

September 10, 1969

On Minding Your Own Business

(See page 3.)

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OF HOLINESS

o Church of the Nazarene



WE CAN'T AFFORD TO LOSE!
(See page 5.)

General Superintendent Stowe



EXPERIENCE and EXPRESSION

BISHOP ARTHUR J. MOORE once made the observation that religion is both experience and expression and that these are the two wings of the same bird. "If a bird does not have both wings," commented the bishop, "it cannot fly." If a Christian does not have both experience and expression, he will be unable to walk—to say nothing about flying.

We believe in Christian experience. During the summer months hundreds of Nazarene camps have been held. Thousands of boys and girls, teen-age youth, and adults have come to know God's grace in evangelistic services conducted in tents and tabernacles. Through a crisis experience they have found Jesus Christ as Saviour and the Holy Spirit as Sanctifier.

Now it is time for expression. At home, in school, on the job—experience must be expressed. One must use it or lose it. There are three basic modes of expression.

1. *Communion with God and His People.* Salvation is not merely a static experience at an altar. It is the beginning of a dynamic, person-to-person relationship with the Lord. Having gotten on "speaking terms" with God, the Christian must foster this new estate by keeping in constant touch with his Heavenly Father. Daily prayer and Bible reading is a "must." Public worship and its attendant fellowship with God's people strengthen faith and provide vital opportunities for the channeling of devotion into service. Jesus himself

regularly attended church. Hebrews 10:25 warns against "forsaking the assembling of ourselves together . . ."

2. *A clean break with sin.* The Master still commands those whom He has forgiven, "Go, and sin no more" (John 8:11). Temptations will come, but they can and must be resisted. The Holy Spirit is faithful to identify the wrong as well as the right. The Scriptures clearly point up both the positive and negative aspects of Christian expression. The *Manual* in its General and Special Rules gives guidance in both principle and particular as to some fundamental ways in which the child of God will be different from the children of Satan. Sanctification always brings a marked separation from sin and a sinful world.

3. *Witnessing by word as well as deed.* Your life will tell—but it won't tell everything. Those who observe a changed life have the right to know how it was changed. The natural response of a genuinely converted or sanctified individual is to share the good news with others. Real New Testament Christians, whether in the first or twentieth century, welcomed the opportunity to get on the "witness stand" for their Saviour. Pentecost still provides the power. The Spirit will still direct to hungry hearts as surely as He led Philip to the Ethiopian eunuch in the desert. And God takes charge of the consequences. This formula is time-tested: *Experience + Expression = Evangelism!* □

On Minding Your Own Business



has a right to privacy and individuality. Everyone needs business of his own.

In the interview between Jesus and Peter recorded by St. John, our Lord bluntly told the Big Fisherman to mind his own business. What Jesus had in mind for the Apostle John was simply none of Peter's affair. The clear, imperative word of Jesus to Peter was: "Let Me take care of John. But as for you: Follow Me!"

This word of Jesus to Peter suggests to us that our foremost responsibility in minding our own business is to follow Jesus Christ. And this means to enter into a vital, personal, saving relationship to Him and then permit Him to be *Lord* and *Master* of our lives.

Some might think of this priority in minding our own business as an evidence of selfish self-centeredness. Not so. For this is the only way that you and I can become the persons that we ought to be. And only by becoming the best possible persons can each of us become the most useful and effective parent, friend, or servant in the kingdom of Christ.

So, to mind our own business is to allow Jesus Christ to be *Master* of our lives. But this also involves allowing Him to be *Lord* in the lives of others. He has a unique plan for each of them, even as He has for you and me.

Often we find the "best" reasons for pressuring other people into our "mold" as regards their choice of mates, vocations, or where and how they shall serve Jesus Christ. Children and young people need guidance; but every young adult, under God, has the inherent right to discover and follow Christ's individual plan for his or her life.

And often God's unique, individual call, deep in a person's soul, may appear to be utterly irrational to others.

Yes, every person has a right and need to

THEN Peter, turning about, seeth the disciple whom Jesus loved following . . . Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:20-22).

An astute personal counselor, speaking of the relationships between husbands and wives, and parents and children, once said, "Every person, even a little child, should have business of his own."

It's true! Each of us has a life of personal privacy and responsibility which is an inherent feature and right of personality. If we are wise, we will insist on guarding the personal integrity of our own lives, and deeply respect the individuality and personal rights of others. God himself does so in His dealings with us.

Many people break down psychologically and spiritually because they don't mind their own business. And one of the surest ways to ruin a personal relationship is the habit of "sticking one's nose" into the legitimate business of other persons.

Husbands and wives in a successful marriage assiduously guard the personality and individuality of each other. Every person, under God,

have business of his own. And that includes personal business with God concerning those issues which are of supreme and lasting value in his individual career.

Finally, to mind one's own business means to let God take care of His business. There are some things which He has reserved to and for himself. He is the sovereign God. His thoughts are often above our thoughts. His ways may not necessarily be our ways. Let us let Him be God, and not knock ourselves out in the futile effort of trying to achieve those purposes which He has reserved for himself.

From the very entrance of sin into this world, Satan has been urging men to "play God." "Do this," he said, "and ye shall be as gods." The very essence of sin is this worship and deification of the self. But it simply doesn't work, and countless finite and sinful men and women have exhausted themselves in the futile effort to prove their own self-sufficiency.

When you have sincerely and earnestly tried to do your Christian duty, when you have made your decisions in the light of the best evidence at your command, what do you do then? Do you commit the whole enterprise into the hands of the sovereign God? Or do you continue to worry about the outcome and doubt His willingness to rule where He is permitted to rule, and overrule where He must?

Let God be God, and let Him take care of His own business. Let us recognize our limitations and finiteness, and rest in the sovereignty of an adequate and loving God.

So let us mind our own business, accept our responsibilities, follow Jesus Christ, let Him be Lord, allow others to have business of their own, and let Almighty God take care of His business. Herein is a secret of winsome and victorious Christian living. □



Faith at Home

God's Honor Roll

I'M GOING to get all A's this year," our barefoot boy, Bill, informed me.

Yes, it's back-to-school time again! A splitting budget must still stretch to include notebooks, pencils, and—after a Huckleberry Finn summer—*especially shoes*.

As Bill's biggest booster and sharpest critic, I had mixed emotions about his statement. Hadn't he made almost the same same resolution last year?

I recalled those seventh-grade report cards—and sighed.

Now a sigh is quite expressive. It can cover anything from complete satisfaction (for example: that noisy exhale after a huge dinner) to total despair. Mine was in-between. Color it wishful.

Of course, grades for the sake of the marks alone aren't stressed in our family. However, they do indicate a student's efforts as well as his abilities.

I made a mental note to talk to our Lord a great deal more about Bill.

You see, from the world of parenthood, stretching far away across that chasm known as the generation gap, I see education in a "foreign" light. To me, it means rich opportunities for expansion and growth.

Too often our children view it as the four R's, as follows: rules, rough homework, wrecked fun (that's an R?), and too much responsibility.

I remember lecturing, "These years are so short. Make the most of this precious time. Why can't you see what a privilege school is?"

Yet, I wonder . . . Have I been just as blind spiritually?

Life itself is a brief educational journey. The tougher our lessons, the stronger, wiser, and more resilient our souls become. Right?

Those who have learned from the Master to handle simple tasks find themselves coping more successfully with harder ones.

Sometimes we are given physical handicaps or other unusually difficult problems to solve. What a difference it makes when we view them as a challenge, accept them without self-pity, and attack them with determination!

I look again at Bill with his sun-bleached hair freshly trimmed and a confident grin splashed across his face. He just might make that honor roll. But if God gave out grades, where would I stand?



By **Rosemary Lee**
Worthington, Ohio



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Cover photo. Max Tharpe

SAN DIEGO STATE, two-time champion of small-college football, started its second winning season in 1967 against Tennessee State, runner-up the year before. They won the game and went on to the championship.

The coach of the San Diego team, Don Coryell, said prior to the Tennessee State game: "We can't afford to lose."

Now the coach's language was not dripping with dreams. He meant it. In order to prove their number one status, they had to win the big one.

There's something in the language of this coach that the Church needs to hear. Something of this attitude and determination needs to get into our hearts, to become our fiber and faith.

The coach was speaking about a football game. And he was all out to win. The Church is involved in something more important—the winning of men to Christ. Truly, we cannot afford to lose.

The Church should plan to win by adopting a meaningful program, saturated with compassionate desire and prayer. It should plan to win through faithful service to and encounter with its constituents. It should plan to win with a true proclamation of the gospel and a consistent follow-through of its imperatives.

These ingredients in a church will put it on the road to victory. Without them, defeat will come. The Church cannot afford to lose the battle for the hearts of men. There is too much at stake.

Just what would happen in any church, among any congregation, if it took on a winner's attitude? And what is a winner's attitude? An attitude of confidence and victory. An attitude that shows wholehearted involvement in a meaningful cause. An attitude that radiates with a will-to-win. An attitude that abounds with hope. An attitude that affects life and makes it work at the task at hand. An attitude that senses human weakness and is open for divine help and guidance.

What would happen if this attitude gripped the Church? The Christian? Victory would result. Joy would increase. Growth, both numerically and spiritually, would be the norm.



You can get excited just thinking about it!

But let's be specific. What are some things the contemporary Church needs to get excited about? What are some victories we need to win?

The Church must get excited about its *mission*. At a time when many voices call to men, the Church must be there calling also. It must be voicing words of meaning and challenge, calling men to a mission which has worthy causes.

The "leisure class" will soon become the "leisure masses." Will the Church claim any of them for mission in God's cause? Can we afford to lose their potential for the Kingdom? Unless we get excited about the mission of the Church, many will be lost.

The Church must get excited about its *possibilities*. At no time has the Church had greater resources, more techniques, and more means at its disposal. These must be used. These possibilities can advance the cause of Christ, when properly used, or they can remain in the area of the "might-

have-been's." The result will be told by the Church's response and its excitement.

Can we afford to lose in the arena of possibility? Are there not profits for the Kingdom to be reached through visual aids, electronic means, musical adaptations, art, graphics, etc.?

The possibilities of the modern age should excite us. They should excite us to exploration and investigation.

The Church must get excited about its *inheritance*. God has endowed His Church with spiritual resources unavailable to any other group. His promises are to His children. The Church has an inheritance—not of material means—but of eternal victory.

Not a few times has the Church hesitated when it should have moved out. It has often been afraid when it should have been fearless, and neglectful when it should have been faithful.

The Church has an inheritance that promises victory eventually. The provision of that inheritance is that the Church be faithful. Translated, it means the Church

can't afford to lose. It must get excited. It must get involved in faithful stewardship.

The Church is the instrument of God. If it is manned by men who neglect to cultivate the winner's attitude, defeat will mar its record, detour its mission, and short-circuit its possibilities.

Christ's Church is endowed for victory. But not until the Church has engaged that endowment in a spiritual way does it bear fruit. □

The Conquering Christ

Help me to conquer, lord;
Thou art my conquering Christ!

Let me not fail to take my sword;
Make me a "servant" of the Word;
And in the hour of fiercest fight,
Grant me the strength to do the right.

I dare not quit the field;
I would not if I might.

Before my Christ the foe must yield;
His trusted arm supports the shield
That guarantees my triumph now,
While at the throne of grace I bow.

He at the saint takes aim,
Our adversary sure.

But by the Blood they overcame,
And testified that "through His name"
The false accuser down was cast;
This lying fiend is doomed at last!

With certainty inspired,
We press toward the mark.

Our Christ the hosts of hell defied;
" 'Tis finished," cries the crucified.
Thou conquering Christ, conquer in me,
Equipped to conquer, Lord, for Thee.

Peter Hartley
Shirley, Southampton

"I say, the acknowledgment of God in Christ accepted by thy reason, solves for thee all questions in the earth and out of it."—Robert Browning.

A PASSION FOR PERFECTION

• By Ross W. Hayslip
Tucson, Ariz.

NORMAN COUSENS, editor of the *Saturday Review*, tells of how on a recent visit to California he was permitted to play a tennis match with Jack Kramer and a golf match with Arnold Palmer.

He relates that at one point in the tennis match Jack Kramer came to the net behind his serve, took a hard return on his backhand, and raked it down the sideline with blazing speed.

"I was awed by the shot," says Cousens, "but Mr. Kramer was displeased."

"It should have been two feet to the right," he observed. "A faster man might have been able to put a racquet on it."

During the golf match on a par-five hole, Mr. Palmer's second shot came off his three-iron and landed 235 yards away about 12 feet to the right of the pin on the green for an almost certain birdie.

Mr. Palmer shook his head. "I didn't allow enough for the wind," he said. "If I had had my wits about me I would have checked the top branches of those tall palms before hitting the ball."

Norman Cousens' observation was, "This kind of perfection in an imperfect world deserves to be more than recognized. It must be relished. Mr. Palmer and Mr. Kramer do not excel in their respective sports just because of their superlative abilities, but because of their approach to the game.

"Both have unbelievable concentration; both possess a *passion for perfection*; both have a supreme competitive zeal, both have the gift of imagination; and both experience infinite enjoyment in playing the game."

God demonstrated spiritual perfection to humanity in the person of His Son, who lived a sinless life given over entirely to the will and purpose of God. If we passionately seek this perfection, it will lead us to one desire: the desire for God. This can bring us to a point of surrender and obedience to God's will which is the heart of Christian perfection.

True surrender of the self implies a continual seeking after God, desiring Him, meditating on Him, until every impulse of the heart turns toward Him. We are content to let God lead us, and we walk in the light of today, knowing that it carries with it all that we need to prepare us for the light of tomorrow.

John Wesley summed up his positive ideal of perfection in the words, "This is to be a perfect man—to have a heart so inflaming with the love of God as to continually offer up every thought, word and work as a spiritual sacrifice acceptable to God through Christ. This is the doctrine that we preached from the beginning and which we preach this day."

A perfect God asks for a relative perfection upon the part of His people. He desires to share His holiness with us.

Perhaps it would help us to emulate the two sportsmen who play for "corruptible crowns" to possess a passion for spiritual perfection, a supreme competitive zeal in overcoming the snares of Satan, the gift of imagination that we can translate into religious faith and an infinite enjoyment in living the Christian life.

God has called us to be saints. Shall we be satisfied with less? □



THE CURSE OF THE WOODCUTTERS

• By Stephen J. Rieder
Korea

IN A LAND where they are so scarce, we missionaries in Korea love our trees. We wince every time we see those woodcutters with their sharp, limb-cutting sickles and their A frames loaded with dismembered trees.

Of course the people need fuel to heat their tiny, mud-brick cottages and to cook their soup. Then, too, they don't completely kill the trees, just hack off a limb here and there, destroying what could be a beautiful pine tree.

So the other day I went down into our woodlot in order to transplant a few trees around our missionary home. The kind we missionaries like are those with real oriental flavor, similar to Monterey pines, those that have flat tops, spreading out in unsymmetrical but original shapes of beauty.

As I was digging out a particularly beautiful tree, I looked at it carefully. Then the truth dawned upon me. The reason the top was flat and spread out in an oriental fashion was because long ago some

woodcutter had hacked off the top of the tree.

The very thing we thought was a curse had given beauty to this tree. Instead of dying under the sickle, the tree had given its strength and concentrated its growth into the remaining branches. It had thus become a beautiful tree in spite of its handicap.

Lord, could this be true in our lives? Those experiences that cut so deep, those sudden tragedies that eliminate a limb of usefulness or a branch of service, could they possibly shape us into something beautiful in Thy sight?

Lord, help us not to wither and die after the woodcutter comes along. Help us to put new energies into the areas which are left in which to work.

Could the sickle be part of Thy plan to develop us into something beautiful and useful where we would otherwise never fit? If so, Lord, let us delight ourselves in Thy will and Thy ways in order to be pleasing in Thy sight. □

Pen Points

The Choir Lady

THE 16 dependent boys who live at Evergreen Heights Boys' Home in Bothell, Wash., were deciding with the directors, Mr. and Mrs. George Olson, who should be invited to their annual Christmas program.

The first name on the list was the pastor of Seattle First Church, where the boys attend.

The list got longer and longer as teachers, principals, staff members, and "special friends" (individual people of First Church who take special interest in individual boys on a very personal, one-to-one basis) were added.

A momentary lull was shattered by someone excitedly asking, "What about the 'choir lady'?"

Mrs. Olson could hardly wait to ask, "And WHO is the 'choir lady'?"

Quickly and from several sources the answer came, "She's the lady in the choir who always smiles at us!"

A brief description of her physical appearance and where she stood in the choir immediately identified her and she was given an invitation to the program.

What an amazing story that is! One woman, standing in the alto section on the second row of the choir in a group of at least 25 persons, established for herself a special place in the lives of 16 boys who had never spoken to her, didn't know her name, where she lived, or what she did, but knew that she recognized them, accepted them, and was glad they were there . . . they knew it because she always smiled at them.

God bless you, "Choir lady!"
—AARLIE J. HULL, Seattle □

FINNEY

on Revival

Things Which May Defeat THE PRAYER MEETING

1. **LACK OF PREPARATION.** Prayer meetings are the most difficult meetings to sustain—as indeed they ought to be. They are so spiritual that unless the leader be peculiarly prepared, both in heart and mind, they will dwindle. . . . If he is so cold, and dull, and lacking in spirituality, as to freeze everything, no wonder people do not come to the meeting. Church officers often complain and scold because people do not come to the prayer meeting, when the truth is, they themselves are so cold that they freeze to death everybody who does come.

2. **PERSONS COMING LATE TO THE MEETING.** This is a very great hindrance. When people have begun to pray, and their attention is fixed, and they have shut their eyes and closed their ears, to keep out everything from their minds, in the midst of a prayer somebody will come bolting in and walk through the room. Some will look up, and all have their minds interrupted for the moment.

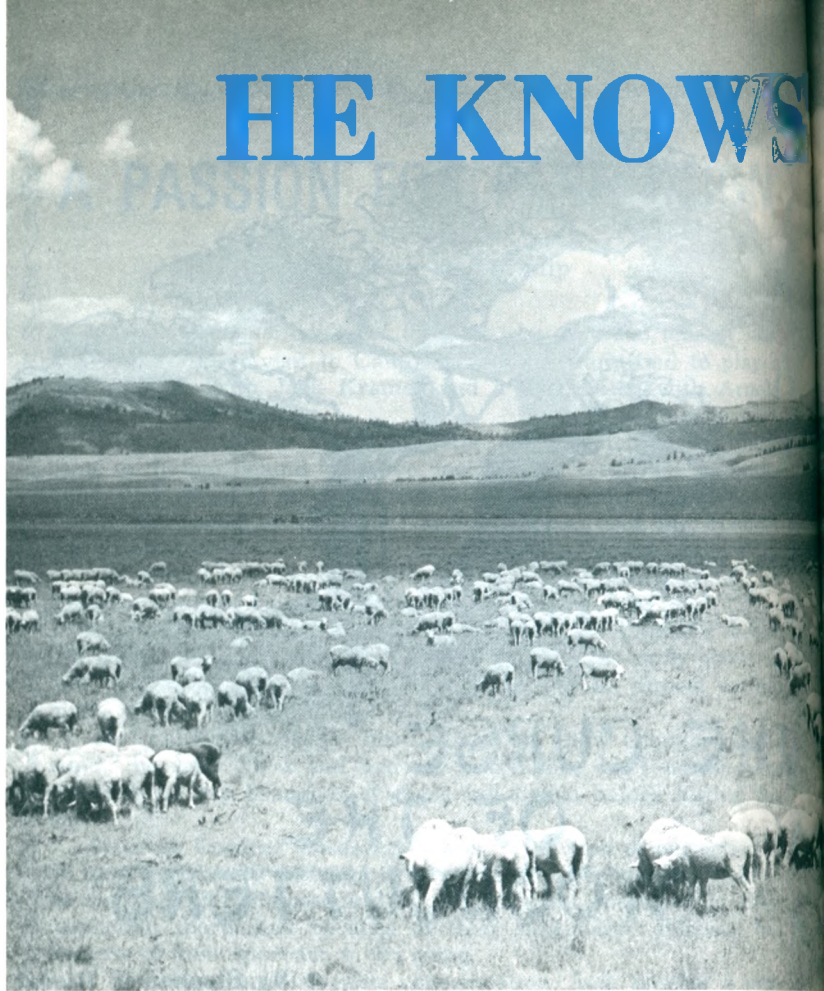
3. **A GREAT DEAL OF SINGING OFTEN INJURES A PRAYER MEETING.** The agonizing spirit of prayer does not lead people to sing. There is a time for everything; a time to sing, and a time to pray. But if I know what it is to travail in birth for souls, Christians never feel less like singing than when they have the spirit of prayer for sinners.

4. **PRAYER MEETINGS ARE OFTEN TOO LONG.** They should always be dismissed while Christians have feeling, and not be spun out until all feeling is exhausted, and the spirit of prayer is gone.

5. **MANY PRAYERS ARE TOO LONG.** Commonly, those who pray long in a meeting do so, not because they have the spirit of prayer, but because they have not. Some men will spin out a long prayer in telling God who and what He is, or they pray out a whole system of divinity. Some preach; others exhort the people—till everybody wishes they would stop, and God wishes so, too, most undoubtedly. They should keep to the point, and pray for what they came to pray for, and not follow the imagination of their own hearts all over the universe.

—CHARLES G. FINNEY

HE KNOWS



"When thou wast under the fig tree, I saw thee" (John 1:48).

NATHANAEL thought he was alone under the fig tree, but the Lord saw him. The Lord not only saw him in physical stature; He also knew Nathanael's spiritual condition. Christ's sight included insight into Nathanael's character.

It is comforting to know that we are never hidden from the eye of the Savior. It is even more blessed to know that the Lord knows our motives, purposes, and intentions. People may judge us inaccurately by what they see, for man can look only on the outward appearance. But the Lord looks on the heart and judges fairly and in mercy.

Have you been under some fig tree of failure in the rugged wilderness of temptation? Did you feel a deep sense of helplessness and indescribable anguish of soul when all the forces of hell were turned loose upon you? Remember, when you were under that

fig tree, Christ saw you. He knew the anguish of your soul and the death-grip of the enemy. He wrestled that same foe in that same wilderness. He added the weakness of a 40-day fast, came out victorious, and can still feel your distress.

Was it a fig tree in the valley of sorrow? Did you carry some secret load that none could share? And did you have to walk through that valley with your head high and a smile on your face and no indication of the ache in your heart? Christ saw you under that fig tree of sorrow. You were not lost to His sight.

There are lonely fig trees in the dark Gethsemane of doubt. There are torturing fears and honest questions. The eternal question of "Why?" Why does a good God allow wars, or suffering of any kind? There is a desire of the soul to be free of these galling fears, but thank God for the deeper de-



PHOTO BY CAMERIQUE

• **By L. Wayne Sears**

Lombard, III.

termination to say: "Nevertheless not my will, but thine, be done."

You may have been cast into a desert of disillusionment. Some bright hope that seemed to have the approval of Divinity fell shatteringly at your feet. Someone failed you, and a magnificent dream turned to a deep and bitter grief. You faced a Calvary of consecration when some cherished hope was nailed to an ignominious cross.

Or perhaps there was a brighter picture. A towering mount of transfigured beauty and inspiration was in your pathway. Your soul felt exalted and your heart sang, and your tongue was unable to communicate all the glory you sensed. You just could not seem to be able to pass along the blessing.

Christ saw you in all these circumstances. He not only saw you in physical presence as you walked down a street, or knelt in a closet,

or sang alone. His insight saw your heart, and knew the secrets it held.

And He has promised glory sooner than you may expect. He said to Nathanael: "Hereafter thou shalt see heaven opened."

How long must you wait before heaven opens? Long enough for you to be able to learn the lesson God has for you. Long enough to give you a sense of the real value of what you have been through. But soon enough that you will be surprised with joy when deliverance comes.

We shrink from the fig trees of isolation in the lonely wilderness of the soul. Even the Lord said: "Father, save me from this hour." But you know that Christ knows and understands. You know also that He cares, and is waiting even now with the nail-pierced hands outstretched in welcome before the mercy seat to give "mercy, and grace to help in time of need." □

THE DREAM

When I wake up
To the reality of morning,
I tell myself,
"How foolish!
Your dream is impossible.
Things like that
Don't happen."
But when I go to sleep at
night
With idealism and hope,
I whisper, "Yes,
But, perhaps . . ."

And I remember
The One who is
The realistic Alpha
And the hopeful Omega,
Who placed me in the struggle
of time.

To Him
Time is only a spark
In the current of eternity,
But the working of each life
In that time
Is so important to Him
That before the beginning
He made himself
A Lamb.

And I look up
Out of my weary, daily efforts
And say,
"See there!
God, too,
Has a Dream!"

Daisy M. Polhamus

Editorially Speaking

● By W. T. PURKISER

Challenges to Christian Maturity

One writer has listed as three of the challenges to maturing Christians, to “adjust the spirit to the body and its claims,” to “meet the strains put upon us by other people, both those who annoy us and those whose need demands our help,” and to “adjust the life of work to the life of prayer.”

This is a partial list, to be sure. But it underlines some very practical areas to which we need to give attention.

The life of man would be much easier if he were all spirit or all body. It is the fact that we live at the intersection of two worlds that creates tensions for us and in us.

The body has its claims. They are insistent claims. It requires food and shelter, exercise and rest, and the legitimate satisfaction of its basic instincts or needs.

One problem is, the body tends to claim too much. It is more apt to respond to wants than to be satisfied with the supply of its needs.

And the spirit, the soul of man, is conditioned by the body in a myriad of ways. Its freedom is limited, its ideals are often thwarted, and its reach is circumscribed by the ever-present demands of a physical nature.

This does not mean that the body is evil. Such was the heresy of the gnostics of New Testament times, and such is the heresy of those who identify sin with the physical body today.

But the Bible speaks of the body as the temple of the Holy Ghost. When presented to God as a living sacrifice, it is holy and acceptable to God (Romans 12:1-2). And the body is destined to be changed into the likeness of Christ's glorious resurrected body.

So the body must be adjusted to the higher claims of the soul. It is an excellent servant, but a wretched master.

It is the soul that decides whether the body shall be a temple or a tavern. It is the spirit of man that chooses whether the drives and energies of the body shall be the engine that powers an ambulance or a gangster's car.

Growing in grace, maturing in Christian character, means working out a dependable partnership between spirit and body.

LEARNING TO HANDLE the strains put upon us by other people is another challenge to the maturing child of God.

Some of these strains arise from people who annoy and irritate us. Not all people—even Christian people—are easy to get along with. There is a bit of acid in the lines we sometimes hear:

*To walk in love with saints above—
That will be wondrous glory.
To walk below with those we know—
Well, that's another story.*

So it is—sometimes a sorry story.

Most of the misery we sometimes find in the church is caused by the fact that not every Christian learns to handle abrasive and irritating situations that arise between people in all human relationships. One of our curious blind spots is our willingness to admit imperfections in ourselves while demanding perfection from others.

Leonard Griffith tells of an episode in the novel *Not as a Stranger* in which young Dr. Marsh went to the president of the district medical society to accuse an older colleague of malpractice.

The president listened patiently, then asked the younger man to reconsider his charges. He suggested that Dr. Marsh not act hastily, but remember that a person in the enthusiasm of young manhood tends to judge more harshly than after he has been mellowed by age.

But the younger doctor remained adamant.

The president's eyes narrowed. His attitude changed. He leaned forward across his desk and said, “I am going to suggest this to you—that if you persist in bringing formal charges, then be sure of one thing. Don't you, as long as you live, make a single mistake.”

Strains come not only from people who annoy, but from the needs that demand our help. About the needs, there is no doubt. About ways to meet those needs, there is endless debate.

How can one who loves God with his whole heart and his neighbor as himself be complacent in a world where 10,000 people starve to death every day, and there are heartache, misery, violence, strife, and war? How can we find the right balance between smug detachment and hopeless despair in the midst of human agony?

TO ADJUST THE LIFE of work to the life of prayer is another of the tasks of the maturing Christian. Both are essential. Neither can be allowed to substitute for the other.

We hear much about "activism" in our day. It is a development full of both peril and promise.

The peril of activism is "busy work," doing for the sake of doing without clear goals and worthy vision. The promise of activism is contact with the enemy—putting the Christian witness out "where the action is."

Piety may become ingrown and powerless. Freedom from some kinds of temptation may be more a sign of isolation than of holiness.

Prayer itself becomes unreal if it never gets beyond the cloister. "Putting feet to one's prayers" is more than a cliché—it is an essential part of the prayer itself without which the prayer is crippled.

When we adjust the life of service to the life of supplication, it frees us to be at our best. As one dedicated soul-winner put it, "It takes so much pressure off when you know you can leave things up to Him. We're not trying to build an empire; we're not competing for stars in a crown; we're not keeping score with God. Our job is just to be present, to work as hard as we can, and to let Him take care of the results."

Maturing in Christ is not the work of a week. It is the labor of a lifetime. It involves much on our part, and the sanctifying lordship of the Holy Spirit on the part of God. We work at our part as we learn to adjust the spirit to the body, to meet the strains put upon us by other people, and to balance the life of work with the life of prayer. □

Crab Apples in Beulah Land

From a reference in Isaiah, the promised land of Canaan came to be known as "Beulah Land." Beulah was noted for its fruitfulness. It was a land of bumper crops, abundant in figs, pomegranates, and grapes.

The symbolism of Scripture has long viewed Canaan or Beulah Land as the Christian's rest of faith, his second and higher level of spiritual bestowment. God's full plan of deliverance for His people called for them to be brought "out of" the bondage of Egypt "unto a good land and a large, unto a land flowing with milk and honey."

This is just to say that the sanctified life must show the fruit of Canaan. It does little good to sing, "I'm Dwelling in Beulah Land," and to talk about milk and honey if all we have to show for it are crab apples and sour grapes.

The Bible throughout insists that the fruit of human life is proof of its inner character. "Ye

shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" "Herein is my Father glorified, that ye bear much fruit." "Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

There is no getting around the fact that some who are straight as a gun barrel theologically and clean as a hound's tooth ethically are unpleasant and unchristlike in spirit. They talk about perfect love, but their own attitudes are mean, narrow, censorious, humorless, and bitter.

THIS IS NOT necessarily conscious hypocrisy. It may come from exposure to those who equate their own notions with Gospel truth and whose whole stock in trade is to criticize and condemn what they cannot control.

The Apostle Paul makes it quite clear that suspicion has its roots in lack of love and is carnal in nature. But suspicion is also very contagious. Some who would be quite incapable of generating suspicion on their own seem to be able to catch it from others.

Whatever the world in general may lack in knowledge of the Gospel—and it is plenty—there is one thing that must be said. Most people have a tremendously high view of the character of Christ. The highest adjective secular newsman could think of to describe the Hindu Mahatma Gandhi was to say that he was "Christlike."

Radical, uncompromising Christianity will never be "popular" with the world. But the world would have a different attitude toward the Church if Christians were more Christlike.

Missionary E. Stanley Jones commented that India has gone through three stages in its response to the gospel of Christ. The first was, "It isn't true." The second, "It isn't new." The third was, "It isn't you." Even when the truth and distinctiveness of Christianity was conceded, the great stumbling block proved to be the fact that so many who confess the name of Christ are so little like Him.

The natural fruit of the Spirit of Christ is a winsome constellation of graces with love at the core: love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control. This is the kind of "produce" we need—not sour grapes and crab apples in Beulah Land. □

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another (John 13: 34-45).

WHAT A MISSIONARY SPIRIT CAN ACCOMPLISH



VISION and love motivated the Gainsville (Ga.) First Church to start a child evangelism class in a Negro housing project two years ago.

The result is this fine congregation which in June of this year came under the leadership of its full-time Negro pastor, Edward Husband. Rev. Terry Soles, First Church pastor (at left), had been supplying as pastor during the development of the work. Supervisors and prime movers in the development of the Bethel Church were Mr. and Mrs. Charles Wesley Nance (top, center).

Sunday school attendance the past year averaged 85 with a high attendance of 224. VBS averaged 176.

Debbie Prince, 16 (at right, front), active in the development of the work, donated her new Fiat automobile to the church. It had been a gift from her parents, Mr. and Mrs. Jack Prince, First Church laymen also active in the Bethel development. Debbie is studying on a scholarship in Australia during the fall of 1969, and was quoted in the newspapers as saying that the thing she disliked most about going to a foreign country to school was to give up her work with the Bethel Church.

Many First Church Nazarenes helped in the work and have pledged \$1,400 to help the new Negro church acquire property. □

NEWS OF DISTRICT ASSEMBLIES

EASTERN MICHIGAN

Pontiac First Church was the place. The twentieth annual Eastern Michigan district assembly was the event. The highlight? Not just one, but many—topped by the reelection of District Superintendent E. W. Martin to a four-year term and the ordination of eight men to the ministry by presiding General Superintendent Samuel Young.

Dr. Martin reported a grand total raised for all purposes of \$2,490,444—an increase of \$50,299. This was a per capita giving on the district of \$318. District membership now stands at 7,811. A beautiful district center now has been expanded with a spacious tabernacle seating about 4,000.

Dr. Young, whose messages were "packed with practical wisdom and spiritual challenge," ordained Samuel Ferris, Clyde Barnhart, Charles Bugbee, Robert Calhoon, Frank La Lone, Richard Merrill, David Wermuth, and Larry Woodward.

Elected to the advisory board were Rev. Don Freese, Rev. Les MacKay, Mr. Harlan Heinmiller, and Mr. Milton Mountain. Mrs. H. L. MacKay

and Rev. Bud Scutt were reelected to head up the NWMS and NYPS.

According to the assembly reporter, U. B. Godman, "God is moving in a revival spirit in many of the churches, with the district solidly behind Dr. E. W. Martin."

BRAZIL

Dez Anos de Vitórias (10 Years of Victories) was the theme of the tenth annual assembly of the Brazil District held at the Campinas Central Church.

Those 10 years of victories could be seen as well as heard as each department's report was presented with the aid of 3 x 4½-foot rebound book showing 10 years of statistical advances.

Pioneer missionaries Dr. Earl Mosteller and Rev. Charles Gates, together with departmental leaders, reported 18 churches and preaching points, 767 church members (a 23 percent gain), \$18,600 raised, 1,751 in average Sunday school attendance (a 33 percent increase), and 472 members in the 14 missionary societies, which raised \$1,386.

Each evening of assembly week was devoted to evangelism. God blessed the fine preaching of a converted

spiritist and several of our Nazarene pastors. Sunday capped off the week with a morning Communion service directed by District Superintendent Earl Mosteller, the presentation of the Brazilian radio work directed by missionary James Kratz in the afternoon, and the final evening evangelistic service with the granting of licenses to 21 preachers.—LARRY C. CLARK, reporter.

CENTRAL OHIO

Rounding out 26 years as superintendent of the Central Ohio District, Dr. Harvey S. Galloway accepted a new three-year call extended by the twenty-sixth annual assembly convening at the Columbus campground.

Dr. Galloway reported a net district membership gain of 416, bringing the total for its 138 churches to a new high of 13,257. Missionary giving reached the 10.6 percent mark with 58 churches in the 10 percent bracket. Thirty-eight churches earned a spot on the Evangelistic Honor Roll.

The Small Church Achievement Award went to the North Eaton church, and Grove City picked up the Large Church Achievement honor.

Dr. V. H. Lewis, presiding general superintendent, ordained eight—James C. Baker, Clifford Church, Clem H. Dozer, Jr., Kenneth D. Heaton, Jon P. Johnston, William H. Roddy, Donald E. Walker, and Royce Dale Wilkerson. The credentials of Rev. Herman Stewart were recognized.

Rev. Wesley Frederick and Mrs. Harvey S. Galloway were reelected NYPS and NWMS presidents, respectively, and Rev. D. E. Clay, Rev. E. K. Richey, Dr. Miles A. Simmons, Paul K. Hayman, Jr., James E. Oberlander, and Paul Forgrave were elected members of the advisory board.

NORTHWEST OKLAHOMA

Bethany First Church's new, spacious sanctuary and the Herrick Auditorium of BNC provided the setting for the twenty-first annual assembly of the Northwest Oklahoma District at which incumbent District Superintendent Jerald R. Locke found himself on the receiving end of a four-year extended call.

In his report, the district superintendent noted a 480-member gain, bringing the district total to 6,760. Paid for all purposes was \$1,420,471, an increase of \$145,527. The district was 11.9 percent in general church giving and world missions.

A goal was set to win 500 new Nazarenes the coming year and to encourage each church to have an organized prayer group for each 25 members.

A highlight of the assembly was the transfer of the Oklahoma City

First Church into the Northwest Oklahoma District as a result of the recent relocation of the church to within the boundaries of the district. It was formerly located in the Southwest Oklahoma District.

Dr. Edward Lawlor ordained into the eldership Nathan A. Covington, David P. Grady, Terry A. McLaughlin, Charles R. McKinney, Ray Milligan, and James F. Southworth.

Dr. H. Harold Daniels, Rev. J. V. Morsch, Dr. Harry Craddock, and Mr. Harry Macroy were elected to the advisory board, and the following were elected to head up the departments: NWMS, Mrs. Jerald R. Locke; NYPS, Rev. David Allen; church schools, Rev. J. Reyndal Russell.

NORTHERN CALIFORNIA

The sixty-fourth annual assembly of the Northern California District enthusiastically pledged over \$2,000 to send Rev. and Mrs. Norflee D. Harrison, Negro pastors at the Oakland Bethel Church, to Nazarene Bible College.

District Superintendent E. E. Zachary reported a total of 805 members received, 396 of whom joined on profession of faith. The district achieved the 10 percent status in giving for world missions and raised for all purposes a total of \$1,432,597—an increase of \$48,521. Two new churches are planned for the coming year.

Mrs. Wilma Shaw was reelected president of the NWMS, and Rev. Richard Shrader was elected NYPS prey for the coming year.

The advisory board consists of Rev. James Shaw, Rev. Harold Stickney, Mr. Paul Price, and Dr. David Sutherland. Rev. Frank Watkin heads up the church schools board.

General Superintendent George Coulter ordained Paul H. Cotner, pastor of the Vallejo Hillcrest Church.

A highlight of the assembly, held at the Eureka First Church, was a special celebration honoring Dr. D. I. Vanderpool, general superintendent emeritus, in recognition of his 60 years in the ministry. He was presented a tape recorder.



Vanderpool

EASTERN KENTUCKY

The Eastern Kentucky District voted to hang onto its district superintendent as long as the law allows. Dr. D. S. Somerville, who reaches the mandatory retirement age in two years, was reelected for the two-year period with a unanimous vote.

Dr. Eugene L. Stowe, who presided at this eighteenth annual assembly,

held at Ashland First Church, ordained Mrs. Delores Melvin and recognized the elder's orders of Rev. Carl Taylor.

Dr. Somerville, in his annual report, revealed a total of 383 new members received by profession of faith, and a total of \$730,500 raised for all purposes—an increase of \$28,814. \$52,012 was given for general budget and missions.

Services are being held in two new pioneer areas with hopes of starting new churches soon.

Elected to the advisory board were: elders, Jack K. Stone and L. B. Hicks; and laymen, Lewis K. Edwards and Audra Abney.

Missionary president is Mrs. D. S. Somerville, NYPS president is Jack K. Stone, and chairman of church schools is Lewis Edwards.

PITTSBURGH

"Presiding General Superintendent Dr. Samuel Young's inspirational and challenging ministry was deeply appreciated by the Pittsburgh District Nazarenes attending their first assembly at the new Mt. Chestnut district center.

"The dedicated leadership of our district superintendent and wife, Dr. and Mrs. Robert I. Goslaw, is reflected in the unity of spirit and the vote of confidence extended by the assembly in a four-year recall."

So went the report of the sixty-second annual assembly of the Pittsburgh District.

Dr. Goslaw reported a total of 406 members received by profession of faith and a record total giving of \$1,321,902. Fifty-four churches, the largest number on record, qualified for the 10 percent stewardship certificates, resulting in an overall district record of 12.2 percent for world evangelism.

An expanded home missions effort and an intensified evangelistic program of soul winning are the special thrusts for the coming year.

Dr. Young ordained nine—Randolph R. Brown, Paul Crew, William L. Bailey, Dean Rankin, Alden E. Sproull, Richard E. Vandervort, Philip N. Metcalfe; Dorothy Chamberlain, and Lawrence G. Dabill. The elder's orders of Thomas M. Stewart were recognized.

Reelected to head up the NWMS was Mrs. Robert I. Goslaw. Rev. Dallas Mucci was reelected NYPS president, and Rev. Wesley Tracy is chairman of the church schools board.

KENTUCKY

To organize two new churches each year is the goal revealed in the report of Dr. Dallas Baggett during the sixty-first annual assembly held at the Louisville Broadway Church. To



ORDINATION CLASS, Kentucky District. From left, Dr. V. H. Lewis; new Elders Gary Powell, Bobby Snodgrass, Bobby Hambrick, Mrs. Louise Shrum, John Williams, Virgil Womack; and Bill Reed; and District Superintendent Dallas Baggett.

give impetus to the vision, a layman at the assembly handed the district superintendent a check for \$1,000 for home missions. Three churches were organized last year and a total of 427 new members were received on the district. Over \$1 million in total giving was received for the first time.

Mrs. Dallas Baggett, Rev. Bob Madison, and Rev. Coolidge Grant were elected to head up the NWMS, NYPS, and church schools, in that order. Elders elected to the advisory board were Revs. Oren D. Thrasher and Roy Wells. Laymen are Messrs. Kenneth Rice and E. J. Milby.

ILLINOIS

An enthusiastic Illinois District assembly reflected upon its leadership in the denomination in three categories: (1) *Herald of Holiness* subscriptions; (2) CST credits; (3) First place in the fall Sunday school drive—"Touchdown '68."

Of no less significance is the district's record of giving 10 percent or more of its income to world evangelism for the fifth consecutive year.

The twenty-sixth annual assembly, held at Nazarene Acres, Springfield, Ill., capped these records of progress and unity by reelecting its district superintendent, Dr. L. S. Oliver, for a four-year term.

Other elections included Mrs. L. S. Oliver, NWMS president, and Rev. Gerald Van Tine, NYPS president. Mr. Gerald Oliver will head up the progressive church schools program.

The advisory board is made up of three elders and three laymen—Revs. Gilbert Hughes, George Reader, and P. C. Snellenberger; and Messrs. Orville Bierbaum, Kent Nisbet, and Kenneth Whittington.

The Small Church Achievement Award went to the Centralia church, while Decatur Oak Grove received the Large Church Award for achievement.

"The presence of the Holy Spirit was manifested again and again on the assembly sessions and camp meeting services," according to the assembly reporter, Richard H. Leffel. "The Holy Ghost Has Come," was the

thrilling theme of General Superintendent Dr. Edward Lawlor's keynote message. Dr. Lawlor laid hands for the ministry on Lewis Hansen, Robert Norfleet, William Shotts, Oren Woodward, and Roy Yates.

AKRON

Rev. Floyd Flemming, pastor of Akron First Church for the past seven years, was elected superintendent of the Akron District on the third ballot following the retirement of Rev. C. D. Taylor, who had served in that office for 16 years.

"These were years of growth and progress financially, statistically, and spiritually," according to the assembly report.

During the past year, \$2.4 million was raised for all purposes—an increase of approximately \$156,000. Sixty-nine churches made the 10 percent stewardship category and 25 earned a spot on the Evangelistic Honor Roll for meeting their quotas of new members by profession of faith. The district evens out at 10.7 percent in giving for world evangelism.

Dr. Orville Jenkins, who presided over this twenty-seventh annual assembly at Louisville, Ohio, "with grace, efficiency, tact and love," and whose "messages were timely, stirring, and filled with a passion for the lost," ordained into the eldership of the church Donald Beha, James V. Line, and Ronald G. Whyde.

The new advisory board consists of Revs. R. D. Beaty, George Gribbon, and L. L. Kollar; and Messrs. James Couchenour, L. W. Durkee, and Thomas Skidmore.

Beaty also heads up the new church schools board, and Mrs. E. M. Parks and Rev. Donald MacNeal were elected presidents of the NWMS and NYPS, respectively. □

NTS WILL CELEBRATE 25th ANNIVERSARY YEAR

In September, Nazarene Theological Seminary in Kansas City begins its twenty-fifth anniversary year, and

DR. DON WHITSETT, professor at the University of Missouri at Kansas City School of Dentistry, ran a little professional service when he and his family toured in South America recently. Missionary to Bolivia, Linda Spalding, is giving an interested, if not helpful assist.



will confer its one thousandth B.D. degree as the year of special celebrations is climaxed at commencement time in May. Applications for enrollment are ahead of last year, when the seminary enjoyed a record enrollment of 304.

The seminary was recently invited by the American Association of Theological Schools to make application for full accreditation, and will do so this winter.

NTS opened its invitation to learning in the fall of 1945 with 61 persons enrolled and with Dr. Hugh C. Benner as the founding president. Housed earlier in space provided by the Nazarene Publishing House and the General Board, it moved to its own 10-acre tract in 1954, on which an administration and classroom building had been constructed. A new library was built in 1966.

Dr. Benner served as president for the first eight years, after which time he was elected to the general superintendency. Dr. Lewis T. Corlett then served as president until his retirement after 14 years. When Dr. Eugene Stowe was elected to the general superintendency in 1968 after two years as president, Dr. William Greathouse was elected as the leader and has served with distinction.

The emphasis at NTS continues to be that of preparing men and women for pastoral and other ministries in the Church of the Nazarene.—J. K. GRIDER. □

WHAT OTHERS SAY ABOUT THE "HERALD"

"We were on vacation a few weeks ago and stayed in a home that takes your magazine. The articles were certainly a blessing to us. Enclosed is a check for \$3.00. We would like to receive the *Herald of Holiness*."

"This booklet came to my attention as I was picking up a neighbor's mail. I read a few of the articles and was so impressed with articles, prayers and the question box . . . It is the most inspiring booklet I have read and has quickened my spirit with each reading. Enclosed is a check for \$3.00 for a year's subscription to the *Herald of Holiness*."

The Federated Church, an interdenominational congregation of 2,300 members in Richland, Wash., is even planning a *Herald* campaign. Following their inquiry, the Publishing House has sent them a campaign poster, sample *Heralds*, and a supply of subscription envelopes. How about that! □

DEPARTMENT OF EVANGELISM NAMES NEW ASSISTANT

Rev. Richard (Dick) Neiderhiser, for the past five years a member of the staff of the Department of Youth in Kansas City, has been appointed administrative assistant to Dr. John L. Knight, executive secretary of the



Neiderhiser

Department of Evangelism. His duties will also include that of office manager.

In the Department of Youth, Dick was the director of the Young Adult Fellowship and editor of *Young Adult Topics*.

A former pastor, he is a graduate of Nazarene Theological Seminary. His new assignment in the Department of Evangelism officially began September 1.

Neiderhiser replaces in the Evangelism office Willie Dishon, who assumed the pastorate of Port Arthur (Tex.) First Church in June following his graduation from the seminary. □

BNC WINS ACCREDITATION FOR M.A. IN EDUCATION

Accreditation of a new Master of Arts degree in education at Bethany Nazarene College was announced July 25 by the North Central Association's Council on Colleges and Universities.

Dr. C. Harold Ripper, academic vice president at Bethany, attended the sessions in Chicago at which the announcement was made.

President Roy H. Cantrell said the news was received with joy among the students and faculty. Dr. Cantrell said the new master's degree would include a minimum of 32 hours of study, with an optional thesis. The emphasis will be in language arts and social studies, which he noted are "perhaps the most needed areas at this time in our modern culture."

Dr. Forrest Ladd, director of graduate studies, observed that this new program and its accreditation is the result of work begun in 1963 when a graduate program in religion was instituted. At that time it was anticipated that the next graduate area would be in education. A committee of faculty, community leaders, and students have concentrated on developing the education degree plan since January, 1967.

Formal proposal to the North Central Association of Colleges and Secondary Schools was made by BNC in December, 1968. This was followed by a visit to the campus by North Central examiners May 9 to evaluate the proposed degree program.

Dr. Ladd said the "emphasis has

been to develop a program of solid quality, reflecting a Christian philosophy of education, and at the same time emphasizing the highest professional competencies required of today's teachers."

Dr. Elbert Overholt, director of teacher education and chairman of the Division of Education-Psychology at BNC, said, "This new master's ac-

creditation allows the prospective teacher to obtain at BNC the graduate work necessary to receive the highest level of state certification."

The degree emphasis will be to prepare teachers in language arts such as English, literature, reading, writing, speech, and journalism; as well as social studies including history, economics, political science, geography, government, and sociology.

BNC became an accredited member of the North Central Association of Colleges and Secondary Schools in 1955 with accreditation of three bachelor's degrees in liberal arts, science, and music education.

A full 10-year renewal of this accreditation was granted in 1965 for the bachelor's degree.

The Master of Arts degree in religion has also been accredited by North Central since 1965.

Fall classes will start Thursday, August 28, and the semester will conclude December 18. The spring semester will be in session January 12 through May 14, 1970. □

cellent comeback in *Herald* subscriptions on the district.

Fifteen churches reached or exceeded their quota, topped by the grand prize winner Hermosa Beach, where Rev. Jim Hamilton is pastor. Their 103 subscriptions were 185 percent of their quota, followed closely by Norco at 170 percent and Escondido Grace with 154 percent.

Highest subscription totals were recorded by Santa Ana First with 182 and Riverside Arlington at 177, according to the final report received at the *Herald* office. □

MOVING MINISTERS

Edward Husband from Winnsboro (La.) Shiloh to Gainesville, Ga.

Terry L. Jones from Shreveport (La.) Southern Hills to Beaumont (Tex.) Westfield.

Lauris Meek from Oklahoma City McConnell to Muscatine, Ia.

Lowell B. Miller from Sidney, Ohio, to Springfield (Ohio) Erie Avenue.

Donald Turner from Havana, Ill., to Monmouth, Ill.

MOVING MISSIONARIES

Rev. and Mrs. Daniel Brewer, Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Russell Birchard, Jinotega, Departamento de Jinotega, Nicaragua, Central America.

Rev. and Mrs. Robert Brown, Church of the Nazarene Mission in Guyana, P.O. Box 170, Georgetown, Guyana.

NEW CHURCHES ORGANIZED

GEORGIA DISTRICT. *Blairsville, Ga.*, August 17, 1969. Frank Bohler, pastor. *Macon Trinity, Ga.*, July 13, 1969. Mack Anderson, district superintendent.

KANSAS DISTRICT. *Dodge City Community, Kans.*, July 11, 1969. Wendell Miller, pastor; Ray Hance, district superintendent.

MISSOURI DISTRICT. *Arnold, Mo.*, August 13, 1969. William Dillon, Jr., pastor; Don Gibson, district superintendent.

SOUTH CAROLINA DISTRICT. *Moncks Corner, S.C.*, July 22, 1969. Albert Grubbs, pastor; Otto Stucki, district superintendent.

SOUTHWEST INDIANA DISTRICT. *Ellettsville, Ind.*, July 13, 1969. C. G. Bohannon, pastor; W. Charles Oliver, district superintendent.

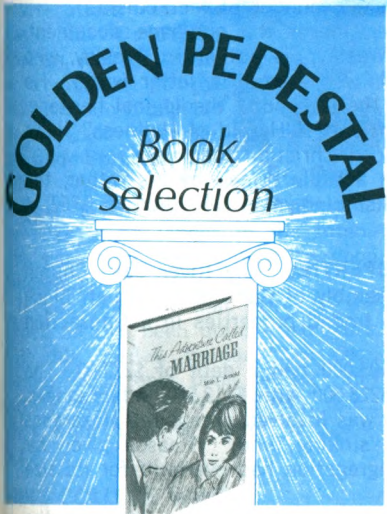
VITAL STATISTICS

DEATHS
 REV. ARTHUR NUTT, 70, died July 25 in Olney, Ill. Funeral service were conducted by Dr. L. S. Oliver. Interment was at Bloomington, Ill. He is survived by his wife, Sarah; two sons, Virgil, and Rev. Selden; one daughter, Mrs. Gilbert (Naydine) Hughes; and five grandchildren.

PAMELA R. MABRY, 11, died May 20 in McDonald, Pa. Funeral services were conducted by Revs. Robert Vydte, Philip Metcalfe, and Alden Spruill. Interment was in Dover, Tenn. She is survived by her parents, Walter and Doris; one brother, Paul; and one sister, Patricia Ann.

MRS MARY E. WILSON, 67, died Apr. 26 in Rhinelander, Wis. Funeral services were conducted by Rev. Charles Murray. Survivors include her husband, Clay H.; three daughters, Mrs. Morton (Maude) Harris, Mrs. Gordon (Thelma) Flannery, and Mrs. Lowell (Laurena) Wise; five sons, William, Edgar, Herbert, John, and James; 29 grandchildren, 15 great-grandchildren, and one sister.

MRS. VIVIAN BEEBE, 60, died July 29 at Midland, Mich., as result of injuries in auto accident. Funeral services were conducted by Rev.



THIS ADVENTURE CALLED MARRIAGE

By Milo L. Arnold

There is probably more theory and sentiment about marriage, spoken and written, than about any other subject related to life and experience. In a day when marriage vows are lightly treated, "till death do us part" seems almost like an echo from an era long past. When the stresses and strains and tensions of complex living make marriage an increasingly hazardous affair, how encouraging and assuring is this volume of sharing the happenings and observations of one who has spent years in the pastoral ministry!

With a background of countless interviews with those in the throes of marital disaster, Mr. Arnold writes with positiveness and empathy for those in trouble and with caution for those seeking assurance for the future.

Here is a most readable book, crammed with sage advice, with guideposts that, combined with willingness to listen and learn and with Christian commitment to the Lord Jesus Christ, should make of marriage a glorious adventure. 133 pages. Paper.

\$1.75

SOUTHERN CALIFORNIA ADDS 1,253 "HERALD" SUBSCRIBERS

A 53 percent increase in *Herald of Holiness* subscriptions on the Southern California District brought the final total for the district's campaign to 3,606 subscriptions. This is 1,253 more than the campaign of a year ago, which totaled 2,353.

A vote of thanks is tossed to Rev. John Price, district campaign manager, whose labors and ingenuity were largely responsible for this ex-



"Thanks, but we're shopping for a church where the preacher is more broad-minded about sin!"

Order from your

NAZARENE Publishing House

NEWS OF RELIGION

You Should Know About . . .

Jerry D. Ulrich. She survives by her husband, Andrew; two sons, three daughters, 21 grandchildren, two great-grandchildren, six brothers, three sisters, and her mother.

DEWEY G. HUFF, 68, died July 10 in Glade-water, Tex. Funeral services were conducted by Revs. Billy Grimes, W. C. Emberton, and Paul H. Garrett. Survivors are his wife; one son, J.D.; and one daughter, Mrs. Jimmy Dunlap.

CORA G. SNIDER RUSLING, 92, died Apr. 7 in Pasadena, Calif. Funeral services were conducted by Rev. George Taylorson. She is survived by a daughter, Mrs. William (Elizabeth) Sedat; and four grandchildren.

BIRTHS

—to Paul and Ann Stubbs, Seoul, Korea, a girl, Stephanie Joy, July 9.

—to Richard D. and Kay (Grubbs) Shanks, Columbus, Ind., a boy, Timothy Richard, June 28.

—to Rev. and Mrs. Jerry D. Ulrich, Midland, Mich., a girl, Deanna Lynn, July 13.

—to Ken and Pam (Harrington) Huber, Auburn, Wash., a girl, Cynthia Leanne, July 25.

—to Rev. and Mrs. Richard Humston, Jacksonville, Fla., a girl, Sandra Lynette, July 11.

—to Rev. and Mrs. Lavern Ray (Carolyn Melton) Wilson, El Dorado Springs, Mo., a girl, Janelle Elaine, June 29.

—to Harold and Irene Webster, Canton, Ohio, a boy, Shawn Anthony, July 2.

—to James and Carla (Brundige) Hendershot, Nashville, a girl, Allison Faye, July 14.

—to Paul and Joyce (Solomon) Forsee, Pasadena, Calif., a girl, Leane Dona, May 27.

—to Chaplain Charles and Marilyn (Page) Moreland, Ft. Leonard Wood, Mo., a girl, Michelle Renee, July 28.

—to Rev. and Mrs. Orval (Roberta Miller) Halley, San Pedro, Calif., a boy, Mark David, July 22.

—to Rev. Hugh L. and Miriam (Goodwin) Smith, Grandview, Mo., a girl, Carla Kaye, July 25.

—to Sam and Carol (Harris) Parker, Decatur, Ga., a boy, Craig Herbert, Aug. 8.

—to Rev. Paul and Joyce (Justice) Jackson, Gary, Colo., a girl, JoElla Evonne, July 21.

MARRIAGES

Rachel Lynn Whitlock and John Mark Watson in Texarkana, Tex., July 4.

Danna Hostutler and Gerald L. Poff in Centerville, Ohio, June 21.

Miss Cheri Lynn Unruh, Canning, S.D., and David W. Unruh, Nashville, in Pierre, S.D., June 7.

Miss Evelyn Jean Smith and Lee E. Freer at Goidendale, Wash., July 4.

Judith C. Howard, Bethany, Okla., and Carl E. Duey, Mountain Grove, Mo., in Bethany, Okla., June 20.

Miss Karen Faye Enders, Fredericktown, Mo., and Jerry Wayne Frye, Hammond, Ind., at Fredericktown, Mo., August 2.

Miss Judy Rankhorn and Terry De Bolt, Hickory Hills, Ind., at Nashville, Tenn., July 12.

Miss Patricia F. Roarda, Jamestown, N.D., and Richard L. Doerr, Olathe, Kans., at Jamestown, N.D., June 27.

ANNOUNCEMENTS

RECOMMENDATIONS

Odel A. Brown and wife, former pastors of Plainview, Tex., after 30 years of experience as pastors are entering the full-time field of evangelism. They may be addressed at: 1641 South 16, Abilene, Tex. 79601.—Lyle E. Eckley, West Texas district superintendent.

Rev. Oscar F. Stallings, 2708 Stallings Lane, Jonesboro, Ark. 72401, is entering the field of evangelism after pastoring Houston Woodsdale for the past five years. Mrs. Stallings is an accomplished pianist and singer. I heartily recommend these good workers—W. Raymond McClung, Houston district superintendent.

EVANGELISTS' OPEN DATES

C. T. Corbett, Box 527, Kansas City, Mo. 64141, has open October 13-19.

Eddie and Ann Burnem, Box 1007, Ashland, Ky. 41101, have open October 22—November 2.

W. Lawson Brown, Box 785, Bethany, Okla. 73008, has an open date, September 25—October 5.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

GENERAL SUPERINTENDENTS EMERITUS: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale, Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Nazarene Bible College, Box 3, Colorado Springs, Colo. 80901.

JOHN WESLEY LETTER FOUND IN MISSISSIPPI? A letter, found by W. E. Plunkett of Tupelo, Miss., in his father's Bible and recently displayed at the Mississippi United Methodist Conference at Oxford, may have been written by John Wesley, founder of Methodism.

Research is proceeding to determine if the one-page document, dated May 13, 1774, and signed "J. Wesley," is authentic. Wesley, who lived from 1703 to 1791 in England, was a prolific letter writer. He also kept a journal which is part of the Methodist theological heritage. His letters, like that "to a Catholic friend" ("Herald of Holiness" News of Religion, March 12), have influenced Christian theology.

Mr. Plunkett found the letter in a Bible owned by his father, the Rev. Thomas M. Plunkett, a Methodist clergyman who died in 1960 at the age of 72. □

UNUSUAL TRADE OF CHURCH PROPERTIES. The River Oaks Church of the Nazarene and a large new Assembly of God church, a half block from each other in Fort Worth, Tex., traded properties in a transaction that made news in July.

The Nazarene church worth \$105,000 had a debt of \$27,000. The Assembly of God plant was worth \$228,500 with \$113,500 indebtedness. It was a straight trade and no money was involved except the Nazarenes were given \$5,000 in the Assembly "sinking fund." (Reason given for the trade was that the Assembly congregation had overbuilt for its size and income.)

The newly acquired Nazarene sanctuary is one of the finest on the West Texas District, with seating for 500 persons. The educational annex accommodates 350. Pastor is Rev. R. T. Bolerjack.—N.I.S. □

SIECUS MATERIAL HIT BY PRIEST AS "PORNOGRAPHY AT ITS WORST." Sex education materials published for schools by the Sex Information and Education Council of the United States (SIECUS) have been attacked as "pornography at its worst." The charge was made by Father Daniel Lyons, S. J., editor of "Twin Circle" of The National Catholic Press.

Writing in the July 27 issue, the former professor of sociology at Gonzaga University in Spokane, Wash., accused SIECUS of "producing extremely offensive material . . . so graphic and explicit that it can only be compared to the dirtiest of sex novels." □

PLAN PHILIPPINES EVANGELISM CONGRESS. In a country where less than a million evangelicals live and witness among 35 million people, a national Congress on Evangelism is being planned for the spring of 1970 in Manila.

Some 250 ranking leaders of the more than 85 protestant denominations working in all parts of the archipelago and a limited number of guests from Asia and other parts of the world will be invited, according to the sponsoring agency, National Fellowship for Philippine Evangelism.

The main objective will be the total mobilization of the evangelical churches in the Philippines for evangelism. □

GROUP WOULD UPSET PRAYER BAN. "I don't think the framers of the Constitution could foresee the day when prayer would be illegal in schools," Frank Kolstee, Sr., head of a Seattle corporation called "Prayer and Youth, Inc.," recently stated. The organization is seeking to persuade two-thirds of both houses of Congress to propose a constitutional amendment and three-fourths of the state legislatures or state conventions to ratify it.

"God is necessary in business—in anything we do in life. We cannot shut out God at the doors of the church," Kolstee told the "Seattle Times." The industrialist said the organization has circulated petitions among churches in the Seattle-Tacoma area and estimates a haul of more than 2,000 signatures has been made. □

Late News

NORMAN OKE STRICKEN

Dr. Norman Oke, dean and professor of theology at Nazarene Bible College at Colorado Springs, suffered a heart attack at his home in Colorado Springs, Colo., August 19. He is a patient at the Pemrose Hospital, 215 N. Cascade Avenue, Colorado Springs, Colo. 80907. (Later word on August 25 informs the *Herald* that Dr. Oke is no longer in the intensive care unit and is making good progress.)



Dr. Oke

It was reported that prior to the attack he had been doing yard work with his garden tractor. Dr. Oke, former Nazarene book editor and former pastor of Washington, D.C., First Church, is 61 years of age.—N.I.S. □

BIBLE COLLEGE WINS V.A. BENEFITS APPROVAL

The following notice has been received from Charles H. Strickland, president of Nazarene Bible College:

"We have now received formal approval from the State Board for Community Colleges and Occupational Education in Colorado for benefits under the Veterans Administration Act. This approval has included our curricula for the Bible Certificate and the Director of Christian Education course. It is effective September 1." □

OLIVET NAZARENE COLLEGE lost its antiquated boiler plant in a spectacular fire (below), August 14, but College President Harold Reed announced the school's intention of opening the fall season only one week behind schedule. Only the masonry shell and the smokestack remained of the three-story building which was one of the original structures from the old St. Viator's College before the property was purchased by ONC. The acting fire chief theorized the fire may have started from an electrical short, possibly from an overheated motor. The loss was completely covered by insurance, although irreplaceable were valuable historical artifacts stored on the upper floors.

"KANKAKEE DAILY JOURNAL" PHOTO



Emergency 10 Percent Special . . .

MISSISSIPPI HURRICANE DEVASTATES NAZARENE PROPERTIES

THE President of the United States is not the only one placing a "disaster area" label on the gulf coast as a result of the recent devastation of Hurricane Camille.

Dr. V. H. Lewis, chairman of the Board of General Superintendents, has announced the creation of a "Mississippi Disaster Fund," urging Nazarenes everywhere to "help our churches in this tragedy and give in brotherly concern—and do so IMMEDIATELY, so the funds can be forwarded right away to help our Mississippi churches who need our aid so much at this time."

First reports coming from Mississippi District Superintendent W. M. Lynch state, "Even the imagination could not picture the destruction and devastation that exist everywhere." Some of the details are as follows:

BILOXI. Hardest hit. Rev. and Mrs. Bill Oxner lost everything in the parsonage—furniture, clothing, everything. Five feet of floodwater filled their home for hours. Whether the house can be refinished and utilized again is uncertain at first report. The church roof will have to be replaced.

LONG BEACH. Extensive parsonage damage; twisted from its foundation; will probably have to be rebuilt. Steeple blown from church roof; church must be roofed and repainted; two window units blown out.

GULFPORT. Water and roof damage to church. Roof damage on parsonage.

PICAYUNE. Three trees fell on roof of church, one breaking clear through.

PASCAGOULA. Roof damage to church.

MOSS POINT. Roof and water damage.

A special relief offering for food and clothing was being taken among Mississippi Nazarenes. Although no personal injuries were immediately reported, the loss to Nazarene property was severe.

That is the reason for action on the part of the Board of General Superintendents to send out a call for funds from the churches, for which the contributing churches will receive special 10 percent credit for missions.

Dr. Lewis further stated, "Knowing that our churches and people everywhere will want to help our Mississippi churches, we request all offerings to be sent to General Treasurer Dr. John Stockton, 6401 The Paseo, Kansas City, Mo. 64131. Credit will be given on 10 percent giving. Designate all funds sent for this purpose, 'Mississippi Disaster Fund.'"

The funds, to be used for repair and reconstruction, will be carefully distributed according to need under the direction of the secretary of home missions and the general superintendents.

It is hoped to have photos available for next week's *Herald*. □

OF PEOPLE AND PLACES

COSTA MESA, CALIF., church recently hosted the Conestoga Singers, a group of nine collegians from BNC, whose music and testimonies were greatly appreciated. Said reporter James Bolding, "If I were a kid, and ran into this group, I would quickly forsake whatever gang I was running with and join this one!" Costa Mesa's pastor is Rev. Charles Snyder. □

PARIS (Ill.) First Church is celebrating its fortieth anniversary Sunday, September 14, with morning, afternoon, and evening services, and a carry-in basket dinner at the Twin Lakes Pavilion at noon. □

"DICK HALL SUNDAY" was recently celebrated at Placentia, Calif.,

in honor of the man who was retiring after serving for 20 years as Sunday school superintendent. He was originally elected to the post shortly after his conversion and had been on the job ever since. Mrs. Jean Gebhart prepared a surprise "This Is Your Life" program, and pastor B. E. Gebhart presented the Halls a "Certificate of Appreciation" and an all-expense-paid trip to Catalina Island on behalf of a grateful church family. □



Dick Hall

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

DAVID'S REIGN—ISRAEL'S GLORY

(September 14)

Scripture: I Samuel 16; 18:1-16; 24; II Samuel 1:1-16; 2:1-11; 5:1-12; 6:1-5, 12-15 (Printed: II Samuel 5:1-5, 9-12; 6:12-15)
Golden Text: II Samuel 5:12

Saul was deposed and destroyed, but the monarchy was now an established fact, by divine permission, in Israel's life. God was preparing a second king before the first one toppled from his throne.

1. *David anointed by Samuel* (I Samuel 16)

Samuel judged by outward appearance and almost anointed the wrong man (16:7). The heart-knowing God designated David—"This is he."

Having been anointed somewhat secretly, David is introduced to the palace life as a court musician, to soothe the troubled spirit of Saul. God's plans unfold in mysterious ways.

2. *David alienated from Saul* (I Samuel 18; 24)

The musician proved a great warrior, surpassing the exploits of Saul. When public admiration was expressed for David, Saul became jealous and vengeful. Like other rulers, he sought to protect his throne by killing his rival. Failing the attempts, he drove David to an outlaw's life. David's profound respect for the choices of God is seen in his refusal to kill Saul (I Samuel 24; II Samuel 1).

3. *David accepted by Israel* (II Samuel 2; 5-6)

Upon the death of Saul "the house of Judah followed David," anointing him their king. After the revolt under Ish-bosheth and Abner was quelled, all Israel joined in recognizing David's rule, and his brilliant 40-year kingship with progress unimpeded.

With the conquest of Zion, David established Jerusalem as his capital, unifying the nation politically (II Samuel 5:7).

With the bringing of the ark to the city of David (II Samuel 6) a spiritual unification was achieved. The nation was in position to fulfill its divine mission, i.e., to give the world a Bible and a Savior.

Men of David's character are few and choice in top government levels! He combined political acumen with religious fervor, a rare combination. God grant us such men! □

Conducted by W. T. Purkiser, Editor

We read that Noah was the only one righteous in the sight of God. If Adam and the generations down to Noah were destroyed, why are we told we are sinners through Adam's race? Confusing somewhat, at least it is to me.

There are two or three different matters tangled up here.

First, Noah inherited the same sinful, unregenerate nature all men have had since Adam. As is true of all characteristics of the human species, what Noah inherited he passed along to his progeny.

Second, Noah became righteous in the sight of God by obedient faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith" (He-

brews 11:7). What Noah acquired, he could not pass along to his children. They had to receive it for themselves.

Third, it is not that we are "sinners through Adam's race." We are sinners by our own choices. We are alienated from God and "sinful" by virtue of our common humanity. The songwriter properly expressed it, we are "aliens by birth" and "sinners by choice."

It is because of this twofold problem of sin as act and as nature that Jesus spoke both of forgiveness (Matthew 9:6) and the new birth (John 3:3-7), and sanctification (John 17:17).

When the present Sunday school superintendent is a favorite of the pastor and has relatives on the church school board, it seems impossible to get a needed change of leadership. The people have a choice of candidates for other officers, trustees, etc. Why can't this be the case for an office as important as the head of the Sunday school? Doesn't a "yes" or "no" vote seem unfair? Members hesitate to vote "no" when the next candidate to be presented is not known. Also, when a "no" vote is large, this seems that the majority would like a change.

The church school board may actually nominate more than one person to be voted on at the annual church meeting for the office of Sunday school superintendent.

The presentation of just the name of the incumbent for a "yes" or "no" vote is within the discretion of the church school board and the pastor. The reason for this is to prevent embarrassment in case there is no strong other candidate or in case it seems obvious that the present leadership should be continued.

How can I detect God's invitation? Could it be that I just fail to recognize it? Must one wait until it is personalized to one's heart or is the extended invitation of an open altar enough to respond to?

If I understand your question, you have already had and are now receiving God's invitation.

The fact that you recognize your need and are concerned about your relationship to God is all the invitation you need.

When you begin to walk in the light God has given you, you will be given more. If you wait for more light without walking in what you already have, you are liable to come into gross darkness.

You have every right to take each

The pastor may have some good reason for favoring the present superintendent, based on his knowledge of the availability of other persons and their comparative qualifications.

If the need for a change which seems apparent to you is as serious as it looks, the remedy might lie in a discussion of the matter with the pastor as the head of the local church, and the election of other members to the church school board at the next annual meeting.

of God's salvation promises and insert your own name in place of the "who-soever," "every one that," or "all ye" that you find there.

Light obeyed increaseth light.

Light resisted bringeth night.

*Who shall give me will to choose
If the love of light I lose?*

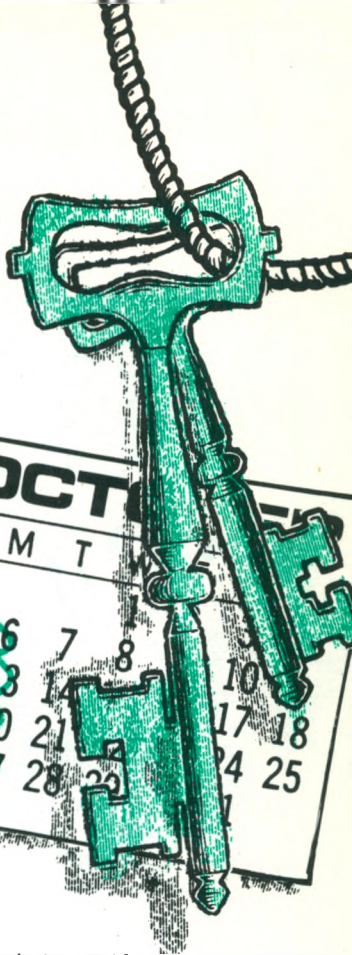
Haste, my soul, this instant yield.

Let the light its sceptre wield.

While thy God prolongs His grace,

Haste thee to His loving care.

KEYS TO LIFE



A Sunday School Attendance Campaign Emphasizing Spiritual Development

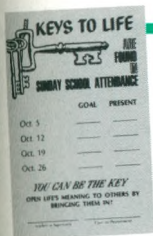
Inform Workers!

"Keys to Life" NOTEBOOK

Vital preplanning booklet with inspirational message from General Superintendent Coulter and outline of four-Sunday campaign. A must for teachers and officers. Space for goals, commitment, prospects, prayer list, and notes. 8 pages, 4 x 6".

BL-690

5c



Build Enthusiasm!

"Keys to Life" RECORD

Play it in your workers' meeting and to the entire Sunday school when introducing this campaign. One side gives an explanation of program; the other provides inspiration. 7", 33 $\frac{1}{3}$ rpm. Leader's guide included.

L-690

60c



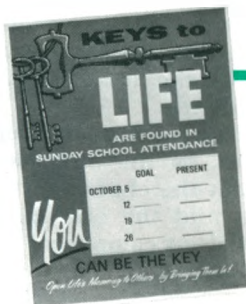
Create Interest!

"Keys to Life" POSTER

Let everybody know what's going on with the impact of this striking red promotional piece! Display it in each classroom and department. Design allows for writing in weekly goals and attendance. 17 x 22".

SI-690B

3 for 75c; 6 for \$1.25



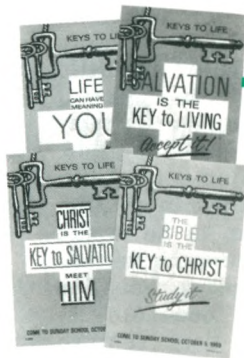
*Encourage
Total
Participation!*

"Keys to Life" TAG

Launch this exciting attendance campaign the last Sunday of September by giving everyone a golden key. Imprinted in red, "You Are the Key." 2 $\frac{3}{4}$ " long.

PI-69

48 for \$1.00



Keep the Campaign Alive!

"Keys to Life" LEAFLETS

Colorful, eye-catching attendance reminders with a special message for each week. Ideal for mailing, distributing door to door, visitation, bulletin inserts prior to the Sunday dated. Set of four includes one leaflet for each week.

S-690

25 sets, \$1.75

50 sets, \$3.25; 100 sets, \$6.00

IMPORTANT: To assure delivery for launching campaign on September 28, supplies should be ordered **AT ONCE!**

ACT NOW!

Open Life's Meaning to Others by Bringing Them In!

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Price slightly higher outside the continental United States.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

Unlocking the secret of campus evangelism

YOU’LL FIND THEM ON EVERY CAMPUS—OR WILL YOU?

HERE are some suggestions that might help to pull a few drowning students out of the waters of frustration and despair.

First, the campus soul winner has to be sure that he is securely anchored himself. If he is not encircled by a sense of peace and Christlike joy, if he is just a religious loser floating with the rest of the losers, he might as well save his breath.

The surest proof of the resurrection of Christ is not the empty tomb, or the appearances of the risen Lord, but the change that came over the disciples; and the one irrefutable argument for Christ on campus is what He does for His followers in the student body.

Second, the man who would win his roommate to Christ has to stop worrying about him. This is God’s business. Many times our prayers for our friends are little more than articulated worry-beads. If you want to pray, then pray a victorious prayer, and thank God for what He is about to do. Claim your friend in the name of Jesus Christ, and get on top of your prayer life.

Third, let’s stop pretending to be model persons. Let’s start some human relationships going. Such a relationship between Christian and non-Christian does not require sinful indulgence; it does require understanding and compassion. The ones

we seek to bring to Christ are not objects of our strategy—they are friends whom Jesus loves. Let’s remember that we have nothing to offer of our own—just Jesus, that’s all. Anything else is a fringe benefit and subject to contamination. Therefore we can afford to be ourselves and not have to pretend we are plaster saints.

Students are people. They’re open, receptive, and thoughtful as they will be at no other time in life. They want to believe in something, and are deeply hurt by what they see around them.

When their ideals of society collapse, they sometimes build little fantasy worlds of their own. That explains a lot of today’s student unrest. Who will tell them that fantasy holds no more security than General Dynamics? Who will make clear to them that there is no security in this life, that security is found only in Him who triumphed over life on the Cross?

Who will tell them that with Christ they can find the raw materials for remaking society, that His love is the one sure magnet to bring men together?

They are very lonely. Who is reaching them?

—SHERWOOD WIRT

Condensed from *His* magazine
(Used by permission)

SAVE SOME

