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Why Should We Distribute the Scriptures?

By Eric M. North*

IN A MEETING of this nature, where we face the situation and the program of an important agency of the churches, it is always well to be clearly conscious of the basic motives that underlie all that is done. Why do we, why should we distribute the Scriptures?

The teacher of English literature would say: "There are thousands of allusions in English literature which cannot be understood without knowledge of the Bible. Indeed the Bible itself is a literary work of large importance. No cultured person should miss the Bible." The historian would say: "For such ground as it covers, it is an important historical record and gives the common man some sense of historical perspective." The moralist would say: "It holds up valuable standards of conduct and ideals that the social order greatly needs." The bigot would say: "Distribute the Bible because it proves everybody is wrong but me."

But the question is not asked of these distinguished citizens; it is asked of us. I think our answer must be—like so many points in sermons!—threefold.

MINISTRY TO INDIVIDUAL NEEDS

First—we distribute the Bible because of its ministry to the lives of

individual men and women. A debauched young man in Milan reads it and becomes St. Augustine. A medieval monk finds in it the teaching that can overcome the corruption of his church, and with it creates a new epoch in history. A precise little scholar, struggling with his unsatisfied soul, hears a passage sung, a commentary upon it read, feels his heart strangely warmed, and pours his life into the labors that reform a nation and altar the character of millions. A Chinese general, injured in a *coup d'état* and deeply discouraged, asks for a Bible, and his wife reads him the psalms to bring him peace. A Belgian parachutist, caught and flung into prison, finds himself alone, disheartened, and facing death. The secret tapping on the pipes brings him a message; a Bible is secretly passed to him; he reads and learns; and before the cell doors open to the guards who take him to the firing squad, he signals to his unseen friend, "I am going to life!"

An American businessman, held a political prisoner in silent, solitary confinement in Communist Hungary, finds in the Bible inexpressible solace and strength. Another, a jailed missionary, on the other side of the world in China, devotes his long hours to study of the Bible.

These instances of the ministry of the Bible to individual men and women are dramatic flashes out of

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the growing influence of the Bible upon millions and millions of people. Not always so dramatic, but as constant as the sun, their daily contact with the Bible warms, illuminates, purifies, and guides vast numbers of people. It is our faith that it can do this for every man. That is why we distribute the Bible.

ITS PLACE IN THE CHURCH

The second reason why we must distribute the Bible is because it is indispensable to the Christian Church. The first duty of the Christian Church is evangelism by which men and women are brought to Christ. Though some modern methods of evangelism overlook the great value of the Bible as an instrument of evangelism, Dr. Chirgwin's book, *The Bible in World Evangelism*, gives us indisputable evidence of the essential relationship of the Bible to the Church's first duty. The successful evangelist, the successful missionary, must have the Book near his hand, or in it. In Formosa in 1941 there were but two baptized persons and some Bibles among the aborigines. In 1946 when the missionaries returned after the war, there were four thousand persons in the Christian community, and churches were being built.

The Bible not only brings men to Christ; it is the central element in their instruction in the Christian faith and the Christian life. It holds this place in the education of children and youth; it holds it in the training of new members; it is central in the training of new ministers for the churches. The Bible not only brings men and women into the Church and is the central element in the instruction of the Church; it constantly strengthens and upbuilds the Church. Can one imagine the worship of the church, and indeed the worship of the family and

the devotions of the individual, without the contribution of the Bible?

The Bible is also both the inspiration and the stabilizer of Christian thought. Great intellectual movements in the Church's life owe their origin to a deeper insight into truth caught from the pages of the Bible. How far, indeed how wildly, might the pendulum of Christian thought have swung under the pressures of ultra-radical and ultraconservative were it not that the Bible is always pulling them back to the central truths that it sets forth! Thus, the Bible constantly makes for the inspiration and the reform of the Church, as is apparent to readers of current theological literature.

Finally, the Bible not only brings men into the Church and nurtures and inspires them there; it binds them together there. This company is a witness to that! It is the constant experience of the Bible Societies that Christian groups which can be drawn together by no other cause can be drawn together about the Bible Societies and their work. Nay more, in the words of a Christian theologian: "By universal consent of all Protestant bodies, the Scriptures are the one ultimate standard of faith and practice. Here we are on bedrock. The Bible is the very core of the Christian life for all Protestant Christians."

For this reason also, then, we must distribute the Scriptures. Every church must have adequate supplies of the Bible and make effective use of them. No economic barrier must stand in the way—younger churches in the African bush or the Indian village, older churches in city and town and tenement and countryside must have the Bible.

THE NEED OF THE WORLD

The third reason why we must distribute the Bible lies in the desperate

need of the world. Men are shaken today by the extent of the world's upheaval. A score of new nations are "crowding to be born."

Up from the shadowed land the murmur swells

*Of broken hearts, of discontent, of strife,
Of faith perverted, quickened hope—it tells*

The multitudes have felt the surge of life.

And as if this were not enough, there hangs over us the bitter division between the free world and the totalitarian world and the appearance at man's hand of destructive forces able to ruin a nation in a night! No program anyone can conceive can prevent profound disaster to the human race except as each man possesses in himself

the powers of self-discipline, the spirit of compassion, and ideals of human service which the Bible makes it possible for him to have. The Bible must be every man's Book, that all men may be free.

There, then, are the reasons why we must distribute the Scriptures—because they minister to men's needs; because they enlarge, strengthen, instruct, enrich, reform, and unite the Church; because in them lies mankind's hope of righteousness, peace, and freedom.

But all this was said in just twenty-six words nineteen hundred years ago—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This is why we must distribute the Bible.

The Twins Who Couldn't Take It

BY FLETCHER SPRUCE*

PHYGELUS and Hermogenes were some of the staunch members of the church. They followed Paul's teaching and doctrine. They quit the old life. They supported the church with their tithes and offerings. They were present and on time every time the church doors were open.

But their loyalty was shallow. Their faith was not tempered in the fires of adversity. Their doctrine had gotten into their heads but not into their hearts. They tithed because they had preached religion. They were faithful in attendance because they were elected on the official board. At least that seems to have been the case.

Then they quit! The church changed pastors and they quit. They

began to make more money, and the tithe was too big, so they quit. The gospel plow went deep down to the bedrock of the soul and demanded death to the self-life, and they quit. They were left off the board at election time, and they quit.

Frankly, they couldn't take it! They were unwilling to step down and let another step up. They were unwilling to let the other fellow have his way. They were even unwilling to hold to the doctrine they formerly demanded of themselves and others. Like another famous quitter, John Mark, they walked out and let Paul do the best he could. And to make matters worse, they tried to take everyone out of the church when they left. But maybe they came back! Let's hope so! Saints are seldom quitters!

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The Hippopotamus and the Peanut

IT'S FUN feeding the animals at the zoo, or at least that's what the children think. It seems it's more fun to feed those behind the sign "Do Not Feed the Animals, They Require a Special Diet," than those whose digestive systems are less sensitive and to whom every passer-by throws the bits of delicacies he may have in hand at the moment. Yes, feeding the animals must be fun, and it must be rewarding to the animals as well as to the vender who sells the fresh roasted peanuts at fifteen cents a bag. But I have never seen the purpose in sight-seers feeding the hippotamus.

For a number of years one of the very popular animals at our Swope Park Zoo here in Kansas City was Cleo, the sleepy and interesting, if not attractive, hippo. She is dead now (perhaps she starved to death) and her place has been taken by a rather ordinary, pint-sized facsimile named Cleo II. I recall the first time I saw children feeding Cleo. It was such an incongruous picture that I stopped with the others and watched. Cleo was well accustomed to the act and apparently was an old hand at begging. She would come as close to the protective rail as was possible and swing her mouth open, reminding me of the hungry jaws of a dragline bucket. And then the young children (and some older ones) would toss peanuts toward her mouth. Some would score hits, with peanuts bouncing from side to side in that wide-open, beefsteak-colored cavern or dropping like well-aimed golf balls

into the cuplike throat. Ever and again Cleo would close her mouth and open it again and the peanuts would have disappeared.

This process was indeed interesting. A time or two I even tried my skill at tossing peanuts. But what interested me most was the utter senselessness of pretending to "feed" a ton of lumbering flesh with goobers from fifteen-cent paper sacks. If one could have used a large-sized scoop shovel and could have had peanuts in a bin, then I could have seen the sense of it. For when feeding time came, the attendant broke half a bale of hay, covered with half a sack of bran, just for the animal's first course.

But I got to thinking one day about preaching and thought how many of us are like the children feeding the hippopotamus. We are merely tossing peanuts, and the needs are so great and the hunger so severe and the anxiety so intense that, no matter how enthusiastically and frequently people receive it, they just cannot hope to find adequate nourishment.

Jesus gave the command to Peter, "Feed my lambs," "Feed my sheep." From that day to this, these words have been the commission of God to ministers of the gospel. Without doubt there are many ways that the needs of people parallel the needs of sheep and the figure is an apt one. However, whenever I try to envision the hunger of those who sit before me as I enter the pulpit, I get a picture of the gaping maw of Cleo, the hippopotamus. For people are hungry to

day; their spiritual needs are great, their resources are depleted, they are reaching for food and drink to their souls, they hunger and thirst, they are famishing.

And we only feed them peanuts!—peanuts of current events and politics, peanuts of social theory, peanuts of speculative notions in world affairs, peanuts of spectacular and captivating ideas, peanuts of personal opinion, peanuts of trivia and nonessentials, peanuts of philosophy and theoretical intellectual gymnastics, peanuts of argumentative theological controversy, peanuts of personal shopworn ideas, peanuts of stock shibboleths memorized a generation past—this is the fare on which we hope to feed our people. And we toss them so casually and indifferently. There are peanuts tossed from hurried preparation (we pick up a bag of peanuts on the way to the zoo!); peanuts tossed out of shallow personal devotion; peanuts tossed from cluttered, unread minds; peanuts tossed with exhausted physical, mental, and spiritual energies; peanuts tossed with random purpose, and with incidental faith; peanuts tossed with limited consciousness of the hunger of the waiting people and little sense of personal responsibility for satisfying that hunger; peanuts tossed by passers-by and not attendants, hirelings and not shepherds—thus we feed our people.

The Word of God is the only food

for hungry souls. Talk about special diets! A soul cannot get nourishment from other food. And too much foreign food will likely give indigestion. Novel ideas may stimulate the mind, but truth alone can redeem and preserve the soul. Hence, the Scriptures must be the source of our preaching. We must never get far from them. Current history can at best be illustrative. Personal background and opinion can at best be a seasoning. Life-situation illustrations can be at best only appetizers or refreshments. All marginal or speculative ideas must always be related to the truth and interpreted by the truth. The Word of God is Light and Bread. That is why the one who would feed souls must be a student of the Word, of its content and its meaning, of its precepts and of its intent. The Word of God is not peanuts!

But in order for that Word to get to needy lives, it must have those who are faithful ministers of that Word. The truth can be neutralized by ineffective presentation. As ministers we must believe the Word, live the Word. We must be in communication with the Author of that Word. We must preach in the spirit of the Word. We must have a sincere dedication to the propagation of the Word and a faith that it will meet the needs of the hearts of men.

And many times I have thought of the hippopotamus and the peanuts and have asked God to help me.

Speech

A speech is not a Christmas tree on which to hang tinsel gewgaws and glittering ornaments. Don't spend time scouting around for fancy words to pretty-up your talk. Toying with words, like toying with your voice, calls attention but to the wrong things.

—*The Art of Good Speech*

The Preaching of Edgar P. Ellyson

By James McGraw*

EVANGELISM AND EDUCATION, not evangelism versus education!"

These were the words of a fine evangelist and a great educator, Dr. Edgar P. Ellyson. They were his answer to those who believed the two were necessarily in conflict, and a choice must be made between them.

"Like two faithful oxen," he continued, "evangelism and education must have their heads in the same yoke, one on one side and the other in the other side, hitched to the same load and pulling harmoniously together to move the load to the same place."

E. P. Ellyson spoke these penetrating words two decades ago, but they are as strong and orthodox today as if they had been unanimously adopted by the delegates of the most recent General Assembly of the Church of the Nazarene just this year.

The preaching of Dr. Ellyson was always like that—straight as the proverbial gun barrel, razor-sharp, clear-toned, and true to the church and her great doctrines.

Saved at the age of eight, the youthful Edgar found many temptations to doubt in his early Christian experience. It was when he was seventeen that he finally settled his doubts and became established in the faith.

The son of a small town general store proprietor in Damascus, Ohio, E. P. Ellyson grew up in an environment that was typically American

and typically religious. His early community life centered around the "cracker barrel" and the "taffy party." His early religious experiences were those of a young Quaker.

One of the best things that ever happened to Edgar Ellyson was his marriage to a young lady named Mary Emily Soul, who stood faithfully beside him through fifty years of eventful Christian living, and passed to her reward soon after their golden wedding anniversary in 1943. Their ministry together in the church had been varied and fruitful. They pitched tents and held home-mission revivals without any backing other than God's promises. They organized new home-mission churches, preached in camp meetings, and held revivals. Dr. Ellyson taught in three Nazarene colleges, and was president of at least three others: Pasadena, Peniel, and Bresee. He was one of the three general superintendents in the first board of generals, along with Dr. P. F. Bresee and Dr. H. F. Reynolds.

His education, like his early boyhood, was typical of the American way of life in that day, for he acquired it through hard work and sacrifice. As early as the elementary grades, he willingly did the work of a janitor to help pay for his schooling. At nineteen he had earned the bachelor of science degree, and the next year he taught in a country school near his home in Damascus.

During the long and fruitful ministry of Dr. E. P. Ellyson, he was

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never far removed from the educational field. Teacher, college professor, college president, and editor in chief of church schools periodicals, he helped shape the philosophy of education his beloved church now holds.

It is interesting to note that while a few critics of the present-day holiness movement are decrying the emphasis upon education which is now generally believed to be good, the lives of Dr. Ellyson and other great pioneer leaders in the church are significantly related to education. The present Bethany Nazarene College, for example, serves a constituency in Oklahoma, Texas, Louisiana, Arkansas, Kansas, Nebraska, and a portion of Missouri. It is the only Nazarene college in that geographical area. Yet thirty-five years ago there were at least five Nazarene-supported schools in that same area. There was one at Peniel and one at Hamlin, Texas; one at Vilonia, Arkansas; one at Hutchinson, Kansas; and one at Bethany, Oklahoma. The founding fathers of the Church of the Nazarene believed, as did E. P. Ellyson, that the church needs *education and evangelism*, not education versus evangelism. There is no need that they be in conflict, no need that either be eliminated, and indeed as great a tragedy for the Kingdom if either of the two should be neglected.

Rev. Wayne Black, while a student in Nazarene Theological Seminary was the eager recipient of several choice books from the library of Dr. Ellyson, who had been in retirement for several years and wanted his books to be used by a young minister beginning his life's work. This writer spent the greater part of a day looking through these books, and living again those productive and studious years in the ministry of Dr. Ellyson. His penciled notes were still in the margins, and the nature of the quotations he had underlined gave some indica-

tion as to what he considered important. Indeed, the titles of the books tell a story themselves.

There was James H. Breasted's *A History of Ancient Egyptians*, D'Aubigne's *The Story of the Reformation*, Cummin's *This Generation*, and Smith's *Old Testament History* and *New Testament History*.

Theological studies included Shedd's *A History of Christian Doctrine*, Miley's *Systematic Theology* (Vols. I and II), and Edersheim's *Life and Times of Jesus the Messiah*. There was Leonard's *A Hundred Years of Missions*, Broadus' *Preparation and Delivery of Sermons*, and dozens of other choice classics which helped mold the thinking of a man whose preaching and writing ministry helped mold the thinking of a church.

Edgar P. Ellyson was a man to watch as well as hear when he preached. Of medium build and slightly stocky in physique, he stood straight and confident in the pulpit. As he got into his messages, his gestures became more and more numerous and more vigorous. He used not only his arms and hands in making his words more emphatic, but his whole body also. He walked—yes, and sometimes literally ran—about the rostrum when his enthusiasm warranted it. In his later years, with more and more emphasis upon the teaching aspect of his ministry, and perhaps less emphasis upon the evangelistic, he was somewhat less demonstrative. Nevertheless, there were times even after retirement when the old sparkle appeared in his eye and the same youthful vigor in his words. His son, Joseph Ellyson, remembers when at the age of seventy-two his father delivered Bible lectures at Indian Lake, Michigan, and several listeners were heard to remark about the strength and power of his voice as he lectured.

He possessed a delightful sense of humor, which added to the charm of

his personality and helped considerably in establishing good audience rapport. He liked to tell the illustration of the foreigner who had never ridden in an American train, and was leaning out the window looking at the view of the countryside. Another passenger, aware of the approaching post, warned him with the cry, "Look out!" The man "looked out" by leaning even farther to see what this new sight might be, and was almost struck by the post. He turned to his would-be friend who had yelled to him, and said, "You told me to look out when you wanted me to look in. Why didn't you say what you meant?" Dr. Ellyson would go on to make his application of the story, which emphasized the importance of accuracy in our expressions.

His introductions were usually very brief; sometimes a sentence or two would lead immediately into the body of his sermon. In preaching on "Self-interrogation," before an audience of college students, he took as his text Jer. 8:1-7 and gave his message the title "What Have I Done?" He began by saying: "People do not want to know the answer to this question, and therefore do not study themselves. No man with intelligence can sit down and squarely face his own life without getting under conviction. To think of dying and going to hell without God is enough to make any man tremble."

He then proceeded with a logical, forthright, urgent appeal which resulted in a gratifying response of earnest seekers at the altar.

An example of the sense of urgency in his evangelistic appeal is seen in the conclusion of this sermon. "What have I done today that I ought not to have done?" he rhetorically

asked. Then he continued, "Backslider, what you have done? . . . Sinner, what have you done? . . . If you refuse to give your heart to God at this moment, you not only damn your own soul, but you may blast another soul. God is here. He has power to pardon and release you from your sin."

The author of six workers' textbooks in doctrine and methods for use in training Sunday-school teachers, Dr. Ellyson wrote thousands of words each week in lesson expositions for the quarterlies. His successor, Dr. Albert F. Harper, estimates that during the fifteen years of writing these lessons Dr. Ellyson wrote the equivalent of thirty volumes. The late Dr. James B. Chapman once observed that the work of Dr. E. P. Ellyson as editor of church schools publications was, of all the work he did in his long and successful career as a minister, "the very best service that he was permitted to render for God and for the church."

Mrs. Maxine Morris Lewis, in a study of Dr. Ellyson's life and ministry, commented as follows:

"In reading the theologies, such as *Doctrinal Studies*, from the pen of Dr. Ellyson, one is thoroughly convinced that he is not only fundamental, but a 'holiness' man as well."

His own testimony was: "God is my Heavenly Father. Jesus Christ is my Saviour. He keeps me under the Blood, praise God! Takes care of all my mistakes. Keeps me clean. The Holy Spirit is my Indweller and Teacher. Christianity is the *only* way."

We thankfully add his name to the illustrious list in the "Holiness Hall of Fame."

SERMON OF THE MONTH

Christ's Portrait of Man

By L. Wayne Sears*

SCRIPTURE: Matt. 7:13-29; TEXT: vv. 13-14

Jesus Christ always invested human life with a dignity and a value far beyond that of any other form of life here on earth. Christ never compared men with beasts—monkeys or others—except in contrast. “Of how much more value are ye than many sparrows?” “If God so clothe the grass . . . shall he not much more clothe you?” “Even the hairs of your head are numbered.”

Jesus always invested human life with a dignity and a value supreme above any other earthly value. He considered man as the child of God. In these verses that form our text, the sound of the dignity of human personality, the glory of human life, and the majesty of human destiny ring all through the words. This contrast of the wide gate and the broad way with the straight gate and narrow way is but one more illustration of the importance Jesus attached to individuals. To Him they were all alike of infinite value, with matchless possibilities and powers, with an eternal destiny for good or ill. Christ never cheapened human personality by any of the devices so common today in many circles.

I. THE DIGNITY OF HUMAN PERSONALITY

When Christ said, “Enter ye in at the strait gate,” He was implying that man has a power of choice inherent in his personality that is the citadel of the soul. Within that fortress of choice man is supreme. He alone makes the final decisions; he alone decides which way his soul shall go.

Christ spoke of God as our Father, or earth as a preparation for endless destiny. But He also spoke of the citadel of the human soul as the great battleground of right and wrong. On the walls of that fortress the forces of sin and salvation, of holiness and hell bring to bear their mightiest weapons of siege. But within the walls, safe from all bombardment, is the keeper of the keys of that place, and he alone makes the final decision as to which gate he shall open.

There are those who would cheapen human life and human values by telling us that we are only a bundle of reflexes and nerves. They say that we choose what we are led to choose by instincts and desires for which we are not responsible. Theories of this kind degrade humanity and make man nothing more than a high order of animal. The ultimate conclusion to such theories is one of pessimistic failure.

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The result of the world philosophy is seen everywhere. This is an age of pessimism. Every newspaper headline screams danger. Every newscast is draped in the sable gowns of melancholy. History is caught in the gloom of a terrible whirlpool of repetition and destruction. Art today as represented by modern painting and sculpture is a wild disarray of clashing colors and ghastly caricatures of human life. Music is in a minor key. The social sciences are pessimistic. Philosophy says there is no way out. And the psychologists crown the whole with their doctrines of futility. The whole of modern life seems to be engulfed in what Toynbee called the "Rhythm of Disintegration."

But the words of Christ form no such melancholy scene. They are alive with dignity, fraught with possibilities, and pregnant with the majesty of the future. He says we can choose to enter in at a strait gate and walk on a narrow way that will lead, not to destruction and chaos, but to life eternal in heaven! His contrast of the broad way and wide gate with the strait gate and narrow way implies that any man or woman can, by the grace of God, walk either way. Here are unlimited possibilities for happiness, unending vistas of development, and infinite glory in place of ruin. He says, "Enter ye in at the strait gate," and the very tone of His speech says it is possible for you and for me to do just that.

II. THE GLORY OF HUMAN LIFE

Christ not only implied the dignity of human personality, but He also taught the glory of human life. He taught that there is a way that leads to eternal life. There is a path that leads from the finite to the infinite, from earth to heaven, from sin to holiness.

The Christian salvation is full of

expressions like that. Job declared, "There is a path." We sing a song, "There is a Fountain." "There is cleansing." "There is hope," there is "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." "Unto us a child is born, unto us a son is given." And all these expressions and many others tell us that in Christ there is a glory, there is a possibility of life that thrills us beyond words to express.

Here is no pessimistic fatalism. Here is a high resolve coupled with divine urgency and divine aid. Here are a noble purpose, a great dare, a wide grasp, and an enduring character. It is a picture of a human soul struggling against the flood tides of sin and the world. It is the eagle against the storm, the fish against the stream, the soul against the world. It is the picture of a slave loosed from bondage, a mute made to speak, a blind man to see, a lame man to walk, and a deaf to hear.

It is the picture of one bound by cords of heredity and environment struggling to be set free, and by the power of choice and the redemption of Christ being set free from the law of sin and death and made alive unto God. It is the picture of one in the depths scaling the heights; a long, rugged, steep, narrow way with only a few brave souls daring enough to reach the top.

It is the picture of a human soul standing before the wide gate of sin and the narrow gate of salvation and deliberately choosing the straight and narrow way. It is Moses "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It is Abraham "who went out, not knowing whither he went." It is Enoch, who chose to walk with God, "and he was not; for God took him." It is the whole host of regal souls who have

"endured as seeing him who is invisible" and have "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. . . . And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

It is the glory of human life that men and women can choose the strait and narrow way and follow it to the end, to find that it leads to life eternal. Life is not a dark alley or a dead-end street. Life is not a "tale told by an idiot full of sound and fury signifying nothing." Life, dignified by personality and aided by the divine Christ, can be a glorious quest, a great crusade, a heroic venture.

III. THE MAJESTY OF HUMAN DESTINY

When Christ spoke the words of the broad way and the narrow way, He implied that there is a majestic destiny awaiting man no matter what may be his choice in life.

For those who take the broad way and the wide gate there is the awful destiny of eternal punishment. There is the never-ending destruction spoken of that grinds but never wears, that burns but never consumes, that dies but is never dead. Men can lose their souls to the screaming devils in hell because of following the broad way to that place.

Sin does matter. Christ said that what man is and what he does are so important to God that if he disobeys Him he will suffer forever.

There is a majestic destiny of awful retribution waiting for those who turn a deaf ear to the call of God. God

says one soul is valuable, one life is meaningful, that all is lost if it is lost.

Think twice before you think you are only a cog in the machinery. Think again before you succumb to the forces of hell. Think again and listen for the voice of God before you let the devil persuade you that what you do does not count. God says it does count and that a false life and false character will reap an eternity of fearsome proportions.

But there is also a majestic destiny of great worth prepared for those who listen and hear the voice of God. The voice of salvation says that each one is so important that the hairs of his head are numbered. The voice of salvation says that to each one who will take the strait gate and the narrow way God will give grace to climb every hill, He will light the way through every valley, and He will finally reward each pilgrim with a destiny in eternity where all is bright with peace and light and hope and love.

God says that up there in heaven He will satisfy every dormant desire of the life. He will fulfill every nameless urge for grandeur of character. He will complete in the soul the pattern originally intended when God said, "Let us make man in our own image."

The great stream of time moves on into eternity and men are constantly finding their destiny. Out there in the future there are those who will gnash their teeth in hopeless night over their false evaluation of the soul. There are others who will make the anthems of eternity to roll a little higher with their shouts of praise to God for His marvelous works in and through and to them.

Where is the strait gate and narrow way? Jesus said, "I am the door: by me if any man enter in, he shall be saved." And the answer to that query

of the soul is the old gospel of redemption through the blood of Christ. It is the old invitation of whosoever will. It is the old, triumphant shout of victory in Jeus. It is the pleading call of the tender Christ. It is the mighty thunder of warning of wrath from Jehovah. It is the pungent conviction of the Holy Spirit. It is the old, old story of Jesus and His love. It says there is life for a look. It says there is Blood to wash away every stain, there is grace for every trial, there is help in every time of need. It says whosoever will may come. It says:

*There is a fountain filled with Blood
Drawn from Immanuel's veins;
And sinners plunged beneath that
flood
Lose all their guilty stains.*

It says:

*Come, every soul by sin oppressed,
There's mercy with the Lord;
And He will surely give you rest
By trusting in His Word.*

*Only trust Him, only trust Him,
Only trust Him now.
He will save you, He will save you,
He will save you now.*

Pulpit and Parish Tips

Pulpit Mannerisms

By E. E. Wordsworth*

A MINISTER must ever remember that when he is on the platform he is subject to constant and detailed scrutiny by the people. There are many things he must carefully avoid. He can easily develop objectionable habits. Awkward gestures, feeble speech or excessive loudness, leaning on the pulpit, placing hands in his pockets, combing his hair, careless handling of the Bible, pounding it or rolling it up and such like treatment, are bad form.

Stand up like a real man but avoid stiffness. Be natural without being formal. Be yourself without indulging in distractions. Be free and in earnest without being offensive. Many times I have seen ministers shake their heads, like a terrier would shake a rat,

to throw back flowing hair from their faces. Others use their handkerchiefs again and again during one service. One such preacher did this three times in one service, blowing his nose with the sound of a foghorn. Such is highly offensive. If the minister has a slight cold and must use a handkerchief, then let him do so in a quiet manner. Using a handkerchief for various other purposes after it has been used is unsanitary, offensive, and indecorous in the pulpit. Let us not detract from our gospel message by any form of carelessness in our mannerisms. It pays for all of us to check up on ourselves regularly. Or listen to what your wife says about it. And, another thing, don't run your fingers through your hair all the time, for it may uncover a vacuum. Nuf sed!

*Pastor, Goldendale, Washington.

Some Theologians We Should Know

By J. Russell Gardner*

IV. REINHOLD NIEBUHR

DISTINGUISHED ALIKE in the fields of ethics, politics, and religion, Reinhold Niebuhr is a German by race, a Missourian by birth, a pastor by practice, a reformer by preference, and a philosopher of religion—not to say a theologian by profession.

The son of Gustave Niebuhr, who emigrated from Germany to Illinois in 1876, Reinhold, in 1915, was ordained into the ministry of the Evangelical Synod of North America, in which his father had been a minister previously. Thought-provoking as a lecturer, he was chosen in 1929 to give the Gifford Lectures at the University of Edinburgh, the fifth American to receive this distinguished honor.

His books, challenging in content and generally cogent in argument, are clear and vigorous in presentation and often paradoxical in statement. In his review of Niebuhr's *Nature and Destiny of Man*, Ordway Tead observes: "It has an amazing wealth of scholarly lore, a richness of insight and perspectiveness, an architectural quality of rearing before one's eyes, a structure of impressive logical design—which may well entitle it to the distinction of being the most notable Christian apologetic of our times in the English language" (*Ethics*, January, 1944).

IMPORTANT WORKS

Dr. Niebuhr's voluminous writings include some fifteen important books and a great body of occasional essays and articles published in more than seventy magazines and journals. Chief among the latter which have featured his articles or editorials have been the *Christian Century*, *Atlantic Monthly*, the *World Tomorrow*, the *New Republic*, *Harper's Magazine*, *Spectator*, *Radical Religion*, *Religion in Life*, the *Nation*, *Theology*, *Review of Religion*, *Christianity and Society*, *Christianity and Crisis*, *Current Religious Thought*, *Life*, the *New Leader*, and *Theology Today*. So unresting has been his facile pen that every year since 1920 has seen some stimulating contribution of his in print.

Among the books which best summarize his ripened thought are these: *Leaves from the Notebook of a Tamed Cynic* (1929), *Moral Man and Immoral Society* (1932), *Reflections on the End of an Era* (1934), *An Interpretation of Christian Ethics* (1935), *Christianity and Power Politics* (1940), *The Nature and Destiny of Man*, Vol. I (1941), Vol. II (1943), *The Children of Light and the Children of Darkness* (1944), *Discerning the Signs of the Times* (1946), *Faith and History* (1949), *Christian Realism and Political Problems* (1953), and *The Self and the Dramas of History* (1953).

Touching life at so many points, in-

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jecting his thought like a hypodermic into so many of its burning issues, Niebuhr has been hailed or harried, applauded or denounced by a generous throng of enthusiastic supporters or equally enthusiastic opponents. Presenting the best cross section of his thought as seen through the eyes of his most eminent contemporaries is the recent work entitled *Reinhold Niebuhr: His Religious, Social and Political Thought* (the Macmillan Company, 1956). This sizable book of nearly five hundred pages, edited by Charles W. Kigley and Robert W. Bretall, constitutes the second volume in *The Library of Living Theology*. For an analysis and appraisal of his religious thought in particular we could recommend to our readers the scholarly work of Edward John Carnell entitled *The Theology of Reinhold Niebuhr* (Wm. B. Eerdmans, 1950).

CONTROLLING IDEAS

Central in the thought of most great thinkers are certain basic principles or convictions which determine the direction in which their thinking moves. These truths with which they come to grips are, like Jacob's wrestling angel, the ones which most tenaciously grip them. Three of such directive ideas in the mind of Reinhold Niebuhr upon which we will touch briefly in this paper are: (1) The Sinfulness of Man, (2) The Power of the Cross, and (3) The Necessity of Love.

1. *The Sinfulness of Man*

If Niebuhr were constructing a systematic theology he would doubtless begin with anthropology. His doctrine of man is an essential introduction to his doctrine of Christ—whatever that might be when fully developed. He begins with man and the "human predicament" because these are empirical

starting points for the solution of our problems today. As Dr. W. J. Wolf of Cambridge puts it: "Articulated in terms of man's relations with his fellow men, the doctrine of man is determinative for his social ethics and for his interpretation of the meaningfulness of history" (Reinhold Niebuhr, LLT, Vol. 2, p. 230).

As to the sources of our knowledge here, man must be studied, not from revelation alone nor from history alone, but from the testimony of both as supplemental to each other. The classical view of man as belonging to nature—a "rational animal"—and the Biblical view of man as beyond nature—an "immortal spirit"—must be blended in one composite picture. In his view, experience and faith overlap and interpenetrate each other at every level.

Methodologically, the problem of knowing man is complicated by the complex nature of the subject. Man, the composite, is man, the contradictory. To know him, then, we must accept the testimony of all the contradictories concerning him. This is what he means by his "dialectical method," defined most clearly in the chapter "Coherence, Incoherence, and Christian Faith" in his *Christian Realism and Political Problems*.

Investigating man in this manner and from these sources, Niebuhr arrives at long last at the conclusion reached by an inspired apostle nineteen centuries before: "All have sinned, and come short of the glory of God." This, for Niebuhr, however, must be interpreted both individually and collectively: man is a sinner in his social groups as well as in his individual person, and the sins of the former are more numerous and flagrant than those of the latter.

Individual sin as analyzed in *The Nature and Destiny of Man* is seen as pride, self-love, and sensuality. It is

preceded by temptation which arises in a setting of "anxiety" occasioned by the tension arising when a free being is restricted to finite limitations. Carnell explains the point thus: "The locus of all sin and evil in history is the point of tangency between what man as a free being imagines himself to be and what the verdict of natural necessity defines him actually to be" (*The Theology of Reinhold Niebuhr*, p. 70). Pride manifests itself chiefly as (1) pride of power, (2) pride of intellect, (3) pride of morality, and (4) pride of spirituality, or self-righteousness.

Sin in society he defines as "Collective Egotism," and sees as its locus all the racial, national, and socio-economic groups of which society is composed. This he attributes, not to the natural impulse of nations, or groups, to survive, but to a fundamental characteristic of their collective moral and spiritual character. Groups have the leprosy of sin as well as individuals. Spots of leprosy on the national skin, for instance, may be identified as "lust-for-power, considerations of prestige and honour, contempt toward the other, hypocrisy, and the claim of moral autonomy by which the self-deification of the social group is made explicit by its presentation of itself as the source and end of existence" (*Nature and Destiny of Man*, Vol. I, p. 211).

In appraising the sins of both individuals and groups, Niebuhr applies the principle of "the equality of sin and the inequality of guilt." "Guilt," he states, "is distinguished from sin in that it represents the objective and historical consequences of sin, for which the sinner must be held responsible" (p. 222). Sin should therefore be measured both vertically, as against God, and horizontally, as against man. This makes leaders more *guilty* than followers for the

same offense because their actions entail the wider consequences; the ruler in like manner becomes more responsible than the ruled, and the thieving rich more culpable than the pilfering poor.

2. *The Power of the Cross*

Divine grace has not allowed man to rest in his sin or to despair in his "predicament." Help has been proffered through the manifestation of divine love "in the suffering servant and the Son of Man." And the proof of this help is found in the Cross, which symbolizes God's assumption of the consequences of human sin upon himself. The Cross in turn presents the paradoxical spectacle of wisdom and foolishness, weakness and power, thus confronting man's thinking with "the dialectic of Christianity."

In the thinking of this writer, the finest summary of Niebuhr's teaching on the Cross is presented by Dr. Carnell. In his work on Niebuhr's theology he finds the thesis in "the wisdom of the Cross," the antithesis in "the foolishness of the Cross," and the synthesis, or solution of the paradox, in "the power of the Cross." He states: "The wisdom of Christ which culminates in the cross, gives life and history meaning; for it testifies to the fact that there is a power and resource beyond history which will bring history its end" (p. 149).

On the other hand, the Cross, to the natural man, is foolishness because, issuing as it does from the mind of God, "it is grounded in a perspective which transcends the limits of human wisdom" and thus "contains insights which outrun historical vindication" (p. 160). But human history is not the last word. Man plus grace is more than man, so that the history of Christianity is more than the history of man. This is because of "the power of the Cross," which,

through grace, "releases powers and possibilities beyond all human possibilities" (p. 186). As its wisdom reveals the unknowable, so its power accomplishes the impossible.

3. *The Necessity of Love*

Love, not law, is, according to Niebuhr, the ultimate principle of divine control in human life. Not that love annuls law; it fulfills and sublimates it until it becomes law in the place of law. As a uniform principle, inspiring the attitudes and directing the actions of individuals, love resolves the "push" of duty into the "pull" of grace. In its higher dimensions it expresses itself in sacrifice, forgiveness, sympathy, and universal good will (cf. *Christian Realism and Political Problems*, p. 150). Several further observations might here be made. First, the Agape of Niebuhr is more closely related to human life and culture than is the Agape of the Swedish theologian Anders Nygren. In the latter's memorable work, *Agape and Eros*, the author draws a distinct line between the love of man as Eros and the love of God as Agape. There is both a qualitative and a quantitative difference between them. But with Niebuhr there is no such clear-cut line of demarcation. The two loves tend to coalesce and supplement each other. Congenial to all social partnerships where human affection reigns, the Agape finds in conjugal love its most fitting "parable symbol, and basis" (*Christian Realism and Political Problems*, p. 169). The total separation of Eros and Agape would mean the death of both. "For Eros would have no goal beyond itself, and Agape would have no real relevance to human life" (p. 163).

Second, Niebuhr's Agape is not divorced from the sterner virtue of justice, truth, and duty. It neither consists of sentimentality nor exhausts itself in emotion. It is neither com-

prehended in the ecstasy of the mystic nor embodied in the rapture of the cloistered saint. "For in that case love does not include the general spirit of justice which expresses itself in the structures, laws, social arrangements, and economic forms by which men seek to regulate the life of the community and to establish a maximum of harmony and justice" (p. 167).

Finally, the operation of this Agape begets a "dualistic ethics"—a twofold standard for the individual and the group. As an individual, man is under its immediate reign; but as a group, he is only under its mediate reign through law. Society as a whole, or even the primary social groups, are too composite in their interest, attitudes, and purposes ever to enthrone the law of love. The best that can be done is to strive through law to "provide for the common defense, establish justice and secure the blessings of liberty"—all of which may be far from the sacrificial love which Agape demands. For "justice," as Carnell puts it, "is a this-worldly value; all understand and strive for it. While Agape is an eternal value; only the initiated understand and strive for it" (TRN, p. 224). Agape therefore is always a possibility individually, and an impossibility collectively. Nonetheless, "It remains perennially relevant in society as the regulative principle of morals, but it is realized in society only through infinite degrees of justice" (p. 222). It is this ethical dualism—moral man in an immoral society—that constitutes at once the greatest problem and the greatest challenge to the individual Christian.

CONCLUDING EVALUATION

1. Niebuhr has done yeoman service in reinstating theology in life. In his thinking ultimate reality is again united with social reality. God and

society, as well as the individual, are again doing business with each other.

2. He has dealt a shattering blow to the theology of immanence. According to the early-century liberalism, God was so inextricably bound up in the innate goodness of man that progress toward the divine goal for history was inevitable. But Niebuhr counters with a devastating demonstration of man's inevitable sinfulness. Long overdue as this emphasis was, it provided a pinch of scriptural salt by which the brackish waters of a humanistic theology were somewhat sweetened.

3. But even though Niebuhr takes sin more seriously than the liberal, he does not take it nearly so seriously as the Bible presents it. Sin, in his thinking, elicits God's love, but it does not seem to incur His wrath. Furthermore, sin is not atoned for by the blood of Christ but dismissed by God's taking our sins upon himself. The Cross is after all but a symbol of this transaction. His doctrine of salvation cannot be squared with Scripture in any adequate sense.

4. Most disappointing, however, is his bizarre Christology. Jesus is not the "Christ," nor is Christ the Son of God. Jesus, as man, did not escape sin, and therefore could never be

equated with a holy God. Christ is different from Jesus, and is rather a "transcendent principle" than a person. He is the divine ideal by which Jesus himself is judged, a rule or norm which God uses as His standard throughout all history. Thus nowhere in his many writings do we hear the noble and explicit confession, "Thou art the Christ, the Son of the living God."

5. Lastly, Niebuhr leaves the Christian without any authoritative foundation for his faith—unless it be the authority of Niebuhr himself. It cannot be the teaching of Jesus, for he was subject, like all men, to error and sin. It cannot be the teachings of prophets or apostles, for they were farther removed from the truth than was Jesus. Hence the Bible itself falls from its place of dependability in the Christian faith, and with it falls its cardinal doctrines.

All in all, our illustrious author has given us an immense amount of factual and interpretational information in the fields of ethics, politics, industry, and religion. But regardless of the originality therein revealed, one is still tempted to wonder if the quantum of actual scriptural truth imparted is not in inverse proportion to the enormity of the thought disclosed.

PERSONALITY

The wag who invented the stock psychiatric joke about the man who had an inferiority complex had more wisdom than he knew when he quoted the psychiatrist as saying to his patient: "You don't have a complex. You really *are* inferior!" The beginning of growth is when a person accepts his limitations, and realizes that he is acceptable in spite of his inferiorities. These inferiorities then become his bond of unity with the rest of humankind, not badges of his isolation from others.—WAYNE E. OATES, *Anxiety in Christian Experience* (Westminster).

The Preacher and His Eyes

By F. C. Nicholson*

THE EYES HAVE BEEN CALLED "the windows of the soul." This definition contains a great amount of truth. Who has not looked into the eyes that spoke back again? Many lovers have been thrilled by the language of the eyes. The eyes are both the index and the reflection of the person to whom they belong. The Psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord . . . (Ps. 121:1-2). And God said, ". . . I will guide thee with mine eye" (Ps. 32:8). One look from Jesus upon the robust but fearful and denying Peter brought him to repentance with bitter tears.

The tremendous power of the eyes, when rightly used, is a mighty factor in the hands of the preacher in getting his saving message of the gospel across to the people of his audience. Some preachers, consciously or unconsciously, use their eyes correctly, and speak with a directness that adds force to their message. Others, and some of them excellent preachers, never learn the value of the right use of their eyes in speaking. They will look over the heads of their audience, or look at the walls of the building, or up to the ceiling. All of these evasive looks are a hindrance to the speaker. He may be a good preacher in spite of this handicap, but if he used his eyes correctly, he would be a more effective preacher.

He is not preaching to the space

above the heads of the people, nor to the walls, nor to the ceiling, but to the people in his congregation. Therefore he should look squarely into their faces.

One preacher looked at the people in front of him, and ignored those to his right and to his left. A certain good preacher developed the habit of looking out across his audience at an angle of about two-fifths from the left of the auditorium. If you chanced to sit in the range of his vision, you were fortunate, for he had an expressive countenance; but if you sat over to his right, you were obliged to look at the side of his face most of the time.

Even the reading of the scripture lesson is more effective when the reader lifts his eyes frequently and looks to the audience, and reads to them, and not for them. It is still better to have the scripture so well in mind that little or no attention be given to the printed page, leaving the eyes free for expression and observation. Time spent in memorizing scripture pays big dividends in improved delivery of the message of the gospel.

When once the habit of the proper use of the eyes is formed, it becomes more or less natural, and a constant asset to the preacher; but if neglected, the blundering use of the eyes remains a needless liability. The law of the proper use of the eyes can be expressed in one sentence. Look straight into the eyes of the audience, and seek the eyes of every individual.

Many preachers can improve the

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delivery and effectiveness of a good sermon by looking directly into the faces of their hearers. This results in both effect and cause. The listeners become more attentive and receive more help from the message. Their close attention reflects back to the preacher, with increased inspiration, until he literally holds his audience

within his grip. Add to this fortunate condition the anointing of the Holy Spirit, and you have a situation like the poet describes so beautifully in these words, "And heav'n comes down our souls to greet, while glory crowns the mercy seat."

Preacher, how do you use your eyes? Are they a liability or an asset?

A Young Man's Opportunity

By a Young Pastor*

THERE ARE MANY THINGS for which I am grateful in the Church of the Nazarene. I am indeed privileged to be counted as one of its ministers. I am convinced that its doctrine is true to the teachings of the Bible. I believe in our great leaders and it makes my heart to rejoice to see the way that God has guided them through the years. I see many other privileges in being in the church but omit them for lack of time. The thought that has been thrilling me for several days is the fact that our church is a wide-open opportunity for young men. As I write, it is the time of the year when graduating seniors are anxiously looking out upon a field that will give them opportunity to advance. To me, there is no greater field than the Church of the Nazarene.

The first opportunity the church presented to me was that of being saved. I was raised in a small steel mill town that was predominantly Catholic. Coming from a broken home, it seems almost incredible that I ever came in contact with the

church. However, because of a little store-building church called the Nazarenes, I started in Sunday school. The church then gave me a godly Sunday-school teacher who carted me around in a model T, and a spiritual pastor who took a real interest in me. Whenever I needed help, these two saw to it that the church was present. After I was saved and sanctified, God called me to preach, and the church afforded opportunity for a college education. No one in my family had ever gone to college and to them it seemed ridiculous. Even some of the Christians I knew were not too encouraging. Again the church gave an opportunity—a college education, under spiritual teachers, at a cost that I could meet by working.

It was after graduation that once again my church presented an opportunity for further study in our Seminary. Of course there were some hard times. I never shall forget the time I had to hock some precious items to get food to eat. The church was always understanding and encouraging when I needed it most. Perhaps the greatest opportunity the

*The name is withheld at the writer's request.

church has given can best be given in the words of Dr. H. C. Benner as he talked to the graduating seniors. They still ring in my ears. "You can make your pastorate the way you want it and the size you want it."

My trouble was that I did not know how to get a church. I did not even have a relative who was a member of the Church of the Nazarene. I had no contacts with its leaders; in fact, for all I knew, they did not know I even existed. About that time a district superintendent wrote a form letter to all the Seminary seniors and offered us plenty of opportunities. After I wrote to him, he offered me a church. He did not know me, but was willing to give me a chance. To others his offer might seem pretty poor, but to me it was a dream come true. He even gave me full authority to make it as big as I could. With more enthusiasm than brains and more perspiration than knowledge, but with God's help, I saw the church quadruple in attendance in a short time.

After three years I felt that I should move, and talked to my district superintendent. He was still about the only

superintendent I knew. He presented my name at a larger church and they called me. I hear some about wire-pulling and knowing the right person, and every now and then someone says you have to be a member of the "ecclesiastical family" to really get ahead. But I see the other side. I thank God for a church that will give a man an opportunity regardless of his connections. Since my coming to my present pastorate, the church has grown until it is one of the largest on the district.

I have just come from our District Assembly. To my surprise I was elected to the General Assembly. After only five years of pastoral experience and still a young man under thirty—I was so honored. Why am I saying this? Words cannot express all my gratitude for a church that will give a man like me an opportunity to serve it. It truly is a church of opportunity. It assures me that some of the children whom I try to get to come to Sunday school may grow up to be ministers in a church that is truly democratic, not favoring the few, but favoring all with an opportunity to serve God and win souls.

CHARACTER AND CAPACITY

When a young man applies for a position with us today, we don't care what he knows. What we want to know, is he willing to learn? We are not too much concerned about his I.Q. We want to know if he has character and capacity. If he has character, he will instinctively and without fail do what is right because it is right. If he has capacity and the will to learn, we can take him on from there. There is no limit to what he can achieve.

"We know a great deal in our business about what causes friction between metals, but we do not know nearly enough about what causes friction between people."

—CLARENCE BELDEN RANDALL
Chairman of the Board of
Inland Steel

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 2:12-16

WITHOUT LAW

THE EXPRESSION "without law" is one word in the Greek, the adverb *anomos*. We have no equivalent adverb in English, so we have to translate it by a phrase.

The adverb is used twice in the twelfth verse but nowhere else in the New Testament. It is not listed in Moulton and Milligan's *Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-literary Sources*.

The word is composed of alpha-privative (negative) and the adverbial form of *nomos*, "law." Literally it would mean "unlawfully"—a sense found in classical Greek—or "lawlessly." The latter is the common usage in Greek writers and is illustrated in II Maccabees 8:17. There we read that Judas Maccabeus instructed his small army not to fear the vast forces of the enemy but to fight nobly, keeping before their eyes the fact that the Syrians had desecrated "lawlessly" the holy place.

But all lexicographers and commentators are agreed that here it means "without law." The only question would be as to what is meant by law. Many hold that the Mosaic law is intended; others, law in general. Probably the comment of Vincent is wise: "Both law in the abstract and the Mosaic law. The principle laid down is general, though apparently viewed

with special reference to the law of Moses."¹

LAW—THE LAW

One of the outstanding problems in the exegesis of Romans is the interpretation of the terms "law" and "the law." It has sometimes been suggested that the former refers to law in general, as a universal principle, while the latter refers to the law of Moses. This distinction is based on the fact that in Greek the anarthrous use (without the article) emphasizes *kind* or *quality*, whereas the articular construction (with the article) emphasizes *individual identity*. Similarly in English if we say "man" we are thinking of a human being as such, but if we say "the man" we are indicating some definite individual.

However, anyone who has read Romans in the Greek knows that the problem is not that simple. For many times the law of Moses seems rather clearly indicated by the context when there is no article in the Greek. (Greek has no indefinite article.)

One of the best discussions on this point will be found in Sanday and Headlam's outstanding commentary on Romans. They write:

There are really three main uses:

- (1) *ho nomos*=the law of Moses; the article denotes something with which the readers are familiar. . . .
- (2) *nomos*=law in general (e.g. 2:12, 14; 3:20 f.; 4:15; 5:13).
- (3) But there is yet a third usage where *nomos* with-

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¹"Word Studies in the New Testament," III, 27.

out the article really means the Law of Moses, but the absence of the article calls attention to it not as proceeding from Moses, but in its quality as law.²

It might be noted that the word law (*nomos*) occurs eight times in verses 12-15 (not counting the adverb *anomos*, noted above). In only two of these cases does the article occur. In verse 14 the Greek reads literally: "For whenever Gentiles who do not have law do by nature the things of the law, these not having [a] law are [a] law to themselves." Verse 15 adds: "Who shew the work of the law written in their hearts."

CONSCIENCE

The English word "conscience" comes from the Latin *scio*, know, and *con*, together—a knowing with or together. The Greek term here translated "conscience" has exactly the same meaning. It is *syneidesis*, from the participle of *oida*, know, and *syn*, with. Sometimes the English has synonyms derived from both languages, as "compassion" (Latin) and "sympathy" (Greek). Both mean "a suffering with."

What is the meaning of "conscience"? It is a favorite word with Paul. He uses it twenty-one out of the thirty-two times it occurs in the New Testament. In fact, if we add Acts 23:1 and 24:16—which are parts of Paul's speeches before the Sanhedrin and before Felix—we could say that it is used by Paul twenty-three times. Sanday and Headlam note that it is one of the few technical terms of Paul that are more Greek than Jewish.³

But what is the significance of the idea of "co-knowledge." It is "the knowledge or reflective judgment which a man has by *the side* of or

in conjunction with the original consciousness of the act."⁴

While the term is not found in Aristotle it rose "into philosophical importance in the more introspective moral teaching of the Stoics."⁵ Apparently Paul was acquainted with the writings of the Stoics, for he quoted one of their poets in his speech before the Areopagus (Acts 17:28).

Sanday and Headlam summarize the Pauline usage of the term thus:

The "Conscience" of St. Paul is a natural faculty which belongs to all men alike (Rom. 2:15), and pronounces upon the character of actions, both their own (II Cor. 1:12) and those of others (II Cor. 4:2; 5:11). It can be over-scrupulous (I Cor. 10:25), but is blunted or "seared" by neglect of its warnings (I Tim. 4:2).⁶

ACCUSING—EXCUSING

The King James Version says: "accusing or else excusing." But the literal Greek reads: "accusing or *even* excusing." The idea is definitely suggested that most of the time conscience condemns. Only occasionally does it commend. This would be true of the average person apart from salvation.

INTERNAL OR EXTERNAL?

In the King James Version the fifteenth verse ends with the words "one another." This is often taken externally, one person in relation to another accusing or excusing.

But probably Vincent's argument is well taken. He says: "As the other parts of the description refer to the individual soul in itself and not to relations with others, the explanation expressed in Rev.—the mutual relations and interchanges of the indi-

² Romans, p. 58.

³ Sanday and Headlam, "Romans," p. 61.

⁴ Ibid., p. 60.

⁵ Ibid.

⁶ Op. cit., p. 61.

vidual thoughts—seems preferable.”⁷

Sanday and Headlam show the possible relation between the two ideas. They write: “In the present passage St. Paul is describing an internal process, though one which is destined to find external expression; it is the process by which are formed the moral judgments of men upon their fellows.”⁸

This paragraph shows clearly that, for those who do not have the law, the basis of God’s judgment will be their attitude toward their conscience. A just God cannot condemn people for not obeying the Bible when they have no Bible. But those who have never

seen a Bible have God’s revelation in conscience. If they disobey that, they are condemned for it. The well-known fact is that all men have disobeyed conscience and so have fallen under the judgment of God.

In the last analysis there is and always has been one main criterion of God’s judgment of men. In all ages men have been judged according to their reaction to the light God has given them, whether through universal conscience or through the specific revelation in the Bible. That puts those of us who have had abundance of light under tremendous responsibility—including the obligation to obey Christ’s great commission (Matt. 28:18-20).

⁷Op. cit., III, 28.

⁸Op. cit., p. 62.

The Belfry Bat*

DEAR COUSIN CAVE BAT,

The Bishop believes that joy is a habit—a good habit. According to his reasoning, a generous quantity of stored joy helps to nourish us when we fall upon evil days, or what is worse, when they fall on us. I helped him in his soliloquy by reading a poem I had stored under a louver in the tower upstairs. The author is unknown but he must have been a wise fellow, for he said:

*There was a dachshund once,
So long he hadn’t any notion
How long it took to notify
His tail of his emotion.
So it happened while his eyes
Were filled with tears and sadness
His little tail went wagging on
Because of previous gladness.*

How farsighted was this little dachshund! He was just a dog (and I presume lived a dog’s life) but he knew that even into canine living tears must come. Knowing this, it was a simple matter to keep on hand a little stored “joy energy,” so that he had something to keep him going when the going got rough. By doing this he beget friendliness, and this added friendliness gave him the solution to many a problem.

The moral is simple: even a dog can choose whether to wag or drag his tail.

Nocturnally yours,
BELFRY BAT

*Methodist Pastor.

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CRUSADE FOR SOULS

Supplied by Alpine Bowes*

CRUSADE ECHOES

Johnny had never been interested in church. His parents had not been church people and had never once taken him to Sunday school. But this lack of a previous connection with the church did not deter the band of callers from the Church of the Nazarene. Not even the fact that they had been calling at Johnny's home for three years without results was sufficient to deter them as they came down the street that night. "Don't forget to stop at Johnny's house," one of them called from the group across the street.

They did stop at Johnny's house that night, and for the first time, Johnny told them to come in. Although he had been trying to dodge them for three years, for the past eleven months Johnny had been flat on his back. He had been totally blind since he accidentally received a blast of buckshot in the face when he was six years old, but he had refused to let them remove his left eye, in the hopes that someday by some miracle the sight in that one remaining eye could be restored. But it had become infected and the poison had penetrated throughout his body until a breakdown occurred and for eleven months he lay in bed. Discouraged and downhearted, Johnny found himself wanting and welcoming the happy Christian people he had avoided so long. They asked if they could pray,

and it seemed that all the neighborhood could hear; but that night Johnny's wife was converted, and in a cottage prayer meeting a short time later Johnny gave his heart to God.

Johnny's time and talents had been used to serve the devil, as the leader and singer in a dance band, but now God called him to sing for Him. Johnny Whisler, song evangelist in the Church of the Nazarene, and his dog, Judy, are known and loved throughout the church. He has been instrumental in bringing hundreds of people to the Lord. But it was not an evangelist or a pastor or a sermon that brought the dance band leader to Jesus—it was a group of callers who failed to give up during *three years of calling*.

The Crusade pays big dividends!

The Pastor's Meditations

"I found the church . . . I crept in lest I would disturb him. It was in the tropics of Australia. I found him divested of his coat and collar. He lay prostrate at the communion rail. I could hear the agony of his voice and the tears in his voice as he pleaded with God for that great gold mining city, that he might lead souls to God. He had been praying all night. And he had fasted and prayed all day.

"I crept up to where he lay. I knelt by his prostrate form and put my hand on his shoulder and it was wet with sweat. He had never seen me before but he looked up for a

*Secretary, Crusade for Souls Commission.

moment and said, 'Pray with me, brother. I cannot live if this town does not turn to God.' He had been there about three weeks without conversions. . . . I knelt with him and prayed with him and he opened his heart to God and pleaded as I never heard a man plead. I went back to my office, awed, humbled, and trembling. . . .

"That night I went to the great church where he preached. No one knew he had no food all day and no sleep the night before. But when he rose in the church I heard several say, 'What an unearthly light is on his face!' It is true. He was a great Bible teacher, but not an evangelist. But that night as he preached, something happened, and the whole place broke beneath the power of God. This was the first great ingathering of souls I had ever witnessed."

HOW WE DID IT

We have endeavored to develop a number of traditions in our church at Christmas time which we could advertise widely throughout the community and attract people who do not regularly come to our church. Of course most churches have the traditional Sunday-school Christmas program, the special cantata by the choir, the Christmas Sunday morning message by the pastor, and carol singing by the young people. We have featured these, but have also tried to build traditions somewhat different. One of these is a Christmas Sunday night candlelighting service. The entire service is by candlelight, with the Christmas story in scripture and song, but the closing candlelighting ceremony, with the congregation standing in a large circle, each with a candle, is made as impressive as possible. While it is a time of consecra-

tion, it is also deeply evangelistic in its appeal. We have had many visitors attend this service.

We have made Christmas tracts available to our people and encouraged them to send them in Christmas cards, with their bill payments and correspondence during December, and to personally distribute them widely. We feel that these emphases during the Christmas season help the people to realize the evangelistic opportunities of Christmas.

★ ★ ★ ★

One church has developed what it calls a Fellowship of Concern. Each person is challenged to take a soul interest in two people for a revival meeting with these four suggestions:

1. Pick Two.
2. Pray for Two.
3. Witness to Two.
4. Invite Two.

It's New

The Crusade for Souls Tract Packet No. VE-45 contains twenty-five each of a number of salvation tracts and the *Church of the Nazarene* leaflet, a few tracts specifically for Roman Catholics and Jews, *Jesus the Way*, and a Gospel of John with verses pertaining to salvation printed in bold type. On the special envelope enclosing the tracts is a list of ten suggestions on how to distribute tracts effectively.

These packets provide a fine variety of tracts for the person who wants tracts to give out but does not want to order in quantities of 100. Our people should be encouraged to do more tract distribution, and this packet was designed to supply this need. It also is handy for use in filling a tract box. Order from the Nazarene Publishing House, \$1.00 a packet.

Pastoral Changes

By R. B. Acheson*

I. Predecessor

PERHAPS we could eliminate the problems involved in predecessor-successor relationships if we handled our pastoral recall in the manner of a certain colored minister. He told his people that they were having the privilege that morning of voting for his return for another year. In calling for a voice vote, he asked all in favor to say, "Amen." No one responded. After a brief pause, the pastor said, "Silence gives consent, I'll be your pastor for another year!" Pastors don't always find their vote of confidence quite so unanimous. Few of us are in the ministry long until we have both predecessors and successors. The problems we face in this regard are vital.

There are books galore on ethics and etiquette in general, but in attempting some research on this subject, I could find only one for the minister in particular. This is understandable, for the problems that face the minister are so many and varied that hard-fast rules with their rigid guidance could not apply in every circumstance. Pastoral changes pose many delicate problems in ethics. There are, of course, some principles that may be stated to help us in our conduct toward those who precede and follow us in the work, but perhaps it ought to be said at the outset that the proper solutions of all such problems grow on the trees of right attitudes,

which, in turn, are rooted in holy hearts. The best instruction ever given on ethics toward brother ministers is contained in a short rule of the Master Preacher himself, "As ye would that men should do to you, do ye also to them." Here Jesus, as is His custom, strikes at the very core of the subject—our attitudes toward each other. Rules do not, and cannot, fit every case; but right attitudes seem to have a knack of finding the way. Holiness writes its own rules of etiquette.

Suppose I have just moved to a new field. What is my attitude toward the one who pastored this church before me? Do I want to start with a bang even though it may leave powder burns on, or buckshot in, the former pastor? Am I so hungry for elevation in the people's esteem, and on the statistical chart, that I'll attempt to gain it by trampling rudely on my predecessor? Am I touchy, easily offended? Does a word of praise for my predecessor make me feel that I am unappreciated? Do I resent the affectionate place he still holds in the memory of the people I now pastor until I become unreasonable in my thinking?

Every pastor wants to do a good job. We wouldn't be worth our salt if we didn't want to be successful and fruitful in the field to which God has called us. If we don't intend or expect to get something done with God's

*Pastor, Waynesburg, Pennsylvania.

help, we ought to get a job selling insurance and let the folk get a pastor who will. But if we have to place our foot on our predecessor's reputation and push against his record to get us off to a good start, we'd better drift for a while. Sometimes we are tempted to explain our slow progress by the "awful mess we found the church in" when we arrived. Such sordid information helps take up some time in our report to the district assembly, but it doesn't make our report sound any better. Of course the predecessor's name isn't mentioned, but it is embarrassingly painful to him nonetheless. Chewing on sour grapes doesn't make us look any better to the people either.

According to the New Testament, Kingdom work depends on the labors of many different people, each doing his own peculiar task. According to statistics (and statistics are cold, impersonal, unsympathetic things), our predecessor may have done poorly, yet it is altogether possible that he was God's man for that particular period of the church's history. Jesus said: "Others have laboured [often weary, sweaty, unrewarding business], and ye are entered into their labours." This being true, only God will know who earns what on payday. A sincere, praying, hard-working preacher may leave a charge feeling he has accomplished little; the next man may reap a rich harvest, the church literally blooms under his touch. The sharp contrast may place the predecessor in a bad light, but investigation may show that the second man is picking fruit from trees that the first man has planted.

When a pastor moves to a new field, he will find that his predecessor has left some deep, sometimes indelible marks on the work. The former pastor had his own methods of doing

things, he left a number of staunch friends who hate to see him go and may still miss him; it may be that he left a number of enemies who are secretly, or publicly, glad he has gone. It is never wise to rush in like a dictator, set up a brand-new regime overnight, taking a belligerent attitude toward those who find it hard to make the change. Strong-arm tactics are seldom too successful in the world of politics, and they never work in a church.

If the former pastor has been at all successful, it might be well to continue largely with the plans and methods he was using to advantage. There is a chance (of course a very slim chance) that we could learn something from his methods! Gradual changes, helped by time and the Holy Spirit, are usually the best changes. For one to counsel with the former pastor is often wise, even though it may not be flattering to the ego.

Here is a test of good religion: parishioners who hold fond memories of another man long after we have taken his place. It certainly isn't wrong for a pastor to want his people to love him and to have confidence in him. A sheep's affection is a mighty important thing to a man with a shepherd's heart. It is said that we must first win people to ourselves before we can hope to win them to God. But when we can't seem to accomplish this with those special friends of the predecessor, a tender spot is touched; we are apt to feel frustrated and despair of being the help to them that our hearts cry out to be. This feeling is not necessarily carnal, though it may stir carnality if there is any there to stir. Carnality would be huffed at the people, make subtle effort to belittle the preacher they would dare think so much of. Not only is this reaction inconsistent with holiness,

but certainly it would never further our own cause nor the cause of God. A pure heart and a wise head would concur in the advice that one should sincerely join in praise where credit is due. Wisdom, even on the human level, has for years advised the lover to "praise a rival." Parishioners who feel that you are a friend of their friend will the sooner become attached to you.

Most every preacher will leave behind him some folk who are glad he is gone. Perhaps he didn't preach to their liking; maybe they felt he slighted them. It could be his family they did not like. They will make it easy for the present preacher to join in the criticism and feel that if he helps weed out the predecessor's influence his own plant will have a better chance to grow. Their judgment may be just. The former pastor might have made some bad mistakes. He might have been lazy or unrefined, maybe a downright rascal—but it will be better to find something nice to say, or keep a tactful silence. Or, if

they are too right, change the subject as soon as possible. Remember these same folk may talk about you when you leave.

A former pastor sometimes returns to the community at the request of those wishing him to officiate at funerals or weddings. The present pastor must exercise the utmost in Christian charity and courtesy. He must realize that there are ties formed between pastor and people that a mere change of locale does not completely sever. People have a right to ask whom they wish for such important occasions, and it isn't always meant as a slight to the present pastor. However, if a former pastor solicits continued interest in himself, and intentionally interferes with the effective adjustment of the new shepherd with his flock, it would not be amiss for the pastor to be frank with the offender and remind him that he is no longer in charge.

(Next month the writer will discuss some of the important matters relating to a pastor's successor.)

Christmas Present for the Church

(Medford, Oregon, First Church—Raymond Hurn, pastor—offered this suggestion in their bulletin for a Christmas present to the church.)

Yes, you can give a gift to the church. Here are several items urgently needed and not included in this year's budget:

- 1 16 mm sound projector—\$540.00
- 25 Primary chairs at \$5.00 each (\$125.00)
- 2 blackboards at \$10.00 each
- 25 Junior chairs at \$5.00 each (\$125.00)
- youth songbooks—\$25.00
- 1 bulletin board—\$5.00
- 2 maps of Palestine—\$4.00 each
- 2 maps of Bible lands—\$2.50 each

- 4 classroom doors—\$10.00 each
- Cork tile for the nursery to provide sanitary warmth for our babies—\$250.00
- New typewriter—\$300.00
- An addressing machine—\$450.00
- Multigraph machine—\$700.00
(the last three items to replace worn-out equipment in the church office)
- Folding machine—\$125.00
- 2 folding partitions in prayer auditorium, \$1,200.00 each
- refinishing floors in church buildings: first floor—\$1,000.00; second floor—\$500.00.

SERMON WORKSHOP

Contributed by Nelson Mink*

AN HONEST MAN

A preacher in Kansas made the following announcement: "Brethren, the janitor and I will hold our weekly prayer meeting next Wednesday evening as usual."

GOOD INVITATION

A tourists handbook, describing a particular hotel, carried these words: "Come in just as you are." This is the gospel message too.

BLACK SUSAN SAID:

"All the Lord asks of me is to jes' be my own black se'f, filled with the Holy Ghost."

"Lord, don't You let me go to that convention if I wants to have a 'scursion or a good time. You make me a ball of fire, or You keep me home."

"As soon as you talks about the blood of Jesus, you stirs up every drop of blood in me, an' sets me all on fire."

(From an old tract)

ENCOURAGEMENT

A little Episcopalian girl visited a Methodist aunt in the country. "What do you think of our minister?" the aunt asked after the morning service. "Wonderful," said the little girl, "but our minister could also preach good if the choir would root for him like yours does for your minister." (Selected.)

FROM AN OLD BIBLE

*When thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the Book, and then in thee.*

—CALDWELL

DR. F. B. MEYER ONCE SAID:

"When you feel least inclined for it, there is most need to make for the closet with the shut door."

"God met Elijah's request to die, not with rebuke, but with food and sleep."

"We often make a great mistake in thinking God is not leading us because we cannot see far in front. But this is not His method. He only undertakes that the 'steps of a good man,' should be 'ordered by the Lord.' Not next year, but tomorrow; not the next mile, but the next yard. Not the whole pattern, but the next stitch on the canvas."

"There is no book like the Bible for casting a light on the dark landings of human life."

SENTENCE SERMONS

"If worry gets you anywhere, it's apt to be a place where you can't come back."

"The world teaches a fellow to drink and gamble, and then when he's learned these things too well they kick him out."

—SAM JONES.

"Men are religious naturally; they are Christian supernaturally."

"There is no limit to the good a man can do if he does not care who gets the credit."

SOBERING THOUGHTS

"The older a person becomes, the more his imagination and memory get mixed up." (Sel.)

"Wonderful sermon," said the lady, shaking hands with the preacher. "Everything you said applies to people I know." (Sel.)

"Those who know the way to God can find it in the dark." (Sel.)

*Pastor, Waco, Texas.

SENTENCE SERMONS

"The only person who ever makes anything by running other people down, is the elevator operator."

"Too many people itch for what they want, but are not willing to get out and scratch for it."

"It is often surprising to find that heights may be attained merely by remaining on the level."

"Men still die with their boots on—with one boot on the accelerator."

"There is not much to talk about at some parties, until one or two couples leave."

(Selected)

QUOTATIONS FROM DR. HARDY C. POWERS
(At district assembly, 1945)

"We must keep our altars well salted with tears."

"'And the evening and the morning were the first day.' God never stops His people in the dark."

"Ideals are an index to a man's character. Tell me what a man's ideals are, and I'll tell you what kind of man he is."

"Don't pray for God to bless you and then drive around every lions' den in the way."

"If you are deeply spiritual, you can see God in everything that touches your life."

Sermon Subjects for December

By the Editor

II Peter 1:16-21

Subjects

Scriptures

1. THE GOSPEL OF DIVINE INTEGRITY
2. THE PERSONAL PROOF OF THE WORD
3. CHRIST, THE DIVINE WORD
4. THE CENTRAL MESSAGE OF SCRIPTURE
5. THE MOUNT OF REVELATION
6. THE SUPREMACY OF THE WRITTEN WORD
7. THE MORAL DEMANDS OF THE WORD
8. "THE LIGHT SHINETH IN THE DARKNESS" (See John 1:5, Weymouth.)
9. THE UNIVERSAL IMPLICATIONS OF THE WORD
10. THE BOOK OF GOD
11. THE DIVINELY INSPIRED WORD

1. v. 16, *For we have not followed cunningly devised fables . . .*
2. v. 16, *. . . but were eyewitnesses of his majesty.*
3. v. 17, *For he received from God . . .*
4. v. 17, *. . . This is my beloved Son, in whom I am well pleased.*
5. v. 18, *And this voice . . . we heard, when we were with him in the holy mount.*
6. v. 19, *We have also a more sure word of prophecy . . .*
7. v. 19, *. . . whereunto ye do well that ye take heed . . .*
8. v. 19, *. . . as unto a light that shineth in a dark place, until the day dawn . . .*
9. v. 20, *. . . no prophecy of the scripture is of any private interpretation.*
10. v. 21, *For the prophecy came not in old time by the will of man . . .*
11. v. 21, *. . . but holy men of God spake as they were moved by the Holy Ghost.*

December 2, 1956**Morning Subject: A MOUNTAIN BEYOND THE VALLEY****TEXT:** Psalms 84:6**INTRODUCTION**

- A. Psalms are expressive of human experiences.
- B. This psalm descriptive of life as a pilgrimage.
- C. This psalm suggests that the Christian life is:
- I. A LIFE OF PARTICIPATION
 - A. Participation in life's joyful experiences.
Represented by pilgrims standing in Zion.
 - B. Participation in life's sorrowful experiences.
Represented by pilgrims passing through valley of Baca.
- II. A LIFE OF DISTRIBUTION
 - A. God's principle is, "It is more blessed to give than to receive." Life's happiness not dependent on pills, but on giving.
 - B. The happiness of others often depends upon our actions.
- III. A LIFE OF PROGRESSION
 - A. Pilgrims pass through the valley.
 - B. Christian effort should strengthen rather than weaken.
 - C. At last we stand in Zion in God's presence.

—E. S. PHILLIPS

Evening Subject: WHO IS A WORLDLY MAN?**TEXT:** Psalms 17:14**INTRODUCTION:**

- A. David was constantly encompassed by enemies.
- B. These enemies seemed to be materially successful.
- I. WHAT ARE THE CHARACTERISTICS OF A WORLDLY MAN?
 - A. Ensuing worldly attainment as his chief good.
 - B. Entertaining thoughts which tend to worldly things.
 - C. Enjoying feelings which are excited mainly by worldly thrills.
Alive to worldly enjoyments—dead to spiritual responses.
 - D. Engaging in conversation mainly on worldly subjects.
 - E. Endorsing conduct promoted by worldly motives.
- II. WHAT IS THE PORTION OF A WORLDLY MAN?
 - A. It is small compared to whole world.
 - B. It is small compared to human desires.
 - C. It is an unsatisfying portion.
 - 1. Because it cannot meet man's needs.
 - 2. Because it is always alloyed.
 - D. It is transitory. It is just for this life.
- III. HOW DIFFERENT THE CHARACTER AND PORTION OF THE SPIRITUAL MAN!

—E. S. PHILLIPS

December 9, 1956

Morning Subject: THE WORLD'S GREATEST BOOK

TEXT: Psalms 119:105

INTRODUCTION:

- A. Today is Universal Bible Sunday.
- B. It comes in the same month as Christmas.
- C. Christmas is universal because the Bible is universal.
- D. The Bible is the world's greatest Book because:
 - I. **IT IS CONTEMPORARY WITH ALL AGES.**
 - A. Books classified. Book of month, year, of all times.
 - B. The Bible has survived the collapse of all civilizations.
 - C. In a world of change His Word is unchanged.
 - II. **IT IS THE SOURCE BOOK OF EVERYTHING WORTH-WHILE.**
 - A. It is the source of all the world's great literature.
 - B. Source of much art and music.
 - C. Source of philosophy.
 - III. **IT RESOLVES ALL MAN'S NEEDS.**
 - A. By a recognition of man's basic urges.
 - 1. The urge for recognition, appreciation, participation.
 - 2. The Bible explains man's inner longings.
 - 3. It not only explains but also resolves them in Christ.
 - B. By the finality of its authority.

—E. S. PHILLIPS

Evening Subject: THE WHY OF SANCTIFICATION

TEXT: John 17:17-19

INTRODUCTION:

- A. The religious leaders were concerned with outward correctness.
- B. Christ was concerned with inner cleanness of disciples.
- C. In these verses we have both the inner and the outer meanings of "sanctify": (1) outer, for Christ; (2) inner, for disciples.
- D. He prayed for our inner sanctification:
 - I. **THAT WE MIGHT BE FULLY DEDICATED TO GOD'S WILL AS HE WAS**
 - A. Crucifixion of self is only path to sanctification.
 - B. Sanctification submerges human desires into the will of God.
 - II. **THAT WE MIGHT BE FULLY INSULATED FROM THE EVIL OF THE WORLD**
 - A. We can be in the world but not of the world.
 - B. Insulation is necessary to the preservation of power.
 - III. **THAT CHRIST MIGHT BE FULLY TRANSLATED THROUGH US TO THE WORLD**
 - A. Much of world's unbelief due to poor translations of the truth.
 - B. God always writes history in the language of human personalities.

—E. S. PHILLIPS

December 16, 1956

Morning Subject: BEYOND DESCRIPTION

TEXT: Read I Kings 10:1-8 and I Corinthians 2:9-10.

INTRODUCTION:

- A. Describe expansiveness of Solomon's court.
- B. Queen unable to express her surprise at its vastness.
- C. Paul sets forth:
- I. THE ABILITY TO COMPREHEND GOD'S REVELATION
 - A. The natural senses are inadequate.
 - 1. Natural eye unable to see the invisible.
 - 2. Natural ear unable to hear the inaudible.
 - B. Spiritual senses must be enlightened.
- II. THE AVENUE CONDUCTING US TO THE REVELATION
 - A. Action on our part—coming to God.
 - 1. For queen it meant inconvenience, discomfort of desert, etc.
 - 2. All who ever see God's splendor must put themselves in position to behold it.
 - B. Action on God's part. He reveals himself to us.
- III. THE ARTICLES OF REVELATION TO BE CONFERRED
 - Benefits to be conferred now and hereafter:
 - A. A present experience that beggars description.
 - B. A gradually expanding revelation of His greatness.
 - C. An eternal unfolding of infinite love.

—E. S. PHILLIPS

Evening Subject: CRUMBLING WALLS

TEXT: Ephesians 2:14

INTRODUCTION:

- A. The Great Wall of China is crumbling.
- B. The crumbling is symbolic of all walls—figuratively.
- C. Christ desires to break down the following walls:
- I. THE WALL OF OUR OWN IMPRISONMENT
 - A. That the true self might be liberated.
 - 1. We are prisoners behind walls of our own making—fear, suspicion, selfishness, prejudice.
 - B. That we might enjoy His freedom.
 - 1. Man's efforts to gain freedom have failed.
He has tried legislation, education, aggression, etc. Instead of breaking barriers these increase bondage.
 - 2. Man's freedom found only in Christ's emancipation.
- II. THE WALL OF ISOLATION
 - A. That we might enjoy divine fellowship.
Sin erected barrier between God and man.
 - B. That we might enjoy human fellowship.
Sin erects barriers between human beings—individuals, families, nations.
 - C. In Christ we find reconciliation with God and man.

—E. S. PHILLIPS

December 23, 1956

Morning Subject: THE KING AND HIS KINGDOM

TEXT: Matthew 2:2, "The King of the Jews"

INTRODUCTION:

- A. Scripture sets Christ forth as a King.
- B. Notice three characteristics of His Kingdom:
- I. IT IS FRATERNAL.
 - A. It includes all people. "Desire of all nations."
 - 1. Inscription over cross acclaimed kingship in three languages.
 - B. It includes all ages.
 - 7. Christ is the everlasting Contemporary.
 - 2. Wise men represented as old man, middle-aged, and young man.
- II. IT IS INTERNAL.
 - A. Kingdoms of world governed by external principles.
 - 1. Principle of gain—exemplified by innkeeper.
 - 2. Principle of power—exemplified by Herod.
 - B. Kingdom of God governed by internal principles.
- III. IT IS ETERNAL.
 - A. Earth's kingdoms and kings are temporal and transient.
 - B. Heaven's Kingdom and King are permanent and eternal (Isa. 9:6).

—E. S. PHILLIPS

Evening Subject: LESSONS LEARNED FROM CHRISTMAS

TEXT: Luke 2:1-20

INTRODUCTION:

- A. Much of Bible history woven about births.
- B. Birth of Christ the last recorded in the Bible.
- C. Since His coming the new birth is of greatest importance.
- D. His advent teaches:
- I. THE PREPARATION FOR HIS COMING
 - A. The world needed preparation for His physical birth.
Christ came in the fullness of time—appropriate for His birth.
 - B. The heart needs preparation for His spiritual birth.
Only prepared hearts can receive the new birth He brings
- II. THE PURPOSE OF HIS COMING
 - A. To bring a new life to a lost world (Matt. 1:21).
 - B. To destroy the works of the devil (I John 3:8).
 - C. To perpetuate peace in man's life (Luke 2:14).
- III. THE PRESERVATION OF HIS COMING
 - A. The world's Herods today still seek to destroy the life of Christ. No kingdom is large enough for two thrones.
 - B. His preservation is assured only by the spiritual translation of Christ into the human heart.

—E. S. PHILLIPS

December 30, 1956

Morning Subject: A MESSAGE FOR THE AGES

TEXT: John 3:16

INTRODUCTION:

- A. Many current messages only of current importance.
 - B. The message of the text important to all generations—past, present, future.
 - C. Three important messages of the text.
 - I. IT TELLS US OF GOD'S LOVE.
 - A. His love is all-inclusive.
 - 1. It includes every nation—"so loved the world."
It was commanded to be told to all people.
 - 2. It includes all individuals.
No en masse—but personally.
 - II. IT TELLS OF CHRIST'S SUFFERING.
 - A. His suffering was costly.
We cannot measure God's love until we come to some comprehension of the cost of sin in Christ's suffering.
 - B. His death was voluntary—"He gave his life."
 - III. IT TELLS OF OUR OPPORTUNITY.
 - A. Opportunity of personal forgiveness and sanctification.
 - B. Opportunity for life's completeness here and hereafter.
- E. S. PHILLIPS

Evening Subject: WHAT ABOUT TOMORROW?

TEXTS: I Samuel 7:12; Job 23:10; Psalms 48:14

INTRODUCTION:

- A. New Year's is a time for retrospection and anticipation.
 - B. It is always good for the future to have a precedent in the past. Jesus always referred back to the past, saying, "As Jonah."
 - C. These three scriptures give us:
 - I. THE CONSOLATION OF PAST HELP
 - A. "Hitherto hath the Lord helped us."
 - B. Recount the occasions.
 - C. Helped us as a nation, a church, as individuals.
 - II. THE COMFORT OF PRESENT KNOWLEDGE
 - A. "He knoweth the way that I take."
 - B. The omniscience of God is the basis of our security.
 - 1. He knows where we are and what we are encountering.
 - 2. Illustrated by the disciples on the stormy sea.
 - III. THE CONFIDENCE OF HIS FUTURE GUIDANCE
 - A. He will be our Guide unto death.
 - B. Our future is always hard to locate.
 - C. Christ is always ahead to give us guidance.
- CONCLUSION: In the uncertainty of life's maze He says, "This is the way, walk ye in it."

—E. S. PHILLIPS

JESUS' NEW COMMANDMENT

SCRIPTURE: John 13:31-36

TEXT: John 13:34, 35

INTRODUCTION: Our message is Jesus' new commandment for followers to love one another, as set against dark background of departure of Judas to betray Jesus.

- I. SOURCE OF THE COMMANDMENT. "I give unto you . . . "
 - A. Very name Christian, meaning Christlike, gives key to the phrase.
 - B. Desire to be like Him, follow Him, makes every command of His our desire.
 - C. Paul called himself servant and love slave of Master, and so must we be for success in battle for crown of life.
- II. SUBSTANCE OF THE COMMANDMENT. ". . . That ye love one another; . . . "
 - A. Paul said, ". . . but the greatest of these is love."
 - B. Wordsworth, "The best portion of a good man's life—his little, nameless, unremembered acts of kindness and of love."
 - C. Abraham Lincoln at second inaugural, "With malice toward none, with charity for all."
 - D. Jesus, our Lord, "Father, forgive them; for they know not what they do."
- III. STIMULUS OF THE COMMANDMENT. ". . . as I have loved you."
 - A. Military services teach that a good leader of men never asks his men to go where he himself is not willing to lead.
 - B. Jesus, the Great Shepherd, has by His death, shown His love for us, and by that stimulus, we are to love one another.
 - C. If feeling of ill will toward another tempts us, remember stimulus of this commandment: Christ's love for us.
- IV. SYMBOL OF THE COMMANDMENT. "By this shall all men know that ye are my disciples, if ye have love one to another."
 - A. Of old, families had coats of arms, proudly displayed. Some companies now make business of tracing these coats.
 - B. Fitting conclusion to this commandment is that obedience to it is our coat of arms as disciple of Jesus Christ, the Son of God.
 - C. Dr. Bresee's illustration of making bullets from scraps of lead. No effort to beat scraps down, but just hold over fire until become molten mass, so closely joined together couldn't tell one original part from another. So we as Christians must fulfill this commandment—keep close to warm heart of Jesus until His love causes us to flow together in one great mass of love.

—CLARK H. LEWIS, *Pastor*
Ketchikan, Alaska

MIDNIGHTS MADE BRIGHT

TEXT: . . . *the glory of the Lord shone round about them* (Luke 2:9).

INTRODUCTION:

- A. Luke's Christmas story speaks of the darkness of that night.
 - B. This darkness was more than the natural darkness.
 - 1. Darkness in spirit—oppression of Rome.
 - 2. Darkness in material—their economic insecurity.
 - 3. Darkness in spiritual—the hopelessness of their religion.
 - C. The shining of the "glory of the Lord" not only brightened their natural midnight, but also brought supply for the above-mentioned needs.
 - 1. For the spirit—abundant life. "We cannot but speak."
 - 2. For the material—His loving and abundant supply.
 - 3. For the spiritual—"in the fulness of time God sent his Son."
 - D. So today the "glory of God" will brighten all of our midnights.
- I. MIDNIGHT OF DRUDGERY—BRIGHTENED BY DEVOTION
- A. Modern living filled with the monotonous and that which is drudgery.
 - B. The Christian answer is devotion to God and dedication of our work.
 - C. Work is no deterrent to devotion.
 - 1. Moses was tending sheep when God spoke to him.
 - 2. Gideon was threshing wheat when God called him.
 - 3. Elisha was plowing the field when he heard God's call.
 - 4. Disciples were fishing, collecting taxes, etc., when Jesus challenged them.
 - 5. Mary leads the way in "choosing the better part."
- II. MIDNIGHT OF DISILLUSIONMENT—BRIGHTENED BY DISCOVERY
- A. Disillusionment is a real problem.
 - 1. People fail us, dreams crumble, and hopes fade.
 - 2. Life can get into a muddle of cynicism and doubt.
 - 3. "We trusted that it had been he."
 - 4. Can even become disillusioned by God's workings.
 - B. Discovery of the reality of Jesus makes transformation possible.
 - 1. He is "the same yesterday, and to day, and for ever."
 - 2. His kingdom is not of this world.
 - 3. Job—"though he slay me, yet will I trust in him."
- III. MIDNIGHT OF DEFEAT—BRIGHTENED BY DEDICATION
- A. The midnight of sin's defeat.
 - B. Shakespeare's Prospero—"Strong oaths are but straw to the fire in the blood."

C. Dedication of one's life to God brings the transformation.

1. Mary Magdalene.

2. Peter.

IV. MIDNIGHT OF DEATH—BRIGHTENED BY DELIVERANCE

A. The seeming finality of death.

B. Deliverance comes through the Resurrection and the Life.

C. Even in this dark hour of earth's history, thank God, there is light!

—BARRETT KIRBY, *Pastor*
Sacramento, California

**SAYING THE HARDEST WORD OR
THREE HEBREW CHILDREN WHO WOULDN'T BEND**
(Children's Message)

SCRIPTURE: Dan. 3:14-25

TEXT: *But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up (Dan. 3:18).*

INTRODUCTION:

There are many hard words to say. What would you think is the hardest? It has been decided that the word no is the hardest of all words to say. Here are three Hebrew boys that knew how to say this word. Here are some reasons why:

I. THEY SAID, "No," BECAUSE THEY WERE TRULY SAVED.

A. Their experience was very real to them.

B. They had something that satisfied within.

C. They really loved the Lord with all their hearts.

II. THEY SAID, "No," BECAUSE THEY HAD A SINGLE AIM IN THEIR LIVES.

A. It was settled that they belonged to the Lord.

B. It was settled that God's favor came first.

C. It was settled that God's will be done at any cost.

III. THEY SAID, "No," BECAUSE THEY WERE AFRAID OF SIN AND WRONG.

A. They knew sin would displease the Lord.

B. They knew sin would weaken their character.

C. They knew sin would leave marks on their lives.

D. They knew sin would make them want to do worse things still.

IV. THEY SAID, "No," BECAUSE THEY WOULD RATHER DIE FOR THE LORD THAN TO LIVE FOR THE DEVIL.

A. They loved God so well it was easy to please Him.

B. They loved God so well it was easy to say, "No," to Satan and his crowd.

C. They loved God so well they would give up life itself for Him.

—NELSON MINK, *Pastor*
Waco, Texas

Book Club Selections for December, 1956

THE CHRISTIAN AND THE CULTS

By Walter R. Martin (Zondervan, \$2.50)

This is a new and very worthy tool for the minister in his stand for Christian orthodoxy. This book gives a careful and clear-cut statement of the teachings and brief history of each of the modern cults.

But this in itself is not the real value of the book. Other books have done the same acceptably. But here is the first honest attempt to help Christians win cultists. Martin offers practical, scripture-supported suggestions for dealing with victims of the cult heresies.

A splendid type of aid to use in training classes to help your laymen learn the know-how of answering and winning cultists.

A very definite contribution to any pastor's library.

YOU HAVE A TALENT—DON'T BURY IT

By Faith Cone Bailey (Moody, cl. \$2.00, p. 85c)

Pastor, here is help for that teen-ager who is anxious to be in Christian service—but where? How to prepare? What are the opportunities? Here are listed and described well over a score. Practical, rather than idealistic, approach to each is taken.

The emphasis on socials, suppers, recreation in church really can stand de-emphasis. But, used with care, this will be a source book to help many a confused but eager young Christian.

KEYS FOR CHRISTIAN LEADERSHIP

By LaVose A. Wallin (Cowman Publications, 50c)

This little book is bulging full with practical help. Each member of the church should be encouraged to accept responsibility for leadership, and this little book is the kind which should be placed in the hands of each person as soon as some responsibility is assigned. The material is presented briefly, almost in outline form, but is very basic, even including brief instructions on parliamentary procedure and ways for introducing people. If it has a weakness, it is because it is not illustrated with specific life situations. Of course you can't ask for everything in a book so small, but it is very valuable to put in the hands of laymen in the local church.

KEPT FROM THE HOUR

By Gerald B. Stanton (Zondervan, \$3.95)

This is a day of greatly increased interest in prophecy, since the fear of the atomic catastrophe hangs ever just over our heads. Will the Church go through the Great Tribulation? That's the big question.

Here is a solid defense of the pre-tribulation view—the most comprehensive seen yet. The mid-tribulation and post-tribulation views are honestly reviewed.

A scholarly presentation of a momentous theme.

CUP OF FURY

By Upton Sinclair (Channel Press, \$3.00)

What a burning indictment of strong drink! Written by a literary master, it will hold you to the last page. And it tells the soggy story in its sordid details of alcohol and its grip on "bright lights" in the realm of literature and movies.

It will be shocking to read how some who are "Names" on tongues of old and young alike have gone to grovelling despair by the demon of drink. Youth who see the "social glass" advertised so temptingly on TV and ads in magazines will find an antidote, strong and lasting, in this blunt story of the ruin made by John Barleycorn.

If the author had just given God a larger place, and called drunkenness sin instead of disease, this would be terrific. I warn you that you will not easily lay this book down once you have begun reading.

THE BOOK OF EZEKIEL

By Charles R. Erdman (Revell, \$2.00)

A fast-moving exposition of the book. Gives a fine outline of Ezekiel, and good treatment of the parables and symbolism of the book. Rich in historical background of the times. That is a chief value of the volume. There is an encouraging note of triumph for God's kingdom. For any student who desires to obtain conservative and warmly evangelical information on the backgrounds of Ezekiel, this is a good book.

THE CHURCH UNDER THE CROSS (galley)

By J. B. Phillips (Macmillan, \$2.50)

Unfortunate that such a well-known author would attempt to maintain his writing popularity with this type of production. *The Church Under the Cross* is really a study of missionary success in the Church of England (Anglican) missions around the world. And Phillips appears to be increasingly enamored with the ecumenical bug. His belittling references to denominations and his espousal of the world church make this a disappointing volume to come from the pen of the author of *Letters to Young Churches*.

THE HOLY SPIRIT IN CHRISTIAN THEOLOGY

By George S. Hendry (Westminster, \$2.50)

Wouldst thou stretch those mental muscles a bit? Hendry invites you to *think* with him about the Holy Spirit. The author is Scottish and presents his arguments in that careful way typical of the scholarship we expect from his native sod. The Holy Spirit is studied with reference to God, Christ, the Church, the Word, the human spirit. Don't look for Wesleyan interpretations; but rather for conservative, traditional, scholarly treatment of the Holy Spirit. Graduate-level material.

THE TEMPLE

By Arthur E. Smith (Moody Press, \$3.00)

From a rich background of study the author delves into each least detail of the Temple, both building and furniture, and clothes it with spiritual significance. There seems, in spots, to be a straining to give symbolic meaning where it is not too obvious. And the tendency to a study of numbers and their significance at times appears to be overdone.

However, for pastor or Sunday-school teacher who needs good, basic, evangelical information on the Temple, here is a very usable book.

Particularly Appropriate for Christmas Giving



BOY OF OLD ILLINOIS

By GRACE RAMQUIST. Especially for children! The story of a typical farm boy who became General Superintendent Chapman. 35 pages, paper. 35c



GOD HAS THE ANSWER

By H. ORTON WILEY. Soul-satisfying messages from the burning heart of an outstanding holiness leader. 124 pages, cloth. \$1.50

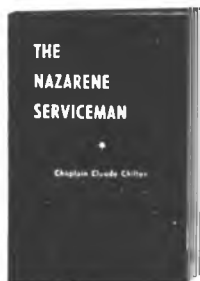
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