In Search of Real Brotherhood
(See page 6.)
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.

To 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 knelted 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.
A few 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 day of the surgery came and went. The double-decked buses, the white-coated traffic policeman, and the left-hand-drive autos add to the United Kingdom charm.

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 1,438 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
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!"

The 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.

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
Men 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 experiencing 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.

This 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
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 fellows 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 brother and not as a slave (Philemon 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.

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

Imagine 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-butcher,' 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.

Holy love implies seeking spiritual values as the upmost 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 enjoyment 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)

Holy love includes a worldwide 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.

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!
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 activistic 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.
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:**

**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

**Con:**

**Expense 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? Perhaps 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

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**Pro:**

**Interest in Political Matters**

How about some reports from Nazarenes that have been successful in politics? How did they go about it?

Dr. Sanner that, if we had left some of the icing off, it could have been used to the saving of lost souls elsewhere? Perhaps 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.

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**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 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 Gifford
Pennsylvania

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**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

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**Church Chuckles**

"What's YOUR guess? Is this our summer slump, our winter slump still hanging on, or our fall slump arriving early?"
Hawk Reviews Growth On Michigan District

“In this age of 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 shown had a net gain of 245, and giving reached $1.65 million during the assembly year.

Dr. Samuel Young, general superintendend, 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, Russell 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 assembly. Rev. Fred J. Hawk Review Growth
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 Orid 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. F. 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.

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 F. Brincefield, Frank A. Noel, Jr., Ralph Hill, Elza F. Boldman, Larry Mathias, and Kenneth W. Marekel. 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 “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. Milby, Gerald D. Cal, 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'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 thirty-one 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 the district advisory board. "Showers of Blessing" stations.

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 assembly held June 23-24 at the Clarksburg, Ont., camps. 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 H. 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.

Ralph James B. Oosten from Houston (Tex.) Denver Church to Kirbyville, Tex.


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

Rev. Fred Borger, Jr., from West Des Moines, Iowa, to Fort Madison, Iowa.

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

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

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


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

Rev. Larry Briscoe from Lakeville, Ind., to Waukesha, Wis.

Rev. LeVerne D. Wilson from Vici, Okla., to Bridgeport, Conn.

Rev. Alvin C. Lecie from Beulah, S.D., to Howard, S.D.

Rev. Weldon Ball from Barrie, Ontario, Canada, to Cottager, Ontario, Canada.

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

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

Rev. John R. Jamison from Pueblo

Nampa First Church Singing Teen Chorale

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:

WCTD

Newark, Maryland.

KNUP

Makawao, Maui, Hawaii.

WABD

Fort Campbell, Kentucky.

WFAX

Fall Church, Virginia.

1310 kc.

8:15 a.m. Sunday

1220 kc.

5:45 p.m. Sunday

1310 kc.

8:30 a.m. Sunday

1370 kc.

8:15 a.m. Sunday

1220 kc.

5:45 p.m. Sunday

1530 kc.

9:00 a.m. Sunday
Announcements

EvangELISTS' OPEN DATES


RECOMMENDATIONS

Henry Reger, 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. R. A. Isbell is now in the field and will be commissioned at our coming district assembly. He has been a good pastor and also his excellent evangelistic appeal. His successes 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.

— 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

SPECIAL PRAYER IS REQUESTED

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

I enclose $ _____________________ in payment for certificates (minimum, $1.00 each) to be recorded in the following name(s).

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AMBASSADORS MINISTER IN BELIZE—Hundreds stand outside the tent during the Nazarene Evangelistic Ambassador 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, 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 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 III

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 rumpled 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.
Each time I read the Ten Commandments I was given a 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 seen a picture 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 conceivethe 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 stands 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 1 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 Testament, or any passage in the New Testament that intimates he died in a safe state. That awful denunciation of Divine justice stands point blank in the way of all contrivance 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 clave 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.” Eveb (herb) means “to be green, to glisten,” and stands for both grass and herbs. Ets perry (fruit tree) is literally “tree of boughs” or “tree of fruits.”

Creeping things (reptiles) includes reptiles and other rapidly moving animals, according to the Hebrew lexicon. From its use in Genesis, 1 would take it to mean particularly the whole zoological class of reptilia.
Here is a book suggesting ways your church can find new people, tools for accomplishing this vital task, and follow-up methods for conserving the results.

Special attention is devoted to Survey Systems, five of which are presented on the merits of their repeated success. These are: Kauffman Plan, Edwards Technique, Munger Plan, Quinn Approach, and McGrady Campaign.

Pastors, board members, Sunday school and youth workers will want to take time to study this manual and incorporate many of its ideas in their September Survey Project. 64 pages, paper.

VE-64 $1.00

Involvement Commitment Card
Created specifically to encourage total church participation. It includes the thrilling, true account that could be duplicated in any congregation, of a family reached through a community survey, and space for members to pledge their support to this vital survey program. 4 page, 3 x 5.

VE-65 12 for 30c; 50 for $1.25; 100 for $2.00

Assignment Folder
A survey kit providing space in front for name of team and area to be covered. On back is a street plan for mapping out the specific assignment. Inside are two handy pockets for inserting tracts, cards, and other supplies. Heavy index stock, 4¼” x 8½”.

VE-62 12 for 85c; 50 for $3.00

Block Record Card
Designed for on-the-spot use when surveying a specific block. Information on address, church affiliation, and response may be quickly recorded. When assignment is completed, result of calls is summarized on back. 3 x 5.

VE-60 12 for 35c; 100 for $2.00

Information Card
When a new contact is found, this card will aid you in obtaining all the information needed for further follow-up. Additional visits are noted on reverse side. 3 x 5 file size.

VE-61 25 for 25c; 100 for 85c; 1,000 for $7.50

Visitor’s Instruction Booklet
Everyone doing survey work will want this “how to” booklet. Following a thorough explanation of the survey plan itself are ten suggested approaches for meeting a person when he answers the door. Illustrated. 5¼” x 7½”.

VE-63 10c; 12 for $1.10; 25 for $2.00; 50 for $3.50

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