

HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 3 '73



Key 73

CALLING OUR CONTINENT TO CHRIST

REPORT ON KEY 73—See page 6.

THE "KEY" TO KEY 73—See page 12.



THE NEW YEAR— A TIME FOR TRUTH

AS WE ENTER the year of our Lord 1973, Christians everywhere rejoice in the reality of the manifestation of the presence and power of God in their lives, their witness, and their churches. Yet all around us we can see the continued sad declension of the moral fiber of our national lives. Pleasure, prosperity, leisure, luxury, and sport continue to monopolize the interest of millions of people.

While we thank God for the sense of the "winds of the Spirit" causing Christians to realize the seriousness of the situation, yet the words found in John 5:3, ". . . a great multitude of impotent folk . . .," seem an all-too-true description of too many professing Christians today.

To meet the present situation in our world, God needs human channels through whom and in whom He can show His grace and His power at work. God is not only calling us to work for Him, but He wants to work His will in us.

In 1973 we need a new realization of the presence, power, and majesty of God the Holy Spirit. On the threshold of this new year we should ask, What would the Holy Spirit have me do? How can the Holy Spirit use me? We must cease being on the defensive, sheltering behind the bulwarks of the church; rather we must march out into the new year taking the

offensive in Key 73, overcoming every opposition in the power of the Spirit.

As individual Christians, we must become the authoritative voice denouncing the evil of this present day. Impurity and low morality must cause alarm not only in political and social circles. The problem of the nation's youth and drugs must be cause not only for commissions and conferences—*THE CHURCH MUST BE HEARD*.

We must let God manifest himself, His power, His love for this sin-stricken world through us, if we desire to live lives of power and victory. In 1973 all of us need lives of activity utterly dependent upon God the Holy Spirit, lives in which all of our faculties will function for His glory. We must pause and ask Him, "What wilt Thou have me to do, blessed Holy Spirit? How can You use me?"

We may not understand all that will be involved in this kind of unreserved surrender of attitude to the Holy Spirit but, if we will let Him, He will undertake and lead us on. The beginning of 1973 can be an hour of spiritual crisis which issues in a life of continual guidance by the Holy Spirit—moment by moment working with Him; guided by Him; dependent upon Him; *living throughout 1973 a life of absolute loyalty to Him in everything.* □

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FRESH SNOW AND THE NEW YEAR

By Richard L. Hawley, Peoria, Ill.

Luoma Photos

Many nights as a boy, I went to sleep with snow falling softly outside. Still new to me is the wonder of waking to a changed world. The ugliness, mud, and scars were magically healed. Some unseen hand had softly hidden them all. No trace of movement could be found. Trackless! It seemed weird and even a little fearful to make the first mark in such beauty and purity.

But there were cows to be milked and chickens to be fed. School was still in session. Stables had to be cleaned. Feed must be taken to town for grinding. *And* the house was cold.

Probably the first track made in the snow was a single one as my grandfather pushed the wheelbarrow of empty milk cans to the barn and started the milking. Maybe it was made by my father as he checked to see that brooder-stove fires were all right during the night.

Perhaps a rabbit broke out of his hiding place and spent an hour of joyful fantasy in the snow. Sometimes his tracks stopped suddenly and there was the slight brushing of an owl's feathers as he took his dinner.

The tracklessness didn't last long. By nightfall the farm looked different. A milk truck had come and gone. There were a few kernels of corn by the corncrib, some ground feed near the barn door where the feed had been taken in. Sled tracks

down the barn hill left their mark—each one serving as a goal for the next as we tried to see who could get the longest ride.

Tracks led out toward the school. (Sled tracks, too). There was soot here and there as a reminder of the warmth of the fire, and a promise of a warm "register" to sit over. Tracks went from the barn to the field, showing that stables were clean.

The fresh, unbroken beauty was ruined! But, no! Someone was being fed because of the work done. Lives were being lived. People were working, enjoying themselves providing for one another, learning, caring, sharing.

The year 1973 is before us. Untracked. Perhaps for some of us it will give opportunity for only a few tracks till the silent wings of death sweep us away. Some will make the first track and still be vested with the responsibility of making the last one a year from now.

Not every track will be a playful step. Some will be burdensome and some will be disagreeable. But we cannot leave the year without a track.

It didn't take me long as a young hunter to find out that those farmyards that were unoccupied, unproductive, and deserted were seldom tracked even by the wild animals.

We must move forward! The year's end will show all kinds of tracks.

"Make a lot of happy tracks, as you go down life's road." HAPPY NEW YEAR! □



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FOOTPRINTS IN THE WAY

*We praise Thee, Lord, for gracious saints
Who showed to us the Living Way;
And not alone by deed or word,
But their whole being, day by day,
Revealed the Way of Holiness.*

*For those who have preceded us
And now before Thy presence stand,
Triumphant over suffering,
Kept by Thy powerful hand,
Pursued the Way of Holiness.*

*Lord, we who strive to follow them
Need all Thy Holy Spirit's power
To keep us in the narrow path,
That we may through this evil hour
Maintain the Way of Holiness.*

*As we look back in gratitude,
Our hearts and lives, O Lord, inspire,
That we may true examples be,
And, filled with zeal and holy fire,
Proclaim the Way of Holiness.*

*Thus, as we wend our pilgrim way
By grace throughout this vale of tears,
May we, for those who follow us,
Leave—plain and lasting down the years—
Footprints in the Way of Holiness.*

Honorina Groves
Oakville, Ontario, Canada

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MY LIFE

*I want my life always to be
A fortress free from sin,
Where nothing evil shall prevail,
And all is pure within.*

*I want my life always to be
A lighthouse on the shore,
With beaming rays of glory
Leading men to heaven's door.*

*I want my life always to be
A garden blooming fair,
With every fruit of holiness
In great abundance there.*

*I want my life always to be
A signpost, night and day,
Directing men to things above,
Along the narrow way.*

William C. Van Sickle
Orlando, Fla.

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Cover photo: Key 73



A GIFT OF TIME

By Mingie Dimond Ulrich, *Las Vegas, Nev.*

remains an empty, used carton standing amid my past.

BUT today I have a new package—365 fresh, full days at my disposal. They may be invested and spent as I desire.

Expectantly, almost breathlessly, I touch the ribbon of promise that will release the golden minutes of this year. How dependent I am for wisdom and stewardship! Ever so quickly this treasure of time will escape into the trackless path of eternity.

Before my excitement of choices begins I am solemnly reminded that this year belongs not only to me, but to all those within my sphere of influence. Sharing is inevitable. The release of adventure in my life will reverberate into the lives of my loved ones.

This package of time will issue to me a routine of living so familiar that I may be tempted to "exist"—moving from day to day in a trance of "doing" and never "feeling." This manner of living will deny me the sensitive nature God meant to share with me—the laugh of a child, the fragrance of a new-mown lawn, the exhilaration of fresh air, the expectancy of the morning mail, and the satisfaction of a job well done. I must live with an awareness of the hand of God in my life, even amid the ordinary.

My parcel will contain a generous portion of joy and excitement. The joy of loving and being loved, of doing a task well—these things which strengthen the backdrop of security that makes my life a thing to be valued and cherished. The excitement of new learning, of meeting new people and exploring new places will add a new dimension to my life.

My gift will also bring sorrow, perplexity, and suffering, pre-measured by my Heavenly Father, who knows the needs of maturing personality. The acceptance of these frictional elements can strengthen and reinforce my character in a meaningful measure. They can prepare me to encourage and comfort my friends. They can broaden my understanding of human nature and impel a more implicit trust in my Creator. If I choose to reject this part of living, it will push me toward depression and despair. The choice will be mine.

The mingling of these ingredients of my gift will produce exactly what I choose by my attitudes and actions during the coming year.

Grasping carefully my new gift, I pray—"Lord, give me wisdom for 1973." □

Canadian Government Travel Bureau Photo

THIS NEW YEAR[™] is a gift from God to me. Many whom I knew last year did not receive this gift. They gave their lives for their country, succumbed to disease, were victims of accidents, or merely finished the plan God had for their lives in a natural way.

I am most thankful that it is my good fortune to hold this gift of time as my own. Mine it is to choose how to use it.

Last year lies spent, and no amount of regret or happy reminiscing will bring back the sands of its minutes as they disappeared into the hourglass of history. The ribbons that held this happy gift a year ago lie curled and faded. The contents of the gift have been invested, wisely or unwisely, in the bank of time—to come back to me in various forms and portions throughout the rest of my life. The year now



REPORT ON KEY 73

KEY 73! Literally the greatest opportunity in centuries for Christians to saturate a continent with the good news of Christ's love and forgiveness! The theme is "Calling Our Continent to Christ."

Imagine over 130 denominations and religious groups cooperating in carrying the message of God's love and forgiveness into EVERY non-Christian home in North America! Imagine the terrific potential of 200,000 congregations working together to see that in 1973 EVERY man, woman, and child is given the opportunity of choosing Christ! Imagine millions of people experiencing together the new life in Christ!

How thrilling to be members of a church that has been a part of KEY 73 from the beginning; to be a part of an organization which is doing everything it can to aid the local church in reaching its community for Christ during KEY 73!

How thrilling that this can be done in loving cooperation with other Christian groups in our community!

How exciting to realize that this kind of New Testament cooperation in evangelism was the dream of the Church of the Nazarene from the beginning. The "Preamble" of our church constitution reads:

"In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also THAT WE MAY COOPERATE EFFECTUALLY WITH OTHER BRANCHES OF THE CHURCH OF JESUS CHRIST IN ADVANCING GOD'S KINGDOM AMONG MEN . . ."

KEY 73 is our greatest opportunity to "cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom among men."

KEY 73 is NOT intended to

- launch another ecumenical movement;

- erect some new and more powerful ecclesiastical structure;

- force denominations and groups into some new church union.

KEY 73 is a unique opportunity for us to cooperate without compromise, to join hands on the basic issue of God's love and forgiveness offered to every man.

KEY 73 WILL, under God and through the Spirit's power,

- unite Christians in a common task—a task common to all Christians;

- enable Christians more fully and more forcefully to confront every person in the United States and Canada with the gospel of Jesus Christ;

- present the claims of Christ by proclamation and demonstration, through witness and ministry, by word and deed.

KEY 73 has been in preparation for five years. Two hundred leaders from churches and groups, including Dr. John L. Knight of our Department of Evangelism, have been working on a master plan. This "master plan" can be found in a *KEY 73 CONGREGATIONAL RESOURCE BOOK*.

Here is the place to start. Every local congregation should have at least one of these valuable KEY 73 guidebooks. Get yours through the Nazarene Publishing House (Box 527, Kansas City, Mo. 64141) at \$3.00 each. Then:

1. Appoint a KEY 73 contact person in your church, someone you can count on. Send his name to the Department of Evangelism (6401 The Paseo, Kansas City, Mo. 64131).

2. Look for ways to "tag on" to the massive advertising and attention that KEY 73 will be generating.

3. Help to begin a KEY 73 organization or begin cooperating immediately with any existing KEY 73 organizations in your area or community. If one is going, join it; if not, start it.

4. Be careful not to exclude anyone.

5. Make KEY 73 the theme and emphasis of your church year around these general KEY 73 phases:

Phase 1: "Calling Our Continent to Repentance and Prayer"

Phase 2: "Calling Our Continent to the Word of God"

Phase 3: "Calling Our Continent to the Resurrection"

Phase 4: "Calling Our Continent to New Life"

Phase 5: "Calling Our Continent to Proclamation"

Phase 6: "Calling Our Continent to Commitment"

What an exciting concept! Never has there been greater opportunity for evangelism. Let us be sure that the Church of the Nazarene is in the forefront of KEY 73, "CALLING OUR CONTINENT TO CHRIST." □

By Ron Lush, Jr., Scottsdale, Ariz.

GOOD

BUT—

HE'S SUCH A GOOD MAN when he wants to be!" sobbed the brokenhearted woman across my desk.

She went on to tell what a fine man she had married. She loved him and wanted to be a good wife. When he was in good humor he was an adorable fellow to live with, but it seemed the older he got, the less of the time he wanted to be good. Through her tears she told of abuse, beatings, humiliation, and all manner of hardships.

When the man under consideration came to seek help in saving his marriage, he too told me what a good man he was, basically. He knew he had moments when he became upset.

"I'm really not that bad a guy," he said. "I have always been a man who said just what I thought."

The husband and wife agreed that when he was good he was good and when he was bad he was not good. The trouble was that he was becoming more and more bad and less and less good. The fact that he excused himself by almost boasting that he always said just what he thought betrayed that he assumed no responsibility for self-discipline. He was still a little boy in his self-attitude.

When any person tolerates a spot of ugliness or badness in life and begins to excuse himself for it, he is in trouble. He inclines then to keep moving the line farther over to include room for more badness in his framework of self-acceptance.

No man can add space for badness without diminishing his room for goodness. A man 90 percent good and 10 percent bad will become 90 percent bad and 10 percent good if he allows his habit pattern to continue developing without discipline.

When the man thought his obnoxious behavior should be tolerated because of his basic goodness, he was confessing his childish level of thinking.

A spoiled schoolboy becomes the playground bully and may take pride in the fact that the other children fear him. He feels very big but the bigness is only physical. The person is being stunted.

He continues to play that childish role through high school and college. When he marries he knows no other role to play. He is still a spoiled child but is a more obnoxious brat because he wears a handsome, strong, grown-up body. He is still a bully when he thinks he is head of the house.

Sometimes even church people, saved and sanctified, are terribly difficult to live with. They are basically good but they have bad spots. They have been like that as long as they can remember.

They think they inherited their perversities from their parents. Actually they were taught them by their parents very early in life. The perversions have become a habitual way of life which they think is natural to them. They blame their flare-ups on spouses, children, weather, and nervousness.

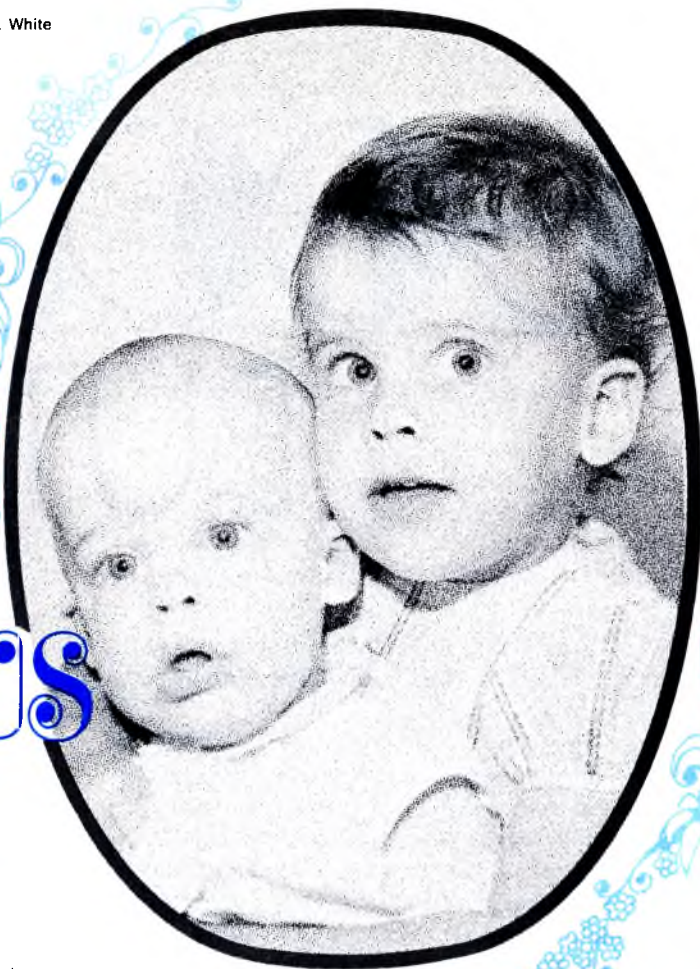
Since they still have the same habits after being sanctified, they feel that God has accepted them as they are and as they hope people will accept them.

God doesn't always remove immature reaction patterns when He sanctifies a person. There may be miraculous habit transplants but don't count on them. Paul said that when he became a man HE PUT AWAY childish things (I Corinthians 13:11). God did not replace immaturity with maturity. It is likely that deep-seated habits and retarded maturing will be left for the person to overcome by God's help rather than by miraculous answer to prayer for deliverance.

Some folks will be much easier to live with and much happier persons when they assume the responsibility for their own ugly spots and quit expecting God and their spouses to put up with them. Bad spots not only look unsightly in good people; they grow and spread and make a person lonely.

When God saves and sanctifies a child, He does not promise to tolerate prolonged childhood, spoiledness, and brattishness. When a good person with a bad spot becomes a bad person with good spots, that's bad! □

GOD MOVES IN MYSTERIOUS WAYS



By Charlene Daley, *Bathurst, New Brunswick, Canada*

AS A CHILD I received a deep and fulfilling love. I was quite buffered from life's blows. My father was a gentle and tender man. I could hardly wait to grow up and marry, have six offspring, and live happily ever after.

I did grow up and marry a wonderful man who loves children as I do. When we had three adorable children, who were very precious to us, I happened to be browsing through a magazine one day when I came across a picture of a battered child, a victim of brutal parents. My heart ached for that child.

All at once it dawned on me that God must have a reason for me to be living with such an intense love for wee ones. It was mentioned, in the magazine, that foster homes were needed for many of these children. From that day on it became an obsession with me to take in a child: male, female, black, white, or come what may—any child that needed love and lodging.

Our home was only a small two-bedroom, rented house. Owning a home of our own seemed ages away, especially when our little bundles from heaven kept on arriving.

After a few years, though, our new home was finally under construction but our sixth child was already conceived and growing within my womb. I wondered if we'd ever see our way clear to take

in some of these helpless and vulnerable children whom, I knew, I could love with the same intensity as my own flesh and blood.

Unexpectedly, I began to miscarry and no precautions could prevent the loss of this embryo. I did not mourn this unborn child, as I felt it was God's will that we acquire our sixth child—third son—through adoption. I just knew this was what God intended.

The summer swiftly passed and in October we took up residence in our new home. It was simply marvelous to have so much space after being cramped into four small rooms.

January drew near and I began to mourn the baby I never held. It would have been born near the end of this month. It wasn't until now that my arms began to feel empty, and so we placed our names with the Child Welfare for a foster child.

A short time later we received a little boy and, wonder of all miracles, he was the age—right to the week—that our lost baby would have been.

No one can tell me, now, that God does not move in mysterious ways His wonders to perform. Life is so exciting when we know we are carrying out God's plan. We really feel we are a cog in that great wheel that makes the world go round. We are the hands of the Almighty; God surely moves in mysterious ways—through us—His wonders to perform. □

A NEW YEAR HYMN OUT OF THE PAST

*Music Memo on Frances Ridley Havergal
For Up-to-date Witnessing*

By Ovella Satre Shafer, *Kingman, Kans.*

*Another year is dawning.
Dear Master, let it be,
In working or in waiting,
Another year with Thee;*

*Another year of leaning
Upon Thy loving breast,
Of ever deepening trustfulness,
Of quiet, happy rest;*

*Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face;*

*Another year of progress;
Another year of praise;
Another year of proving
Thy presence "all the days";*

*Another year of service,
Of witness of Thy love;
Another year of training
For holier work above.*

*Another year is dawning!
Dear Master, let it be,
On earth or else in heaven,
Another year for Thee.*

It was a little over 136 years ago this New Year that Frances Havergal was born in a Church of England manse at Astley, England. The Christian homelife she enjoyed from her babyhood is reflected in the rich spiritual messages later penned as hymn poems.

Frances was a precocious child. Anyone who can read at three is. Then too, she wrote verses at seven with remarkable fluency. As a teen she could quote the entire New Testament, the Psalms, and Isaiah by heart. Later she memorized the minor prophets.

Her own testimony is: "When I was 14 years old, I committed my soul to the Saviour. Heaven and earth seemed brighter from that moment." She acquired the following languages: French, German, Italian, Latin, Greek, and Hebrew. She

daily read the Old and New Testament in the original. Then too, she could play through Handel, and much of Mendelssohn and Beethoven, without notes. Her memorization pattern was fantastic.

Although born with a frail constitution, she determined to scale heights. That she did when she climbed the Alps to revel in the scene of "perpetual snow."

Miss Havergal regarded the beginning of each New Year as an occasion for reverence rather than revelry. She believed it a time for solemn, soul-searching prayer, as evidenced in her hymn. It was published in 1874 and it lacks but a year of having been a favorite for a century.

On Advent Sunday, December 2, 1873, in a letter to her sister, Frances states clearly her "second blessing" experience. "I first saw clearly the blessedness of true consecration as a flash of electric light. What you *see* you can never *unsee*! There must be full surrender before there can be full blessedness. God admits you by the one into the other."

In 1874, Miss Havergal wrote her hymn of consecration, "Take My Life, and Let It Be." Truly her life was one of activity. She conducted prayer meetings, wrote hymns for children and adults, authored Sunday school leaflets, sang specials, and gave piano concerts.

But it was her witness in winning souls for Christ that was outstanding. Here is her own version of the writing of "Take My Life, and Let It Be":

"There were 10 persons in a house, some unconverted and long prayed for, where I was visiting over one weekend. Even though some were converted, they were not very happy. I prayed: 'Lord, give me all in this house.' And He just did that. Before I left, everyone had received a blessing. The last night of my visit, after I had retired, the governess came to me and asked me to come to the room of the two daughters of the family. I found them weeping. We talked and prayed and then and there, both of them trusted and rejoiced. It was nearly midnight. I was too happy now to

sleep and the couplets of the hymn-prayer formed themselves and chimed in my heart finishing with: 'Ever, only, all for Thee!'"

About a year before her untimely death at 43, Frances wrote to a friend: "The Lord has shown me that 'Take my silver and my gold' means shipping all my costly ornaments to the Church Missionary House (including a jewel cabinet fit for a Countess.) I will retain several brooches for daily wear. And a locket containing a portrait of my dear niece in Heaven. Don't think I ever packed a box with more pleasure."

When too ill to go to church, Miss Havergal crept from her sickbed to find her Bible. A line in the ninety-sixth psalm caught her eye: "Say among the heathen that the Lord reigneth."

She said to herself: "This will make a great opening line of a hymn."

In an amazingly short time she had completed the poem as it appears below. Then, though in a weakened state, she tapped a tune out for the verses. It was completed by the time the family returned from church. We believe it is fitting to read and proclaim in the year of Key 73:

*Tell it out among the heathen that
the Lord is King;
Tell it out! Tell it out!
Tell it out among the nations, bid them
shout and sing;
Tell it out! Tell it out!
Tell it out with adoration that
He shall increase,
That the mighty King of Glory is the
King of Peace.
Tell it out with jubilation; let
the song ne'er cease.
Tell it out! Tell it out!*

Frances Ridley Havergal's last days were spent at Caswell Bay, South Wales. She had gone there in quest of renewed strength. When she learned that her "home-going" was near, she rejoiced with this phrase, "Too good to be true!" She died in peace. Her body was returned to the Astley churchyard and buried near the family home of earlier years.

Carved by her own direction on her tombstone appears her favorite verse of Scripture: "The blood of Jesus Christ his Son cleanseth us from all sin." □

PEN POINTS

JOY

HAWAII means gentle trade winds, balmy nights, and sun-kissed beaches lulling the natives into Polynesian paralysis. Right? Then explain to me how I had unwittingly reached a state of nervous exhaustion in this paradise.

A glance at my calendar revealed that our family had not been home for an evening in three months. When my husband worked two nights a week, there was church at least two other nights, and I worked one night a week, it's understandable that something had to give.

Small wonder that both my husband and my father insisted that the boys and I jet to San Francisco for *R & R* (rest and recuperation) with my folks.

Going home is always special and the folks' church in Alameda, Calif., took us right into their hearts. Revival had come and we were refreshed and encouraged.

One evening the Tamborskis invited us for dinner and a visit with their children who were visiting from San Jose. Immediately I noticed something special about this young family. They were so happy they almost glowed.

"Mrs. Chastain," Wes commanded, "sing 'He Touched Me.'" Joy and happiness exploded in that room as we sang and told of what God had been doing in our individual lives.

On the way home, my heart still rejoicing in the

recent fellowship, I inquired, "How did Wes and Betty happen to be down here tonight?"

Quietly, Dad told me of their darling little daughter's illness, so severe that only the large San Francisco hospital could treat it.

The next afternoon I tried to practice the piano but tears kept dripping on the keys and the sound of my crying brought Mom from the kitchen.

"Honey, what is it?" she asked.

"Oh," I blurted, "they were so happy."

Mom, as moms do, heard and answered the real question. "Don't you know that 'the joy of the Lord is your strength'?"

She didn't say anything else but left me sitting in the lengthening shadows to talk to Someone else, who prepared me to go home but with a difference—in joy—because of Him.

All the next year as I read my Bible this command to joyfulness leaped from page after page. I know that joy, love, and concern cannot be manufactured but are the outward result of an inward happening. There is nothing more phony than our puny attempts to imitate these virtues.

My life has never been the same since I encountered a family with the real thing: strength in the joy of the Lord.

JOLINE KANESHIRO
Kaneohe, Hawaii

the plus plus witness

By Russell Metcalfe, *Edison, N.J.*

TWO VITAL FACTORS regulate the quality of any expression or experience of religion. One factor is the quality of truth or doctrine believed and professed. The other factor is the personal integrity and sincerity with which the truth is received and passed on.

The Bible tells us that both correct doctrine and correct attitude are necessary to receive salvation, and especially so in order to witness to others.

The Bible gives us four extreme examples of the possible combinations of right and wrong beliefs and attitudes which might well give us reason to reflect on just where *our* emphasis in witnessing may lie.

— — — — —
A "minus-minus" experience would be one in which both doctrine and attitude are wrong, and there is a deliberate attempt to detract from God's kingdom. I Timothy 4:1-3 gives a portrait of the outright hypocrite who speaks "*lies in hypocrisy.*"

Probably there are relatively few willful hypocrites within the Church. And yet the clear prophecy of God's Word warns that this "minus-minus" kind of religious person will be increasingly numerous as the age draws to a close.

This passage cited also seems to make a connection between this evil, selfish attitude and the devil worship and so-called "occult fascination" now having a rapid resurgence in the world.

+ — + — + —
"Plus-minus" is the label for a second kind of witness. Here the doctrine is true in content, so far as it is carried, but there is no personal commitment to its demands and no sincere moral or ethical loyalty to God.

A scriptural example is found in Acts 19:13-16, a passage which tells of the seven sons of Sceva attempting to cast out evil spirits in the name of Jesus, the Saviour of Paul.

The evil spirits themselves confessed that they knew both Jesus and Paul, but this "plus" was outweighed by the fact that these sons of Sceva had a "minus" attitude of heart. They proved the hard way that salvation is not LEARNED or merely RECITED. A man who SAYS right but is not right

himself is a "plus-minus" witness and has no spiritual life or power.

This example from Acts is an extreme case. But there is a clear warning here for us all of the danger of knowing and saying more than we heed and obey.

— + — + — +
A third kind of religious person is the "minus-plus" witness. Paul, who himself had once been a "minus-plus" person, speaks in Romans 10:2-4 about people who have "a zeal of God, but not according to knowledge."

Here is a picture of people sincerely religious and perhaps even regularly performing religious duties, yet never knowing the certainty of salvation. These are people who have only partial TRUTH but are SINCERE IN SEEKING. These are people who, in spite of being sincere, are on their way to eternity without God and without hope.

Here, too, is the profile of the type of person the Church of Jesus Christ must endeavor to reach with an all-out effort of love. There is not much hope of immediate conversion as long as the "minus" is on the side of attitude and sincerity. But Paul himself graduated from the class of those who are in earnest and are still unsatisfied in heart.

+ + + + + +
The remaining combination is the only valid Christian witness in the scrutiny of the Scriptures. Perhaps Ephesians 4:15 puts it best—this "plus-plus" experience—with the phrase, "speaking the TRUTH in LOVE." This is the way our witness should—indeed, MUST—be.

And in this beautiful chapter Paul describes the result of a "plus-plus" experience and witness, as it blesses and benefits both the one who believes and the entire body of believers as well as those who receive the "plus-plus" testimony.

Every follower of Jesus must seek to "accentuate the positive" in receiving more and more of God's truth, and increasing and abounding in love and obedience to God and openness and compassion to other men.

In the greatest degree possible, we must seek to be "plus-plus" witnesses! □

Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).



THE KEY TO KEY 73



WHETHER OR NOT you see the television special this week dramatizing the purpose and procedures of the gigantic evangelistic offensive known as Key 73, you will undoubtedly soon be introduced to this thrilling and unprecedented effort in cooperative evangelism.

For in thousands of churches all over North America, Sunday is "launch day" for this massive effort in Christian witnessing called Key 73. Many millions of evangelical Christians in well over 100 different denominations and religious organizations are uniting in this great endeavor of confronting every person in North America with the gospel of Christ during this year of 1973.

It all began nearly six years ago when a group of concerned churchmen met near the Francis Scott Key Bridge in Arlington, Va., to prayerfully consider a cooperative thrust in evangelism.

Many urgencies compelled this consideration: the escalating tensions and violence in the world; the deterioration of morals and erosion of those religious values that undergird a society; and the disturbing trend of too many churches confusing their priorities and becoming complacent about their mission.

Out of their prayerful discussion there emerged the bold concept of evangelical Christians all over North America uniting in a massive mission of evangelism which in one year would confront every person on this continent with the claims of Christ.

The year 1973 was chosen for that all-out thrust because it was felt that it would take that long to plan and promote an undertaking of such magnitude and ensure maximum participation and penetration.

Key 73 is not an ecumenical endeavor, as such—there is no unity of doctrine, for instance, or of method or of organizational structure. But there *is* unity of purpose, and that purpose is that all those who share a common love and loyalty to Christ as Lord unite in calling a continent to Christ in this year of 1973.

An impossible dream, you say? A "Mission Impossible"?

Indeed not.

But how can such a daring and exciting purpose be realized? How can such a massive and momentous undertaking be accomplished? What is the "key" to Key 73?

Some may say that the key is careful and continuing organization.

Others may say that the key is total cooperation.

Others may say, as they *have* said, that the key is "the man in the pew, working at the congregation-

RADIO SERMON OF THE MONTH

By C. William Fisher

al and community level.”

But the “key” to Key 73, I submit, is the anointing, infilling, empowering presence of the Holy Spirit.

“Go ye into all the world, and preach the gospel to every creature”—yes, Jesus said that. But that Great Commission would have been an impossible mission unless Jesus had also said, “But tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

“Ye shall receive power,” Jesus said, “after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). And it is that power of the Holy Spirit that enables His disciples—in the year 73 or 1973—to evangelize effectively.

“Tarry ye”—then “go.” This is the divine command, and that sequence of “tarrying” and then “going” is just as essential for the success of Key 73 as it has been for effective evangelism in the first, or any other year or century.

There can be smooth and efficient organization without the power of the Holy Spirit—General Motors has that.

There can be programs and promotions and propaganda in all the media without the Spirit—any political campaign proves that.

There can be armies of witnesses going door-to-door without the help of the Holy Spirit—Avon callers and Fuller Brush salesmen do that.

There can be glittering statistical successes

without the Holy Spirit—any number of churches involved in the “numbers game” which use all the gimmicks of religious hucksterism testify to that.

But if Key 73 is to be more than that; if it is to be more than another campaign for recruitment of church members; if it is to be more than the adding of names of the unregenerate to the church rolls; if it is to be more than scattered and spasmodic bits of evangelism—and more than ecclesiastical sound and fury signifying nothing—then it will be because those who participate are willing to pay the price for an infilling and outpouring of the Holy Spirit. For He alone can make all the plans and programs and propaganda *spiritually* meaningful and worthwhile.

“Here is the whole philosophy of Christian life and service,” said G. Campbell Morgan, “the Spirit of God can do the work of Christ in the world only through human instrumentality, but man can do the work of Christ in the world only through the power of the Spirit.”

That is the “key” to effective witnessing in any age, in any campaign, in any church, or in any denomination—or in the cooperative evangelistic thrust of a hundred denominations—it is the power of the Holy Spirit that makes it *spiritually* productive.

As this great effort of calling a continent to Christ gets under way, may every Christian involved in Key 73 remember that effective evangelism always depends upon *evangels* who are filled with the Holy Spirit. □

BECAUSE THEY CARED

By C. Neil Strait, *Uniontown, Ohio*

BECAUSE THEY CARED . . .” Those are thrilling words for a pastor to hear. Or anyone, for that matter.

The Holy Spirit had honored our church with a genuine renewal and revival. As I visited among the people the following week, or called them on the phone, or listened to their testimonies in the midweek service, that little phrase seemed to pop up ever and again—“Because they cared . . .”

Because they cared, a hardened sinner wept his way to victory.

Because they cared, a teen got things straightened out with God.

Because they cared, a young couple were reconciled.

Because they cared, an aged man renewed his covenant with God.

Because they cared, a mother was encouraged to stay true.

Because they cared, a member in the hospital felt the waves of concern.

Because they cared, a college student rejoiced in revival in her church.

Because they cared . . . they prayed, they believed, they invited, they attended, they minded God, they . . . cared. What a difference it makes!

The Holy Spirit will use a caring heart to reach out, to touch, to ignite the spark of faith.

“Because they cared . . .” Beautiful words!

Do you care? □

"THAT WHICH I HAVE COMMITTED"

By Carlos H. Sparks, *Spencerville, Ohio*

WHAT WOULD YOU DO if you were suddenly blind? Would Christian faith hold you steady? Would you find purpose in a handicapped life? Could you ever be really happy again?

Carol Jean Finney Sparks faced the bewilderment at the age of 11 when the lights of her world went out. The sinister sight-stealer was an allergic reaction to a sulfa drug.

For two weeks Carol was on the critical list with less than a 50-50 chance for survival. Her body blistered. Her nails turned green and dropped off as though some ancient plague was claiming another victim. Years later, Dr. S. John Glueck, Springfield, Ohio, said, "She was the sickest patient I ever waited on in my life." He had handled the emergency, since the family doctor was out of town.

Finally she rallied. Her anxious parents, Clarence and Mary Finney, of Enon, Ohio, breathed a little easier as they heard their daughter's first spoken words. The coma had ended. Death lost its prey. Carol would live.

She had the best attention modern hospitals could offer. Skin grafts, a tonsillectomy, and many tests were her lot for the next two years. Her nails never grew back and her eyes didn't repair.

However, if people consigned Carol to a dark room in the back of the house to be a recluse for life, they missed it a thousand miles. She refused to stop living. She believed that someday God

would do whatever was best for her.

To the horror of neighbors and family, she learned to ride a bike, play ball, and take the bus uptown. She was placed in special classes at a school for the handicapped and was quick to learn, and even quicker at making friends.

Her Aunt Dorothy passed away of a brain tumor in 1958. That event was to shape her future life. In 1959 she married her late aunt's husband and became a minister's wife and the mother of four growing children: Greg, 11; Steve, 10; Claudia, nine; and Randy, six. She had the sympathy and pity of the entire community of 2,000.

"Why, she is just a child herself!" one elderly lady said. Perhaps that was her secret. She was indeed young—21 years old—and the children found her a perfect balm for their sorrow.

Her husband, Rev. Carlos H. Sparks, was elected mayor of the city in September, 1965. The first lady took it in stride as she adapted to the busier schedule. That year Miss Gaye Sellars was selected Tennessee Junior Miss. The minister-mayor and wife were sent in support of their famous candidate, to Mobile, Ala., finals. It was at the governor's reception for the junior misses that she met Governor George C. Wallace, who called her the "mayor's lovely wife." She was completely embarrassed because she and her husband had "crashed" the party, her husband only to be invited to deliver the prayer of invocation.

"I could have crawled under the table," Carol sighed, still blushing at the recollection of the event.

Carol also met the late Governor Frank G. Clement of Tennessee, whom she greatly admired because of his interest in the handicapped and mentally ill. After shaking his hand, she remarked privately, "He has the softest hands in the world," an apt observation for an unsighted person.

Foreign travel beckoned in April, 1970, when Christian friends in Scotland sponsored her fare to accompany her husband on a preaching tour. At home the people worried.

"Mrs. Sparks, maybe you shouldn't go. It may be too much what with the strange surroundings and the weather . . ." They missed again. From touchdown at Prestwick International Airport and throughout the tour, Carol was immensely popular and very much at ease.

"I even walked the wall at Stirling Castle, aided by a helper on each side. The Scots are a wonderful people," she added.

The tour included Livingstone Memorial at Blantyre; famed Loch Lomond, Edinburgh, Glasgow; and Dundee on the North Sea. "It was the most exciting, refreshing two weeks of my life," she said. "I'll never forget it or the gracious people in our Nazarene churches there."

She has entertained guests in the parsonage from all over the world. She has a special way of

making everyone feel at home. "I let them pitch in and help. One evangelist washed dishes for a week, and when he left he told my husband and me that he felt like he was leaving home." Carol laughed.

Active in the total church program, she is attracted to the elderly because "they are so interesting to listen to and that's all they want—just to be listened to."

Now 33, Carol has two children of her own, Carl and Jonathan. Four others have grown and married. Three children call her "Grandma."

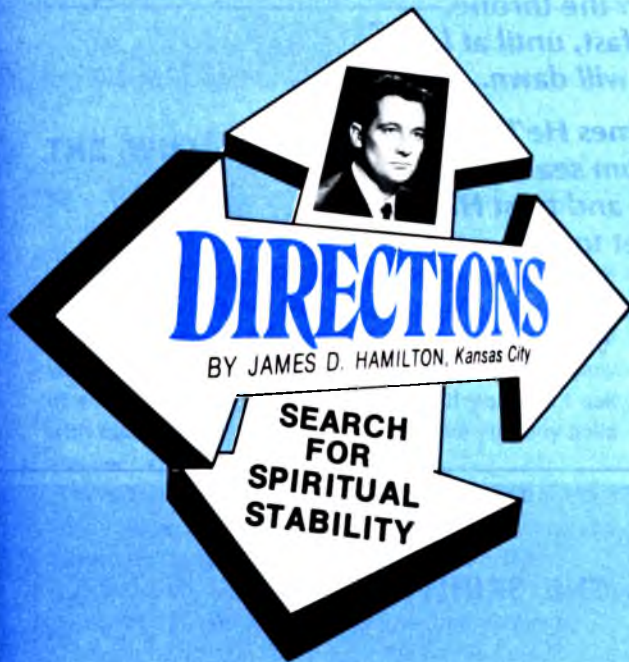
"When I was a little girl I used to pray for a Seeing Eye dog. God gave me two Seeing Eye boys instead." She laughed. Last year the Spencerville Church of the Nazarene (Ohio) honored her with a "This Is Your Life" program. Among the many letters of appreciation there was one from that chance meeting in 1966:

"Dear Mrs. Sparks: Please accept my most humble apology for missing the advanced notice of

the service in your honor. I certainly would have been delighted to have the privilege of participating in some manner. I remember our meeting in Mobile. . . . I hope this writing finds you well and that you are continuing on in your good work. I hope to see you sometime in the near future. With warmest regards, I am sincerely, George C. Wallace, Governor, Alabama."

A few months ago God answered prayer by pointing out a specialist who said, "She has a lot of problems. We'll take care of them one at a time. She will be in the hospital five or six times for surgery; then she will see." That will be another story.

Valiantly she has lived to squeeze from life the juice of joy by the giving of her life to others in Christian friendship and love and service. Courageously she has claimed the fearless words of the Apostle Paul. "I am persuaded that he is able to keep that which I have committed unto him against that day." □



THRIVING ON NEGLECT

A NURSERY in California has a sign which reads, "Native trees and shrubs for sale. They thrive on neglect." That is a catchy come-on, isn't it? There is a certain appeal to the promise of having things of beauty and value that require no attention or cultivation.

While it may be possible to grow some trees and shrubs without giving attention to care and cultivation, growing a Christian character cannot be done through neglect.

In fact, nothing valuable in our lives can thrive on neglect. Neglect the body and it will become sick or die. Neglect the mind and it will become dull and

lazy. Neglect the spirit and it will become ill or warped.

We know this to be true; yet how subtle is the temptation to become neglectful—especially of things of the spirit—while still hoping to thrive spiritually! While we know that the theory of thriving on neglect is invalid, we are still prone to practice it. Gladstone, the British statesman, was once asked if he believed in ghosts. He replied, "No, but I'm afraid of them!"

This points up the difference between believing and behaving. We do not always let our knowledge govern our actions. As a consequence, we permit ourselves to perform, or not perform, contrary to our perception.

Here are some things we cannot neglect:

1. We cannot neglect the prayer life and be thriving Christians. Samuel Logan Brengle said, "Know . . . that all failure has its beginning in the closet, in failing to pray."

2. We cannot neglect God's Word and be thriving Christians. Paul instructed Timothy to give attention to reading, reminding him that by giving attention to reading and doctrine he would save both himself and others (1 Timothy 4:14, 16).

3. We cannot be thriving Christians and neglect attending church. Samuel Shoemaker told of a pastor who called at the home of one of his members who had been absenting himself from church. As they sat by the fireplace, the pastor took the tongs and lifted a live coal from the fire and placed it on the hearth. Together they watched it die.

The member said, "You need not say a word, Sir; I'll be there next Sunday."

As we begin a new year, let us determine not to follow the fallacy that we can thrive on neglect. Rather, let us give careful attention to the cultivation of Christian character. □

The Best Is Yet to Be



*Once sin and sadness filled my life,
I wandered far away;
But now, thank God, through Christ, my Lord,
I've found the Better Way.*

*I love the Lord, for He is good.
His way is best for me;
and in His Word I am assured
The best is yet to be.*

*Sometimes when trouble comes my way,
I meet it with a song;
It's good to know, come weal or woe,
It's better farther on.*

*Don't be discouraged with today;
God still is on the throne.
He'll hold you fast, until at last
A better day will dawn.*

*When Jesus comes He'll right all wrongs
And reign from sea to sea;
So live for God and trust His Word.
The best is yet to be.*

—Kenneth H. Wells
Whitefish, Mont.

PEN POINTS

THE SPIRITUAL BLUES

"THEN YOU HAVEN'T HEARD," said the storekeeper. "Flagstaff is going under water. That's why the change. Nobody needs to care any longer. Why bother about lawns and shrubbery when this town will soon be buried and forgotten?"

A salesman, stopping in Flagstaff, Me., had just asked, "What has happened to this town in the past year? The last time I was here, the lawns were nicely kept, the streets were clean."

As the traveler later discovered, army engineers had surveyed the area and were recommending that a retaining dam be built nearby for flood-control purposes.

No earth-moving machinery was on the spot yet, but the outlook of an entire town had been changed

by these events. Where once the people had taken pride and satisfaction in the appearance of their homes, they were now waiting for a payoff.

How often people in God's work are so paralyzed by rumors that the work of God falls in disarray! Unholy pessimism hampers the love service of someone who knows what needs to be done, even if tomorrow it may perish.

Singing the spiritual blues has become a favorite ecclesiastical pastime. Far too many churches are centers for building indigo factories. The mainstream of the church must discover that when there is no faith in the future there is no power in the present.

HAROLD R. CROSSER
Owosso, Mich.



By Aarlie J. Hull, Seattle

A Christian Woman's World

THE WILL OF GOD

KENNETH TAYLOR paraphrases portions of James 1:5 and 8 like this: "If you want to know what God wants you to do, ask him, and he will gladly tell you, for he is always ready to give a bountiful supply of wisdom to all who ask him; . . . If you don't ask with faith, don't expect the Lord to give you any solid answer" (*The Living Bible**).

With our hopes and plans for 1973, I hope we can all enjoy the purely Christian pleasure of seeking and experiencing the guidance of God in our lives.

Hannah Whitall Smith's book *A Christian's Secret of a Happy Life* has helped me immeasurably to really come to grips with how to find God's will. She devotes an entire chapter to "Difficulties Concerning Guidance" and I'd like to share some of what she has to say with you.

Before getting into specific ways in which we can discern the voice of God, Mrs. Smith emphasizes the importance of being *fully* surrendered and really purposing to obey the Lord in every way. She quotes James 1:6-7 and says we must have no doubt that divine guidance has been promised and, if we seek it, we will surely receive it.

Next Hannah Whitall Smith reminds us that "God's thoughts are not man's thoughts, nor His ways as man's ways," and that our human shortsightedness does not always see the whole picture. Therefore, we must trust the Lord and realize that He may guide

us into paths which do not seem clearly to be to our immediate best advantage.

After we have settled the fact that we truly believe God will lead us and that He knows what is best for us when we do not, Mrs. Smith explains four ways in which God reveals His will to His children.

The first is through Scriptures. We must first go to the Bible, because if there is any law there to direct us we cannot expect nor should we ask for a separate, direct, personal revelation. "No especial guidance will ever be given about a point on which the Scriptures are explicit, nor could any guidance ever be contrary to the Scriptures," writes Hannah Smith.

The second way God reveals His will to us is through "spiritually enlightened judgment" or what we would call "common sense." Mrs. Smith points out that the Scriptures make it very clear that we are to use the faculties that have been given us as we walk with and serve the Lord. She says, "God will speak to us through the faculties He has himself given us, and not independently of them."

Providential circumstance is another way God shows us His will for our lives. Mrs. Smith says, "It is never a sign of a Divine leading when the Christian insists on opening his own way, and riding roughshod over all opposing things. If the Lord 'goes before' us, He will open the door for us, and we shall not need to batter down doors for ourselves."

Finally, she talks about what she calls "inward impressions." Some people call them "checks of the Holy Spirit," others would describe them as an uneasy feeling about something, or it might be just a lack of feeling "the divine sense of oughtness." In these cases, she admonishes us to wait until the light comes. If it is of God, He has promised to reveal it to us.

Above all, to know the will of God, we must have faith that He will lead us. He has promised to guide us, we have asked Him to guide us, and now we must believe that He will. "No earthly parent or master could guide his children or servants if they should refuse to take his commands as really being the expression of his will; and God cannot guide those souls who never trust Him enough to believe that He is doing it."

A Christian's Secret of a Happy Life was first published in 1870. Since then nearly two million copies have been sold. It has the enduring qualities of a true "classic" and if you haven't read it, your Christian education is not complete. The Nazarene Publishing House carries it in three editions: a clothbound gift edition, \$3.75; and two paperback editions, one \$1.25 and the other 75c. □

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

editorially SPEAKING

By W. T. PURKISER

Year of Penetration

This is the beginning of the year of Key 73. Key 73, a movement among American and Canadian evangelical Christians to "call our continent to Christ," has been in preparation for two years past.

1971 was the year of preparation.

1972 was the year of presentation.

1973, hopefully, will be the year of penetration.

1974 will be the year of preservation.

It's a great vision. But that is all it will be if any sizable number of God's people just sit on their hands, planning to do something about it later but just not quite getting around to it.

The bane of all religion is the tendency to put off to some vague future time what Christ commands and promises for now.

It is too much to expect that all will participate. The spirit of separatism is very much with us. There are still those who would deny the right to preach the gospel to those who "follow not with us" in spite of Jesus' command, "Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

Key 73 is not an "ecumenical" endeavor in the sense in which this term has been most widely used. There is no all-embracing organization. There is no compromise on doctrine. All who believe in the present saving power of Christ Jesus and man's doom without God's grace are invited to participate.

The effectiveness of Key 73 depends on the quality of life and dedication to be found among the people of God. A lukewarm, halfhearted commitment to Christ not only has no drawing power; it tends to drive men away.

The late A. W. Tozer remarked, "In many churches Christianity has been watered down until the solution is so weak that if it were poison it would not hurt anyone, and if it were medicine it would not cure anyone!"

What many of us need is expressed in the testimony of a young Christian, thinking of the ups and downs in her spiritual life. She said of Jesus, "Instead of spewing me out of His mouth, He gave me a reheat!"

An unnamed poet wrote the lines:

Father, forgive the cold love of the years

As here in the silence we bow.

Perish our cowardice, perish our fear;

Kindle us, kindle us now.

Lord, we accept, we believe, we adore,

Less than the least though we be;

*Fire of Love, burn in us, burn evermore
Till we burn out for Thee.*

KEY 73 comes not a year too soon. Only a living Christ can save a dying world.

Dr. William G. Pollard holds a unique position in the American scene. He is a highly trained physicist, one of the pioneers in atomic research and director of the Associated Universities of Oakridge, Tenn. At the same time he is an ordained minister in the Protestant Episcopal church.

Dr. Pollard has recently written that the last quarter of the twentieth century is going to be the greatest time of crisis the human race has ever faced. Man's faith in what he can do without God's help and his confidence in the ability of science and technology to solve every problem are doomed to collapse before the terrible problems that confront us.

"Man will more and more feel himself lost and helpless as he crowds together on a planet too small to hold and feed his numbers," Dr. Pollard said, "and where the by-products of his science and technology increasingly pollute and ruin his home in the universe."

It will be a time of despair and hopelessness for increasing numbers of people. Already the private mood of many thoughtful people is deep pessimism. None but those whose faith reaches beyond space and time will be able to live creatively and courageously.

Dr. Pollard concluded: "Only those who have grasped the reality of God as He has revealed himself in Israel and in Christ will have the unshakable faith and hope demanded for carrying the human species successfully through this decisively critical period of its history on the earth. The most important discovery that anyone can make today is the discovery of the living God."

To help many more make such a discovery is the sole purpose of Key 73. It is not that all will respond favorably. Human depravity is too deep and freedom of choice too inscrutable for that.

But all must hear and all must answer, be it "Yes" or "No." This can come about only as we allow our hearts to be set aflame.

Scotland's eloquent preacher-scholar James S. Stewart pointed the way:

"The fact of the matter is—if the Church needs Advent and Christmas, quite desperately it needs Pentecost too. It needs to have its natural competence and fidelity supernaturalized. It needs to get its logic set on fire. . . . It needs more than the rou-

The day of authoritarianism may be over. But the day of true authority is always with us. People instinctively yearn for the positive note. They still follow the man who knows where he is going. No human speculation, however fine it is spun, can ever take the place of the faithful declaration of the great certainties of the Christian faith.

tine devotion of a random venture. It needs the intent purposefulness of a master-passion.

"And I do not see how that is ever going to come upon the Church, or on you and me who are the Church—unless and until we allow the magnificence of our holy faith to smite us with its glory and burn us with its flame."

Only as we are "smitten with the glory" and "burned with the flame" of our holy faith can we "call our continent to Christ" in the spirit of Key 73. □

Something Positive to Say

Two interesting items have recently come across the editor's desk. One is a book by Dean M. Kelley entitled *Why Conservative Churches Are Growing*.

Mr. Kelley is an official of the National Council of Churches. He recognizes clearly "the handwriting on the wall." In fact, as Christopher Morley whimsically said, there is so much handwriting on this wall that the wall itself is in danger of falling.

The facts are that churches known as "conservative" are continuing to grow, while those in the "liberal" camp are losing membership. Whatever one may think of Kelley's explanation, there is no doubt about his facts.

The other item is a report by Howard G. Hageman on an extended visit he made to England. He quoted the remark of a British minister-friend of his:

"A few years ago it was fashionable to question everything. The old patterns and the old assumptions were no longer working and Bishop Robinson was doing nothing more than speaking to the national mood when he wrote *Honest to God*. Today, however, that has changed. The church that is getting a hearing is the church that has something positive to say. Unfortunately too many ministers still think in terms of questions without answers. They are the ones who are losing out."

It will always be true that the church that gets a hearing is "the church that has something positive to say." The world literally says, "Don't tell us your doubts. We have enough of our own. Tell us what you believe."

The day of authoritarianism may be over. But the day of true authority is always with us. People instinctively yearn for the positive note. They still follow the man who knows where he is going.

There is a lesson here for us. Nothing is more positive than the authentic gospel of the Lord Jesus

Christ. Nothing has greater authority than the Word of the living God.

No human speculation, however fine it is spun, can ever take the place of the faithful declaration of the great certainties of the Christian faith.

In one of the last things he wrote, the late Daniel T. Niles said, "There is little point in seeking to win men's hearing by adopting new techniques of communication or a new vocabulary, if that which men hear when they listen is a muffled note and not the clear tone of the gospel message."

Paul's complaint against some in his day who were speaking unfamiliar languages was that, when the trumpet gives an uncertain sound, no one will prepare himself for battle. His plea was that the church utter "words easy to be understood" and not "speak into the air" (I Corinthians 14:8-9).

The Church of the living God must be heard in this dying age. But it will not be heard if it loses the authoritative note that sounds from the Word of the Lord.

Of one thing we can be sure—the church that gets a hearing "is the church that has something positive to say." □

Worth Quoting

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries. . . .
On such a full sea we are now afloat.
We must take the current when it serves,
Or lose our venture.*

—William Shakespeare

"One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart, that every day is the best day of the year. No man has learned anything rightly, until he knows that *every day is Doomsday*."

—Ralph Waldo Emerson

"In this country, 36 inches makes a yard and 16 ounces make a pound avoirdupois. This was true when I was born and it is still true, in all altitudes and all weathers. But the length of a day or an hour has no fixed value: it depends on what you are doing."

—Lloyd C. Douglas

"Time is the deposit each one has in the bank of God, and no one knows the balance."

—Ralph W. Sockman

General Statistics for 1972

Church of the Nazarene

CHURCHES

United States	4,681	
British Commonwealth	267	
Overseas Home Mission*	40	
Total		4,988
Net Gain	32	
Churches on World Mission Fields ..		1,439
Main Stations and Outstations on World Mission Fields		1,286

CHURCH MEMBERS

United States	404,732	
British Commonwealth	11,809	
Overseas Home Mission*	1,570	
Subtotal		418,111
Net Gain (2.61%)	10,635	
World Mission Fields (Full and Probationary)		99,163
Total World Membership		517,274
Net Gain (2.38%)	11,964	

MINISTERS

Ordained Ministers	7,195
Licensed Ministers	2,374
Missionaries (Under Department of World Missions)	537
National Workers on World Mission Fields	2,729

CHURCH PROPERTY

Value of Church Property (Local) ...	\$410,115,369
Value of Parsonages (Local)	71,824,978
Total (Local)	481,940,347
Value of Parsonages (District)	2,930,216
Value of District Centers	10,894,522
Value of Other District Property	5,089,675
Total (District)	18,914,413
Value of International Center Property	2,122,862
Value of Nazarene Publishing House Total (General)	2,336,846
Value of Educational Institutions ...	4,459,708
Value of Property on World Mission Fields	60,239,355
Grand Total (All Property)	25,193,646
Indebtedness on Church and Parsonage Property (Local)	\$590,747,469
Indebtedness on All Property (District)	123,961,587
Indebtedness on Educational Institutions	4,457,470
Total Indebtedness on All Property	30,286,770
Total Indebtedness on All Property	\$158,705,827

CHURCH FINANCES

Paid Local Interests	\$85,230,095
Increase	\$8,111,027
Paid District Interests	8,860,763
Increase	894,766
Paid General Interests	12,278,756
Increase	1,575,145
Total Paid All Purposes	106,369,614
Increase	10,580,938

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$91,173,753
Paid by the Church School	5,327,917
Paid by the NYPS	782,968
Paid by the NWMS	8,137,492
Paid by Supplemental	947,484

PER CAPITA GIVING

Local Interests	\$203.85
District Interests	21.19
General Interests	29.37
All Purposes	\$254.41
Net Gain	\$19.33

SUNDAY SCHOOL

Number of Sunday Schools	4,882
Increase	10
Number of Outreach Sunday Schools	361
Increase	114
Enrollment:	
Active Members	789,100
Officers and Teachers	69,879
Cradle Roll Members	26,990
Home Department Members	22,346
Outreach Members	14,353
Total	922,668
Increase	21,193
Average Weekly Attendance (Including Outreach)	459,623
Increase	13,581
Number on World Mission Fields ...	2,430
Enrollment on World Mission Fields	185,466
Attendance on World Mission Fields	120,039

VACATION BIBLE SCHOOL

Number of VBS's	3001
Decrease	-19
Enrollment (Inc. Off. & Teach.) ...	311,357
Decrease	-4,180
Number on World Mission Fields ...	858
Enrollment on World Mission Fields	79,106

CHRISTIAN SERVICE TRAINING

Number of Churches	2,346
Decrease	-87
Number of Credits Awarded	79,738
Increase	5,362

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies	4,056
Decrease	-24
Membership:	
Junior Fellowship	56,550
Teen Fellowship	65,656
Young Adult Fellowship	60,106
Total	182,312
Increase	3,046
Number on World Mission Fields ...	886
Membership on World Mission Fields	38,494

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies	4,683
Increase	31
Membership:	
Junior Members	59,994
Active Members	217,283
Associate Members	29,620
Total	306,897
Increase	7,409
Number on World Mission Fields ...	1,355
Members on World Mission Fields	52,631
Members Prayer and Self-denial (Domestic)	225,258
(World Mission Fields)	23,834

B. EDGAR JOHNSON
General Secretary

*Middle European, Northwest European, Samoa, and South African.

OKLAHOMA CITY FIRST CHURCH DEDICATION

Sunday, November 12, the congregation of Oklahoma City First Church dedicated the first unit of its \$1 million church facility. The completed 18,000-square-foot section includes an interim sanctuary, classrooms, parlor, teen center, and office. The church was awarded the "outstanding new building in Oklahoma City" award this fall.

Dr. Robert L. Griffin, academic dean of Bethany Nazarene College, Bethany, Okla., and interim pastor, delivered the dedicatory sermon, "Dreams, Debts, and Earthen Vessels." Dr. Griffin alluded to the transition the church has gone through. He noted that the difficulties are outweighed by the promise of the future of holiness evangelism in northwest Oklahoma City.

Sharing in the dedication service were former ministers Dr. E. D. Simpson, Dr. Kenneth Rice, and Rev. Eugene Sanders. Dr. Jerald Locke, district superintendent of the Northwest Oklahoma District, prayed the prayer of dedication. Mrs. Charlotte Nichols introduced honored guests, including Dr. Stephen Nease, BNC president; Mr. Tom Gato, architect; and building committee co-chairmen, Mr. Earl Hatley and Mr. Joe Gray. □

COUPLE JOIN CHURCH AT HOSPITAL CHAPEL

On October 15, Jack and Mary Lou Jeffers were scheduled to become members of the Monaca, Pa., church. Saturday, October 14, Jack was crushed between two railroad cars at the mill where he works.

Four weeks in the intensive care unit of the hospital, four times narrowly pulling back from the doors of death, Jack maintained strong faith. Doctors said he would never walk again. He already has been walking, first with the help of a walker, but

showing progress far beyond expectancy.

Jack was saved in the concluding camp meeting service on the Pittsburgh District held in August. His wife had been saved during a revival at the Monaca church last March.

Through special arrangements, Jack was wheeled to the hospital chapel on November 12, where Pastor Lewis P. Grimm received him and his wife into Nazarene membership. A friend, Barbara Chandler, who had also been scheduled to join the church in October, united with the church along with Jack and Mary Lou at the chapel by her special request. All three became Nazarenes for the first time.

Jack and Mary Lou have four little boys: Randy, Bobby, John, and Keith. □

CHURCH FEATURED IN FRONT PAGE NEWS

Feature Editor Carl Griffin, Jr., *Minneapolis Tribune*, gave front-page coverage on November 20 to a story he entitled "City Church Reaches Out to Bring the Children In." The account records the effective bus ministry of the Minneapolis First Church.

Classes at the church, he said, have

tripled in size since last July, when members of the church decided "... if children aren't coming to Sunday school, maybe the Sunday school should reach out and bring them in." The program, directed by Maurice Gordon and operated by laymen known as bus pastors, has been effective in bringing in as many as 120 children to Sunday school, using three buses.

Pastor Frank W. Watkin reported a November 19 attendance as 366 in Sunday school and compared it with 237 one year ago. He states—"Other blessings are keeping pace with the growth story."

Robert Keeton, Sunday school superintendent, told Feature Editor Griffin, "... the people in south Minneapolis have been extremely open and receptive to what we're trying to do. The contacts with these families have given the church a more personal involvement with the needs and problems of the surrounding community."

Keeton also gave an explanation about future plans. He said the church is considering the possibility of double sessions in the spring with the possibility of expanding bus routes to additional areas of south Minneapolis. □



A mortgage-burning service was conducted at the Elvira, Ohio, church (Central Ohio District) on November 19. Included in the picture are (l. to r.)—Leonard Machnauer, Richard Anderson, District Superintendent Donald J. Gibson, Pastor Harley Duncan, and Homer Hestler.



Standing next to Pastor Lewis P. Grimm (left) is Rev. Dorothy Chamberlain, evangelist. They welcome new Nazarenes—Jack and Mary Lou Jeffers and Barbara Chandler.



Mr. Walter Jamison, pictured with his wife (foreground left), is being congratulated by Pastor Ernest A. D. Eades, Belfast (Ireland) First Church, on the occasion of his resignation as Sunday school superintendent. He held this post for 32 years. The couple are immigrating to New Zealand to join their only daughter.



IMPACT CONFERENCES

SPRING of 1973

A general superintendent and the executive secretaries will attend each conference.

Date	Location	Speakers
Feb. 22-23	Kansas City, Mo., First	• Dr. Charles Strickland
Feb. 26-27	Colorado Springs, Colo., First	• Dr. Orville W. Jenkins
Mar. 2-3	Sacramento, Calif., First	• Dr. Eugene L. Stowe
Mar. 7-8	Pasadena, Calif., Bresee	• Dr. Eugene L. Stowe
Mar. 9-10	Phoenix, Ariz., Biltmore	• Dr. Eugene L. Stowe
Mar. 12-13	Albuquerque, N.M., First	• Dr. Charles Strickland
Mar. 26-27	Minneapolis, Minn., First	• Dr. Orville W. Jenkins
Mar. 29-30	Casper, Wyo., First	• Dr. George Coulter
Apr. 2-3	Nampa, Idaho, College	• Dr. George Coulter
Apr. 4-5	Beaverton, Ore., First	• Dr. Edward Lawlor
Apr. 6-7	Spokane, Wash., First	• Dr. Edward Lawlor
Apr. 9-10	Calgary, Alberta, Canada, First	• Dr. Eugene L. Stowe
Apr. 13 (one day only)	Canadian Nazarene College, Winnipeg, Manitoba, Canada	• Dr. V. H. Lewis



John L. Knight
Department of Evangelism



K. S. Rice
Department of Church Schools



Raymond Hurn
Department of Home Missions



E. S. Phillips
Department of World Missions



Paul Skiles
Department of Youth



Dr. V. H. Lewis



Dr. George Coulter



Dr. Edward Lawlor



Dr. Eugene L. Stowe



Dr. Orville W. Jenkins



Dr. Charles Strickland

The first session is 7:30 p.m., first day.

The exciting, thrilling, multi-media, audiovisual report of the General Board to the General Assembly will be shown at 10:45 a.m., the second day.

Special Food Functions:

NWMS Dinner with Mrs. L. S. Oliver, general president. All missionary personnel invited. 5:30 p.m., first day.

General and District Superintendents' Breakfast at 7:15 a.m., second day.

Church Schools Luncheon for district church school boards, district superintendents, district directors, zone chairmen at noon the second day. Dr. K. S. Rice and Roy Hendley.

NYPS Local Leaders with Paul Skiles and Paul Miller at noon, the second day.

Church Schools Dinner with Dr. K. S. Rice and Roy Hendley for all local Sunday school workers and pastors. Evening of second day.

Home Missions Dinner with Dr. Raymond Hurn for home mission boards, church extension boards, advisory boards, district superintendents, architects, builders, fund raisers. 5 p.m., second day.

"Key 73" discussed at 1 p.m., second day.

Ron Lush is in charge of conference music.

See your pastor for further details of general sessions and discussion groups.



The new sanctuary of the Columbus (Ohio) Whitehall Church was dedicated on October 1 by General Superintendent Orville W. Jenkins. Dr. Donald J. Gibson and Dr. Harvey S. Galloway participated in the service. There were 588 present. The new church will seat 650. The construction cost was \$250,000, with a total floor space of 22,000 feet. J. Donald Carrico is pastor.



There were 33 charter members received during the organization of the Ankeny, Ia., church in October. Pastor and Mrs. Nevin E. Williams are seated at the extreme right with District Superintendent Forrest E. Whitlatch standing behind them. Ankeny is a growing population center in the greater Des Moines area. Five churches of the Iowa District contributed members to the new organization.



The new church in Spearfish, S.D., was organized on October 15 with 27 charter members by District Superintendent J. Wilmer Lambert. Pastor Vern Carpenter, front row, left, is pictured with his congregation on the steps of the Seventh-Day Adventist Church where the new organization was brought into fulfillment. The charter will be held open for 90 days to include additional members.



A total of 28 people from the St. Maries, Idaho, church were baptized by District Superintendent Raymond Kratzer (Northwest District) and Pastor Wesley L. Spengler in the St. Maries River. Most of the candidates for baptism had been won to Christ in the 12 months preceding. Membership in the church has doubled. The church received the Small Church Achievement Award at the last district assembly.

OF PEOPLE AND PLACES

PASTOR ELWOOD A. O'DELL of the Hawthorn, Pa., church dedicated the 12 children of Mr. and Mrs. Reed during a recent service. This family was found by Mrs. D. Mohoney, Cradle Roll supervisor at the Hawthorn church. □

COLUMBIA (TENN.) FIRST CHURCH honored Mrs. Lex (Josie) Short on her fifty-fifth anniversary as a member of the Church of the Nazarene. Recognition was made during annual homecoming ceremonies at the Columbia church, where Mrs. Short is a member.

A certificate of appreciation was presented to Mrs. Short by District Superintendent H. Harvey Hendershot. George Ferguson is pastor. □

THE KING'S QUARTET, a group of young men who have spent a number of weekends singing in churches and conventions through the Midwest, presented a concert at the Highland, Mich., church. The group is led by Mr. Val Cripps, a high school teacher from Milford, Mich. Other members include: Larry Jansen, arranger and pianist; Jim Neal, first tenor; Dave Gage, lead singer; and Phil Fellin, bass. Val Cripps sings baritone in the quartet. □

THE PEKIN, ILL., FIRST CHURCH TEENS solicited donations from business firms, the community, and members and friends of the church as sponsorships for a "Rock-A-Thon." Sponsors agreed to pay according to the number of hours a teen could rock in a rocking chair.

Money raised was to go toward a district teen missionary project (furniture for the retired missionaries at Casa Robles, Temple City, Calif.) and to buy recreational equipment for the local church. The "Rock-A-Thon" lasted day and night for 100 consecutive hours. The teens earned \$500, surpassing their goal originally set at \$150. Dale Hill is minister of youth. Wilson D. Baker is pastor. □

HOMER LEVERETT reports that, for medical reasons, he has been forced to discontinue evangelistic work. He and his brother Wilbur have worked together as a music team. Before conversion, they worked as theater entertainers. □

THE PORT ORCHARD, WASH., CHURCH has purchased a property adjoining its present site. Plans call for the construction of a new educational unit. This unit will be step one of a three-phase program for an entirely new church facility.

Twelve candidates from the Port Orchard church were baptized by

Pastor H. Elvin Gilliam at the conclusion of a recent revival conducted by Evangelist Albert Neuschwanger. This final service was held at an outdoor chapel at a neighborhood lake campground. As each new convert came out of the water, a trio sang songs of victory.

Preceding the baptismal service, the evangelist preached to a capacity crowd. □

MRS. BARBARA WIRAM, member of the La Mirada (Calif.) First Church, earned the Certified Teacher's Award upon completion of specified Christian Service Training courses. The award was presented in a public service. Mrs. Wiram, who teaches in the Kindergarten Department, also received a corsage during the time of special recognition. □

THE KURTZ, IND., CHURCH hosted a Christian bicycle group known as "Out-spokin'" in a special Sunday morning service last fall. The group is an offspring of Bob Davenport's Wandering Wheels program at Taylor University, Upland, Ind.

During the service, bicyclists shared testimonies with the congregation. On the same Sunday, "Mr. Indiana, 1971," Bill Ashpaugh, was guest speaker. He testified of God's healing power in his life. □

IRVING (TEX.) FAITH CHURCH held a "Mike Passons Day" to honor Mike, age 15, whose neck was broken in a bicycle accident in May, 1971. Mike was paralyzed from the neck down.

Roger Staubach, injured quarterback of the World Champion Dallas Cowboys, was guest speaker for the occasion. A record crowd of over 400 filled the auditorium to hear his personal testimony in the worship service.

Radio, television, and the press picked up the story and gave the Nazarenes publicity in the Dallas-Fort Worth area. Mike Passons received a beautiful family Bible presented by Pastor Paul J. LaChance. □

Mike Passons, left, and Roger Staubach.



THE YORKTOWN, IND., CHURCH honored Walter L. Stephenson, Sunday, November 5, with a surprise "This Is Your Life" program. Stephenson, a schoolteacher for approximately 40 years, has attended the Yorktown church for many years.

"Steve," as he is called, has been active in community youth work and has transmitted his high ideals to many young people. Taking part in the program were former students—doctors, dentists, schoolteachers, and many professional people who verified the influence of Stephenson's Christian life upon their lives.

All previous records were broken with 357 in attendance for the special service. A carry-in dinner was held in the high school cafeteria following the special program. □

REV. WALTER MIRACLE, pastor of Bloomington (Ill.) First Church, has been elected president of the Central Illinois Holiness Association with headquarters in Normal, Ill. He replaces Robert Goldsborough of the Free Methodist church in Normal, who moved from the area. Rev. W. Miracle moved to the Bloomington pastorate in 1967. □

REV. ALLEN F. RALLS, recently pastoring the Paris, Ky., church, has gone into partial retirement due to ill health. Members of the Paris church honored him with an appropriate retirement service attended by a number of distinguished guests from the district and community. Personal gifts were received from parishioners and a cash gift was given by the church. □

THE MARKSVILLE (LA.) CHURCH held a reception to honor Mrs. Berta Coco-Jerrett in recognition of her retirement after 60 years of Sunday school teaching. She was also honored in a special Sunday morning service.

Mrs. Jerrett received many greetings, telegrams, gifts, and flowers from friends near and far. She is an ordained minister in the Church of the Nazarene. □



Five generations from one family attending the Millville, N.J., church were pictured together. Mrs. Mary Green, 96, is the oldest member of the family group. Those pictured with her are her daughter, Rebecca Nelson; granddaughter, Mary Andrews; great-granddaughter, Donna Phrampus; and great-great-granddaughter, Mary Beth. Mrs. Mary Green and her daughter are charter members of the Millville church.



Mr. and Mrs. Nick Regillo, members of the Mannington (W. Va.) church, have received individual honors recently. Mrs. Irma Regillo, a first-grade teacher at Mannington Elementary School, was selected as one of the Outstanding Elementary Teachers of America for 1972. She is CST director, Sunday school treasurer, primary teacher, and pianist at her church. Mr. Regillo, who is Sunday school superintendent (a position he has held for 20 years), was presented an electric watch for his service as superintendent and his 25 years of perfect attendance.

STAUNTON (VA.) FIRST CHURCH has captured the judge's trophy for having the best float in the annual Christmas parade for three consecutive years. The parade is sponsored by the Retail Merchants' Association.

A crowd estimated by police at

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15,000 viewed the 70-unit Staunton parade at the Christmas season.

Judges again selected the float designed by Nazarene youth as the one most appropriate to the season and meeting the criteria of beauty and originality for the first-place award.

Pastor Freeman J. Hamrick stated that the Church of the Nazarene was the only church entering a float this year. Its theme—"The Greatest Gift . . . Love"—was accented by the Nativity setting. □

NEWS OF REVIVAL

TAYLOR (MICH.) EUREKA CHURCH received eight new members following the conclusion of a revival campaign with Evangelist-Singer Rev. Gary Bond. Pastor Alan R. Dicer said the total church was revived and many individuals were guided into the experiences of salvation and entire sanctification. □

JOPLIN (MO.) CALVARY CHURCH received 25 new members including four new families at the close of their fall revival. Rev. J. J. Steele was the evangelist for the meeting. Steward Reed is pastor. □

CAMBRIDGE (OHIO) FIRST CHURCH recently closed a revival with Evangelist John W. Swearingen. On the closing Sunday morning seven young adults, who had never been saved, bowed at the altar and were converted. Pastor Gale L. Goode said this was the second meeting held by Evangelist Swearingen at Cambridge First. □

THE GAP MILLS, W. VA., CHURCH closed revival services in the old Rehoboth Church in Union, W. Va., a nearby community. Pastor Joe Larue arranged for the use of the building. There were 56 present at the Sunday afternoon meeting. Ron Dalton, sophomore at Mount Vernon Nazarene College, Mount Vernon, Ohio, was evangelist for the week in which 30 people sought the Lord.

Rehoboth Church is considered the oldest church building west of the Allegheny Mountains. A road sign marks the historic site. □

At the site of the Rehoboth Church, a road marker designates its historical significance.



Nine persons were received into church membership on "Happy Birthday Sunday" at the home mission church in Green Bay, Wis. Rev. Gerald Street reports a membership climb from zero to 37 members in three years.



While conducting a recent revival at San Bernardino (Calif.) First Church, Dr. and Mrs. V. H. Lewis were taken by Host Pastor Gilbert A. Rushford to Casa Robles, Temple City, Calif., for a visit with retired missionaries. General Superintendent Lewis is the sponsoring superintendent for the Department of World Missions and Casa Robles. The Lewises posed for a picture with retired missionaries.



In a recent Sunday morning service, three people from the Lancaster, Ky., church received their certified teacher training award in Christian Service Training. They are (l. to r.) Pastor Earl D. Frye, Mrs. Edith Frye, and Mrs. Joyce Grimes. Mr. Louis Grimes, Jr., received his registered teacher training award. The Lancaster church received a plaque at the Kentucky District Sunday School Convention recognizing it as the Kentucky District Christian Service Training Church of the Year.

The *Tribune-Review*, Bethany, Okla., recognized three senior citizens who will soon be centenarians. The men (l. to r.) are Mr. George Simpson, Rev. S. R. Brannon, and Rev. E. G. Theus. Mr. Simpson is a railroad retiree whose special enjoyment is writing poetry and painting. He holds a lifetime Merit Badge of Honor from the Frisco Railroad Company. Rev. S. R. Brannon, a Bethany visitor from Plainview, Tex., is a retired Nazarene minister with over 67 years spent in active ministry. Rev. E. G. Theus, also a Nazarene minister with 63 years of active ministry, is a resident of Bethany and a member of Bethany First Church. The article stated, "All three men are still alert and active. Stored in the minds of these three citizens is a great deal of the history and development of Bethany."

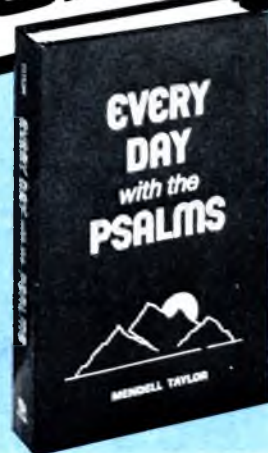


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The readings for each week are organized around an overall theme for the week. The result is continuity as well as the natural variety in the range of subjects dealt with in the psalms. Among these themes are "The Marks of a Happy Person," "Victors and Not Victims," "The Lord's Security System," "Freedom from Fret," "Living on the Bright Side," "Seven Steps from Trouble to Victory," "Something to Sing About," "The Tests of Integrity," "Religion in the Home," "Tell It Like It Is," and 42 more.

The book is beautifully and durably bound and lends itself admirably to gift selection.

There will always be value in books of daily de-

votion both personal and for the family. A Christian's devotional life is the point at which he goes up or down spiritually. It is in personal and family devotions that we open ourselves to God's resources of inspiration and grace, by which alone we can grow spiritually.

Without such helps as *Every Day with the Psalms*, our devotions tend to fall into a routine pattern. We tend to "get into a rut" and stay there. We read the same portions of scripture, and we word our prayers in the same phrases. The value of a devotional manual is that it stimulates new thoughts and opens new avenues of meditation and understanding.

Dr. Taylor is professor of church history at the Nazarene Theological Seminary, Kansas City. He is in constant demand as a revival, camp meeting, and convention preacher. He is also author (or coauthor) of several books, including *Fifty Years of Nazarene Missions* (three volumes) and *Exploring Evangelism*.



BENNETT DUDNEY

Airborne! Now to read a book that I had purchased earlier but not read. What a refreshing spiritual experience! The psalms became alive. God spoke to my heart in areas of need: praise, sorrow, deliverance, sufficiency of grace, handling suffering, etc. The use of the hymns, illustrations, and the incisive language in opening the Word make this a must in devotional reading. We will use it as a gift to our sick. Flowers perish but the Word fadeeth not away. —Atlanta, Ga.



THELMA GRAY

No platitudes here, but confident reflections upon verses from each chapter of a favorite Book. The author's prayer becomes our own, "Once more we say to Thee: 'Make us! Make us! After Thy will and in Thy likeness!'" —Moscow, Idaho



RONALD F. GRAY

Dr. Taylor has tapped the richness of the psalms in their sequence to form the unique scriptural foundation of this devotional book. He adds timely illustrations with a distinctive twist, such as exhorting us to take our prob-

lems up to God, where they become weightless like astronauts. His practical counsel is conveyed in clever use of words—e.g., as Christians we should "act our eternity," not just our age. To me one of the tests of a good devotional book is how effective it is in helping Christians handle the everyday circumstances of life. I am pleased to recommend this as one that truly shows how the stress can be taken out of distress. —Winnipeg, Manitoba, Canada

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RICHMOND (VA.) FIRST CHURCH concluded a November revival with Evangelists Fred and Grace Bertolet. Over 50 people sought and found victory. Many clear-cut testimonies were heard around the altar.

Pastor William Ballew stated—"Of special interest was the terminology used by persons unfamiliar with the terms of holiness, but in possession of the experience. They used such terms as 'a great peace,' 'a sense of belonging,' and 'having the witness of the Holy Spirit.'" □

SUMMERVILLE, S.C., CHURCH closed a recent revival series with Rev. Charles Davidson of Fremont, Ohio. Souls were saved at the altar, finding Christ for the first time. Others were sanctified. Pastor Paul W. Hicks said the church grew spiritually during the revival.


The Summerville church tripled in attendance last year and had an increase of 61 per Sunday. Fifty-four members were received by profession of faith. The church received an honor award for being the outstanding church on the district. □

HOPKINSVILLE, KY., CHURCH realized an increase in spiritual life in many of its people through special revival services conducted by Rev. and Mrs. Asa Sparks. A personal soul-winning team witnessing in the community reported souls won in their homes.

Six members were received on the closing Sunday morning. On Sunday afternoon three people were baptized. □

HOUSTON NORTHSORE CHURCH experienced a November revival with Dr. C. William Fisher, evangelist. The closing Sunday, the altar and front pews were lined in both services. Rev. T. E. Holcomb is pastor. □

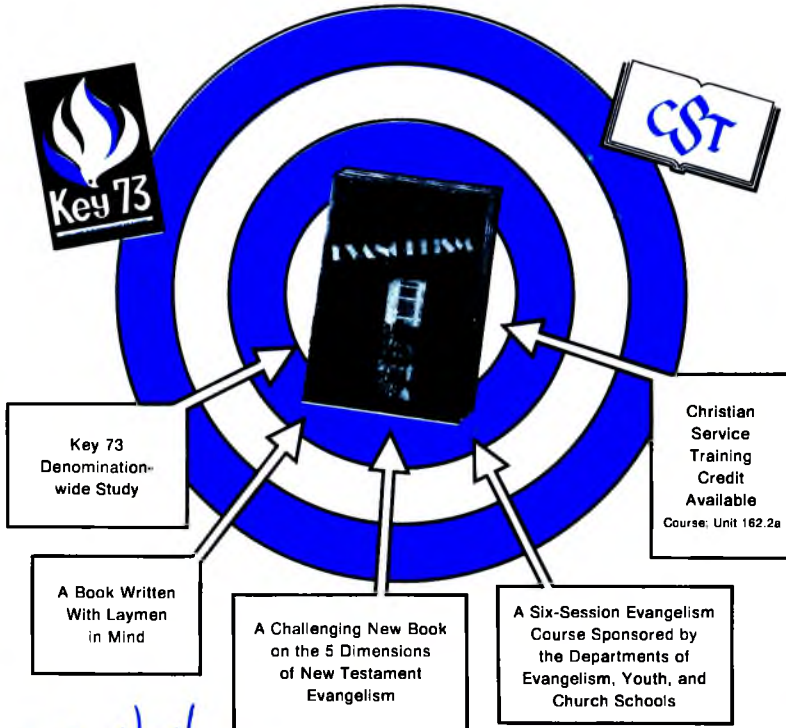
MONTEREY, TENN., CHURCH saw 19 people saved or reclaimed and four sanctified in a meeting with Evangelist Vernon D. May. Pastor Carroll Smith said, "The whole church moved up spiritually. We are expecting greater things to be done for God and His kingdom in the future." □



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ANNOUNCEMENTS

Champaign (Ill.) First Church will celebrate its fiftieth anniversary on August 26, 1973. The church would like to hear from any former members, pastors, and friends; also, any men who are in the active ministry who ever attended Champaign First.

RECOMMENDATION

Rev. Warren O. Holloway, 503 Old Annapolis Rd., Marley Park, Glen Burnie, Md. 21061, is terminating his pastorate at Marley Park and entering the field of full-time evangelism. He has had 21 years of pastoral experience.—Roy E. Carnahan, Washington district superintendent.

EVANGELISTS' OPEN DATES

Richard G. Oliver, song evangelist, has open dates the last of January and all of February. Contact him at 6328 Iroquois Dr., North Little Rock, Ark. 72116 (Phone: 501-835-2298).

Rev. John M. Henshaw, Rte. 1, Harrisburg, Ill. 62946, has some open dates in 1973.

Roy Bohi, 4310 N. Asbury, Apt. N, Bethany, Okla. 73008, has some dates open in the spring and fall.

Rev. David Kline, pastor of the Paterson, N.J., church, on the New York District, will be available after February 1 for local, district, or group outreach evangelism, on-the-job training, and Bible study workshops. He conducts a program of training in personal soul winning plus a full preaching, singing ministry. Mr. and Mrs. Kline plan to give full time to this work. Address him at 408 Knickerbocker Ave., Paterson, N.J. 07503.—J. H. White, New York district superintendent.

MOVING MINISTERS

Larry D. Classen from Bay City, Tex., to Ketchikan, Alaska.

Paul L. Faris from Vandalia, Mo., to Charleston, Mo.

John T. Frierson from Grand Bay, Ala., to Crowley (La.) Ellis.

Billy Goodpasture from Cedar Falls, Ia., to Fairland (Ind.) Triton Central.

Roy Pederson from Scott City, Kans., to McPherson, Kans.

James L. Ranyan from Sinton, Tex., to Caney, Kans.

Ian K. Robertson from Ashland, Ore., to San Jose (Calif.) Central.

Mickey G. Smith from Greenville (S.C.) First to Fort Mill, S.C.

S. C. Stevens, Jr., from Borger (Tex.) Trinity to Midwest City (Okla.) Breesee.

David Stryker to Winnipeg (Manitoba, Canada) Fort Garry.

MOVING MISSIONARIES

Rev. and Mrs. Merrill Bennett, Hongo Kitakata, Tsukimigaoka 2422-2, Miyazaki Shi 880, Japan.

Rev. and Mrs. Harrison Davis (Japan), 1859 Galbreth Rd., Pasadena, Calif. 91104.

Rev. and Mrs. Merle Fetter (New Guinea), c/o Robert Ellwood, 54 Willow St., Reading, Mass. 01867.

Rev. and Mrs. Ron Grabke (Argentina), 19143 Berkeley Dr., Detroit, Mich. 48221.

Rev. and Mrs. Kyle Green (Nicaragua), Apartado 3, Jinotega, Nicaragua, Central America.

Rev. and Mrs. George Hayse (Republic of South Africa), 9041 Rushmore Blvd., South, Indianapolis, Ind. 46234.

Miss Gail Jacobs (Swaziland), 101 Crane St., Warwick, R.I. 02886.

Miss Edna Lochner (Swaziland), P.O. Box 14, Manzini, Swaziland, Africa.

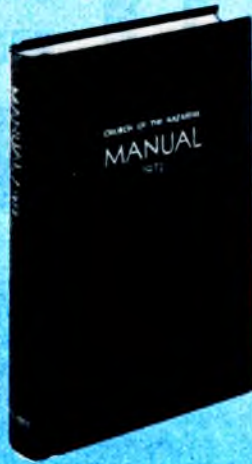
Rev. and Mrs. Hilbert Miller (Swaziland), Rte. 1, Lynnville, Ind. 47619.

Rev. and Mrs. Dennis Schmelzenbach, 160 Old Main Rd., Pine Town, Natal, Republic of South Africa.

VITAL STATISTICS

DEATHS

REV. IRA E. HAMMER, 98, died Nov. 7 in



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Portland, Ore. He had been preaching since 1906 and had organized 14 churches. He served as district superintendent in North Dakota and Nebraska. Funeral services were conducted by Rev. B. F. Peterson and Rev. L. E. Braddock. Interment was in Nampa, Idaho. Surviving are his wife, Jessamine; three sons, Eldro, Maynard, and Edwin; and five daughters, Orda Hood, Naomi Jackson, Myrna Roach, Frances CaHoon, and Esther Montgomery.

REV. WAYNE L. ALBRIGHT, 50, died Nov. 21 in the Veterans Hospital in Spokane, Wash. He had been pastoring in Libby, Mont. He had pastorates in De Kalb, Pontiac, Peoria, and Oregon, Ill. Funeral services were conducted in Libby, Mont., by Rev. Wayne L. Albright, Jr., Rev. W. O. Smith, and Dr. R. E. Price. Surviving are his wife, JoAnne; three sons, Wayne, Jr., Gerald, and Roger; and two daughters, Suzette and Stephanie.

MARY ALICE HOLDEN, 66, died Nov. 6 in Denver General Hospital. Funeral services were conducted by Rev. K. H. Porstine. She is survived by two sons: Lawrence E., Jr., and Robert Eugene; and one daughter, Ida Jane Morris.

REV. MARY B. AKERS, 86, died Nov. 12 in Flint, Mich. She and her late husband had served churches in Michigan, Ohio, Indiana, Illinois, and California. Funeral services were conducted by Dr. E. W. Martin. Surviving are one son, Dr. Charles; two daughters, Mrs. George King and Mrs. Lee Rodda; six grandchildren; three great-grandchildren; two brothers; and one sister.

CECIL H. CHILTON, 54, died Nov. 13 in Columbus, Ohio. Funeral services were conducted by Rev. Gordon Wetmore and Rev. Daniel Steele. He is survived by his wife, Florence; one son, Edward; one daughter, Margaret BeMent; his mother; and one brother.

MRS. LILLIAN M. THOMPSON, 78, died Nov. 13 in Lancaster, Calif. Services were conducted by Rev. Harold Beeson. Interment was in Milwaukee, Wis.

DONALD WAYNE WHITE, 18, died Nov. 16 as a result of an auto accident. Funeral services were conducted in Blossom, Tex., by Rev. A. H. Coston and Rev. C. H. Wilson. Surviving are his parents, Mr. and Mrs. Albert White; three brothers, Charles, Douglas, and James; and two sisters, Mrs. Betty Sikes and Mrs. Martha Hart.

MRS. MINNIE WOODWARD, 83, died Nov. 22 in Wichita, Kans. Funeral services were conducted by Rev. Jim Bond and Rev. Gordon Nelson. Survivors include three sons: Rev. Forrest, James L., and William C.; 10 grandchildren; 15 great-grandchildren; one great-great-grandchild; and one brother.

BENJAMIN H. HARRIS, 84, died Nov. 19 at the Salem Rest Home in Fredricktown, Ohio. Services were conducted by Rev. Thomas Collum in Utica, Ohio. He is survived by two daughters, Mrs. Alice McCutchen and Mrs. Grace Little; one son, Carroll; 10 grandchildren; and seven great-grandchildren.

REV. JOHN H. DRAKE, 82, died Nov. 13 in Lakeland, Fla. He was ordained in 1929 at



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NEWS OF RELIGION

Chicago First Church and served as pastor in Illinois and Florida. Funeral services were held in Tampa, Fla., by Rev. P. L. Wright and Rev. K. Lumley. He is survived by two sons, M. A. and Paul; four grandchildren; and five sisters.

MRS. ETHEL ERMINA ALTON, 85, died Aug. 4 in Phoenix. Services were conducted by Dr. M. L. Mann and Rev. Paul W. MacLearn. Interment was in Glendale, Ariz. She is survived by two daughters, Letha MacLearn and Edith Cudmore; two sons, Paul and Robert; 12 grandchildren; and 25 great-grandchildren.

T. N. WILLIS, 91, died Nov. 23 in Los Angeles. Funeral services were conducted by Rev. James Ingalls and Dr. Victor Peters. Surviving are his wife, Mrs. T. N. Willis; two daughters, Mrs. Ruth Mellert and Mrs. Jo Switzer; and one son, Dick.

REV. FRED SMITH, 93, died Nov. 4 in Hawthorne, Calif. He had been a Nazarene minister for 27 years. Services were conducted by Rev. K. L. Robinette. He is survived by his wife, Agnes; two sons; two daughters; six grandchildren; and three great-grandchildren.

REV. JOSEPH W. GARSEE, 85, died Oct. 3 in Bethany, Okla. Funeral services were conducted by Dr. Ponder W. Gilliland and Rev. Sam Stearman. He is survived by his wife, Lillie Mae; a son, Jamell; and two grandchildren.

EDDIE LEE LANDTROP, 89, died Oct. 27 in Portales, N.M. Funeral services were conducted by Rev. I. A. Lake and Rev. E. R. Landtropa. He is survived by his wife, Letha; two sons, Maurice and James; four daughters, Ruth Perry, Esther M. Graham, Junel Lee Henderson, and Doyce Jones; 25 grandchildren; and one great-grandchild.

REV. LEROY WHITE, 63, died Sept. 23 in Stockton, Calif. Funeral services were conducted at San Jose, Calif., by Revs. R. Kellom, D. Rupert, and V. Wilcox. Surviving are his wife, Esthel; two daughters, Mrs. Lois Stockton and Ruth White; one grandson; and two sisters.

BIRTHS

—to Rev. Loren and Mary Edith (Techau) Adams, Macon, Mo., a girl, Marcella Nadene, Oct. 18.

—to Rev. William and Linda (Myers) Poteet, Elk Grove, Calif., a girl, Shawnda Renee, July 31.

—to Rev. Gary and Mary Etta (Phipps) Gulley, Iberia, Mo., a girl, Melodie Janelle, Aug. 29.

—to Jim and Arlene (Peterson) Christensen, Dickinson, N.D., a boy, Michell Paul, Nov. 8.

—to Roger and Linda (Burwick) Redding, Dickinson, N.D., a boy, Paul Clark, Nov. 1.

—to James and Debra Kaplan, New Egypt, N.J., a boy, James Carl, Nov. 18.

—to Rev. Victor and Beryl Edwards, Argentina, South America, a girl, Deborah Graciela, Sept. 9.

ADOPTED

—by Ervin and Janell (Nabower) Mangers, Kenesaw, Neb., a girl, Angela Marie, Oct. 4.

MARRIAGES

Janet N. Key and Kirby A. Kreie in Enid, Okla., Nov. 17.

Valerie Ruth Reed, Palo Alto, Calif., and Larry Lee Borden, Lombard, Ill., in Palo Alto, Calif., Nov. 11.

Enid Carol Engleman, Santa Rosa, Calif., and Victor Lewis Hudgins, Reno, Nev., at Santa Rosa, Calif., Nov. 11.

Kathleen Luella Bozarth and Douglas Clark Smith, San Jose, Calif., Nov. 18.

Janet Kay Reed, Joplin, Mo., and Robert Ivan White, Gallup, N.M., at Joplin, Mo., Oct. 7.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. George Coulter, Chairman; Eugene L. Stowe, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, V. H. Lewis, Charles H. Strickland. **General Superintendents Emeritus.** Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 10536 Division Ave., Cupertino, Calif. 95014; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

METHODISTS, EPISCOPALIANS DOMINATE U.S. SENATE. Senators with Episcopal and United Methodist affiliation form the largest religious groupings as the Ninety-third Congress convenes this month, according to a Religious News Service post-election survey.

The United Methodist and Episcopal groupings number 18 each. There were 20 United Methodist Senators in the Ninety-second Congress, and 17 Episcopalians. Other groupings in the Ninety-third Congress will include 15 Presbyterians and 14 Roman Catholics.

Since gubernatorial voting, November 7, more Roman Catholics—12—will lead states than members of any other church. Six governors or governors-elect are United Methodist, six Presbyterian, and six Baptist. □

AUTHOR CALLS POSTAL LEGISLATION "GREATEST THREAT" TO FREEDOM. Speaking for the Authors League, Herman Wouk testified in Washington, D.C., before the House Subcommittee on Postal Legislation that he considered proposed rate increases by the Postal Service "one of the greatest threats to freedom of communication ever faced by this country.

"A sort of national town meeting goes on and on in the second-class mail system," Wouk said. "This intercommunication of groups, made possible by the journals mailed under second-class rates, this discussion of ideals, can go on only because Congress in its wisdom long ago made these second-class rates low; made, in effect, a subsidy so that this process could go on greatly to the glory of our national culture."

The award-winning author said he knew of nothing else in American experience that equals this national town meeting of the periodicals circulated by the second-class mail. □

CHARRED BODIES FOUND IN LAOS BELIEVED THOSE OF U.S. MISSIONARIES. The charred bodies of two women believed to be missing American missionaries affiliated with the Plymouth Brethren have been found in the smoking ruins of Kengkok, a town in southern Laos.

A preliminary postmortem on the two women's bodies showed that they were Caucasian bodies of about the same build as the missing women, but they were too badly burned to be definitely identified.

Fred McKenzie, an official of the Plymouth Brethren, said in New York that the missing women are Miss Evelyn Anderson, 25, of Coldwater, Mich.; and Miss Beatrice Kosin, 35, of Federal Way, Wash. They were members of the Christian Missions in Many Lands, Inc., which is affiliated with the Brethren.

The women were taken prisoner, October 27, along with two male missionaries by the Communist-led Pathet Lao when they seized the town, Mr. McKenzie said. The two men—Samuel Mattix, 19, of Centralia, Wash.; and Lloyd Opper, 20, a Canadian from British Columbia—are still missing.

Mr. McKenzie said the four missionaries were under house arrest, and the men had been taken to a different location. He said the bodies of the women were found after government troops regained possession of Kengkok, a town about 205 miles southeast of Vientiane. □

300,000 EXPECTED AT KOREAN EXPLORATION '74. Some 300,000 people are expected to gather in Seoul, Korea, to be trained for evangelism at Explo '74, a follow-up to the original Explo '72, sponsored by Campus Crusade for Christ.

Dr. Joon Gon Kim, executive director of Explo '74 and a staff member of Campus Crusade, said it can be compared with the crossing of the Jordan River by the Israelites in that it will be a final part of Crusade's strategy to reach Korea for Christ by 1975.

During the conference, the delegates will have 3 million people in Seoul with whom they can share the message of God's love, according to Dr. Bill Bright, Crusade president. "The Korean mass media will help to spread the word by broadcasting Explo to the entire country on both radio and television."

Training will be twofold: How to share one's faith with another through the *Four Spiritual Laws*, and explaining to others how to live the abundant life through the Holy Spirit.

Dr. Kim sees Explo '74 as providing an exploding situation that will create momentum for the fulfillment of the Great Commission. Crusade's announced goal is to see that accomplished by 1980. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **Would you please explain Matthew 5:24 to me? "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." I heard this interpreted to say that you have to be reconciled to your brother before your gift would be accepted. How can one be reconciled when the brother refuses a reconciliation?**

What Matthew 5:24 requires would be a conscientious effort toward reconciliation and complete willingness to be reconciled.

Whether those efforts and that

willingness would be met in kind by the other is something no person could guarantee.

Paul wrote, "If it be possible, as much as lieth in you, live peaceably

with all men" (Romans 12:18). He seems to imply that some of the difficulty may lie outside an individual's control.

■ **Would you please explain Matthew 5:29-30, "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Does this apply to today?**

This passage is the strongest possible statement to the effect that the follower of Christ must tolerate nothing in his life that will destroy his soul, however dear to him it may be.

While some have interpreted this to mean physical mutilation, I Corinthians 3:16-17 would seem to rule out such an idea. The physical eye or hand is but the organ of the will.

Only the soul of man is capable of sin in the biblical sense.

"Offend," by the way, is the KJV translation of a Greek word that means to trap or ensnare one.

■ **Explain John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Does Jesus draw all men?**

As the next verse shows, this is a reference to Christ's atoning death: "This he said, signifying what death he should die" (verse 33). There is an allusion to His resurrection also, for the original literally reads "lifted up out of the earth."

In reference to the "all men," the promise is not that all will come.

This is a parallel to John's state-

ment that Christ is the true Light that lights "every man that cometh into the world" (John 1:9), and Paul's statement that those who live outside the revealed law of God show that law "written in their hearts, their conscience also bearing witness" (Romans 2:15).

None of these verses change the

missionary imperative of the Church.

The actual preaching of the gospel is necessary to so intensify the "drawing," the "Light," and the "law in the heart" that the individual will respond in faith and be saved.

Without question, all who do come to Christ come because He was lifted up from and "out of" the earth.

■ **In the "Lord's Prayer" is a phrase reading, "And lead us not into temptation." The wording and phraseology are very misleading. Would the Lord actually lead an innocent soul into temptation? We all know it is the devil who leads us into temptation. Why don't they change it to read, "And do not let us fall into temptation"? I will expect a good answer on this.**

I don't know how good the answer, but "they" actually have clarified it, as for example, in the Phillips translation, "Keep us clear of temptation, and save us from evil"; and the NEB, "Do not bring us to the test, but save us from the evil one."

The Lord does not "lead" an innocent soul "into temptation" but He does permit temptations to come. He has promised simply that He will

not permit us to be tempted beyond the limits of our ability to resist (I Corinthians 10:13).

D. T. Niles reminds us that the point of the prayer is that we never become so self-confident that we suppose we are adequate within ourselves to go into the battle with evil. We need His reinforcement for our moral wills.

James says that temptation has

value (James 1:2-3, 12). The untested commitment is never safe. We grow strong through surmounting the trials and testings that come our way.

One practical application of this item in the Lord's Prayer: The person who sincerely prays to be kept in time of temptation is not likely to voluntarily put himself in situations where he knows temptation lurks.



Mrs. Willadean Johnson, Idaho-Oregon District Caravan director, reported that 28 boys and girls earned the Winans and Bresee awards. Pictured are 21 of the 28. Each award recipient holds a \$5.00 scholarship for summer camp furnished by the district. Eleven of the award winners were from Nampa (Idaho) First Church.



General Superintendent George Coulter presented the Bresee and Winans awards in the Red Deer, Alberta (Canada) West Park Church. Pictured, from left to right—Bresee awards: Kerry Reaman, Randy Wolstenholm, and Randy Reaman. Winans awards: Mary Leung and Deene Boettcher. Rev. J. C. Wolstenholm is the pastor of the church.



Five caravaners from the Marley Park, Md., church recently earned highest awards. Pastor Warren O. Holloway made the presentations. Pictured (l. to r.) are: Mary E. Gunter, director; John Weslow, Sunday school superintendent; Nancy Bennett, Karl Crouse, James Weslow, Cris Tharp, Debbie Gunter; Pastor Warren O. Holloway; and Jim Gunter, director.

Two girls from the West Lafayette, Ohio, church received Esther Carson Winans awards for achievements in the Caravan program. From left to right are Pastor and Mrs. Harold Holms and daughter, Christiana, caravaner; and Melody Bechtol, caravaner, with parents Mr. and Mrs. Fred Bechtol.



LT. COL. KNIPPERS RECEIVES PROMOTION

Chaplain Shural G. Knippers, who was recently promoted to lieutenant colonel, has been appointed to the Logistics and Facilities Department of the Chief of Air Force Chaplains Office in Washington, D.C.



Chaplain S. G. Knippers

His assignments since entering the air force include Little Rock Air Force Base, Ark.; Soesterberg, Holland; United States Air Force Academy, Colo.; Goose Bay, Labrador; and Sheppard Air Force Base, Tex.

Since entering the air force in 1959 he has received the Commendation Medal three times and was chosen for the Finnegan award for Air Training Command, 1971, for his outstanding work with young airmen. □



Caravaners from the Port Arthur (Tex.) Grace Church enjoyed a special celebration at an Indian party. Dressed in costume, the participants are (l. to r.) front row: Suzie Williamson, Troy Bradford, Steve Shepherd; back row: Debbie Miley, Don Carley, Phill Williamson, and Jeff Childs.

The Bridgeton, Mo., church has given three Esther Carson Winans awards to girls in the last two years. Pictured is Carol Harris, recipient of the Winans award. She completed 48 projects. Only 36 are required. Pictured with Carol is Doug Harr, who won a sleeping bag by bringing 10 new children to Caravan in a six-week period. Stephen and Diana Smitley are Caravan directors for the local church.



NAVY CAPTAIN HONORED

At a meeting of the American College of Dentists in San Francisco, Dr. Frank N. Ellis, of San Diego, was awarded Fellowship in the college.

Dr. F. N. Ellis is an active-duty navy captain, presently on duty as executive officer of the Naval Graduate Dental School in Bethesda, Md. He is a graduate of Northwest Nazarene College, Nampa, Idaho (class of 1938). He is a member of the Gaithersburg, Md., church.



Dr. Frank N. Ellis

The American College of Dentists was organized in 1920. It recognizes through Fellowships those who have contributed to the advancement of the profession and humanity. Its programs include seminars and workshops and it conducts studies in associated areas of interest to dentistry and its service to the public. Fellowship in the college is by invitation. □



Rev. Harold R. McClain has accomplished a record few persons achieve—40 years of perfect attendance in Sunday school. His fortieth bar was attached in a long string of attendance bars and presented to him by Pastor R. T. Bolerjack, Fort Worth River Oaks Church.



Dr. and Mrs. Clyde E. Ammons have completed 25 years of service as pastors of Dallas Central Church. In appreciation of their years of service, the church presented them a check for \$2,500 (representing \$100 for each year of service). The church has continued to grow under their leadership. Stanley A. Bennett (left) is shown presenting the check to the Ammonses.

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THE FIRST SERVICE at the Cedardale Camp Meeting (Canada Central District) was hardly over before I saw a fine-looking senior citizen coming my way with a warm smile and outstretched hand. I noticed the big USHER button on his lapel, his fine manner, and friendly bearing.

"I have been wanting to meet you," he said, "my name is Jollymore. Do you remember my mother and sister, in Everett, Mass.?"

My mind went back to a humble bedroom in an unpretentious house where Mrs. Jollymore lay dying. Though she was not a member of our church, Mrs. Taylor and I, at the request of the family, visited day after day. How much the aged and now weakening saint enjoyed the Bible reading, singing, and prayers! But perhaps no more than did the devoted daughter, Bessie, who so faithfully and tenderly cared for her.

My mind quickly came back to the man standing in front of me.

"Do you recall," he continued, "when I visited my mother for a few days? When it was time for me to leave, you offered to drive me into Boston to the railway station, so I could spend a little more time with Mother. But on the way to the station you

talked to me about the Lord, and my need to be saved."

I had to confess that my recollection of the incident was dim. But not his!

"I never forgot your words. I couldn't get away from them. Six years later my wife and I were saved, and joined the Church of the Nazarene. We have been in Canada, members of this local church now for 18 years, doing our best to serve the Lord and carry our share of the load."

I went to my room that night humbled, happy, and dumbfounded. So much out of so little! An 18-year-harvest (so far) from a few minutes' seed-sowing.

Not often do we have the joy of discovering 24 years later the results of an almost casual contact. Perhaps in heaven we will be even more amazed when the full snowballing influence of our halting efforts to witness is unveiled.

Will we wonder then, as I did that night last summer, about the occasions, perhaps just as laden with possibility, when I had said nothing?

"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1). □

—Richard S. Taylor
Kansas City



SERVICEMEN'S RETREAT A HIGHLIGHT OF 1972

The fifteenth Nazarene Servicemen's Retreat was held at Berchtesgaden, Germany, November 13-17, at the General Walker Hotel.

Chaplain (Capt.) Bill Sharp served as retreat coordinator. Sessions were held in the Skyline Room, a beautiful auditorium overlooking the surrounding valley and mountains.

Special music was provided by Paul Skiles, director of the Servicemen's Division from Kansas City; Rev. and Mrs. William Prince, European Nazarene Bible College;

and Mrs. Roy Fuller, Italy. Michael Martin, who is studying music in London, presented piano concerts.

Speakers for the retreat were Rev. Paul Martin, evangelist; and Dr. Ralph Earle, Nazarene Theological Seminary professor, Kansas City. Evangelist Martin conducted morning and evening services. There were seekers who found spiritual help during the evening services. Professor Earle conducted Bible study sessions from the Sermon on the Mount at nine o'clock each morning.

There was a total enrollment of 204 for the retreat, making it the largest one in attendance. □

MRS. ALICE CANTRELL DIES AT PORTERVILLE, CALIF.



Mrs. Alice Mae Cantrell, 83, died November 19 in Porterville, Calif. She had suffered an extended illness following surgery. Mrs. Cantrell had made her home in Porterville for the past 42 years.

For many years, Mrs. Cantrell brought boys and girls to Sunday school in her automobile and taught classes of children.

At about age 70, she felt a call to a new ministry—visiting elderly shut-ins at community convalescent hospitals. Her son-in-law, Dr. Ponder W. Gilliland, spoke at the funeral about her willingness to always show kindness to others. He stated, "The word 'inconvenience' was not in her vocabulary."

Funeral services were held at 1 p.m., November 22, at the Porterville church. Pastor Wil M. Spaite officiated at the service. He was assisted by Rev. Walter Markham and Dr. Ponder W. Gilliland.

Mrs. Cantrell is survived by three sons: Rev. Grady Cantrell, Idaho-Oregon district superintendent, Nampa, Idaho; Jack Cantrell, Porterville; and Eugene Cantrell, Pixley, Calif.; and four daughters: Mrs. Orville W. (Louise) Jenkins, Kansas

City; Mrs. Eugene L. (Faye) Stowe, Kansas City; Mrs. Ponder W. (Floy) Gilliland, Bethany, Okla.; and Mrs. Terry (Verna) Moore, Porterville; 25 grandchildren; and 19 great-grandchildren. □

TEXAS FOUNDATION HELPS SMALL CHURCHES

The Oldham Little Church Foundation, 405 Post Oak Bank Building, 2200 S. Post Oak, Houston, Tex. 77027, is in a position to make grants to established but struggling churches of recognized denominations, both in the United States and abroad, according to a report just received from President Mark R. Moore of Trevecca Nazarene College.

The Foundation gives mainly for the improvement of property, remodeling, relocating, and programs benefiting the total church community, particularly as aiding the evangelistic outreach of the church.

Grants vary from a few dollars to a maximum of \$3,000, and churches must have a membership of 300 or less.

Consideration is given to churches with good records in stewardship, where programs have already been initiated that lie beyond the financial strength of the congregation. The Foundation will not underwrite a total program, nor give the initial

money needed.

Some assistance can be given to pastors furthering their education with money for part-time tuition in colleges or seminaries.

The Foundation indicates that since, under new tax regulations, total income of the Foundation must be awarded in grants, accumulated funds are on hand.

Proposals requesting grants should be made to Mr. Harry A. Kinney at the Foundation address in the form of letters from local pastors in their own words. Proposals from groups of churches or districts are not considered. □

NAMES IN THE NEWS

MRS. ARLENE YOUNG, wife of General Superintendent Emeritus Samuel Young, returned home November 26 following surgery the week before in St. Luke's Hospital, Kansas City, Mo. Her convalescence has progressed normally in accordance with every medical expectation. □

MRS. KATHERINE NEASE, widow of the late General Superintendent Orval Nease, fell about mid-November and suffered a broken bone in her left hand, "which means that now she is unable to use either arm." However, according to the report from the family she is "getting along fine" and has just returned home (Arcadia, Calif.) from the convalescent hospital. □

NICARAGUA COUNCIL MEETS

The twenty-sixth annual Nicaragua Council meeting was held at Lake Nicaragua near the town of San Jorge. This was the exact spot where David Ramirez had faithfully prayed years ago that God would give Nazarenes a Bible training school.

Rev. and Mrs. Harold Stanfield, first missionary couple to Nicaragua, were present. They had returned to help fill a personnel gap.

Field Superintendent Marshall Griffith reported the following: 33 students at the Bible Training School with seven more enrolled at the seminary in Costa Rica; Nicaragua once again has a district evangelist; the assistant superintendent is returning from the U.S., where he attended the Eighteenth General Assembly.

He said: *El Faro Nazareno* is evangelizing through the printed page; Nicaragua is reporting 40 percent gain in annual Sunday school contest with Japan. Clinics continue to report huge work loads, resulting in people finding God and churches being established.

Goals and challenges were given through the various avenues of service. A new clinic is needed in the mid-eastern area; people in the north are writing in requesting our church to come after hearing the radio program "La Hora Nazarena"; word has come that several professional people have been converted as a result of the Billy Graham Crusade on television; churches must be established in these northern areas.

—Kyle L. Green, reporter □

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