THE CHURCH OF YOUR CHOICE

I am your church . . .

... one of more than 6,000 Churches of the Nazarene in 60 world areas.

... a very small part of a very large family—the family of God—made up of millions and millions of blood brothers (and sisters). John Calvin observed that "no man can claim God as his Father who does not have the church as his mother."

... more than a building—modest frame chapel in the country or expensive stone structure in the city—I am really people. That's why the recent earthquake in Nicaragua didn't destroy the church when it demolished several church edifices.

... and these people are different—all sizes and shapes and descriptions—but they are remarkably alike in their fundamental difference from people outside the Church. Jesus said it would be that way; "They are not of the world . . ." (John 17:16). It's the difference between saints and sinners. These are people who are not too broad-minded to walk the narrow way.

I am your church by choice . . .

... for that's the only way people affiliate with a "New Testament" church. It's not a family affair. Membership can't be automatically transferred from parents to children. The only way to be born into the church is to be born again, and that involves a choice. You had to choose Christ as your Saviour. Then you decided on a church home as a public confession of your discipleship.

... but the basis of the choice of a church was not physical proximity or the personality of the pastor. You chose me primarily because I was a holiness church. Here you heard the doctrine of sanctification taught and preached. Begun in conversion, it was completed in the second crisis experience, which brought the full purity and power of the Holy Spirit into your life.

... and your choice of the Church of the Nazarene cost you something. In fact it cost you just about everything. That's what you confess when you say, "I belong to First Church [or Trinity, or ———-]." Your time and your tithe now belong to the church. The pastor doesn't have to apologize when he asks for either or both! Your choice makes it more than mere duty. Your devotion makes it a delight.

And I'm being chosen by more and more people . . .

... for the Church of the Nazarene is a growing church—50,000 new Nazarenes in the last year and a half, and all indications point to another 50,000 by the end of 1973. I'm not normal if I'm not growing. Growth will come if you as a member pray, work, and witness in the power of the Spirit. It did at Pentecost and will today!
My wife, my son, and I were grateful for the opportunity to take in the General Assembly last June in Miami Beach, Fla. It was a joyous time for us and we felt it meant more to us after experiencing the previous one in Kansas City.

For several days we were quartered in the Sea Isle Hotel and it was here that I made friends with the bellhops and conversed with them quite often. They were very courteous and helpful, especially in giving directions to various places we desired to visit.

One day one of these men commented on the thousands of Nazarenes gathering for the various conventions from all over the world and asked the question, "How do you Nazarenes do it financially?"

I proceeded to tell him about our local churches and how we operate. I mentioned the district and general budgets and that, through the faithful giving of our people through tithes and offerings, we were able to build and operate churches and finance conventions and assemblies.

I also informed him that nearly all Nazarenes gave 10 percent or more of their income to their churches and that there were few wealthy people among us. We were mostly just ordinary working people. He was quite impressed.

I can guarantee anyone that tithing really pays.

Our local church has the distinction of being a 97 percent tithing church. In the past 15 years we have paid for a new church and parsonage, have retained the old parsonage, increased benefits for our pastor and his family, and have provided a good salary. The finances have greatly increased and the treasury is in the best condition ever.

I have faithfully tithed and given offerings since 15 years of age. My wife has done the same. We hope to celebrate our twenty-fifth wedding anniversary next June. We are happy to know that more than $25,000 of our money has been contributed to the church during these years. Our daughter and son love to tithe and give to missions through Alabaster, Thanksgiving, and Easter offerings. Our daughter is now a happy minister's wife in the Church of the Nazarene a few miles from here.

Down through the years I have seen people blessed as they tithed and gave offerings. Churches cannot prosper without doing so. Individuals who neglect to tithe fail to grow spiritually. Are you a tither? If not, try it. I guarantee you'll like it.
HE GIVETH MORE GRACE

Barbara Bell was scheduled to sing Sunday morning at Grace Church. But all week her husband, Richard, had been ill. He had suffered a stroke some months before, and Barbara had to help him with exercises to regain the use of his right hand and leg. Many times the effort was almost beyond human endurance, and this week seemed one of the worst.

What should she do? Telephone Pauline, who is on the music committee, and ask her to arrange for a substitute? No! Why not pray first?

“O Lord, if I am to sing, then make Richard well enough so that I will know that my place is in church on Sunday morning.”

God answered. Sunday morning after she sang, Barbara told of her prayer.

“Jesus began to give me words which I wrote down as they came,” she said, “and that is why you heard three verses instead of two:

He strengthens my faith when troubles surround me;
He answers my prayers when I call on His name.
His mercy surrounds me; His love, it astounds me.
He’s there when I need Him; He’s always the same.

—Thomas W. Thomas
Horseheads, N.Y.
My day had been a wearing one. As I dropped into a chair for a moment of relaxation, I reached for a newly delivered magazine, the columns of which never fail to bring me much of interest.

As I listlessly turned back the cover, a line opening the first article gripped my attention. Not only were the words put in this prominent place, but the letters were of darker and larger print.

What were these quoted words the editors deemed of such great importance?

"A life insurance company claims that the only sure thing about life is death. Therefore, the way we live out life in the time given is the heart of real existence."

Was this a theologian speaking? Or perhaps a social science professor, a missionary? No!

These words came from the lips of a man who was earning his livelihood selling life-insurance policies. And those two sentences were by no means all this insurance salesman had to say on the subject. For he must get his reader's attention in order to sell his "goods." And he knew this.

He had not sold me a policy, but he had given me something to think about. "The only sure thing about life is death." Placing the magazine in my lap, open so this bold print stood out, I sat there meditating quietly on the second sentence, "Therefore the way we live out life in the time given is the heart of real existence."

What is life's greatest art? I mused. It is something to be able to paint a beautiful picture. But it is far more glorious to paint the at-
mosphere that surrounds us—to affect the very quality of the day. That is the highest art.

TODAY IS OUR DAY, TO USE AS WE WILL. To give out peace and joy or to throw the moments away as though they had no value.

I thought of a statement I had heard on the radio a few days before. The speaker said, "TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE!"

Socrates said the unexamined life is not worth living. A psychiatrist sometimes encourages a patient to "empty his mind," and go back as far as possible to bring up certain phobias. Often when these come to the surface, mental order is again established.

We need to live in an "I—Thou" relation with God in which there is an opening of the soul to God, so He can speak to us and tell us how important the NOW is in our lives—TODAY!

THE LATE RALPH J. BUNCHE, a Nobel Peace laureate and undersecretary of the United Nations, was credited in the UCLA Monthly with this statement: "One must believe that man can be saved—or salvaged—from his inevitable follies, that all problems of human relations are soluble . . . that conflict situations, however deep-seated, bitter and prolonged, can be resolved; that a world at peace is, in fact, attainable."

It is admirable that a man of Bunche's stature believes in the salvaging of men and its possibility. It blows like a fresh wind across an otherwise rather pessimistic landscape.

The question I raise is this: If a world statesman, sensitive to and acquainted with the wickedness and failures of men and nations, still has hope for peace and for the salvaging of mankind, how much more should the Church and the Christian exercise the option of hope?

And why should this be? Men who hope apart from the grace of God hope only in the goodness of mankind. And the goodness of man has a poor track record. That most of his time on earth has been spent at war is only one example of what he does when he is left to himself.

But men who hope in the redemptive power of Christ are doing more than hoping against hope. For the grace of God has an impressive record where it has been given an opportunity to work.

History is replete with those instances where the gospel brought hope and redemption to nations and to mankind. Witness the Wesley revival, the Graham crusades, an Asbury revival, or the Jesus Movement of the current era, to name only a few.

No institution or organization in the world has the authority to proclaim hope like the Church. Its authority is granted by the resources of God, and Calvary is its proof.

All other hopes must rest their case on the goodness of man. And that's a pretty shaky foundation on which to build hope, when you realize how infested with sin it is.

The Church, then, should exercise more its option of hope in the power of God to save and to salvage, and trumpet less its aura of hopelessness.

It is a sad day when the statesmen of the world speak more of hope than do the redeemed of the Christian community.

Let the one organization, the one community, that is really acquainted with hope—redemptive hope—speak out and share the Christ, through whom real peace comes.
Mr. Walter Cronkite  
CBS-TV News  
51 W. 52nd Street  
New York, New York 10019

Dear Mr. Cronkite:

The recent years have demonstrated the power of the television news medium. There seems to be general consensus that bringing the Vietnam War into the living rooms of America has had profound effect to bring the war to a conclusion. I am impressed with the skill your media people used to convey the tragedy of more than 46,000 young American lives being lost in that lamentable struggle.

With the war apparently coming to an end for the United States, may I invite, even challenge, your news resources to become involved in stopping an even larger "war" against life in America. It is the senseless "battle" on the highways that has killed, according to National Safety Council sources, an average in excess of 25,000 persons a year in accidents related to drinking drivers. I find it difficult to comprehend that while we lost 46,000 men in approximately 11 years in South Vietnam we were losing on our streets and highways approximately 280,000 men, women, boys, and girls in alcohol-induced accidents. The figures do not include the number of injured. The financial loss must be in the billions of dollars.

Can the power of the media continue to be legitimately withheld from exposing this grave crisis and tragic loss in America in the same manner as was the loss in South Vietnam so vividly exposed? If every living room feels the impact of your cameras and commentary speaking out against this horrendous waste and loss, will not forces of sanity and self-control demand a settlement of some nature that stops this highway murder for the profits of the few? Surely the same motives which prompted your "faithful reporting" of the actions in the comparatively smaller problems of Vietnam must, for even nobler reason than to avoid any valid charge of hypocrisy, continue to move you to similar action now in this much larger domestic peril. Now is the time for us all to re dedicate ourselves to the struggle to save human lives at home as well as on foreign soil.

Sincerely yours,

B. Edgar Johnson

Identical copies of Dr. B. Edgar Johnson's letter have been sent to Mr. David Brinkley, Mr. Harry Reasoner, Mr. Howard K. Smith, Mr. John Chancellor, and Mr. Eric Sevareid. Johnson proposes also to write senators and congressmen.
I have 15 recipes for making chocolate cake in my collection of recipe books. Each recipe gives clear, detailed instructions. Each recipe is different. And each recipe assures me that the chocolate cake will turn out well.

However, I use only one recipe for chocolate cake because I have found that one of the recipes makes an excellent cake. This tested recipe is the only one I use now. I am satisfied with it. I like the results.

Through the years I have been offered 15 philosophies of life. Each one is different. Each one gives detailed instructions on how to live. And each philosophy assures me that I will be satisfied with the result.

The atheists told me, “There is no God. You are like a tree. You die and you rot and then you are nothing. Live as you please. ‘Eat, drink, and be merry,’ ‘for to morrow we die.’”

The atheistic philosophy is gathering dust on the back shelf of my mental filing system. I do not believe the fine print in this “recipe.” Like Joyce Kilmer, I know no man who can make a tree nor any man who can put together a bird and give that bird a song! Atheists have been unable to show me anyone with this much power. So there is a God.

Kant, Thoreau, and other transcendentalists offered me a recipe of thought. “There is nothing existing but reason,” they insisted. “Your reason is God! You can get along nicely with reason as your only guide.”

But through the years I found myself crying alone by a wayside with a questioning hunger in my heart. My reason did not know the answer and sat helplessly by while I floundered about looking for some better philosophy than this!

The universalists offered me a recipe for baking a “tasty philosophy-cake.” They said, “It does not matter. Forget the hunger in your heart. Get up from the wayside and dry your tears. Everyone is going to heaven!”

I stood by the wayside and wondered about the sense of their having churches to guide people. They might as well close up shop, I decided, because the people, apparently, needed no guidance.

Heaven? You take any road, pass the hill on the corner, and you can’t miss it, as the saying goes. In my heart I knew that the universalists had left some important ingredients out of their recipe.

Catholics told me to do penance and to pray to many saints. “Get up from the wayside and dry your tears,” they admonished me, “and get yourself a ritual. Memorize your ritual and ask the saints to help you. In a ritual, a routine, a set pattern, you will find comfort for your heart.”

But my heart would not find comfort in a ritual. I knew this recipe would fail me in the “baking heat” of trouble. I knew it would fall in the middle when I needed it most. The hunger in my heart was not the kind to be satisfied with ritual.

The Christian Scientists offered me another recipe for living. Christian Scientists told me to sit by the wayside with my eyes shut. “If you do not let yourself see evil and sickness and sin, they will not exist. You only think there is sin in your hungry heart. Close your eyes.”

But I could not close my eyes. There were too many years of too many sins stacked high in my life. My heart could still see the sins. Even though I buried my head in the sand like an ostrich, the sins were still immovably there!

Individual people gave me recipes for living. Dale Carnegie said, “Win friends and influence people and you’ll be happy.”
I have a big God. He offers the only "philosophy of life." Philosophy was His department before the world was ever made. For anything I want to know about living now, I read His Bible and ask Him and He tells me.

He guides me to the places He wants me to go and directs me to what He wants me to do. And I have found that He has lots of assorted jobs for me to do.

I walk with Him and talk with Him, and although He has never spoken aloud, I seem somehow to understand what He means and try to follow His directions.

We have a communion that’s difficult to explain but it’s as real as the sun coming up in the morning. It’s filled with peace, and it’s something you don’t get from ritual or from worldly books.

I read the Bible daily and I have found that there is more true wisdom per square inch packed into the Bible than in all the philosophy books on all the shelves of the world lined up end for end.

God walked with Isaiah, Enoch, Paul, Philip, and Peter. But I still marvel that He walks with me. I find happiness in praying to Him, reading his instructions to me from the Bible, and trying hard to follow the still, small voice which I now recognize to be His.

I have tossed away 15 recipes for living just as I have discarded 15 recipes for baking a chocolate cake. I use one recipe for daily living. I have found that turning my life over to Christ and living the way He wants me to is the best recipe. It gives good results—and it never fails!
ON BEING OPEN TO
SANCTIFICATION

A STUDY OF JOHN 17

By Thomas G. Nees, Washington, D.C.

The word sanctification suggests a variety of spiritual meanings among holiness people. For most of us, it represents a very meaningful experience of God's grace following conversion. It is the result of being filled with the Spirit, sometimes referred to as the "second blessing."

For others, because of what they see to be conflicting claims, the word sanctification means confusion. Sensing this variety of interpretation, some have attempted to avoid confusion by conveying the meaning of the experience of sanctification without using the word.

Sanctification to still others is an abstraction, a word without content, unrelated to real-life experiences. While it may point to a past commitment or an emotional experience, it has no definable meaning for the present.

I know a few people for whom the very word sanctification brings to the surface negative reactions. For them it represents demand, perfectionism, the profession of an impossible standard of Christian living. Since, for them, sanctification has come to mean a new form of legalism, it is avoided.

Whatever image the word suggests, we cannot escape the meaning and the intensity of the prayer in John 17, which centers around the key petition Jesus made for His disciples: "Sanctify them through thy truth" (John 17:17).

At the risk of oversimplification, justification and sanctification can be understood as two sides of a coin. They are essential parts of God's work in the lives of believers. Justification is God's offer of forgiveness from the guilt of past sins and carries with it the gift of eternal life. Sanctification describes the Christian's ongoing relationship with God, the world, and other believers. Meaning literally to be "set apart," it is the result of living in the Spirit.

A great many people have the idea that the only purpose of religion is to provide forgiveness for sins, making it possible to enter heaven. Religion is seen as a good insurance policy. You pay your tithe, attend the services, fulfill certain obligations to the church to insure eternal life. Life doesn't really change. A few moments set apart during the normal course of events each week is sufficient to guarantee heaven rather than hell.

If that were all there is to the gospel, then God should, of course, take us to heaven as soon as we repent. Why go through all the struggle of living, all the temptations, the liabilities to defeat? If all there is to religion is salvation from the past in order to enter heaven, then we can forget about sanctification and life in the Spirit. Obviously such is not God's will.

Life goes on for Christian and non-Christian. Jesus' words in the final days of His life make it clear that His people are not called to drop out. Nor did He promise to protect us somehow from the difficult task of living. His plan includes more than salvation from the past and the hope of eternal life. As good and wonderful as that is, it is in the design of God for His followers to be sanctified, to go on living in the Spirit.

The context of John 17:17 suggests a number of spiritual possibilities open to the Christian through sanctification. In the prayer, the Lord is quite specific about the quality of life to characterize sanctified believers.

The prayer begins and ends with the suggestion of a unique relationship to God. The same close relationship Jesus enjoyed with the Father is now offered to His followers through the Spirit. To be sanctified is to be open to the immediate presence of God which Jesus enjoyed. As translated in The Living Bible, the prayer concludes: "And I have revealed you to them, and will keep on revealing you so that the mighty love you have for me may be in them, helps to holy living.
and I in them” (John 17:26).*

Sanctification in this context means a living relationship with God in which we are continually open to the “mighty love” Jesus experienced. The “world” doesn’t understand this. For most people, God is abstract, needing to be proved, defended, or denied. For the Spirit-led believer, God is immediate and present.

Sanctification in John 17 describes the Christian’s unique relationship to the world. “Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world” (John 17:17-18).

Christians have tended to forget this. We create communities that shut us away from the world. A closed fellowship leaves the impression that the world is beyond hope, that we must do everything we can to avoid contact until we finally make it through. We set up taboos and barriers which exclude the ungodly—all the time forgetting that Jesus was identified as a “glutton” and a “winebibber” because He became “a friend of... sinners” (Matthew 11:19). He dismissed such criticism with, “I am not come to call the righteous, but sinners to repentance” (Matthew 9:13).

Sanctification means that life becomes a mission. Religion is no longer defensive. As Jesus was sent, so His followers are sent to the world. And we can go into the world, facing severe temptations, harsh cruelties; being in, but not of, the world.

As the prayer continued, sanctification was to result in new relationships of unity among the believers. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me” (John 17:20-21).

Unity is thus necessary, not only for the internal needs of the community of faith, but also in order to make credible the Church’s witness to the world. Francis Schaeffer has called for this kind of unity in his book, The Church at the End of the Twentieth Century. Having emphasized the need for doctrinal purity within the Church, he goes on to remind us that “after we have done our best to communicate to a lost world, still we must never forget that the final apologetic which Jesus gives is the observable love of true Christians for true Christians.”

Oneness does not mean uniformity—everyone acting alike, looking alike, thinking alike. It is unity within diversity. Unless we can be one in Christ in the midst of this diversity, we have not the sanctification Jesus prayed for. Oneness among Christians exhibited before the world must cross all the lines which divide men. The New Testament says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28).

What Jesus prayed for became reality on the Day of Pentecost. The Holy Spirit opened to believers a unique relationship to God, a unique mission to the world, and a unity unique in human history. And it remains for every disciple to say, “Amen,” to Jesus’ plea, “Sanctify them.”

*The Living Bible, Kenneth N. Taylor, copyright 1971 by Tyndale House Foundation. Used by permission.

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**NOT FOR FARMERS ONLY**

By Jim Spruce, Belleville, Ill.

Could a superintendent of public schools be a farmer? Ours not only could but is a terrific man of the “soil”! Educated, knowledgeable, with many leadership responsibilities, our superintendent is a community and church pace-setter. But a farmer?

Though my knowledge of his professional duties is limited, I am convinced that our superintendent is as good a “farmer” as he is public school director. He is, no doubt, a better judge of character than he is of Charolais bulls.

But when it comes to cultivating the “soil,” he’s in the right field. You see, his love for Christ supersedes his love for position. Many are the privileges and opportunities that become his professional office, but I think even he would agree that his labor with the soil is vastly more important.

Years ago the superintendent decided to share his faith at work. He discovered that “sharing faith on the job” is vastly different from just trying to “take faith to work” as you would a briefcase or lunch box.

This was not new to him by now, for business acquaintances and school personnel knew him to be a man of God. So he also shared his faith in God with a recently employed office secretary. It was no shallow, hesitating, hurry-and-get-it-over-with type of “speech.” Not just the old standard, “I go to church, too” routine. No silent witness for this superintendent! Simply
and consistently he spoke of Christ’s love in tones of optimism, joy, and hope.

Yes, there was a sprinkling of invitations to his church. But there was much more in terms of a continuing ministry through his shared faith on the job. Really, his witness was genuine because he is a genuine person. It was simply Christ-centered because he is a Christ-centered man.

When the right occasions presented themselves, he spoke of Jesus as a Lord who understands our personal and practical needs, and as a Bridge over the uneven, troubled waters of our sin to reach God’s love. The superintendent shared unashamedly because he was not embarrassed! He gave freely of the gospel because he had freely received!

And the secretary listened. Before many months she was not hearing the words of her employer, but rather the impression of the Holy Spirit. So the sensitivity of the superintendent to the Spirit enabled God to sensitize a hungry sinner!

Almost before he knew it, his role of school superintendent became an avenue through which God could employ him as a “farmer” par excellence. By authority of the state, he is to exercise jurisdiction as related to the school district through the school board. But by the authority of God, he was to till and cultivate the “soil” of hungry people!

Eager to learn more about the inner calm and spiritual victory of her employer, the secretary and her husband visited our church. As God would ordain, their first Sunday was Laymen’s Sunday. An outstanding witness was given by a young layman who himself was the spiritual product of witnessing friends!

Time passed and some disappointments came. But the superintendent kept farming. He cultivated, watered, planted. Then came the harvest and God received the increase: a young secretary knelt at our altar and found forgiveness!

But you should not miss out on a most vital farming technique taught by our superintendent. He and his wife caught the spirit of fellowship evangelism long before spiritual results were reaped! They went to the joyous trouble of inviting the then still unconverted secretary and her husband to their home for an evening meal. Not only that couple, but their young Adult Sunday school teacher and spouse, a newly converted young couple their age already in the church, and the pastor and wife! A full house? We were packed! And it cost a little money! And an evening of television!

But what an evening! I went away thinking about that superintendent’s wife and her love expressed in terms of royal entertainment. And I thanked God that the really big men in life are the ones who care enough to stay close to the parched, choked, sin-baked “soil.”

By Lyle K. Potter, Evangelist

Oh, don’t say anything. It will drive them away,” was the reply one pastor gave me when I asked about the group of young people who were sitting in the back pews, whispering, passing notes, and paying no attention to what was going on in the service.

Actually, this pastor was the one who was driving them away. They had been allowed to move to the back seats, and their next move, sooner or later, would be “out.” They were not listening, and consequently they would not be reached with the gospel, and would be lost.

It was quite evident that when these young people could sit and talk during prayer, the reading of the Scripture, and even the altar services, they had lost respect for the church. Unless this respect was gained back, they could never be reached by the church.

Some time ago I was in a church for services where the teens sat toward the back and paid little attention to the speaker or anything else. They acted as if the services were for everyone else, but not for them. I wondered why they came—why their parents allowed them to sit back and be so irreverent in God’s house.

I knew I would not be able to reach or help them unless somehow I could get them to give attention. My wife was coming to the platform to sing, so I had a free moment. I slipped down and sat on the pew in front of the couple doing the most talking.

I whispered, “Hey, you guys, are you going to talk all through the service, or give attention
and make it easy for me to preach? I'm a poor preacher, and I need your help.”

They looked amazed. Apparently no one had ever challenged them along this line before.

Before I left I added, “I know you will help me. Thank you so much.”

They gave perfect attention, and when the invitation was given, both came to the altar and were saved and became two of my best friends.

But what if someone had not insisted that they be quiet and show respect for the church and the minister? They would still be sitting in the back, talking during the services, and never be reached for God.

One of the most precious things one can lose is respect. When respect for God’s house is lost, it is only one step further to lose respect for God himself.

Emphasis must be placed here not only in the interest of saving our youth but in reaching others for our church and the Lord.

Soon after taking a certain pastorate I went to visit a family I was told were prospects. I understood they had attended our church once, so I invited them to return and become regular attenders.

This was their reply: “We visited your church and planned to attend regularly, but we are not going to raise our children in such an irreverent atmosphere as we found there.”

One visit to some churches is enough for some families with fine teen-agers. They do not want to think of their teen-agers becoming like the young people they see sitting at the back, irreverent and disrespectful during the service.

We all want the kind of church where the services will benefit and bless all who come to worship with us.

Who is in a position to help make this possible?

1. PARENTS. Why do families scatter as soon as they enter the sanctuary? Children and youth either go to the back or some other remote corner where they may sit with others their age and talk or cut up during service. The parents go on toward the front and sit down. They completely forget there are other members in their family until the service is over.

If parents cannot keep their families with or near them, they can at least look around and check on them.

When parents go down to the altar to pray, they should not leave their primaries and juniors back in the pews to misbehave, cut up, and talk, as if to say, “Praying at the altar is only for the big people and you are not really a part of it.”

Parents, unless you teach your children to be reverent in God’s house, don’t expect them to be reverent and respectful when they get to be teen-agers. As long as your children (however old they get to be) are living in your house, you expect them to respect you. So at least when they are in God’s house insist that they respect Him.

2. USHERS. In case young people have not been trained by parents to respect the house of
God, efficient ushers, backed by the pastor and the church board, can solve most of the problems of irreverence. It is one of the duties of the ushers to see that reverence is the order of the service.

Reservation ropes should be used to close the entrance to a few of the back pews, and the pews be opened one by one as attendance justifies their being used.

If the back pews are not available, the young folks will sit forward.

When I was a pastor, I had a "reserved section" for my teen-agers. It started at the third pew from the front and extended back several rows. They were complimented to have the ushers take them to a special reserved section.

3. CHURCH BOARD. All board members want to save the youth, and also have a church to which they may invite friends, neighbors, and business associates with confidence and pride.

Set up a list of duties for the ushers and see that they are more than just "offering takers." They should be present at least 10 minutes early and standing at their stations in the various aisles.

They are to speak to those who may talk or disturb during the services. When a child goes out for a drink or to the rest room, he is to be ushered back to his parents and asked to sit still during the remainder of the service.

One church board passed the following resolution to be read by the secretary from the platform and printed in the bulletin: "We respectfully ask our children and youth to be courteous, reverent, and respectful in God's house, by coming to worship and entering into the services like everyone else, being quiet and attentive, and sitting forward during all services."

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BY JAMES D. HAMILTON.

SILENT SINS

Clyde Beatty, who trained lions and tigers for years and had been mauled over 100 times, died of cancer. There is a spiritual lesson in that. Our greatest dangers are not those that are without. On the contrary, we run the greatest risk of spiritual death from the silent sins on the inside.

These silent sins may not seem as threatening as the snarling sins on the outside but they are deadly nonetheless. Because they are silent, internal, and out of sight, they pose our greatest threat.

An unforgiving spirit is one of the silent sins that can destroy spiritual life. One can have an unfor-
FAMILIES AND TELEVISION

Television appeared in the American home about 20 years ago. In the first 10 years of its availability, the proportion of families owning TV sets grew from none to over 90 percent.

The average television viewing time of the American child from age six to 16 is 22 hours per week. If this is true, research reported in *Psychological Monograph* indicates that by the time a child is 16 years old he will have spent an equivalent of almost two years—day and night—watching TV. By the time he graduates from high school, he will have spent more time watching TV than he has in school.

Shocked? Add to these facts revealed in the report of the Surgeon General's Scientific Advisory Committee on Television and Social Behavior that violence on television has an immediate and marked effect on the behavior of both children and adults. In fact, exposure to violence on television proved to be a more powerful influence in stimulating aggressive behavior than actual personal assault. (See "A Christian Woman's World," August 16, 1972.)

Dr. Armand Nicholi, in an article in the fall, 1972, issue of *Christian Medical Society Journal* asks, "If television has such a marked influence in the expression of aggressive impulses, might it not also influence the expression of sexual impulses?" It is shocking to witness the increasing ways sex is being flaunted and exploited on the television screen. Dr. Nicholi feels that television has been an influencing factor in the lack of sexual restraints evidenced in our society today, especially among the young.

"Parental accessibility" is another factor when considering television and its effect on American families. When parents are inaccessible to a child, the child may develop feelings of rejection, of not being wanted, or being in the way, and eventually become resentful, alienated, and hostile toward his parents.

Dr. Nicholi says that "television viewing acts as a two-edged sword. It both results from and causes parental inaccessibility." When the parents are inaccessible, the child spends much more time watching TV. On the other hand, when the parents are physically at home, TV watching can interfere with meaningful interaction between family members.

Finally, television is being blamed for another problem with children: obesity. Dr. Jean Mayer, professor of nutrition, Harvard University School of Public Health, reported to the ninth International Congress of Nutrition in Mexico City that children are as much as 50 percent fatter than they were 20 years ago.

One factor in this increased obesity, Dr. Mayer feels, is television watching. "While thoughtful persons are concerned with the effects of television watching on the minds of children," he said, "not enough attention has been paid to its effect upon their bodies. Our long-term studies of schedules of child activity showed a drastic decrease in spontaneous physical activity and a marked increase in sedentary viewing of television."

So what do we do with all this data suggesting that television is having a negative effect on families in general and children in particular?

We MUST act as responsible Christian parents and scrutinize very carefully what our children are watching on television.

We must not allow our children or ourselves to replace parental and sibling interaction with television viewing.

We must be sure that our family members get adequate, regular physical activity (other than squirming in their chairs during the exciting parts of "Batman and Robin").

Above all else, we must make the commitment of our time and interest—and that's not always easy! The easy way out is to let them sit and watch TV indiscriminately.
Fact, Faith, and Feeling

Feeling or emotion is an essential part of human nature. We are not only creatures of intellect and understanding, will and choice. We also know joy and sorrow, exhilaration and depression, happiness and misery, confidence and fear.

No one in our day should need to be told the importance of the feelings. Students of human nature have made us quite aware of how much of our behavior is emotionally conditioned.

The emotions are what "make us tick." They are largely the motivating factors in human conduct. They provide the dynamics of personality.

So emotions play a large part in religion. Even a surface reading of the Psalms, for example, shows the frequency of such words as "blessing," "delight," "love," "joy," "gladness," "sorrow," "fear," "hate," and the like.

There is, to be sure, an emotionalism in religion that can get to be a disease. It comes about by exploiting emotions for emotion's sake. God has designed emotion as a prelude to motion. Emotion without following motion is as harmful as wildly racing the engine of an automobile while it is out of gear.

But all genuine religious experience has emotional overtones. There are blessing, freedom, joy, and a heavenly lift in the soul of the redeemed and sanctified. The first three fruits of the Spirit that Paul names are "love, joy, peace" (Galatians 5:22).

We should be less than human if we did not set high value on the positive emotions that accompany the grace of God. The joy of the Lord is our strength. We need very much the radiance and glow of divine blessing.

Y et withal we must recognize that feelings are not intended to be indicators of piety. Emotions are important, but not all-important. It is much better to be good than to feel good.

Some have tended particularly to associate holiness with the emotions. Something of this is suggested in the term we often use to describe the fullness of the Spirit—"the blessing."

Years ago a gospel song was current the chorus of which expressed the thought, "My Indigo Factory Burned Down." The general idea was that, since entire sanctification, all had been sweetness and light, an unbroken holy hilarity, a constant "mountaintop" emotional state.

That such is not the case scarcely needs proof. While there is blessing in "the blessing," it goes much deeper than the feelings. It is, as C. W. Ruth used to say, much more "a killing" than it is a blessing.

C. W. Ruth also used to say, "Feelings are the most un dependable dependence anyone ever depended on." He would point out that only one man in the Bible went by his feelings. That was Isaac, and as a result of depending on his feelings he blessed the wrong boy!

That we do not always have high emotions should not discourage us. As George Buttrick has said, "A sailor measures his progress by the stars, not by the thermometer in the cabin." One who goes around constantly taking his spiritual temperature is in a fair way to become a religious hypochondriac—that is, the victim of many an imaginary ailment.

For one thing, feelings are directly influenced by the state of the physical well-being. A striking illustration of this is given by Bishop Leslie Marston in his book From Chaos to Character. The bishop cites two entries in the journal of a pioneer New England circuit rider.

The first was written on Wednesday evening. It read: "Arrived at the home of Brother Brown late this evening, hungry and tired after a long day in the saddle. Had a bountiful supper of cold pork and beans, warm bread, bacon and eggs, coffee and rich pastry. I go to rest feeling that my witness is clear; the future is bright; I feel called to a great and glorious work in this place. Brother Brown's family are godly people."

The entry the next morning is in sharp contrast: "Awakened late this morning after a troubled night. I am very much depressed in soul; the way looks dark. Far from feeling called to work among this people, I am beginning to doubt the safety of my own soul. I am afraid the desires of Brother Brown and his family are set too much on carnal things."

The lesson is clear. The brother's spiritual state did not change while he rolled and tossed and struggled for sleep. If there were any spiritual fault involved, it happened in the overeating at the table the night before while his religious feelings were still high.
There is a witness of the lips. We have often been remiss in not speaking for our Lord. Christ is denied by silence as well as by the wrong words. But behind the witness of the lips must be the witness of the life. People about us are not nearly as much interested in what we believe or what we think as they are in how we live and the spirit we display.

O ur relationship to God is not a matter of feelings but of fact. There is the fact of the confession and forsaking of known sin. There is the fact of conversion wrought in the heart as the answering work of the Holy Spirit.

There is the further fact for the sanctified of complete consecration, the yielding of a redeemed heart as the answering work of the Holy Spirit. All inner sin.

None of these facts come by feeling. All of them come by faith. We are saved by grace through faith (Ephesians 2:8). We are sanctified by faith (Acts 26:18). We are kept by faith (I Peter 1:5).

In these vital spiritual facts, feelings are mentioned not at all. Faith is the foundation to which the facts are anchored.

If one would need further scriptural evidence at this point, it will be found in I Peter 1:5-9. Here the apostle points out that those who are kept by the power of God may yet be in heaviness through many trials. They are encouraged to remember in such an hour that the trial of faith is like the refining of gold, and will be rewarded with praise, honor, and glory at the appearing of Jesus Christ.

All of us need to cultivate the habit of living by purpose rather than impulse, by conviction rather than convenience, by fact rather than feeling.

There is wise counsel from the pen of George Macdonald at this point: "Troubled soul, thou art not bound to feel but thou art bound to arise. God loves thee whether thou feelest or not. . . . Fold the arms of thy faith, and wait in the quietness until light goes up in thy darkness. Fold the arms of thy Faith, I say, but not of thy Action: bethink thee of something that thou oughtest to do, and go to do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings: Do thy work."

And meanwhile, remember that behind the clouds the sun is still shining. The mountains cloaked in clouds and mists are still there. Fall back upon faith and fact, and be it soon or late, feelings will come along.*

The Power of a Right Spirit

One of the older holiness writers made a vital point: "A cross Christian, or an anxious one, a discouraged gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with a sharp tongue or a bitter spirit; a Christian, in short, who is not Christlike may preach to the winds with as much hope of success, as to preach to his own family or friends, who see him as he is."

These are stout words. They strike right at the heart. They talk to us where we live.

The same truth has been said often and in varied terms. Yet people will still have it that the credentials of Christianity are in some outward sign apart from the spirit of man.

A clear profession of grace is both fine and necessary. The problems arise when the profession and the possession do not walk hand in hand.

For this reason, the measure of Christian character can never be in what we say about it. It must always be in what we are and how we live.

There is a witness of the lips. We have often been remiss in not speaking for our Lord. Christ is denied by silence as well as by the wrong words.

But behind the witness of the lips must be the witness of the life. People about us are not nearly as much interested in what we believe or what we think as they are in how we live and the spirit we display.

Only as we meet the world with transformed lives will our words carry weight. If those around us see "that whereas once we were cross, now we are sweet; once we were proud, now we are humble; once we were fretful, now we are patient and calm; and if we are able to testify that it is the religion of Christ that has wrought this change, they cannot help but be impressed."

In Bunyan’s immortal allegory, Pilgrim’s Progress, Faithful once said to Talkative, “a most unpleasant character”: “I have heard many cry out against sin who yet abide it well enough in the heart, house and conversation.”

George Bernard Shaw had a critical eye and an acid pen. There is sad truth in his blunt words: "The trouble with Jesus Christ was that He had disciples.” His disciples had all too often been of a different spirit from their Master.

A. W. Tozer quoted a passage from an ancient Hindu writing: “You who are busy learning texts and not living them are like the man counting other people’s cattle without having a single heifer of his own.”

Christianity has many enemies in today’s
world. Communism, secularism, scientism, sensuality, and selfishness are but some of them. Yet the enemies of Christ have made most progress where Christians have lived most shabbily.

"Some people have just enough religion to spoil them as human beings," wrote W. B. J. Martin. "They are neither good, healthy pagans nor fully committed Christians, but a muddled mixture of both. The rewards of the Christian life come on the further side of the half-way line."

It is only when we move beyond the "half-way line" that our lives become powerful for God and good. For God gives His Holy Spirit to those who obey Him (Acts 5:32). Only the Holy Spirit can create a holy spirit in the human heart.

It was in connection with his prayer for a clean heart that David prayed for the renewal of a right spirit within him (Psalms 51:10). They are named together because they belong together. It would be well for us to cherish both.

COLLEGE NEWS

MANC STUDENTS DONATE BLOOD

Students of Mid-America Nazarene College, Olathe, Kans., donated 102 pints of blood to the American Red Cross in a recent campaign. Each participating student, faculty, or administration member gave one pint.

The blood drive was held on Thursday, February 1, in the MANC Land Memorial Gymnasium from 9 a.m. to 1:15 p.m. The campaign was sponsored by the Social Involvement Club. This is the third year the students have held a blood drive.

PASADENA AND BETHANY RECEIVE JOINT SCIENCE GRANT

Dr. Victor L. Heasley, professor of chemistry at Bethany Nazarene College, Bethany, Okla., and his brother Dr. Gene E. Heasley, professor of chemistry at Bethany Nazarene College, Bethany, Okla., were informed by the Research Corporation that a grant of $12,000 has been made jointly to the chemistry department. This will make possible the continuation of a research program between BNC and PC which was initiated two years ago by a grant of $12,000 from the same corporation.

The summers of 1971 and 1972 were spent at Pasadena and Bethany, respectively, and involved six undergraduate majors each summer. The investigation resulted in two publications; two other papers have been submitted for publication. One of the research papers appeared in an international journal in England; the others will appear in national American journals. Both the reception of a second grant and the acceptance of the research for publication are almost unprecedented in undergraduate liberal arts colleges.

OF PEOPLE AND PLACES

THE SOUTHWEST INDIANA DISTRICT preachers' and wives' retreat was held February 19-21 at the Spring Mill Inn, Spring Mill State Park, just three miles from Mitchell, Ind. Two hundred preachers and wives attended.

General Superintendent and Mrs. Eugene L. Stowe were special speakers. Dr. Stowe spoke to the ministers and Mrs. Stowe addressed the pastors' wives.

Hilkka Mäfläskä from Finland gave the Wednesday morning devotional. Her inspirational message proved a highlight of the retreat. Miss Mäfläskä was a student at European Bible College before continuing work at Northwest Nazarene College, Nampa, Idaho. She is presently studying at an Indiana university.

The Southwest Indiana District is celebrating its twenty-fifth anniversary. In commemoration, pastors and wives attending the retreat dressed in old-fashioned costumes which ranged from dress of the circuit riding times to George and Martha Washington outfits worn by the master of ceremony and wife, Rev. and Mrs. Mark Barnes.

THE SOUTHWEST OKLAHOMA DISTRICT preachers' and wives' retreat was held February 12-14 at St. Crispin's Lodge, Seminole, Okla. Rev. Wendell O. Paris is serving his first year as district superintendent. Enrollment was close to 80.

General Superintendent and Mrs. V. H. Lewis were the special retreat speakers. In separate sessions, Dr. Lewis spoke to preachers and Mrs. Lewis spoke to ministers' wives. Dr. Stephen Nease, president of Bethany Nazarene College, Bethany, Okla., was also a guest speaker.

THE SCIENCE HILL, KY., CHURCH has paid off all indebtedness on a three-story educational plant and costs of extensive remodeling over a period of 26 months. The church added a choir loft, provided new platform furniture, and installed new carpeting.

Science Hill church is located in a small community in south central Kentucky. It is one of the oldest churches on the Kentucky District. J. G. Wells is pastor. Pastor Wells announced plans to start construction of a 60' by 100' fellowship hall in the spring. The new building with its furnishings is expected to cost $50,000.

BERGE NAJARIAN, JERUSALEM, has sent the following statement: "You will be interested to know that during 1972 we had over 1,500 visitors at the Jerusalem (Nazarene) Center representing 80 different denominations and faiths from 29 countries. The center ministers to local folk, permanent and temporary residents of the area, as well as to the tourists. This is a wonderful way to present the Church of the Nazarene."

THE SYLVANIA, OHIO, CHURCH has launched an effort of protest against smut, profanity, and immorality in television programming. Pastor Carlos H. Sparks has urged the people to keep a note pad handy and when offensive programs appear, record the time, station, sponsor, and name of program.

A sample letter has been provided by the church instructing the listener to write the sponsor and inform him that his name and product are being associated with such compromising programs. The letter indicates a clear statement of the listener's alternative: "Until we have the assurance that your company will no longer be a party to such programming, our family will not buy or use products made by your firm."

Pastor Sparks pointed out the fact that dollars speak to the broadcaster. Purchase-power becomes an effective vote against the practice of offensive programs.

Monitors are asked to keep their word. The pastor advised, "Don't use the product until you have the assurance from the company." He commented, "We could all sell our sets, but then we leave the smut to fall on the eyes and ears of innocent people who will not speak for themselves."
What is that in her hands? I asked myself as the crippled grandmother hobbled toward me. Whatever it was, it looked green and fuzzy. Since the day before, people had been bringing in various items from their gardens as offerings to the Lord. Already there was quite a display around the front of this mountain church in central Haiti.

As the cupped hands came nearer, I suddenly identified the three objects. Of course, the mountain people wrap eggs in soft, fresh leaves to protect them.

"I'm too feeble to keep a garden, but I have a few chickens. These three eggs are all I have that I can bring as my offering for the Lord." And she placed them in my two open hands.

I wanted to give them back to her. She needed the food—she was thin and weak. But the radiance of her face told me that I could do nothing to rob her of her joy in that moment. When you love, giving is not sacrifice but joy.

Why do we give? We give because we love Him. Our giving is personal. We don't give just to the Church, or to a cause. Christ has transformed our lives and continues to do so each day.

"Oh, you're a Nazarene," a churchman of another denomination exclaimed to me. "You are the people who give so much. How do you get your people to give?"

"Well, we teach our people to tithe and give offerings," I answered. But I was partly wrong. We teach our people first to love. For the only kind of giving that really counts begins with loving Christ. And if you love Christ with all your heart, you will give Him whatever He asks.

Why do we give? We give because He has taught us to love others. We believe that God wants to use us to help meet other people's needs. Sure, we could use all our money profitably on our own needs—taxes, bills, wise planning for the future. But we would miss God's blessings that come to those who give, and we would miss the experience of loving and caring for those with whom we are sharing. And giving is not our monopoly. Nazarenes do it in New Guinea, Argentina, Italy, and Malawi—to help spread the gospel around the world, in New York, Copenhagen, Bombay, Johannesburg, and a thousand nameless places. We love to give, and we give to love.

Why do we give? We give because there are people who will be lost if we do not give. We are concerned with people's physical and social needs, but there are hundreds of public and private organizations that minister to people at these levels. Who is going to meet their spiritual needs, if not the Church? Today when many religious organizations no longer try to bring people to a personal knowledge of Christ, we bear an increasing responsibility to "do our thing"—win men to Christ and lead them into the Spirit-filled life. And this is what our program of world evangelization is accomplishing, as over 100,000 overseas Nazarenes can testify. We must give to continue to reach the lost.

MILLIONS STILL HAVE NOT HEARD THE LIFE-CHANGING GOSPEL OF JESUS CHRIST. REMEMBER WHY YOU GIVE, AND THEN OUT OF A HEART OF LOVE AND CONCERN, GIVE IN THE 1973 EASTER OFFERING FOR WORLD EVANGELISM.
CARAVAN CORNER

Miss Patty Bucci (right), Caravan director of the Ashtabula, Ohio, church, presented Caravan’s highest achievement award to Donna Wilson.

Lori Kay Beatty

LORI KAY BEATTY, who attends the Ridgefield (Wash.) Pleasant View Church, received the Esther Carson Winans award last November. She completed the Caravan Pathfinder course with honors in one year. Lori is 10 years old and is in the fifth grade at the Burton Elementary School in Vancouver, Wash. Howard D. Stephens is pastor.

Mrs. Paul Hicks of the Winnipeg (Manitoba, Canada) Beulah Church announced that Deborah Hicks is the first Caravan girl in the church to receive the Esther Carson Winans award. Caravan is a very active part of the church program with an average attendance of 40. Pictured with Deborah (right) is Mrs. Joan Crafton, senior Pathfinder guide. Rev. Paul B. Hicks is the pastor.

CHURCH DEDICATIONS

The new Waycross, Ga., church was dedicated on November 19 with Pastor Grafton Smith officiating. He was assisted by Rev. Jack Lee, district superintendent (Georgia District). Dr. Mack Anderson delivered the dedicatory address. The property is valued at $140,000 with a present indebtedness of $60,000. The sanctuary has a seating capacity of 300, and the Sunday school annex consists of 11 classrooms and a fellowship room. Revs. Grafton and Roma Smith have served as pastors since October, 1970. Mr. Smith served as builder for the new facility.

Dr. Dallas Baggett, superintendent (Southwestern Ohio District), led in the act of dedication for the new parsonage of the Georgetown (Ohio) First Church on October 29. The property is valued at $40,000. Pastor Marion W. Barber acted as general contractor. Donated material and labor kept cost down to $26,500.
Nome, Alaska, church

NOME, ALASKA, NAZARENES DEDICATE NEW BUILDING

The Nome, Alaska, church recently dedicated its new facility. The 36’ x 65’ building was built for a cost of $32,000 with an indebtedness of $19,000. It has been evaluated at $75,000.

A total of 150 people donated over 6,000 hours of labor. The juniors from the church donated over 1,000 hours of work during construction.

The cross at the front of the sanctuary was made of walrus ivory formed by 398 pieces of sliced translucent core ivory in varied patterns and hues. The cross is illuminated from behind.

Present for the dedication were General Superintendent and Mrs. Edward Lawlor, District Superintendent and Mrs. Roy Yeider, and Rev. and Mrs. Eugene Morrell, former pastors. Stephen R. Beals is the present pastor.

Membership of the Nome church is 50 percent Alaskan Eskimo; 23 percent Siberian Eskimo, and 27 percent Caucasian.

ILLINOIS CHURCH CONDUCTS SS WORKSHOP

On Saturday, January 20, Naperville (Ill.) Trinity Church launched its first all-day Sunday school workshop for teachers, officers, and other helpers. More than 40 persons participated. Teens were encouraged to participate.

Sunday School Superintendent Ron Mercer presided. Rev. Norman Brown of the Department of Church Schools in Kansas City gave the keynote address. He also conducted three seminars during the day. Wayne R. Hilburn is pastor.
WEDDING ANNIVERSARIES

MR. AND MRS. TOLBERT E. MITCHELL celebrated their golden wedding anniversary February 11. Relatives and friends attended an open house held at the home of their daughter, Mrs. T. H. Rummel, in San Antonio.

The couple are members of the San Antonio Dellview Church pastored by Rev. Carson N. Snow. They formerly lived in Denver and were members of Denver First Church.

MR. AND MRS. ALBERT P. MCCLUNG, members of Lake Charles (La.) First Church, celebrated their sixty-fifth wedding anniversary on December 24. The couple are parents of three sons—Professor J. Dale McClung, Auburn University, Auburn, Ala.; Rev. Jack W. McClung, Lake Charles (La.) First Church; and W. Raymond McClung, superintendent of the Houston District.

The new Waukesha (Wis.) First Church was recently dedicated by District Superintendent R. J. Clack. Valued at approximately $120,000, the church was built by the congregation for $60,000. It has a seating capacity of 200. Pastor Larry E. Brincefield said, “God has enabled us to maintain an active outreach program and has increased finances to care for this new building.”

N.C. NAZARENE HONORED BY GOVERNOR

Governor Bob Scott, North Carolina, declared a week in October as “Aunt Fannie Brown Week.” This was in honor of Mrs. N. E. Brown, who for more than 20 years has served the sick in her community. Mrs. Brown is a member of Raleigh (N.C.) First Church.

Mrs. N. E. Brown has furnished and transported (without charge) hospital beds, wheelchairs, and crutches to bedridden and infirm people. She has a large number of items which she keeps in use as they are needed. She recently purchased her third pickup truck to use in delivering the items. She has worn out two other trucks.

“Aunt Fannie” was received by the governor in his State Office. He gave her a copy of the proclamation setting forth “Aunt Fannie Brown Week.” The proclamation congratulated her for serving as “an unassuming ‘Good Samaritan.’”

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Showers of Blessing” PROGRAM SCHEDULE

Dr. William Fisher

Apr. 1—“It’s Examination Time Again”
Apr. 8—“When You Feel Forgotten”
IOWA CHURCH CONDUCTS WEEKLY TV PROGRAM

Oskaloosa (Ia.) First Church launched a weekly television ministry with the first telecast on Sunday, January 7, at 8 a.m. The program was released over KTVO, Channel 3, Ottumwa, la.

The 30-minute program called "Jesus, the Hope" is a color presentation. Its setting is built around the pastor's study—desk, bookcase, lamps, and other appropriate furnishings. Pastor Jim Diehl will speak from the desk. He plans to conduct weekly interviews with Christians from every walk of life—businessmen, educators, athletes, congressmen, students, housewives, and churchmen.

Pastor Diehl said he has divided the program basically into three parts: one-third music, one-third interview, and one-third (pastor) speaking. The music is under the direction of Keith Showalter, minister of music. It features the "Messengers of Hope" and the "New Life Singers" choirs. Solos and small groups are worked in for variety.

Coverage of the telecast is over 40 counties in Iowa and Missouri. After the first program, Pastor Diehl said, "This week I have not gone downtown one time but what someone has stopped me to comment on the telecast. The opportunities through this medium for spreading the gospel of Jesus Christ to our part of America are tremendous. A weekly television ministry, to say the least, is the biggest step of faith we've taken for a while."

A Ministry Through Giving

Aunt Nan, a dear little white-haired saint in the Waltham, Mass., Church of the Nazarene, has gone home to heaven. Yet the fragrance of her life still blesses, sweetens, encourages, and challenges.

I never saw Aunt Nan, but how I wish I had! Whereas many people live in a house of mirrors and see their own needs reflected as they look about themselves, Aunt Nan lived in a house of windows, where she saw the needs of the world on every side. Seeing the needs about her motivated her to a life of loving service for others. There was the box of clothes to bring to a needy neighbor; an invalid grandmother who needed a sympathetic, understanding friend; and even a lonely neighborhood boy to play checkers with and guide in Christian pathways—a boy who later became a preacher of the Word—and my husband!

I have never seen Jesus—not in the physical form—yet today I rejoice that "I have seen Him, I have known Him, and He deigns to walk with me ..." With the knowledge of the "glory of His presence" comes a consuming passion to share Him with people who pass by my window. Those near me, like my neighbor. Those far away, like my "friends" in India.

Through my Easter offering I can have a ministry with people I could never go to see or visit, but it brings them to me, with their needs. And much more, it brings them to "my" Christ!
Cumberland (Md.) First Church completed a $63,500 educational and fellowship annex in November. District Superintendent Roy E. Carnahan (Washington District) led in the dedication service. The new two-story structure built by the Kealiher Construction Company of Wheat Ridge, Colo., provides 10 additional Sunday school rooms and a multipurpose room in the basement.

Pictured (l. to r.) are: Lewis Twigg, building committee chairman; Donald Gray, Sunday school superintendent; Pastor Gordon Hall; Rev. Robert Long, former pastor; District Superintendent Roy E. Carnahan; Rev. Henry Heckert, former pastor; and Homer Deneen, building committee cochairman.

EARTHQUAKE RELIEF CONTINUES IN NICARAGUA

At present, the mission staff is providing food three times a week to all Nazarenes who were affected by the Nicaraguan earthquake. Rev. C. H. Rudeen and one of the pastors deliver the food.

The pastors whose churches were self-supporting, are on emergency salary help until the churches are again able to support them. Emergency housing has been provided for the three pastors left homeless.

A portable tabernacle has been set up for the First Church congregation. A unit will soon be up also for the Second Church.

In dozens of ways help has been provided from the emergency funds for Nazarenes in Managua. The big problem is the total destruction of the city that has left many Nazarene families not only homeless but jobless. Until the city rebuilds and jobs are again available, these people have no means of livelihood.

Nicaraguans and missionaries need continued prayer as they search for the best way to help the churches and their people become self-sustaining as they were before the disaster.

—From a report by Marshall Griffith, Nicaragua.

FIRE DESTROYS NORFOLK, VA., CHURCH

In the predawn hours of Sunday, February 11, the Norfolk (Va.) First Church sanctuary and new wing (completed last year) were completely destroyed by fire. Losses to building and contents were estimated at $150,000. The cause of the fire was under immediate investigation.

When firemen arrived, the flames were brought under control after about 20 minutes—in spite of frigid air and strong winds. Rev. Richard H. Smith, who had pastored the church for almost 10 years, was to have preached a farewell sermon that morning. He had accepted a call to begin a new pastorate in Akron, Ohio.

First Church, organized in 1907, is the oldest Nazarene church on the Virginia District. The new pastor, Rev. Warren Foxworthy, from Port Arthur, Tex., arrived to assume pastoral duties on Saturday February 17. He will provide leadership for the rebuilding of the church.

Standing walls of the Norfolk First Church were mute evidence of the total interior destruction.
DR. C. E. SHUMAKE RESIGNS

Concluding 28 years of distinguished service as district superintendent, Dr. C. E. Shumake has resigned as superintendent of the Northwestern Ohio District effective March 31.

Prior to assuming the superintendency of the North Carolina, Alabama, Tennessee, and Northwestern Ohio districts, he was an effective pastor and evangelist.

It is Dr. Shumake's plan to make himself available for revivals and evangelistic meetings. He may be contacted at Box 527, Kansas City, Mo. 64141.

KANSAS GOVERNOR VISITS MANC

Kansas Governor Robert Docking spoke at the 10 a.m. chapel hour on Tuesday, February 12, at Mid-America Nazarene College, Olathe, Kans. This was the first appearance by the four-term governor to the campus. The governor spoke on higher education. Docking was introduced to the student body by Rev. Phil Riley, pastor of the Topeka (Kans.) First Church (capital city).

According to Docking the Tuition Grant Aid Program, which became effective in 1972, totaled $1 million and last year assisted 1,000 students from Kansas in attending private colleges in the Sunflower state.

"Mid-America, as the third largest college in enrollment of the 21 private colleges in Kansas, is to be congratulated on their emphasis on American heritage education and scholastic achievement," said the 47-year-old governor.

"Kansas stresses quality rather than quantity in higher education," said Docking. "I give great importance to private colleges."
District Superintendent Glen Jones, East Tennessee District, dedicated the new Decherd, Tenn., church. The building has 5,500 square feet of floor space. It is carpeted wall-to-wall throughout. The new plant provides 12 Sunday school rooms, offices, rest rooms, choir room, chapel, and pastor's study. The sanctuary will seat 220 with room for a 30-voice choir. Central air conditioning has been installed.

Built at a cost of $60,000, the property is valued at $75,000. The project was planned and supervised by Pastor Bruce Modesit. Members donated labor. The blueprints were provided by Rev. James Stagg.

ANNOUNCEMENTS

NAZARENES VISITING JERUSALEM—may attend special English services on Sundays at 11 a.m. and 8 p.m. at the International Church of the Nazarene, 33 Nablus Road, near the East Jerusalem YMCA. Phone: 68328.

RECOMMENDATION
Rev. Howard Johnstone is going into full-time English services. Address him. Rte. 1, Box 170, Fairland, Ind. 46121.—Ross Lee, Indiana district superintendent

MOVING MINISTERS
Wayne Albright, Jr., from Abilene, Kans., to Holsington, Kans.
John E. Black from Sayre, Okla., to Oklahoma City Portland Avenue.
Tharon Daniels from Denver Golden to Phoenix Monte Vista.
James Dennis Johnstone to Estill, S.C., to Picayune, Miss.
Robert E. Lankford from Big Springs, Tex., to Harrah, Okla.

DEATHS
REV. C. LESLIE WOOLSON, 87, died Jan. 30 in Port Elizabeth, N.J. Funeral services were conducted by Rev. A. Wendell Bowes and Rev. Paul D. Mangum. He pastored for 59 years in southern New Jersey. He is survived by his wife, Mary; one son, Robert; two daughters, Mrs. Ruth Erickson and Mrs. Jenny Lloyds; seven grandchildren, and one sister.

ANNOUNCEMENTS

MRS. ANDREW DOWNING, 88, died Jan. 23 in North Hollywood, Calif. She is survived by two daughters, Hazel Dudlage and Pearl Riley; three grandchildren; and seven great-grandchildren.

REV. ROBERT W. HUNGATE, 53, pastor of the Chandler, Ind., church for 17 years, died November 23 at Evansville, Ind. Funeral services were conducted by Rev. Dev. Internment was in Newburgh. He is survived by his wife, Deloris; two daughters, Marsha Coley and Rita; two grandchildren, his father, and one sibling.

MRS. AMY L. PECK, 82, died Dec. 19. Funeral services were conducted by Rev. Don Peck, grandson, and Rev. Walter Johnson in Nebo, Ill., church. She is survived by Mrs. Everett (Helen) Robertson, Louis Peck, and William Peck.

REV. WILLIAM J. PELLO, 65, died Nov. 20 in Franklin, Pa. He had pastored on the Pittsburgh and West Virginia districts. Internment was in Pittsburgh. Surviving are his wife, Dorothy; two sons, Richard and Alfred E.; one daughter, Mrs. Bruce Hastings (Emme); seven grandchildren; two great-grandsons; one brother; and one sister.

MRS. SULA CUMMINS, 89, died Jan. 8 in Bismarck, N.D. Funeral services were conducted by Revs. Gerald Tabers, Paul Couch, and Eugene Figge. She is survived by two daughters, Mrs. Carl Ursey and Mrs. Jessey Tucker; one son, Fray; seven grandchildren; 22 great-grandchildren; and one great-great-grandchild.

MRS. NATION M. ALEXANDER, 84, died Feb. 12 in Jacksonville, Tex. Funeral services were conducted by Rev. E. L. Cornelison and Rev. Billy Grimes. Surviving are four sons, Rev. Lawrence Burdge, B.C., and Albie Hodges; four daughters, Miss Mayme, Mary Williams, Lora Belle Hart, and Pauline

VITAL STATISTICS

James Norcross from Dubai (U.A.E.) to Nassau, Bahamas. Robert Palmer from Portsmouth (Ohio) to West to Dayton, Ky.
Larry Parsons from Beevle, Tex., to Quincy (Ky.) Kentuck Heights.
Jackson D. Phillips, Jr., from Detroit First to Port Huron (Mich.) First.
Roy L. Quiet from Oakley, Kans., to Phillipsburg, Kans.
David E. Radley to Escondido (Calif.) Grace.
James L. Sanders from Joplin (Mo.) First to West Memphis (Ark. First).
J. W. Simons to Canute (Okla.) Hefner.
Clarence V. Smith from Muncy (Pa.) Twin Hills to Victoria, Va.
Floyd Suman to Galesburg, Ill.
A. Richard Veach from Dolton, Ill., to Muncie (Ind.) Riverview.
Clarence H. Wilson from Blossom, Tex., to Stonewall, Okla.
R. John Wolfe, Jr., from Kiowa, Colo., to Spencer, S.D.
David L. Young from Cocopah Nazarene Mission, Somerton, Ariz., to Corsicana, Tex.
MRS. MAGGIE LEE BENHAM died Apr. 27, 1972, at Brandenburg, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. L. McGranahan. She was survived by her husband David A.; three daughters; five sons; 47 grandchildren; 50 great-grandchildren.

DAVID A. BENHAM died Jan. 15 at Brandenburg, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. L. McGranahan. Surviving are three daughters; five sons; 47 grandchildren; 50 great-grandchildren.

JOHN F. BAKER, 79, died Feb. 19. Funeral services were conducted by Rev. C. L. Reneau in Atlanta, Tex. He is survived by two daughters, Mrs. Kathryn Dudney and Mrs. Nova Leadbetter; three sons, Rev. Wilson Baker, Rabb Baker, and Bill Baker.

REV. F. WAYNE BEALS, 77, died Nov. 15 in Corvallis, Ore. Funeral services were conducted by Rev. Neat Dirks and Rev. Stephen R. Bee. Surviving are his wife, Hazel; three sons, Ethan L., Everett S., and Rev. Stephen R.; 10 grandchildren; one great-grandchild; and one sister.

REV. FRANK L. CATANIE, 76, died Jan. 15 in Orlando, Fla. He was ordained in the Church of the Nazarene in 1923. Funeral services were conducted by Rev. Merton H. Wilson and Rev. Mark Miller. He is survived by his wife, Lillie; three sons, Peter L., Joseph L., and Frank L., Jr.; three daughters, Mrs. Arthur Lentz, Mrs. James Fisher, and Mrs. Tom Fisher; 17 grandchildren; and one great-grandchild.

JANET RUTH COFFIN, 36, died Feb. 2 in Mahomet, Ill. Funeral services were conducted by Rev. Edwin L. Retter. She is survived by her husband, Glen; five children, Debra, Sheri, Lori, Ronald, and Jimmie; her parents, Rev. and Mrs. Herschel K. Burton; one brother, Jim; and her grandmother, Rev. Mrs. Mamie Burton.

REV. L. D. LOCKWOOD, 67, an elder since 1937 in the church and a former missionary to Argentina, died Feb. 4 at East Chicago, Ind. Funeral services were conducted by Revs. G. Scott, G. Jones, and O. Burke. Interment was at Zanesfield, Ohio. He is survived by his wife, Florence; one son, Paul and a daughter, Mrs. Carol Felesena.

JENNY E. COOK, 38, died Feb. 12. She is survived by her husband, Jim; three children, Penny, Richard, and Karen; her parents, Rev. and Mrs. John E. Cook; and one sister.

BIRTHS
- to Stephen and Sherri (Bunch) Cullen, Houston, a girl, Renee Jean, Jan. 27.
- to Jim and Bette (Macklem) Cullen, Hightstown, N.J., a girl, Cynthia Marie, Feb. 12.

MARRIAGES
Carol Jean Finner and James During Dorough at Bethany, Okla., Nov. 24.

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

TEACHER KILLED RETURNING FOR HER BIBLE. A 62-year-old teacher died in Seattle after she was struck by a hit-run vehicle and dragged two blocks.

Edith A. Thompson was hit because she was attempting to retrieve a Bible from her car parked across the street from the Phinney Ridge Lutheran Church. She was a teacher for the Lutheran Bible Institute.

The man driver, 66, was found and held on suspicion of negligent homicide.

ASTRONAUT IRWIN PLANS “RETREAT” FOR U.S. PRISONERS OF WAR. Col. James B. Irwin, the former astronaut who now operates an evangelistic organization in Colorado Springs, has announced plans to conduct a religious retreat for American prisoners returning from Vietnam.

Noting that some of the prisoners had not been aware of the Apollo moon landings, Mr. Irwin said the retreat would be designed to help the men “readjust to life in America.”

A specific date has not yet been set, but Mr. Irwin’s High Flight organization said that tentative plans call for it to be held sometime in June, after the former prisoners have gone through official debriefings and have had considerable time with their families.

Charles Farr, minister of education at First Southern Baptist Church in Colorado Springs, will be “on loan” to help coordinate the special POW program. Mr. Irwin said that Mr. Farr spent 20 years in the Air Force and “is well qualified in the field of retreat ministry.”

EVANGELICALS STOCK CHRISTIAN BOOKS IN PUBLIC HIGH SCHOOLS. Fifty-four Christian books have been stocked in each of four junior and two senior high schools of the Corona-Norco Unified School District in a united witnessing effort by local Christians.

“We knew we would need a program on an optional basis to keep from offending the non-Christian,” says Nancy Heaton, owner of the Living Word Book Store in Norco, Calif. “We had the tools for this offensive outreach—Christian books.”

Miss Heaton selected 54 books which were approved by the superintendent. He instructed the librarians in each school to display the books separately as Christian books to prevent their becoming lost in the maze of other volumes already stocked.

Christian friends donated nearly twice the money required to pay for the books, the store donating its profits.

“..the results to date have been gratifying,” says Miss Heaton. “The books are constantly in demand with waiting lists. Parents and friends are reading these books when children bring them home, and are being converted as a result.”

She said that Christian English teachers are encouraging the students to use these books for reports.

BIG BUSINESS IN BIBLE BUMPER STICKERS. Two million bumper stickers will be printed this year, according to figures gathered by some producers in St. Louis in the current fad. Another two million or so Jesus T-shirts, Jesus buttons, Jesus posters, Jesus shoulder patches, Jesus decals, Jesus watches, Jesus bracelets, Jesus pins, Jesus cups, and the like will be manufactured by half a dozen major firms.

The religious accouterments for autos, homes, and wardrobes are being purchased by people of many denominations in the West and East as well as in the South, according to a special report to the New York Times.

The item estimated that at least another two million such religious items will be produced for use in Key 73, the continent-wide interdenominational evangelism program operating under the theme, “Calling Our Continent to Christ.”
In our Bible study class last week we were discussing Proverbs 6:1-5 ("Living Bible" paraphrase). Someone asked how we can reconcile this with what Jesus says in Matthew 5:42. Would you comment on this? It sounds like Solomon doesn't agree with Jesus.

Proverbs 6:1-5 is Solomon's counsel against becoming involved as security for a stranger. He advises one so ensnared to beg his release without delay, in view of the possible consequences.

Matthew 5:42 is Jesus' application of the principle of Christian love. "Give to those who ask, and don't turn away from those who want to borrow."

The difference is one of emphasis, not necessarily disagreement. Putting the two together, it is like saying, "It is better to give or lend to one in need yourself than to 'go on his note' with a neighbor and have him borrow from the neighbor with your name as security."

You can better afford to stand the loss yourself in case of default than to have your relationship with your neighbor imperilled because of your rash generosity.

Would you please explain the difference between Ephesians 2:8-9; Titus 3:5; and James 2:14-18—all about works?

Ephesians 2:8-9 is, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Titus 3:5 is, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The whole of James 2:14-26 applies to this question, but the key statements are, "Even so faith, if it hath not works, is dead, being alone. ... I will shew thee my faith by my works."

It is the old question of the cart and the horse, of the relation of cause and effect in our salvation.

Paul and James actually say the same thing, as you will see if you read Romans 1:5 (obedience to the faith); 6:1-2; Ephesians 5:1-10; Philippians 2:12-13; and Titus 3:8 ("they which have believed in God might be careful to maintain good works").

We are saved by grace alone through faith. But the fruit of that salvation is obedience to the will of God in doing good.

All scripture affirms that faith without obedience is only a fiction. "The devils also believe, and tremble" (James 2:19)—and are still devils.

The faith that saves—as contrasted with mere assent to the truth—is an obedient response to the whole will of God as He makes it known. Anything short of this is sub-Christian.

Last week, the question was brought up in our young adult class, "Does one inherit prejudice and criminal tendencies or are these elements things that must be learned?" Is criminality passed on to children of criminal parents? It seems to me that the Bible teaching on original sin does not necessarily open the door to these things being inherited. If they are inherited, where did Adam and Eve get them?

These are questions that have been argued for years by psychologists and sociologists. It would be presumptuous to suppose that one could answer them in just a few lines.

Original sin is inherited in the sense that every person is born with his back on God, alienated from the spiritual life that comes only in a new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6).

The expression of that original sin in definite forms of evil in human life is not inherited. It is learned and chosen by the individual.

Admittedly, the factors of heredity and environment are closely interrelated in human life. In actual practice, it is possible to separate the two only in the case of identical twins—whose heredity (genes and chromosomes), hypothetically, is identical—who have been raised in different environments.

Studies that have been made of such twins seem to point in the direction of the power of environment in shaping attitudes and prejudices.

No person is born a criminal, although he may quickly pick up the attitudes and prejudices that constitute tendencies toward criminal action.

The biblical doctrine of grace seems to point in this direction also. Divine grace, as far as we can see, does not alter the structures of heredity. But it does transform criminal character, as the Christian centuries have abundantly revealed.

Along with heredity and environment there is a third factor that enters the picture. That is the element of freedom of choice.

Cain and Abel were born and raised with similar (not identical) heredity and environment. One became a murderer. The other is remembered as a man of deep religious faith. Neither heredity nor environment (nor both together) can account for the difference.
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OUTREACH EFFECTIVE IN VIRGINIA CHURCH

Arlington (Va.) Calvary Church is experiencing days of growth. An expanding soul-winning ministry is taking on several new dimensions. One of these is the growing bus ministry outreach.

Starting with two small Ford vans two years ago, the church now has a fleet of 11 busses reaching the northern Virginia area. Presently, these buses are averaging over 300 per Sunday with the high attendance for a single Sunday reaching 431.

Approximately 400 homes are represented by the boys and girls on the bus rolls. A dedicated staff of workers backs the bus program.

Calvary Church has four separate children's services each Sunday morning while the adults and teens are worshipping in the sanctuary. Rapid growth has made it necessary for the Junior Department to have its Sunday school and worship in a nearby elementary school.

A new office and education facility is presently under construction. It will enable the church to accommodate a Sunday school of 1,000. The evaluation on all church property will stand at $1 million when this new facility is completed.

The newest dimension to the soul-winning ministry of Calvary Church is personal lay evangelism. Rev. David Kline recently conducted a five-day personal-evangelism seminar which consisted of classroom study and on-the-job training.

During the five-day training, 10 people accepted Christ in their homes. Eight of these were present the following Sunday. A number of people who had the gospel presented in their homes but had not made decisions were also present.

Pastor James Ahlemann reports that a spiritual concern was awakened in the hearts of those not making a decision. Some of these have already been saved at the church altar.

Four lay evangelism teams are being trained by Pastor Ahlemann. These laymen are going into the homes of people to share Christ! Some of them have testified that witnessing is becoming their lifestyle.

Pastor James Ahlemann, who has served Calvary Church since November, 1971, reports that average Sunday school attendance has grown from 300 to over 700. All previous attendance records have been broken. The present record stands at 1,087.

Junior high teens from the Rawlings, Wyo., church conducted the entire Sunday evening service on February 4. Most of the youth in the group are new Christians. Pictured (l. to r.) front row—Pastor George M. Wilson; David Forney; Debbie Warren; Becky Patterson; Betty Forney, NYPS president; back row—Allen Garner; Terry Patterson; Pam Telfer; and Debbie Telfer. Allen Garner and Terry Patterson spoke on the subject, "The Drama of Life" from Luke 15:11-24.
The Winner, S.D., church was organized December 17 with 35 charter members. Twenty-one members were received on profession of faith. Robert Hockett is pastor. J. Wilmer Lambert is district superintendent.
In 1968, I was serving as a lieutenant in the Police Department in Carthage, Mo. The Lord spoke to me about the need for a Sunday school class in the city jail. I promised the Lord that I would find someone to teach the class.

In a short time the Lord reminded me that the need was still there and that no one was teaching the class. Again I promised the Lord I would enlist a teacher.

At an altar of prayer in a revival in October of 1970, I said, “Yes, Lord, I know that I have never found that teacher, but I will get up from the altar and go find someone.”

The Lord said, “You don’t need to go find someone. I want you to teach the class.”

I tried to tell the Lord that I just couldn’t do it. What would the men who worked under me think if I taught a Sunday school class in the city jail? When I rose from the altar, I said, “Yes, Lord, I will teach the class.”

I wasn’t sure how the chief of police would accept the idea of the class. When I approached him about the class, he was very favorable.

On November 8, 1970, at 9:45 a.m., I held the first class with four prisoners present. My pastor had 500 cards printed for me to hand out inviting people to: “DOWNTOWN SUNDAY SCHOOL, POLICE LOUNGE, 9:45 A.M. LIEUTENANT JAMES E. TURNER, TEACHER.”

It wasn’t long until the prisoners plus as many as 14 teen-agers and some of their parents were attending. During the first seven months, five people were converted and one has been called to preach. Many young people attend and are receiving spiritual help.

A television station in Joplin, Mo., featured the work of my class on a special program. A year ago I was appointed chief of police here in the city of Carthage. The Lord is continuing to bless His Word as taught in the city jail. I am glad that I said, “Yes,” to the Lord. Teaching this class has been the greatest experience of my life.

—James E. Turner
Chief of Police
Carthage, Mo.
DR. JOHN RILEY ANNOUNCES RETIREMENT PLANS

In a recent letter to his Board of Regents, Dr. John E. Riley, president of Northwest Nazarene College, Nampa, Idaho, requested retirement at the end of the current college year, June 30. He stated that NNC has been his "life for 29 years," and would be his choice again if the opportunity were possible.

PENSIONS AND BENEVOLENCE

Dean Wessels, executive secretary of the Department of Pensions and Benevolence, recently announced that another milestone was reached when total deposits in the Nazarene Supplemental Retirement program exceeded $1 million in January.

This upswing can be attributed directly to the increased interest and concern church board members are showing in providing improved ministerial compensation by means of fringe benefits. One of the most important of these is the tax-sheltered annuity.

This program, created and administered by the Department of Pensions and Benevolence, presently provides for 6 1/2 percent interest on the tax-sheltered deposit. Neither the amount deposited nor the interest accumulated are currently reportable for federal income tax, offering excellent savings in addition to the generous interest.

The program is now making it possible to raise the pastor's level of income without increasing his taxes, and provide for his retirement at the same time.

GENERAL BOARD MEMBER RECOVERING

Word from James Cook, who suffered a "stroke-like" attack while still in Kansas City, following the January General Board meeting, reports that all tests are negative. He apparently suffered extreme exhaustion and, with rest, he is carrying on his normal responsibilities.

The aftereffects of Cook's illness are expected to continue for a period of three or four months. He makes his home in Seymour, Ind., and represents the Central Zone on the General Board.

PROMINENT NEW ENGLAND NAZARENE DIES AT 91

Mrs. Lois Mann, a pioneer in the holiness movement in New England, passed away in her Vermont home on February 18. She was 91. Rev. Kenneth Pearsall, superintendent of the New England District, presided at the memorial service held in the small, rural Nazarene church which she helped to organize as an independent holiness church just after the turn of the century.

"Grammie" Mann, as she was called by members of her immediate family and friends, was an active Nazarene for 63 years. She held every office in the church at one time or another. For 20 years she served as NWMS president, an office she held until she was 90. She was known for her ability to communicate with young people.

With her husband, Mr. Merritt H. Mann, a state senator and prominent businessman, she was involved in the early work of H. F. Reynolds and I. T. Johnson, founders of Ithiel Falls Camp Meeting. She served as the camp's treasurer for 40 years until her retirement at the age of 88.

All five of her children attended Eastern Nazarene College, Quincy, Mass., and are active Nazarenes. Her oldest son, Dr. Edward S. Mann, served as president of ENC for 22 years. He is currently executive secretary of the Department of Education and the Ministry at International Headquarters in Kansas City.

Her other children are Dr. Roger Mann, a prominent physician and civic leader in Vermont; Miss Gwendolyn E. Mann, professor of elementary education at ENC, and Mrs. Marguerite Gartner, married to a former NU professor. Miss Genevieve C. Mann, head nurse at St. Louis Hospital, will serve as the director.

About Horoscopes and other books.

Dr. Eugene Chamberlain, coordinating editor, children's section, Sunday School Board of the Southern Baptist Convention, and author of When Can a Child Believe? Preschoolers at Church, and other books.

The conference will open Monday evening, August 13, with a dinner meeting and address by Dr. Bayly, "These Are Great Days for a Christian Writer." Lectures, seminars, graphic arts presentation, meetings with editors, and small-group workshops will be scheduled.

Registrants are offered a choice of workshops in all types of writing for the various church and Sunday school periodicals, including special workshops on such subjects as Christian biography, poetry, script writing, and photojournalism. Each workshop will meet four times, for in-depth study of the subject and of writing submitted by registrants.

Registration will be by application only. A nominal fee of $10.00 provides room, board, and attendance at all sessions. If interested in attending, write for program and application. Address: Nazarene Writers' Conference, 6401 The Paseo, Kansas City, Mo. 64131.

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. James R. Blankenship, presently pastoring Webster Groves church, St. Louis, district superintendent of the Northwestern Ohio District. This appointment is made effective April 1.

-Joseph Bayly

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