HERALD of HOLINESS

CHURCH OF THE NAZARENE / OCTOBER 15, 1982
AN EDITORIAL

THE PROMISE TO BE POSSESSED

"REAL REVIVAL . . . PRECEDED BY CONCERTED PRAYER."

IT WAS dedication day. The magnificent temple had been built and the king had publicly presented it to God. Now evening had come. King Solomon sat alone in the palace. Suddenly the Lord appeared to him and said, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land." This solemn promise of our sovereign God is recorded in 2 Chronicles 7:14 (NIV).

On October 13, 1983, the Church of the Nazarene will celebrate its 75th anniversary. This Diamond Jubilee comes at the midpoint of a quinquennium of "Celebrating Christian Holiness" and will highlight a year of "Celebrating Our Holiness Heritage." It is most appropriate that the calendar year will open with a churchwide emphasis upon revival. Every district will set aside one week in which every local church will engage in revival services.

This is more than a denominational program. It is a determined effort to put first things first. Revival is at the very heart of our heritage. Our church was born in holiness revival in the early 1900s, and this has been our genius across the years. At this point in time, genuine revival will help us to renew our sense of mission and prepare us for the greatest thrust of evangelism and church growth in our history.

The revival promise made to King Solomon has never been revoked. It is waiting to be possessed. But like all of God's promises, it is conditional—"if my people . . . will humble themselves and pray. . . ." Real revival has always been preceded by concerted prayer.

One year ago the church where I hold my membership experienced a sweeping revival. Initially scheduled for eight days, it went on for a second week, then a third and finally climaxied with a fourth week of services. Hundreds were revived, regenerated, and sanctified. But like all genuine revivals, it was the product of prevailing prayer. For more than a year, pastor and people had spent every Saturday night at the church altar praying for revival. Often these prayer meetings continued all night. Small wonder that they possessed the promise.

And there is encouraging evidence that our people are ready to answer a call to prayer for revival. In the last district assembly that I chaired last summer, the superintendent climaxied his report with the announcement of the dates of the simultaneous revivals on that district. He gave an impassioned plea for the entire district to join in 40 weeks of fasting and prayer leading up to that week. The members of the assembly enthusiastically responded to the challenge and committed themselves to fast and pray some time each week.

Along with my colleagues on the Board of General Superintendents, I pledge myself to become personally involved in "Possessing the Promise." I have committed myself to be the evangelist for a simultaneous revival the first week of 1983. It is in a young church that is less than 10 years old. Many of the new Nazarenes there have never witnessed a mighty outpouring of the Holy Spirit in genuine revival. I am praying daily that we will experience an unusual manifestation of God's presence and power.

Let us all unite in fervent prayer that every Church of the Nazarene—young or old, large or small—will pay the price to possess the promise of 2 Chronicles 7:14.

by General Superintendent Eugene L. Stowe
ON MONDAY, MARCH 30, 1981, by instant video television replay, the world witnessed a broad daylight assassination attempt on the life of the president of the United States. The pictures recorded the would-be assassin with the gun in his hand. His identity was not in question. There was never a doubt who shot the president and three others with him. After a year and a half of waiting for justice, a stunned and angry world heard the jury's verdict, "Not guilty by reason of insanity." Thirteen times to 13 counts the words "Not guilty" thundered across the land.

Outraged people everywhere demanded change in the law that made it possible for a man to premeditate the murder of a president, be caught in the violent act of attempted assassination, and then be found "not guilty" of the crime his lawyers admit he committed.

As the 21st century dawns, we like to think of ourselves as an enlightened intellectual generation—open-minded and generally willing to "live and let live." But this generation has been duped by a fundamentally flawed and biblically unsupportable philosophical humanism that denies the reality of sin and abhors personal accountability.

For more than 20 years, ethical social liberalism has been conditioning this generation to the notion that society in general is to blame, a mental disorder is to blame, or perhaps poverty or some hereditary problem is to blame. Blame anything or anybody, but never hold the individual accountable for his deeds. The absurdity of this concept of reality reached a climax in the verdict of John W. Hinkley. And finally, even the "open-minded" secularists are forced to admit that something is wrong.

This "not guilty" mentality has become so ingrained in our thinking that it has crept into our local churches. It has persuaded some sincere Christians that it really does not matter if they fail to tithe, or if they fail to attend Sunday services faithfully, or fail to keep the standards of the church. They are duped by a socially acceptable spirit of nonaccountability to believe a loving God understands their motives and knows their hearts, and therefore will declare, "Not guilty." They absolve themselves from the responsibility of working to make the church effective in the community. Like sponges, they show up occasionally to soak up the religious atmosphere, but contribute little or nothing in return.

This false doctrine of "Not Guilty" is lethal spiritually. It collects into one bundle the sincere but duped off-again on-again churchgoers, practicing homosexuals, liars, blasphemers, and perverts of every kind into what theology calls "universalism." Universalism means that in the end time, God will finally save all people and sweep them all into heaven together—including Satan himself and his demons. The grand theme of universalism is, "Not guilty by reason of God's mercy." We must not be duped by this heresy, or give way to any part of it. 2 Peter 2 speaks of false prophets, damnable heresies, and swift destruction. It speaks of God's sure judgment that did not spare angels that sinned, or the world in the time of Noah, or the cities of Sodom and Gomorrah, and it speaks of future judgment upon the unjust followed by their punishment. No "not guilty" verdict here!

The outcry following the Hinkley verdict is an outcry for change. The people want justice. Ironically, many of those same people who want justice in the courts object to the wrath and judgment of God. God is merciful, but also just. Heaven awaits the redeemed. Eternal damnation awaits the sinful. The individual is responsible for his own deeds. While salvation is by faith in Christ, "by their works shall ye know" who is Christian and who is not.

There is no "not guilty" verdict in 2 Peter 2:20-21: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."
WOMEN CRY, TOO
Now that we have heard from the men, “Men Cry Too” June 15, 1982, please give the women equal space and time in the Herald of Holiness. Let us hear from the other side of the coin, because women and children cry too!!!

Our laws were made to protect the women and children, otherwise they would not have a home to go to as is the case in wife beating and child abuse; they remove the mother and children from the home to halfway homes and foster homes, while the men stay in the home.

It is not the Church who can bring healing to these men, but submitting to God’s will. The Church has enough fighting to fight the devil and not take on any other fights.

Mrs. Eldon Hunt
San Jacinto, California

HELPED BY HERALD
I want to thank you for the Herald of Holiness, which I have received from you for quite a while now.

It’s been a great blessing to me and my wife, Emily. Every time one reads it, there is always something exciting as to what the Lord has done and as to what He can do, and my own heart has been blessed.

I worship at the United Reform Church where, thank God, we have a young minister who is on fire for the Lord. But before he came to us I used to help out with the preaching at times. And on many occasions I’d relate to the congregation something that I’d read in the Herald of Holiness. So thank you! Praise the Lord!

Arthur Ackerman
Brockworth, Gloucester, England

ARCHIVES ARTICLES APPRECIATED
I wanted to express my appreciation for the articles from the Archives. I find these bits of history both interesting and informative. They are a nice addition to the Herald. I hope that future issues will continue to share with present-day Nazarenes what has transpired in the past.

(Continued on page 18)
CAME TO AMERICA,” said a visitor from Britain, “because I had heard that America was experiencing revival. I have preached in your churches from the Atlantic to the Pacific; I have spoken in your rallies and conferences and in your great Union Meetings; but I have not witnessed revival. I have seen bits of evangelism, here and there,” he concluded, “but I have not seen revival.”

What an indictment—and what a challenge!

“Bits of evangelism” can be so cozy and so cheap. They don’t cost many tears or many prayers or much sweat. Neither do they revive a slumbering or stagnant church, or halt a sin-crazed world hurtling toward hell.

And if the current (and commendable) emphasis on “simultaneous revivals” degenerates into nothing more than “bits of evangelism,” with little eddies of evangelistic excitement and a superficial stir here and there—while the real need of revival is bypassed or glossed over with glowing statistics—then we will have lost a crucial and unparalleled opportunity to bring renewal to the church, and healing and salvation to a nation polarized by racial and economic and religious tensions.

For “bits of evangelism” are not enough to stem the tide of a drug-crazed, sex-oriented, secular-saturated society teetering on the edge of a nuclear abyss. And if the church is to be a prophetic voice and a redemptive influence in these turbulent times, it must get back to basics—and quit listening to pussyfooting preachers and worldly-minded laity who mute and mutilate the message of a loving, but holy, God.

One of those “basics” we need to recapture is the God-ordained sequence of revival and evangelism. “Create in me a clean heart, O God,” cried the Psalmist, “and renew a right spirit within me. . . . Restore unto me the joy of my salvation. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee” (Psalm 51:10-13).

Notice that sequence: first, restoration and renewal—that is revival; then outreach—that is evangelism.

It was Jesus himself who said, “tarry ye,” and “go ye.” “Tarry ye”—that is revival. “Go ye”—that is evangelism. And that is always the scriptural sequence. Effective, soul-transforming, life-changing, God-honoring evangelism always waits on revival. The disciples found it so on the Day of Pentecost, and Christians have found it so ever since.

Any number of churches today, however, would like to have evangelistic results—but are not willing to pay revival prices. No wonder, then, that pastors and people in those churches ask, “Do revivals pay?” Or, “What’s wrong with our evangelism?”

In these times of “new strategies” and “new structures,” we need to be reminded again that the Church of the Nazarene was born in the fires of revival. But we also need to be reminded that we can die in the smoke of evangelism—the smoke of an “educational evangelism” that knows no heart passion; the smoke of a “visitation evangelism” that is little more than a recruitment for church members; the smoke of a passionless, powerless evangelism that requires no tears, no agony, no sweat—and sees no conviction, no repentance.
tance, no restitution, no heart-hunger for holiness—and hears no shouts of the newborn or the fully sanctified.

That may be a “bit of evangelism,” but that is a juiceless, powerless, emasculated evangelism that is a mockery and a denial of that vigorous and effective evangelism the church engaged in when the tides of revival were running strong. And, as Chadwick said, “There may be noise; there may be crowds; there may be high emotion; but there is no Shekinah.”

If we allow ourselves to become content with that, then we will be on that well-traveled road that leads to an evangelism wherein, as one put it, “the conference table replaces the mourner’s bench, the planning session replaces the prayer meeting, the organizers replace the agonizers, and the promoters replace the passion-filled.”

But, thank God, there are signs—not as widespread as some would have us believe, or as all of us would like to see—but signs that increasing numbers are getting fed-up with “bits of evangelism” and are willing to pay the price for real revival.

And if the coming simultaneous revivals can be just that—genuine Holy Ghost revivals, in which the hearts of God’s people are truly renewed, resulting in the salvation of souls because they are lost, and not merely to improve denominational statistics—then they will prove invaluable to the church at this critical juncture, and glorifying to God in the building of His kingdom.

For that we pray. And for that we will believe. And... to God be the glory!

**DECISION**

**Whether to dangle,**
from the crag of sin,
over the abyss of eternal damnation, or
to stand tall,
upon the highest Rock, for eternity?
“... behold, now is the accepted time; behold, now is the day of salvation.”

—HARRY C. BAXINDINE III
Philadelphia, Pennsylvania

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**A FORMULA FOR REVIVAL**

by STEPHEN L. MANLEY

THROUGH THE YEARS many formulas for revival have been proposed. Charles G. Finney spoke of “the law of revival.” A formula, or law, sets forth the conditions that must be met if revival is to be experienced. There is little difference between a formula for revival and a definition of revival.

Second Chronicles 7:14 has been widely used as a formula for revival. It is instruction to the people of Israel based upon a promise of God. It certainly contains items that people need to do—humble themselves, pray, seek His face, and turn from their wicked ways. However, some have a difficult time, due to the rules of proper Bible study, in taking an Old Testament passage and spiritualizing it for New Testament times. Holiness theology also has a problem in applying to Christian people the need of turning from their wicked ways. Who could be Christian and still be wicked?

Could it be that we have not searched diligently enough in the New Testament for a formula for revival? Maybe it is revealed simply in the ministry of Jesus. There are several exciting scenes where the Resurrected Lord interacts with His frightened, confused disciples. Two of these are related to us in Luke’s Gospel, chapter 24. Jesus appeared to 2 disciples on the Emmaus Road and then to the 10 disciples the next day. These appearances have some common characteristics which give us a beautiful formula for New Testament revival.

Notice that in both of these encounters Jesus used the Scriptures. Walking with the 2 on the Emmaus Road, Jesus, “beginning at Moses and all the prophets... expounded unto them in all the scriptures the things concerning himself” (v. 27). As these disciples looked back on this experience, what they remembered was how their hearts burned within them while He talked with them and while He opened to them the Scriptures (v. 32). When Jesus appeared to the 10 disciples, He reminded them about what He had told them in His ministry concerning the fulfillment of the Law of Moses, the prophets, and the Psalms. “Then

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opened he their understanding, that they might understand the scriptures” (v. 45).

“The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Hebrews 4:12). Here is the heart of revival—the exposing of the Word of God. A revival of expounding the Word of God, making clear the meaning of its words in their context, would bring quickening to the hearts of men who listen.

Notice that in each of these encounters there is more involved than just explaining the facts of Scripture. The disciples on the Emmaus Road described it as that which caused their hearts to burn within them. There is something of a divine happening taking place with the exposing of the Word. Luke describes it as “the opening of their understanding.” He goes on to tell of Jesus’ words that urged the disciples to wait “until ye be endued with power from on high” (v. 49).

For years, we in the church have called this the uncinnion or anointing of the Holy Spirit upon the preacher. But it cannot be limited to just the pastor or evangelist. In the cases that Luke is telling us about, Jesus is not the only one who senses the revelation of the Holy Spirit, but His congregation also participates in this divine movement. There is a preaching that the preacher does, but anointing must be upon the laity. Unless there are some in the congregation who are receptive to this anointing during the preaching, revival cannot catch in the hearts of others.

Hindrances to revival include congregations who come to receive rather than minister stand in the way of revival. The self-centered attitude of coming to get fed rather than coming to minister will block the revelation of the exposed Word of God in the power of the Holy Spirit.

It is almost too simple to be true—this New Testament formula for revival. When the content of the Word of God is exposed in its context to the Body of Christ (the Church) who minister in the power of the Spirit, revival will be the result. Are you available for that?

You Pray for Me

You pray for me, I’ll pray for you—
How often trite words said;
At home there’s so much work to do,
And then it’s time for bed.
Next day is hectic; I forget
The promise that I made,
At family altar I’m all set,
But only Brother prayed.
All week I struggle, finally
I give up in disgust.
On Sunday morn you ask of me,
“You prayed for me, I trust?”

—JANET PARKER
Forest, Virginia

church. Congregations who come to receive rather than minister stand in the way of revival. The self-centered attitude of coming to get fed rather than coming to minister will block the revelation of the exposed Word of God in the power of the Holy Spirit.
PEOPLE all over town were asking, “What has happened at the Church of the Nazarene?” If you had asked one of the spiritually blessed and excited people of that church, they would have responded, unhesitatingly and enthusiastically, “We have had our Pentecost.” At their jobs, at the market places, at the schools, in the homes and neighborhoods, these people were sharing the inspiring intensity of a spiritual experience seldom known in this day. The overflowing joy and expectancy of the continual outpouring of the Holy Spirit electrified this congregation.

What they called “our Pentecost” was a revival that can and must happen periodically for the people and pastor of every church. A revival of this dimension and magnitude produces incredible church growth, spiritually and numerically. Our Pentecost transformed what was often described as a “great old church” into a new Body of Christ functioning with so much vitality, dedication, and love that all had to say, “This is the work of God’s Holy Spirit.”

This “great old church” was rich in holiness heritage. Historical records reflected many great revivals and holiness crusades with Uncle Bud Robinson, Seth C. Rees, and others. Dr. Phineas Bresee had presided at district assembly here in 1914. But the symptoms of spiritual dormancy were demonstrated in the demographics of declining numbers and negative church growth patterns.

Our Pentecost was a mighty transforming experience. The expanded evangelistic and discipling ministries brought phenomenal church growth, evidencing the new spiritual vitality of the people. The glowing, joyful testimonies of souls reclaimed and redeemed from the power of sin in every service and through personal evangelism, multiplied the blessings and affirmed the anointing of God’s Holy Spirit.

The believers who were being sanctified and witnessing to this victory fanned the flames of revival again and again. What did our Pentecost do for this church? In four years, it caused the Sunday School enrollment to nearly triple from 313 to 890, the average Sunday School attendance to quadruple from 112 to 425, the membership to nearly double from 138 to 230, and the total annual giving for all purposes to quadruple from $24,731 to $102,838. Old properties were outgrown and new facilities were filled to overflowing.

The statistics reflect the numbers of souls reached and transformed by the power of the gospel. These were people like Gordon, the city attorney, who was teaching a Sunday School class in another denomination. The witness and spiritual enthusiasm of Dick, one young businessman from his Sunday School class, brought him to a Sunday evening service where, because of the crowd, he was forced to stand in the foyer doorway. The next morning he called me and said, “I was never so spiritually moved in all my life. I will cancel all my appointments if you will have coffee and share with me what is happening in the lives of your people.” I met Gordon and after three hours of too much coffee, he bowed his head humbly in prayer to accept Christ as his personal Savior and Lord.

On another of these special Sunday nights where God came in such power as the choir sang, the altar was lined and there were shouts of praise and victory from scores of blessed souls. In the rear of the church were Thurman and Pansy. They were active, faithful members of the largest church in town. They were our neighbors across the street, and at my wife’s invitation they came to visit. As they left, someone heard them say, “We’ve never seen anything like this.” We thought they might never return, but on Monday morning my phone rang early. Thurman asked, “Pastor Aldrich, would you accept our church letter? We have always prayed for God to lead us to a church where God is so real.”

My soul is burdened because there are thousands of Nazarenes who, like Thurman, have never seen or experienced anything like our Pentecost.

The climactic, spontaneous outpouring of the Holy
Spirit came on a Sunday evening after a week of revival services. But the prescription, model, and method for our Pentecost was found in Dr. J. B. Chapman’s message, “All Out for Souls.” The stirring, powerful words of his impassioned plea were read again and again in meditation and message by pastor and people. During the months preceding our Pentecost, special prayer groups met regularly. While carrying this burden on their knees, people of God were often heard praying, “Oh, God, whatever it takes, send revival to our church.” Thank God, He heard these persistent, fervent prayers and He did.

Man had now taken his hands off and God was going to do the scheduling.

Monday evening’s service started with prayer around the altar, as had been the custom each evening. Rev. Hoots felt led to have special prayer for one of the key student leaders who had been having some physical difficulty during the retreat. Soon after the singing started, the Holy Spirit moved in an unprecedented way, with hundreds moving to an altar of prayer. There had been no powerful preaching, no keyed-up singing—just His Spirit moving among His people. It looked like an old-fashioned Nazarene camp meeting. Young people and adults were praying through to victory everywhere. At the altar, in the aisles, in the pews, on the platform, standing along the sides of the room, as each sought to make his or her place a personal altar before the Lord.

They began going to one another, seeking forgiveness and making restitution. Others were making new commitments, renewing old commitments, being renewed in their spirits, and accepting God’s call to service. All were being obedient to the Spirit and desiring to do His will. The services were quickly expanded to go until the following Sunday. The Spirit was now moving with His purifying and sanctifying grace.

On Saturday afternoon, a group of students who had felt burdened for people who lived directly west of the campus decided to canvass the area and invite the people to the Saturday evening and Sunday morning services. On Saturday evening a young black man from the area came to the service and went to the altar. Although he was a little intoxicated, the students praying with him felt he was sincere. So they took him to the dorm with them that night. The next morning one of the students lent him a suit and brought him back to the morning service. There he prayed through, now fully sober. Monday, as he walked around the campus talking to the students, you could see a change on his face. The Lord had moved inside.

The evangelist is gone now, but the revival lives on. The full impact cannot be measured now, but eternity will reveal it. The spirit of revival radiates from the campus to the surrounding area. It has affected many of the churches in Nashville, and reports have come back from all over the Southeastern Zone of outbreaks of revival, as students have called home, and pastors and parents have shared with their congregations what God had done on the campus.

This same spirit of revival will continue to reach out and touch lives wherever people share it, because God saw fit to answer the prayers of a few faithful people, and for a few divine days, He walked among His people and poured out His Spirit upon them.
Pope John Paul II, the first non-Italian pope to be elected in 455 years, has initiated a number of "firsts," including a historic visit to England and Scotland, and a first ecumenical celebration in Canterbury Cathedral, mother church of the Anglican faith. The attending crowds and media coverage outstripped Beatlemania, Presley-ism, and Lennon adulation.

It was an appropriate time to recall Martin Luther's first public challenge to papal power on October 31, 1517, when he nailed his famous 95 Theses to the doors of the Castle Church at Wittenburg. At that time the power of the pope, if not at the supreme height of influence, was still formidable. The Church of Rome had been passing through stress and strain; ecclesiastical authority was being challenged, but in the providence of God, Luther emerged as a leader of Continental reformation, calling into question papal claims of infallibility and political authority. "The little monk who shook the world," spearheaded the movement for reform, and courageously challenged tradition and abuse at the center of the papal stronghold.

"I am a peasant's son." Luther could say this with pride, for his father was a miner of Eisleben in Saxony, before moving to Mansfield; a poor, but honest and industrious worker. At 14 years of age, Martin went to Magdeburg, then to Eisenach. As a student at the University of Erfurt he progressed rapidly in his studies, especially in rhetoric, poetry, and languages, graduating as Bachelor, then Master, of Arts. Called to what he felt was "the better life," he entered the Augustinian convent at Erfurt, becoming a lecturer in Wittenburg University and a Doctor of Divinity.

It is easy to overlook Luther's scholarship. He was a giant in his day, holding the professorial chair in theology. If the Spirit of God had not moved him to "protest," he would have made his mark as a composer and musician too. He was a prepared and chosen vessel.

The nailing of his theses to the door of Castle Church marks a turning point in modern history. Luther's conviction regarding the evil of indulgences—an open sore on the body of Roman Catholicism then—rapidly spread throughout Germany and Europe. Debate was intense at every level of society. Were the claims of infallibility scriptural and true? Was the Augustinian preacher and professor justified in his stand? Luther's powerful sermon, "Indulgences and Grace," gave the Gospel answer. God's free, undeserved grace is offered to every sinner, not through bargaining or priestly meditation, but as a gift through faith in Jesus Christ. Luther's own discovery of this personal salvation, when making his famous journey to Rome before the Wittenburg protest, is described in a preserved manuscript written by his son, Dr. Paul Luther:

"In 1544 my dearest father, in the presence of us all, narrated the whole story of his journey to Rome. He acknowledged with great joy that in that city, through the Spirit of Jesus Christ, he had come to know the truth of the everlasting Gospel. It happened this way: as he repeated his prayers on the lantern staircase, the words of the prophet Habakkuk came suddenly to his mind: 'the just shall live by faith.' Whereupon he ceased his prayers, returned to Wittenburg and took this as the chief foundation of all his doctrine."

Luther's courageous witness—"Here I stand. I cannot do otherwise, so help me God. Amen"—was the conviction that defied the Papal Bulls (the pope's dogmas and anathemas), and "protested" faith in Jesus alone. "Against the elaborate system of a corrupt hierarchy, Luther initiated the simplicity of apostolic Christianity; the teaching of Scripture against the commentaries of the Fathers and traditions of the church; the right of private judgment against dictatorial ecclesiastical authority; the individual responsibility of every human soul before God, in opposition to the papal control over purgatorial punishments, the heresy that led to the revolting degradation of venal indulgences. He maintained the inwardness of faith alone, the sole way of eternal life, in contrast to the outwardness of works."

The above quotation from Professor Henry Sedgwick's book, *History of Ethics*, summarizes Luther's rediscovery of saving faith that turned the world upside down. Europe was swept with Reformation revival. Superstition and bondage yielded to freedom and peace. Jesus was given rightful place as Savior, Lord, High Priest, and coming King. The "peasant-monk-professor-evangelist" made Emmanuel—God
with us—a living experience, expressed in his marvellous hymn.

A mighty fortress is our God
A refuge never failing...
and in the lovely cradle-song
Away in an manger, no crib for a bed,
The little Lord Jesus laid down His sweet head.

The mandatory Roman Catholic prayer, “Mary, Mother of God, intercede for us sinners,” gave place to faith’s appropriation of the all-sufficient atonement of Calvary, and faith’s repentant privilege of coming boldly to the throne of grace to obtain mercy, and find grace to help in time of need, through a divine-human Mediator: One who was tempted and tried in all points like as we are.

The gospel of free grace swept through Europe, kindled the fires of revival and martyrdoms, inspired hearts and groups with missionary zeal, and almost 200 years later found lodgement in John Wesley’s equally zealous heart—an 18th-century Luther, a clergyman-lecturer-evangelist also. A peasant’s son and a parson’s son, a German and an Englishman, poles apart in personality, proved the revolutionary power of “justification by faith,” and became heralds of revival and reform to the Old World and the New.

Nailing his 95 Theses to the Castle Church door, Luther reminded the world of history’s most cruel nailing:

Was it the nails, O Saviour,
That bound Thee to the tree?
Nay, ’twas Thine everlasting love,
Thy love for even me.

The chorus expresses the wonder of all who share Luther’s faith:

O make me understand it,
Help me to take it in,
What it meant to Thee the Holy One,
To take away my sin.

“...missionary movement demanded him...” (From J. B. Chapman’s concluding statements at the Conference on Evangelism, January 1947.)

After our founding in 1908, a large part of the task for filling in the map with Nazarene churches fell to the traveling evangelistic teams. Often assisted by the district and general church, they traveled by railroad and Model T Ford, setting up tents or renting public halls. These meetings have left a legacy of Nazarene churches and families, and figure prominently in the spiritual genealogy of many of our people.

STEVE COOLEY, Director of Archives

A Nazarene evangelistic team traveling through Tennessee in the 1920s. The mine entrance photograph shows the workers: (l. to r.) Sylvia and Marvel Garrett with Verna and Sallie Parker. The middle photograph shows their Model T Ford as it is pulled up a steep incline by a mule team. A better view of their traveling arrangements can be seen in the second photograph of their fully loaded car. (Photographs from the Vernon Tew donation.)
A HEADLINE of the Kansas City Times read, “A future monarch enters the world.”

On June 21, William Arthur Philip Louis, prince of Wales, was born. God willing, he will one day be king of England. His birth was the consummation of a storybook romance and the royal wedding of Prince Charles and Lady Diana. His ancestry dates back to William the Conqueror, who invaded England and won the throne in 1066.

For months, the British realm, and the world, waited in anticipation of the baby. When the prince was born, spontaneous rejoicing burst forth beyond the planned ritual of celebration. Even those who were not British subjects were gladdened by the happy event.

This dramatic occasion made my heart yearn for the coming of the Prince of Peace. As innocent and privileged as little Prince William is, he is not the Prince of Peace. That title belongs to One whose royal line is mightier and longer than his.

Some 2,000 years ago, angels announced the birth of a heavenly Prince to be the Savior of the world. Young Mary, of King David’s line, was told by an angel: “You will be with child and give birth to a son, and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end” (Luke 1:31-33, NIV).

Jesus was born both as the Son of God sent and the Son of man, of David’s royal line. At first, the angel’s proclamation of His reign seemed untrue. Jesus’ own people rejected His kingly character. Instead of a jeweled crown, a cruel circlet of thorns was pressed on His head. The only throne from which He spoke was the Cross, an emblem of death.

Spiked with Him on the Cross was the title, “JESUS OF NAZARETH, THE KING OF THE JEWS.” His only kingdom was His Spirit ruling in the hearts of believing people. This was surely not the throne of His father David, or the unending reign of which the angel had promised.

Jesus’ enemies thought they were rid of Him and His kingdom. But His shameful death was not the end. The record of His short life and ministry has filled volumes in the libraries of mankind. His impact upon man’s time has changed the course of human history and transformed individual lives. Across the centuries, both young and old of various nations have submitted their all to Him.

Glorious resurrection marked Jesus’ triumph over sin, death, and the grave. The disciples witnessed our Lord’s amazing, living presence. Since Christ’s resurrection and ascension, He has been exalted to the right hand of God in heaven (Acts 2:30-35). From that glory-circled throne, He has bestowed the fullness of His Holy Spirit to believers. Christ ever intercedes for His own, guiding and caring for our needs like a royal shepherd.

Some question any interpretation of Scripture that expects an earthly reign of Christ. Instead, an everlasting and victorious spiritual kingdom is envisioned, with heaven as the only site of divine rule. The earth and the physical realm are viewed as having no lasting import.

However, we may note that the prophets foretold the physical birth of the Christ into the world along with His return in glory. The sign given was: “The virgin will be with child and will give birth to a son, and will call him Immanuel [God with us]” (Isaiah 7:14, NIV).

The prophet also titles the Prince of Peace—Wonderful Counselor, Mighty God, Everlasting Father. His reign is described: “Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever” (Isaiah 9:7, NIV).

IVAN A. BEALS is office editor of the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.
Earlier, God had promised David through Nathan the prophet, “Your house and your kingdom will endure forever before me; your throne will be established forever” (2 Samuel 7:16, NIV; cf. 1 Chronicles 17:14).

Jeremiah renews the theme, prophesying: “‘The days are coming, declares the Lord, when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The Lord Our Righteousness’” (23:5-6, NIV).

Zechariah likewise foretells the coming of Jerusalem’s king: “He will proclaim peace to the nations. His rule will extend from sea to sea and from the River [Euphrates] to the ends of the earth” (9:10-5, NIV).

Believers have long asked the vital questions: How? When? Where will the Prince of Peace have His kingdom? Jesus’ own words disclose some answers. Teaching His disciples, they were told to pray: “Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven” (Matthew 6:9-10, NIV).

But God’s kingdom cannot come and His will cannot be fully done on earth until the despots are dethroned. The peoples of all the nations of the world must submit to the Holy One of Israel. The battle of Armageddon will be fought in the last days to decide who will rule over the earth, the evil beast or the Prince of Peace (cf. Matthew 24:29-31; Revelation 19:17ff).

Just before Jesus’ betrayal and arrest, He declared: “When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory” (Matthew 25:31, NIV).

Obviously, the reign of the Prince of Peace awaits His return to earth. Revelation 20 is John’s description of the vision he saw of Christ’s 1,000-year reign on earth. Peace comes when the wicked armies of the Antichrist are defeated, and Satan is bound for 1,000 years.

God and His Prince did not and will not disregard the satanic rule and influence in this earthly plane. Divine victory extends from heaven and the spiritual realm to the total redemption of all things—even to a world held hostage. Jesus Christ, the Prince of Peace, will triumph at every battleground, and He will reign where Satan had once robbed and enslaved.

King Jesus will indeed one day sit upon the throne of David, in the Holy City. God wills it! He will reign in peace and righteousness, both fulfilling prophecy and the divine purpose of the ages. The Prince of Peace comes to rule as King of kings! All His faithful subjects, rejoice!

UP FROM THE PASTURE

In a green pasture—
Where predators preyed on little lambs that strayed,
A Church of the Nazarene serenely stands.
Lower places were filled from higher ground untilled,
As we tirelessly toiled with our hands.

Sanballat’s spiel—
You have neither the strength nor the skill,
Your flock and your funds are too small.
But the people pitched in with a will to win!
So built we the church wall to wall.

Dedicated to Him—
With lost and straying souls to win,
The Christ of the Cross our only attraction;
With His strong arm we brave every storm
And overcome every friction and faction!

The shepherd’s stock and trade—
To seek the lost and feed the flock—unafraid!
Undaunted by criticism, confrontation, or commotion,
A heart sincere to follow the Chief Shepherd’s will,
With unflagging zeal and devotion.

Pastor, reply—
Speak up! Tell old Sanballat why
You’ve stayed with it straight from the start.
So I searched my soul, and herein lies the whole:
“God gave me a shepherd’s heart.”

And now, faithful flock,
Let us rejoice together and sing—
The Lord is my Shepherd;
I shall not want,
He maketh me down to lie in pastures green.
He leadeth me by day and by night
Where living waters flow.*

—LESLIE WOOTEN
Decatur, Illinois

“His Yoke Is Easy,” by Ralph E. Hudson

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VISIBLE DIVORCE
ITS ROOTS ARE SPIRITUAL DIVORCE
by J. PAUL TURNER

I READ the story recently of a wealthy man who owned an estate with a small lake. One day, when he was hosting a party by the lake he noticed several dark blobs of grease floating on the surface. He sent his gardener out to remove them, but a few hours later they reappeared.

A friend suggested he check the bottom of the lake. Sure enough, divers found the remains of a large animal. They cleaned the bottom of the lake and the ugly blobs disappeared.

We spend valuable time and energy beating the air about divorce. We write, talk, preach, counsel, and spend our money fighting this social disease. But unless we can do a better job of cleaning the bottom of the lake, we will be forever occupied with skimming the grease blobs off the surface. And the grease blobs are rising faster than we can skim.

Wouldn’t it be better to spend our energy preventing this phenomenon rather than attempting all kinds of surface cures? What we have to do is attack the root of the problem in order to eliminate the causes. Prevention requires far less energy than cure.

I am convinced the root of the visible courtroom divorce is the invisible and subtle spiritual divorce. What are the clues? What can I look for in my own life, or in the life of a close friend, that signals a falling away? Here are four “falling away” clues.

I am not interested in spiritual growth. The spiritual life and growth of each spouse is left to chance. Intentional growth after the crisis experience is rarely considered, if ever thought of. The disciplined, maturing spiritual life doesn’t happen.

I don’t like myself. Low self-esteem prevails for each spouse, thus the marriage fails. It is not believed that God knows us by name. There is an unwillingness to believe about ourselves what God already believes about us and sent His Son to prove.

I can’t talk to you. There may be a closeness of bodies in the marriage, but there is also a remoteness of souls. In order for us to know the soul of each other, there must be a commitment to deep spiritual communication. A spiritual abyss sets in when we quit the deep talk with one another.

I am not angry. Anger is unacceptable to admit. We fear anger because we do not believe it can be one of several barometers for spiritual and marital growth. It is imperative that we believe our behavior. We must own it. Otherwise this clue becomes destructive as we internalize the honest emotion of anger and it festers into carnal anger.

How can spiritual divorce among marriages be prevented? Are there any precautions? Yes, but they’re not simple. It requires a significant shift in attitudes and priorities at all levels of the church. The best way to get to the root of the problem is to listen to the stories and journeys of couples who are in the process of overcoming spiritual divorce. They hold the key. And having heard hundreds of these marital stories, certain patterns may be emerging that could be viewed as prescriptions. And at the risk of oversimplifying complex situations, I would like to summarize seven of these "prescriptions."

Equip first, marry second. Our ministry to the marriage must first be reflected in nurturing and equipping the existing relationships among us. We have performed far too many weddings and equipped far too few marriages.

A wedding is not a marriage. Rather it is a heap of raw material that begins at the altar but is cultivated, nurtured, and equipped by the church from that point on.

Marriage is a ministry, not a taboo. We must refute, with vigor, the cultural intermarital taboo that claims, “our marriage is no one else’s business.” The intimate physical aspects, “yes.” The spiritual, social, and intellectual aspects, “no.” We can no more claim total privacy over our marriage than we can of our personal witness of Jesus Christ.

Marriage is God’s original laboratory of how Christ’s Body is to function. It is His first church. And He has mandated that we model and disclose that relationship, not “hide it under a bushel.”

Forgive the past, God has. We must unconditionally accept the couple who made wrong choices in their non-Christian past. It is wrong to assume that this couple has negated their right and privilege to model a healthy relationship now that they have accepted Jesus Christ as Lord.

Learn the skill of saying it right and saying it well. Our dilemma is that we must use a complex science to send, receive, and clarify messages. Paul tells us, “Let your conversation be full of grace, seasoned with salt, so that you may know how to answer everyone” (Colossians 4:6, NIV). He’s telling us that the “how to” is wrapped up in our gracious and preserving attitudes.

Perhaps we have erroneously assumed the Spirit-
filled life eradicates our incompetence to communicate. This is not true. The real truth is that the Holy Spirit has promised to teach us all things. And responsible communication is a skill that He teaches. It must be learned and cultivated by us over the years.

Learning for living changes our behavior. We must avoid the fallacy that the mere giving of information is going to change behavior. This is not a complete fallacy, otherwise we would not cling to it so stubbornly. However, there is a false conclusion that information given by "experts" can of itself change behavior. We can make a major error in confusing the process of learning for knowing and learning for living.

Scripture dialogue brings the marriage alive. The Bible is our fundamental Guide for coping with life experiences. Husbands and wives must use it to share their growing edges more on the feeling level, rather than the knowing level. "What are my feelings about this verse rather than my thoughts?"

Couples who have difficulty talking to each other about their spiritual lives have perhaps given only lip service to the use of their Bibles. Life comes to the relationship when a husband and wife take a few minutes to open their Bibles and dialogue a verse or passage that's impacting their individual lives at the moment.

"For those who fear and love the Lord speak often of Him to each other" (Malachi 3:16, writer's paraphrase).

Marital permanance takes work. We must expose the false idea that life is one quick fix after another. We can subtly "buy into" this cultural absurdity to where it is not uncommon for us to hear of a Christian spouse who announces calmly, "I feel led of the Lord to leave my mate and marry another person to whom God is guiding me."

Marriage is irrevocable. It is tough work and the sooner we equip couples to cope with the marital quick fix, the greater chance for that marriage to survive.

The church must dive for the real cause of divorce. It has the tools to go directly to the source of the grease blobs. It does not have to settle for cosmetic skimming. We have far too many clergy and lay divorces coming to the surface to be satisfied with business as usual . . . the business of skimming off the top for the sake of the guests.

I am thankful for a growing cadre of couples (divers, if you please) who are willing to be obedient to the Holy Spirit in giving their marriages away in ministry to others. On occasion this demands the laying down of life for a friend. They are not experts; rather they are participants willing to share their growth points, dreams, goals, spiritual life, and even failures. Occasionally this commitment and calling asks the couple to model how the Holy Spirit has transformed their ugly scars out of the past into beautiful birthmarks.

We must be committed to spending our energy in prevention. It would be more difficult for those with broken marriages to say, "The church did this to us," if in fact the church was busy nurturing, equipping, and enriching its marriages.

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Book Brief
THE PAIR IN YOUR PARSONAGE

JAMES D. HAMILTON, author

ONE of the most remarkable successes to be celebrated in heaven will surely center on clergy couples who have hung on and ministered faithfully, strengthened by the storms, rather than destroyed.

The joy radiating from the faces of "the pair in your parsonage" is partly "the grace of God operating upon a sanctified heart" and partly because most pastors and their wives "are in possession of a healthy personality . . . They like their role, and they would not trade places with anyone." Often their children, too, can say as do the Hamiltons', "It was great living in a parsonage."

No one can deny that bitterness can exist; unhappy situations do arise. In The Pair in Your Parsonage, author Hamilton opens the parsonage door to allow his readers the complete guided tour. Feelings are examined, as well as the realities of fishbowl living, the careful path a parsonage couple must walk to please the congregation, and the strain of the total ministry on their personal lives.

The author explains in the preface, "I am interested in helping laypersons see inside the clergy marriage so that they can understand the unique stresses experienced by clergy couples."

You will probably be surprised at some of the problems commonly faced. Dr. Hamilton has been frank in exposing the dark side of parsonage life; he has also shown practical ways laypersons can help make life easier.

The book can be read through in an evening, but the message it contains needs long, careful thought followed by concerned action. Because—in spite of all their flaws—"the pair in your parsonage" deserves and needs your loyal support.

Beacon Hill Press of Kansas City
To order, see page 23.

OCTOBER 15, 1982 15
On Sunday, October 31, the Protestant world observes Reformation Day—at least many Protestants do. The recent visit of the pope to England was hailed by some as a sign of peace and an omen of reconciliation between Anglicans and Catholics. A few, exuberant about the papal visit, prophesied the “return” of the Church of England to the “mother” church.

Without fanning any ancient quarrels, and without judging any individuals, there are good reasons why no serious Protestant can accept the papal claims. Indeed, there are 66 good reasons why. Some of the doctrines officially set forth by the Roman Catholic church cannot be squared with Holy Scripture.

The infallibility of the pope heads the list, followed by such unscriptural notions as the sacrifice of the mass, the veneration of Mary as queen of heaven and co-redeemer with Jesus Christ, praying to saints, and purgatory.

Some of the abuses against which the Reformers thundered have abated or disappeared, but most of them remain. If Protestants anywhere are looking Rome-ward, it signals not a decisive change of Roman policy, but a pathetic dilution of Protestant faith.

A true Protestant believes that the Bible alone is God’s word written, and the only rule of faith and life. He believes that the Holy Spirit alone, who inspired Scripture, is the infallible Interpreter of Scripture, and not popes, councils, or churches. He believes that Jesus Christ alone is the Redeemer of mankind, and to the merit and power of His atoning death nothing need be or can be added for our salvation. He believes that faith alone justifies, not good deeds performed or purgatorial sufferings endured. All that is necessary to be saved from all sin for all time is faith in Jesus Christ.

Thomas Macaulay once said, “The Puritans objected to bearbaiting not because it gave pain to the bear but because it gave pleasure to the spectators.” The sentiments of this editorial are expressed neither to give pain to Catholics nor pleasure to Protestants, but to candidly affirm, as did Luther, that when conscience is bound to Scripture, it cannot submit to unscriptural dogmas and claims. The bridge is still out.

THE UNFILLED VOID

A recent newspaper item read: “Thanks to a media blitz, Mickey Mouse holds a solid place in the collective consciousness of this country, a phenomenon which elevates him to quasi-religious status.”

Help us! That may elevate the mouse but it debases people.

The news item was commenting on the researches and conclusions of Conrad Kottak, a professor of cultural anthropology at the University of Michigan. According to him, ties of kinship, marriage, and community have been weakened, and participation in religious life has been abandoned by so many that a void has been created. That void is being filled by such institutions as “football, rock music, Walt Disney Enterprises, and fast-food restaurants.” These are secular, media-hyped replacements of former social and spiritual values and practices.

Consequently, according to Professor Kottak, a trip to Disneyland becomes a ritual activity having mystical qualities compared to a religious pilgrimage.

What a commentary on a blind, shallow, apostate nation! When a rat becomes a substitute for God, when a completed pass usurps the role of a finished redemption, when jungle movement displaces “Rock of Ages,” when a Big Mac has precedence over the Lord’s Supper, we are filling parks, stadiums, and burger palaces to hurrah our spiritual demise and eternal damnation.

The church should make it clear what this exchange of values means—the exchange of life for death, of hope for despair, of heaven for hell. But first of all the church should repent for its part in the creation of the void that these “secular, commercial, and recreational institutions” are expected to fill. The American church forsokk the gospel for humanistic psychology, reduced its view of Christ to an ineffectual prophet-teacher, and distorted Holy Scripture to a book of moral advice empty of regenerating power. No wonder people forsook organized religion. It was powerless to bring them peace, so they became addicted to the world’s sedatives.

When Jesus Christ is forsaken, a trip to Disneyland is a ride to noisy, festooned, spiritual death. The family car is a hearse. The void is a grave.
It's easy to approve sacrifices if the other fellow has to make them. Old men start wars, young men fight them. Rich politicians levy taxes, poor workmen pay them. Church leaders preach sacrifice, hardscrabble pastors make them. It's all mock turtle soup.

McCUMBER'S MAXIMS

No turtle objects to mock turtle soup. Recipes for mock turtle soup call for calf's head meat. That suits turtles fine, for they have no wish to be eaten and no sympathy for calves. If I were a turtle, I would be willing to have painted on my back, "Eat Beef."

It's easy to approve sacrifices if the other fellow has to make them. Old men start wars, young men fight them. Rich politicians levy taxes, poor workmen pay them. Church leaders preach sacrifice, hardscrabble pastors make them. It's all mock turtle soup.

A college president once said to me, in utter seriousness, "The faculty beaks about its salaries, but their wives work too, and between husband's and wife's income they make more than I do."

He said, "Sure, why should they complain? Now if they would put their kids to work too, you'd really be out-sacrificing them." He gave me a hard look and walked off.

Pilate was willing to bend justice and see an innocent man hanged—but he was the judge, not the prisoner. He washed his hands in mock turtle soup.

It's easy to demand heroism from the other fellow. Paul Barnes once told me about a little man who kept saying to a big man, "If I were your size, I'd go out there in the jungle and fight lions barehanded."

The big man got tired of having his courage questioned and retorted, "Look, fellow, there's some little lions out there, too." It's easy to order a charge from the safety of the rear lines.

The other day I got a letter from an angry reader blistering me for cowardice. It was unsigned.

In his letter to the Romans, Paul challenges, "You then who teach others, will you not teach yourself? (2:21, RSV). What if we were all willing to live by the rules we make for others? by the demands we impose on others? by the sacrifices we expect from others? by the heroisms we exhort from others? One thing is sure, there would be more turtles simmering in the soup and more calves frisking in the pastures.

A SAD MESSAGE

Most of my mail is happy, but some of it brings notes of sadness.

Let me share with you some lines written by a woman who drifted away from the Lord. She has been recovered from her backsliding, but she is haunted by the act that her husband, children, and some friends were lost to the church when her faith failed. Here is a somber message for us all. She wrote:

Weeping? Do not weep for me,
But for those whose night was made darker
because I closed my door.
For those whose frightened cries grew dimmer
as my ears grew dull to their notes.

Weep for me? Not so!
But there is one who stumbles
because he believed in me a little time
and I withdrew to let him falter alone.

And there, and there, and, yes, ever there
Are some whose eyes were trusting
until they saw no joy in mine.
One reached out his hands, but mine were busy.
Worldly things, you know,
Must be cared for now.

A neighbor searched for truth,
And the stone I gave her rests heavy.
Her lonely heart ached for a cheerful word
and the warmth of a smile.
But I reasoned, next week I'll go . . .
Next week the lonely heart went home.

Little footsteps pattered behind me,
Laughter, squeals, teasing, and mischief.
Impatience reared its ugly head,
laughter died, the footsteps lagged.

A soul stood by slowly taking in each page
of my life, and finally turned away,
the book no longer fit to read.

No, do not weep for me,
But for them.

Life is not a game of solitaire. We are bound together.
No one rises without lifting another. No one falls without dragging another down. Not even God's pardoning love can undo the damage wrought by spiritual collapse. Be faithful! Others are counting on you.
THE GREATEST COMMANDMENTS

by DAVID K. LEWIS

The ideas of forgiveness and love were stumbling blocks for Grandpa. Consumed with hate for people who were different from himself, Grandpa could not understand how Jesus could forgive those who had actually beaten Him, spit on Him, stripped Him naked before a jeering crowd, and then crucified Him on a rugged cross.

I honestly think that Grandpa believed the Bible and what it taught. And I think he may have even loved God, or at least wanted to. But love your neighbor? Grandpa couldn’t, and he was frustrated by the fact that, after being so humiliated, Jesus had enough love for His executioners to ask the Father to “forgive them.” I often wondered if Grandpa would ever overcome this stumbling block.

I was at the Bible college in Colorado Springs when my father called to tell me that Grandpa had died. Immediately I wondered if Grandpa had come to grips with the divine command to love your neighbor. I prayed because I knew that question would haunt me if I did not give it to Jesus. True to His promises, the Lord sent a peace that passes all understanding.

My wife and I, along with my aunt and uncle and their family, fought a high plains blizzard on our way back to Illinois. A trip that normally takes 18 hours stretched to over 24. We arrived with the question that no one dared ask: “Did Grandpa get right with God?”

After Grandpa had been buried and everybody was back at Grandma’s house, the usual post-funeral talk began. Although many were of the opinion that Grandpa had led a sinful life and would therefore reap the consequences of that life, I heard some comments that make me believe I’ll see Grandpa when Jesus comes.

According to a friend, a couple of weeks before Grandpa died, he said, “I love God and everybody.” He also said, “Everything I own belongs to God, and He can have anything He wants.” Many people say that to become a Christian you must do this and not do that, as though you must be living a Christian life before you can become a Christian. Thankfully, that’s not what Jesus taught.

For a man so consumed with hate and so possessive toward material things to make the statements Grandpa made is quite astounding. Nothing short of a radical change in every fibre of his being could result in such heretofore uncharacteristic statements.

Jesus had set Grandpa free. Free from the shackles of hate—free to love everybody. Grandpa’s language may still have been a little rough; he probably wasn’t a model Christian. Seventy-three-year-old habits are hard to break. If Jesus hadn’t taken him home, Grandpa would have received more light and would have grown in his Christian walk. But as a new Christian, he was fulfilling the two greatest commandments: “I love God and everybody.”

DAVID K. LEWIS is a teacher’s assistant at Pittsburg State College, Pittsburg, Kansas, and is working on his master’s degree.

“By All Means... Save Some”
HOME ADVENT WREATH
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On the Cover
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Meaningful gift for the pastor, teacher, or anyone who appreciates the church’s Wesleyan roots. This 12” sculpt portrait of John Wesley is a bisque copy of the Enoch Wood original. Imported from England. Of heirloom quality.

| GI-4995 | $49.95 |

### Music Boxes
Melodic reminders of God’s goodness and grace. Yellow or white plastic with appealing full-color decorative art and scripture verse. Inside keepsake tray in red velour. Mirrored lid. 3" square or round box. Unusually attractive.

| GI-7545 | "Bless This House" $13.95 |
| GI-7546 | "Amazing Grace" $14.95 |
| GI-7548 | "What a Friend" $14.95 |

### Tangible Expressions of Friendship and Love and Caring

#### Bible Story Jigsaw Puzzle
At last, a 500-piece Bible puzzle that challenges the expertise of jigsaw fans and at the same time presents scriptural truth. The artwork is superior. It finishes to a 13 x 20" picture. Each box contains background scripture. Begin a library with these first three selections. For ages 8 to adult.

| GI-1328 Noah’s Ark $2.50 |
| GI-1329 Adoration of the Shepherds $2.50 |
| GI-1330 Sermon on the Mount $2.50 |

#### Oven-To-Table Bread Tray
A beautiful reminder of the source of our “daily bread.” Pewterlike finish on cast aluminum; embossed wheat harvest design and Lord’s prayer design. 9 x 6 1/2”.

| GI-165 | $2.95 |

#### Sign-Of-The-Fish Pin
As a conversation opener or a silent expression of faith, the age-old fish symbol is attractively fashioned in silver rhodium finish. 3/4" long. On card.

| PI-6243 | $1.00 |

#### Sand Dollar Lapel Pin
This miniature gold-tone finished sand dollar is 3/4” in diameter and is a lovely reminder of God’s creation. Pin is secured by a clutch back fastener. Displayed on card.

| PI-1510 | $1.25 |

#### Mother-Of-Pearl Peace Dove Pin
Simple lines and creamy iridescence mark this hand-carved mother-of-pearl dove. A quiet testimony to the wearer’s faith. Comes in maroon velour-lined box.

| GI-4674 | $1.95 |

#### Rainbow Lapel Pin
All the world loves a rainbow. God’s promise in the sky. This petite red, yellow, blue, and gold version comes packaged in a plastic box. 3/4” arch.

| PI-1509 | $2.95 |

#### Butterfly Stickpin
To believers, the butterfly is symbolic of new life and the resurrection. Wear this belief with this gold-tone enamel-finish stick pin. Butterfly is 3/4" x 1"; stickpin is 3" long. Comes in satin-lined box.

| PI-8060 | $3.95 |

#### Silver Praying Hands Stickpin
An impressive selection in Christian witness stickpins. Wrought in sterling silver, the praying hands design captures all the reverence of the original. Hands and pin are 2" long. Screw cap anchors the pin to coat or dress. Comes in handsome presentation box.

| PI-7143 | $8.95 |

### Woven Bible Story Puzzles
Fun and fascination are in store for younger children as they work with these chunky puzzle pieces. Unique shapes motivate the practice of coordination and perception. Perfect educational toy for a parent, grandparent, or Sunday School teacher to give a younger or exceptional child. Cut from 1/2" thick pine. 7/8" high x 10-14" long. Finished with non-toxic sanding sealer and paints.

| GI-100 Jonah in the Whale $9.00 |
| GI-102 Noah’s Ark $10.00 |

### Trinket Boxes
Fine-crafted china gifts that carry the message of joy from their warm and friendly art work to the scripture motto that each bears. Priced for giving and enjoying. Boxed.

| GI-820101 “Thank you God for friends” $6.50 |
| GI-820102 “Let us give thanks” $6.50 |
| GI-820103 “With faith, all things are possible” $6.50 |
| GI-820104 “This is the day the Lord has made” $6.50 |

### Joy Collections
Fine-crafted china gifts that carry the message of joy from their warm and friendly art work to the scripture motto that each bears. Priced for giving and enjoying. Boxed.

| GI-822001 “After the rain, God sends rainbows,” Heart Box (3/4" diameter) $6.50 |
| GI-822501 “Behold His works” Round box (2 1/2" diameter) $4.00 |
| GI-822502 “Jesus loves you” Round box (2 1/2" diameter) $4.00 |
DELUXE “CHURCH OF THE NAZARENE” PEN

Every eye will look twice at this eye-catching new pen with sleek, slim, twist-action barrel finished with an elegant metal tip. Matching gold-tone clip and barrel ring highlight the beautifully etched “Church of the Nazarene” imprint. The result is a pen that looks much more expensive than its reasonable price. Available in striking matte finishes. Fine line brass cartridge. Individually gift-boxed.

<table>
<thead>
<tr>
<th>Color</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>PE-800 Midnight Blue</td>
<td>$4.95</td>
</tr>
<tr>
<td>PE-700 Classic Black</td>
<td>$4.95</td>
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</tbody>
</table>

SUNDAY DINNER

Compiled by Lora Lee Parrott. According to this compiler-author, Sunday dinner is a celebration of life in the home. Her philosophy is spelled out in a fascinating preface. Submitted by 300 cooks, these 625 recipes help the busy planner and cook make family and company meals an event that can't be forgotten. The text is complemented with thoughts-for-the-day, scripture verses, and drawings. Autographed by Mrs. Parrott. 303 pages. $7.95

BEATITUDE PLATES

All the charm that identifies a Jonathan & David creation are present in these 7¾" plates: winsome children and animals, muted color, biblical truth. Each comes with a thin gold edging and permanent metal hanger.

GI-3408 “Blessed are the pure in heart” $6.95
GI-3409 “Blessed are the merciful” $6.95
GI-3410 “Blessed are the peacemakers” $6.95
GI-3411 “Blessed are the meek” $6.95

TREE CHERUBS

Every Christmas tree needs a pair of these Jonathan & David little angels. Sitting peacefully on a pile of clouds, each is a replica of someone's kids—probably yours. 3" tall, with gold hanging cord. Boxed individually.

GI-5627 Boy Angel $8.95
GI-5628 Girl Angel $8.95

FROSTED CANDLE CUPS

These candle messages will fit every person and occasion on your gift list. The holders are 3¾" white frosted cups, measuring 2¾" at the top. Each bears a Jonathan and David softly colored drawing and inspirational sentiment. Perfect for every room in the house.

GI-6218 Boy and newsstand: “Peace amid the storm.” $5.95
GI-6219 Girl and piggy bank: “Love cannot break a true friendship.” $5.95
GI-6220 Girl reading to dolls: “Tell me the story of Jesus.” $5.95
GI-6221 Girl with hair in rollers: “Jesus loves me anyhow.” $5.95
GI-6222 Boy, dog, and lemonade stand: “The best things in life are free.” $5.95
GI-6223 Girl house cleaner: “Take time to be holy.” $5.95
GI-6224 Girl and piggy bank: “Love cannot break a true friendship.” $5.95

PROMISE RAINBOW MOBILE

Shell stars and an overarching rainbow make this mobile, with a happy jingle, the perfect accent in a young person’s room—or in any part of the house where a reminder of God’s provisions is wanted. 20¼" long.

GI-764 $3.95

DOVE OF THE SPIRIT WIND CHIMES

The tinkle of these fired ceramic doves will remind everyone on the patio or near an open window that the Spirit is at work like a gentle breeze. Hangs approximately 16" from a ceramic circle.

GI-766 $6.95

BRASS AND COPPER ANGEL CANDLEHOLDERS

Angels have traditionally been bearers of light, and these angel candleholders will do just that. Made from a distinctive combination of gleaming brass and copper, these angelic hosts will beautify any room. Lovely as a grouping or used individually. Each holder is packaged in protective carton. Candles not included.

GI-9695 (4") $9.95
GI-9696 (6½") $12.95
GI-9697 (9½") $23.95
WARM, MEANINGFUL DESIGNS AND MESSAGES FROM MORNING STAR

G-25

G-30

G-18

G-20

G-21

G-27

G-28

G-11

G-13

G-14

G-39

G-45

G-43

G-34

G-33

G-49

G-52

G-53

G-54

G-55
A charming variety of solid pack cards. Perfect for reminding those near and far that Christmas is because of Christ!

<table>
<thead>
<tr>
<th>Size</th>
<th>Price</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>G-18 • INSIDE:</td>
<td></td>
<td>To be our Shepherd.</td>
</tr>
<tr>
<td>G-20 • INSIDE:</td>
<td></td>
<td>May the joy of Christmas ring in our hearts all year through!</td>
</tr>
<tr>
<td>G-21 • INSIDE:</td>
<td></td>
<td>Have a Merry Christmas as you celebrate His love.</td>
</tr>
<tr>
<td>G-25 • INSIDE:</td>
<td></td>
<td>Love was born. Merry Christmas</td>
</tr>
<tr>
<td>G-27 • INSIDE:</td>
<td></td>
<td>Let every heart prepare Him room.</td>
</tr>
<tr>
<td>G-28 • INSIDE:</td>
<td></td>
<td>May the Good News of Christmas richly bless your heart and home.</td>
</tr>
<tr>
<td>G-30 • INSIDE:</td>
<td></td>
<td>Isn't God good?</td>
</tr>
<tr>
<td>Size 4¼ x 5¼&quot;</td>
<td>$3.50/pkg.</td>
<td>24 cards, 24 envelopes</td>
</tr>
<tr>
<td>G-049 • INSIDE:</td>
<td></td>
<td>Praying that God will touch your heart this Christmas with</td>
</tr>
<tr>
<td></td>
<td></td>
<td>a new awareness of His glory!</td>
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<td></td>
<td></td>
<td>Luke 2:14, quoted</td>
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<td></td>
<td></td>
<td>French fold.</td>
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<tr>
<td>G-55 • INSIDE:</td>
<td></td>
<td>May our hearts be warmed by the light of His love.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Merry Christmas</td>
</tr>
<tr>
<td>G-43 • INSIDE:</td>
<td></td>
<td>The Shepherd has come!</td>
</tr>
<tr>
<td>G-45 • INSIDE:</td>
<td></td>
<td>May God's love surround you this Christmas.</td>
</tr>
<tr>
<td>Size 4¼ x 5¼&quot;</td>
<td>$4.25/pkg.</td>
<td>24 cards, 24 envelopes</td>
</tr>
<tr>
<td>G-34 • INSIDE:</td>
<td></td>
<td>Jesus the Son of God.</td>
</tr>
<tr>
<td>G-39 • INSIDE:</td>
<td></td>
<td>May your Christmas be filled with song!</td>
</tr>
<tr>
<td>G-42 • INSIDE:</td>
<td></td>
<td>May the wonderful message of Christmas fill you with</td>
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<td>G-47 • INSIDE:</td>
<td></td>
<td>joy throughout this blessed season.</td>
</tr>
<tr>
<td>G-49 • INSIDE:</td>
<td></td>
<td>And may your hearts be filled with praise! Merry Christmas</td>
</tr>
<tr>
<td>G-52 • INSIDE:</td>
<td></td>
<td>This Christmas may your hearts overflow with love and your home</td>
</tr>
<tr>
<td>G-53 • INSIDE:</td>
<td></td>
<td>May the Lord richly bless you as you celebrate His coming.</td>
</tr>
<tr>
<td>G-54 • INSIDE:</td>
<td></td>
<td>Praying that God will touch your heart this Christmas with</td>
</tr>
<tr>
<td>G-55 • INSIDE:</td>
<td></td>
<td>May your hearts be filled with praise as you thank God for all He's</td>
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<td>done.</td>
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<td></td>
<td></td>
<td>French fold.</td>
</tr>
<tr>
<td>Size 4½ x 5½&quot;</td>
<td>$3.75/ pkg.</td>
<td>24 cards, 25 envelopes</td>
</tr>
<tr>
<td>G-41 • INSIDE:</td>
<td></td>
<td>Jesus the Son of God.</td>
</tr>
<tr>
<td>G-42 • INSIDE:</td>
<td></td>
<td>For His unspeakable gift.</td>
</tr>
<tr>
<td>Size 4½ x 6½&quot;</td>
<td>$4.95/box.</td>
<td>24 cards, 25 envelopes</td>
</tr>
<tr>
<td>G-51 • INSIDE:</td>
<td></td>
<td>May God's love surround you this Christmas.</td>
</tr>
<tr>
<td>G-52 • INSIDE:</td>
<td></td>
<td>French fold.</td>
</tr>
<tr>
<td>G-53 • INSIDE:</td>
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<td>French fold.</td>
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<td>G-54 • INSIDE:</td>
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<td>G-55 • INSIDE:</td>
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<td>French fold.</td>
</tr>
<tr>
<td>G-48 • INSIDE:</td>
<td></td>
<td>May the Lord richly bless you as you celebrate His coming.</td>
</tr>
<tr>
<td>G-49 • INSIDE:</td>
<td></td>
<td>Praying that God will touch your heart this Christmas with</td>
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<td></td>
<td>a new awareness of His glory!</td>
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<td>Luke 2:14, quoted</td>
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<tr>
<td>French fold.</td>
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</tr>
<tr>
<td>Size 5½ x 7&quot;</td>
<td>$6.00/box.</td>
<td>20 cards, 20 envelopes</td>
</tr>
<tr>
<td>G-001 • INSIDE:</td>
<td></td>
<td>Jesus the Son of God.</td>
</tr>
<tr>
<td>G-002 • INSIDE:</td>
<td></td>
<td>For His unspeakable gift.</td>
</tr>
<tr>
<td>G-034 • INSIDE:</td>
<td></td>
<td>Unto us a Son is given. He shall be called the mighty God. The</td>
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<tr>
<td></td>
<td></td>
<td>Prince of Peace come down</td>
</tr>
<tr>
<td>G-047 • INSIDE:</td>
<td></td>
<td>May God's love surround you this Christmas.</td>
</tr>
<tr>
<td>G-049 • INSIDE:</td>
<td></td>
<td>A special prayer that God will bless your holiday with</td>
</tr>
<tr>
<td>G-052 • INSIDE:</td>
<td></td>
<td>Christmas</td>
</tr>
</tbody>
</table>
### NIV BIBLES FOR CHRISTMAS GIVING

#### THE NEW INTERNATIONAL VERSION / LIVING PARALLEL BIBLE
A unique study Bible which compares the NIV Bible with the popular LIVING BIBLE paraphrase. These two ever-fresh renderings of Scripture can be read side-by-side in parallel columns. A remarkable gift idea for the student, teacher, or new Christian. Brown board covers, stamped in gold. Attractive dust jacket. 1,600 pages.

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**"A major publishing phenomenon" The New York Times**

#### NIV PICTORIAL BIBLE
The complete NEW INTERNATIONAL VERSION BIBLE including more than 500 full-color study features throughout the text. These features enhance the dynamic effect of the translation. Pictures show Bible locations, give historical information, and help depict the world and cultures in which the people and events of the Bible originally appeared. Notes, references, indexes, and a Bible reading plan combine to make this a Bible without parallel for personal reading, family use, for education and study. Cloth on board and leatherette binding. 1,266 pages.

- **TR-80631** $29.95

#### NIV DOUBLE-COLUMN BIBLE WITH CONCORDANCE
The NIV for those in teaching, preaching, or other ministries. The only NIV Bible with a built-in concordance. Contains full NIV text with all translators' footnotes. Complete with color maps. Available in all black type or words of Jesus in red. 6 x 9". 1,360 pages.

- **TR-80757** Hardcover $19.95
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- **TR-80751** Same, red-letter edition $34.95
- **TR-80759** Brown Skivertex $34.95
- **TR-80752** Same, red-letter edition $34.95
- **TR-80760** Brown Leather $49.95
- **TR-80753** Same, red-letter edition $49.95
- **TR-80760** Brown Leather $49.95
- **TR-80751** Same, red-letter edition $49.95
- **TR-80759** Brown Leather $49.95
- **TR-80752** Same, red-letter edition $49.95
- **TR-80760** Brown Leather $49.95
- **TR-80753** Same, red-letter edition $49.95
- **TR-80760** Brown Leather $49.95
- **TR-80751** Same, red-letter edition $49.95
- **TR-80759** Brown Leather $49.95
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- **TR-80760** Brown Leather $49.95
- **TR-80753** Same, red-letter edition $49.95

#### NIV CHILDREN’S BIBLE
The perfect Bible for children. Convenient size. Filled with interesting Bible illustrations by noted artist Nancy Munger. Helpful timeline and color maps. Includes handsome presentation page. Bound in creamy soil-resistant cloth cover. 1,376 pages. 5¾ x 7¾".

- **TR-80690** $12.95

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Dear Friend:

As Christians we have a responsibility to keep the Christ of Christmas foremost in our celebration of the holy season. That’s why we at Nazarene Publishing House are making this special Christmas catalog available to you.

Each gift, decoration, greeting card, and book has been chosen with concern for its reflection of true Christian values. Quality and workmanship are also careful considerations. Remember that anything you buy from us always has a money-back guarantee.

Use the special order form enclosed with this catalog. And, thank you for your loyal support of your publishing house.

M. A. (Bud) Lunn
Manager
In the News

People and Places

Dr. Paul Cunningham, pastor of Olathe, Kans., College Church, was one of 50 Christian religious leaders from throughout the United States who recently participated in a fact-finding tour of Lebanon.

According to an article published in the Olathe Daily News, the group toured Lebanon, beginning at the southern border and visiting such heavily damaged cities as Tyre and Sidon before ending the trip in Beirut.

John L. Bowlby has been named to Outstanding Young Men of America for 1982. He is a 1980 graduate of the Nazarene Bible College, and holds both the Bachelor of Biblical Studies and Associate of Biblical Studies from the college. John is currently continuing his studies at Nazarene Theological Seminary in Kansas City.

John has served as director of music at the Denver Heritage Church, and at the Woodland Park, Colo., church. He is presently serving in that capacity at the Kansas City Rainbow Boulevard Church, where he and his wife, Kris, are members.

Lee appointed to new post at OCN

Rev. Ted R. Lee has been appointed vice-president for development at Olivet Nazarene College by action of the Board of Trustees on the recommendation of President Leslie Parrott.

Lee will be in charge of fund raising, church relations, and admissions, as well as continuing to direct chapel services. He is also chairman of the 75th Anniversary Commission which is planning a variety of events in the 1982-83 school year to commemorate the founding of Olivet in 1907.

Rev. Lee has been associated with Olivet since 1971 in alumni, development, and student personnel work. Since 1977 he has been dean of students and director of chapel services.

He graduated from Olivet in 1967, and earned the M.Div. degree from Nazarene Theological Seminary in 1971. He has been active in evangelistic and pastoral ministry in addition to his service at Olivet.

Olivet conferred on him the honorary doctor of divinity degree during the 75th anniversary convocation, October 6.

Estep moves to BNC

Rev. Larry Leonard, director of Youth Ministries, has announced the resignation of Mike Estep, program director of Campus Ministries. Estep has accepted the position of director of church relations and coordinator of enrollment development at Bethany Nazarene College.

Mike has served at his position at Youth Ministries since April 1979. His responsibilities included directing the Youth in Mission program, which places over 100 college students each year in summer ministry opportunities around the world.

Mike was also the editor of ONE magazine, the monthly publication for Nazarene college and career youth. His work on ONE with David Best, managing editor, received two achievement awards at the 1982 Evangelical Press Association meeting.

In addition, Mike served as manager of the 1980 General NYI Convention and as staff coordinator of the 1980 Winter Olympics evangelism effort at Lake Placid, N.Y. Recently, he was named as director of World Youth Congress, scheduled for June 20-27, 1983, in Oaxtepec, Mexico.

GREENLAKE '82 was a result of Mike's dream for a holiness evangelism event for college/career youth on a regular basis. Over 300 youth attended the conference to impact their churches and colleges for Christ.

In his new role at BNC, Rev. Estep will direct student recruitment. He will work on developing programs addressing the general outlook necessary to direct this youth ministry.

As editor of Early Youth curriculum and director of Bible Quizzing, Oldham was instrumental in the production of the first Word Action Curriculum for Early Youth and the redevelopment of Bible Quizzing, with a slant toward discipleship. Along with these responsibilities, he has worked closely in urban ministries in YOUTH IN MISSION, directing the MISSION TO THE CITIES program. Previous to this assignment, he served as part-time editorial assistant to Special Ministries.

Before coming to Nazarene Head-quarters, he was admissions counselor at Trevecca Nazarene College and held staff positions in the Augusta, Ga., and Gallatin, Tenn., churches.

Oldham sees the future of teen programming geared not only to the professional youth minister but to lay workers as well. His plans will center on developing programs addressing contemporary youth needs.

Oldham is actively involved in the Kansas City Shawnee Church where he serves as church board member responsible for youth discipleship and teacher of the junior high Sunday School class. He is married to the former Peggy Jenkins.

OLDHAM APPOINTED GENERAL TEEN PROGRAM DIRECTOR

Larry W. Leonard, general director of Youth Ministries, has announced the appointment of Bruce Oldham as Teen Program director.

Having served on the Youth Ministries staff for more than three years, Oldham brings to his new position the youth work experience and general outlook necessary to direct this teen ministry.

As editor of Early Youth curriculum and director of Bible Quizzing, Oldham was instrumental in the production of the first Word Action Curriculum for Early Youth and the redevelopment of Bible Quizzing, with a slant toward discipleship. Along with these responsibilities, he has worked closely in urban ministries in YOUTH IN MISSION, directing the MISSION TO THE CITIES program. Previous to this assignment, he served as part-time editorial assistant to Special Ministries.

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Autographing copies of Christmas Reflections has become a project for author Harold Ivan Smith. The gift booklet is a collection of free verse musings on the birth of Jesus. It is one of many gift selections in the Nazarene Publishing House Christmas catalog bound into this Herald. Copies of the catalog will also be sent to all names on the NPH mailing list.
NAZARENE INTERNATIONAL RETREAT OF GOLDEN AGERS ANNIVERSARY GATHERING

In September 1973, 457 people from 27 states inaugurated the first NIROGA at Glorieta, N.M., Baptist Conference Center. This year, September 13-18, more than 1,200 people from 33 states gathered in a special 10th anniversary celebration.

Highlights of the week include a memorial tribute to Dr. B. W. Williamson, late general superintendent. His widow, Dr. Audrey Williamson, was one of the retreat workers. Wanda Knox was the speaker at the great Missionary Rally on Friday afternoon. Steve Bell, newscaster of ABC's "Good Morning America," was guest speaker at the banquet. Special awards were given to all charter Glorieta Nirogans and all 10-year attendees at the anniversary celebration on Wednesday night.

These Nazarene senior adults gathered in the New Mexico Sangre de Christo Mountains with similar resolve of the prophet Micah who said: "And many... will come and say, 'Come and let us go up to the mountain of the Lord that He may teach us of His ways and that we may walk in His paths'" (Micah 2:4, NASB).

YOUTH IN MISSION ENLISTS YOUTH IN SERVICE

Each summer Youth Ministries, in cooperation with Church Extension, the Division of World Mission, and Education Services, places over 100 college students in direct contact with world need through the YOUTH IN MISSION program. The program is made possible through the coordination of several Youth Ministries staff members and the efforts of missionaries, district leaders, and local church workers throughout the denomination.

The purpose of YOUTH IN MISSION is twofold: (1) to place college students in ministry opportunities where their efforts can bolster existing work on the field, create new ministries, and be a part of evangelistic and discipleship thrusts in local churches, in North America and around the world; and (2) to provide a framework for spiritual growth and service that will enrich the lives of the collegians themselves.

During the fall of 1982, a team from Youth Ministries will visit Nazarene college campuses in the Fall Festival of Youth in Mission to promote the program and to conduct interviews for prospective participants for the summer of 1983. They will also be speaking in various classroom settings on Youth Ministries. Students of all Nazarene colleges should note the date of the festival on their campus and consider applying for a position in next year's program.

The festivals at MANC, ENC, CAC, and PCR have already taken place. The dates of those remaining are: MVNC, October 25-26; TNC, October 27-29; NNC, November 2-5; PLC, November 8-10; NBC, November 11-12; and BNC, November 16-18.

Students who attend state universities, junior colleges, and non-Nazarene private colleges are also eligible to participate in YOUTH IN MISSION. For information and an application, write: YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131.

The following opportunities are available in the summer of 1983:

MISSION TO THE CITIES: These urban impact teams are sent to selected cities to cooperate with local and district programs of outreach, evangelism, encouragement, and support.

MESSAGE TO THE MIGRANT: This is a one-time effort to minister to the social and spiritual needs of migrant workers across the U.S.A.

INTER/SECT: This intense ministry is aimed at meeting the needs of a particular local church, urban or suburban.

CONTACT: Children's outreach ministry teams will reach several areas across the nation.

ACTS 29: Teams will submit themselves to the New Testament life-styles of being and training disciples while working in an amusement park setting. A discipling couple lives with the group.

SPECIAL EDITION: A few select individuals will assist the editorial staff of Youth Ministries and thereby gain first-hand experience in writing and editing.

INTERNATIONAL STUDENT MINISTRIES: ISM is an effort to take the gospel to world areas, assisting missionaries and national leaders. This year's program will take several teams into Central and South America.

ATHLETES IN MISSION: AIM is a basketball team destined for the Orient this summer to work with missionaries and national leaders in evangelism and outreach efforts.

RESPONSE: A program sponsored by individual colleges... responding to local ministry needs of their region.

District and college leaders can also

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be helpful by encouraging students with whom they have personal contact to participate in the interview process. YOUTH IN MISSION gives countless opportunities to students and career youth to serve during the summer. Be a minister! Give of yourself! See missions in action!

Family groups met for sharing and growth on important issues by the shores of beautiful Green Lake.

GREENLAKE '82—CHOOSING, EQUIPPING, SENDING

Gathered by a beautiful lake in Wisconsin, over 300 contemporary disciples of Christ listened to His words, prompted by the Word and the Holy Spirit working among them. GREENLAKE '82 was a time of working, sharing, studying, and celebrating for college and career youth. Nazarene campus administrators, district youth leaders, and resource people. It was a time of preparation for reaching the world for Christ and holiness today. For young people from across the nation, from Canada and New Zealand, from the church campus and the state university, it was a crucial time of choosing to be like Him.

The holiness conference for campus/career youth convened with the evening session on Tuesday, August 17. Rev. Gary Henecke, pastor of Portland, Ore., First Church, launched GREENLAKE '82 with words from John 15 on the relational basis for holiness, setting the stage for each of the evening speakers of the week. Dr. John A. Knight, president of Bethany Nazarene College, defined the crisis of sanctification and its avenues of expression in our lives. Dr. Steve Manley, evangelist, emphasized the servanthood implications of holiness, “pouring your life out” for others. Dr. Chuck Millhuff, evangelist, shared from Romans 12 on being “living sacrifices.” Dr. Jerald D. Johnson, general superintendent, concluded on Sunday morning with the challenge of being “alive to God.”

The morning sessions of GREENLAKE '82 were molded together by Dr. Cecil Paul and Jan Lanham from Eastern Nazarene College. Their insights and experiences with college students and career youth blended with their commitment to ministry to the “whole” Christian, to challenge participants to think and live as Jesus would in all areas. Their new book Choices: In Pursuit of Wholeness, written especially for GREENLAKE '82, stimulated dialogue and decision-making about pertinent issues facing collegians and career youth. (Choices is now available from Nazarene Publishing House.)

Saturday evening’s “Celebration” featured Janine Tartaglia, a television journalist from Los Angeles. Janine was converted as a result of contact during the Iran hostage crisis with the Rev. Earl Lee family who modeled the life of holiness in extremely adverse circumstances. Now her own vibrant life-style and commitment to sharing Christ models holy living for others. Her story, her songs, and her smile highlighted a very special week.

Shona Hanner, a student at Olivet Nazarene College, wrote afterward, “Being raised in the church, coming from a Christian family, attending camps, rallies, and World Youth Conference all are positive influences and instances of spiritual growth in my life. However, it took GREENLAKE ‘82 to put in me what I needed most—total commitment to God, getting my mind off self and working to reach others. It seemed that once one left their teen years and became of college/career age, activities ceased—unless local NYI groups reached beyond teenagers. But with something like GREENLAKE ’82, I have truly been encouraged and am in hopes that such an event will be able to continue. I thank God for those in Youths Ministries who are in touch with the needs of youth of all ages, and who God saw fit to carry the responsibility of a vision.”

Tim Riggs, director of campus/career youth for the Central Ohio District, commented, “Of all the seminars, camps, and preachers’ meetings I’ve attended, nothing has ever impressed me as much as GREENLAKE ’82. It was great to get to know those in my family group in such a personal way. I have been helped in so many ways by GREENLAKE ’82.”

Throughout the shared life of the event, the theme set by Mike Estep, GREENLAKE ’82 director, kept resonating. “What happens this week will only have significance in light of what happens in our world after we leave.”

The 300 participants departed challenged to change the world they experience daily, through the choices of their life-style and the truth they share with others. With all the work involved by the Youth Ministries staff and the personal sacrifices made by the participants to attend the conference, one feeling dominated those who had been a part of GREENLAKE ’82: “It was worth it!”

Dr. Cecil Paul and Jan Lanham, authors of Choices, led the morning sessions.

Commitments to Christ were strengthened and renewed after Thursday evening’s message by Rev. Steve Manley.
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SOME VERY IMPORTANT PEOPLE

The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners and all who worked with them in the program.

ESTHER CARSON WINANS AWARD

Sandy Andres, Grand Junction, Colo.
Briana Barron, Ashland, Ore.
Chelsa Blackford, Rialto, Colo.
Shannon Campbell, Ashland, Ore.
Stephanie Carlson, Edmund, Okla.
Katrina Carroll, La Vergne, Tenn.
Tami Christensen, Salem, Ore.
Michelle Crabtree, Jackson, Ohio
Laura Eiden, Salem, Ore.
Nancy Goble, Jackson, Ohio
Amy Hawkins, Ontario, Calif.
Jacki Johnson, Taylorville, Ill.
Michele Kivela, North Bend, Ore.
Heidi Lathrop, Roseburg, Ore.
Dawn McLaughlin, Indianapolis, Ind.
Lisalynn Mills, Rialto, Colo.
Rachel Newby, Indianapolis, Ind.
Shelli O’Neal, Roseburg, Ore.
Linda Phillips, Indianapolis, Ind.
Randee Reynolds, North Bend, Ore.
Janice Rybicky, Panama City, Fla.
Andrea Sause, Ashland, Ore.
Lori Schreiber, Indianapolis, Ind.
Karen Scurling, Jackson, Ohio
Jennifer Steiner, Roseburg, Ore.
Crissy Wiley, Caldwell, Ohio
Twyla Willoughby, Grand Junction, Colo.

PHINEAS F. BRESEE AWARD

Robbe Andrew, Grand Junction, Colo.
Jamie Clark, Ashland, Ky.
Jimmy Dixon, Ashland, Ky.
Steve Fettinger, Panama City, Fla.
Steve Pulver, Salem, Ore.
Robert Quigley, Coquille, Ore.
Mark Scurling, Jackson, Ohio
Ronnie Scurling, Jackson, Ohio
Chris Walters, Grand Junction, Colo.
Chris Wells, Caldwell, Ohio
Travis Wells, Caldwell, Ohio
Mark Wisely, North Bend, Ore.
Everett Worthington, Grand Junction, Colo.

The list of winners will be continued in future issues.
and Joseph Biscoe was reelected chairman of the Board of CL/SS.

EAST TENNESSEE

The 35th annual assembly of the East Tennessee District met at Nashville. District Superintendent Doyle C. Smith was reelected to a four-year term.


District met at Nashville. District Superintendent Doyle C. Smith was reelected to a four-year term. Presiding General Superintendent Charles H. Strickland ordained Ron Dalton. Ernie Gray, Virginia Newton, and Joseph Biscoe was reelected chairman of the Board of CL/SS.

Mr. Waldron and Mrs. Gray; Mary Waldron, consecrated deaconess; Mr. Newton; Mrs. Rutherford and District Superintendent Doyle Smith; S. M. Shaw, district secretary; and Stephen Rutherford, ordained; Ernie Gray, Virginia and Joseph Newton were ordained; (first row) Mrs. Curtis DeLong, Mrs. Walter King; Rev. and Mrs. John E. Hulsizer; Mrs. Walter King; Dr. Charles H. Strickland, general superintendent; K. Whitlatch, district superintendent; Rev. and Mrs. Larry D. McKain; Rev. and Mrs. Mike Evans; and Rev. I. Moody Gunter, district superintendent.

Elected to the Advisory Board were elders M. K. Weaver and Merle M. Mead, and laymen Don Moore and Cecil Quinn.

Mrs. Helen Collins was reelected NWMS president; Don Simmons was elected NYI president, and LeRoy Davis was reelected chairman of the Board of CL/SS.

TENNESSEE

The 71st annual assembly of the Tennessee District met at Memphis Calvary Church. District Superintendent Talmadge Johnson, completing the first year of an extended term, reported.

Dr. Eugene L. Stowe was the presiding general superintendent.

Elected to the Advisory Board were elders James Craig, Ron Jordon, Millard Reed, and Robert S. Mitchell, Sr.; and laymen Levi Barnes, Leon Guilt, Wendell Poole, and Ed Wiltington.

Strickland, general superintendent; (third row) Charles Martin, ordinand; (second row) Mrs. Martin; Virginia Newton, ordained; Mary Waldron, consecrated deaconess; Mr. Waldron and Mrs. Gray; (front row) Mrs. Dalton and Ron Dalton, ordinand.

NORTHERN ILLINOIS

The 34th annual assembly of the Northwestern Illinois District met at Manvle. District Superintendent Floyd Pounds, completing the first year of an extended term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Ronald Victor Compton; Thomas Daniel Crider, and Rick Eastman.

Elders Donald G. Turner, Donald E. Tyler, and James E. Hazelwood, and laymen Dan Float, John Anderson, and William Greer were elected to the Advisory Board.

Mrs. Floyd Pounds, Richard Blodgett, Duane Kaufman were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

VIRGINIA

The 41st annual assembly of the Virginia District met at the District Center. Buckingham. Va. District Superintendent Reelford L. Chaney, reelected to a four-year term, reported two new churches, Louisa and Syringa West Point.


Elected to the Advisory Board were elders Wilson Baker, Robert E. Feld, and C. L. Thompson, and laymen Raymond Carr, Travis Creel, and Leroy Cox.

Mrs. Reelford L. Chaney was reelected NWMS president. Timothy Taylor was reelected NYI president; and Clark Langford was elected chairman of the Board of CL/SS.

NORTHWEST INDIANA

The 70th annual assembly of the Iowa District met at Des Moines. Ia. First Church. District Superintendent Forrest E. Whittatch, completing the third year of an extended term, reported.


Elders A. D. Foster, Gene C. Phillips, and R. L. Atkinson, and laymen A. D. Deihl, Merle D. Freed and Charles Clark were elected to the Advisory Board.

Margaret Whittatch was reelected NWMS president; Daniel Arnold was elected NYI president; and Don C. Gattow was reelected chairman of the Board of CL/SS.

SOUTH CAROLINA

The 40th annual assembly of the South Carolina District met at Columbia. S.C. District Super-

Dr. Orville W. Jenkins, (l.), general superintendent, is pictured with the South Carolina District ordinands (l. to r.): Rev. and Mrs. Homer Jones; Rev. and Mrs. Mike Evans; and Rev. D. Moody Gunter, district superintendent.

The ordination class of the Iowa District is shown: (front row, l. to r.): Dr. Forrest E. Whittatch, district superintendent; Rev. and Mrs. Larry D. McKain; Rev. and Mrs. Walter King; Dr. Charles H. Strickland, general superintendent; (second row, l. to r.): Rev. and Mrs. Ron D. Van Wey; Rev. and Mrs. John E. Hulsizer; (back row, l. to r.): Rev. and Mrs. Larry M. Peterson; Rev. and Mrs. Howard Innis; and Rev. and Mrs. Curtis DeLong.

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Gary Glasscock, Papua New Guinea, Field address: PO. Box 369, Madang, Papua New Guinea.

Robert Gray, Peru, Furlough address: 2270 Graton, Riverside, CA 92504.

Scott Hannay, Haiti, Field address: Scott Hannay—Nazarene, c/o MFI, Box 15665, West Palm Beach, FL 33406.

Karla Hardesty, Swaziland, Stateside address: c/o Elise Hardesty, 1200 Eagle No. 1, Anchorage, AK 99501.

George Hayse, Republic of South Africa, North, Furlough address: 8616 W. 10th St., Indianapolis, IN 46234.

Shirley Howes, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea.

Reginald Jones, Republic of South Africa, retired, Home address: 2 Ellam Vannin, 62 Bulvar D., Durban 4001, Republic of South Africa.

George Klassen, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland.

J. Eldon Kratz, Jr., Brazil, Field address: c/o Caksa Postal 1779, 13.100 Campinas, Sao Paulo, Brazil.

Howard Miller, Swaziland, Furlough address: P.O. Box 395, Nampa, ID 83651.

Ron Moore, Papua New Guinea, Stateside address: c/o Mr. Dave Meekes, 10959 Lime Kiln Rd., Grass Valley, CA 95945.

Berge Najarian, Windward Islands, Furlough address: P.O. Box 60718, Nashville, TN 37206.

Mary Peacock, Swaziland, Stateside address: 116 Monarch Ave., Birmingham, AL 35213.

William Porter, Venezuela, Field address: Apartado Postal 40792, Caracas 1040, Venezuela.

Steve Ratlief, Australia, Stateside address: P.O. Box 26132, San Diego, CA 92126.

Rick Ryding, Zamba, Stateside address: 509 N. Scott, Wheaton, IL 60187.

Lillian Cole Short, Swaziland, retired, Home address: Good Samaritan Home, 1611 Chillicothe Dr., Boise, ID 83703.

Tom Spalding, Panama, Field address: Box 2097, Bayboa, Republic of Panama.

Dale Stotler, Republic of South Africa, North, Furlough address: RD 1, Rockwood, PA 15557.

Jeanine Van BEEK, Haiti, Field address: Jeanine Van BEEK—Nazarene, c/o MFI, Box 15665, West Palm Beach, FL 33406.

Keith Vennum, Swaziland, Furlough address: P.O. Box 373, Lakeland, FL 33802.

Don Walker, Papua New Guinea, Furlough address: P.O. Box 97, West Baden Springs, IN 47469.
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The New King James Version has been updated only in those specific instances where clarity could be enhanced through modern punctuation and grammar.

PRONOUNS CAPITALIZED in accord with today's reverent usage, all pronouns referring to God are capitalized.

ARCHAIC VERBS & PRONOUNS UPDATED "Sheweth" now reads "shows," and "thee" reads "you" for ordinary people and "You" for God.

TRUE MEANINGS PRESERVED Because words have changed their meaning since the original translation, the meaning has been preserved rather than the actual word—for example, "naughtiness" is better understood as "wickedness" today.

THEOLOGICAL TERMS RETAINED Words that have special theological meaning for the Christian have been kept intact—words such as "atonement," which have no secular counterpart.

COMPLETE FOOTNOTES The footnotes on variant readings in the New King James Version are the most complete found in any Bible today.

MODERN FORMAT Modern typesetting and layout enhance clarity through paragraph units, subject heads, poetic structure for lyrical passages, and italics for editor-supplied words.

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39 And Jesus said, “For judgment cometh into this world, that these sorts of men should die."

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The Bartow, Fla., First Church will celebrate its 50th anniversary on October 24. There will be special services with Rev. Harold F. Miller Sr., former pastor, as guest speaker. There will be a time of fellowship including a picnic on the church grounds. An invitation is extended to all former friends, pastors, and members to attend this happy occasion. For further information, please contact Pastor Ewood O'Neal, First Church of the Nazarene, 950 Floral Ave., Bartow, FL 33830, or call (813) 533-3915.

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JIM WHITED, Swaziland, Furlough address: 310 Leesburg W. Columbus, OH 43229.

*Specialized Assignment Personnel

ANNOUNCEMENTS

Toledo, Oregon, Ohio, First Church (formerly the East Broadway Church) will celebrate its 50th anniversary on October 30-31 with District Superintendent M. V. Scott speaking on October 31. All former pastors and their families, members, and friends are invited to attend. For further information contact Rev. Ronald Reynolds, 2350 Starr Ave., Oregon, OH 43616, or phone (419) 691-7989.

The Mount Gilead, Ohio, church is celebrating its 45th anniversary on October 24. There will be morning, afternoon, and evening services with a celebration dinner following the morning worship service. All former pastors and members are invited to attend or to send greetings to be read. For further information, or if anyone has pictures or historical facts, please contact Pastor Roscoe L. Strunk, Mount Gilead Church of the Nazarene, 73 W. High St., Mount Gilead, OH 43338, or call (419) 946-5611.

The Bartow, Fla., church will celebrate its 50th anniversary on October 24. There will be special services with Rev. Harold F. Miller Sr., former pastor, as guest speaker. There will be a time of fellowship including a picnic on the church grounds. An invitation is extended to all former friends, pastors, and members to attend this special occasion. Address all correspondence to Rev. R. E. Beckum, 1102 Glenarm, Pratt, KS 67124, or phone (316) 672-6643.

Mount Sterling, Ohio, First Church will celebrate its 50th anniversary on Sunday, November 21, beginning with the 10:30 a.m. worship service. A 12 p.m. service will be highlighted with special music and a mortgage burning. All former pastors and members of the church are invited to attend this special occasion. Address all correspondence to Rev. E. Lloyd, P.O. Box 644, Somerton, AZ 85350; phone (602) 782-9418.

The Bartow, Fla., First Church will celebrate its 50th anniversary on December 3. A weekend of special services will follow on December 4-6 with Dr. George Coulter as speaker and the New Covenant Singers from Mount Vernon Nazarene College. All former pastors and members are invited. For further information, write Rev. Robert W. McNeely, 245 Market St., Mount Sterling, OH 43143.

The Viroqua, Wis., church will celebrate its 40th anniversary November 21, 1982. All former members, pastors, and friends are invited to attend or send greetings. There will be a 10:30 a.m. service, a noon potluck dinner, and an afternoo praise service. For further information write Mrs. Carolyn Stamper, 406 Riverside, Westby, WI 54667, or call (608) 634-4823 or 637-7564.

The Somerton, Ariz., church will celebrate its 65th anniversary on Sunday, October 31, 1982. A basket dinner will follow the morning service. For more information, you may contact the pastor, Darrell E. Loyd, P.O. Box 644, Somerton, AZ 85350; phone (605) 782-9418.

Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATIONS

This is to recommend REV. CHARLES E. BROWNE, who is entering the field of evangelism. He is a registered evangelist. He may be contacted at 2532 Parchmount Ave., Kalamazoo, MI 49004 or (616) 382-4615 or (616) 323-1052. Rev. Browne has pastored a number of years and has a desire to lift up Christ and win souls. — C. Neil Strait, Michigan district superintendent.

REV. LARRY SMITH is reentering the field of evangelism. He travels with his wife and two teenage children in a mobile unit. The family sings together. I recommend them to our churches as a dedicated
family. He may be reached at 3000 Citrus Cir. Suite 103, Walnut Creek, CA 94598 —Grady W. Cantrell, Northern California district superintendent.

REV. BOB LOTHENOre, pastor of Conway, Ark. First Church, has resigned and will enter the field of full-time evangelism November 1, 1982. I recommend him as a strong evangelistic preacher who carries a real burden for souls and revival. He can be contacted at P.O. Box 687, Conway, AR 72034, or Thomas M. Cox, North Arkansas district superintendent.

REV. T. JAMES BOSHELL, after pastoring successfully for a number of years, is entering the field of evangelism. He is an excellent preacher and soul winner and will be an effective evangelist. Contact him at 2 A, Apartment No. 10, Parkersburg, WV 26104. (304) 422-9498 — M. E. Clay, West Virginia district superintendent.

REV. GUY GLENDENNING, after pastoring for many years, has entered the field of evangelism. He is a strong evangelistic preacher and will do well in the field of evangelism. His address is P.O. Box 621, Atlanta, TX 75551. (214) 796-7474. — M. E. Clay, West Virginia district superintendent.

REV. FORD BOONE has been a successful pastor and evangelist. Following 10 years of outstanding pastoral leadership at Baton Rouge, La., First Church, he is reentering the field of evangelism. I am pleased to recommend him to our pastors and churches. He may be contacted by writing to P.O. Box 527, Kansas City, MO 64141 — Ralph E. West, Louisiana district superintendent.

THE SINGING SMITHS (Gene and LaNora) are reentering the field of evangelism. They have had several years of experience in evangelism. I recommend them. They will carry the entire program of preaching and singing. They may be contacted at 205 Dayton St., Winnsboro, SC 29180 — D Moody Gunter, South Carolina district superintendent. Evangelists may be reached through Evangelism Ministries: toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

JAMES WESLEY BAUGH, 96, died July 1 in Vallejo, Calif. Funeral services were conducted by Rev. Don R. Peterman and Rev. Harold Howes in Upland. Calif. Survivors include his wife, Zora; 4 sons, Joel, Dale, and 2 daughters, Jean and Linda. The funeral was held at the First Church in Upland and 3 great-grandchildren.

REV. HARRY H. DOERLE, 86, died June 10 in St. Louis, Mo. He was a member of the Missouri district and Eastern Michigan districts. He is survived by his wife, Grace, and 4 great-grandchildren.

REV. GUY GLENDENNING, after pastoring successfully for a number of years, is entering the field of evangelism. He is an excellent preacher and soul winner and will be an effective evangelist. Contact him at 2 A, Apartment No. 10, Parkersburg, WV 26104. (304) 422-9498 — M. E. Clay, West Virginia district superintendent.

REV. FORD BOONE has been a successful pastor and evangelist. Following 10 years of outstanding pastoral leadership at Baton Rouge, La., First Church, he is reentering the field of evangelism. I am pleased to recommend him to our pastors and churches. He may be contacted by writing to P.O. Box 527, Kansas City, MO 64141 — Ralph E. West, Louisiana district superintendent.

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RELIGIOUS TV VIEWING ON RISE AFTER DOWNWARD TRENDS. The number of persons who watch religious television programming is on the rise again, after a four-year downswing, recent audience surveys indicate. And fast-growing cable TV, not now regularly monitored for audience estimates, promises to add many more viewers of the so-called electronic church, according to a report from Religious News Service.

Audience estimates published by the Arbitron Company between February 1980 and February 1981 indicate that viewers who watched religious programs went up by 2 million. (Arbitron is one of the major audience estimators relied upon by advertisers and others in the television industry.) The increase brings the total viewing audience back to the 22 million mark that syndicated religious programs enjoyed in 1976.

ARABIC LIVING NEW TESTAMENT. After 10 years of work, interrupted by war in the Mideast and the manuscript almost being demolished by rocket fire, the Arabic Living New Testament is now in print and has been eagerly received by young and old alike in the Arab world.

The new Injil—An Interpretive Edition is acceptable to most denominations, and is understandable for both Muslims and Christians. The first printing of 7,000 was sold out at the Cairo, Egypt, Book Fair, and 75,000 copies were quickly reprinted.

Part of the distribution was by the Operation Mobilization ship Logos as it stopped at major ports of Muslim nations this summer.

SOVIETS OPERATE SCIENTIFIC ATHEISM CENTER. Atheism in the Soviet Union has taken a heavy toll on the size of Christian congregations as Moscow strengthens the operations of its Scientific Atheism Center. The Moscow bureau of the Associated Press reports "shock troops of officially sanctioned Soviet atheism campaigns" have been boasting of growing success.

"Atheism enthusiasts, as the campaigners call themselves, claim that only 8 to 10 percent of the Soviet Union's adults, approximately 15 million people, are still genuinely religious," AP reports. "They (also) claim that each new generation has about one-third fewer religious faithful than the generation before it."

The AP further said that there are plenty of opportunities for the Soviet Union's atheism enthusiasts to do their work with a backbone of lectures to more than 200,000 citizens a year on such subjects as "What Science Knows About Jesus Christ." Their lectures are enhanced by regular anti-religious cartoons and articles in the Soviet press, a monthly science magazine, a book series, and a popular anti-religious radio program.

ABORTIONS WORLDWIDE NUMBER 30 MILLION, INSTITUTE SAYS. More than 30 million legal abortions are performed worldwide each year, with more than 1 million of them in the U.S., according to a report by the Alan Guttmacher Institute, an affiliate of the Planned Parenthood Federation of America.

Since the 1973 U.S. Supreme Court ruling liberalizing abortion, more than 5 million U.S. women have obtained legal abortions in 3,000 clinics, hospitals, and physicians' offices, the report said.

The number of legal abortions in the U.S. has increased from about 745,000 in 1973 to 1.3 million in 1977. In recent years, U.S. women have terminated almost 3 out of 10 pregnancies by abortion.

"U.S. women obtain legal abortions at a somewhat higher rate than women in Canada and Western European countries," the Guttmacher report said, "but at a considerably lower rate than do women in Cuba, Japan, the Soviet Union, and most Eastern European countries."
THE ANSWER

Conducted by W. E. McCumber, Editor

Since God created Adam and Eve, who, in turn, had Cain, Abel, and Seth, where did these men get wives? Cain found a wife in Nod—where did she come from? Surely Seth didn’t marry a sister, so where did his wife come from?

There is no reason to doubt that Adam’s sons married Adam’s daughters. In the beginning, men married sisters, cousins, or nieces. If we are all descended from Adam and Eve, we are still marrying relatives. They are just further removed now. Incidentally, the Bible doesn’t say that Cain found his wife in Nod, only that he “knew” her there and from that “knowing” Enoch was conceived. Cain may well have taken her to Nod with him. Rapid multiplication of the human race provided a steadily increased “stock” of husbands and wives less closely related to each other.

In our Sunday School class we were discussing Deuteronomy 30:6. The lesson writer says that God will “conform” the repentant heart to His will. It is our teacher’s opinion that God made men free to choose and will not impose His will on men in any case. He may use circumstances to influence a person’s decision but the final choice is always up to man himself. Will you comment please?

Yes, I will. First of all, the writer does not use “conform” in the sense of coercion. His own meaning is given in these words: “To circumcise the heart means to remove its sinfulness, to open it to obedience to God.” God conforms the heart to His will by cleansing the heart from sin, not by forcing the heart to submit. “The carnal mind is enmity against God” (Romans 8:7). By removing the enmity, God creates within our hearts a disposition to obey Him gladly. He destroys the “I won’t” and frees the “I will.”

To say, however, that God “will not impose His will on men in any case,” is going a mile too far. We choose to serve Him or not serve Him (Joshua 24:15), to come to Him or go away from Him (Matthew 11:28; John 6:66-67), for example. But men will not choose to accept the judgment that Christ-rejection brings. That judgment is imposed upon them. Those “not found written in the book of life” will be “cast into the lake of fire” (Revelation 20:15).—they won’t volunteer to jump in. The consequences of evil result from men’s choices to do evil, but the consequences are imposed.

In reading Adam Clarke’s commentary about Ananias and Sapphira in the fifth chapter of Acts, he thinks the judgment of death upon them for lying to the Holy Spirit was for a sin punishable by the death of the body, while mercy was extended to their souls. I know our “eternal security” friends believe Ananias and Sapphira are in heaven. I hope they are, but up to now I didn’t think they were. What is the position of the Church of the Nazarene on this matter?

On the question of whether or not Ananias and Sapphira are in heaven, the church has no “official position.” We do not believe in unconditional eternal security. We do believe that true repentance and saving faith produce obedience to God. The person who loves the Lord will not want to grieve Him.

But in the specific case of Ananias and Sapphira, we cannot be dogmatic. Only God knows whether in the moment they realized the enormity of their sin, they repented. The whole incident should be to us what it was to their contemporaries, a salutary warning. The story of this man and woman, and such comments as those made by Clarke and others, drives me to two scriptures—2 Timothy 2:19 and 1 Corinthians 10:12.
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HERALD OF HOLINESS

Shelbyville, Tenn., First Church recently had an outstanding revival with Evangelist Don Ballard of Memphis, Tenn. This is the second straight revival Brother Ballard has conducted in which there were no barren altars with an invitation given each service. The wonderful presence of the Holy Spirit was experienced in every service.

—Robert J. Wilson, pastor

All of the Nazarene churches in the Greater Memphis, Tenn., area recently combined to hold their second Mid-South Holiness crusade. Churches cooperating in the crusade represented three different districts.

Dr. Charles H. Strickland, general superintendent, served as evangelist and David and Dana Blue were in charge of the music. A large crusade choir also sang each evening. God anointed the efforts of this excellent team of workers and many received help at the altar. A “Kiddie Krusade” was also held each evening. Wayne and Sharron Shands and family effectively ministered to up to 100 children in each service. The crusade services were broadcast live over WVIM-FM, an area station, and many responded to the broadcasts.

On Thursday, during the crusade, Dr. Strickland held a very helpful Pastors’ and Wives’ Seminar.

—James L. Stewart, crusade chairman

Danville, Ky.: The church had total involvement for the five-day revival effort with Evangelist Donald Tipton and Song Evangelist Paul Qualls. Three prayer groups: teens, men, and women, met separately for several weeks in advance. Attendance was good throughout, and the altar was filled with seekers each night. Twenty-five sought the Lord for salvation and 15 were sanctified.

—Tollie Elder, pastor

Petersburg, Ind.: The church had six weeks of cottage prayer meetings and fasting preceding the coming of the Evangelist Ted Robinson and Song Evangelists Roger and Euleta Sweeney. Fervent intercession continued into the week of revival meetings and several committed themselves to a night of prayer. The anointed preaching and a Holy Spirit-sent revival resulted in 15 conversions and a church better equipped to reach the unsaved. Twelve testified to being sanctified and 7 were reclaimed.

—Richard C. Dickson, pastor
Rev. Brian Farmer, pastor of the Paisley, Scotland, church and Rev. Russell Metcalfe, pastor of the Wollaston, Mass., church, exchanged pulpits for six weeks. Their families also accompanied them.

It was a rewarding experience that brought interaction between the two congregations. A closeness developed that promises further relationships.

The Walters, Okla., church celebrated its 50th anniversary July 16-18. Out of 18 pastors that have served the church, 12 were able to participate in the celebration activities.

Rev. J. E. Zimmerman, founder of the Walters church, brought the closing message Sunday night. This was a special highlight of the celebration, with seekers at the altar. Rev. Zimmerman, at the age of 94, is still dynamically touching lives for Jesus. Rev. Gene Hoskinson is the current pastor.

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The Bartow, Fla., church dedicated its new facilities with Dr. Raymond Hurn, Church Extension Ministries director, and Dr. J. V. Morsch, district superintendent, July 11, 1982. The church is located in the center of Bartow and contains a seating capacity of 350, with two spacious offices, a fellowship hall, choir room, and nursery. The building was built at a cost of $106,000. Even amid the building program and change of pastors, the organization of another church took place. Rev. Elwood C. O’Dell, pastor, is now serving the church.

Showed at a recent Marriage Enrichment training seminar in Kansas City (l. to r.) are Tom and Linda Spalding, Balboa, Panama; Jack and Mary Ann Haig, Lafayette, Ind.; Karen and Dave Hoddy, Meade, Kans.; and Marilyn and J. Paul Turner, facilitators. The Spaldings represent the second bilingual couple to complete the Marriage Enrichment training. They hope to adapt this ministry to the unique needs of couples in Panama. The Hoddys represent the first couple on the Kansas District to complete the training; the Haigs are the second on the Northwest Indiana District.
SIMULTANEOUS REVIVALS

Each week January through May of 1983, all of the churches on three or four districts will be in revivals at the same time.

THE REASONS FOR SIMULTANEOUS REVIVALS ARE TO:

- Mount a great evangelistic thrust throughout the church to reach those who are lost and perishing without Christ.
- Help us toward our goal of 10,414 or more new Nazarenes on October 16, 1983—Anniversary Membership Sunday.
- Provide for lay involvement in revival planning, and strengthen evangelism and membership committees in the local church.
- Create district-wide enthusiasm for evangelism.
- Focus our attention more on our capable task force of evangelists and song evangelists who are dedicated to reaching the lost.

EVANGELISM MINISTRIES
1983 SIMULTANEOUS REVIVAL SCHEDULE

<table>
<thead>
<tr>
<th>DATE</th>
<th>DISTRICTS</th>
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<tbody>
<tr>
<td>January 4-9</td>
<td>Southern California, San Antonio, Southern Florida</td>
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<tr>
<td>January 11-16</td>
<td>Los Angeles, Houston, Central Florida, Guyana, Trinidad, Barbados, Jamaica, Leeward Islands, Belize, Bahamas</td>
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<tr>
<td>January 18-23</td>
<td>Central California, Sacramento, Louisiana, North Florida, South Carolina</td>
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<tr>
<td>January 25-30</td>
<td>Northern California, Dallas</td>
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<tr>
<td>February 1-6</td>
<td>West Texas, Southeast Oklahoma, Georgia</td>
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<td>February 8-13</td>
<td>Intermountain, Southwest Oklahoma, Alabama</td>
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<tr>
<td>February 15-20</td>
<td>Oregon Pacific, Northwest Oklahoma, Mississippi</td>
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<tr>
<td>March 1-6</td>
<td>Northwest, Joplin, Kansas City, Kentucky, Washington</td>
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<tr>
<td>March 8-13</td>
<td>Rocky Mountain, East Tennessee, Eastern Kentucky</td>
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<td>March 15-20</td>
<td>Dakota, Missouri, North Carolina, Virginia</td>
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<td>March 22-27</td>
<td>Nebraska, Illinois, West Virginia, Philadelphia, Arizona</td>
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<td>March 29—April 3</td>
<td>Kansas, Northeast Oklahoma, Southwest Indiana</td>
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<td>April 5-10</td>
<td>Colorado, Indianapolis, Southwestern Ohio</td>
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<td>April 12-17</td>
<td>New Mexico, Northeastern Indiana, Central Ohio</td>
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<td>April 19-24</td>
<td>Eastern Michigan, Northwestern Ohio, North Central Ohio, Tennessee</td>
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<td>April 26—May 1</td>
<td>Michigan, Akron</td>
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<td>May 3-8</td>
<td>Northwestern Illinois, Northwest Indiana, Pittsburgh</td>
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<td>May 10-15</td>
<td>Wisconsin, Chicago Central, Upstate New York</td>
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<tr>
<td>May 17-22</td>
<td>Minnesota, New York, New England, Maine</td>
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<tr>
<td>May 24-29</td>
<td>Iowa</td>
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All Canadian districts are scheduled for the month of March.
South Arkansas had previously scheduled Simultaneous Revivals for October.
Alaska, Hawaii, North American Indian, Eastern Latin American, and Western Latin American Districts, and any World Mission districts not mentioned above, will be at dates of their own choosing. (Location does not require sequencing.)
Central Latin District has scheduled Simultaneous Revivals for June 5-12.

Possess the promise with us.

EVANGELISM MINISTRIES
FITZGERALD AWARDED CLU DESIGNATION

Rev. Paul Fitzgerald, administrative assistant for Pensions and Benefits Services, has been awarded the Chartered Life Underwriter (CLU) diploma and professional designation by The American College at Bryn Mawr, Pa.

The college, which specializes in professional education in financial sciences, awarded the designations at its 55th National Cunferment Exercises held October 5 in New York City.

Rev. Fitzgerald came to the office of Pensions and Benefits Services in 1979 to train as administrative assistant to Dr. Dean Wessels. He follows Rev. Paul Sadowski, who retired August 31 after 22 years of service. Before coming to this post, Rev. Fitzgerald pastored on the Northwestern Ohio District. He previously served 5 years as assistant financial manager of the Division of World Mission. He graduated from Nazarene Theological Seminary in 1978 with the M.Div. degree.

Currently, he and his wife, Susanna, along with two children, Jason and Kate, reside in Olathe, Kans., where they are active members of the College Church.

GENEBRAL SUPERINTENDENT VISITS GUATEMALA

President Jerald D. Johnson and Regional Director James Hudson were granted a private audience with the president of Guatemala on September 2, in the residential palace in Guatemala City. President Jose Montt shared with the church leaders his goals for the relocation of 250,000 Guatemalan Indians who have been displaced because of terrorist activities that have destroyed their crops and villages.

Johnson and Hudson presented the president with a check for $10,000 from Nazarene hunger and disaster relief funds. It was given to assist in the program to provide such staple items as nails, corn, and beans to the Indians in return for their efforts to rebuild and restore their villages.

Dr. Johnson commented after the meeting that he had not been with just the president of a nation, but had experienced fellowship with “a brother in the Lord.” The president unashamedly expressed his love and loyalty to Jesus Christ in the presence of staff and aides, declaring that he is first a “steward of God” and then a president.

BRAD MOORE JOINS HALLMARK CARDS

Mr. Brad R. Moore, son of Education Services secretary Dr. Mark R. Moore, has accepted a position as director of advertising and sales promotion at Hallmark Cards in Kansas City. He assumed the post on September 7.

Brad is a graduate of Bethany Nazarene College, and he received an M.B.A. degree from Northwestern University in Chicago. For the past 10 years, Moore has been associate advertising manager for Proctor and Gamble Co. in Cincinnati. He and his wife, Laura, have two children. They have been members of the Cincinnati Springdale Church, and he has served on the church board.

Previously, Brad worked at Nazarene Headquarters for two years, 1968-1969, in the Department of World Missions.

BOARD OF PENSIONS HOLDS SUMMER MEETING

Pensions and Benefits Services announced that the Board of Pensions met August 20-21 in Kansas City.

One of the major topics of business was the Nazarene Supplemental Retirement Program, which offers three plans to church employees: TSA, a Tax-Sheltered Annuity (403b) Plan; KEOGH, an HR-10 Plan; and IRA, an Individual Retirement Annuity Plan.

The board voted to improve the program by accepting a proposal negotiated with the insurance carrier, Northwestern National Life Insurance Company. The proposal calls for increasing the interest return on all “old” funds to 14½ percent. Funds currently receiving 10 percent and 11½ percent interest will be raised to the “new” money rates. All “old” funds, along with all contributions made in 1982, are guaranteed to receive 14½ percent through 1983.

The improved program became effective October 1, 1982. Details of the contract changes have been mailed out to all participants. Church employees desiring to enroll in any of the three plans should contact Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

The Board of Pensions also approved the “concept” of a Nazarene Health and Hospitalization Insurance Program for church employees.

Amendments to the “Basic” Pension Plan were adopted, which allow an individual participant in the “Basic” Pension Program to choose the surviving spouse’s percentage of benefit at the time of retirement. These amendments become effective January 1, 1983.

NEW DISTRICT SUPERINTENDENT ORIENTATION

A new district superintendent orientation meeting was held September 15-16, at King Conference Center. Superintendents from the U.S. and Canada who were elected in the 1982 assembly season were invited to Kansas City by the Board of General Superintendents for a time of sharing important information from the Headquarters divisions, ministries, and services.

The general secretary hosted the group and arranged agenda for their two-day stay in Kansas City. The new district superintendents included: Rev. E. Keith Bottles, Chicago Central District; Dr. Harold Latham, Georgia District; and Rev. Raymond Lopez, Western Latin American District.
1982 CHRISTMAS CARDS

Christmas Bells
Joyful bells are decorated with popular scenes of Christmas time to remind us of the pleasures of the season. From bringing in the tree, to enjoying the winter animals and birds, Christmas means joy. Silver bronzing and embossing highlight the designs.
17 cards, 5 designs, French fold, 4 3/4 x 6 3/4".
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The simple beauty and pageantry of the first Christmas in Bethlehem is captured in these rich scenes and inspiring verses.
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