pentecost—only a Good Friday, a Christian memorial day perhaps, but never a day of Pentecost.

The message of the disciples was the message of the Resurrection. The disciples never made the mistake, as James Stewart says, of relegating the Resurrection to merely an “epilogue to the Gospel, an addendum to the scheme of salvation, a providential afterthought of God, a codicil to the divine last will and testament.”

Because of their conviction of the Resurrection the apostles allowed themselves to be hunted like wild animals, to become wanted men. While they had previously kept hunting for an easier way of life, now they became intoxicated with a delirious enthusiasm, so energetic that it's difficult to construct a clear picture of exactly what happened. Leslie Weatherhead claims that “no ordinary ghost story would have turned eleven runaways into missionaries and martyrs.”

While some have felt these men to be suffering from some form of mystical hallucination regarding the Resurrection, we know their background shows it to be otherwise. The horny-handed fishermen, John and Peter, knew the toil of mopping boat decks. Matthew was a tax collector. Thomas was a very practical, matter-of-fact man. They were men of the people, men of the crowd, who were not likely to follow such a foolish fancy. They certainly were not living abnormal lives “with their nervous systems deranged by fasts, flagellations, and listlessness.

All of them were moving in the midst of life. Their piety does not wear the hysterical traits of cloistered mysticism” (Ludwig von Gerdtehl).

Surely the Christian symbol is not a dead, lifeless body hanging upon an ancient cross, but “Christ risen, trampling a broken cross beneath His feet” (Stewart).

The kind of religious piety which worships Jesus as a mere figure of the past, which holds dear only a sweet memory and lays a wreath at His grave, is a thousand miles from the New Testament faith. Thank God, in one graveyard of the world there is “one gaping tomb.”

J. S. Whale asserts: “We have to choose between an unambiguously human martyr with whom ‘the President of the Immortals had ended his sport,’ and the Christ who is the power of God, going down like celestial Samson into Hades, carrying away the gates, leading captivity captive and bringing life and immortality to light.”

The Resurrection is no mere postscript, no appendage to the Christian faith, not tacked on to make a happy ending, or to conceal what, without it, would be the colossal disaster of history.

When we approach the subject we do so with awe, for we cannot give specific explanations as to precisely how it all happened. Even the Gospels cannot explain it; it takes the Resurrection to explain the Gospels. This event is foreign to the common experiences of men. It takes God to explain it.

Academic discussion of the subject is possible, but personal commitment is essential. One cannot read the event and remain stoical, just as one cannot attend an exhilarating sports event and remain unemotional. Because our side has won and we are still cheering! □

Pen Points

Easter Morn

THE sun is rising, casting a lovely glow all over the world in which I live. The daffodils seem yellower, the tulips redder, the hyacinths pinker, and the grass greener than I remember they were yesterday.

My heart thumps heavily, aching with joy and sorrow, with love and disappointment, with expectancy and regret. Joy because He loves me so, sorrow because I am so unworthy. Love because I love Him so, disappointment because I express it so inadequately. Expectancy because in Him I feel a sense of hope for a discouraged, degraded generation; regret because I have done so little to make it any different.

Tears well up and I feel their warmth upon my cheeks. The flowers are weeping too; little dewdrops on their petals glisten in the morning sun.

In the quietness, I commune with our risen Lord:

Blessed Jesus, make every morning for me an Easter morning. Arise in me each day, let me sense the hope of Your resurrection each morning. O God, let me see the miracle of the open tomb each day, that I may run and tell that “He is not dead; He is risen!” Make the miracle of Easter a reality to me every day of every week of every month. Amen.

The sun is warmer now; the flowers and I are no longer dewy. The morn seems almost gone . . . but, no, I will cling to it and keep it in my heart all year long.—AARLIE J. HULL, Seattle. □



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COVER: Roy Mink

Simon the Cyrenian

• By Vernon T. Groves
Kankakee, Ill.

... him they compelled to bear his cross.

ONE OF THE most interesting characters in the Bible is one of the least known. His name was Simon, and he came from a place in the north of Africa called Cyrene.

There has been quite a bit of imagination and conjecture concerning this individual. He has been referred to in literature as a colored man who graciously offered to carry the Cross when Christ fell beneath its burden. At least one or two poems have been written about him with this idea as the theme.

Probably the best authorities consider him a Jew from a north African colony who had come back to Jerusalem for the Passover. This man is interesting because he had the privilege of performing a menial but a great service for the greatest Person who ever walked this earth.

But let us try to get a better picture of the background of the Cyrenian and his place in history.

Tradition has it that Jesus fell beneath the weight of the Cross as He went His painful way up the dreary path toward Calvary's hill to die for the sins of men. The Bible does not actually say this, but it does say in John 19:17 that "he bearing his cross went forth into a place called the place of a skull"; and in Mark 15:21 we read, "And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." So between the time that Jesus started out with the Cross and the time

that Simon took it on his shoulders it may be that its dire weight bore Him to the earth. We can only conjecture what happened.

Jesus was not a weakling. Albert Payson Terhune, well-known writer of dog stories, once made a trip to the Holy Land and traced with his own feet the paths which Jesus trod. He was an athlete and wore hobnailed boots but was hard put to it to cover the ground with comparable speed to that of the Master, who traveled in sandals.

But this was Friday and Jesus had not slept since Wednesday night. He had gone through the rigorous Gethsemane experience, had been betrayed, captured, tried, insulted, and mistreated, and now perhaps the Cross was more than he could bear, at least as rapidly as the soldiers desired.

A Roman soldier could legally compel a citizen to carry a burden for him a mile. When they saw Simon, perhaps they saw a sympathetic look, or perhaps they saw a pair of broad shoulders and a physique adequate for the job. At any rate, according to the Scriptures, they compelled Simon to carry the Cross.

Was he glad to help the staggering Christ? Or did he pick up the burden unwillingly? We do not know.

Was he a believer? We cannot be sure. It seems likely, however, that he became a Christian. This would be implied by the mention of his sons, Alexander and Rufus, who were apparently well-known

in the early Christian community.

Bearing the Cross was not a pleasant task, but it must have brought great blessing to Simon. Perhaps it was what brought Simon and his family to Christ, and it must have been a joy to the Cyrenian in later years to tell of this great experience of carrying the Cross for the Master.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Simon literally carried the Cross after Jesus, but this was Jesus' cross—not his cross.

Many people think when they suffer pain and inconvenience that such is the cross they must bear, but these are not the main cross of following Jesus. This cross is taken up voluntarily. The other difficulties come to both Christians and non-Christians and do not come by choice. We might refer to them as life's "little crosses," though some of them can be pretty heavy. Simon's experience in carrying the literal Cross after Jesus would be an example.

We think that Simon may also have taken up the big cross—that of voluntarily following Christ. If he did, then all of his little crosses fell into a pattern of blessing for him.

For the difference between Christians and non-Christians is not so much what happens to them as the way in which they receive these things and the way in which these things work together for their good in accordance with Romans 8:28. □

Handel's 25-day miracle



Easter's Majestic "MESSIAH"

FEATURE a seven-year-old boy playing an organ at a Sunday service for a nobleman of highest rank. It happened way back in 1692. A child prodigy, indeed!

The incident took place at Saxe-Weissenfels. The boy was thrilled when his pockets were filled with gold. His father, hating music, was opposed to a musical career for his son, but in order to please the duke (politics) and to coin money, entrusted him to the organist of the Lutheran church at Halle, Saxony.

This genius, when 10, had been taught all his instructor knew. The boy's name—George Frederick (sometimes spelled Fridrik) Handel.

Then to the University of Halle, where he abandoned once and for all the study of law. Onward to Hamburg—finally locating in Italy. That Handel and Bononcini—the latter, Italian—experienced rivalry in their opera writing is shown in this bit of verse by John Byron—the last line of which has survived in modern usage :

Some say, compared to Bononcini

That Mynheer Handel's but a Ninky,

*Others aver that he to Handel
Is scarcely fit to hold a candle.
Strange all this difference
should be*

Twixt tweedledum and tweedledee.

Handel wrote his last Italian opera in 1741. Here was a man facing bankruptcy and even debtor's prison. Worse yet was his collapse in health.

We see this formerly lauded composer with a brilliant past wearily tramping the streets of foggy London. A cane assisted his rheumatic and partially paralyzed limbs. He was now 56 years, yet he felt older this dreary night in 1741. Rejected, Hopeless. Almost to despair! But after a rest cure in Aix-la-Chapelle, his health and spirits revived. He came back to London to concentrate on oratorios in English.

Adapted from the Scripture by his friend, Charles Jenness, these passages seemed to leap from the pages at Mr. Handel: "He was despised and rejected of men," "Wonderful, Counsellor," "Comfort ye my people," "He trusted in God," "I know that my Redeemer liveth," "The glory of the Lord shall be revealed," "Rejoice!" "Hallelujah!"

Excitement stirred feverishly within George Frederick Handel's soul. The melodies were born in his mind to wed with the words that projected themselves before him. Once again he felt the surge of creative powers. He seized his goose-quill pen. He wrote swiftly, joyously, page after page of notes.

There is no doubt that his writing reveals him to have been an in-

spired man under uninterrupted spell in a sort of composing trance. He worked all through the night. Sometimes seated, sometimes humming along with the harpsichord, but always there at his house. No visitors were allowed to disturb him. He was called a "God-intoxicated" man while writing for 25 days in this frenzy of "his creation."

Upon the completion of this masterpiece, he threw himself exhausted across his bed. He slept for 17 continuous hours. Not only was this a miracle of music, but a miracle in the composer's mood. Handel reported to his personal physician, "I think God visited me." Truly God did!

The majestic *Messiah* is in three parts: first, The Prophecy of the Coming of the Messiah; second, The Sufferings and Death of Christ; third, The Resurrection of Christ. From the opening sections, beaming with radiance, to the sweeping climax of the polyphonic "Hallelujah Chorus" we can agree with the author's exclamation to his servant—"I did think I saw all heaven before me and the great God himself."

This majestic masterpiece was first performed in Dublin, Ireland, April 13, 1741, where it received the highest acclaim. Then Londoners clamored for its presentation.

It was in London at the opening of the magnificent "Hallelujah Chorus" that the king, so moved by the inspired music, sprang to his feet and remained standing in awe and reverence until it was completed. The entire audience followed the monarch's example. This spontaneous gesture is now traditional.

In 1753 blindness overcame the composer. Despite several operations, he never recovered his vision. His last request was: "I should like to die on Good Friday." God heard his prayer!

On April 13, 1759, which was the eighteenth anniversary of his triumphant oratorio presentation, this renowned composer went to be with his Lord. He was buried in Westminster Abbey, beside kings and queens. Over his grave there stands a statue of Roubiliac. It is portrayal of Handel at his working table with his quills. The score of the *Messiah* marbled there opens at the passage: "I know that my Redeemer liveth!"

The Easter season would be incomplete without singing in or hearing sung George Frederick Handel's masterpiece—the majestic *Messiah*! God visits earth again when it is presented. □

LET JORDAN ROLL

ADREAM of college and seminary days was a tour of the Holy Land with a favorite teacher of mine, Dr. Ralph Earle. In the providence of God and by certain fortuitous events our paths crossed in the Holy Land last Easter season, 1968.

Dr. and Mrs. Earle, Professor Clara Christensen, Mrs. Nielson, and I traversed Israel from Dan to Beersheba with Missionary Rev. Alexander Wachtel as host and guide. How grateful we are to the Lord!

A most remarkable experience was to be in the Holy City, Jerusalem, over the Passover season. For the first time in nearly 2,000 years the Jews controlled their own old capital. The four faiths, Jewish, Mohammedan, Catholic, and Protestant, intermingled and worshipped there without apparent tension. There is no record that the Passover had ever been celebrated throughout the whole land, from Sinai to Dan, since the days of the Exodus.

The year 1968 was also the twentieth anniversary of Israel as a modern state. Saturday was a high Sabbath. The Passover season of 1968 was regarded in Israeli eyes as a memorable event, as for all Bible believers everywhere.

The sight of the Wailing Wall was most impressive as one watched with covered head while the faithful prayed in rhythmic bodily motion the prayers that were being answered before their eyes. Since the Jewish prayer, "This year here, but next in Jerusalem," was no longer unanswered, Mr. Wachtel suggested that the Wailing Wall might now be appropriately called the "Praising Wall."

However, it was still a sight to cause one to pause, to see the orthodox Jews refusing to enter the Temple area, being forbidden by Talmudic law. They would merely stand and look longingly toward the site of the most holy place.

It was a moment of devotion indeed to see "the place of a skull," to walk down into the tomb where Jesus was laid, to meditate at the place in the beautiful Garden where Mary met Jesus so long ago on that first Resurrection morning, to contemplate the size of the round wheel of stone that was rolled in its stone track in order to seal

the tomb and then was rolled back by the angel of the Lord to make a way for the risen Christ—and to consider the meaning of it all for us.

I remember what it seems that the Lord inspired me to pray in the Easter sunrise service—words from Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is good to sense the workings of the Holy Spirit in the soul. Dr. Earle's message on the special privileges ac-

Stone

"Who will roll the stone away?"
The women asked at dawn of day.
Their gentle hearts were full of dread,
Were sure the One they loved was dead.
No thought of life or hope had they.
"Who will roll the stone away?"

Centuries have passed and gone
And still that heart-deep cry rings on.
Untold millions have not heard
There is a risen Savior-Lord.
Wordless sighs their griefs betray.
Who will roll the stone away?

Raise, oh, raise Isaiah's cry;
For their need, "Lord, here am I!"
Now, my living Lord, I give
Myself that someone yet may live.
Use me, Lord, each hour, each day,
With Thee to roll some stone away.

Jean Leathers Phillips
San Diego

corded to Mary because of her deeper love for the Master brought us all nearer to Him.

A ride down the Jericho road through the wilderness of Judea and past the Good Samaritan Inn brought us to the Dead Sea, the world's lowest point, 2,291 feet below sea level. There in that furnace lay the ruins of the Essene community that preserved for our edification the now famous Dead Sea scrolls.

As I stood on the ruins of a tower of that city, the stones seemed to say to me: "Qunram says that men will go to any lengths to preserve their faith and to be loyal to their convictions. For this is barren, desolate country, hot and dry, with nothing green, and a dead sea. The hope of life rests in man's ingenuity alone, and that hope of life was centered in their faith."

Mount Gerizim revealed to us the approximately 400-member remnant of the Samaritans that had gathered for their Passover feast on the summit. Aviva, a Samaritan girl and a lively personality, gave us a detailed tour of the holy places with a description of the plan and method of the sacrificial system as practiced by them. She introduced us to her high priest, who unveiled for us the scroll of the Torah, purported to be nearly 4,000 years old.

Megiddo stirred apocalyptic thoughts in us. Yet now Megiddo blossoms with fruits and produce, the sweet fragrance of the orange tree scenting the air.

On to the Sea of Galilee we went. We sang "Beautiful Canaan land." Leaving Capernaum and blue Galilee, the scene of so much of Jesus' ministry, Dr. Earle broke into singing, and we all joined in with—

*They came and they were
blessed,
He gave the weary rest,
He made the blinded eyes to
see,
He fed the hungry soul,
And made the wounded whole,
By the waters of blue Galilee.*

We could not help singing; the inspiration was too overwhelming. It kept increasing as we approached Mount Hermon and rolled into old Dan, then on to

Cesarea Philippi, where the Jordan itself breaks into singing.

Coming from the valley of the Dead Set to the headwaters of the Jordan one is caught in a great inspiration, when it is seen how this life-giving stream spends itself for the nation. No wonder Peter, in the light of the spiritual needs of the land, could say of Jesus in this place, "Thou art the Christ, the Son of the living God" (Matthew 16:16). I tried to express the feelings of my spirit at the time with the following verse,

LET JORDAN ROLL

*From out of boundless time
and space*

*The waters fountain from their
place.*

*From Hermon's height there
springeth life*

*To all, refreshment in the
strife.*

*Oh, hast thou drunk from this
cool stream*

*That catcheth every sunlight
gleam,*

*So blessed by nature and her
God,*

*The Lord's reward from
Egypt's rod?*

*To all I say, Let Jordan roll,
And blossom forth in Dead Sea
scroll,*

*And cry, "Ho, all ye thirsty,
come,*

*And cross triumphant to your
home."*

*Thou, Christ of God, the Foun-
tain art,*

*Refreshing life for every part,
The prophet's dream, the an-
gel's song,*

*The world's lone hope all ages
long.*

Climbing Golan Heights, we surveyed the land so recently retrieved by Israel, and then began our descent to the blue Galilee again, our spirits subsiding with the descent. We had been to the mount of God.

That night we lay down to our rest in the town where "the Word was made flesh" with a prayer of thanksgiving and hope in our hearts: "Even so, come, Lord Jesus." □

50 YEARS

AGO . . .



In the
Herald
of Holiness

Easter and Missions

HAS EASTER a different meaning in heathen, pagan, non-Christian lands from what it has in Christian lands? No, the resurrection of Jesus Christ is everything to Christianity, and, in the measure of their understanding, is everything to Christians in every land.

"If Christ be not risen, then is our preaching vain . . . if in this life only we have hope in Christ, we are of all men most miserable." These things are true of all Christians, whether largely grouped in any community or standing alone in widely separated outposts.

But let us remember that in non-Christian countries the one who confesses Christ does by that very act cross swords with the adversary of his soul in a way that few in this country can realize. . . .

My observation, in two or three tiny but widely separated spots of the heathen world, suggest to me that the convert from heathenism believes more easily and naturally in the supernatural than his fellow-believer in a Christian land does. He does not seem to be hit so hard by the apostasy of unbelief.

But seeing that he is breaking away from his former master in a more direct and personal way than his American brother is, does he not need more of those things which will remind him and reassure him of the resurrection of his Lord, which is the foundation of his faith?

—REV. ROY G. CODDING. □

Easter, 1919

Every act is a seed dropped in the soil of life. It is sure to germinate and must be harvested. Inevitably the one who sows must be the reaper.

—Oscar Hudson

Life TRIUMPHS over Death

A RECENT visitor to Lambarene tells of seeing a half-wild goat who had been browsing on the hillside lie down at Albert Schweitzer's grave and quietly give birth to a kid. The visitor felt that this episode would no doubt have delighted Schweitzer, whose affection for animals was legendary.

In this homely incident on this quiet African hillside was depicted the truth that life enjoys a perpetual triumph over death. Martin Luther rightly said, "Our Lord has written the promise of the resurrection, not in books alone but in every leaf in springtime."

The greatest triumph of all of course is revealed in the resurrection of our Lord. His entry into the world came through a natural birth but a supernatural conception. His exit was by a natural death but a supernatural resurrection. This miracle in the Garden of Joseph of Arimathea is the glorious assurance that life is stronger than death, and because He lives, we shall live also.

The Resurrection is the basic theme of every sermon recorded in the Book of Acts. Paul made it a strong theme in his Epistles. The Christian message was the glad news that Christ came into

the world, died for men's sins, and rose in triumphant glory in order that men might be redeemed. For these facts there were many infallible proofs.

"... Christ being raised from the dead dieth no more; death hath no more dominion over him." This was not only a triumph of life over death but also a victory of that which is heavenly over that which is earthly.

Yet on His glorified, immortal body, independent of human existence, Christ still retains the marks of the nails and spear. Why? Perhaps because they are no longer emblems of suffering and humiliation but badges of victory. Surely also to remind His disciples and us that it was by meeting and conquering His passion and death that He passed to the glory of His resurrection and gained for all men a share in this victory of the resurrection life.

The traditional emblems of death—a shattered pillar, a crushed blossom, and a harp with snapped strings—now are overshadowed by the brilliant light that shines forth from an empty tomb from whose opening the stone has forever been rolled away!

Christ the Lord has risen! □

THE CONQUERING CHRIST

They nailed Him to an ugly cross
That bleak and dreadful day;
And thought forever from their
midst
They'd driven Him away.

But three days passed, and He
arose,
Triumphant o'er the grave,
With hell's keys in His mighty
hands,
And wondrous power to save.

And He ascended to His throne,
The Spirit to send forth,
That men no more alone should be,
And every life have worth.

He's coming back some golden day,
And victory shall He bring
For He'll be Conqueror when He
comes:
Our Lord, our coming King!

● **By J. Melton Thomas**
Albuquerque, N.M.



Editorially Speaking

● By W. T. PURKISER

Day of Preparation

Easter, 1969, dawns on a world dark with a nameless dread. But it dawns. And its message is the brightest ray of light our shadow-shrouded world will ever have.

One of the little noticed facts about the events which preceded the first Easter morning 1,900 years ago is that all four of the Gospels describe the day Jesus was crucified as "the day of preparation" or simply "the preparation."

It is true that the day of preparation was the ordinary Hebrew description of Friday or the sixth day of the week. It is also true that "the preparation" is still the regular Greek name for Friday.

Yet there is something strangely symbolic in the fact that the day Christ died should be so carefully and so often described as the day of preparation. It was not, as many at the time supposed and some have since, the end of a beautiful dream. It was not the defeat of righteousness, the triumph of evil.

That day which held in itself the potential of all that followed was "the preparation." It was the necessary prelude to the fulfillment of plans actually conceived before the foundation of the world was laid.

No ignorant modern literalism about the once mentioned "three days and three nights"—which competent biblical scholarship both Hebrew and Christian reveals to be the common way of describing any portion of three days—can be allowed to obscure the fact that Christ was crucified on "the day of preparation" and rose again the morning of the first day of the week—literally described in the Greek New Testament as "the first of the Sabbaths."

The resurrection of Jesus Christ—literal and bodily we believe it to have been—completely reversed the verdict of godless men on that Life of lives. "Impostor," "blasphemer," they claimed Him to be, and executed Him on a charge of sedition.

But the blind and carnal wrath of man only accomplished God's purpose of preparation.

THE EMPTY TOMB certifies the day of preparation to have been preparation of pardon. Jesus our Lord "was delivered for our offences,

and raised again for our justification," says the Apostle Paul.

The Cross that represents suffering without stint also reveals love without limit and provides mercy without measure. Only its crimson tide can perform the miracle that makes the crimson record of our transgressions to become as white as snow.

That day of preparation was the preparation of purity. By His once-for-all sacrifice, our great High Priest "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

It is this salvation "to the uttermost"—through and through, as Luther translated it—that purges the heart of its inner dross and completes the restoration of the lost image of the divine to the soul.

There was on that day, also, the preparation of power. It was the provision of victory over the dark and evil forces that threaten human life.

We still face an implacable foe, deeply entrenched in human hearts. But he is a defeated foe, and we conquer as those of old by the sign of the Cross.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." All that was in that great preparation we shall never know this side of eternity.

"But God hath revealed them unto us by his Spirit." This is the word of the New Testament. The revelation is in the Scriptures, which the Spirit has inspired. And the revelation is in our own hearts, as we, like Paul, come to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." □

Where the Action Is

To be "where the action is" seems to be the goal of a great many people, young and old, in these times. Sometimes it appears that what the action is may not be as important to these folks as the fact that there is action.

None of us, to be sure, want to be left in an eddy along the bank while the mainstream of life flows on by us. We want to be part of the ongoing of things.

What is true of life in general should be true

of the Church in particular. No Christian worthy of the name seeks only his own comfort and well-being. When great causes are at stake, we want to be where the action is.

In a sense, of course, the action of the Christian mission is all around us. The "front of the battle" for the Church, like the front for the military in Vietnam, is wherever the enemy is—and that is just about everywhere.

The action is in your neighborhood, your local church, on your district, your college zone—wherever you wish to look. And in these areas, to be sure, you are right where the action is.

But the action of which I write today is the action that comes into special focus for us at Thanksgiving and at Easter. It is the action on distant fronts—in 57 world mission areas and on 79 districts besides your own. It is the action represented by evangelism that is literally worldwide.

One of the needs today is for the actual physical presence of more people in overseas missionary and evangelistic work. We still have need to pray the Lord of the harvest to send forth laborers into His harvest.

BUT THERE IS another kind of presence where the action is that is not as obvious as physical presence. It is the presence where the action is that is represented by sacrificial gifts.

During the so-called Six Day War in the Middle East, American Jews raised over \$100 million for an Israel Emergency Fund. One of their rabbis noted the mood of elation in his own congregation at this time. He concluded that it was because his people had "enlisted in the struggle and became participants instead of passive spectators."

This is the way it works. People who are passive spectators become active participants when by their giving they enlist in the struggle. They get where the action is.

Most people do not keep diaries today as folks used to do—except in the stubs of their check-books. The record of our spending is a record of the kind and place of action in which we have been engaged.

Many of us have had a completely mistaken idea of the meaning of "mammon" in the New Testament. We have supposed that it was some kind of heathen god some people were in danger of serving—an idol that would have no appeal to our sophisticated age.

But mammon was just the common, everyday Aramaic term for money. It was just ordinary hard cash, "moola," the coins that jingle in a man's pocket or that hide in the recesses of a woman's handbag, what is represented by the balance on the bank statement.

This throws all kinds of light on the injunction of Jesus, "Make to yourselves friends of the mammon of unrighteousness" (Luke 16:9), or as William Beck translates it very properly, "by the right use of your money, which so easily tends to wrongdoing."

No heathen idol-worship could ever be turned to works of righteousness, but our money can. And the practical importance of this in the Christian life is clearly seen from the fact that more than half of the parables Jesus told had to do with money and material possessions.

Giving is a way of expressing Christian faith every bit as much as the words we speak. In fact, until we "put our money where our mouths are," it really doesn't matter very much what our mouths are saying.

MOST OBSERVERS would agree that the time has come to go on past legalistic giving. Legalism always stops with the minimum requirement. If there was ever a time when minimums were enough, it is not now.

Certainly there are those in reduced circumstances to whom even the minimum in the tithe is an expression of real faith and takes genuine sacrifice. But there are a great host of others for whom the tithe must be the floor and not the ceiling.

What would happen if even a dedicated minority of our people would exhibit something of the same kind of loving and giving Jesus expressed on the Cross—"loving without measure and giving to the uttermost"?

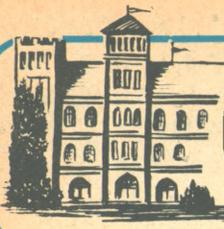
That God has a right to our best is a claim few would argue against. Uncle Bud Robinson, the unique cowboy-philosopher-preacher of the last generation, used to say, "*The Lord is my shepherd* means that I'm His sheep—and He has the right to shear me clear down to the hide!"

A noted British scientist came to the United States to give the dedicatory address at Johns Hopkins University in Baltimore a little over 90 years ago. He said, "I cannot say that I am in the slightest degree impressed by your bigness, or your material resources as such. Size is not grandeur, and territory does not make a nation. The great issue, about which hangs a true sublimity and the terror of overhanging fate, is, What are you going to do with all these things?"

The question still haunts us, almost a century after the words were spoken. What are we going to do with all the things God has given us?

We can make a redemptive and creative use of money as God's agents. Or it can be a millstone about our necks to drag us down into the depths of humanism and self-dependence.

Next Sunday when we give our annual Easter offering for world evangelism, why not all go *avant-garde* and get out "where the action is"? □



Campus Commentary

THE CHRISTIAN AND HIS GOVERNMENT

Christians through the ages have sought the proper relationship between political and social responsibility to their own nation as citizens and their duty to God and "higher law." In Acts 5:29 it is written, "We must obey God rather than men." But in Romans 13:1 we are instructed to "be subject unto the higher powers [the governing authorities]. For [they] are ordained of God." As they worked out this relationship, Christ and early Christians often found themselves in tension with the civil authorities.

The problem we face is not totally different from that of Christians in other ages. When a man is born again and all things "become new," his identity as a Christian competes with political loyalties. The "old," earthly order must be put away. Since the state monopolizes force, requires obedience, and may even dispose of life, it seems to threaten the Christian who would live by a new, higher law of love. To such a person pacifism and withdrawal from political involvement seem necessary to maintain his Christian identity.

The Christian Has a Role

But the gospel includes many references to love for neighbor and the imperative that Christians find ways of expressing that love in deeds. With the complexity of our lives, the number of people in the world, and the wide range of needs, neighbor love must surely take organized, even political, form on occasion. Person-to-person involvement breaks down because of barriers and lack of means. So the Christian, like other citizens, finds political institutions may serve his desire to do justice and meet the needs of men even though the instrument is imperfect, even dominated by a majority of men who are sinful.

The third attitude expressed toward government is that "governing authorities . . . are ordained of God." This position acknowledges political authority as a necessity for the human condition. However, it may tend to abandon efforts to make government or society more "Christian" in its policies and methods. Like the pacifist, this man may also tend to withdraw but he may do it on the basis of *que sera, sera*. Too often he does not ask the difficult questions like, When is it my duty to oppose oppressive governments? or, When and how is the state to be disobeyed? In effect, this Christian may actually be saying most of the time, "My country . . . right or wrong."

Strong scriptural support may be found to bolster either of these positions. Christians may not assume the society to be Christian. The majority in any society have not yet given themselves to the demands of Christ. Thus the Christian must be wary, but he has a role and influence. To be "the salt of

the earth"—the creative minority—will require some deliberate involvement in government by Christian citizens. By the default of the "nobler" trees, the bramble bush became king of the forest (Judges 9).

Involvement with Prudence

Once involved, all Christians will not necessarily see public issues the same way. In a way, we operate under paradoxical instructions. Beyond that, each has different environment, temperament, and interests which color his judgment. All of us are woefully lacking in information necessary to sound, Christian judgment. This may be due to poor reading habits, inadequate news sources, or just the tremendous complexity of the issues.

I am pleading for (1) "Christ-informed prudence" and (2) participation. We must study the issues but also study the instructions of Christ to his ambassadors. Making the application is the difficult test. Withdrawal either because the earthly order is controlled by sinful men or because the state requires obedience will surely diminish our Christian ministry to people where they live. But, if we support and give loyalty to a secular monster with sweeping powers, we must play the role of critic and dissenter when Christ so instructs us.

CAMPUS NEWS

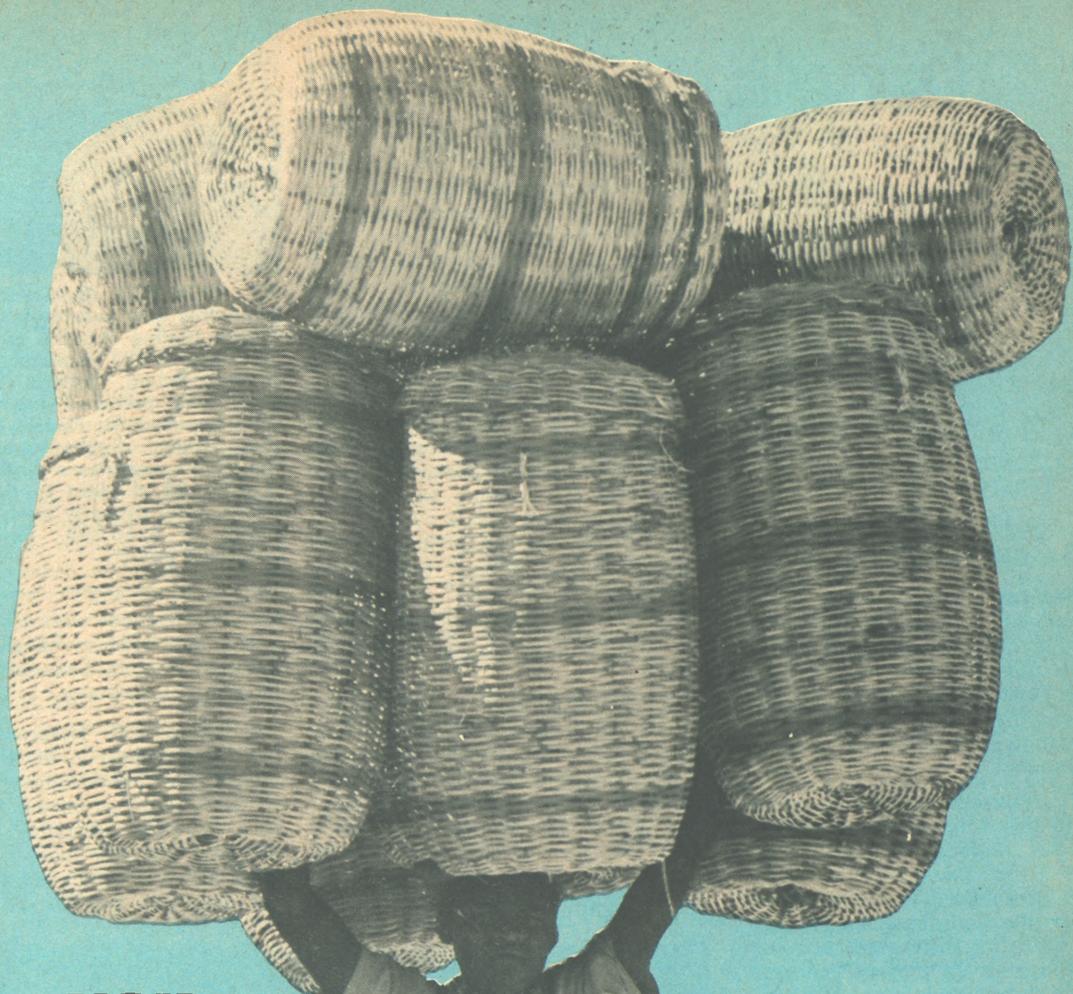
WHAT WILL NTS BE IN 1980?

A comprehensive study of Nazarene Theological Seminary has been set in motion by President William M. Greathouse. The Council for Institutional Research and Development is busily engaged in studies of Purpose and Objectives, Academic Program, Faculty, Facilities, Administrative Organization, Student Life, Library, and Financial Resources. The Council includes trustees, faculty, alumni, students, and interested laymen. This self-study is already producing ideas that are relayed to the Board of Trustees for consideration and action. □

PHYSICAL EDUCATION BUILDING AT NNC

The alumni of Northwest Nazarene College are being challenged for major responsibility in raising funds for a new Physical Educational Building. The goal for alumni drive is \$100,000. This project will complete the CAMPUS PLATEAU 1970, a campaign for buildings in progress since 1964.

This "climb" included the Science Lecture Hall (1965), Culver Hall for Women (1965), Riley Library (1966), remodeling of R. T. Williams Hall (1966), remodeling of Fine Arts Hall (1967), and Wiley Learning Center (1968). Mercy Hospital properties have also been purchased for additional housing when needed. It has been a steep but very successful "climb." □



Are YOU
Carrying
YOUR Share
of the
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... in the
EASTER
OFFERING?

GOLDEN PEDESTAL

Book Selection



PERSPECTIVES IN BIBLE HOLINESS

By Leslie Parrott

We can never have too many books on holiness. As different authors explain pertinent scripture passages and indicate how they apply to Christian experience, there is a deepening of understanding and broadening of vision.

Dr. Parrott's thought in planning this volume is best stated in his preface. This study is based on the conviction that Bible holiness is best understood when the Scriptures are allowed to speak for themselves. . . . our purpose is to present holiness through two basic areas of Scripture: (1) the promise of the Spirit in John's Gospel (chapters 14—17), and (2) the coming of the Spirit in Acts (2; 4; 8—10; and 19).

This then is a look at the assurance Jesus gave of the Spirit's coming and the fulfillment thereof.

During these latter days when apostasy, compromise, and secularism have invaded the very citadels of religion, what greater need can there be than the Holy Spirit's power in personal experience and His guidance in the program of the Church!

You can't get minimum results from skimming this book. It must be studied properly with the Bible alongside, but so doing will strengthen your faith, quicken your mental processes, and more firmly "stablish your hearts unblameable in holiness." Paper.

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NEWS OF REVIVAL

EVANGELISTS Lloyd and Gertrude Ward conducted an outstanding revival at the Crowley (La.) Ebenezer Church in which over 100 seekers were reported to have found help at the altar. Average attendance for the series was 127 per service, motivated by early prayer sessions, fasting, and chains of prayer throughout the night hours. "Surely this revival has changed the course for this good church," observed the pastor, Rev. Gary Smith. □

A 10-DAY REVIVAL was held at the Clearwater, Kans., church with Rev. and Mrs. Carl Prentice as evangelists. Pastor E. L. Glendenning reports that the meeting was held in conjunction with Youth Week with many youth and adults finding great victory at the altar. "Solid Bible preaching given with power and love," was the pastor's explanation of the prevailing spirit of the revival effort. □

PITTSFIELD, ILL., recently scheduled a one-week revival that was extended to 15 days because of unusual manifestations of the Holy Spirit during which 116 sought help at the altar. The church people made 885 phone calls, and average attendance was 95 per service. Many new people from the community attended and a num-



MT. PROSPECT, ILL., recently dedicated this new sanctuary, which has a total seating capacity of 300. Participating in the ceremony were Dr. Samuel Young, general superintendent, who preached the dedication message, and Dr. Forrest Nash, Chicago Central district superintendent. The church operates a day-care facility with 90 children in daily attendance. Total property evaluation now stands at \$250,000. Rev. Orin L. Daniels is pastor.

ber of restitutions were made. Evangelists Naomi Meadows and Eleanor Reasoner conducted the services. Rev. John Ruzich is pastor. □

A TRI-STATE Nazarene Crusade was recently held in the East Liverpool (Ohio) First Church, sponsored by Eight churches on the Akron and West Virginia districts. Evangelist was Rev. Clayton Bailey, with Rev. Allen Killen as song evangelist. Average attendance was 581 per service. □

Seminary Foreign Students Tell . . .

What the EASTER OFFERING Means to Me



WE BRING along greetings from the Nazarenes in South Africa. On November 22, 1964, I started out on the most exciting adventure of my life—I accepted Jesus Christ as my own personal Saviour.

Later, while working for a wholesale company, I was sent 400 miles from my home, East London, to the Orange Free State to assist in a new business venture. This was where I came into contact with Nazarenes for the first time. This started a chain of events which eventually brought a Nazarene lay preacher to my home church, where I was sanctified.

My wife, Gail, and I spent seven years in Johannesburg completing our training and pastoring at Malvern East. Then the Lord called us to the Seminary.

We realize that all this has been made possible because God found people in the United States who had a burden to spread scriptural holiness.

S. W. MARAIS
Nazarene Theological Seminary

GIVE THAT OTHERS MAY LIVE

AN OUTSTANDING YOUTH REVIVAL at Hermosa Beach, Calif., with Rev. John Roberts, of Meade, Kans., as evangelist resulted in 11 young people praying through, including a former altar boy. "I Gave My Heart" was the theme of a Saturday evening youth banquet. Rev. Jim Hamilton, pastor, states, "Revival fires continue to burn in this southern California church." □

OF PEOPLE AND PLACES

YOUNG ADULT OF THE YEAR Award at the Northwestern Ohio District NYAF Banquet at Lima, Ohio, went to Mr. Bill Witter, of Greenville. The annual event, attended by 1,025 adults from 55 of the district's churches, bore the theme, "Hearts, Alive unto God," which was worked out by the Wapakoneta church, and presented Col. William Thane Minor as guest speaker and Jim Bohi as special singer. "Tithe Your Waking Hours to Christ" was presented in slide form by Lincoln Robinson, master of ceremonies. □

REV. GAYLORD RICH, pastor of the Grand Rapids (Mich.) Fuller Avenue Church, has spearheaded a drive to secure thousands of signatures on petitions supporting the American astronauts who read the first chapter of Genesis on their moon flight. A story and photo of Pastor Rich looking over a stack of petitions bearing the first 5,000 signatures appeared recently in the *Grand Rapids Press*. The story stated that

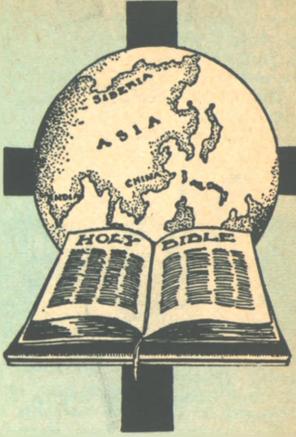
I am thankful for a church that cares about the lost souls of men, and gladly enclose my **EASTER OFFERING** for world evangelism. You will find my check enclosed for \$_____.

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Address _____

Send to:

JOHN STOCKTON, General Treasurer
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Kansas City, Mo. 64131



the drive continued to mount with signatures from people of many denominations and from many Michigan cities. Rich planned to mail the bound petitions to the National Aeronautics and Space Administration. □

MRS. NINY DEL ROSSO, 70, wife of the founder of the Church of the Nazarene in Italy, died January 21. Her husband, Rev. Alfredo Del Rosso, continues as pastor of the Civitavecchia church. He has twice spoken at the General Assembly in America. Services for Mrs. Del Rosso were conducted in Civitavecchia by Acting Superintendent Rev. Roy Fuller, Rev. Mario Cianchi, and Rev. Alfredo Del Rosso. □

MOVING MINISTERS

C. B. Dickerman from evangelistic field to Hydro, Okla.
 Harold D. Fleshman from Murphysboro, Ill., to Wichita (Kans.) Linwood.
 Russell Helfrich from New Milford, N.Y., to Cuyahoga Falls, (Ohio) Goodyear Heights.
 Ted Holstein from Salem, Ohio, to Springfield (Ohio) High Street.
 Carl C. Ingersol from Dayton (Ohio) Parkview to Oklahoma City Westgate.
 Cecil E. Johnson from Heatherford, Okla., to San Antonio Houston Terrace.
 Ronald W. Kelley from Corning, N.Y., to Union City, Pa.
 Joseph Killgore from Leavittsburg, Ohio, to Tucson, Ariz.

MOVING MISSIONARIES

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 Rev. and Mrs. W. C. Esselstyn, P.O. Box

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For hymn-story, see April Nazarene Preacher.

Late News

year's average weekly attendance, and was 1,170 above the base figure set for this spring's attendance drive. □

CANADA WEST REPORTS GAIN IN "HERALD" CAMPAIGN

A 27 percent gain in *Herald* subscriptions over the previous year was reported by the Canada West District in their subscription campaign in February. They made 84 percent of their goal as compared to 57 percent the previous year. This represents an increase of nearly 400 subscriptions. The latest figures bring the district total to nearly 1,300 subscriptions for the February campaign.

Twenty-six churches reached or exceeded their goals. Calgary First Church recorded the most subscriptions, 226, which exceeded their goal. Top four winners in percent of goals reached were: Brownvale, 200 percent; Edmonton Beverly, 200 percent; Eckville 183 percent; Brandon 183 percent.

Rev. Mel Tucker, Innisfail pastor, was district campaign manager. Congratulations to him and the Canada West District for a job well done. □

INTEREST PROVES INTERESTING

Since the recent announcement of the Department of Home Missions that a ¾ percent bonus will be paid on 1969 savings deposits in the General Church Loan Fund, a new surge of interest has been expressed by prospective depositors. New deposits have increased considerably, with many new depositors taking advantage of the higher interest rate. The



THE JOY OF MISSIONARY GIVING: Mrs. Lois Lehman, Bethany (Okla.) Calvary Church treasurer, is writing checks totaling over \$9,500 for two churches and parsonages to be built on the mission field in South Africa. One church and parsonage will be built in memory of the late Rev. Paul McGrady. Bethany Calvary's goal is to become a 20 percent church for world missions this year, which will mean a total of over \$13,000. They are already making plans for a special home mission project this coming year. In the photo, standing (from left), are the pastor, Rev. Carl Sumner; South Africa missionaries Rev. and Mrs. Russell Human; and Mrs. Ruby Race, local NWMS president.

new rate ranges from 4¾ percent to 5½ percent.

Further information may be obtained by writing the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131. □

NEWS OF REVIVAL

DR. HUGH C. BENNER was evangelist and Gordon and Sharon Olsen were the musicians at a recent revival at Hood River, Ore. Over 60 individuals received help at the altar, and new people of all ages were saved who had not previously made a profession of faith. Pastor James W. Lais reports that "midweek prayer meeting attendance following the revival was double the previous average. The whole church is revived." □

EDDIE AND ANN BURNEM were evangelists at a revival at Marietta (Ohio) First Church, in which more new people attended than in any previous revival effort. Sunday school attendance set a new record on the closing Sunday with 354 present. On the closing Sunday night young couples for whom the church had long been praying sought the Lord. Rev. Herman E. Ward is pastor. □



**That Others
1969 May LIVE!**

EASTER OFFERING FOR WORLD EVANGELISM

ARMED FORCES MEMORIAL ROLL ADDS TWO NAMES

Reported killed in action in Vietnam are two additional Nazarene servicemen, Pfc. Kurt Hacker, formerly of Hickory Hills, Ill., and Cpl. Richard Nowry, of Westland, Mich.

Pfc. Hacker's mother, Mrs. Gloria Hacker, of Cicero, Ill., recently made a gift to the Hickory Hills Church as a memorial to her son.

Corporal Nowry had attended Plymouth, Mich., church since childhood, and had just returned to Vietnam following a furlough. Cause of his death was listed as "fragmentation wounds to the body from hostile explosive device while on convoy." His parents, Mr. and Mrs. Kenneth Nowry, live in Westland, and attend the Plymouth church. □

CHURCH SCHOOLS SPRING DRIVE SHOWS GAINS

Excellent gains are being reported from over the denomination in the spring attendance push, according to Dr. Kenneth Rice, executive secretary for the Department of Church Schools.

The Kansas City District had a total district attendance of 7,695 in Sunday school the first Sunday of March, which was 1,430 above last



PAYETTE, IDAHO, CHURCH recently dedicated its new sanctuary and classrooms with Rev. Grady Cantrell, superintendent of the Idaho-Oregon District, preaching the dedicatory message. Although total appraised value of the new 4,200-square-foot addition is \$58,000, actual cost of construction was limited to \$38,000 as pastor and laymen combined to finish the interior. Organized in 1930, the church now has a total membership of 113. Rev. Floyd Cummings is pastor.

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

HE HAS RISEN

(April 6)

Scripture: Mark 15:42-16:7
Golden Text: I Peter 1:3

Mark's Gospel, with its accent on action, climaxes with the greatest deed of all history, the raising of Jesus from the dead. In today's lesson we see

1. *The borrowed tomb* (15:42-47)

The owner (v. 43) was Joseph of Arimathaea, a man of wealth, honor, wisdom, and faith. He reminds us that God saves the up-and-out as surely as the down-and-out.

The occupant (v. 45) was Jesus, now so truly dead that reference is simply to "the body." The Resurrection was not the revival of a man who had swooned, as some critics have insisted, but the raising of One who had died.

The observers (v. 47) were those godly women who had watched at the Cross and now were watching at the burial. How much the cause of Christ owes to the devotion and faith of women! How much the Church of the Nazarene owes to its Marys!

2. *The emptied tomb* (16:1-7)

Here was an anointing that never took place (vv. 1-4)! The women came to anoint the body, but found the tomb empty. Christ was risen!

Here was an angel who never came back (vv. 5-7)! The angels announced the Lord's birth, His resurrection, and His coming again. But this they did just once. The task of proclaiming Christ was given to the Church. We are bidden to go quickly and tell, as were the women in our lesson.

Here was an amazement that never has ceased (v. 8)! The wonder of Jesus' victory over sin and death still fills the heart of all who seriously and reverently ponder the gospel message.

The empty tomb means the risen Lord. Nothing else explains it. The risen Lord means the conquest of sin and guilt. No one else redeems us. In the midst of the violence and death that threaten to destroy our civilization, no message is more relevant or urgent than ours—that Christ is alive with power to save! Tell it! □

Conducted by W. T. Purkiser, *Editor*

Will the Holy Spirit be withdrawn completely at the rapture when Jesus comes for His saints, or will only His restraining influence be taken away?

You do not explain exactly what you have in mind by this question, but I suspect it concerns the larger question as to whether an individual may be saved after the return of Christ. I would see no other ground for distinguishing between the Holy Spirit's restraining influence and His presence otherwise.

My personal belief is that probation and the possibility of salvation will end with the return of Christ, just as it ends at physical death.

I realize that there are those who interpret one passage in Revelation in such a way as to suggest that people who have rejected the blood of Christ will be saved by the blood of their own martyrdom after the rapture. This interpretation seems to me to directly contradict the clear word of Jesus in Matthew 25:6-13 and of Paul in II Thes-

salonians 1:7-10.

It has always seemed to me that we should interpret the apocalyptic portions of Scripture (e.g., Daniel and Revelation) in the light of the plain statements of other portions of the Word, rather than the reverse.

I know it's always possible to get an argument on this subject, and would only reiterate a point often made before, that our business is to be ready for the rapture. The Lord will take care of the further details when He comes.

The only thing is, I hate to see folks gamble with their eternal destiny on the basis of what would appear to me to be a false hope of a second chance after Jesus comes—and I know there are those who are doing this very thing. I wouldn't want to be guilty of contributing to their delusion.

In Romans 6:3, can you tell me what was the original Greek word which was translated "baptized," or was this word simply transliterated? If the word was transliterated, why wasn't it translated as other Greek words were?

Romans 6:3 reads: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

The word translated "baptized" is the aorist passive form of the verb *baptizo* and is both transliterated and translated by "baptized."

The term is used metaphorically with other meanings, as when Jesus spoke of His coming death as the baptism wherewith He was to be baptized (Mark 10:38-39; Luke 12:50), and as when Paul spoke of Israel's experience at the Exodus (I Corinthians 10:1-2).

To understand the reference in Romans 6:1-7, you need to remember that baptism in the New Testament means

two things: the outward sign of past sins washed away, and a new state of union with Christ.

Because baptism means two things, the full New Testament teaching concerning baptism involves two elements. We are to be baptized first with water, and then with the Holy Spirit (Matthew 3:11-12; John 1:33; Acts 1:5).

We are baptized into Christ and into His death when we are not only baptized with water but also with the Holy Ghost and fire. Only so is our "old man . . . crucified with Christ" and "the body of sin . . . destroyed, that henceforth we should not serve sin" (Romans 6:6). □

How many heavens are there? I only know of one, but have heard that there are seven.

The Bible uses the term "heaven" or "heavens" in two or three different ways. It is used to describe the atmospheric heavens, the blue sky above (II Kings 2:11). It is used to describe the stellar heavens, sun, moon, and stars (Psalms 19:1-6). And it is used to name the abode of God himself (Psalms 73:25), which Paul meant when he spoke of "the third heaven" (II Corinthians 12:2).

The phrase "the seventh heaven" is a superlative (seven, the number of perfection), and simply means the highest and best.

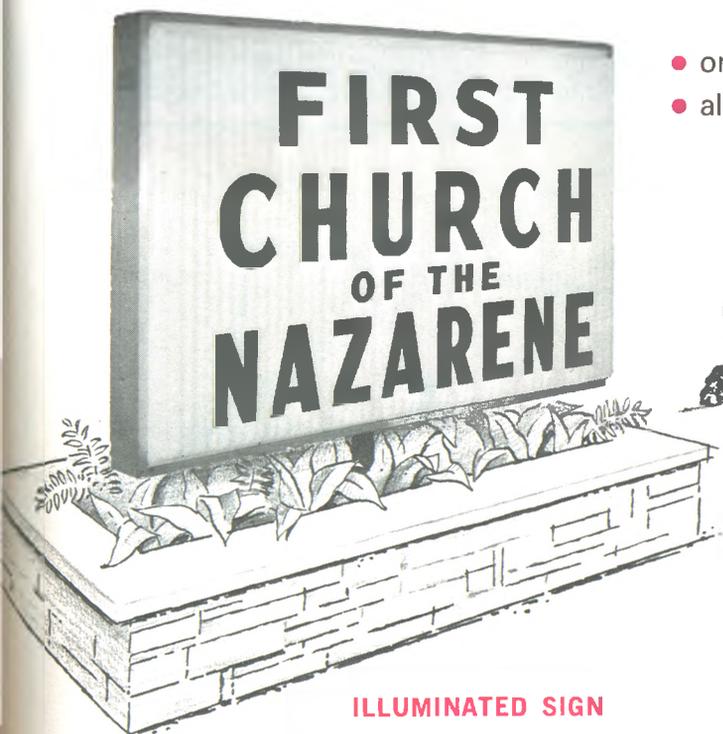
In the sense in which you seem to use the term, you are quite right that there is only one heaven. It is the place of God's dwelling, where Christ and those who have died in the Lord are now abiding.

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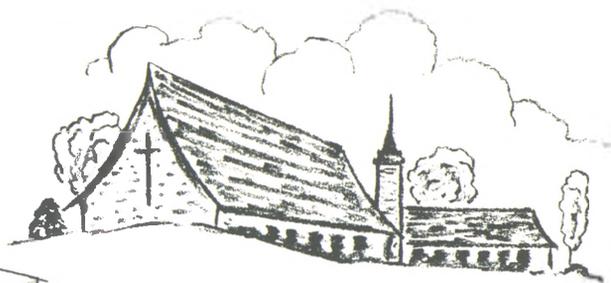


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- This striking sign ONLY \$45.00 . . . approximately one-half the cost if produced locally.

Overall size: 46 inches high x 52½ inches wide. Maximum imprint, 14 letters.*

REFLECTIVE ROAD MARKER



No. SI-385

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Size: 23 inches wide x 30 inches high. Maximum imprint, 18 letters.*

**All personalized lettering included in price of sign. Shipping charges extra. Allow six to eight weeks for delivery.*

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Life



A flower bloomed,
A tiny bud unfurled.
'Twas such a common thing
Before it flared
In pure-white majesty
And blessed a world!

A baby grew
In budding tenderness.
No hint of royalty;
No wealth by birthright owned.
Just a tiny treasure sent
A home to bless.

A morning dawned;
Its sunlight danced—alone.
A tomb was sealed,
A family wept,
Until an angel came
And rolled away the stone.

The Saviour rose,
From death burst forth in pow'r!
My sin and hopelessness
In one expulsive moment
Fell victim of the love
Of that momentous hour!

By George L. Smith