

herald

OF HOLINESS

Church of the Nazarene

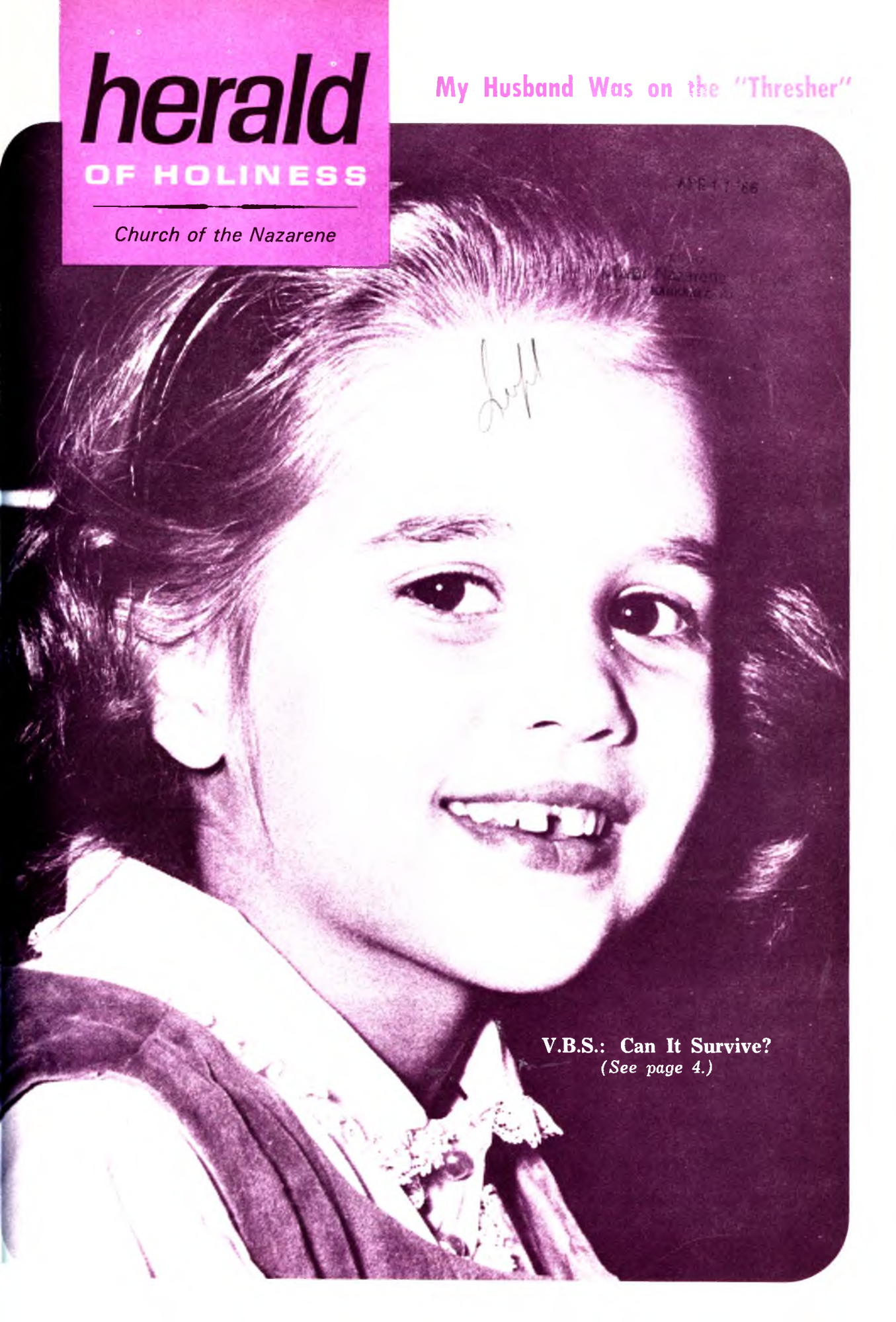
My Husband Was on the "Thresher"

APR 17 '86

THE CHURCH OF THE NAZARENE
MEMPHIS, TENNESSEE

Sept

V.B.S.: Can It Survive?
(See page 4.)



THEY SAY, AND DO NOT



*General
Superintendent
Coulter*

The contrast between true religion and false religion always becomes vivid in the presence of Jesus.

During His ministry, He was in direct conflict with the spiritual leaders of His time, not because He sought for conflict, but because in His presence falseness becomes all the more evident and ugly.

In His discourse to the disciples, recorded in Matthew 23:2, He touched the sensitive spot in the lives of the rulers. He said, "They say, and do not" (v. 2).

Words without works.

Preaching without practice.

Here is depicted the danger to true religion in every age. How easy it is to let religion become superficial and insincere until it consists more of talk than of Christlike action!

The inevitable result of surface religion is an uncharitable and critical attitude toward others. Jesus said, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (v. 4). In this statement, He did not mean that they put burdens on others and then would not help them bear those burdens. He meant that they put burdens and requirements on men's shoulders which they would not carry themselves even with the finger.

In this descending scale of surface religion Jesus also said that "They make broad their

phylacteries, and enlarge the borders of their garments" (v. 5).

"They love the uppermost rooms at feasts, and the chief seats in the synagogues" (v. 6).

"And greetings in the markets, and to be called of men, Rabbi, Rabbi" (v. 7).

The Master does not condemn words in religion. Nor does He condemn the wearing of the phylactery. He may have worn one himself. He does not condemn public prayers—even on the corners of the streets. But He does condemn anything that is done simply to be seen of men—"all their works they do for to be seen of men" (v. 5).

Nearly every sacred religious exercise can become superficial and insincere. Public testimony—a blessed and worthwhile religious exercise—can become a matter of "words," shallow and meaningless, unless supported by a consistent life. Giving—a profitable exercise of Christian stewardship—can become a mere "show" of generosity unless prompted by love and devotion. Preaching—a necessary function of the ministry of the Church—can become as mechanical as a "sounding brass, or a tinkling cymbal."

Words and deeds are not at variance one with another. In true religion they are blended together in beautiful harmony. Both are necessary to give the world a true expression of that "pure and undefiled religion" which is so desperately needed today.

Jesus said some very disturbing things. One that bothered me considerably is in Matthew 17:20. "For verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

I was amused at first. I fancied myself standing before just a little mountain, trying to exert the faith to bid it depart. Soon afterward I drew a circle around the promise and said that it may be for some, but God certainly didn't expect me to use it. I relegated it to the back of my mind with other promises I thought could not be taken at face value.

Some temporary comfort came when I learned that some mature Christians took the verse to mean that God would remove "spiritual mountains."

Time and more experience have brought me face-to-face with this promise again. At first, thinking it automatic, I prayed to see "spiritual mountains" removed. It was disappointing indeed when nothing happened. Or maybe something did happen. Maybe God was using this promise to teach me some things about removing mountains.

1. Some mountains are just molehills. From our vantage point the molehill has gotten between God and ourselves. Spiritual growth would obviate the problem.

2. Too often we want God to do most of the work. If He doesn't remove it right off, we assume it to be God's will that it stay. This leaves us to struggle over it, go around it, or shrink back from it.

3. Sometimes we pray and fast in earnest and the mountain is removed.

4. Sometimes, usually with the biggest mountains, God whispers in our souls, "You have prayed

and fasted and sought My will; now let's begin to work. Take a wheelbarrow, a pick, and a shovel. Go to the mountain. Claim its ultimate removal. Begin the work. When you get to rocks you can't break or budge, I'll do the blasting for you. Then you may come back

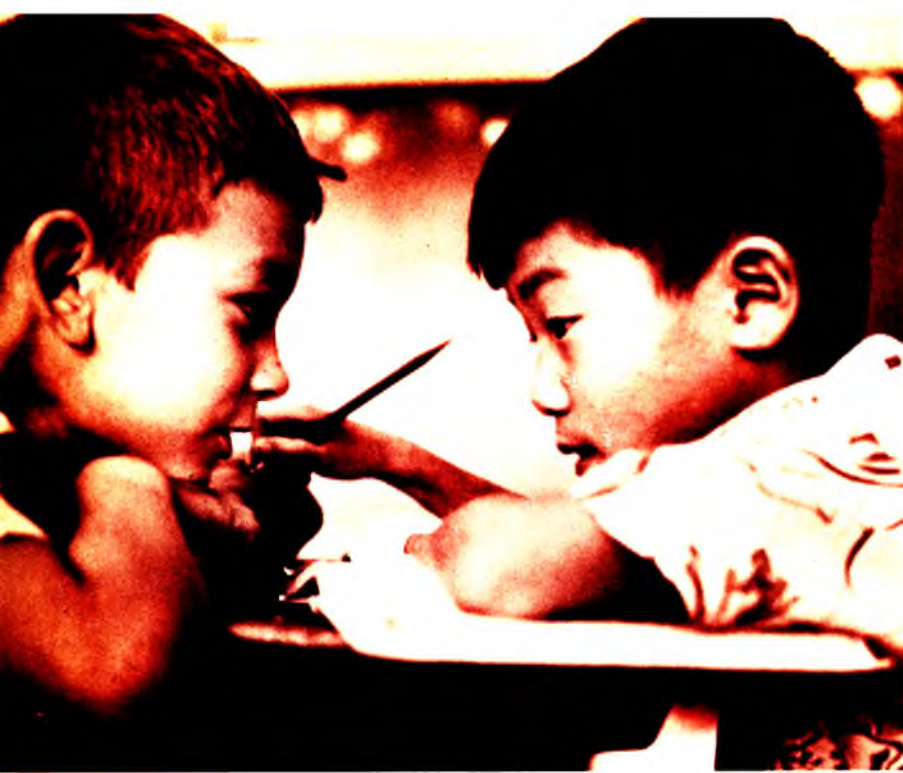
and resume your task. Together, it may take a lifetime, but we will remove this mountain."

Mountains remain today because we started and stopped or sought an easier place in His service. God give me the determination to be a mountain mover.



Mountain Movers

• *By* FRED WENGER



V.B.S.: Can It Survive?

Crowded summer schedules threaten to "squeeze out" V.B.S., yet we face the alternative of "spiritual dropouts."

By **MARY E. LATHAM**

Director of Vacation Bible Schools

NOT LONG AGO I received a letter from a mother who is a public school teacher. She explained that it is becoming increasingly difficult to find competent people to teach in V.B.S., and even more excruciating was the problem of finding a time to have it.

"This doesn't mean that our people are becoming any less dedicated," she said. "However, more and more women are working full or part time, more men are getting longer vacations . . . capable teen-agers are going to summer school and getting summer jobs, and more and more children are attending district-sponsored boys' and girls' camps.

"Back thirty years ago, when I was a child, attending V.B.S. was the highlight of my summer. My father was a factory worker who received no vacation; there were

no camps; very few moms were working; and V.B.S. was all we had to look forward to. . . . I am interested to know if you have had inquiries and problems similar to ours. . . ."

I have, and this puts us almost in the position of an irresistible force meeting an immovable object—a need for creating experiences which lead naturally into a genuine Christian commitment among our children, versus a schedule so crowded and leaders so harried that creating the situation is impossible.

SOME RESEARCH has been going on recently about school dropouts. It is something we might rather ignore. Some teachers would give a sigh of relief when their troublemakers are gone, but socially we cannot afford that sigh.

The researchers trying to get to the heart of the problem are saying

that most of the dropouts are created in the early grades of the elementary school. Some claim they can be identified by the time they are in third grade.

There is a parallel between the problems the public school faces and the ones which face the Church. Some mothers (and dads too) would give a sigh of relief if the pastor or the Sunday school superintendent would overlook vacation Bible school this summer. But we can hardly afford that sigh.

If children who come under the influence of the Church of the Nazarene are not creatively challenged with the thrill of being a Christian by the time they reach the third grade, they may well become our *spiritual* dropouts when their teen years roll around.

"LEARNING TO LEARN," a concept stressed in V.B.S., means

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V.B.S. means a myriad of experiences for children. Among these could be the most important experience of conversion.

About This Issue . . .

Vacation Bible school means happy experiences (see cover) for most children. But with it come occasional frustrations for parents who try to work it into the family's summer schedule, already crowded with camps, vacations, and district activities. The *coup de grace* comes when they are asked to teach. Pastors and church boards wrestle with sticky financial problems related to V.B.S.

Spiritual revivals (and this is what V.B.S. is) cost something in time and money. V.B.S. Director Mary E. Latham, on these pages, explains what she thinks are the criteria for this kind of revival, but doesn't answer the question: Can V.B.S. survive? This she leaves for you to answer, as a parent, a "could be" teacher, or a pastor.

Two years ago this month the nuclear-powered submarine, the "Thresher," with a crew of 129 men, was lost in the Atlantic. On board was a naval academy graduate, the father of four children. His wife has written a moving account of how it is to wait for someone who isn't coming home (see pages 14-15), and about what kept her steady during this critical time.

—Managing Editor

motivating a child to love learning. It includes helping him develop his attention span and to put off immediate pleasures for future goals. And it includes learning to use adults as sources of information and ideas.

But without teachers who are genuinely interested, and time and budget for the school, the whole thing falls flat.

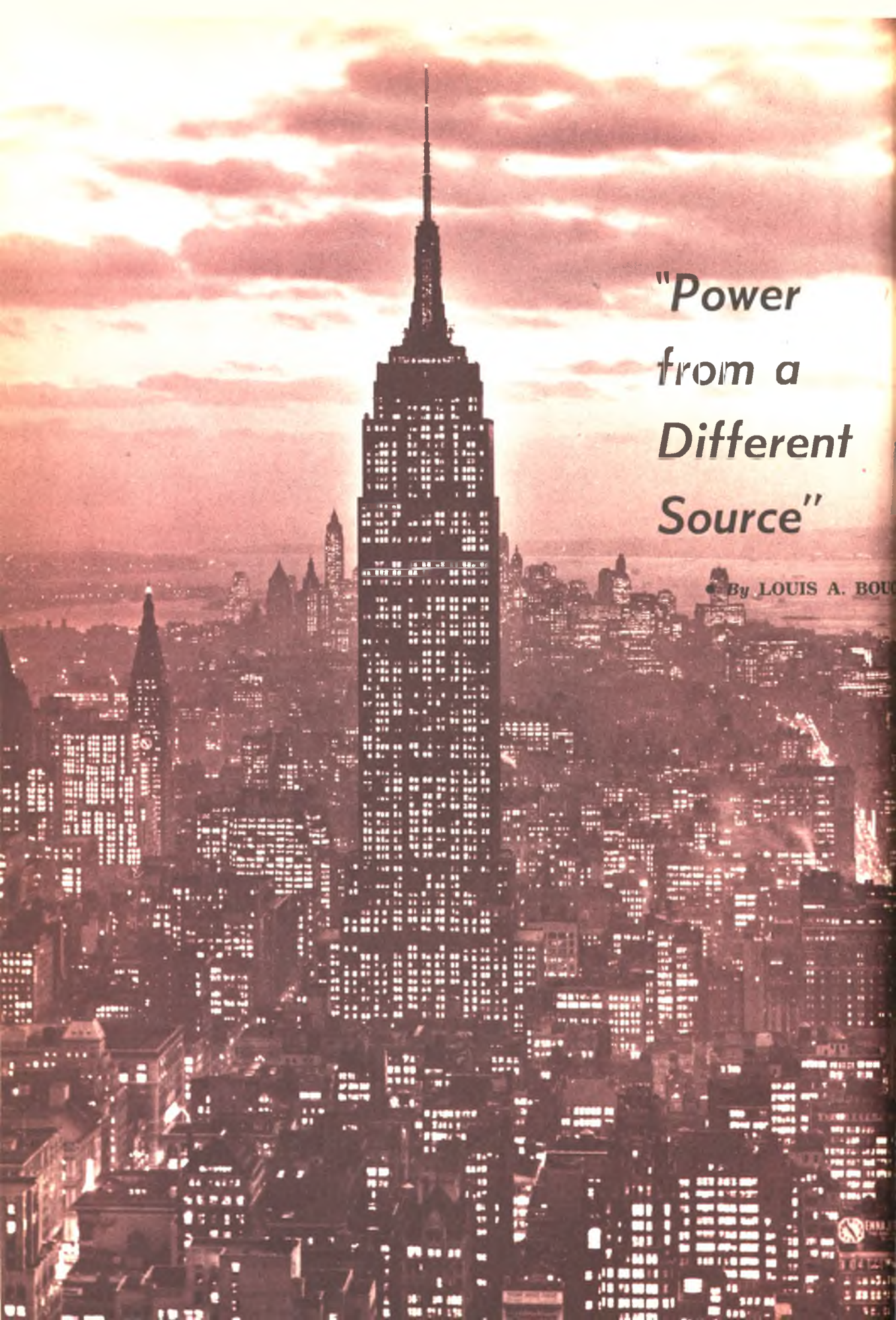
Scores, and in some cases hundreds, of children in the church neighborhood never get a chance to go to boys' and girls' camps, but could be genuinely interested in V.B.S.

TODAY, THERE is a wealth of material. Day-by-day plans for the teacher, activity books for the pupil, teaching packets, handcraft kits—all have been created as tools to put into the hands of the teacher. Through these she (and he) becomes a helper and a guide to boys and girls. On these children's shoulders rest the hopes of a tangled, troubled world. Anything we can do to help them develop a rugged faith, and strong, total Christian personality, we should do.

Nothing matters so much.

SEVEN-FOOT Jim Lewis, an employe of the Nazarene Publishing House shipping department, picks off the top of the stack the first of 5,164 vacation Bible school introductory packets which will go to schools to help them prepare for the coming V.B.S. season. He is being helpful to Kay Williamson, a purchase order department employe, only two feet shorter than he.





*"Power
from a
Different
Source"*

By LOUIS A. BOU

It was during the November blackout in New York City. On the fringe of the darkened area a religious gathering enjoyed normal electric service. While the bright lights of the great city were flickering out, subways rumbling to a halt, and millions of blaring radios and TV's falling silent and dark, folk at this meeting serenely kept on with their service. Their secret: They got their power from a different source from blacked-out, uneasy New York!

The subject for this group's discussion was, "Ye shall receive power" (Acts 1:8)!

The topic and the incident suggest that we can have a never-failing source of power. It has a different source from that on which the world depends. Everything earthly is subject to unexpected and unexplainable blackouts, but when the Holy Ghost is come upon us, we receive power that will not fail!

THE TOTAL MONEY value of all the electrical appliances being used in New York when the current went off must have been a colossal figure. Triumphs of modern engineering, these beautiful refrigerators, freezers, heaters, and incandescent lighting systems added much to the pleasure, convenience, and luxury of twentieth-century living. It almost slips our minds sometimes that all these appliances depend on a power outside themselves. When the current failed, they were utterly useless.

Religion without the power of God is like that. It may be beautiful, logical, and proudly "modern." However, in time of stress and strain it cannot protect men from the attacks of the evil one. That which is of the flesh is flesh. Religion which has nothing from heaven in it cannot come up to God's standard of holiness in heart and life. It may seem to do very well under ordinary situations, but it breaks down entirely when the crisis is on.

IN OTHER WORDS, it isn't enough to be merely "nice." Courteous, cultured, pleasant, churchgoing people, good people who may even play the piano or sing in the choir, may still end their religious lives with a crash

because they find themselves lacking the power of God in the hour of temptation.

An electric car on which I was riding became suddenly silent, motionless, and powerless. The trolley had gone off the track as we rounded a sharp curve. A passenger reached out the back window and replaced the trolley, and we continued our ride.

Later that same passenger, as he passed my seat in leaving the car picked up the open Bible in my lap. He turned swiftly to II Peter 2:22—"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." With deep emotion the man said to me, "Boy, don't ever do it. I did it once." Then he was gone.

LATER, THINKING of the occurrence, I connected the two happenings—the streetcar with the trolley disconnected, a helpless traffic hazard on the busy corner, and the man who had lost contact with God and had returned to his old sins. The result: darkness, stagnation, stench, death.

My unknown friend was so familiar with scripture that he could turn in a flash to a verse he wanted; yet his power was gone, and he could no longer resist the tempter. What a pitiful example of the form of godliness without the power thereof!

An evangelist saw a fireplace in the home where he was being entertained. He enjoyed relaxing before an open fire, and drew closer. Then he realized that what he had seen was only make-believe. An electric bulb supplied the light, but there was no real fire or warmth. The whole thing was a sham. He



As the unique God-man, Jesus is our great High Priest. As man, He experienced all of our tests and trials. So He has human sympathy and understanding. But He is not only merciful. As God, He is also faithful and able to help us in every time of need. No wonder then that He is our sure Hope. So let us put our full trust in Him. He will never fail us.—Paul T. Culbertson.



asked his hostess why she had a false fireplace in her home. I have never forgotten her reply. She said: "Because it's pretty. It's comforting to have around, and it reminds me of the real thing."

We can have something far better in religion than something pretty, vaguely comforting, and a reminder of the real thing! Through the indwelling Spirit we can have the power of God. This power comes from a different source entirely from any that the world with all its brilliance of intellect can supply.

A MAN WE KNOW illustrated the kind of power that comes when the Holy Ghost is come upon us. A radiant smile under a halo of white hair—that was my first glimpse of his face. His work for the Lord was to greet us as we came to Sunday school. He shook hands with young and old with a grave courtesy that made us feel really welcome.

Later I learned that the old gentleman raised chickens for a living. He used to bring eggs to my wife and me sometimes to help us as we struggled our way through college.

It was not until we visited his home that I realized that he not only raised chickens, but also lived with them. He had a few articles of furniture in a section of his big chicken house. There he spent most of his time. There was, of course, a house on the place. His children lived there. They took a dim view of Dad's religion. He simply let them have their way, and lived out in the shed. And there beside the sacks of feed we kneeled and prayed together, and heaven drew near. The old man was content to have his place in that chicken house rather than fuss with the children. "We can't afford to harbor any ill feelings," he said.

HE HAD LITTLE of this world's goods. But he had power—power that did not fail when he was forced to live in a chicken house; power that made him happy and kept him smiling; power that the world could not understand. While they were blacked out, he was blessed. You see, he got his power from a different source!

Drinking Is the Church's Problem Too!

• **By DALLAS D. MUCCI**

THE YOUNG COUPLE I had visited the evening before were not present among the people in the church that Sunday morning. They had promised me that they would be there. I wondered what could have happened.

I forgot them during the service, but as I stepped through the doors to shake hands with the folks leaving, I noticed a Pontiac station wagon. It was the same kind of car the couple drove—the couple I had called on the night before.

"You thought that I had pulled the usual promise to be in church to get rid of you, didn't you, Reverend?" Sam laughingly accused me. He stepped out from behind me.

"You're right, Sam. Where have you been?"

"I have just come from the hospital."

"Is your wife ill?"

"No." He paused, then explained: "Do you remember our conversation on drinking last night? You told my father and me that the Church of the Nazarene was opposed to drinking and then gave two examples from your own experience. One was a friend killed in an auto accident, and the other one about a drunk man trying to shoot his wife."

"Yes, sure, Sam, but what does that have to do with your missing church?"

HIS VOICE QUICKENED. "Reverend, you got the message home to me and God cemented it so that I'll never forget it. I'm against drink.

"At two o'clock this morning I

heard a loud crash just outside my window. One of my best friends had smashed his car into the lamp-post in front of the house. I took him to the emergency hospital. He had been drinking.

"While I was waiting, a man was brought into emergency yelling, 'I'm shot, I'm dead.' He had been shot through the neck in a drinking brawl.

"Now, do you see why I got the message!"

I understood.

Most people don't get the immediate and dramatic instruction Sam Calbone received early that Sunday morning, but God is trying to awaken the Church with a growing record of destruction of both "social" and "heavy" drinkers.

M. A. Block, in the article "Aspects of Alcoholism," claims: "Only seven percent of problem drinkers are to be found on skid row. Ninety-three percent are respected people living in their own homes, most of them employed. Eighty percent of drinkers that have problems are under fifty years of age. From forty-five to eighty-six percent of high school age students use alcohol."

MOST OF THIS can be attributed to the growing idea of the "cocktail hour" replacing the "coffee hour." Along with public apathy and acceptance the Church is apologizing for its stand against any kind of drinking. We are trying to be nice about a dirty problem.

Alcohol and alcoholism could

well become the number one problem in America within the next few decades. We contribute to cancer and heart research in an effort to find the causes of these diseases. But we advertise the only disease you can buy in a bottle as a positively delightful beverage.

Is there anything the Church can do about this problem other than condemn it? Yes. Christ, using the Church as an instrument, has come to redeem lost men—among them, alcoholics.

THE FIRST THING we must do is see drinking men in proper perspective. We do that by finding them, and loving them as well as condemning their habit, and then trying to lead them to Christ. The key to this first attempt is finding them. They are easy to find if you will dare!

Second, we must fight the liquor traffic. Start by organizing your church to write public officials about the fraud in the current newspaper and TV advertisement of liquor. Then stay with the fight.

Dramatize, by every proper means, to your teen-agers the truth about alcohol. Be careful to show the real effects of liquor, not in a "Police Gazette" format, but in one that will elicit concern as well as compassion for those caught in the sin of drunkenness.

Drinking is and always has been the Church's problem, for it is a social problem. We must not pull our righteousness about us. We must get into the fight. This is our problem too.

According to the fatalist, the universe is wound up as a great clock and left to unwind, inexorably executing all the revolutions of its complex machinery. This is not true in its strictest sense, for God oftentimes intervenes in the behalf of those who pray to Him in faith.

However, God has predetermined the panoramic prophetic picture that is continually unfolding to man. Palestine, or more properly Israel, figures very largely in these events. A prophetic "fix" on this area of the world is quite revealing.

BIBLE PROPHECY is history written in advance. Six centuries before Christ, the prophet Hosea spoke of the "Great Ingathering" (a current Jewish term describing the present immigration of world Jewry into Palestine), and described the present "Parliamentary Democracy" of Israel. Said he, "Then shall the children of Judah and the children of Israel be gathered together, and shall appoint themselves one head . . ." (Hosea 1:11).

May 14, 1948, marked the beginning of a new, independent state of Israel—the first in two millenniums. Its form of government consists of a 120-member body called the Knesset, elected by the people. The Knesset, in turn, elects a president for a five-year term. Hosea's prophecy was history written in advance.

Ezekiel's thirty-seventh chapter is another piece of history written in advance. The bearded bard saw a valley full of dry bones, and they were very dry. Up until the Balfour Declaration (1917) favoring a national home for the Jews, Ezekiel's vision of the dry bones typified world Jewry in its dispersed and lamentable condition.

BUT AS THE prophet watched, the bones came together (the "Great Ingathering"). As he continued to watch the interesting phenomenon, the flesh came upon the bones, thus typifying the current agricultural and industrial renaissance now taking place in Israel.

Today, Israel is probably the fastest growing nation in the world. Everywhere, the Israelite is working with indefatigable energy,

whether it be in waste wilderness, the irrigated field, industrial plants, or the scientific laboratory. The dry bones are no longer dry. Hopes of national survival and revival flame in every breast.

The flesh is coming upon the bones, too, as the fertile soil of this ancient land is responding to the refreshing irrigation waters from the Lake of Galilee (transported via nine-foot, concrete conduit) and other sources. Today, Israel is not only self-sufficient (or nearly so) in the production of eggs, fruit, potatoes, meat and poultry, vegetables, and dairy products, but her exports have now exceeded imports, reaching the figure of nearly \$350 million.

BUT GREATER things are in the offing. As the enamored prophet beheld, breath came from the four winds and entered into the lifeless mass of corporeal bodies and they stood upon their feet, a

tremendous army. This prefigures the great revival of Christian religion to pervade the entire nation. Jesus intimated it in Luke 21:24. Paul spoke of it in Romans 11:25. Practically every major and minor prophet of the Old Testament majors on the theme. The strands of this truth are in evidence throughout the Bible. This will be the greatest spiritual revival ever known to man.

Groundwork is now being laid for such a world-shaking spiritual renovation. While the American educational network is systematically corrupting her youth by the expulsion of the Bible, supplanting it with evolution and godless materialism, Israel requires that the Bible constitute one-third of the curriculum in her forty-six hundred schools! Such a bountiful sowing of the seed of the Word of God is bound to culminate in a glorious spiritual harvest. It is coming.

A Prophetic "Fix"

On Israel

• *By* J. V. WILBANKS

***Bible prophecy is history written in advance . . .
Greater things are in the offing.***

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE THERAPY OF GOD

Since the day of Sigmund Freud in Europe and William James in America, the developing branches of psychology have been striving more accurately to diagnose the ills of men's minds. Among the many tools now used are standardized tests, projective techniques, free association, and nondirective counseling. Even the man on Main Street has learned to identify mental disturbances by name. He knows neurotic, psychotic, paranoid, and hypochondriac are terms used to describe people who have crippling worries, deteriorated personalities, exaggerated fears, and imaginary illnesses.

The strength of modern psychology is its capacity to diagnose. But once the diagnosis is made, the wide road of understanding narrows into a dead end of frustration and disappointment for most seekers of help. Psychotherapy stretches over long periods of weekly visits. Expense is great. The nomenclature is strange. A great amount of faith in the therapist is demanded of the patient. The entire process is often a threat. For a few there is immediate relief by prescription; for most, the therapy is disappointing. But for the ministers and laymen who have enough human understanding to recognize the symptoms and enough grace to overcome feelings of rejection, the troubled person may be offered the most potent therapy on earth, the therapy of God. "I am come," Jesus said, "that they might have life, and that they might have it more abundantly" John 10:10).

1) The therapy of God begins with forgiveness. An eminent psychiatrist was lecturing to West Coast ministers, and not knowing a Nazarene was in the group, said, "I know of only one Protestant denomination which majors on confession and forgiveness, and that is the Church of the Nazarene. They have an altar where people are urged to confess their sins and pray to God for forgiveness in the presence of the pastor and a small group from the congregation." Self-incriminating behavior, which results in guilt, can be alleviated by one cure only, the forgiveness of God.

2) The therapy of God includes cleansing. Behavior which originates in a depraved mind must be forgiven. But the depraved condition itself is subject only to the cleansing of the atonement. If the power of Christ is equal to the challenge of forgiveness but not cleansing, then it is only half a cure. It is the cleansing which makes possible the life of love. This, indeed, is the mind of Christ in you.

3) The therapy of God includes restitution. This old-fashioned word, which was once ignored by so many, is now coming into a newfound status. The man who has been forgiven and cleansed seeks further peace through reconciliation with his neighbor.

4) Last, the therapy of God includes the inner strength of His presence. The Christian religion is not built on an ironclad theology or accurately stated creeds, but on the person of Jesus Christ. His inner presence assures the transformed man the continuity of a wholesome, useful life even beyond death. "I live; yet not I, but Christ liveth in me . . . I can do all things through Christ which strengtheneth me."

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EDWARD LAWLOR
Executive Director

Greetings to Nazarene laymen:

This is our personal invitation to you and your friends to prayerfully be concerned for our FIRST International Laymen's Conference on Evangelism. We know you will come to the Conference seeking a fresh and unique fellowship with those of like precious faith. Let us set our hearts and minds on HIM so that we may enjoy the rich fellowship of the hours we spend together.

This brochure contains a preview of the spiritual challenges, the bible study, the messages of inspiration and the instruction for outreach evangelism that will be ours. All this will be augmented by soul-inspired Nazarene gospel music and testimonies that will warm our hearts.

When you arrive at the Diplomat be a friend to all you meet. Don't disappoint with all at the Conference. Let no one feel himself a stranger in our midst. Let each of us show ourselves as Nazarenes exemplifying the warmth of our holiness faith.

Under God we pray that "Find the Way, Today!" may become a meaningful theme for the hundreds who attend. Let the warmth, the challenge, the presence of Christ, "...the Way, the Truth and the Life," have pre-eminence in all that we do at the Conference.

We are looking forward to your presence and participation. Come expecting to be reassured concerning our task as laymen in our church and recharged by the challenge of holiness evangelism facing us today.

May God bless you and yours.

Faithfully yours,

Edward Lawlor

EDWARD LAWLOR





International LAYMEN'S Conference on Evangelism

Sponsored by the Department of Evangelism, Church of the Nazarene

**Tuesday evening, August 23
through Sunday noon, August 28, 1966**

DIPLOMAT *Hollywood-by-the-Sea, Florida*

Features of the Outstanding Program Will Include

TUESDAY, AUGUST 23

10:00 a.m. Registration Desk Opens
5:00 to 8:00 p.m. First Evening Meal
8:00 p.m. Opening Session with Keynote Address by Dr. Hugh C. Benner
10:00 p.m. Get-acquainted Fellowship Hour, courtesy of the DIPLOMAT

WEDNESDAY, THURSDAY, FRIDAY, AUGUST 24, 25, 26

8:00 a.m. Bible Study with Mrs. G. B. Williamson
9:00 a.m. "The Laymen's Viewpoint"
9:40 a.m. Morning Chapel, Messages by General Superintendents
10:50 a.m. Coffee Break
11:15 a.m. Lay Group Seminars. Subjects will be:
"The Nazarene Layman and Evangelism"
"The Nazarene Layman and His Church"
"The Nazarene Layman and the World"
Afternoons: Relaxation and fellowship times, with interest groups, indoor and outdoor games, continual audiovisual presentations, and free time for locally available bus and boat excursions, etc.
8:00 p.m. Inspirational evening sessions, featuring top-notch lay speakers:
Wednesday: Gordon T. Olsen, Christian Businessman, Eugene, Oregon
Thursday: Walter Judd, Nationally Known Missionary, Former U.S. Congressman
Friday: Paul Skiles and Returning Nazarene Evangelistic Ambassador Teams

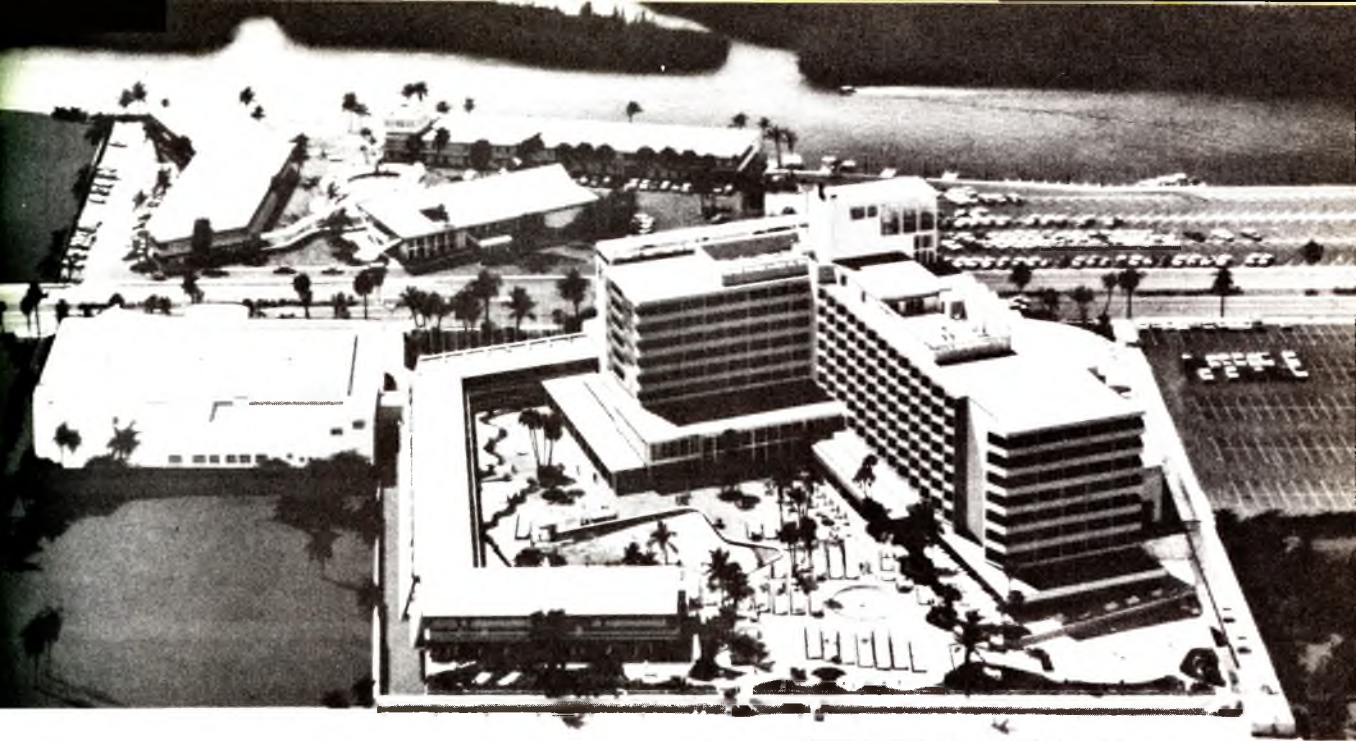
SATURDAY, AUGUST 27

VOCATIONS DAY, under the direction of Convener J. Wesley Mieras and highlighted by occupational and professional group meetings
Noon Laymen's Luncheon, featuring Leonard Spangenberg, Vice-President of Roger Babson, Inc., N.Y.
8:00 p.m. Another Inspirational Evening Session

SUNDAY, AUGUST 28

9:00 a.m. Bible Class led by Dr. G. B. Williamson
10:00 a.m. Climactic Communion Service with Message by Dr. Hardy C. Powers

The Conference program will feature many distinguished and dedicated Nazarene laymen, including: King Bingham, Texas rancher; Glenn Fraser, M.D., head psychiatrist, Pennsylvania State Hospital; Harlan Heinmiller, General Motors executive, Detroit, Michigan; Robert Mangum, M.D., Nampa, Idaho; Colonel William Thane Minor, USAF, Pentagon, Washington, D.C.; Earl Ramsted, vice-president, U.S. Rubber Co., Atlanta, Georgia; George Reed, chief parole and probation officer, state of Nevada; Robert Rimington, investment executive, Calgary, Alberta, Canada; Leonard Whipple, lay evangelist, Laguna Hills, California; and many others.



Top to bottom: An aerial ocean view of the 400-room DIPLOMAT EAST HOTEL, showing the Convention Hall at left. ✦ Discussing conference plans are: (left to right) Vernon Lunn, Program Committee chairman; Gordon T. Olsen, conference chairman; and Edward Lawlor, executive secretary of the Department of Evangelism. ✦ DIPLOMAT WEST, 150-room motel, is located on the Intracoastal Waterway just across Highway A1A from the Diplomat East. ✦ Newest unit of the Diplomat complex is the DIPLOMAT INN, 150 units.



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Sponsored by the Department of Evangelism

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RESERVATIONS FOR REMAINING ACCOMMODATIONS WILL BE ON A FIRST-COME-FIRST-SERVE BASIS.

Editorially Speaking

● By W. T. PURKISER

The Sacred and the Secular

There is much mischief in a sharp separation of the sacred from the secular. The result is a compartmentalized life with "Sunday religion" expected to redeem the selfish weeks.

Men are forever trying to have it that Caesar has his domain and God has His, and they must not intrude the one upon the other. But God can never be relegated to a corner of our lives, no matter how large that corner may be. If He is to be Lord at all, He must be Lord of all.

Paul Rees tells of a very "pious" grocer who had his living quarters in an apartment above the store. In the morning he would call down to his young clerk:

"Have you watered the milk?"

"Yes, sir."

"Have you put pumpkin in the butter?"

"Yes, sir."

"And put chicory in the coffee?"

"Yes, sir."

"Then come up to worship."

Dr. Rees comments: "Piety divorced from practice! It's worse than a pity; it's a travesty. Over against it is the example of the missionary concerning whom one of the observant nationals said, 'He walks as he talks!'"

The fact is, inconsistency is every bit as dangerous as heresy. Dr. J. B. Chapman wrote years ago, "Bad living makes more sinners and infidels than faulty teaching; for it so often happens that 'what you are speaks so loudly that I cannot hear what you say.' We do well to strive to become 'defenders of the faith,' but we do better when we become indeed 'doers of the word.' Sound teaching and consistent living are interdependents, if we would save those who look to us to show them the way of life."

FOR THE CHRISTIAN, nothing is secular if by secular we mean divorced or cut off from the lordship of Christ. The most menial task, the most humble occupation, the routine and drabness of earning a living—all are hallowed by the basic commitment of all of life to the full will of God.

When the center of life is properly established, all that is legitimate will find its place about that

center. It is only when life is off-center—eccentric, in the strictest use of the term—that "sacred" and "secular" are thrown into opposition or contrast.

This does not mean that there are no specific activities more directly related to spiritual ends than others. God does ask for the first day of every week and the first dime of each dollar to be specifically devoted to Him.

But the first day of every week, the Lord's Day, the Christian Sabbath, is given specifically to Him in order that every other day may be hallowed by His guidance and grace. And the first dime of each dollar, the tithe which is the firstfruits of our labor, consecrates the other nine-tenths.

Personal and public worship, the reading of God's Word, and prayer are elements of the life of every true Christian. But they are the leaven, whose purpose is to "leaven the whole lump" and sanctify the whole.

Neither is the Christian attitude one of contempt for the "secular." Nothing morally right is "beneath" the dignity of the servant of God. The "doorkeeper in the house of the Lord" is as important in God's sight as the minister at the altar if he is rendering his service as unto the Lord.

When secular and sacred are seen in proper light, they are found to be two sides to the same coin. And God's purpose for us all is that the coin be the pure gold of His "righteousness and true holiness."

The Key to Renewal

Students of religious revival throughout the Christian centuries have been impressed with the many factors that seem to play a part in it. There is a never-failing variety in the ways God's Spirit works to bring renewal to His Church.

In it all, however, one element remains constant. It never varies. Through all the changes of circumstances and conditions every genuine revival has been preceded by persistent and prevailing prayer.

The late Dr. William E. Sangster drew attention to this in one of his last books. "What, however, appears to be common to every deep revival of religion is a prelude of pleading, pas-

sionate, and persistent prayer. Those who had remained true to God might have been but a remnant, yet they were that kind of remnant. They *believed* and they *prayed*. To that quality of praying God responded. There is no known revival without this prelude of prayer."

We live in an age of the shortcut. Our constant search is for easy and painless ways to do difficult things. We major on "instant" products—instant coffee, instant tea, instant soup. But so well did Dr. William Fisher put it at the Evangelism Conference in January: "There is no such thing as 'instant revival.'"

Yet we try it all the time. We try it when we substitute evangelism for revival. We try it when we define revival in terms of God's sovereignty without recognizing that the sovereign God has decreed that revival waits upon prayer. We try it when we plan for revival only in terms of the preaching, singing, advertising, and other externals.

The prayer that brings revival is not prayer to see if, perhaps, an answer will be given. The prayer that brings revival is prayer that holds on because the answer has been promised beforehand.

The prayer that brings revival does not prescribe the way the Lord of the Church shall work. The prayer that brings revival offers willing agents for whatever way the Lord of the Church pleases to work.

SUCH PRAYER AS THIS can be expensive business in terms of our own little purposes and plans. It will make demands upon us we would rather not face up to. Samuel Shoemaker said it well:

"We must ask God in prayer, 'What shall I do, Lord?' Now there are some kinds of 'prayer' that are not really prayer at all. There is the fevered asking on the part of someone all tense and tight inside, to whom nobody, not even God, can get through. There is the wilful, insistent asking for God to bless what we want to do, and that is not prayer. We cannot pray at all until we realize that often God must say to us, 'My thoughts are not your thoughts, nor My ways your ways.'

"If you like your own way as much as I do, you will often find a cross at the heart of this procedure, for God must run a minus sign right through the upstanding 'I' and cross it out before He can tell me what He wants. To ask for God's will is to want His will instead of our own. We must relinquish our will to find His. 'Not my will but Thine be done.' Praying includes an openness to Him and His will."

But prayer in such an attitude of openness is

spiritual power. It is liberating and creative. It opens in us and in our church channels of power and grace through which God may move to meet the crying needs about us.

Someone has said, "Waiting in prayer is like the gathering of a great river behind a dam: soon fertility shall come to the fields, soon power shall turn a thousand wheels, soon light shall bless hamlet and city. They were praying at Pentecost. Perhaps other means are denied our time that we may relearn the royal way of prayer."

Days such as ours need tall men and women who can stand as leaders above the complacent crowd. But we are tall spiritually only when we kneel in prayer.

The glorious truth is that prayer demands no formal training, no college degree, no sophisticated knowledge. The humblest may lay hold of the key to revival and open the door.

We dare not fail God and our generation. Individual renewal and corporate revival can only follow "a prelude of pleading, passionate, and persistent prayer."

"Christ for Our Changing World"

This is the challenging theme for Nazarene Vacation Bible Schools this year. The "Golden Text" is "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

That these are times of rapid change, no one could deny. Inventions and discoveries in bewildering number are changing the way we travel, communicate, work, and play.

In many cases, changes in the world about threaten the security and peace of the home. Children are affected by the anxieties and restlessness of their elders.

Human beings are paradoxical creatures. We like novelty, adventure, progress, and deplore the "rut," monotony, changelessness. Yet we need something solid to tie to, a changeless point of reference in a changing world.

As Miss Mary Latham, denominational director of vacation Bible schools, has said, "Vacation Bible school gives us a priceless opportunity to help today's children and youth to know personally the Christ, who never changes. As always, He can bring peace, security, and joy to troubled hearts. He can give new meaning to troubled families."

The needs of the V.B.S. are presented in an article in this issue of the *Herald*, and the available materials are highlighted in the Nazarene Publishing House announcement on the back cover. It is time now to plan for vacation Bible school this summer.

50 Years Ago . . .

(from the April 12, 1916, HERALD OF HOLINESS)

The Early Conversion Debate

There is objection in some quarters against bringing children to an early decision for Christ, in conversion and sanctification, and especially to receiving them into church membership. To the writer, however, it seems that this is a consummation devoutly to be wished. Parents who turn the religious training of their children over to others, or await some great awakening to come in later years, do not realize how early in the lives of little ones the Spirit of God begins to deal with them, to draw them into a vital knowledge of Christ and His salvation.—*B. F. Haynes, editor.*

On Preparedness

Our land is in the throes of an argument for and against preparedness for a possible war with some European power. We may or may not need such a preparation as a nation, but there is no question but that we need a preparedness as citizens of heaven . . .—*B. F. Haynes, editor.*

Uncle Bud said

(in the PENTECOSTAL ADVOCATE, December 8, 1910, which merged with several others to form in 1912 the HERALD OF HOLINESS):

I trust that not a man or a woman that reads the *Advocate* has backslidden a thousandth part of chigger's track this week.—*Reuben A. (Uncle Buddy) Robinson.*

"The Light Broke In!"

By FLETCHER GALLOWAY

I recently preached the funeral of Billie Browne. He was noted for three things: his big, 93,000-egg-capacity hatchery at Coopersville; his sparkling Irish testimonies; and his consecrated checkbook.

Everybody who knew Billie knew he was a Christian. He scattered his testimonies freely, in service stations and restaurants, in banks and business houses, in poultry conventions and among the Ph.D.'s at the state colleges.

He was a member of First Church, Grand Rapids, Michigan, for forty-three years. I was his pastor for thirteen. I handled several \$1,000 checks that he turned in for God's cause, and many more for several hundred dollars each. Hard-pressed missionaries, pastors, and churches besides our own felt the generous touch of this man.

BUT BILLIE was not always a Christian. He was born in Ireland to Roman Catholic parents. His nine brothers were all Catholics—those who survive him still are. His family for generations had been Catholic. At nine he was an altar boy and later studied for the priesthood. He came to America at nineteen and enrolled at Cornell University to study poultry husbandry.

At a poultry convention in Madison Square Garden in New York, Dr. Lauren Heasley, manager of the big Ferris Farms, Inc., of Michigan and Florida, met the young Irishman.

Billie impressed him, and he was hired on the spot.

DR. HEASLEY was a Nazarene—one of those who really work at the job. That year he hired seven new men. Before another year had passed, the seven men had been converted.

Billie was not easy. He felt there was only one church, and he was already in it. But "Doc" Heasley prayed and talked to him about salvation and built a road of friendship to his heart. Finally he persuaded him to attend one of the Friday night holiness prayer meetings, held in homes. Then he invited him to camp meeting and to the mission.

One night Billie went to the altar on the mission but did not seem to get through. He went home discouraged. But a few nights later, unable to sleep, he was walking the street at midnight when suddenly, as he expressed it, "The light broke in!"

IT WAS ON a Saturday night, also at midnight, when he got so sick. The family doctor was there. He was put into the ambulance. Billie told the doctor about that light. He said, "Doctor, that light has grown brighter and brighter with the years. It is bright tonight. Jesus is with me now." They called me at five o'clock and told me Billie was dead.

I do not know what heaven is like, but I rather think, after Billie saw Jesus and thanked Him for Calvary, the next person he looked up was "Doc" Heasley, who has been over there for more than thirty years. They probably are talking it over now.



Bob Bierderman was an officer on the nuclear-powered submarine, the "Thresher," when it was lost at sea with its crew of 129 men three years ago this month. He left a wife, four children, and a clear Christian witness.

"My Husband Was On the 'Thresher'"

● By BETTIE BIERDERMAN

Submarines are the safest thing in the world," my husband, Bob, used to say anytime I showed apprehension about his underseas service in the United States Navy.

Perhaps he was right. But Bob died April, 1963, when the nuclear sub U.S.S. "Thresher" sank to the bottom of the Atlantic Ocean. The "safest place in the world" couldn't keep Bob from death; only the Lord could do that, and He chose to take Bob through death into His presence. Since then, God has sustained me in a way that I could never have imagined possible.

I first met Bob in 1953, when he was in his last year at the Naval Academy in Annapolis, Maryland. We dated steadily, and shortly after his graduation in June, 1954, we became engaged. We were married the following September.

Bob served aboard a destroyer and a conventional submarine before training in nuclear power. He became ship superintendent on the "Thresher" in January, 1963.

Bob felt a definite calling to serve God in the naval service. He and I both received Christ as our Saviour and Lord during Bob's postgraduate training. We grew spiritually by our fellowship and Bible study with the members of the Officers' Christian Union. Bob tried to witness for the Lord by his daily walk, and I know that the Lord gave him extra strength for the long hours of duty and tremendous responsibility on the "Thresher."

After his assignment to the nuclear sub, Bob had little time for our four

children and me. Sometimes, especially during the last month, he worked a twelve- to sixteen-hour day. I became discouraged myself. Usually he left before the children awakened and came home barely in time to tuck them in.

One night about a week before the "Thresher" was due to go on sea trials, I became overwhelmed with discouragement. The tears came, but not wanting Bob to know how I felt, I quickly tidied up, opened the Bible, and was reassured that all would work together for good if I relied on God. When Bob came in, my anguish had gone.

About one month before the "Thresher" disaster, we were attending an O.C.U. meeting. The meeting was finished, and someone brought up the subject of physical death. After some discussion one man remarked, "I just can't wait to meet the Lord." His wife agreed, and though I did not hear Bob say it, a dear friend told me later that my husband said quietly, "Neither can I."

The "Thresher" was due to leave on Tuesday, April 9. The day before, I was tremendously busy. At 9:00 p.m., when Bob arrived home for supper, we were both exhausted. He ate leisurely and decided to do a few neglected chores in the basement. When we retired, it was slightly after 11:00.

"What time do we have to get up?" I asked.

"I'll set the alarm for 5:30."

"Ohhhhh," I sighed, secretly, because I was so tired I thought that,

when the alarm rang at 5:30, I would ask Bob if he would mind if I stayed in bed just this once.

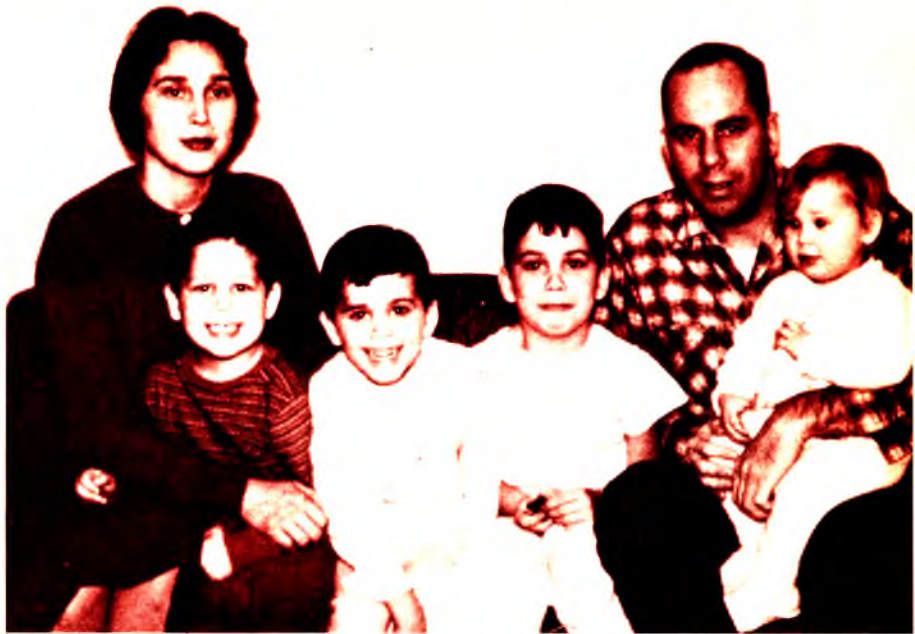
When the alarm rang, praise God, I dragged my tired body out of bed, and I wondered how I ever could have thought such a thing as not getting up with Bob.

We breakfasted and prayed together. I recall my prayer vividly. After thanking the Lord, I asked that He would give the men keen minds to fix any minor discrepancies which might occur. I prayed that the Lord would bless Bob, and that He would bring him back safely if it were His will. Then we kissed good-bye. I never dreamed of danger, and I am confident Bob did not either. It was just another routine trip, and we expected to have supper together Thursday evening.

On every trip Bob made out to sea, we set a specific time when we would remember each other in prayer and read the Word. Bob mentioned 9:00 p.m. would be best for him because by then all the daily demands would have eased, so we agreed to pray at 9:00 in the evening.

Tuesday I remembered him about 9:00 p.m.

Wednesday morning after sending our oldest boy, Greg, to school and after finishing a few chores, I went upstairs to have my quiet time. The other children were playing. After I finished I looked at the clock; it was just a few minutes past nine. *Strange, I thought to myself, Bob and I agreed to remember each other in prayer at nine o'clock in the evening, not nine*



CHRISTMAS, 1962—Bettie and Bob with their children. From left to right: Eric, Bruce, Gregory, and Debbie.

o'clock in the morning. Other than that, I had no unusual feeling.

When the captain from the shipyard called me sometime after 7:00 p.m. and informed me that contact with the "Thresher" had been lost, I felt no alarm. Bob had told me this had happened before; an electrical short circuit had caused them to lose communication.

All the children were sleeping except Gregory, seven years old. "Don't worry, Mommy," he said, "they have the 'Skylark' with them, and everything will be okay." The "Skylark" is a submarine rescue vessel. We prayed together, and he quietly went to sleep.

Immediately I called a friend of Bob's who was stationed on the base at the Portsmouth Naval Shipyard. Lieutenant Dennis Ballow gave me the latest information. There was nothing encouraging, but there was no reason to lose hope. Later that evening when he and his wife came to the house, I knew it was serious.

Our pastor had stopped by earlier that evening. Among the Scripture passages shared with me by Pastor Carlisle Saylor, of the Hampton Falls Baptist Church, was Nahum 1:7—"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

I repeated this mentally several times to myself, and leaned heavily on it. He also gave me Isaiah 41:10—"Fear thou not; for I am with thee: he not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

I clung to that verse in the days that followed.

A Christian friend, Joy Gulick, spent the night with me. We prayed, listened to news broadcasts, and prayed again. Tears flowed frequently. Inwardly I knew that I must be able to say without any reservation, "Thy will be done, Lord." I believe I reached this point toward the early morning hours. The last broadcast we heard was at 4:30 a.m. Exhausted, but still hoping, we slept for a few hours.

The next reports we heard gave no hope for the "Thresher" and its crew. The shock of 129 lives lost was unbelievable to me. When my mother and brother arrived from Connecticut at dawn on that morning, I was quietly resigning myself to the fact that Bob was physically gone, and spiritually with our Lord.

Later when I saw the official statement of what had happened, I recalled that quiet time I had on the morning of the tenth. In part, the statement read: "To personnel aboard 'Skylark' the dive appeared to be progressing satisfactorily until 9:13 a.m. . . . at about 9:16 a.m. 'Skylark' heard a garbled transmission which we believed to contain the words 'test depth.'"

That was the last message from the "Thresher" to the escort vessel "Skylark." I strongly feel that Wednesday morning when I prayed Bob too was praying. He must have known danger was imminent. I believe that Bob was praying that the difficulty would be corrected, and that the "Thresher" would surface.

I cannot help but feel that in the same breath he committed everything to the Lord. For those few minutes of quiet communion, I thank God.

A fellow O.C.U. wife, Anna Barry, comforted me with these words: "Death is not the will of God. It has come to us all because of sin and rebellion in the hearts of man from the beginning. But, though death is a usurper, an enemy, tearing our loved ones from us, it is already a defeated enemy. God has conquered death by Jesus Christ, and given us a blessed hope."

Bob was a wonderful husband, and a fine father. The children and I miss his nearness. I had read *Little Pilgrim's Progress* to the children recently, and when this sea mishap occurred, I told the children that "Daddy went to heaven, to be with Jesus." Eric, four, recalled the term used in the story and said, "No, Daddy went to the celestial city." Bruce, our five-year-old, repeated the phrase. I nodded and whispered, "That's right, Eric and Bruce."

The months have passed, and they have seemed like years. But the Lord has sustained me with His grace. He has taught me through this experience to rely on Him alone. I believe He directed Bob into my life, blessed us richly, and now saw fit to call him home to himself. For all of this and past memories, I praise Him. Truly, all that God plans for us is ultimately good, though for the present the experience may be painful.

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Of People and Places

St. Louis, Missouri—Assistant Pastor R. E. Howerter reported the Webster Groves Church contributed \$1,000 in an Alabaster offering, February 27.

Republic of South Africa—"Not too long ago it would have been difficult to get any kind of crowd into a church for revival services," Missionary Jack Riley reported recently. "These days we are seeing our churches packed to capacity in revival meetings. Recently a witch doctor repented in one of our street meetings. She gave a wonderful testimony to the saving grace of Jesus Christ, and brought all her fetishes and paraphernalia of demon worship to the Lord," he said.

Kokomo, Indiana—Rev. George Scutt, Northeastern Indiana District superintendent, recently dedicated the refurbished sanctuary of the Forest Lawn Church here, which was partially destroyed by a tornado on Palm Sunday, 1965. Rev. Oscar H. Sheets is pastor.

Bristol, Pennsylvania—Rev. C. Newton Monnett, pastor here for twenty years, has resigned to accept the pastorate at Lewisburg, Pennsylvania.

Burlington, North Carolina—Rev. Albert Truesdale and Rev. Winston Hatcliff, pastors of Nazarene church-

"Showers of Blessing" Program Schedule

April 17—"Commitment—Service and Greatness," by Russell V. DeLong

April 24—"Who Moved?" by Russell V. DeLong

May 1—"Are You a Christian?" by Russell V. DeLong

NEW "SHOWERS OF BLESSING" OUTLETS:
 WLKN Lincoln, Maine 1450 kc. 7:30 a.m. Sunday
 WFCJ-FM Miamisburg, Ohio 93.7 meg. 7:15 p.m. Friday
 WABH Deerfield, Virginia 1150 kc. 2:15 p.m. Sunday
 KCLX Colfax, Washington 1450 kc. 8:15 a.m. Sunday

es here, conducted a baptismal service February 27 in which twenty-two persons were baptized.

Canfield, Ohio—Rev. and Mrs. B. A. DuVall celebrated their sixtieth wedding anniversary here recently. Mr. DuVall is now retired, but pastored from 1921 until 1953.

Carbondale, Illinois—Dr. Samuel Young addressed Illinois District pastors and their wives at an annual conclave held here at Southern Illinois University Center, February 8 through March 2. Dr. L. S. Oliver is district superintendent.

The Sin of Tolerance

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Galatians 1:9).

PERHAPS you are thinking we should say the sin of intolerance! There is a sin of intolerance which is the unwillingness to bear with those whose opinions are different from ours. Impatience, prejudices, and bigotry are synonyms. We as Nazarenes must be patient and fair with those who do not see eye to eye with us.

However, this is not an excuse to take into membership those who live and believe contrary to our *Manual*. We shall weaken our church and hinder the cause of holiness if we let down the standards.

A lady once said to me, "You Nazarenes could have more members if you weren't so strict about drinking, smoking, theatergoing, and the like." Are we being intolerant by asking those who wish to join our church to follow the General and Special Rules in the *Manual*? Certainly not.

Tolerance is defined as being fair with those whose opinions are different from ours. We cannot be fair to them or the church by disregarding the *Manual*. We should be firm in our denunciation of sin. Christ denounced the worldly, wicked practices of His day. So should we. He spoke out against divorce, ungodliness, and hypocrisy. So should we. There is the need today for the preaching of both the positive and the negative. The full gospel is the acceptance of some things, the rejection of others. It is saying, "Yes," to God and, "No," to Satan; "Yes," to the higher; "No," to the lower. Let us be examples to our world today of what the full gospel can do for our lives.—Ronald E. Wesley, pastor, Pinerville, West Virginia.

Who's Crying Now!



A 50-frame, full-color filmstrip

The whole church will be inspired by this true-life story of a family won through vacation Bible school, and what they are doing for the church. Playing time is only six minutes. Use it with many different groups in the church. All ages will enjoy it. It will make it easier to enlist workers for your own V.B.S.

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NAZARENE PUBLISHING HOUSE

A Song Brought Heaven Near

"While Dick was singing his solo this morning I knew we were going to have a revival."

A young dentist was speaking after the opening revival service in Los Angeles First Church.

Dick Friesen had sung "The Crystal Fountain." As he sang with deep feeling for the message, the atmosphere was charged with the divine presence. Tears flowed freely. Words of praise ascended heavenward.

The evangelist, deeply moved himself, arose to speak to a congregation unusually prepared to hear.

The service climaxed with an altar filled with spiritually hungry people.

The young dentist's prediction came true. We had a glorious revival. It started with a song that brought heaven near.—Wendell Wellman.

Did You Know . . .

That in 1965, 33 new churches were able to conduct vacation Bible schools because of your Pioneer offering? Your church can join the Pioneers again in 1966 with another offering to help new churches conduct their first vacation Bible school.

That last year 1,623 churches reported a total of 20,632 children were reached from unchurched homes. Will your church be one to add to that number in 1966?

If you would like a "Vacation Bible School Skit" to work up for a special feature in Sunday school, write your general V.B.S. Office, 6401 The Paseo, Kansas City, Missouri 64132. It is free.

Deaths

MRS. MILDRED JEWELL PUDGE, forty-six, died March 5 following an auto accident near her home at Elk Grove, California. Rev. Earl E. Carpenter conducted funeral services. She is survived by her husband, Kenneth; two daughters, Mrs. Catherine Barnes and Judy; three sons, Loren, Richard, and Kerry; her parents, Mr. and Mrs. M. A. Wilson; two brothers; and two sisters.

JUSTIN P. TONK, seventy-nine, died March 1 in Veterans Administration Hospital in Saginaw, Michigan. Rev. Roy A. Mumau conducted funeral services. He is survived by one son, Merle; one daughter, Berdella Wilkinson; and five grandchildren.

GLADYS H. FOX, seventy-three, died at her home on February 4. She was a member of Indianapolis (Indiana) First Church, and left a wonderful testimony.

MRS. SARAH MORGAN died on February 16. She was a charter member of the Northshore Church of the Nazarene at Houston, Texas.

MRS. GRACE HUMPHREY, eighty-four, died March 2 in Elyria, Ohio. Rev. Paul K. Hayman conducted funeral services.

MISS REBECCA BARR, eighty-four, died March 1 in Pasadena, California. Rev. Henry B. Wallin conducted funeral services.

RAYMOND EUGENE BRUMAGIN, seventy-five, died December 29 in Bethesda, Ohio. Rev. C. D. Taylor

1966 Vacation Bible School Missionary Special

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ABOUT JESUS

You will be helping our missionaries teach about Jesus as you give in the 1966 V.B.S. Missionary Special Offering.



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Bible picture by courtesy of Providence Lithograph Company

conducted funeral services. He is survived by his wife, Rev. Dorothy Greshauge Brumagin, pastor of the Bethesda Church of the Nazarene; one son, Rev. David Brumagin; two sisters; and several nieces and nephews.

REV. C. C. KNIPPERS, seventy-six, of Lawrenceburg, Tennessee, died March 11. He was a retired minister in the Church of the Nazarene. He is survived by his wife, Donna Belle; four sons: Rev. Cecil Knippers; former State Senator Oltis J. Knippers; Chaplain Captain Shural Knippers, U.S. Air Force, Colorado Springs; Harold Knippers; two daughters, Mrs. Thurman Coburn and Mrs. James Dunkin; one brother, Amos Knippers; and one sister, Mrs. Allen Lewing.

Announcements

A recent letter from Rev. Jerald D. Johnson, superintendent of our Middle European District, states that Rev. Orville H. Kleven, pastor of our first church in Copenhagen, Denmark, has resigned effective June 12 and will be returning to the States. Before going to Europe and assisting in our work there for the past several years, Mr. and Mrs. Kleven were a successful evangelistic team here in the States. They will be available for re-

vival work and we commend them to our people. They may be addressed: Rev. Orville H. Kleven, Rodovrevej 47—Vanlose, Copenhagen, Denmark—Orville W. Jenkins, Secretary, Department of Home Missions.

EVANGELISTS' OPEN DATES

Thomas Hayes, 1562 E. Howard, Pasadena, California: one in April, one in June, and during July and August, with tent.

BORN

—to Gene and Linda (Pierce) Peters of Joliet, Illinois, a daughter, Joy Lin, on March 7.

—to Richard and Christine (Glisson) Hiller of Orland Park, Illinois, a daughter, Ambre Lynn, on February 24.

—to Rev. and Mrs. B. J. Garber of Waco, Texas, a son, Stuart Alan, on January 29.

—to B. F. and Ferne Golyghtly of Bethany, Oklahoma, a daughter, Susan La Nell, on January 11.

ADOPTED

—by Chief Wayne and Deanna (Burger) Newberry of Oakland, California, a baby girl, when she was three days old; named Andrea Renae.

SPECIAL PRAYER IS REQUESTED

—by a reader in Washington for the salvation of his brother;

—by a Christian reader in Illinois for a time of salvation, and especially for a friend to find God, also for healing of her own foot that she may be able to walk to work.

District Assembly Information

HAWAII—April 21 and 22, at First Church, 408 N. Judd Street, Honolulu, Hawaii. Pastor Charles Higgins, General Superintendent Powers. N.W.M.S. convention, April 20; N.Y.P.S. convention, April 23.

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CHURCH TREASURER:

Be sure to mail the check for the Easter Offering promptly.

Send to: **John Stockton, General Treasurer, 6401 The Paseo, Kansas City, Missouri 64131.**



Late News

Minnesota Preachers Beat March Blizzard

Convening at the River Inn, Fergus Falls, Minnesota, March 2-4, the Minnesota District Preachers' meeting got in ahead of "the annual March blizzard," according to Reporter Warren Holcomb.

Dr. V. H. Lewis was the special speaker. Rev. Norman Bloom is the district superintendent.

Pittsburgh Preachers and Wives Meet

Circleville Church of the Nazarene, Irwin, Pennsylvania, was the site of the annual Pittsburgh District Preachers' and Wives' meeting.

Dr. Hugh C. Benner was the speaker. District Superintendent Robert Goslaw presided. "Holding Forth the Word of Life" was the convention theme.

Northwestern Ohio Young Adults' Banquet

Over 500 persons attended the fourth annual Northwestern Ohio Young Adult Fellowship banquet, a 35 percent increase over the preceding year.

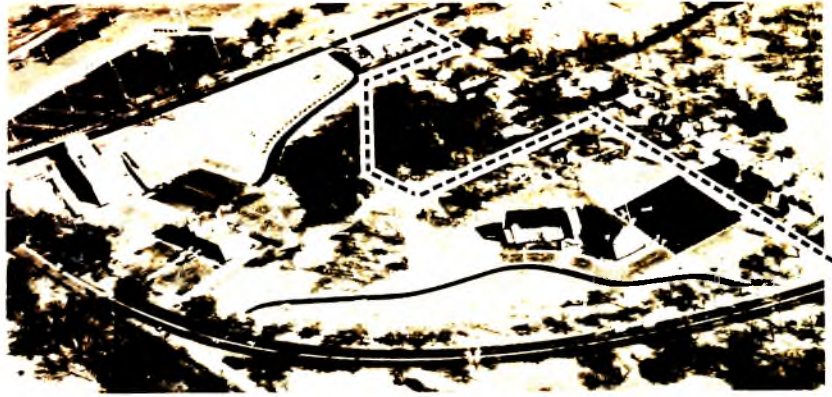
The banquet theme was "Singing Hearts." Lincoln Robinson was master of ceremonies with Indianapolis attorney Jack C. Brown as the speaker.

Rochester Trinity Dedicates New Educational Unit

"Lancaster Hall," a new educational unit named for the late Al Lancaster, was dedicated by the congregation of Trinity Church of the Nazarene, Rochester, New York, last month. District Superintendent Kenneth Pearsall was the special speaker for the occasion.

Pastor Morris Wilson, who has organized and built two churches in Rochester over the past twenty-four years, has served the congregation since 1956. The church now has 213 members with 265 average attendance in Sunday school.

The new two-story multipurpose addition was constructed at a cost of \$80,000.



International Center Threatened

The plan of the Kansas City Metropolitan Junior College to take the Lynn estate adjoining Nazarene International Center and to condemn seven acres of the Center property for a new city junior college campus were revealed in Kansas City last month.

By use of the right of eminent domain, the junior college board is empowered to condemn property needed for the proposed institution.

The land to be taken from International Center would amount to almost one-third of the total acreage in the Nazarene property. The proposal is to use the condemned land for a parking lot.

Also threatened is the recently constructed \$21 million Research Hospital

on the other side of the Lynn estate. Research Hospital authorities and Nazarene representatives were refused a hearing while the junior college planning was in progress.

Nazarene leaders have expressed fear that, once established, the junior college might take over even more of the Center property by condemnation suits.

The aerial photograph shows the Center with the buildings already completed. Excavation has begun for the Seminary library building which does not show. The heavy lines indicate the portion of the property which would be taken by the action of the junior college board.

NEWS of the Religious World

quently mentioned by teen-agers as the thing most likely to get them into trouble.

Youth Teams Crusade In Summer Evangelism

Winona Lake, Indiana (EP)—Approximately sixty young people will be involved in crusades this summer under the Volunteers in Service Abroad program. They will be participating in three crusades: New York City, among the Spanish-speaking people, June 17 through July 10; Canadian Indians, Saskatchewan and Alberta, July 1 through 31; Brazil-Paraguay, June 29 through August 18. The New York teams will work in three areas—the Bronx, Manhattan, and Brooklyn. Teams will unite to hold a one-week mass crusade in Brooklyn.

In its second year of summer crusading, VISA provides an opportunity for "vacation evangelism." Last year more than fifty young people gave their summer vacations new impetus as they joined VISA teams in Haiti and Mexico.

Poll Shows 40 Percent Of Youths Admit Drinking

Minneapolis, Minn. (EP)—Nearly 40 percent of the youths between fifteen and eighteen in the Minneapolis-St. Paul area acknowledge that they sometimes drink beer or liquor, according to the *Minneapolis Star's* Metro Poll.

More Roman Catholic than Protestant youths drink alcoholic beverages, the poll reported. This was true of both beer and liquor.

Interviewers for the poll talked with a representative sample of 600 teen-agers, fifteen to eighteen, in their own homes. As a part of each interview, young persons wrote their own answers to the questions on drinking.

As published in an earlier Metro-Poll report, "drinking" is most fre-

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

Conducted by W. T. PURKISER, Editor

THE KINGDOM IS DIVIDED

I Kings 12:1-5, 16-20 (April 17)

● **Congregation**—The word “congregation” occurs twice in this lesson (vv. 3, 20). But the English translation represents two different terms in Hebrew. In verse 3 it is *qahal*, which means “an assembly called together.” In verse 20 it is *edah*, “an appointed meeting.”

The phrase “the congregation of Israel” (v. 3) is a common one in the Old Testament. The emphasis was on Israel as a united nation, as God’s people.

In the Septuagint (Greek translation of the Old Testament) there are several words used for “congregation.” In verse 3 it is *laos*, which means “the people at large, especially people assembled.” In verse 20 it is *synagoge* (“a gathering together”), which has been taken over into English as designating a congregation of Jews, or more popularly the place where it meets. A third term used for “congregation” in the Septuagint is *ecclesia*, the word for “church” in the New Testament. In Old Testament times “the people of God” was Israel; today it is the Church.

● **Grievous**—The word occurs twice in verse 4. The people reminded Rehoboam that his father, Solomon, had “made our yoke grievous.” The Septuagint simply says: “Thy father weighed down [or burdened] our yoke.” The primary meaning of “grievous” here is “heavy.”

So the people pleaded: “Now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter.” Here “grievous” is “hard” (*scleros* in the Greek).

The burdensome yoke which Solomon had placed upon Israel was that of very heavy taxes. He maintained a magnificent regime, and it cost a lot of money.

● **Tribute**—The Hebrew word is *mas* (v. 18), which means a “burden” or “levy.” Today we would say that Adoram was sent to collect the taxes. And taxes are always a burden. The people of Israel did to Adoram what sometimes happened to tax collectors in ancient times—they stoned him to death.

I am writing to ask you to please explain just how a person may obtain an experience of holiness.

Your letter does not indicate any specific problem areas, so I cannot know on just which of the following points some enlargement would be needed. However, in general, here are the steps:

1. Be sure of your personal acceptance in faith of the pardon and peace God’s children experience. You must be converted before you can be entirely sanctified.

2. Recognize that the promises, precepts, and prayers of the New Testament are for you as well as for Christians of the first century (John 17:17, 20; Acts 2:39; 15:8-9; Romans 6:22; II Corinthians 7:1; Ephesians 4:20-24; 5:25-27; I Thessalonians 5:23-24; Titus 2:11-14; Hebrews 6:1; 12:14; 13:12-13; I Peter 1:14-16; I John 1:7).

3. Present yourself in full consecration to the Lord as a living sacrifice (Romans 6:13; 12:1-2).

4. Ask specifically (Luke 11:13).

5. Obey implicitly (Acts 5:32).

6. Believe that what God has promised He now does (Acts 26:18; Galatians 3:14).

7. Witness clearly to what God has done for you (Acts 1:8; Romans 8:2).

If you are like most folks, steps 3 and 6 may be your points of struggle. Self-will dies hard, but die it must. And doubt is the devil’s last chance. If he can keep you from a firm faith, he can keep you from victory.

Don’t be embarrassed to seek help, publicly at an altar, and privately within a circle of praying friends. Don’t let anyone turn your attention from the Giver to a gift, or from the perfected atonement of Christ to your own feelings, circumstances, or problems. Lean heavily on the “how much more” of Luke 11:13. I believe you’ll get the victory.

Does Romans 11:25-28 mean that at a certain time in the future the Lord will remove the scales from Jewish eyes and save the Jewish people?

There are two general interpretations of the eleventh chapter of Romans. One, followed by most evangelical Calvinists and many Arminians, is that, in connection with the second coming of Christ, Israel as a nation will be converted—perhaps to serve as evangelists for the Gentile nations.

This view fits more naturally into a Calvinistic framework, inasmuch as Calvinism in a strict sense holds the doctrine of “irresistible grace”—that is, when God elects to save people, they are saved quite apart from any prior choice of their own.

Arminians, who believe that salvation is the gift of God only on condition to a personal response to the gospel in repentance and faith, have more difficulty with this view, as you can see they would.

The other theory is that, in Romans 11, Paul is expressing two things: the tremendous impetus to the gospel the conversion of Israel *would have* made, and the fact that God has left the door open to the Jews to accept Christ by faith and be converted as individuals in the very same way Gentiles are converted.

This latter view is based on two items in the chapter. In verses 12 and

15 there is no verb form in the original at all, as is indicated by the italics of verse 15 in the King James Version.

These verses could well be translated, “If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more *would have been* their fulness?” “For if the casting away of them be the reconciling of the world, what *should* the receiving of them be, but life from the dead?”

The other consideration is a proper understanding of verse 26, “And so all Israel shall be saved.” The *all* here means “all without distinction,” not “all without exception.” And the key word is *so*. “So [in the way outlined in chapters 10 and 11, by obedient faith in the gospel] all Israel shall be saved.”

I would have to say that I prefer the latter interpretation of the chapter. I devoutly hope for the evangelization of the Jews. But to expect it on any other basis than personal repentance and faith in Jesus Christ seems to me to betray the Cross.

I do not believe anyone, anywhere, at any time will be saved because he or she belongs to one rather than to another nation. And that goes for “British Israel” as well as for Jewish Israel.

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