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OF HOHNESS

Church of Nazarene

God in the Operation

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*Sept*

In Search of  
Real Brotherhood  
(See page 6.)





General Superintendent Coulter

## DESIRABLE MALADJUSTMENT

The emphasis of our age is on the poised, self-assured, well-adjusted individual.

Modern life has become terribly complex. Tensions abound. The threat of nervous disorders and emotional conflicts is very real to those who are caught in the high-speed action of this day.

No one will deny the desirability of adjustment to life, to problems, and to pressures so that we may live useful and productive lives. Mental health and emotional stability require adjustments.

But the vital Christian must be prepared to be *maladjusted*. "Be not conformed to this world," was Paul's admonition to the Christians at Rome. Genuine Christianity rejects the world's values, the world's spirit, and the world's methods.

Pressures to conform have faced the Church in every age. Paul's words were directed to a small group under the dictatorship of Caesar where the temptation to conform was almost irresistible. The Apostle John wrote to a church that was beginning to chafe under the rigid standards of early Christianity, "Love not the world, neither the things that are in the world" (I John 2:15). James said, "Know

ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Victorious Christian witness in a corrupt society is impossible until Christians are prepared to defy, if necessary, the prevailing attitudes and spirit of the world. If Jesus had placed the accent on conformity, He would have aroused no antagonism. But Jesus refused to come to terms, and the Cross was the price He had to pay.

But our *maladjustment* must not be allowed to label us as negative malcontents, out of touch and out of joint with our day and times. Paul not only admonishes, "Be not conformed," but he challenges, "Be ye transformed."

It is this transformation of attitude and spirit which tunes the soul into a blessed harmony and adjustment to God and His holy will.

As a result of this transformation,  
*The things of earth will grow strangely  
dim,  
In the light of His glory and grace.\**

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***"How can they say there is no God?" the young epileptic patient said from the hospital bed.***

## **GOD** IN THE OPERATION

• *By Grant Swank*

**T**o look at him, you'd think him to be a healthy Nova Scotian. His cheeks are ruddy. His body is young and firm. His quick smile greets a person with the sunlight of day. But since he's been four years old, Al has lived with epileptic seizures.

I remember when on a Sunday morning Al walked into the church for morning worship. He had not been to church for practically a year. Following the service he asked to speak with me in my study. During the conversation Al mentioned that he had resolved to be a stalwart Christian, living for God, and he was about to begin that Sunday. He asked if it would be possible for him to become a member of the local church on the following Sunday, for he stated

that he definitely wanted to quit vacillating and become grounded in his faith and service.

As Al was received into membership on the next Sunday morning, he also knelt at the altar for the prayer of healing. Our petitions to God requested that healing would find its way into the body of this young epileptic. Nevertheless, above all else, we requested that God's sovereign will would be done and we would accept His answer as our promise.

Several weeks passed; but the seizures continued to occur on the average of one every two weeks. At times of more emotional stress they would increase.

I asked Al if he was disappointed in God for not healing him directly. I did not want anything to send

this young man into defeat or despair; therefore I was especially anxious to know how his reasoning had handled this kind of answer from God. Al said that he was willing to accept God's wisdom in the situation, that he would be patient and wait for direction as to what to do next.

All the while Al was under the medical care of a competent neurosurgeon. One day I received a call.

"The doctor has asked me if I would want to go to the hospital for tests in order to see if an operation on my head would possibly halt these seizures," Al stated. He went on to say that the operation could be performed only if preliminary examinations would show that such surgery would not result in the impairment of his sight,

hearing, or speech. Most people do not look forward to operations of any kind, but a more encouraging possibility could not have been given to Al than the one mentioned by his doctor.

**F**our weeks of tests passed by. As frequently as I could I visited Al in the hospital. I'm certain that those visits did much more for me than they did for Al. It was a tonic to greet that young man in his hospital room and to sense his patience, courage, and optimism. Never did he complain to me. Not once did he find fault with his circumstances. His attitude was one of total cooperation with his doctor, the hospital staff, and his God. A steady, firm conviction governed each day: the conviction that God was at work. Al knew that his responsibility was to be willing, patient, and open to God's timing.

At the end of the fourth week during the evening hours, I stopped by Al's room. "Guess what! The doctor says that in two days I will have surgery on the left side of my head. There will be no danger of impairment to any of my senses or movements. There's only one hitch! I'll have to get all my hair shaved off." A moment of hesitation—and then we both laughed. "Horrors! What could be worse?" I answered. Then he continued to explain that he would not be put to sleep, but that the left side of his head would be frozen; the operation would commence.

Well, one would have thought it was Christmas! I doubt if I ever have seen a person so overjoyed. Al could hardly contain his happiness. As I concluded the evening's visit with prayer, Al gave me a ready handshake as tears came to our eyes. We were both anxious. We were both filled with excitement. We were both waiting on tiptoes to see how God was going to answer prayer.

The day of the surgery came and went. The next day I stopped by

Al's room but he was not there. The nurse at the desk pointed to the intensive care unit, and I walked in. Poor fellow! He was in such pain. He was so weak. His face had lost its color and his hands looked cold and pale. I stayed long enough to have a short prayer and then I left, going on down the hall with a longer prayer that lasted all the way home.

I remember particularly my third visit to him following the operation. Al was still rather weak, for it had been only a few days since the surgery. I had been in the room for a couple of minutes when Al began to cry. This was not like him. I wondered what the doctor had told him. I wondered if there had been a slip. I wondered if his faith in the neurosurgeon, the nurses, the operation, in me, in God, had been shattered by some unexpected outcome of disaster. My heart began to race as I reached out for his arm to steady him on the bed.

"What's wrong, Al? Did something go wrong? What has the doctor said?"

"There I was on that table all that time. They cut my head open.

### **About the Cover . . .**

**The Sir Walter Scott monument on Princes Street in Edinburgh, Scotland, towers over the busy shoppers on the street below. The double-decked buses, the white-coated traffic policeman, and the left-hand-drive autos add to the United Kingdom charm.**

**In the British Isles North District, of which Edinburgh is a part, there are 34 Nazarene churches with 1,439 members. There are nearly 3,500 enrollees in the Sunday schools, with an average attendance of about 2,000.**

**These British Nazarenes gave the U.S. equivalent of \$97,020 during the 1965 assembly year.**

**—Managing Editor**

I wasn't asleep. I could see everything. They had called in another specialist from another part of Canada to be on hand in case something should go wrong. And my doctor took that drill and drilled into my head—he drilled right into my head. But I never moved. I never said a word. People may laugh—I know they will, but I can't help it. How can they say there is no God? How can they say it? I know there is, but you've got to have faith. You've got to believe Him!"

**A**t this point I began to relax, having grasped the gist of his remarks. He continued, "I didn't feel a thing. I just lay there. I didn't move. There was no pain. The specialist wasn't even called on to do anything. My doctor did it all. How can they ever say there is not a God? How can they?"

Each visit showed that Al was definitely improving. It wasn't long before he was in the recuperation unit; then the big, white head bandage was removed; and finally he was able to get dressed in his own clothes. No seizure yet. He felt fine, except for a bit of pain pressure near the incision, but the doctor said that was to be expected.

On one occasion Al asked me to read from the New Testament concerning Jesus healing the boy who had epilepsy. After reading this particular passage, I said: "Al, as you see, God can heal. Some people are healed instantly as was this boy. But for some others God has special experiences, special lessons to learn, special blessings that can come in no other way than, shall we say, through circumstances such as you have had recently."

"I know," he said, "and I would not have wanted it any other way."

While Al was in the recuperation unit of the hospital, he was placed in a room with four other men. The man in the bed directly beside him was forever complaining and

fretting. Frequently his conversation was sprinkled with cursing.

"You know, sir," said Al. "I do not mean to be prying, but if you do not mind my saying so, you would feel much better if you did not complain. And God could do much more for you if you did not use His name in vain. I know, because He has done much for me recently, and He can for you if you have faith in Him."

That's about all he said. Al told me that he didn't even know how he had said that much. "I just opened my mouth and it came out!"

**T**he wife of the patient who had been so distressed and uncouth visited her husband in the following days and noticed a significant change in his attitude. Previously she had dreaded visiting him because of his despondency and pessimism. She inquired of her husband as to the reason for his change for the better, and he frankly told her what Al had said.

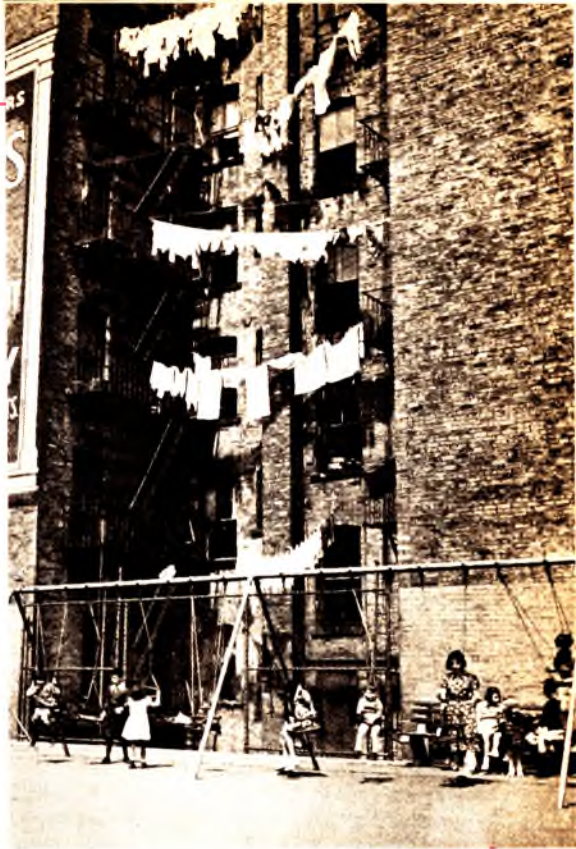
"Al," she said, "would you want to join me for some coffee just before I leave?"

By this time Al was well enough that he could walk to the snack shop and so he accompanied this woman for some coffee. After they had been served, she said, "I just want you to know that if you would have given me a million dollars you would not have made me happier than I am right now because of what you said to my husband. He's so changed. I enjoy visiting him. I want to thank you."

Al was put on the spot a bit and did not know exactly what to say, for he was not used to such situations himself. "I couldn't help it. All I wanted for your husband was that he find God. He can believe Him. It's our faith that makes things different."

Al is out of the hospital now. Almost one year has passed since that operation. He has not experienced one seizure since that time. He says it's like living in a different world. He's making lots of plans now that he felt he just could not make before. The future seems quite bright! Why shouldn't it be? God's going before opening the doors, turning on the lights.

# City Roof- tops



*O rooftops, city rooftops,  
What secrets do you hide?  
Beneath your sooty canopy  
Dwell gaiety and tragedy,  
With careless ease and agony,  
Unknowing—side by side.*

*O rooftops, city rooftops,  
What depths of sin you see!  
What bitter battles fought and lost  
From summer's heat to winter's frost;  
What bartering of souls: the cost—  
How staggering it must be!*

*O rooftops, city rooftops,  
You hide so many scars:  
Yet souls there are who, strong and free  
Despite life's weight of misery,  
Can look beyond your soot and see  
A multitude of stars!*

**By Kathryn Blackburn Peck**

# In Search of Reality

• By J. Harrison Hudson

**M**en everywhere are divided. Many and varied are the reasons for division, but in the main they can be narrowed down to radically contending political philosophies, racism, the new upsurge of nationalism, and social class structure, and religion.

Present conditions have dealt the deathblow to utopian visionary claims of a few decades ago—namely, that the brotherhood of man was in the offing. World War I was to have been the “war to end wars.” The mood has changed from the shallow optimism of those days to the pessimism of existentialism at the present.

Today, new African nations are emerging with a keen sense of their national identity. The internationalism which existed for a short period after World War II seems to have died a quick death. The doctrines of Marx, Engels, and Lenin have become the guiding force for millions.

For America, the most pressing domestic problem of the day is that of race relations. The writer resided in the States for several years and, while not condoning segregation, is more aware of the problems involved. People in my own country, Great Britain, have in the past been severely critical of racial strife in the United States, but recently the chicken has come home to roost. Britain has been experi-

encing some racial problems of her own.

Despite the advantages of modern man, education, social organization, prosperity, and all the applied benefits of science, men are still not brethren. What, then, is the answer?

“Brethren” is a word which occurs frequently in the New Testament describing those who are part of the society of the redeemed. In the final analysis only the love of Christ can unite men together in true brotherhood.

**T**his is clearly demonstrated in Christ’s selection of His disciples. Men of widely different interests and backgrounds, the disciples were united through Christ’s love—an outstanding example of working personal relationships.

What else but the love of Christ could unite in brotherhood men like Matthew, the tax collector, and Simon, the Zealot? Matthew was from that despised group that helped to administer the Roman Empire; his very livelihood was obtained by exploiting his own subject people. Simon, the Zealot, a fanatical Jewish nationalist, was committed to the assassination of Romans and the murder of their Jewish vassals. The two were brothers through the love of Christ, but prior to this new relationship Simon would have considered it

his bounden duty to plunge his dagger into Matthew’s heart.

Think of the hatred that resided in the heart of the Apostle Paul as he furiously engaged his energies in the destruction of Christendom. Who would have imagined that Paul would become the chief exponent of the very religion that he once sought to destroy? In the house of Ananias he is addressed as a Christian brother for the first time (Acts 9:17).

Sosthenes, the leader of the unbelieving Jews at Corinth, stirred up a riot against Paul, dragging him to the judgment seat. He was filled with a blind and bitter hatred for Paul and the message he proclaimed. But when we turn to Paul’s first letter to the Corinthian church the latter part reads, “. . . and Sosthenes our brother” (I Corinthians 1:1). Obviously a new relationship brought about by commitment to Christ had transformed Sosthenes from a vindictive opponent to a Christian brother.

Again and again Paul addresses those to whom he is writing as “brethren.” He addresses the brethren at Galatia and makes a plea for those who have erred (Galatians 6:1). Writing to the Christians at Rome he mentions some by name, but he also includes a salutation to those that are with them (Romans 16:14). The benediction of his letter to the Corinthians at Ephesus is, “Peace be to

# Brotherhood

the brethren" (Ephesians 6:23).

Now Paul was certainly a product of Hebrew thought—clearly evident from some of his characteristic phrases and word pictures—but in calling Gentiles "brethren" his thinking had been revolutionized and tempered by the love of Christ. The Jews were very conscious of their uniqueness. Surrounding Gentile nations were always considered enemies. The Jews held rigidly to their exclusivism, and proselyting was never part of their plan. There was certainly no concept of universal brotherhood in the Judaism of New Testament times.

Probably the most outstanding call to true brotherhood is contained in Paul's personal letter to Philemon. Onesimus, the slave of Philemon, had deserted his master for the great metropolis of Rome. He had probably stolen his master's money in order to make the journey to Rome. However, while in Rome he providentially came under the influence of Paul. The result of that influence was a new relationship to his fellowmen and his master which had as its ground a new relationship to God through Christ. Paul is now sending Onesimus back to Philemon as a Christian, expecting an entirely different relationship. He is now to be received as a Christian brother and not as a slave (Phile-

mon 16). In Greek "Onesimus" actually means profitable, but until now he had been the very opposite; his master had sustained the loss of both his services and money. Now for the first time the meaning of his name becomes a reflection of his actual character, for as a Christian brother he will give of his best as unto the Lord.

Christianity promotes a new relationship between men. J. B. Phillips translates that well-known verse in Galatians 3:28 where Paul is speaking of those in Christ: "Gone is the distinction between Jew and Greek, slave and free man, male and female—you are all one in Christ Jesus."

Ways and means attempted to bring about harmony and understanding among men are legion. The League of Nations, the United Nations organization, aid programs, student exchange, and peace missions have all failed to bring to reality the brotherhood of man. While such organizations and attempts to help men have proved useful, all have been limited in their achievements.

History has demonstrated that more is required than economic aid or education, important as they are. There is required a new relationship between men—a relationship that can be the result only of total commitment to Christ. Only then will men everywhere unite together as brethren.

## 50 Years Ago

(From the pages of the August 16, 1916, "Herald")

### *Olivet Adds Violinist*

Olivet University has taken an advanced step in her musical department. A great master in voice, piano, and violin has been secured for the coming year, in the person of Professor Claude Achille Rossignol, of Chicago. . . . This addition to our already strong musical force places Olivet in position to furnish anything in the line of music that can be desired. —B. F. Haynes, president (also serving as editor of the "Herald").

### *On Saving Faith*

The manner in which repentance and faith are related, and the position of each in the work of salvation, needs to be clearly understood. They are both conditions of salvation, but not in the same sense. As the conditions of that salvation which is the personal possession of the common heritage, repentance toward God and faith toward our Lord Jesus Christ are always united in the New Testament. They cannot be separated, as repentance implies pre-existing faith, and faith implies pre-existing repentance. But they differ in this, that faith is the instrument as well as the condition of the individual acceptance; and as such springs out of and follows repentance. —H. Orton Wiley (From "Chapel Talks").

### *On the Preacher's Pay*

Statistics tell us that the average salary of Christian ministers in the United States is about six hundred dollars a year. There is no mention of Nazarene ministers; no doubt incomputable. Few are troubled with a cumbersome bank account, or stocks and bonds, or stovepipe hats, or automobiles.—Paul J. Goodwin.

# Builders for Eternity

• By W. Shelburne Brown

**I**magine yourself building the home of your dreams. Cost is no object. You employ the finest architect that can be found in the world. Every comfort and convenience your mind can conceive is planned for this house.

When the plans are complete, you proceed to hire the best workmen available. They are the best and most skillful in all the trades necessary for building any edifice.

Everything is set! The home of your dreams is about to begin. There is only one problem. Each of these skilled builders is sure he knows more about how the house should be constructed than did the architect.

One workman is sure that the living room should be in this corner, rather than on that side of the house. Another is confident that the kitchen and one of the bedrooms should be switched in location. After heated argument, each of the artisans proceeds on his own to put it up the way he wants it. After all—look how much skill and learning each builder has!

Somehow, willy-nilly, the structure rises on its foundation. What a monstrosity! The whole affair threatens to collapse in a heap at any moment. Passers-by laugh at the whole mess: "Who drew that plan? I doubt if there ever was an architect on that house. Carpenters? Those men are 'wood-butchers,' not artisans." The workmen themselves are ashamed of the product and refuse to admit they had anything to do with the project.

Sounds silly, doesn't it? But that is a fairly good picture of our world! God, the Father, laid the

plans from the foundation of time. No cost was spared. Heaven-sent came Jesus, the Only Begotten of the Father, to lay out the blueprint for life and to evidence the divine plan for a society built upon redeemed souls.

But we are sure we know more about how it should go than the eternal Architect, so each of us goes his own way. Observers look at the mess that has been created and scoff, "There wasn't an Architect in that situation. God is dead! Anyone could do better than that in planning a world."

Read again the intention of the Architect. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). There it is! That is the divine plan. All the implications of the Christian life and a Christian society can flow out of those simple guidelines.

**H**oly love implies seeking spiritual values as the uppermost concern. Madison Avenue has convinced us—yes, even many Christians—that God was wrong. It isn't humility and godliness and love that we need. We need gadgets and material comforts. The world urges, "Forget a Christ-hungry world. Maybe God intended that they should be that way, or maybe God has some other plans of winning them. Go ahead and buy a better and bigger house, a better and bigger car, more and more clothing, longer and more expensive vacations."

Through it all something doesn't quite ring true. The flavor of en-

joyment becomes stale. Competing with friends and neighbors only breeds more competition. Perhaps it would be wise to pause and listen once again to the One who formed life as He repeats in a still, small voice, "But seek ye first the kingdom of God, and his righteousness . . ."

Holy love involves moral and ethical righteousness. "How could God be so authoritarian?" we ask. "If I am a free, moral agent, then no one should restrict my freedom by trying to tell me how to live."

"Go ahead," say life's would-be builders; "explode your emotions, forget moral taboos, turn your freedom into license, and do as you please." The resulting mess in society is about to topple the whole framework into shambles.

History has indicated again and again that "righteousness exalteth a nation," but we don't believe it. So certain we are of our own brilliance, we are convinced we can spend our way into prosperity and sin our way to moral integrity. While the world of our creation shudders to its very foundations, we might give heed to the voice of God through the ancient prophet, calling to our day as to that generation, "Turn ye, turn ye from your evil ways; for why will ye die . . .?" (Ezekiel 33:11)

**H**oly love includes a world-wide compassion for all men. We are brothers—creatures of one God—and all purchased by the same sacrifice on Calvary. Compassion does not stop at the end of my lot, at the end of my block, at the city limits of my town, at the edge of my race, at the border of my economic class, at the shores of my country, or at the close of my generation. I cannot escape my involvement in the heartaches of a world if I intend to take the Architect's plan seriously.

The choice faces each of us every day. It isn't necessary to go back to the beginning. We can start today, right now. The plans are clearly drawn. The foundation is laid. You and I can begin to build in God's way and see in the bit of workmanship we contribute that the Architect was wise and the plans are good.



# Make Use of Your Storms

• By Randal Denny

ON THE COAST of California is the famed Pebble Beach. The waves pound with a ceaseless roar on the stone-laden shore. Those merciless waves toss and grind the stones together, and slam them back against the rugged cliffs. Day after day the wearing down of the stones continues. Tourists gather the beautiful, round, polished stones for ornaments and keepsakes.

However, behind the towering cliffs which break the force of the dashing waves is a quiet cove. Here, too, is an abundance of stones. These are unsought, unwanted. They have escaped the storms and the thundering surf; therefore they are rough, with sharp edges, and devoid of any beauty. They have been safe from the storms, but they have developed no attractive qualities.

The billows of sorrow, disappointment, and trouble polish and refine us. They give us the opportunity to prove the comforting power of the Saviour's healing words.

In Sequoia National Park the guide said, "These great trees have been standing here up to 4,000 years. They are the oldest living things. They have been blasted by the storms of centuries, and their strength comes by withstanding."

WE HAD TO crane our necks to see the tops of those huge sequoia trees. Many of them are twenty and thirty feet in diameter. They are gnarled and scarred. Because they passed through storms, fires, and the ravages of insects, they had overcome. They used their storms to grow stronger and more stalwart.

It is certain that you will face trials, tempests, and distresses, but make use of your storms! Let the occasion help you to grow stronger. If you will let them, your storms will develop a great faith and a sterling character. Make good use of your storms. Don't waste your sufferings and distresses.

It has been said, "A jewel is a bit of ordinary earth which has passed through some extraordinary experiences." It is equally true of the "ordinary" Christian if he will use his storms, his extraordinary experiences, and allow God to make him something of worth.

For twelve long years Bunyan was locked in the Bedford jail. It was there, however, he did his greatest work. He wrote the book that has been read most next to the Bible, *Pilgrim's Progress*. Bunyan said, "I was at home in prison, and I sat me down and wrote and wrote, for the joy did make me write." He learned to make use of his storms.

A. B. SIMPSON ONCE said, "There are two ways of getting out of a trial. One is simply to try to get rid of the trial, and be thankful when it is over. The other is to recognize the trial as a challenge from God to claim a larger blessing than we have ever had, and to hail it with delight as an opportunity of obtaining a larger measure of divine grace."

In other words, don't run from tempests; make full use of your storms!

God's grace is sufficient for every storm. The Bible says, "But God is faithful, who will not suffer you to be tempted above that ye

are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13).

Above the roar of the storm and the frothy waves, Jesus will come. In the darkest hour of your life, He will always be near. Christ comes to us as a footstep in the shadows, as a voice in the cloud, as a Friend "in the nick of time." He speaks to us the word of assurance, "It is I; be not afraid" (John 6:20).

NEVER FORGET that His temptations, His storms, His crosses were not fancied or frivolous. He understands the course we sail, for He too has passed this way. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18). Better the stormy waters with Christ than smooth waters without Him.

The cocoon of the emperor moth is narrow at one end like the neck of a bottle. To develop into a perfect insect, the emerging moth must force its way through the neck of the cocoon by hours of intense struggle. Entomologists explain that this pressure is nature's way of forcing a life-giving fluid into its new wings.

A biologist once cut the neck of the cocoon with scissors to relieve the struggle. The moth never developed use of its wings. The moth crawled—instead of flying on its beautiful, rainbow-colored wings! It was the struggle that prepared it for flight. Our storms are intended to make us wing our flight to worlds unknown. Make use of your storms!

# Editorially Speaking

● By W. T. PURKISER

## Consecration and the "Unknown Bundle"

A dramatic event took place in the presidency of Abraham Lincoln during the Civil War in America. On August 23, 1864, the president wrote a resolution on a sheet of paper. He folded it so that its content could not be seen, handed it to the members of his cabinet, and asked them to endorse it with their signatures without reading it. This they did, committing themselves to what their president had resolved.

This is just another picture, from the human standpoint, of what is involved in consecration. For most of us, the biggest and hardest part of it all is to put our signatures to the will of God for the unknown future.

Our fathers used to call this "the unknown bundle." It is a good description of the commitment a child of God must make of his whole life to the full will of God.

Two elements are always involved in Christian consecration. The first is trust. As one has described it, "When a man puts the great question to a maid, and asks her to marry him, he does not have to offer her a blueprint of the future, with all the details filled in. He may have plans, but they both know that they are far from infallible. He is asking her to trust herself to him; to make a personal commitment of herself, on the basis of what she knows of his character and his personality."

It is exactly so in commitment to God. Our first yielding is not to a program, a task, a type of ministry, an outline of the future. Our yielding is to the Lord we have learned to trust.

The second element essential to consecration is love. Love and trust are never far apart. Both join hands in giving to God the whole of a redeemed personality.

Dr. D. Shelby Corlett has well stated this side of consecration:

"It is evident that this emphasis upon consecration being a love-gift is contrary to any coercive act of giving, an act which would have little love in it. Yet this stress is sometimes placed upon Christians as the basis of their consecration.

"Seemingly it is thought that the greater the struggle involved in giving oneself to God, the

more real is the consecration. Occasionally a testimony of this nature is heard: 'It nearly killed me to say "yes" to God; but finally I yielded.' That may be the attitude of a rebellious person making a surrender to God, but is it the worshipful act of making a present, a love-gift, of oneself to God in consecration?"

THIS QUESTION is worth considering. What some people have called "consecration" would seem, by their own description of it, to be little more than the last stages of an incomplete repentance. It is little wonder then that their victory is so limited.

What so many have failed to see is that consecration is more than duty and obligation. It is a delight and a privilege. It is divesting oneself of all the worry and anxious care of the future, and placing it in hands that are far more capable than ours of caring for all our needs.

Paul's supreme confidence may be ours: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). When by our gift of ourselves we become God's property, He assumes the responsibility of taking care of what belongs to Him.

It is not that we are relieved of our responsibility in the partnership with God which is consecration. We are still stewards of what we have given to God. He gives it back to us cleansed and empowered, to be used for His glory.

Dave Breese has pointed this out: "It is a tragic fact in our world that many potentially great Christians have been turned into spiritual vegetables because of the mistaken assumption that dedication to Jesus Christ meant the end of all personal responsibility. They have been lingering for years 'waiting for God to work,' never dreaming that the Lord was counting on them to use their consecrated creative genius in accomplishment for Christ."

The seal of consecration is the sanctifying lordship of God's Holy Spirit. A gift is only an offer until it is accepted. Consecration becomes complete when God seals the offering and takes charge of "the unknown bundle."

Then wonderful things begin to happen. There are new dimensions of freedom and power in

every area of Christian living. When the channels of life are cleared of self-will and doubt, the Holy Spirit flows through as "rivers of living water."

As Missionary-Evangelist E. Stanley Jones testified: "I laid at his feet a self of which I was ashamed, couldn't control and couldn't live with; and to my glad astonishment He took that self, remade it, consecrated it to Kingdom purposes, gave it back to me, a self I can now live with gladly and joyously and comfortably."

It is the gladness, the joyousness, and the spiritual rest of the sanctified life which is proof of the reality of the consecration upon which it is founded. The evidence of the zeal of the Spirit is the fruit of the Spirit.

May we never fail to keep "the unknown bundle" and all in the hands of God. He alone is great enough to merit the trust and love which is the basis of consecration. Our signatures are safe when signed to His "good, and acceptable, and perfect" will.

## **Senior Saints and Supplication**

An elderly correspondent who used to be somewhat of an author writes, "I am too old to try to write now. But I must use the privilege of prayer. I think of the privilege of prayer as being next to the gift of life."

This is a worthy and important insight. The lengthening span of human life in our generation can be a great blessing. Or it can become an intolerable burden.

The average span of human life in the Western world has increased almost one-third in the last half-century. There is every evidence that the end is not yet. Where the child or youth might once have expected to live fifty or sixty years, he may now expect to live to be seventy or eighty years old.

With most people, the passing years take their heaviest toll of the physical body. While the mind fails in many cases, in the majority of instances it is the reduced physical and nervous stamina which leads to a slackening of the pace and retirement.

Yet if the last years of life are not to become a pathetic anticlimax, some important use must be found for them.

The church has a number of doors open to the elderly. As long as strength is available, there are many areas of service in the Kingdom to which time and interest may be given.

There are tasks to be done around the church building. There are telephone calls to be made, and letters to be written. There are visits which can be made to the sick and shut-in. There are

tracts that can be passed out with a kindly word of witness.

But beyond and after all, there is the ever-open door of prayer and intercession. Because we live in an activist society, we have tended to measure all work in terms of doing and going. What we have failed to see is that in the kingdom of God the most important work is what goes on in the secret place of prayer.

Britain's William Sangster pointed out that "the great intercessors remain the men and women of secret influence in all communities, and to be mentioned in their prayers is incomparably more enriching than to be mentioned in their wills."

And Cyril Powell has commented: "It would be a wonderful thing, especially, if many people withdrawn from the field of active life by circumstances or illness, could begin to see the possibilities of intercessory prayer. They have such an opportunity to engage in it; and would find it rewarding, from every point of view. All of us, however, whoever we are, can find in this a vocation."

ONE WORD OF CAUTION, however. The habit of prayer must begin early in the Christian life if it is to hallow the later years. While there are many things we cannot do as we grow older that we formerly did, we do not often succeed in doing well what we have not done before.

Good prayer habits are as important in the Christian life as all good habits are in life generally. For it is through the formation of good habits that we improve our abilities in any line of effort.

When prayer is rooted in life as a consistent habit, it strengthens every other phase of Christian living. Prayer becomes as natural and inevitable a part of life as eating and sleeping. What William James wrote about habit in general applies equally well to the habit of prayer:

"Habit is the enormous flywheel of society, its most precious conservative agent. There is no more miserable human being than one in whom nothing is habitual but indecision. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

When the body is infirm and faltering, the soul may yet be strong in prayer and supplication. No man alive is too old to pray. And the spiritual results of hours available for intercession may be greater than the busy activities of many days, in the sight of God, to whom the snowy white hair is a crown of glory.

# Toward Abundant Living

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

...with Leslie Parrott



## Ida Eisenhower: Mother of a President

Back of most great men has been the dominating influence of a good woman. Augustine might never have been heard of had it not been for the persistent prayers of his mother, Monica. The dynamic influence of Susanna Wesley on her son John caused later historians to say, "John Wesley first became a Methodist at his mother's knee." Even his enemies called Abraham Lincoln "Honest Abe." Lincoln's first ideas of ethics were learned at the knee of his mother, Nancy Hanks, who died when Lincoln was nine years old. Likewise the influence of Ida Eisenhower cannot be separated from the successes of her sons, particularly Dwight, who became the thirty-fourth president of the United States. Here is evidence of the power of the Christian home and a Christian mother.

Dwight Eisenhower came from a devout family. His parents were River Brethren. As loyal members of this religious group, they moved from Pennsylvania to Kansas because "Pennsylvania became too worldly." Ida's husband worked in a creamery. Then he opened a small business, which failed. Humiliated by "going broke," Mr. Eisenhower took the family to Texas. Here Dwight, the future president of the United States, was born. Time, which is a healer of many wounds, worked in favor of Ida Eisenhower and her husband, who eventually moved back to Abilene, Kansas.

Together there were six Eisenhower brothers who joined in a regular Sabbath event. Each Sunday after church the six boys joined in preparing the entire Sunday dinner and in washing the dishes. There are many stories about these dinners and the problems the boys stirred up. One time they were making a pie. When the dough was rolled into a firm ball, they could not resist the temptation for an informal game of catch. Because of pitching and catching errors, Mother Eisenhower later recalled the crust was dark in spots, although the pie was good.

Besides attending church regularly, all of the boys read the Bible through each year and committed passages to memory. Prayer was a very important part of family scheduling. It is because of this early training of Ida Eisenhower that it seemed a natural thing for her son, upon his inauguration as president of the United States, to matter-of-factly say, "Before I take the oath of office, I want you to join me in prayer."

Times have changed, but the factors which buttressed the Eisenhower home in the early days are sound principles for the Christian home now:

1) The effective Christian home is a bulwark of love and security. A \$40,000 house with two cars in the garage and a fund to guarantee college education for the children do not become necessarily a home. It takes "a heap o' livin'" to make a house a home. It takes love and understanding to give a child security.

2) The effective Christian home is an organized working unit, each person respecting the rights, seniority, and feelings of the others. Not every home needs a Sunday dinner prepared by the children, but every home does need children who are prepared to make their contribution to the ongoing of the family unit. Most modern children receive too much and participate too little.

3) The effective Christian home must refine the technique of family communications. Family prayers are not only spiritually needful, but psychologically sound. The dinner table needs to be a forum, not an arena. And the dining room chairs need to be the place where family members share each other's burdens in prayer. Children stalk out from a family setting where they have not learned to talk out their problems.

4) The effective Christian family takes attendance and participation in church services and activities for granted. Families who do not attend church regularly are usually guilty of committing one or both of two sins: either they wait until Sunday morning to decide whether or not they will attend church, or they break the Sabbath day by staying up too late on Saturday night. In either case the results are the same and church becomes an irregular means of grace.

# PRO

## Letters to the Editor

# CON

### **Pro:** **Usual Accuracy**

(A cutline in the *Herald of Holiness* for July 20 inadvertently referred to "the late Dr. A. E. Sanner." When the editor discovered the error, he wrote a note of apology to Dr. Sanner, who is retired and living in southern California. Dr. Sanner's gracious reply follows:)

Was it not Mark Twain who was surprised to read in a newspaper his own obituary? He wrote the editor that he considered the report slightly exaggerated.

Well, I must say you and your associates publish as nearly a perfect *Herald of Holiness* as can be expected of humans, and you are certainly entitled to a "slip" once in a while.

So let us just say that, since A. E. has always habitually tried never to be late to Sunday school or church or any engagements, he hopes and prays not to be "late" at the Main Entrance when the time comes.

Kind personal regards.

Sincerely, thy brother,

A. E. SANNER  
California

### **Pro:** **Interest in Political Matters**

How about some reports from Nazarenes that have been successful in politics? How did they go about it and what has been the result in their local church? Let's propose a program of editorial-type writing on pertinent issues. These writings should be given as wide an audience as possible.

MORRIS C. MATSON  
Texas

### **Con:** **Expensive Buildings**

We could make a cake and cover it with icing so thick that it would taste good only to a child with a very sweet tooth. Are we not then really childish when we build such elaborate churches as some are? Or are we just trying to keep up with the worldly churches? Aren't we spreading the icing too thick when we spend nearly a quarter-million dollars for a new church to worship in—knowing that, if we had left some of the icing off, it could have been used to the saving of lost souls elsewhere? Per-

haps to sponsor a new church in some needed location, or to send more missionaries? Our duty to the lost of earth does not stop just because our budgets are all paid.

Is your new church still in the planning stage? If so, perhaps it is still not too late to ask God just how thick to spread the icing.

ROBERT RUDDICK  
Florida

### **Pro:** **Pike Resignation**

Your editorial on the resignation of Bishop Pike (June 22) was very good. You wrote with tact and sincerity. No doubt the change he has made was influenced by resistance within the laity of his church, the formation of the Orthodox Anglican church from their ranks, recent divisions in Kerala, India, and others.

But we shall probably hear from him in the future. The big church merger wasn't called the Blake-Pike union for nothing. I hope he will stick to his books and perhaps discover THE BOOK.

How fortunate we are in the Church

of the Nazarene to have the fine leaders that we have who do preach, "Thus saith the Lord"! From our local pastor, our "D.S.," on up to our generals, we have much to thank God about.

ROGER B. MILLS  
California

### **Pro:** **Day of Prayer**

... I think our nation needs a day of prayer proclaimed by our president, and I sincerely believe that if the Christian people will pursue this we will have results.

VENUS L. L. SIMS  
Oklahoma

### **Con:** **Bible Illiteracy**

... As I read the article in the *Herald*, "Bible Illiteracy," my heart was heavy ... I'm twenty-four years old, the mother of three children, and have been a Christian since I was fourteen. I have been a Nazarene all of my life, yet I may have been included in the "Bible illiterate class." It probably was not the fault of anyone but myself, yet I still was "blind and had not hearing" for the Word of God. Last fall I encountered (through the Holy Spirit's leading, I believe) *The Fullness of the Spirit*, by Wm. Greathouse. Since then I have become acquainted with Christian Service Training, the home study method; but more important I became acquainted with and expect to keep His Holy Spirit.

I have taken six other courses since then and I couldn't begin to tell how the Lord has blessed, how my life has been so enriched, and how I've found true Christian fulfillment in studying. I hope to be able to give some of this to others with the Holy Spirit using my life.

I think C.S.T. is the answer to "Bible illiteracy." Isn't it reasonable to ask our S.S. teachers to train; and even church members, new ones especially, to train in churchmanship? Why don't we push C.S.T. more? Unless the door is opened for babies (in Christ), they won't go through.

MRS. ELLA MAE GIFFERD  
Pennsylvania

## Church Chuckles by Cartwright



"What's YOUR guess? Is this our summer slump, our winter slump still hanging on, or our fall slump arriving early?"

## HERALD OF HOLINESS District Subscription Standings July 13 count

District	Subscrip- tions In Force	Percent Of Quota Reached	Percent In- crease
<b>Group 1</b>			
1. Illinois	5,643	153	59
2. Central Ohio	4,900	79	7
3. Southwestern Ohio	2,953	74	10
4. Northeastern Indiana	3,048	68	20
5. Florida	2,941	66	7
6. Oregon Pacific	2,116	57	8
7. West Virginia	2,611	57	2
8. Akron	2,927	56	-1
9. Eastern Michigan	2,023	55	19
10. Tennessee	1,809	50	-1
11. Los Angeles	2,090	42	8
12. Southern California	1,993	33	4
<b>Group 2</b>			
1. Northwest Oklahoma	2,742	94	37
2. Northern California	2,367	92	49
3. Iowa	2,422	90	51
4. Kansas	2,908	87	10
5. Missouri	2,395	77	36
6. Michigan	2,316	65	9
7. Pittsburgh	2,192	64	4
8. Colorado	1,791	61	-1
9. Chicago Central	1,772	60	8
10. Abilene	1,840	59	11
11. Southwest Indiana	2,032	59	15
12. Indianapolis	1,763	56	2
13. Georgia	1,366	53	13
14. Northwest	1,520	53	6
15. Kentucky	1,354	50	24
16. Alabama	1,646	48	5
17. Idaho-Oregon	1,222	46	11
18. Washington Pacific	1,167	42	5
<b>Group 3</b>			
1. South Carolina	1,782	101	36
2. New England	1,977	100	22
3. Northwestern Ohio	2,524	100	20
4. Northwestern Illinois	2,073	100	24
5. Albany	1,509	88	8
6. Northwest Indiana	1,853	78	18
7. Sacramento	1,518	77	19
8. Virginia	1,359	76	11
9. Eastern Kentucky	1,699	75	36
10. Central California	1,738	74	22
11. Philadelphia	1,669	72	4
12. Northeast Oklahoma	1,042	65	12
13. Kansas City	1,522	62	9
14. Canada West	986	61	5
15. Washington	1,379	61	-3
16. Arizona	1,169	58	2
17. East Tennessee	1,209	56	9
18. San Antonio	949	56	17
19. Houston	1,007	55	1
20. Dallas	1,202	50	-1
21. Joplin	992	49	-9
22. North Carolina	805	49	6
23. South Arkansas	842	45	-8
24. Southeast Oklahoma	676	43	7
25. North Arkansas	678	42	1
26. Southwest Oklahoma	951	41	3
<b>Group 4</b>			
1. Nebraska	1,134	116	-2
2. Minnesota	1,136	113	12
3. Wisconsin	898	91	-3
4. New York	867	83	2
5. Canada Central	854	77	4
6. Louisiana	927	71	19
7. Rocky Mountain	596	68	-7
8. New Mexico	750	54	21
9. Mississippi	732	52	12
10. Maine	562	44	-5
<b>Group 5</b>			
1. North Dakota	778	144	42
2. Alaska	267	112	69
3. South Dakota	254	91	14
4. Nevada-Utah	265	69	-3
5. Canada Pacific	180	52	3
6. Canada Atlantic	220	52	-8
7. Hawaii	115	42	6

## Hawk Reviews Growth On Michigan District

"In this aero-space age the church must maintain its deep spirituality and its desire for revival," District Superintendent Fred J. Hawk told the Michigan assembly. This was in his annual report after he had announced that 3 new churches had been organized, church membership had shown a net gain of 245, and giving reached \$1.65 million during the assembly year.

Dr. Samuel Young, general superintendent, presided over the assembly held at Indian Lake campground near Vicksburg, Mich., July 13-15.

The record income was \$200,000 above last year's report. The district contributed more than 10 percent of the total amount to world evangelism. District membership is now 7,347.

The district paid in full a \$25,000 budget to Olivet Nazarene College, and assumed a 2 percent increase (from 3 to 5 percent of all money raised) in the college budget.

Gerald Decker, a layman, was newly elected to the district advisory board. During the N.Y.P.S. convention, Rev. J. C. Baynum was newly elected as president.

Five were ordained. They are Kenneth L. Anderson, Ronald D. Doolittle, James A. Hilgendorf, Russel A. Payne, and Bernard A. Prosser. James Collier and B. Ivan Williams were recognized as elders coming from other denominations.

## New England Shows Growth; Spruce to Four-Year Term

An increase in church membership, the establishment of two new churches, and the election of Rev. Fletcher Spruce to a four-year term as district superintendent were among highlights at the recent New England District assembly.

Dr. Hardy C. Powers, general superintendent, presided over the fifty-ninth annual assembly held June 22-23 in Wollaston, Mass.

The increase of twenty-four in membership was good news for a district which showed a decrease of ninety-three the year before. Plans were announced which would increase participation in the Founder's Club an organization to help finance home mission churches, from \$2.00 to \$5.00 per call, and to expand the use of the international radio program, "Showers of Blessing," on the district. Thirty-six of the sixty-two churches increased pastoral salaries during the year.

William Taylor was elected to the advisory board, and Edward Melder, Charles Grant, Jack Thorne, and Ildio Sylva were ordained into the Christian ministry.

## Income Up 19 Percent In Southwestern Ohio

Southwestern Ohio Nazarenes increased their giving 19 percent during the last assembly year according to reports received at the annual district assembly held July 13-14 in Trenton, Ohio.

The announcement came in the report of Dr. M. E. Clay, district superintendent, who noted also that world evangelism received 10.8 percent of the \$1,426,000 received through church channels.

Dr. Hugh C. Benner, general superintendent, presided during the seventh assembly.

A total of 586 new Nazarenes were welcomed into district churches, providing the basis for a net increase of 250 members. District membership is now 8,272.

Two new home mission churches were established during the year. Twenty-five churches received Evangelistic Honor Roll certificates. Rev. A. M. Wilson was elected new church school board chairman.

The assembly elected two pastors and two laymen to represent the district on the new Zone A junior college board of trustees. They are Rev. Wesley Poole, Rev. Luther Watson, William A. Gunter, Jr., and Ralph R. Hodges.

Ordained were Robert E. Allen and Ronald Lee Barber.

## Pearsall to Four-Year Term

Church and Sunday school membership continued to show increases and giving jumped nearly \$100,000 among Albany District churches, according to a report by Rev. Kenneth Pearsall, superintendent.

Delegates to the twenty-ninth assembly held June 30-July 1 in Brooktondale, N.Y., elected Pearsall unanimously to a four-year term.

Dr. V. H. Lewis was the presiding general superintendent.

Giving reached nearly \$750,000. New Nazarenes numbered 268, and the gain in Sunday school enrollment was 261.

Dr. Lewis ordained Doyle Calhoun, Blair McKim, and James Tasker into the ministry. Credentials of G. Lindley Adams and LaVerne Cooper were recognized.

## Cape Verde Pastors Set Goals

Pastors in the Cape Verde Islands pointed to two goals during a recent convention: 1,000 new converts, and self-supporting churches. They also noted the graduation of Antonio Barbosa from Bible College, the leaving of Field Superintendent Clifford Gay for a furlough, and the presentation by Acting Superintendent Rev. Elton Wood of the "Growing Church" achievement program.



**CONFERENCE TALENT**—Robert Hale (left) and Dean Wilder, Nazarene classical singers, appeared recently before the General Board chapel during a summer tour of sacred music concerts which took them across the United States. They were accompanied by Pianist Ovid Young. The three musicians will also appear at the Lay Conference on Evangelism in Ft. Lauderdale, Fla., late in August.

### Three Churches Organized In Northern California

Three new Northern California churches were organized, two more were in the formative stages, and four more were in the planning stages, according to the report of Dr. E. E. Zachary, superintendent.

Delegates to the sixty-first assembly heard Dr. Zachary's report July 12 at Concord, Calif. Dr. G. B. Williamson served as the presiding general superintendent.

Pastors reported 473 members received by profession of faith, providing the basis for a net increase in district membership of 210. The district contributed 10 percent to world evangelism, and recorded 2,610 subscriptions to the *Herald of Holiness*. Giving increased to nearly \$1.3 million. Rev. James S. Shaw was newly elected to the advisory board, and Rev. Edward Bass was ordained into the Christian ministry.

### Woods Notes Canadian Gains

Canada Atlantic District Superintendent Rev. R. F. Woods, serving the second of a four-year term, told assembly delegates recently that both membership and giving had increased among the twenty district churches, and that Newfoundland held hope for new church growth in the future.

General Superintendent V. H. Lewis presided over the twenty-third assembly held June 23-24 in Moncton, New Brunswick.

Four new pastors were transferred to the district during the year.

### 362 New Nazarenes in Northwestern Ohio

Churches in Northwestern Ohio welcomed 362 new Nazarenes into membership during the last assembly year, bringing to 5,158 district membership, according to a report read by General Superintendent Hardy C. Powers for the convalescing Dr. Carl B. Clendenen, district superintendent.

Dr. Clendenen underwent an operation the week preceding the seventh annual assembly held July 13-14 at St. Mary's, Ohio, and was still hospitalized during the assembly.

Nearly 14 percent was contributed to world evangelism from a total of \$890,000 which was raised for all purposes. The district reported gains in Sunday school enrollment sufficient to be a "millionaire" district. The missionary auxiliary also received the commendation of a "star" district from the general N.W.M.S.

Dr. Stephen Nease, new president of Zone A junior college, received a \$1,000 check for the new college.

### Harper, Hamlin Speak

Dr. A. F. Harper, executive editor of the Department of Church Schools, and Dr. Howard Hamlin, superintendent of the Raleigh Fitkin Memorial Hospital in Swaziland, were among speakers recently at the South African (European) district preachers' conference. Dr. Harper returned recently from Africa following extensive work in the area of church school curriculum.

## Banner Financial Year For Northeastern Indiana

Delegates to the twenty-fourth Northeastern Indiana District assembly noted its finest financial year in history (giving reached \$1.6 million), reelected Dr. Paul C. Updike as superintendent for an extended term with a near-unanimous vote, and heard that Nazarenes in the 19 counties now number well over 9,000.

General Superintendent Hugh C. Benner presided over the assembly held June 29-30 at the district center near Marion, Ind.

Dr. Updike's report showed that the district gave more than 11 percent to world evangelism. A net increase in district membership of 175 brought the total to 9,193.

Seven received elder's orders. They were Paul L. Andrews, Larry E. Brincefield, Frank A. Noel, Jr., Ralph Hill, Elza F. Boldman, Larry Mathias, and Kenneth W. Marckel. They are among the near 100 ministers to be ordained in the last 20 years on the district.

The 107 churches in Northeastern Indiana reported \$7 million in assets.

### West Virginia Sunday Schools Reach 21,000

West Virginia Nazarenes increased by 174 during the last assembly year, and giving among the 125 churches reached a record \$1.2 million, according to the report of Dr. H. Harvey Hendershot, district superintendent.

Delegates heard about the gains during the twenty-seventh annual assembly held July 7-9 at Summersville, W.Va. Dr. Hardy C. Powers, general superintendent, was the presiding officer.

Sunday school enrollment jumped 677 to more than 21,000. World evangelism received 9.77 of the record financial intake, but Hendershot asked churches next year to give "10 percent or more of our total income to world evangelism."

He also called for a "10 percent increase in church membership," and "immediate and complete cooperation with Rev. Stephen W. Nease in efforts to establish a new Nazarene college." Mr. Nease was recently elected president of Zone A junior college.

Rev. Oval Stone and Richard Ward, a layman were newly elected to the district advisory board.

Elected to elders orders were Everett J. Miley, Gerald D. Cale, Larry D. Foster, C. Paul Taylor, Charles L. Marker, and John R. Clayton. Robert L. Green was received as an elder by transfer from the Pilgrim Holiness church.



Nampa First Church Singing Teen Chorale

## Nampa First Church's Answer to "Beatnik" Problem of Western States

The Singing Teen Chorale led by Dee and Vi Freeborn is a group of forty teen-agers from the First Church of the Nazarene of Nampa, Idaho. "Beautifully trained and wonderfully disciplined," is the comment most often heard from those hearing them in concert.

The group is made up of twelve junior high, twenty-two senior high, and six college freshmen, all under nineteen years of age. They have made an unusual spiritual impact on the twenty-nine churches in which concerts were given. On a seven-

thousand-mile tour, they covered thirteen states in a total of thirty-one days.

The group is pictured just prior to boarding their bus after having toured the Nazarene Publishing House in Kansas City on July 4. A tour of the International Center of the church followed.

The ministry of the group included the conversion of the bus driver while on tour. God is surely blessing and using this fine, Christian answer to this lost and beaten generation.

## Moore Points to New High in Membership

Dr. Mark R. Moore, superintendent of the Chicago Central District, challenged lay delegates and pastors attending the sixty-second assembly to gain 500 new members and organize 4 new churches during the next assembly year.

In his report during the assembly held July 7-8 in Bourbonnais, Ill., he also recommended the district offer financial assistance to "worthy ministers from the district" who express an interest in attending Nazarene Bible College during its first year of operation in 1967.

Dr. V. H. Lewis, general superintendent, presided during the assembly.

The district contributed 10.4 percent to world evangelism, and 19 churches appeared on the evangelistic honor roll. Reaching the goal of 500 new members would bring the district membership to about 6,500.

New advisory board members elected are Rev. Jack H. Lee and

laymen Leonard E. Anderson and W. Talmadge Hodges. Rev. Paul C. Smith was newly elected N.Y.P.S. president.

Ordained were Roscoe Frye, Richard Jones, Wayne Musatics, Frank Ockert, Richard Veach, and Paul C. Smith. The credentials from another denomination of Otho Jennings were recognized.

## Canada Central Notes Gains in Sunday School

Canada Central Nazarenes heard their superintendent, Rev. Bruce T. Taylor, report that Sunday school enrollment showed an increase of 476 and that plans are underway for a new church in Toronto, which would bring to 6 the number of churches there.

Dr. George Coulter, general superintendent, presided at the thirty-first district assembly held June 23-24 at the Clarksburg, Ont., campgrounds.

Plans were also reviewed for the Canada-wide conference scheduled, October 4-6, at the new million-dollar campus of Canadian Nazarene College in Winnipeg, Manitoba.

Church membership increased by seventy-three. One hundred twenty members came into Canada Central churches during the year by profession of faith.

C. Brook Argile and Clarence L. Edgar were ordained into the Christian ministry.

## North Dakota Studies Merger

The fifty-seventh assembly of the North Dakota District voted to consider merger in 1967 with South Dakota, noted an increase in membership of thirty-one, and reelected their district superintendent, Rev. Harry F. Taplin, to a one-year term.

Dr. G. B. Williamson, general superintendent, presided during the assembly held June 30—July 1 at the Nazarene campgrounds in Sawyer, N.D.

Rev. James S. Barr and Rev. Vernon H. Willard were newly elected members to the district advisory board. Arthur M. Long was elected treasurer, and James S. Barr was named the new church school board chairman. Mrs. Esther Bauer received elder's orders.

## Moving Ministers

Rev. Homer Smith from Endicott, N.Y., to Youngstown (Ohio) First Church.

Rev. Thomas B. Osteen from Houston (Tex.) Denver Church to Kirbyville, Tex.

Rev. W. Earl Beinbold from Tuscola, Ill., to Mahomet, Ill.

Rev. Paul Madden from Sioux City (Iowa) First Church to Newton, Iowa.

Rev. Fred Berger, Jr., from West Des Moines, Iowa, to Ft. Madison, Iowa.

Rev. Carlton Easley from Red Oak, Iowa, to West Des Moines, Iowa.

Rev. H. S. Martin from Reading, Mich., to Buchanan, Mich.

Rev. Ernest W. Howland from Superior, Neb., to Hominy, Okla.

Rev. R. F. Twining from McCrory, Ark., to Russellville, Ark.

Rev. Giles M. Graham from Butler, Ind., to Anderson (Ind.) Fairfax Church.

Rev. Larry Brincefield from Lakeland, Ind., to Waukesha, Wis.

Rev. LaVerne D. Wilson from Vici, Okla., to Brush, Colo.

Rev. Claud Dicus from Beulah, S.D., to Hillsboro, N.D.

Rev. Weldon Bull from Barrie, Ontario, Canada, to Copetown, Ontario, Canada.

Rev. Lyle W. Pettit from Chicago (Ill.) Braidwood Church to Pontiac, Ill.

Rev. Lee Topliff from Craig, Colo., to Palisade, Colo.

Rev. John R. Jamison from Pueblo

## "Showers of Blessing" Program Schedule

August 14—"Are You a Spirit-filled Christian?" by Fletcher Spruce

August 21—"The Peril of Resisting God," by Fletcher Spruce

### NEW "SHOWERS OF BLESSING" STATIONS:

WCTR	Chestertown, Maryland	1530 kc.	9:00 a.m. Sunday
KNUI	Makawao, Maui, Hawaii	1310 kc.	8:30 a.m. Sunday
WABD	Fort Campbell, Kentucky	1370 kc.	8:15 a.m. Sunday
WFAX	Falls Church, Virginia	1220 kc.	5:45 p.m. Sunday



(Colo.) Belmont Church to Tyssa, Ore.  
 Rev. Earl W. Pierce from Ravenna, Ky., to Wurtland, Ky.  
 Rev. Richard King from Winchester, Ky., to Ravenna, Ky.  
 Rev. W. T. Elkins from Olive Hill, Ky., to Dayton, Ky.  
 Rev. Larry D. Coen from Notus, Idaho, to Boise (Idaho) Hillview Church.  
 Rev. Vern Martin from evangelistic field to Middleton, Idaho.  
 Rev. Amos Hann from Indianapolis (Ind.) Eagledale Church to New Castle (Ind.) Broad Street Church.  
 Rev. Ralph E. Shafer from McPherson, Kan., to Hoisington, Kan.  
 Rev. Bobby L. Worley from Macon, Mo., to St. Louis (Mo.) Golden Gate Church.  
 Rev. Charles V. Grite from Williston, N.D., to Tuttle, N.D.  
 Rev. E. W. Bailey from Shipshewana, Ind., to Butler, Ind.  
 Rev. Thomas S. Bond from Smithville, Ill., to Cedarburg, Wis.  
 Rev. Harrell D. Rodebush from Ponca City, Okla., to Stuttgart, Ark.  
 Rev. William L. Latta from Calusa, Calif., into retirement.

**New Church Organizations**

Florida District—Emmanuel Church, Miami; Rev. Alfonso C. Mozell, pastor. Grace Church, Miami; Rev. Mrs. Lula Williams, pastor.—John L. Knight, district superintendent.

Union Lake, Michigan, July 3, 1966. Rev. Willis Scott, pastor.—E. W. Martin, district superintendent.

Johnson Memorial Church, Prentiss, Mississippi, on July 10, 1966. Rev. Charles Jones, pastor.—Warren A. Rogers, district superintendent.

Northern California District—San Jose Spanish; Rev. Lynn Sumner Nicholson, pastor. Cloverdale, California; Rev. G. Burton Cummings, pastor. Santa Clara, California; Rev. Russell H. Stukas, pastor.—E. E. Zachary, district superintendent.

**Deaths**

MRS. CLARA M. BILGER, eighty-four, died June 5 in Omaha, Neb. Funeral services were conducted by Rev. Milford A. Schmidt. A consecrated deaconess for many years, Mrs. Bilger is survived by one son, C. Millard, Jr.; two daughters, Mrs. Viola Paden and Mrs. Nina Klopping; seventeen grandchildren;

thirty-six great-grandchildren; and five great-great-grandchildren.

DOYLE C. GILBERT, eighty-seven, died April 18 in Santa Ana, Calif. Rev. Robert H. Scott conducted funeral services. He is survived by his wife, Gertrude, two sons, and four daughters.

HARRISON ARTHWOOD SUMNERS, seventy-five, died April 24 in Santa Ana, Calif. Funeral services were conducted by Rev. Robert H. Scott. He is survived by his wife, Ruth, one son, and two daughters.

ARTHUR J. McCOLLOM, eighty-three, died July 5 in Kingman, Kan., following a long illness. Rev. Gilbert Anderson and Rev. E. O. Walden conducted funeral services. Survivors include his wife, Hazel, one son, and nine grandchildren.

RUTH MAVIS AUSTIN, ten-year-old daughter of Mr. and Mrs. Roy D. Austin, drowned July 5 near Clarksburg, Ontario. The funeral was conducted by Rev. Willard B. Airhart. In addition to her parents, Ruth is survived by five brothers.

MRS. KATE JOHNSON, seventy-three, died June 1 in her home in Thomaston, Ga. She is survived by one daughter, Mrs. Judy Ellerbee, and three grandchildren.

MRS. HATTIE JOHNSON, eighty-three, died May 17 at her home in Crest, Ga. She is survived by eight children, twelve grandchildren, and eight great-grandchildren.

**Announcements**

**EVANGELISTS' OPEN DATES**

George J. Grimm, 136 East Street, Sistersville, West Virginia 26175. Open time in November and December.

J. M. Cooke, 542 1st Avenue N.W., Swift Current, Saskatchewan. Open dates for spring of 1967.

**RECOMMENDATIONS**

Rev. Henry Beyer, who has for the last four years been pastor of our Sulphur church in Louisiana, has done an outstanding work on our district and is an excellent evangelist. He loves the church, carries a great burden for souls, and has a definite, fervent, evangelistic passion. I am glad to recommend him to any who are in need of his services.—T. T. McCord, Superintendent of Louisiana District.

After approximately eight years as pastor of the Crowley, Louisiana church, Rev. A. R. Isbell is now in the field and will be commissioned at our coming district assembly. He has been a good pastor and also has excellent evangelistic appeal. His suc-

cesses in the past will recommend him well for the future. I believe he will be used of God in a wonderful way in the field of evangelism. I commend him to any group needing an evangelist.—T. T. McCord, Superintendent of Louisiana District.

**MARRIAGES**

Miss Nancy Elizabeth Sheridan and Mr. Floyd Thomas Chamberlain, in Chattanooga, Tennessee, on June 11.

**BORN**

—to Rev. Gordon and Pat (Stockett) Johnston of Los Angeles, Calif., a daughter, Beverly Jean, on July 5.

**SPECIAL PRAYER IS REQUESTED**

—by a Christian in Texas for an unspoken request. —by a Christian in Canada that a son will keep the right company, become a Christian, and go back to a Christian school.

**Directories**

**GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo  
 Kansas City, Missouri 64131  
**HARDY C. POWERS:**  
 District Assembly Schedule  
 Kansas City ..... August 17 and 18

**G. B. WILLIAMSON:**  
 District Assembly Schedule  
 South Carolina ..... August 18 and 19  
 North Carolina ..... September 14 and 15  
 New York ..... September 23 and 24

**SAMUEL YOUNG:**  
 District Assembly Schedule  
 Minnesota ..... August 18 and 19  
 North Arkansas ..... August 31 and September 1  
 South Arkansas ..... September 7 and 8  
 Joplin ..... September 14 and 15

**HUGH C. BENNER:**  
 District Assembly Schedule  
 Indianapolis ..... August 17 and 18  
 Louisiana ..... August 31 and September 1  
 Southeast Oklahoma ..... September 7 and 8

**V. H. LEWIS:**  
 District Assembly Schedule  
 Northwestern Illinois ..... August 18 and 19  
 Houston ..... August 31 and September 1  
 Southwest Oklahoma ..... September 8 and 9

**GEORGE COULTER:**  
 District Assembly Schedule  
 Dallas ..... August 18 and 19  
 Gulf Central ..... September 1 and 2  
 Georgia ..... September 8 and 9

**YES!**

I am interested in being a part of the "Pioneer Spirit" campaign to save the property of International Center. (See full story in June 8 Herald of Holiness.) A certificate with each general superintendent's signature will be sent to each person listed below.

To the  
**BOARD OF GENERAL SUPERINTENDENTS**  
 International Headquarters, Church of the Nazarene  
 6401 The Paseo, Kansas City, Missouri 64131

I enclose \$\_\_\_\_\_ in payment  
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 to be recorded in the following name(s).

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|----------|----------|
| 1. _____ | \$ _____ |
| 2. _____ | \$ _____ |
| 3. _____ | \$ _____ |

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|----------|----------|
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**Please mail these Emergency Campaign certificates to:**

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**AMBASSADORS MINISTER IN BELIZE**—Hundreds stand outside the tent during the Nazarene Evangelistic Ambassadors crusade in Belize, which attracted a total of more than 5,000 persons. Trombone Player Dan Berg (right) extends a hand of fellowship to an elderly lady living in a home for indigents.

## Late News

### McKenzie Named to Church Schools Post

Rev. A. C. McKenzie, fifty-five, pastor at Bridgeton, N.J., will join the Department of Church Schools, Oct. 1, as director of the Sunday school clinic program, according to Executive Secretary Kenneth Rice.

He replaces Rev. Gene Hudgens who resigned in October, 1965, to become education minister at Detroit First Church.



McKenzie

McKenzie, currently Philadelphia District church school board chairman, will spend a major part of his time training personnel to do Sunday school clinic work in local churches and in zone meetings. He will also direct weekday nursery and kindergarten work for the denomination, an area which has received scant attention.

Before being called to the ministry, McKenzie was a high school teacher for thirteen years. He pastored at Oxford and Bethlehem, Pa., before moving to Bridgeton six years ago. He maintained a weekly radio program, "The Pastor's Counseling Hour," while at Bridgeton.

Mr. and Mrs. McKenzie, graduates of Bloomsburg State College, Pa., have a son and daughter, both of whom are public school teachers. McKenzie has done graduate work at the University of Pennsylvania and at Temple University.

### Thrasher New Superintendent

Rev. C. R. Thrasher, sixty, pastor for five years at New Albany (Ind.) First Church, was elected on the first elective ballot as superintendent of the Southwest Indiana District during the annual assembly, July 27, at Bloomington, Indiana.

Mr. Thrasher succeeds Dr. Leo C. Davis, superintendent for eighteen years, who announced his retirement recently. Dr. Davis will continue his ministry in the evangelistic field.

Mr. Thrasher has pastored mostly in Indiana and Kentucky. Before



C. R. Thrasher

moving to New Albany he pastored at Brazil, Indiana, for four years. Prior to that he served at Oklahoma City Pennsylvania Ave. Church. Mr. Thrasher was ordained in 1939.

### Wichita Pastor Ill

Dr. G. A. Gough, fifty-one, pastor at Wichita (Kan.) First Church for eighteen years, was hospitalized July 29 after becoming ill at a district nominating meeting in Wichita.

His condition three days later was undetermined. Reports that the illness was a heart attack were discounted, but he was undergoing extensive medical tests.

In addition to being a longtime pastor in Wichita, he is president of the ministerial association there.

### Ten-Year-Old Does His Part

Ten-year-old Johnny Dean, visiting International Headquarters with his father from San Bernardino, Calif., handed General Treasurer John Stockton a crumpled piece of paper and two dollars a few days ago.

On the paper Johnny expressed his desire to apply the two dollars toward retiring the \$500,000 headquarters property debt incurred this spring.

Johnny is a bashful boy, and he was overawed when Treasurer Stockton summoned General Superintendent Hugh C. Benner to present the certificate. He stood stiffly, his head straight ahead, his eyes focused upward, as the chairman of the Board of General Superintendents handed him the certificate.

Johnny is among a variety of people who continue to contribute in increasing numbers to the "Pioneer Spirit" fund.



Johnny and Friend

# Key Words

in  
Next Sunday's Lesson

By RALPH EARLE

## LIFE CAN BE CLEAN

Exodus 20:14; Matthew 5:27-28; John 8:3-11 (August 21)

● **Tempting** (John 8:6)—The Greek verb is *peirazo*. As we have noted before, this word basically means to “test” or “try” or “prove.” It was used for testing one’s character, trying him out to see what qualities, good or bad, he possessed.

While the word itself does not suggest any evil intention, the context here shows that Jesus’ opponents had malicious motives. They were seeking to get Him into trouble. They hoped He would say something that would give them an occasion for accusing Him before the people or bringing Him into court. For this reason “tempting” is an allowable translation, though “testing” (NASB) is probably better.

● **Convicted** (v. 9)—The verb *elengcho* basically means “bring to light” or “expose,” and so “convict.” In John 16:8 it is translated “reprove”—“he will reprove the world of sin.” But this is too mild a rendering. The term should be given its full force, “convict.” A man’s conscience tells him that he is guilty.

● **Conscience**—This is an interesting term. The English word is a combination of the Latin *cum* (con), “with” or “together,” and the verb *scio*, “I know.” So it literally means “knowing together.” The Greek word here, *syneidesis*, has exactly the same meaning. It comes from *syn*, “together,” and *oida*, “I know.”

Consequently its earliest usage was for “conscientiousness.” The Stoics gave it more of an ethical sense of self-judging conscientiousness, and so “conscience.” That is its meaning in the New Testament.

In his article on “Conscience” in *A Theological Word Book of the Bible* (edited by Alan Richardson), J. P. Thornton-Duesbery says that the original sense of “co-knowledge” indicated “a second reflective conscientiousness which a man has alongside his original conscientiousness of an act” (p. 52). This is one thing that distinguishes man from animals.

Conscience has been defined as that faculty in man which enables him to judge between what is morally right or wrong, which urges him to do the right and avoid the wrong, and which passes judgment on his acts and attitudes.

# The Answer Corner

Conducted by W. T. PURKISER, Editor

Each time I read the Ten Commandments in Exodus 20 or in Deuteronomy 5, I cannot get away from the second commandment that tells us, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” Just how literally should we take this verse? I have always thought about this concerning the pictures we have of Christ, and now since I have had a pair of gold-colored cherubs hanging on my living room wall, this verse keeps going through my mind, “or any likeness of any thing that is in heaven above.”

If the presence of your “gold-colored cherubs” bothers you, I would suggest that you find something else to replace them.

Although, if you read the description of the cherubim (plural of “cherub”) given in Ezekiel 10:18-22 or 41:18-19, I don’t imagine you’ll find much of a likeness between your “cherubs” and the cherubim of the Bible.

Most Bible scholars hold that the second commandment relates to objects (images or likenesses) made for the purpose of idolatrous worship. Actually,

the Bible tells of the legitimate use of carved figures by Moses (Numbers 21:9; John 3:14; Exodus 25:18-22) and on the Temple (I Kings 6:29; II Chronicles 3:7-13).

The same principle would hold with regard to pictures of Jesus. These have no basis in historical fact. All are artists’ representations of the way they conceive the appearance of the Lord. The tendency, obviously, is for each artist to represent Jesus in terms of those characteristics he believes most typical of the beauty and strength of the Master.

**What stand does the church take in regard to our professing young people who are “rock and roll” music fans? And what about the professing parents who allow them to become addicted to this Satanic “music”? I do sincerely believe this type of music is one of Satan’s most powerful tools of spiritual destruction.**

The position of the church is given in the statement that we shall avoid “evil of every kind, including: . . . Songs, literature, and entertainments not to the glory of God” (*Manual*, paragraph 25, section 1 [7]). If I understand what you mean by “rock and roll,” I would

take this to include such “music.”

Someone has said that classical music appeals to the head, sentimental music appeals to the heart, while “rock and roll” appeals to the feet. Certainly our music should get higher than our feet.

**Will you please give me your opinion as to whether Solomon was saved or lost?**

The picture of the closing days of Solomon’s life in I Kings 11:14-42 does not give us much basis for hope. Dr. Adam Clarke, who is usually optimistic for Bible characters, says of Solomon:

“There seems every evidence that he died in his sins. His crimes were greatly aggravated: he forsook the Lord, who had appeared to him twice; his wives turned away his heart in his old age; there is not a single testimony in the

Old or New Testament that intimates he died in a safe state. That awful denunciation of Divine justice stands point blank in the way of all contrary suppositions: ‘If thou forsake the Lord, he will cast thee off for ever.’ I Chron. xxviii. 9. He did forsake the Lord; and he forsook him in his very last days; and there is no evidence that he ever again came to him” (*Commentary*, II, 434).

**What is included in the “grass,” “herbs,” and “trees” in Genesis 1:11? What classes of animals, as we know them, are called “creeping things”?**

All “vegetable” (in the sense of plants and trees) life would be included in grass, herbs, and trees. The Hebrew terms are broad and inclusive, not specific and exclusive.

*Deshe’* (grass) comes from a term that means “to sprout, bring forth, spring.” *Eseb* (herb) means “to be green, to glisten,” and stands for both

grass and herbs. *Ets periy* (fruit tree) is literally “tree of boughs” or “tree of fruits.”

Creeping things (*remes*) includes reptiles and other rapidly moving animals, according to the Hebrew lexicon. From its use in Genesis, I would take it to mean particularly the whole zoological class of *reptilia*.



# ENROLL THE UNCHURCHED

# September—Church-wide Survey Month

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