

# THE *Preacher's* *Magazine*

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# The Preacher's Magazine

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## CONTENTS

COVER—Seldon Dee Kelley (*See page 6*)

Taxes or Tidings, <i>Editorial</i> .....	1
Evidences of Revival on the Local Level, <i>I. F. Younger</i> .....	4
The Preaching of Seldon Dee Kelley, <i>James McGraw</i> .....	6
Gleanings from the Greek New Testament, <i>Ralph Earle</i> .....	10
God's Lowliness: Man's Greatness, <i>J. C. Mitchell</i> .....	13
The Significance of the Sacrament, <i>David J. Tarrant</i> .....	16
Are There Souls in Our Statistics? (I), <i>Dwayne Hildie</i> .....	19
The Book of Power, <i>Ronald D. Moss</i> .....	21
Preaching Edifying, Soul-strengthening Messages, <i>E. E. Wordsworth</i> ..	22
"Queen of the Parsonage," <i>Ruth Vaughn</i> .....	26
How Does Your Church Prepare for Christmas? <i>William Dufer</i> ...	29
Writing Letters, <i>Flora E. Breck</i> .....	31
Sermon Workshop, <i>Nelson G. Mink</i> .....	32
Preaching Program .....	36
Book Briefs .....	40
Index .....	42

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*Take your choice; but at Christmas and, yea, even all year long it is either—*

### Taxes or Tidings

**Y**OU NEED NOT ask anyone if he plans to visit Bethlehem; he can't avoid it. None can bypass that town, for it stands squarely in the path of every son of Adam. Mankind all arrive there sooner or later. It is but a tiny town but utterly unavoidable. For Bethlehem and the Divine Babe of Bethlehem stand as the eternal watershed of history.

Yes, Bethlehem's Babe is the watershed of history—the perpetual “Either—Or.” You say that you don't like anyone holding the “Either—Or” club over your head? Ordinarily I feel the very same. But to be honest, the “Either—Or” of Bethlehem is not hard to decide. *It is either taxes or tidings.*

So—back to Bethlehem! Caesar Augustus decreed *taxes*; God Almighty offered *tidings*. That is more than an incident of history; that is earth's eternal choice. It will always be taxes or tidings; and the Babe of Bethlehem stands as the eternal Referee in the arena of choice. *Taxes or tidings*; it is one or the other. And now lets visit the ancient hill village of Nazareth.

#### **Taxes: Symbol of Satanic Oppression**

Caesar Augustus demanded taxes. There was no congregational vote on the matter. Taxes he needed; taxes he would have. “Make out the document. Put it on good parchment. Now hand me my quill and stand back while I sign it. I'll see that none

escape it. There, it's done. Now be sure it is sent by special messengers. And be sure a copy gets to Galilee.”

Yes, be sure a copy gets to Galilee. The little village of Nazareth in Galilee must know that Caesar decrees taxes.

It is ever thus: the whiplash of tyranny relentlessly drives a world already reeling under oppression. Fear, heartache, affliction; and innocent all the while! If it is not Caesar it is Satan who seeks out those with broken health, those “great with child,” bearing the burdens of the centuries. Is there no pity? Caesar's document arrives in Nazareth by hurrying messenger. The decree falls on all alike: a man weary from the carpenter bench, and an espoused wife pregnant and approaching her time. Ah, friend, have you not felt at times that your address was Nazareth of Galilee?

Taxes were so cruel. This was not punishment for those who had been disloyal. Merely this: Rome would make a census—flex its muscles. And a head tax must be paid by each man at his tribal city. No proxy please—all must appear in person. So to Bethlehem from Nazareth; beset with apprehension, long, trudging miles, hot afternoons that brought the cool of evening all too slowly. Didn't Caesar care? It was so easy to dream up this tax device in the marble halls of Rome; a far different thing when it is shouted out on the dusty streets of

Nazareth! The same old story—suffering in silence. Taxes, taxes, taxes—symbol of satanic oppression.

Joseph home from the shop, whisking off the shavings that cling to homespun clothing. “Mary, it is a hard decree. Ninety miles to Bethlehem; and at this time! But Caesar knows no mercy. So, be ready in the morning.”

TAXES! Tyranny scorches the earth with its hot breath. Millions of innocent people cringe; hearts bleed. The earth groans and cries, “How long?”

### **Tidings: Symbol of Unearned Blessings**

In Caesar’s palace the scratching of a quill—ominous, foreboding: in the “ivory palace” of heaven the swishing of angel wings—hushed, expectant. Nearer, ever nearer they come—wings swirl. Almost too silent to be heard; then a voice, *what a voice*: WHAT A MESSAGE! “I bring . . . tidings.” Caesar Augustus decrees *taxes*; God Almighty proffers *tidings*—and between the two a great gulf!

In the “Eternal City” of Rome a swarthy, cunning emperor contrives new means to burden the poor; in the eternal home of God a beneficent Father plans ways to enrich the impoverished.

Caesar would tighten the cords of bondage; God would unshackle the enslaved. That was what tidings meant. It was God’s answer to Caesar’s heartless decree.

But notice also how the announcements came. Caesar sent his notices by frightened messengers who, I feel, hated themselves for the miserable news they bore. God delivered His news by winged messengers, eager, vibrant. A singing news commentary—and we think singing commercials are so modern!

And would you note as well the significance of the place of announcement? Caesar’s men trod every mile of dirt road from the glitter of Rome to the most distant hovels of the empire. Yea, they strode into tiny, sleepy Nazareth with the dolorous demand that taxes must be given.

But the bringers of tidings sang from a heavenly place. Their startling song bade men to look up, to lift tear-stained eyes to the skies. Heaven was swinging wide the broad doors of grace. Not to class or color or level of achievement, but unto all who hear, a Saviour was born. They need not plod to a distant city to dole out taxes; they need but to look and live.

Caesar’s taxes; satanic oppression! Heaven’s tidings; unearned blessings! And Bethlehem’s Babe is still the watershed of history; the eternal “Either—Or.” And we are faced with the choice.

\* \* \* \* \*

*Christmas, 1961.* Not too different from hundreds of others that have sprinkled the years. But across the thirsty lands of earth the decree goes out again. This time it is Khrushchev and not Caesar. Thousands will be taxed this Christmas who a year ago were free from the yoke of communism. Hearts will be crushed, minds forced into an atheistic mold by a man from Moscow, squat of body, shriveled of soul. Messengers, furtive, slippery, walk the streets at night. A light knock on the door, dread pronouncement, families divided, fate worse than death! Moscow’s miserable taxing goes on, even two thousand years since the time of Caesar Augustus. O Lord, how long?

*Christmas, 1961.* Much like the scores of others: family circles united, laughing children, glittering eyes. And above the excited cries of children I hear another voice, “I bring . . . tidings.” Hear it, O huddled

earth! Vienna and the Kennedy—Khrushchev discussions; Cuba and its firing squads; Berlin and its long night of fear. Tidings, you say? Angelic voices? Have they been stilled by the crackling decree of dictatorship?

He still brings tidings, that Babe of Bethlehem. I reaffirm it this Christmas time. He strides the hills of earth, this Conqueror of Bozrah. His shall be the last decree of earth. When

Genghis Kahn, and Napoleon, and Hitler, and Stalin and Khrushchev and Castro with their times of tears, have marched into the oblivion of history to be recalled only by hate-filled memories—He shall

*... reign from shore to shore,  
Till moons shall wax and wane  
no more.*

The choice is *taxes* or *tidings*. This Christmas of 1961 I'm glad I chose tidings!

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## A Plea for Help—and How!

### A Plea for Help—

Subscribers to the *Preacher's Magazine*: I need you; believe me, I do. I could no more produce this magazine without your help than a housewife could feed her family without the grocery store. There is no argument here; you are not an option or a luxury to me as editor. You are an essential. I need you—and how!

### And How? Here's How—

In sending in contributions there are a few simple suggestions that will make the entire editorial work much better for both of us. You hate to have your material all marked up with a blue pencil. And to be honest, I don't like to do more of that kind of thing than I have to, either.

1. *Double-space all your writing.* Even sermon outlines should be double-spaced. It is extremely difficult to edit, proofread, and typeset from single-spaced pages. Thanks!

2. *Uniform Sermon Outlining.* The

following outline pattern is generally the most acceptable and makes for uniformity in our outlines:

I.

A.

1.

a.

3. *Abbreviate scripture references.* Ministers know I Thess. as well as they do I Thessalonians and it saves much precious space. Thanks!

4. *Check scriptures carefully.* I know that we preachers like to quote scripture from memory. But our memories fool us so badly at times. So better check with the Bible before you finish. Accuracy means correct capitalization, punctuation, and spelling. If you quote from some version other than the King James, please include that information in parentheses after the quotation. Thanks!

5. *Margins.* Allow an inch margin on both sides, top and bottom. This gives room for any notations and helps us estimate quantity of material much more easily. Thanks!

*A Catholic lady converted; Mormons being saved;  
pastors report a deepening concern  
for the lost. These are—*

## Evidences of Revival on the Local Level

I. F. Younger\*

IN OUR ANALYSIS of evidences of a revival resulting from our "Evangelism First" program, we are aware of the need of unanimity of thought in our definition of revival. Too often the criteria of a revival are varied and sometimes obscured by personal opinions and biases. I am sure there are some grounds or evidences of the need of revival that are universal and continuous. The spiritual needs that were prevalent in John the Baptist's time, in Luther's day, in the days of Wesley, continue in our times, namely, a cold, dead formality; mechanical, passionless preaching; a neglected or rejected Bible; Sabbath desecration; lack of a burden for souls; empty pews; lack of spontaneous, sacrificial giving; barren altars resulting in no accessions by profession of faith. I am sure we would all agree—these are evidences of the need of a Holy Ghost revival.

The church characterized by revival fires would consist of a Spirit-anointed, compassionate pastor, fruitful altar scenes, a congregation aglow with a unity of spirit, fired by a faith in a living Christ, and challenged by

the needs of an apostate age, sacrificially giving to further Christ's cause around the world; a people who are able to rejoice because the unsaved have been influenced by their lives and are in attendance to hear the life-giving messages from God's Word. This, I'm sure we would all agree, would encompass the definition of revival. We feel that *some* of these evidences of revival have resulted from the "Evangelism First" program.

Many district superintendents contacted have reported that the "Evangelism First" program is resulting in a deepening of the spiritual life of pastors and people.

Nearly all district superintendents I have contacted express dissatisfaction with the number of pastors participating as well as the percentage of the laity that take part in the quadrennial program.

As I have toured my own district, I have sensed a deepening compassion for the lost and an urgency to "work while it is day." Many have testified to the wonderful benefits of an all-night prayer program, some participating once a month.

\*District Superintendent, Idaho-Oregon District.

I listened to the pastor of College Church relate how one of his young married ladies who had been back-slidden for a number of years, prayed through, and a burden for the soul of her Catholic neighbor became paramount in her life. She finally succeeded in influencing the Catholic neighbor to go to church. At this service a visiting song evangelist testified and sang of a personal relationship with Christ. The Catholic lady, being tired of answers from her priest about the "traditions of the Church," became obsessed with the desire to know this Christ of the Nazarenes and was later gloriously converted in a regular Sunday morning service.

It has been thrilling to receive reports of Mormon conversions, confirmed alcoholics praying through, of wonderful altar scenes, with one pastor reporting the conversion of a condemned criminal. As I have sensed the warmth of a spirit of evangelism, witnessed sacrificial giving by our people, I am convinced the "Evangelism First" program is a vital part in bringing a revival and of keeping us spiritually alive.

Revival should characterize the Church of the Nazarene. We have too long labored under the thought that revivals are seasonal and dependent on the arrival of an evangelist; that the months of September, October, November, February, March, and April are revival months and the other six months of the year are simply promotional and functional in our church life. People die all months of the year, and it is most gratifying to hear enthusiastic pastors report wonderful altar scenes in their regular services. The "Evangelism First" program has pinpointed the fact that the outpouring of the Holy Spirit and the winning of souls is not seasonal or exceptional—that the plan and program of Christ is a continuous seeking of the lost!

We praise God for the discernible results of the "Evangelism First" program! The hundreds of thousands of calls and witnesses of the "Try Christ's Way" soul-winning program will continue to bear fruit, and the "Shining Lights on Sunday Nights" of this past year are but evidences that encourage us to press the "Evangelism First" program throughout the remainder of this quadrennium.

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THE "FORE-EDGE" BIBLE, which was first introduced into England in the seventeenth century by Samuel Mearne, book-binder to the king, has unique decorations on the edge of the volume. A skillfully concealed picture of Christ was painted by an artist in such a way that it became visible only when one took up the book and started to open it. The picture was made by painting a design on the front edges while they were fanned out and clamped in a slanting position. When the Bible was closed, with pages tightly shut, the art work could not be seen, but when the pages

were flexed as one began to open the book, the likeness of the Savior was plainly evident . . . beneath are the words of Jesus: "It is I myself; handle me, and see."

The artist is suggesting that we can never see Christ in an unused Bible. But if the Book is opened by people with expectant minds, Christ will appear to them in such a way that they will see Him not only as the Jesus of history but as a living Lord who seeks to be the daily companion of His disciples.

—WALTER DUDLEY CALVERT,  
*Ours Is the Faith*

# The Preaching of Seldon Dee Kelley

By James McGraw\*

**B**OUND TO RISE,' may be said of Mr. Kelley with his brilliant mind and oratorical gifts. He has keen appreciative powers, and he thinks for himself. . . . When he's gone, we won't forget."

These were the words the editors wrote under the picture of the handsome graduating senior in the class of 1924, in Olivet's yearbook, the *Aurora*. These words and many others like them are not usually taken very seriously at the time they appear, but in the case of Seldon Dee Kelley they seem now to have been strangely prophetic. He did rise—in the esteem of his fellows, in the character of his Christlike spirit, in the magnitude of responsibilities and burdens of the Lord's work, and in the achievement of results for the kingdom of God. He did rise; he made his eloquent voice heard; and now that he is gone, it is certain he will not be forgotten.

Born in Lansing, Michigan, on August 6, 1867, Seldon Dee Kelley was brought up in the atmosphere of Christian parents who believed in honoring God with their lives and in training children in the way they should go. His father, William Kelley, and his mother, Harriet Cunningham Kelley, left an indelible impression upon his life during his formative years.

He was converted early in life under the ministry of the saintly Ed-

ward Mieras in Lansing, Michigan, and he was sanctified a short time later in the First Church of the Nazarene there. One sees the gracious hand of Almighty God in arranging for the Spirit-filled life of Rev. Edward Mieras to bring about the influences that set the course for the future ministry of Seldon Dee Kelley. It was later that same year he was called to preach, and was encouraged to attend Olivet College.

Supporting himself, without much help in financial aid from home or convenient scholarships from the school, he was graduated from Olivet in 1924. He later attended Lane Theological Seminary in Cincinnati, and received the M.A., B.S.T., and M.S.T. degrees from Boston University. In 1935 he did research work in Egypt and Palestine, and in 1936 his alma

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(AUTHOR'S NOTE: This is the eighty-seventh article of its kind to be written by this scribe since the first one appeared in the *Preacher's Magazine* in January, 1954. It has been a joy to study the lives and ministry of these preachers—some well known, some not so well known; some great and good, some not so great but just as good. The readers' comments have been encouraging, and have been appreciated. It seems that the long series has served its purpose; therefore this will be the last article. It is the hope and prayer that the information contained in them has contributed something to the desire in the hearts of preachers to preach better sermons, and to be better preachers. So be it.)

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\*Professor, Nazarene Theological Seminary.

mater conferred upon him the honorary degree, doctor of divinity.

Although noted as a prominent leader in church and administrative affairs, Seldon Dee Kelley was always at heart a pastor. His first pastorate was a student charge in Fithian, Illinois. After his ordination in 1924, he assumed the pastorate of the Norwood Church in Cincinnati. After serving this church five years, he accepted a call to the Malden, Massachusetts, church, where he was the pastor for nine years. He then served a very fruitful term of ten years as the much-loved pastor of Detroit First Church, until the time of his election as president of Olivet Nazarene College in July, 1948. It was just nine months later—nine busy months, happy months, exciting months, successful and promising months—that death claimed him before his fifty-second birthday. Few preachers have made more lasting impressions upon as many people in so short a ministry.

Here in the life and ministry of Seldon Dee Kelley was an example of a talented man who remained humble, and a gifted man whose abilities were fully and completely committed to God. In appearance he looked the part of a successful man. He had dark, wavy hair, which took on touches of gray as he matured. His sharp features, his flashing eyes, his facial expressions, his physical bearing, all contributed to a general air of dignity and power. He looked like a man of ability. Yet he never seemed aware of all this. He did not fall into the snare of which men of ability and grace sometimes find themselves victims. He did not rely on his personal charm or his natural gifts. He knew that it is "not by might, nor by power, but by my spirit, saith the Lord."

His voice was one of his great assets as a preacher. It was rich and

beautiful, and he had trained himself in the art of using it. There was music in it when the content of his message touched upon the beautiful, and on the other hand there were virility and force expressed in it when his preaching was on stern or militant themes.

His average sermon was about a half hour in length, although there were exceptions when he preached longer. He used full notes, but seldom made use of a manuscript. The exceptions were on such occasions as commencement addresses. He was at his best in extemporaneous preaching.

He was an avid reader. One of his favorite sources was John Wesley's translation of the New Testament. He admired Wesley as much as any Methodist, and he grasped the heart of Wesley's teachings as accurately as the best of his followers.

Seldon Dee Kelley loved to preach as well as any preacher ever loved the task of proclaiming the good news. He would have agreed vigorously with G. Ray Jordan, who wrote in his book, *You Can Preach*: "There is no way for a man to learn to preach until he falls in love with preaching. This will make study a joy, prayer a happy privilege and the hour of worship a glorious chance to direct others to the source of all power." Kelley found stimulation in studying; he found power in prayer; he found joy in expounding the Word of truth. He enjoyed his own preaching. No wonder those who heard him preach enjoyed listening.

Dr. J. F. Leist recalls how Kelley's own passion would catch fire with his congregation. In the first months of his administration as president of Olivet, there was an acute need for a large sum of money to retire a debt that was due. In a small farm church, where an offering for the college

might be expected to be \$200 or so, the congregation responded to Seldon Dee Kelley's appeal with an offering of some \$7,000. "He didn't beg," says Leist; "he just preached. It was the gospel message, together with his own soul passion, that caught fire with the audience, and they gave."

Seldon Dee Kelley's preaching was like that. Not only in situations where the appeal was for money, but more important, in services where the appeal was evangelistic, his own passion was communicated to the congregation again and again. The results were usually quick in coming.

As a pastoral preacher, Kelley seemed understanding and approachable. He loved his members and they knew it. Young people especially responded to his warm heart and his genuine friendliness. He had a gift of getting close to his listeners. He felt with them, thought with them, stayed with them. Therefore they stayed with him. An example of this was the occasion of his message to the Olivet students in the college chapel one morning. Halfway through the sermon he lost the attention of the students when a cat walked through a window and crept along a ledge in the chapel. But his audience was not lost to him long. He said, "Now look at that cat." (They were doing that very thing, to be sure.) "Watch him! That cat can do something you can't do. You can't walk a ledge and jump through a window like that." As the cat went out the window, he had his audience with him with keener interest and attention than before.

Professor R. L. Lunsford remembers Kelley's dramatic illustrations, which were always appropriate and relevant, and were from many sources. An example of the type of illustration he often used is cited by

Lunsford as the story of Robert Bruce of Scotland, who died on the battlefield. Few leaders were able to stir their soldiers to action as was Bruce. His followers took his heart in a golden casket into battle with them, and were all but invincible because of their love for their hero. At one point in a certain battle the lines were breaking and the foe was about to prevail, when the commanding officer took Bruce's heart and threw it into the midst of the enemy and commanded the Scots to *go get it*. They did, and the victory was won. In the telling of such dramatic events, feats of courage and strength, and vivid examples of bravery and heroism, Seldon Dee Kelley was at his best. He was a man of action, and he stirred his listeners to action.

He had a unique ability to take a paragraph of scripture and bring an unusual message. Somehow, truths that had never been noticed before sprang to life as he preached the Word. Always these truths were practical and down-to-earth. They were real to the preacher, and they became real to the hearers.

David A. MacLennan in his book *Pastoral Preaching* makes the significant observation that "heresy has slain its thousands, but monotony its tens of thousands." Indeed dullness is the unpardonable sin of any preacher. There was never anything monotonous and dull about Seldon Dee Kelley's preaching. This has to be one of the reasons his churches grew and thrived under his preaching, and the college youth loved to hear him every time he spoke.

In his inaugural address, November 22, 1948, less than five months before his illness and death were to cut short his ministry, one can sense the intensity of his feelings and catch the spirit of his heartbeat, and per-

haps see something of the greatness of his preaching ministry. He said on that occasion:

"... I hear in your voice, the voices of the alumni, the voice of the students' parents, the voice of 60,000 Nazarenes welcoming me to high honors of service and labor and charging me to be faithful to the duties of this consecrated office. I

take up this weighty charge with a deep sense of insufficiency, but yet with a degree of hope and good courage. High examples will lighten the way . . . I pledge myself to this sacred task."

He kept his pledge, and he left an example in Christ-centered preaching that every minister would do well to follow.

In this highly interesting translation of I Corinthians 13 the author has set out to do two things: let the verb tenses show that Paul is speaking of growth in the sanctified life, and to let the vivid word pictures shine through.—Editor.

## The Supremely Excellent Way

(A free translation)

By Neil E. Hightower\*

AND, I SHOW you a supremely excellent way.

"Suppose I should have the ability to speak in the oratorical rhapsody of men and angels, but do not possess perfect love, I would sound like an echoing brass instrument or a clanging cymbal. And suppose I possess a prophetic gift and an insight into every mystery and deep wisdom about all things that exist; and suppose I possess wonder-working faith so that I could remove big issues; and do not possess perfect love, I am absolutely zero spiritually.

"Further, suppose I nourish the needy with my abundance of things, and suppose I deliver my body that it may be burned in martyrdom, and do not possess perfect love, I am not profited.

"This perfect love is long-suffering; it is gentle in behavior.

"This perfect love does not play the braggart, is not stuck up; does not behave in an indecent way; does not seek its own interests; does not show a sharp spirit, does not keep a ledger on evil deeds done to it, does not rejoice at the triumph of evil, but does rejoice with the triumph of truth.

"Perfect love builds a roof over every insecure person; believes implicitly in the worth of all things; sees the bright side of everything; carries on as a good soldier in the face of everything.

"Perfect love survives everything else; but where there are prophetic gifts, they shall be made idle. Where there are gifts of language, they shall finally cease of themselves; where there is a gift of deep wisdom, it shall become idle.

*(Continued on next page)*

\*College Park, Maryland.

"For we know only a small portion of things, and we can only prophesy a portion of the truth. But when the perfect maturity shall be instituted, the partly realized will be ended.

"When I was a child: I talked like a child, I understood only on a child's level, I calculated as a child would calculate. Now that I have become a man, I have put away the things of childhood.

"For now we see things as in an opaque piece of glass, but when spiritual maturity shall have come we shall see things as they really are. Now I know only a portion of truth, but then I shall fully know even as also I was fully known.

"But when all is said and done, there are three abiding qualities: faith, hope, perfect love. And the greatest of the three is perfect love."

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## Gleanings from the Greek New Testament

By Ralph Earle\*

Romans 14:13-17

### STUMBLING BLOCKS

IN VERSE THIRTEEN we find two synonyms, both of which are sometimes translated "stumblingblock" in the King James Version. Here one is rendered "stumblingblock" and the other "occasion to fall."

The first is *proskomma*. It comes from *proskopto*, "strike against." Its main meaning in the New Testament is "stumble" ("strike one's foot against"). The second is *skandalon*. Elsewhere we have already noted that this word originally meant the bait stick on a trap or snare and then the trap or snare itself. Hogg and Vine comment: "In the New Testament *skandalon* is always used metaphorically, and ordinarily of anything that arouses prejudice or be-

comes a hindrance to others, or causes them to fall by the way."<sup>1</sup>

Translators differ in their treatment of these words. We find "obstacle or stumbling-block" (Weymouth, N.E.B.), "stumblingblock or hindrance" (Moffatt, R.S.V.), "hindrance or obstacle" (Goodspeed), "hindrance or a stumbling block" (Berkeley).

In spite of this variety of translations, Paul's meaning is clear. He is warning the meat-eaters not to do anything that would be a spiritual hindrance to the vegetarians. In other words, we should not selfishly glory in our religious freedom in such a way as to cause a weaker, over-scrupulous brother to stumble and fall. True love will put the interests of others before our own. It is the same principle that Paul set forth in

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<sup>1</sup>C. F. Hogg and W. E. Vine, *The Epistle to the Galatians* (Grand Rapids: Kregel Publications, 1959), p. 262.

\*Professor, Nazarene Theological Seminary.

answering the question of the Corinthian Christians about eating meat offered to idols. To them he wrote: "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak" (I Cor. 8:9). His own magnanimous spirit is shown in the declaration: "Wherefore, if meat make my brother to offend, I will eat no flesh while the earth standeth, lest I make my brother to offend" (I Cor. 8:13). Nothing is worth enjoying if it causes someone to lose his soul.

#### "COMMON OR UNCLEAN"

This exact expression is found in Acts 10:14, where Peter declares that he has never eaten anything "common or unclean." The first Greek word is *koinos*, which simply means "common." The second is *akatharton* (*a*, negative; and *katharos*, "pure, clean"). The reference is to animals considered unclean in the Jewish law.

Here (v. 14) *koinos* is translated "unclean" three times. This usage reflects the difference between the sacred and the secular. Avoidance of "unclean" meats, eaten commonly by the gentiles, was one of the main manifestations of the fact that Israel was a separate nation, God's holy people.

The principle which Paul is enunciating here is that, of themselves, *things* are nonmoral. It is the use we make of them which constitutes them pure or impure. That is true, for instance, of the human body. Morality does not attach to matter, but to spirit. Sin is something inside a man, though it may manifest itself outwardly. Paul recognized the fact that there can be no such thing as "unclean" animals. It is only a matter of one's attitude toward them. Our choice of foods should not be based on religious scruples but on scientific

knowledge. Since our bodies belong to God, we should care for them properly as His possessions, eating what will be conducive to good health.

The question might be raised at this point as to why pork, for instance, was forbidden to the Jews in the Mosaic law. The answer is simple. Of all meats pork is one of the quickest to spoil and the most apt to communicate disease. Cooks know that while rare beef may be safe as well as palatable, pork should always be cooked thoroughly. In a hot climate with no means of refrigeration, the Israelites needed to be protected against the ever constant danger of food poisoning. So religious sanctions were attached to the regulations about food, in order that God's people would be afraid to eat what was forbidden. Common sense lies behind the dietary laws of ancient Israel. But against the Judaizer, Paul contended that true religion is a matter of the spirit, not of outward rules and regulations.

#### ESTEEM OR CONSIDER?

It should be recognized that the Greek word for "esteem" in this verse has no relation to the one thus translated in verse five. There it was *krino*, "judge." Here it is *logizomai*, which properly refers to a numerical calculation, and so means "count" or "reckon." The best translation here is "considers" (Moffatt, Berkeley, N.E.B.).

#### GRIEVE OR INJURE?

The Greek word is *lypeo* (v. 15). It means "*to distress, grieve, cause pain or grief.*"<sup>2</sup> Arndt and Gingrich give the basic meaning as "grieve, pain." They would translate the pas-

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<sup>2</sup>Abbott-Smith, *op. cit.*, p. 272.

sage here, "if your brother's feelings are hurt because of food." But they note that *lypeo* can also mean "injury, damage."<sup>3</sup>

The translations differ rather widely: "is pained" (Weymouth), "feelings are hurt" (Goodspeed), "feels pained" (Berkeley), "is outraged" (N.E.B.), "is hurt" (Williams). It would seem that the best rendering would be "is being injured" (Moffatt, R.S.V.).

### DESTROY OR PERISH?

No less than ten Greek verbs are translated "destroy" in the King James Version. The one used here, *apollumi*, means "destroy utterly."

But the thing that interests us is that this word is used frequently in the New Testament of sinners *perishing* without salvation. So here the idea is not of the weak brother having his reputation ruined or his life wasted in this world. The peril is that in causing him to stumble by our own selfish liberties we may be responsible for his soul perishing forever. That danger should always act as a deterrent to any thoughtlessness of others on our part. We may say that it is nobody's business what we do. But no one can hide behind that deceptive alibi. How we live *does* affect others, whether we want it to or not. In a very real sense every one of us is his brother's keeper.

### EVIL SPOKEN OF

The Greek word (v. 16) is *blasphemeo*, from which comes "blaspheme." Its earliest meaning was "speak profanely of sacred things."<sup>4</sup> Then it came to mean "*speaking ill* or *to the prejudice of one, slander.*"<sup>5</sup> In

the King James Version it is rendered "blaspheme" seventeen times and "speak evil of" ten times. Clearly the latter is the meaning here. While we have limited the use of "blaspheme" to speaking irreverently of God, in the Greek the word refers also to slandering men.

It is not enough to do what we feel is right. We must guard against doing anything that could cause criticism from others. Of course this is not always possible. But the principle holds good nevertheless. We should be concerned about the impression we make on others, as well as the relation of our own conscience to God.

### "MEAT AND DRINK"

The discussion of whether or not to eat certain foods becomes the occasion for Paul making a profound statement of truth: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (v. 17).

The Greek word for "meat" is *brosis*. It is from the same root as *broma* in verse 15. But the latter means "food" (not "meat" in American English!) while the one here means "eating." Likewise the Greek word for "drink," *posis*, means "drinking." So the correct translation here is "eating and drinking" (Weymouth, Moffatt, Berkeley, A.R.V., N.E.B.).

The principle is clearly stated, though too often forgotten. The kingdom of God, or true religion, is not a matter of externals—how we dress or eat. It is rather righteousness, peace, and joy in the Holy Spirit. Those who major on externals are prone not to show a right spirit, nor to maintain peace. And too often their lives do not radiate the joy of the risen Christ.

<sup>3</sup>Op. cit., pp. 482-83.

<sup>4</sup>Liddell and Scott, *Lexicon*, I, 317.

<sup>5</sup>*Ibid.*

*The depths to which He went to save us from the depths  
to which we had gone stagger our minds*

### **God's Lowliness: Man's Greatness** (A Christmas Message)

By J. C. Mitchell\*

*Glory to God in the highest . . . The babe lying in a manger* (Luke 2:14, 16).

**G**OD CONDESCENDED to become man that man might become Godlike in thought, word, and deed. His great love for us led God to give His only begotten Son for us. Angels proclaimed, "Glory to God in the highest." But it was the lowliest too, for the Babe was to be found "wrapped in swaddling clothes, lying in a manger."

This "holy child Jesus," who later would speak of the glory He had with the Father before the world was, entered the world in inglorious circumstances. He who was in the form of God took upon himself the form of man. That is what Christmas means—God in His greatness clothed in lowliness for our redemption. His being born in a lowly manger tells us that God's compassion touches life's lowly threshold.

I. HE CAME TO REDEEM MAN FROM SIN. In those days the people looked for redemption from Rome. In Rome and her power men and women placed their confidence. How mis-

placed was their confidence! Augustus in his gilded palace, with all its pomp and splendor, cared nothing that within his empire there were millions of slaves.

Women were despised. The people lacked faith in God. It was a day of moral corruption and spiritual decay, yet God did not break into these conditions as a God of might and power. He came in the form of a little child, wearing no robe of earthly might. In Nazareth, He lived in an earthly home, was subject to human parents, worked in a carpenter's shop; then after thirty years He went out into the world to tell people why He came "to seek and to save that which was lost." "To give his life a ransom for many."

It startled people to wonder and adoration, and angered those in authority, when He proclaimed that He "who, being in the form of God, thought it not robbery to be equal with God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Though He was cradled in lowliness, He embodied all we know of God, His greatness and His love.

\*Liverpool, England.

*He deigns in flesh to appear,  
 Widest extremes to join;  
 To bring our vileness near,  
 To make us all divine.  
 And we the life of God shall know.  
 For God is manifest below.*

II. HE REDEEMS WHEN WE SEEK HIM IN LOWLINESS OF MIND. Jesus said, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." When we approach Him in true repentance, willing to acknowledge Him as Saviour and Lord, we become the possessors of His redeeming power. Mankind will not be saved by revolutionary movements. True progress in a Godlike direction takes place only when Christ has His way in the human heart, in the home, in business, and in the whole of national life. God's human life began in a manger cradle. One of the great needs of our day is to bring the cradle and God's truth and way together.

I once heard a man say, "The greatest thing my mother did for me was to teach me the Lord's Prayer as soon as I could understand it." It is a child's birthright to learn early in life of Jesus as Saviour and God as Father. The nurture of the child determines the nature of the nation. Godlike thought and concern at the cradle would help to save the nation from being distressed and bruised by evil purpose.

Bethlehem and Nazareth have made it infallibly clear that parental co-operation with God is the soul and promise of human blessedness. Children taught of the Lord become creative citizens. Juvenile delinquency too often means parental indifference to Christian teaching. Viscount Montgomery asserts that "the youth of Britain are suffering from a spiritual malaise. . . . The cure must begin in the family. Home

teaching must be based on a proper sense of religious truth."

*O Holy Child of Bethlehem,  
 Descend on us, we pray.  
 Cast out our sin, and enter in;  
 Be born in us today.*

Mankind must come to understand what God means by condescending. It means for God to become one with us in human form. We gather round the Bethlehem cradle and, looking into those dancing baby eyes, see the face and the purpose of God. Then the days of tyranny and wrong will pass and men with true Herodian spirit will no longer fill our hearts with fear. Dynamic lowliness through Christ is humanity's need.

III. THE WORLD WILL FIND SALVATION WHEN THE HUMAN WILL IS RULED BY THE DIVINE WILL.

*My will is not my own  
 Till Thou hast made it Thine;  
 If it would reach a monarch's  
 throne*

*It must its crown resign;  
 It only stands unbent amid the  
 clashing strife*

*When on Thy bosom it has  
 leant*

*And found in Thee its life.*

Life will only work one way and that is God's way. We cannot have security without righteousness. God's incarnate Son waits to lift every life and home and state to the power and freedom of His will. He came for that. "God was in Christ, reconciling the world unto himself," and in that reconciliation all the relationships of life will become sacred and strong.

God and good will stand together. It is God who makes the will good. It is His supreme achievement in the soul of man. The human will motivated by human good has proved to be the mightiest and most powerful factor in human life. When man feels within himself the answer to the

sublimest thought of his freedom, "Our wills are ours to make them Thine," he becomes invincible in God. The holiness of God makes His will the perfect rule of life. Against all dogmas and systems that engender ill will, God has decreed creative good will through His eternal Son.

"Unto us a child is born." "Of such is the kingdom." Here is our saving hope. God with us in the home, making it inherent in a people's morale and security.

God with us in industry, as in Nazareth carpentry, making it vocational in character and to public good.

His Spirit alone can bring the nations together in unity to conserve international honor and universal peace. "Glory to God in the highest, and on earth peace, good will toward men." Survival now is in Christ alone. Possessed by the mind of Christ, we can make life dynamic with good will. The message of Bethlehem can defeat the power of Babylon when our wills are ruled by God's will.

*We hear the Christmas angels  
Their great glad tidings tell.  
Oh, come to us, abide with us,  
Our Lord Emmanuel.*

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## The Voice of Christmas

I cannot put the presence by, of Him, the Crucified,  
Who moves men's spirits with His love as doth the moon the tide;  
Again I see the life He lived, the Godlike death He died.

Again I see upon the Cross that great soul-battle fought,  
Into the texture of the world the tale of which is wrought,  
Until it hath become the woof of human deed and thought—

And, joining with the cadenced bells that all the morning fill,  
His cry of agony doth yet my inmost being thrill,  
Like some fresh grief from yesterday that tears the heartstrings still.

I cannot put His presence by; I meet Him everywhere.  
I meet Him in the country town, the busy market-square;  
The mansion and the tenement attest His presence there.

Upon the funneled ships at sea He sets His shining feet;  
The distant ends of empire not in vain His name repeat—  
And, like the presence of a rose, He makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;  
About the globe from zone to zone like sunlight He proceeds;  
He comes to give the world's starved heart the perfect love it needs.

The Christ, whose friends have played Him false, whom dogmas have belied,  
Still speaking to the hearts of men—though shamed and crucified,  
The Master of the centuries, who will not be denied!

—HARRY KEMP

# The Significance of the Sacrament

By David J. Tarrant\*

WHEN THE MODERN Jewish family gathers around the table for the Passover meal, the youngest son asks, as he has done in succeeding generations for more than 3,000 years: "What means this feast? Why is this night distinguished from all other nights?" And then the father tells the old story of God's deliverance of His people from Egypt's bondage.

There is, of course, much in common between the Jewish Passover and our Communion service. Let us then suppose that one of our youngest Christians, attending for the first time the observance of this Christian sacrament, is permitted to ask similar questions: "What means this feast? Why, in this service, is the table spread with pure white linen? And what is the meaning of the bread and the wine upon the table?" It now rests with the minister to give an answer to these questions; and a thoughtful meditation upon them at this time may lead to a deeper appreciation and richer enjoyment of the sacrament by minister and laymen alike.

In the first instance, the sacrament took the form of a simple meal—just the bare elements of a poor man's supper were on the table. But the presence of Jesus transformed it into a feast; consider how wonderfully this happened in the house of Cleopas at Emmaus. Over the years the material element in the feast has been reduced to the smallest possible proportions—just a fragment of bread and a sip of wine—so that the enjoyment might

be entirely on a spiritual level. This feast is a feast of the soul!

A FEAST OF OBEDIENCE. The number of specific commandments given by Jesus to His disciples was not large. But the injunction to perpetuate the Last Supper was one of them: "This do in remembrance of me" (Luke 22:19). To a loving child, obedience is a delight. Jesus said, "I delight to do thy will, O my God." And if we love Jesus, we shall delight to obey Him. Let us impress this truth upon the minds and hearts of the believers who make up our congregation. Willful neglect of participation in this sacrament indicates a serious lack in our love for our Lord and Master. To say, "I am not good enough to receive the sacrament," is not a valid excuse for a believer to stay away from the table. Let us urge upon our Christian people that the sacrament is a means of grace designed to help us to be better Christians; and that—if we are members of the family of God—attendance at the family table is one of our filial duties.

A FEAST OF THANKSGIVING. Matt. 26:27 reads, "And he took the cup, and gave thanks, and gave it to them, . . ." The word translated "gave thanks" is *eucharisteesas*, from which the familiar title for the sacrament is taken—Holy Eucharist, meaning "holy thanksgiving." We meet together at the Lord's table at the appointed season to join in a special act of thanksgiving to God for His many mercies, but especially for His

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so great love in redeeming us. We allow our thoughts to dwell on the wonder of Calvary and our hearts well up in grateful adoration. Every truly thankful Christian will desire to be at the Lord's table, where hearts are melted together in loving worship of the One who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. Wonderful Saviour!

**A FEAST OF REMEMBRANCE.** One of our greatest failings as human beings is that we have pitifully short memories, especially for kindnesses received, and deliverances wrought for us by God. For this reason several memorials were ordained of God. The Passover was the most outstanding memorial of the Old Testament days; and mention may be made also of the articles contained in the ark (the tables of stone, Aaron's rod, and the pot of manna), also the heap of stones beside Jordan. Now Jesus Christ gives to the Church this one great remembrancer, the Lord's Supper. Its purpose is to bring back our thoughts to the centrality of the Cross in the gospel message. Lest our preaching should get taken up with little side issues, the sacrament comes periodically to say, "This is the heart of revealed truth. Here is the corn of wheat cast into the ground to die. Here is the fountain opened for sin and uncleanness." Is there a Christian so devout that he does not need this reminder? Who, as he takes the morsel of bread, does not need to whisper to himself, "Jesus' body was broken for me"? Who, as he presses the cup to his lips, is not the better for telling himself, "Jesus shed His blood for my redemption, for my cleansing"?

**A FEAST OF TESTIMONY.** "As often as ye eat . . . ye do shew . . ." Here is the vital element of testimony. Here

is a delightful object lesson, instructing all who witness it. Here is a company of people outwardly demonstrating their faith in Jesus Christ, and their reliance on His sacrifice for their salvation. Here, too, are a company testifying to their oneness in Christ; for all who partake are "one bread." This testimony must be confirmed, of course, in the social exchanges of the workaday life and the church's program of service and fellowship. The people who witness at the table to their identification with the crucified and risen Lord must be seen, in their life outside the church, to be "dead to the world and all its toys, its idle pomp and fading joys." And the words, "How these Christians love one another!" must be spoken in sincerity, as they were of the early Christians, and not in sarcasm.

**A FEAST OF COMMUNION.** The wonder of Christian communion or fellowship is that it is at the same time both horizontal and vertical. Walking in the light, we have fellowship one with another; and truly our fellowship is with the Father, and with His Son, Jesus Christ. The Scriptures place much emphasis on this fellowship. Of fellowship on the human level we read, "How good and how pleasant it is for brethren to dwell together in unity!"; "Keep the unity of the Spirit in the bond of peace"; "Be ye kind one to another"; "Bear ye one another's burdens, and so fulfil the law of Christ." So as we gather around the Lord's table, we do so "with one accord," like the disciples in the Upper Room after the Ascension. Here all barriers are down. The invitation is given: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours . . . draw near with faith and take this holy sacrament to your

comfort" (*Church of England Prayer Book*).

But our communion is not simply with one another; it is with Him too!

*Here, O my Lord, I see Thee face  
to face.*

*Here would I touch and handle  
things unseen;*

*Here grasp with firmer hand the  
eternal grace,*

*And all my weariness upon  
Thee lean.*

The thought that Jesus comes especially near in this sacrament has always been present with the Church. From it developed the Roman doctrine of the Real Presence. While we reject this, we are happy to believe that the sacrament is such a powerful aid to faith that it can make Christ's nearness more real to us than at any other time.

A FEAST OF ANTICIPATION. "As often as ye eat . . . ye do shew the Lord's death till he come." His coming is an ever-present thought as we partake. We are not only looking back; we are looking forward. When the Jewish family sits down to the Passover feast, an empty chair is left at the table. This is for Elijah, the forerunner of the Messiah. During the course of the meal, the eldest son is commanded by his father to go and see if the expected guest is coming. Seeing nothing, he returns, saying, "I see no sign of his coming." The father answers, "Go, look again, my

son; perhaps he delays his coming." This is repeated a third time, when the father admits that the time has not yet come for the Messiah to appear. A sad ritual this; for it speaks of Israel's stubborn blindness. Yet it is a challenge to us, especially as we sit down to the Lord's table.

*"Till he come"—oh, let the words  
Linger on the trembling chords!  
Let the little while between  
In their golden light be seen;  
Let us think how heaven and home  
Lie beyond that "Till he come."*

A FEAST OF CONSECRATION. This feast reminds us most forcibly how Jesus was willing to be broken Bread and poured-out Wine for the feeding of a hungry humanity. Well, the servant is not above his Lord. If sacrifice was our Master's lot, we must realize that we are called to nothing less. The thought of sacrifice cannot be separated from the sacraments. This thought was perverted when it came to signify a priest offering Jesus Christ upon the altar; but its pure doctrine meant, and must still mean, a company of royal priests presenting their bodies as a living sacrifice. Jesus was willing to be broken Bread for me. Am I willing to be bread for others? Here lies the great challenge, to minister and laymen alike. If we accept it fully, it must bring nearer the outbreak of that genuine Holy Ghost revival for which we are looking and longing.

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In paradise it was conceived,  
A perfect dream of God;  
'Twas fed and nourished  
Within the shelter of His arm.  
It gently stirred; then growing,  
Fought for life 'til dawn,  
When angels bore the gift to earth  
And in a manger  
Love was born.

—EDITH HAZZARD, *Fiat Lux*

CHRISTMAS, 1961!

1. In 1961 Christ is still busy building His Church.

2. In 1961 Christ is still central. Dictators come and stay for a little while, etc.

3. In 1961 Christ still gives peace and joy.

—N. G. M.

*How about your church roll? Is it clean or padded?  
Here is a serious, substantial study of the  
problem of keeping the church roll intact.*

## I. Are There Souls in Our Statistics?

By Dwayne Hildie\*

### In Sunday School

ALL OF US HAVE become familiar with the repetition of the somewhat trite expression made relative to numerical goals in the church schools, reminding us that we are not interested in merely reporting personality-less digits in our Sunday school attendance figures—there are or should be *souls in our statistics*. Spoken with regard to Sunday school figures, we have come to accept and appreciate the statement; for barring the exceptional unethical superintendent or pastor who reports more than were actually counted “to allow for those who were missed in the count,” for every number reported in Sunday school there was actually a person present to receive the enrichment and inspiration of the Sunday school hour.

### How About Deadwood?

One wonders if the same principle of *souls in statistics* would hold true in our reported figures for church membership. Although the personal acquaintance with the statistics of individual churches on the part of the writer of this article is admittedly

limited, such acquaintance as he has had would lead him to the conclusion that there is a substantial portion of church membership reported annually at the district assemblies who are “digits without a personality.” In almost every district assembly within the recollection of the writer, at least one pastor reported a “back-door revival” or a “roll purge” or a “tree pruning,” all terms designed to imply that by action of the church board a greater or less than substantial percentage of the reported membership of the church had been dropped. On inquiry we usually learn that the so-called “deadwood” thus trimmed out of the branches falls into two or three categories:

1. Those people who have moved out of the community and with whom we have lost all contact. We have no address at which to write to them, and in some cases no one now in the church seems to remember just who they are or were.

2. Names on the membership roll of people who have died, or have transferred to some other church, and for one reason or another were never removed from the record.

3. People who are living in the community of the church, probably backslidden in heart, seldom or never attend services of the church, and

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make no contribution financially or otherwise except as they may be pressed into service as a political move of a minority group in the church to cast their vote, which is usually negative.

### Why Is the Wood Dead?

When we look at the splendid folk who comprise our present active membership, see their happy countenances, and hear their glowing testimonies, we wonder what happened to cause the now "deadwood" to die. Before moving to a consideration of what should be done about them now, it would be well to give some attention to the cause behind our "soulless statistics."

There is a fairly simple explanation, I believe, for the presence of names on our roll of people who have joined other churches or have passed into the glory world. Many of my brethren in the ministry share with me an intense aversion to details of bookwork. Keeping records is to them, as it is to me, one of the things we could most easily do without. No doubt there are many times when, either in the pressure of building program or in other demanding interests of the Kingdom, we have failed to subtract from our rolls one who has left us in death. Or in other instances, one of our members moves to another community where there is a Church of the Nazarene and is taken into membership, without the formality of the church letter, which would terminate membership in the previous church connection. In the course of a pastoral change or two, it is not too difficult to see how a membership record can become inaccurate in this regard. It would be my feeling that the numbers on our church rolls which would fall into this classification are negligible.

In somewhat the same manner the

names of people who have moved from our community and of whom we have lost trace may remain on our records. At the time of their move no request was made for transfer, it being entirely possible that they moved to a city in which there was no sister church. Or again, it could well be that the pastor of the church they were leaving was too busy to write to the agency at Headquarters which would have notified the pastor nearest them of their move into his neighborhood. Before any kind of action was taken concerning them, the pastor who knew them transferred to a different assignment, leaving their names on his record. In churches where the list of membership is not annually published, along with current addresses, the lay folk of the congregation may not have occasion to know that these former members are still recorded; thus no one in the congregation is in position to suggest or raise a question as to the status of the record.

It is really the third group mentioned in the earlier paragraph about whom the greatest concern need be shown. It would be impossible to hazard an estimate as to their numerical strength, for they exist in and around all our congregations (unless we have just concluded one of those "back-door revivals" and have not had time to accumulate a fresh supply). There was obviously a time when they were "spiritually on top," and of sufficient promise as to be taken into fellowship with us. Before considering what we should do with them now, it would be well to examine this "deadwood" to see if we can determine how, in a church such as ours, so many have drifted from what must at one time have been a position of fervent warmth, to this present state of frigidity.

*(To be continued)*

*If we would make more prominent use of the Bible in  
our pulpits we would discover afresh  
that the Bible is—*

## The Book of Power

By Ronald D. Moss\*

MARK TWAIN once said, "If I were a heathen, I would erect a statue to energy and fall down and worship it."

Today energy or power is symbolic of the American way of life. Power in industry and the sciences has become the vital concern of our government for the country's welfare. Power is a necessity in the Western civilization's fight for survival.

While the world is quickening its pace to obtain and increase its power, perhaps the minister has failed to use the greatest power at his disposal in his fight against sin—the Word of God, for "it is quick, and powerful, and sharper than any two-edged sword." I am not attempting to say that he has failed to preach the Word, but rather he has tended not to use it to its full advantage. He has failed to realize the impressiveness of the Word and the authority it gives to the one who stands behind the sacred desk.

It has become the tendency for some ministers to read the text from the Bible and lay it aside, never to be touched or opened for the remainder of the sermon. Others take notes alone to the pulpit and never

use the Bible. This is a betrayal of one's self-dependence. This self-dependence is based upon vocabulary, fluency, and personal appearance—a reliance upon self as the authority rather than the Word of God. Nothing can give the man of God authority during his message as the opened Bible. With the Bible opened before him he appears as a shepherd leading his sheep after he has spent the week conversing with the Great Shepherd of the whole flock.

One cannot doubt the power of the silvery-tongued orator. The impressiveness of the man who is adapted to good phraseology and alliterations is not to be disputed. The persuasiveness of a clear, logical outline is not to be denied. The effectiveness of a well-placed gesture must be realized. However fluency, phraseology, alliterations, logic, and personality must give way to the Word of God for authority. The soldier goes into battle never to forget that his ultimate victory or defeat depends upon his weapons and defense. Using his sword, he goes forth conquering to conquer. So let the minister use the authority and power of the open Book, going forth conquering and to conquer sin.

\*Pastor, Highland, Michigan.

## **Preaching, Edifying, Soul-strengthening Messages**

**By E. E. Wordsworth\***

**D**R. F. B. MEYER, Bible expositor of international fame, author of many devotional classics, renowned pastor of a great London church, said, "If I could begin my ministry over again I would preach more encouraging messages." Please note his word "encouraging." It is a weighty word for the pastor. It was the general procedure in the pulpit ministry of Dr. Bresee to so minister as to bless, uplift, and inspire his congregation. An aged pastor said, "I would like to begin my ministry over again so that I could preach more comforting messages to my people." Again note the meaningful word "comforting."

My dear friend of years ago, Rev. W. G. Schurman, pastor of Chicago First Church for many years, was under much pressure to preach a sermon on the following Sunday morning on carnality, for it was true many members of his flock were carnally-minded. But being a man of much prayer he heard the Spirit whisper to his inner consciousness, "Preach on Calvary next Sunday morning." He did so, and when he gave the altar call many of those needing inner cleansing from sin sought and found deliverance from the carnal state. A severe, scolding sermon would have failed, but Calvary won.

Pastor, and evangelist too, it is a

misconception of our office to assume that our specific task is to "dig into people, peel the hides, hang them on the fence," denounce and excoriate a congregation. I am not pleading here for a "gushy," soft, sentimental, milk-and-water, soft-pedaling type of sermons. No! This is sickly, nauseating, and repulsive. But on the other hand the preacher must be tenderhearted, kind, considerate, and understanding. We can catch more flies with honey than with vinegar.

If you want your congregation to dwindle and leave you, then be sure to abuse them every Sunday morning: scold, rebuke, and expose all weaknesses and shortcomings. Go after them without mercy. Fuss about everything. Let the people know you are the voice of authority. Make them toe the mark. Preach your notions, not the gospel. Have your way though it empties the church, kills the prayer meeting, stops revivals, defeats payments of district and general budgets, sends souls to hell. Be sure to drive; don't lead your flock by holy example, devotion, tears, and warm affection. Put the pressure on and pat yourself on the back for being brave.

Listen, pastor, your congregation is hungry for the precious Word of God. "Preach the word," Paul admonished Timothy. "Feed the flock," he said.

\*Redmond, Washington.

"Feed my sheep," the Master told His disciples. The psalms are rich in devotional material. The Gospel of John and the Epistles have a great wealth of truth awaiting your grasp. The prophecy of Isaiah is a veritable gold mine of evangelical messages. In fact, all the blessed Word of God, when spiritually interpreted and proclaimed, under the anointing of the Spirit, will lift the congregation into the "heavenly places in Christ."

Dr. Bresee once said, "No scripture is more than three feet away from Calvary." I advise you, dear pastor, make much of the Blood in your ministry. And honor the Holy Ghost. Dr. J. H. Jowett advised all preachers to preach the great fundamental doctrines of the Bible and exalt them to heaven. John the Baptist said, "I must decrease, but he [Christ] must increase." "Thou blest Rock of Ages, I'm hiding in Thee."

## Wanted: A Cyclone!\*

By G. D. Watson\*

**I**F GOD SHOULD let a red-hot John the Baptist sort of man burst upon society—a man that would strike as much terror to the dead pulpits of the Church as to the dens of iniquity—it would be the thing we need. In the revival I want, sin is not repressed but torn out root and branch; a revival in which no one ever rises for prayer, but where people fall to their knees and pray for themselves and weep and mourn under holy conviction for their sins; a revival that will make preachers forget their manuscripts and burst out and weep in the pulpit; a cyclone of mysterious Omnipotence that when it strikes a church or a community or a nation, every shop becomes a pulpit, every home a sanctuary, and every heart becomes an altar, and every lip is touched by the flame of God's presence.

I declare in the presence of God and His hosts, I am ready for such a

moral scene. Nothing is so alarming as the utter absence of alarm in church. Nothing is so dreadfully terrific, in my mind, as that sinners have no terror! O, that God would so baptize with fire a thousand people as to render them incomprehensible amazements of powers! O, for a few men so dead to all things but God, and so filled with Him, as to make them more than a match for the rest of mankind!

O Thou Triune God of Sinai, Calvary, and Pentecost! Art Thou not nursing under the horizon the lightning and thunder and rain of an amazing holiness revival? Lord, let it come! Let it strike our nation, though it may blow our abominable church pride in the dust; blow entertainments out of our churches; though it would confound all the wise ones and be understood by no one but Thy Divine Self—let it come! Thou art the Master of Thine own tempests. O, send us a storm from the Holy Ghost before Thou sendest the storm of judgment.

\*Taken from *Revival*.

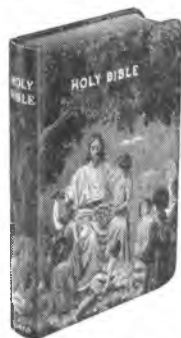


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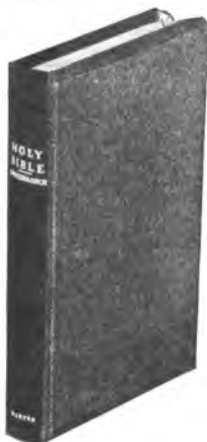
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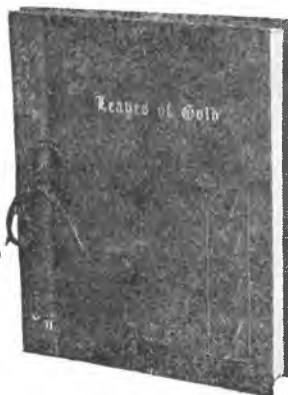
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## "QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;  
And every moment of each day be every inch a queen!*

**By Ruth Vaughn\***

### **Portrait of a Queen**

**H**ER VOICE is delicate and free, soft as the sound of stars communing in the wind. Little feathered wings are fitted to her shoes and the air is vibrant where her feet have been. The work of her hands banner majestic colors while flutes of love drip splendor on her deeds. A shy and silver mirth caresses her days; her heart is filled with sonatas of divine harmony. God gave to her a wondrous, hallowed grace and made her soul as clear and softly singing as a sparkling spring's.

Mrs. Raymond Hurn, the mother of two lovely girls, the wife of a busy district superintendent, the gracious queen of the Abilene District parsonage, leads a life of rare beauty and reverent strength. There is a fragrant atmosphere of serenity and peace surrounding her—an air of complete self-unconsciousness—so that instantly you feel that here is one who has participated in the life of God until His greatness permeates her being, fills, and overflows.

As a young, inexperienced wife, she first entered the parsonage in Hays, Kansas. There she learned to manage an income of \$18.00 per week. To look over her old budget books is as exciting as reading fiction—but through her skillful handling of

finance, the couple made ends meet and both gave all of their days and nights into full-time service to their charge.

From her first moment in the parsonage she has maintained a career of giving herself away. To the young mothers, the elderly, the sick, she is always on hand with a cheery smile, words of love—and small gifts. In each area of church work she works constantly behind the scenes, pushing others—and giving them credit even for tasks which she has done. To ever-increasing, greater responsibilities she always rises to the demands joyously and buoyantly—never for a moment thinking of complaint.

"The kingdom of God is within you," said Jesus. This is a perfect description of Mrs. Raymond Hurn. The inner happiness and harmony within her soul are so real that they flow like artesian waters in outer love and harmony. She is never tense or hurried in an attempt to manufacture ideas, strength, or love. Instead she is an open, unresisting channel through which God's ideas, strength, and love flow bringing the kingdom of Heaven, in all its exquisite beauty, to earth. The invisible spirit of Christ is made visible through the multicolored splendor of her life.

Truly this is a portrait of a queen! To Mrs. Raymond Hurn, I pay tribute!

\*Lubbock, Texas

## ROYAL COOKBOOK

Fruitcakes are the order of this season. For a novel, delicious twist to this common stand-by, try the recipe below. Easy on the pocket-book; easy on the timing; easy on the bake; soooo easy to eat!

Cream  $\frac{3}{4}$  cup butter and 2 cups sugar; add 4 eggs. Sift together: 3 cups flour,  $\frac{1}{2}$  tsp. allspice,  $\frac{1}{2}$  tsp. cinnamon,  $\frac{1}{4}$  tsp. nutmeg. Add to mixture with 1 cup buttermilk and 1 tsp. soda. Fold in  $\frac{2}{3}$  cup pineapple preserves,  $\frac{2}{3}$  cup cherry preserves,  $\frac{2}{3}$  cup apricot preserves, 1 cup chopped pecans,  $\frac{1}{2}$  tsp. vanilla. Use two small loaf pans or one large angelfood pan. Bake  $1\frac{1}{2}$  hours in oven at  $325^{\circ}$ . Let cool in pan fifteen minutes before removing.

## OVER TEACUPS

For the past several months Mrs. Milo Arnold has been giving the answer to the request for "a definition of my task as a minister's wife and an outline of my responsibilities." We conclude Mrs. Arnold's paper in this issue. We are grateful for her thorough and enlightening answer.

"The woman who dares to marry a minister must be brave, for she is still given the God-assigned task of making a home but it is to be done amid very unusual circumstances. She must make a home where the job she does is seen by everybody: where her success or failure is seen by all, and where more lives are touched by it than is true of any other woman. She is a woman—very human—having the same flesh and blood as other women. She marries a man who is likewise flesh and blood, and they bear children who are—like them—human; but their situation is charged with responsibility and exposed to hardship. God believes in women, however, for He trusts them with His biggest assignment; and be-

lieves in ministers' wives especially, for He charges them with the greatest responsibility."

## BOOKSHELF WITH LACE

The most worthy gift you can give to those special ones on your list is a book which will be a helpful source of direction for earnest lives. Such a book is Hannah Whitall Smith's *The Christian's Secret of a Happy Life*, which has been a guidebook to many for eighty years. Excellent for your "bookshelf" too! (N.P.H., \$1.79—cloth; 95c—paper.)

For those "parsonage queens" on your Christmas list—or those preparing for "queenship," be sure to give them *Far Above Rubies*, the wonderful book of guidance written by our beloved Mrs. G. B. Williamson. (N.P.H., \$2.00.)

## HER MAJESTY: A MOTHER

Of all the "royal" assignments given to a parsonage queen, the greatest is the awesome bigness of being a mother. This is a job which demands our finest selves, our dearest gifts, our highest aspirations.

A mother is beauty with a cooky cutter, gentleness swabbing a throat, vibrancy mending a sock, alertness singing a lullaby, devoutness with laughter in her eyes, and joy with an understanding heart.

A mother's smile is as bright as a campfire on a bleak, wintry night. It is as warm and comforting too. A mother's love is as fathomless as the deep, mystic depths of the sea. It is as strong and lovely. A mother's soul is as great and immortal as the lofty drifts of cloud in the sky. It is as inspiring and humbling.

A mother spends her life covering cobblers, children, and kittens; caring for babies, puppies, and tramps; stiffening white collars, cancans, and backbones; cooking for scouts, picnics,

and pets; cleaning the cellar, the attic, and tiny ears; reveling in the glory of God, nature, and scrubbed floors. A mother never spares understanding, gentleness, or the rod; she never criticizes family, animal, or toys. A mother never complains of imposition, noisy children, or worn dresses; she never fails to wipe noses, rub cold feet, or kiss good night.

A mother loves beauty, God, and the Bible. She teaches daily by precept and example the wonder of salvation, the truth of God's Word, and the meaning of true love. Love clings to a mother like the breath of a rich perfume. Love is a mother!

#### HEART TALK

In the midst of the icy blue darkness of the night, I watch a cold wind swagger through the yard, shouldering the young hemlocks with their boughs sloped beneath the load of snow, saluting young spruces standing bolt upright, refusing to recognize or heed the white weight upon their twigs. I see the multicolored lights of the Christmas tree dancing through the window of the house, and I know that Christmas has come!

Christmas has come under loopings of gold tinsel, under the flickering of red and green candles. Christmas has come with a joyous bound

and a gladsome song. To this world of cold, still beauty, Christmas has come!

Christmas is so many things—all of them wonderful—each of them precious. Christmas is the gentleness of a mother singing her baby a lullaby, the awe of a little girl beholding her first snow scene, the warmth of a father holding his pajama-clad children on his lap as he tells them a story. Christmas is the excitement of happy secrets held close to the heart, the emotions of selflessness which dart and reel throughout the atmosphere, the sweetness of a child's first gift. Christmas is the reverent strength that ties loved ones together with fetters which distance or time cannot destroy. Christmas is the soft glow of starlight, the deep loveliness of midnight, the magic ecstasy of dawn. Christmas is the singing of warmly wrapped carolers, the chiming of bells, the cantata rendered by the church choir.

Christmas is the birthday of the Babe in the manger, the time when selfishness flees and the loving Spirit of God's first, greatest Gift pervades the universe. Christmas is the mightiest messenger of God's divine love. Christmas is the majestic joy of salvation.

Christmas has come!

---

*You tell on yourself by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollar and dime.*

*You tell what you are by the things you wear,  
By the spirit in which you burdens bear,  
By the kind of things at which you laugh,  
By the records you play on the phonograph.*

*You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.*

*By the books you choose from the well-filled shelf:*

*In these ways and more, you tell on yourself;*

*So there's really no particle of sense  
In an effort to keep up false pretense.*

—The Lighted Pathway

# How Does Your Church Prepare for Christmas?

By William Dufer, Jr.\*

**C**HRISTMAS HAS SPECIAL significance for every church, but many churches are already planning many projects which offer many variations on the Yuletide theme. Here are a few of which make especially interesting reading indeed.

One church for example feels strongly that the most precious Christmas gift a member may present to his church is the bringing into the fold of another member. In consequence this church conducts a pre-Christmas membership campaign during the month of November and initial several weeks of December. Every young and adult member of the church is asked to bring at least one new member, preferably more, into the church during this period. Results have been especially significant since most people unaffiliated with churches feel an awakened spiritual interest in joining a church at this season of the year.

The same church also believes that Christmas ought not to be a seasonal affair, but that it should be enshrined in the heart of every church member all the year round. The church asks that every member of the church, young and old alike, contribute something to the "Christmas for the Missions" boxes prepared in September.

Every member is asked to bring for inclusion in these boxes something he

or she has personally put time and effort into: perhaps a specimen of art, needlework, leather or copper tooling, or a home-workshop-inspired pair of book ends. Even a hand-created painting or a color photograph of a most unusual landscape effect can be included.

Children can give a personally constructed model airplane, a customized tiny car, a toy some boy or girl overseas will enjoy immensely. With children the important thing to remember is that they will take pride in knowing that their handmade gift will find its way into the possession and the heart of some child in a foreign clime.

But this is not all. Every member of the church is asked to write a short Christmas letter to the missionaries at an outpost overseas or in a domestic area, letting them realize full well that the church member is sincerely interested in the progress they are making. Such letters from the home front do much to cheer up those who toil in God's vineyard, far removed from their very own home surroundings.

Another church prepares a very special list of shut-in, invalid, and house-confined or hospitalized church members. This list is posted in the church and other members are urged to bring in any contribution they feel suitable for personalized Christmas baskets intended for just such individuals.

\*Endicott, New York.

More to the point, the church appoints a committee of church members to volunteer to visit such individuals and be their "gift shopper and gift wrapper." Such committee members arrange to do the gift wrapping and purchasing for those who cannot do their own. Such activities do very much indeed to reassure the individual who cannot get out to personally handle Christmas gift selecting and handling chores.

In this church the pastor also believes that Christmas cards should be a highly personalized affair. Every card he dispatches to members of his church flock contains a group photograph of himself surrounded by his family. Every member of his family—children included—personally autographs each and every such greeting card, making the card one which will not be examined and lightly put aside.

Moreover, this church believes that its Christmas party for its children should be a little more than the conventional affair. For this reason every child attending is urged to bring a guest: a child who perhaps may not

have very much to look forward to Christmaswise, or a child not belonging to a church who might be very much interested in sharing a Christmas party.

At least one church issues a Christmas annual, a publication issued yearly in November. This contains stories, articles, essays, scriptural interpretations, all tinged with a Christmas flavor—and all contributed by church members. Artwork is also solicited from children as well as grownups. A Christmas message from the pastor, and from other church officials, is also included.

The cost of publishing this Christmas annual is underwritten by selling copies to church members for their own possession and also as an ideal Christmas gift to transmit to friends, relatives, even acquaintances, locally and throughout the nation.

These then are a few of the ways the churches of today are planning well in advance of the Christmas season in order that this Christmas will prove to be a heart-warming and spiritually uplifting affair indeed!

---

## Prayer for the Church

By Emily May Young

Thy poor, bewildered children, O Lord God,  
Who plod the woeful paths where wars prevail,  
Now seek to learn the way Thy Son hath trod,  
The way of love where hate does not assail.  
Show us, O Lord, how to erect Thy Church  
Well founded on the Christ, His rock and rood,  
Supplying needs for which mankind may search,  
Where souls may find the Bread of Life for food.

Help us to build a Church against which hell's gates  
Shall not prevail—which, like a tree  
Planted by living waters, indicates  
A dream fulfilled. Throughout eternity  
May it ever banish doubts and fears  
As it spreads enduring truth year after year.

# Writing Letters

By Flora E. Breck\*

SOME PEOPLE "hate like sin" to write letters, they declare; and yet by "taking time out," letters can be a real blessing—that is, if they aren't stiff, and if the writer *writes as he talks*. Some people find it really difficult to get away from the stereotyped phrases which deaden a letter. If such letter writers could only know what a glow a letter gives if it is interestingly different—and sincere!

Recently I sent a little spiritual book to a minister. He was assistant pastor of a large church, and I felt a little reticent at the idea of sending such a person a book, and still I had recently heard him speak on the same general theme as the book covered, so I sent it. I told him not to bother to acknowledge receipt of it, but the genuine appreciation he sent pleased me greatly. I was specially interested in the closing phrase of his letter.

He wrote:

"SINCERELY YOURS AND HIS"

\*Portland, Oregon.

And then his name was signed. By injecting a little warmth into a letter, a whole day can be brightened—or by saying a commonplace in an uncommon way. A friend was one time writing me a note of condolence on the passing of a relative. She closed the note by saying, "From one who understands." To me, that meant more than a long, long letter of sympathy.

Even in business letters the tendency nowadays is to inject warmth and friendliness where they are indicated, and to get away from "I am in receipt of yours of the second instant," etc., etc. The simple, informal letter gives the recipient happiness, and that kind is more "fun" to *write* too!

*The author adds:* "In a government office where I worked I was once assigned to issue a series of bulletins periodically on *better letters*. I think it's an interesting and important subject!"

---

## PURSE AND PERSON

When a person is truly converted his purse will be also.

—E. WAYNE STAHL

Prepared by Nelson G. Mink

## WHAT IS EVANGELISM?

It is the sob of God.  
It is the anguished cry of Jesus as He weeps over a doomed city.  
It is the cry of Paul, "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."  
It is the cry of Moses, "... if not, blot me, I pray thee, out of thy book which thou hast written."  
It is the cry of John Knox, "Give me Scotland or I die."  
It is the declaration of Wesley, "The world is my parish."  
It is the prayer of Billy Sunday, "Make me a giant for God."  
It is the sob of parents in the night, weeping over a prodigal child.  
It is the secret of a great church.  
It is the secret of a great preacher and a great Christian.

—WILLIAM T. HALL

## REFLECTION ALSO CHANGES THINGS

"The tendency to feel that life ought to be easy and secure, suffering to be avoided, whenever possible, and grief to be denied rather than transcended . . . doesn't correspond with our experience. Many a man looks back upon his own early struggle with relish and satisfaction. The times of our lives which hold the deepest meanings were the ones when we were face to face with problems too great for our strength."

## WHAT TO DO WITH YOUR BIBLE:

Know it in the head,  
Stow it in the heart,  
Show it in the life,  
Sow it in the world.

—NAZARENE BULLETIN,  
San Diego, California

## UNIQUE CHANGE-OVER

We sold our old building to the small new Baptist congregation in our town. The first Sunday we were in our new building, as we drove by the former place of worship, we saw that the young pastor had this insertion in the outside bulletin board:

"Same Boss  
New Manager  
Welcome!"

*(This is my own experience, here in Connell.)*

## PUNGENT THOUGHTS

"A good sermon helps people in different ways. Some rise from it greatly strengthened. Others wake from it refreshed."

On his way to the office every morning the late Congressman Sol Bloom would habitually drop a coin in the street. Asked why, he replied, "Oh, somebody is sure to find it and be happy the rest of the day."

"Reading furnishes the mind only with materials of knowledge. It is thinking that makes what is real ours."

A new definition for love: "Love is the doorway through which the human soul passes from selfishness to service, and from solitude to kinship with all mankind.—*Selected.*"

## INVENTORY

*A wife, a child, a friend, a pet;  
These be my treasured store.  
And if God spare me, gross or net,  
A table, with a loaf to set,  
A shelter from the storm and wet.  
And love that may not Him forget—  
How could I ask for more!*

—A. L. MARKS  
Edmonton, Alberta

## With the Christmas Season in Mind

### A CHRISTMAS PRAYER FOR YOU

1. May you have the gladness of Christmas, which is hope.
2. May you have the spirit of Christmas, which is peace.
3. May you have the heart of Christmas, which is love.

IT WAS CLOSE to Christmas time in the wooded mountain territory of the Northwest. There was a great deal of excitement among the citizens and rangers of that area—a five-year-old boy was lost.

More snow fell as the searchers looked frantically in every cave and on every mountainside. But no Bobby could be found. As evening came, the weary, heartsick father turned back home. Dejectedly he kicked against what seemed to be a log in his path. But when the snow fell loose, a small boy stretched, sat up, and exclaimed: "O Daddy! I've found you at last!"

Now—who found whom?

The bleeding heart of the older man knew that it was he—and not Bobby—who had done the searching and the finding.

During these Advent days—as we hasten toward Bethlehem with accelerated steps—men sometimes talk about finding God. Learnedly, they speak of the search for God and the discovery of the divine.

But it was not God who was lost; it was we! Nor was it we who found God; it was God who found us. He found us outside, and He brought us into the fold of His grace and forgiveness through the Christ child of Bethlehem.

Today, as we ponder the wonder of God's love as revealed in the Christmas miracle, we thank Him for having found lost mankind and for having brought us into the warmth and light of Bethlehem's manger.

THE STAR that shone on Judean hills years ago would have failed if there had been no shepherds to see the star, then seek the newborn King in Bethlehem. Success for the star was assured only by human channels present to carry its message. Human eyes caught the shining light and reflected its bright story through the world to men. Tens of millions of Christians have caught that light reflected into their hearts by other humans.

—RUTH W. RIPPEY, *P.E.O. Record*

*Go down the road to Bethlehem.*

*It's quiet there,  
Except for angel-songs in lofty key  
Outsoaring far the shepherds' jubilee.*

*It's wondrous there,  
Where wise men kneel, their endless  
journey through,  
And rise, how changed! The heavens  
and earth are new!*

*It's holy there,  
As Mary whispers, rapt in prayer, in  
fear,  
"The riddle of the world lies answered  
here!"*

*Go down the road to Bethlehem.*

*It's God who's there.*

—Church World Press, Inc.

GOD HAS NO BIRTHDAY. Every human being has a day he can look back to as the time of his beginning. With God there is no beginning. With God there is no beginning and no ending, so we cannot think of His birthday. Yet, in a beautiful way, He has made it possible for us to celebrate the day when His love showed itself in human form—the birthday of Jesus.

This is the deepest meaning of Christmas. Everything else stems from this central fact that it is the birthday of the Son of God. "Love came down at Christmas," wrote Christina Rossetti. God's love was shown in Jesus, who was born of a human mother, and wrapped, like any tiny baby, in swaddling cloths and laid in a manger, because there was no room in the inn.

—Pathways of Prayer

THE MOST COMPLETE and best-known account of the birth of Jesus is in the gospel of Luke. We read it, or hear it read, several times during every Christmas season; and we never grow tired of the beautiful story. Perhaps that is because we find ourselves fitting into the events, and hear for ourselves the angelic chorus.

First, we meet the shepherds, "abiding in the field, keeping watch over their flock by night." They were the common people of the time, not the mighty or the influential. And they were about their usual tasks, faithful in their accustomed place of labor. We are common people, too, and we are trying in our way to be diligent in the work which God has appointed us.

Suddenly upon the quiet scene there bursts the vision of the angelic host, and there is heard the chorus proclaiming the birth of the Saviour "in the city of David." The shepherds were startled and "sore afraid" at what was taking place, and we would be if the same thing were to happen to us. Yet, because the wonderful announcement came to those ordinary shepherds, we are encouraged to believe that God still speaks to His people, whoever they are, so long as they are receptive to His voice. Perhaps to us, this very Christmas, there will come an especial awareness of God's nearness.

Then the shepherds journeyed to Bethlehem to see the Christ child. They represent those men and women who are responsive to the divine invitation. Their search was rewarded, for they found "the babe lying in a manger." We too may find Him when we seek Him with our whole heart.

Finally, the shepherds "returned, glorifying and praising God for all the things that they had heard and seen." They must return to their common duties, which henceforth would bear an uncommon glory. All life will be glorified for the Christian who finds again the Saviour in his heart.

A WHILE back I griped out loud that I never could think what to give people for Christmas. My pastor friend overheard me and next day sent me this list:

To your enemy, forgiveness.  
To an opponent, tolerance.  
To a friend, your heart.  
To a customer, service.  
To all men, charity.  
To every child, a good example.  
To yourself, respect.

—OREN ARNOLD,  
"The Head Man," *Bluebook*

THE CHALLENGE of simplicity is a magnet to the human spirit. Much of the beauty of Christmas lies in its challenge to look further, deeper, until we find its secret in the heart of God.

—DALE EVANS ROGERS,  
*Christmas Is Always*

#### CHRISTMAS 1961!

"Christmas is a time when a sort of divine alchemy transmutes our mean gifts of common days into gold for the King. Even if our gold be only kindness, only kindness . . . Thy will be done on earth . . . And on earth peace, goodwill."

—*Episcopal Church News*

"SOME PEOPLE's idea of celebrating the holidays is to have a Christmas they'll never forget and a New Year's day they can't remember."

—CHAPLAIN MAURICE SEITTER

"AS AT BETHLEHEM under a star, so today wherever we are, the little Lord Jesus brings us a mood, a music, and message that never shall cease their strange stirrings of life and wonder in our hearts."

—*Christian Evangelist*

The Preacher's Magazine

A MISER must have a wretched time at Christmas, for Christmas is pre-eminently a time of generosity. God set the example when He gave His own Son; the wise men followed it, when they gave their gold to the Christ-child; and in proportion to our share of the Christmas spirit, we are walking in their footsteps today.

—JOHN T. FARIS

#### DEAR INNKEEPER:

I was a guest at your inn a few weeks ago. My visit to your city was unpleasant—the Romans were enrolling me for another of their miserable taxes. And the stay in your hostel did not improve matters.

I am a patient man, innkeeper. One must be if he is to be a merchant. I can forgive you for many inconveniences. I can overlook the fact that your wine was poor and your bread stale.

But, innkeeper, there are several things I cannot forgive. For my private room, you charged an unreasonable price. And it was about as private as the marketplace. The stench from the stable was unbearable.

No sooner had I fallen asleep than I was awakened by shouts of "Hallelujah, the King is born!" I saw a group of shepherds in front of the stable. I could see them by the light of bright stars. I ordered them to be quiet, but they paid no mind. At long last, they disappeared into the stable and it was relatively quiet again.

Five minutes later, I was awakened again, this time by the crying of an infant. Strangely enough, the cries came from the stable. I looked out again and, through the open stable doors, could see the infant and its mother. I yelled down to keep the baby quiet, but apparently they did not hear me.

I could not sleep for the rest of the night. It was the most miserable night of my life—and all because of those people in the stable.

If you are going to permit your high-paying guests to be disturbed by those

who pay less and are less, then I hope you are prepared to suffer great financial loss. You will never get anything from shepherds and a family which had to be housed in a stable.

With great displeasure, I remain,

SILAS OF JERUSALEM

—MICHAEL DAVES,

"Letter to an Innkeeper," *Together*

It is such an easy matter to criticize the innkeeper. But have we made room for Jesus? What shall we say of our Christmas preparations? How will we observe the coming day of Jesus' birth? The tree, lights, ornaments, gifts, parties, and all the other outward observance of the holidays no doubt will be there. But is that all? Where is Jesus? Remember: "There was no room for them in the inn" some 1900 years ago. Is there today, when your heart is in the inn, and you the innkeeper? There will be many who in the next few days will say to their Saviour: "True, Christmas first of all is a festival in honor of Thy birth. But, I am sorry to say, in my heart there is no more room for Thee."

Christ is first in Christmas. What part will He play in your Christmas? Will there be room for Him in your celebration? Will there be room for Him in your heart? Will you find time to worship Him in a service of your church? He came to bring heavenly gifts to you—forgiveness of sin, eternal life, and salvation. These are expensive gifts. They cost Him dearly. The price was His life. Only by suffering the punishment of your sins, only by dying in your stead, could He redeem you. Is it then unreasonable that He should make a claim on you, since "He bought you with a price"?

No room for Him in the inn of your heart? Then, if you would know the real joy of Christmas, make room for Him today.

*Ah, dearest Jesus, holy Child,  
Make Thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber, kept for Thee.*

—ARTHUR W. MEYER

Hot Springs (South Dakota) *Star*

## **Pondering with Mary**

SCRIPTURE: Luke 2:1-20

TEXT: *But Mary kept all these things, and pondered them in her heart* (Luke 2:19).

### **INTRODUCTION:**

- A. Christmas is an event that has changed the world.
- B. Mary did some deep thinking about that first Christmas. Probably these things filled her mind:

### **I. THE ANNOUNCEMENT OF THE ANGEL GABRIEL (Luke 1:26-33)**

- A. Mary had found favour with God.
  - 1. There is nothing more beautiful than a pure woman. She is characterized by:
    - a. Carefulness about her appearance.
    - b. Carefulness about her conduct, how she acts, avoiding even the appearance of evil.
    - c. Carefulness about her spirit.
  - 2. There is nothing more ugly and disappointing than an impure woman.
    - a. Christ able to supply healing salve of forgiveness and redemption.
    - b. Even Christ unable to undo the past.
- B. Because of her favour with God, Mary was chosen for the miracle of Christmas.
  - 1. God's best gifts come to those who live upright, righteous, and careful lives.
  - 2. How glad Mary felt because she had lived a pure life!

### **II. THE COMING OF THE SHEPHERDS (Luke 2:16)**

- AS Mary and Joseph were there in their uncomely surroundings, in came some strange men.
  - A. They came with haste.
  - B. They came in excitement.
  - C. Surely their coming reaffirmed Mary's conviction concerning the Child she had borne.

### **III. THE ANGELIC REVELATION TO THE SHEPHERDS AS TOLD TO MARY BY THEM (Luke 2:10-14)**

- A. The shepherds had been at their appointed task.
  - 1. There is no fault to be found in faithfulness to secular tasks.
  - 2. We must be known as people who do whatever job we are given to do to the best of our abilities.
    - a. Good to be occupied.
    - b. Not preoccupied.
- B. God announced His Christmas secret to the shepherds.
  - 1. The shepherds were among the first to see the Christ.
  - 2. The shepherds were the first to have the privilege of spreading the good news of the Saviour's coming—from firsthand knowledge.

#### IV. THE WONDER OF THE POPULACE AT THE ANNOUNCEMENT BY THE SHEPHERDS (Luke 2:17-18)

##### A. They told of the angelic announcement.

1. They had received that announcement in fear and awe and wonder.
  - a. Don't make divine and holy things profane.
  - b. Setting some things apart as holy, an aid to worshiping God.
2. Never let sacred places, things, or offices become so common to you that you fail to sense a worshipful attitude within just by being in their presence.

##### B. They told of the actual fulfillment of the saying of the angels.

1. They went immediately.
  - a. Would have missed the event if they had waited.
  - b. Announcement sent them to a stable.
  - c. Next morning Joseph, Mary, and the Babe would have found a house. (Remember, wise men came to a house, not to a stable.)
2. Be obedient quickly when God speaks.
3. In a manger they say the King of Kings.
  - a. Angelic revelation plus sight brought faith.
  - b. God giving enough aid so faith possible.
  - c. Not said to have worshiped, but shepherds did go out to spread the news.

#### CONCLUSION:

##### A. "Mary kept all these things, . . . in her heart."

1. Every mother has a drawer or desk where precious things are salvaged and saved.
2. Every mother has a secret chamber in her heart where precious memories are harbored, never to be forgotten. Mary had such a chamber.

##### B. "Mary . . . pondered them in her heart."

1. She sifted through them in delight because of the truth of Christ's Saviourhood.
2. At this Christmas time, is this Saviour yours?
  - a. If so, you have much to think about.
  - b. As you think, be thankful.
- c. If not, His coming was that He might be your Saviour this Christmas.

—ROSS R. CRIBBIS  
*Oxford, Nova Scotia*

### **"For unto You"**

SCRIPTURE: Luke 2:11

#### INTRODUCTION:

A college professor in psychology was giving a word-suggestion test to a class of twenty or more. Among the words given was "Christmas." When this word was pronounced each one was asked to write down the first thought that came to mind in connection with "Christmas."

When the professor collected the slips of paper, not a single person had written down, "Birthday of Jesus." A number of the class admitted afterwards that this connection would have come to them on second thought and in fact did occur after they had written the first word, but as only one word was permitted in the test, the reaction was exactly as stated.

Among the words written as having been prompted by Christmas were: trees, presents, holly, shopping, plum pudding, and others down the line that were stimulated by more personal experiences.

Now the point to be considered in this connection is not so much the various reflexes indicated by the test, as it is to show that Christ being born into the world is not the first and outstanding thought in the minds of many persons when Christmas is mentioned.

"For unto you a child is born," Isaiah said.

Representative characters of that day, seeking . . .

#### I. THE SHEPHERDS

"Never should a Christmas Day come round without our remembering it was to simple workingmen, busy about their monotonous open-air duties, that the good news came first" (W. T. Ellis).

Angels appear—hosts of angels.

A. They were Jews ("My Saviour was a Jew").

B. They were proud men.

C. They were common men.

D. They were nearby.

E. Angel appeared—whole host appeared.

F. Their attitude—"Let us go"—they made haste, they saw, they told the good news.

#### II. SIMEON

A. Dwelt in Jerusalem.

B. A just man (toward men), devout (toward God).

C. Looking for Israel's Deliverer.

D. Promised he should see the Deliverer.

E. Holy Spirit led him to Temple at right time.

F. His attitude—went, saw, embraced, confessed—was then resigned to die.

#### III. WISE MEN

A. They were gentiles.

B. They were scholars.

C. They were far removed.

D. They were rich.

E. They were wise: disclosed by:

1. The object of their seeking

2. The act of worship

3. Their spirit of giving

F. A star appeared unto them.

#### IV. THREE CLASSES OF PEOPLE, DEALT WITH DIFFERENTLY

A. Common people: devout ones, wise men.

B. Angels, Holy Spirit, and star.

C. He is for us, no difference who or where (Col. 1:27).

#### CONCLUSION:

The Christ of Christmas is the Christ of all men, whether one belongs in the category of the simple-souled shepherds, the devout Simeon, or is counted in the company of the wise men. The final importance is to find Him.

DR. W. E. ALBEA

(Submitted by Mark E. Moore)

NOTE: This sermon outline is from the files of the late Dr. W. E. Albea. It is typical of the freshness and warmth of his spirit. One of the amazing abilities of Dr. Albea was his ability to write clearly and very small. On one sheet of note paper (3¾ x 6¾) were five illustrations written out in full—771 words.—EDITOR.

## In Remembrance of Him

SCRIPTURE: Matt. 26:26-28

TEXT: . . . *this do in remembrance of me* (I Cor. 11:24).

I. COMMUNION BRINGS RECOLLECTION OF THE CRUCIFIXION OF CHRIST. *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* (I Cor. 11:26).

A. When Christ was crucified the plan of salvation was finished. In the Crucifixion was:

1. The cup
2. The Cross
3. The carnage
4. The cruelty

II. COMMUNION BRINGS REALIZATION OF COMMITMENT TO CHRIST. *Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord* (I Cor. 11:27).

A. When in crucifixion He gave His life for us, in our commitment can we do less for Him? In commitment there must be:

1. Contentment
2. Compliance
3. Chastity

III. COMMUNION BRINGS RECONCILIATION BETWEEN CREATION AND CHRIST. *But let a man examine himself, and so let him eat of that bread, and drink of that cup* (I Cor. 11:28).

A. When man tires of sin, repents of the error of his way, and seeks God, reconciliation is made. In it there is:

1. Reunion with rejoicing
2. Reception with reformation
3. Repentance with redemption

IV. COMMUNION SERVED.

—W. M. LYNCH

Duncan, Oklahoma

"SOMEONE has just dreamed up a new kind of Christmas Club: you can save up enough money to pay for last year's gifts."

—Selected

## If I Had But One Year to Live

SCRIPTURE: Isa. 38:1-5

TEXT: *Set thine house in order* (Isa. 38:1).

INTRODUCTION: Very few people know when they are going to die. Everyone knows he is. We are here on this earth to get ready for eternity, and to help get others ready for eternity. Remember, all are eternity-bound! Bearing this in mind . . .

I. WHAT WOULD YOU DO IF YOU HAD ONLY ONE YEAR TO LIVE AND KNEW IT?

A. The way you answer that question depends upon your spiritual condition.

B. With some there would be no change of pace.

C. With others there would be a complete about-face.

II. WE HAVE NO ASSURANCE THAT WE HAVE ANOTHER DAY.

A. God keeps our going a secret ordinarily.

B. Death is certain—only the time is uncertain.

C. What will the judgment mean to you?

III. WHAT WILL YOUR ANSWER BE WHEN YOU STAND BEFORE GOD UNPREPARED?

A. Will not be able to say you had no time to prepare.

B. You cannot say you had no opportunity.

C. You cannot say you did not have the light.

CONCLUSION: What will your answer be?

—WILLIAM C. SUMMERS  
Washington, D.C.

CORRECTION:

In the May issue of the *Preacher's Magazine*, page 45, there was a sermon outline entitled "Holding Up the Arms of the Church." This should have had Wilbur L. Jackson, Felicity, Ohio, listed as the author. We are sorry for this mistake.—EDITOR.

### SORRY: SO SORRY

I begin our "Book Briefs" today with an apology. In the November, 1961, "Book Briefs" section I gave an enthusiastic review of the book *The Mind of Jesus*, by William Barclay. As a result of that review I think a number of our men have purchased that book. If you have, you will not have read it through without discovering the author's position on the virgin birth of Christ is far, far away from orthodoxy. He denies it unequivocally. He even seems to go out of his way to make a case to prove that the writers of the New Testament did not believe the Virgin Birth to be a necessary tenet of their faith.

Here's a case of a too hurried review of a book. I dipped into it and found some splendid material. I had read much from the pen of William Barclay previously, and liked his writing, and too hastily and without sufficiently careful and discriminating reading this book was given approval. We draw this to the attention of our readers to let them know that the book has a distinct hazard.

This is a good point for an explanatory note. Your book editor must review hundreds of books each year. We try to be cautious and careful in all reviewing, but there will from time to time be errors such as this, and we merely ask for your patience and prayers that we may do our best. When any error is brought to our attention, we will gladly make adjustment.

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### Nazarene Ministers' Book Club Selection

#### CHRIST IS ALL: THE GOSPEL IN GENESIS

*Henry Law* (Banner of Truth Trust, 188 pages, paper, \$1.00)

*Christ Is All* is a series of twenty-four incisive, brief sermons, all taken from the Book of Genesis. Each sermon is Christ-centered and excellently written. They read almost like fiction, yet have a wealth of expositional gems and insights into the Scriptures.

This book was originally printed over one hundred years ago, but it has long since been out of print and this is the first reprint. Henry Law would not be classified as Wesleyan, but a thoroughgoing evangelical. The evangelistic warmth of these messages compares with Truett, Spurgeon, or P. F. Bresee.

In his poignant discussion of Gen. 8:21 ("The Lord smelled a sweet savour"), Law says:

"We catch one glance, and all is seen. The cross is raised, and clouds of prevailing odour pierce the skies. This image is a bright jewel in the Bible-treasury, because it speaks the language of every class, in every age, in every clime . . .

"Just as one orb contains all light, so this brief word is the whole Gospel of reconciliation. The children of Israel were taught in the twilight-rites the fulness of the work of Christ. The flowing blood preached all forgiveness . . . So, too, when the Apostle uplights the cross, he proves its power by the same emblem. 'Christ also loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour' (Eph. 5:2). This is

the magnifying medium, through which we see, that the dying of Jesus is the garden of God's sweetest perfumes. His one sacrifice is eternal and unbounded fragrance."

Another of the sermons, "The Guilty Clothed," is alone worth the cost of the book. Here are twenty-four well-written sermons in an inexpensive, paperback book. It's true the book will be worn out by the time you've read it and marked it, but we believe you will have preached enough from it that there will be tucked away in your soul a wealth of material in a more permanent storage place than even in a paperback book.

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### HERE'S HOW TO WIN SOULS

*Gene Edwards* (Soul Winning Publications, 82 pages, paper, \$1.00)

The book takes as a basic thesis that the average Christian does not know how to witness well and is poor in the business of winning souls. This thesis would be accepted at its face value. The author deals with many important phases of personal soul winning, especially emphasizing scripture memorization. A fine point is made by the urgency with which he insists on the soul winner's striving for a decision. It is a thought-provoking booklet, readable, attractive in design. It is especially helpful for pastors who teach soul-winning classes, although Christians reading it for themselves will derive definite challenge and benefit.

### THE GROWING MINISTER

*Andrew Blackwood* (Abingdon, 1960, 194 pages, cloth, \$3.00)

The author of this book considers the pertinent problem of how a minister can maintain his effectiveness through the years. The factors of increased demands and the quickened pace of modern living are frankly faced.

Blackwood asserts that the best way possible is for the minister to grow in Christlikeness and become a stronger person spiritually and intellectually.

The reader is disappointed to discover in the book some very casual statements which even seem to place approval upon such worldly amusements as motion pictures. The Calvinistic background of the author reveals itself in his feelings that any deviation from the perfect will of God is sin.

The chief appeal is the thesis that a minister can and must continue to grow. This can be done by personal discipline and the grace of God. —WILSON R. LANPHER.

### MAN, THE BIBLE AND DESTINY

*Lloyd L. Ecrement* (Errdmans, 1961, 110 pages, cloth, \$2.50)

This book is an attempt on the part of a Christian lawyer to deal with some of the age-old questions connected with man's life on earth, his relation of God, and his destiny. He does this by the raising of familiar questions, and then answering them quite fully by related scriptures, with a few comments.

The author is undoubtedly a sincere, fundamental, evangelical man. He is writing to refute humanistic philosophy.

His orthodoxy is much more pronounced than is his ability to maintain a readable style. One gathers the impression after reading the book awhile that here is a sincere man who is "wading in 'way over his head."

The book has a sense of random wandering and is too largely devoid of unity and purpose.—WILSON R. LANPHER.

# Index

## EDITOR'S NOTE:

The references in the index are to the month or issue and page. E.g., Jan.-30 is January issue, page 30. The code for months is: Jan—Jan., Feb—Feb., M—March, A—April, My—May, Ju—June, Jl—July, Au—Aug., S—Sept., O—Oct., N—Nov., D—Dec.

## Authors

### A

- Albee, W. E., "For Unto You" (Outline), D-37  
Anderson, Mack, Results of Adding New Members, N-10  
Attick, Budd, Three Things to Make, Au-40  
Arnold, Milo L., Don't Swallow the Stream, Au-19; Eleven O'clock Evangelism, Jl-26

### B

- Ballard, Donald K., A Commended Church (Outline), M-43; A Heavenly-minded Church (Outline), M-44; A Lifeless Church (Outline), M-46; A Lukewarm Church (Outline), My-43; A Pattern Church (Outline), My-44; A Problem Church (Outline), M-45; A Worldly-minded Church (Outline), M-45  
Barrett, Earl E., The Question Before Us, My-17; Sinner Choosing a Good Act, Ju-13; Sinner's Next Move, Jl-13  
Barton, Edward S., Music in the Field of Evangelism, O-9  
Battin, Buford, New Testament Evangelism, Au-26  
Bebout, R. E., Paul the Intercessor, Ju-16  
Beyer, Henry T., An Acceptable Sacrifice (Outline), Ju-44; An Unusual Congregation (Outline), S-44; The Christian's Cross (Outline), M-42; A Desire to See Jesus (Outline), Ju-40; Divine Urgency (Outline), Ju-39; A Dual Responsibility (Outline), Jan-39; Forfeiting Eternal Life (Outline), O-41; A Glimpse of the Invisible (Outline), Ju-44; God-called Ministry (Outline), N-41; God's Aim (Starter), Au-40; Let I Forget (Starter), Jan-38; Prompting to Be Filled with the Spirit (Outline), Ju-42; Righteous Man's Reward (Starter) Au-40; Self-omitted Fool (Outline), Ju-40; Set Judgment (Starter), Jan-39; Son of Belial (Outline), Ju-45; Walk with God (Outline), Ju-42; Warnings Given (Outline), Ju-46  
Boice, Dwight, When Tragedy Comes—What? (Outline), Au-46  
Boyd, Warren, The Ocean and God's Abounding Love, M-9  
Breck, Flora E., Unspoken Requests, Jl-36; Writing Letters, D-31  
Bright, Joseph L., Dedication of Hymnbooks, Jl-35  
Brunson, F. A., The Bread-breaking Love Feast, S-33; If It Were My Boy, N-35  
Bunker, Milton L., Pastor Finds Time During the Building Program, A-33  
Bushey, Clinton J., Just Be Yourself, O-28  
Byron, Lloyd B., Evangelism—Christ's Way for Our Day, S-7; O-7

### C

- Carter, Theo, A Sincere Request, a Direct Answer, A Whole-hearted Obedience (Outline), S-42  
Cattell, Everett L., The Runaway Sunday School, S-35  
Chalfant, Morris, Invertebrates, S-26  
Chambers, Leon, Worship Versus Announcements, N-29  
Chapman, J. B., The Challenge of Hardship, Jan-1; A Definition of the Preacher's Fire, A-1; The Preacher's Need of Patience, M-1

- Childers, Harry, No Man Can Serve Two Masters, Ju-36  
Clark, J. Wendell, How Men and Churches Grow Old, My-1  
Clay, Vera, How to Keep the Prayer Meeting Vital, S-21  
Cline, M. D., Acting Under Orders (Starter), Ju-38; Awakening to Realities (Starter), Ju-38; Evangelism First (Starter), Ju-38; Power Unlimited (Starter), Ju-38; There Is Joy in Losing (Starter), Ju-38; Trusted with the Gospel (Starter), Ju-38  
Collins, Bert, Wall of Fire and the Glory Within (Outline), S-43  
Cribbis, Ross E., Jeremiah's Call (Outline), Jan-39; Practical Christian Living (Starter), Au-40; Trust God's Providences (Outline), Ju-45; Pondering with Mary, D-36

### D

- Deakins, Leonard J., The Amazing Christ (Outline), Au-41; Beholds of Genesis (Starter), Jan-38; Four Questions of John (Starter), Jan-38; God's Answer to Affliction, Feb-38; Lessons from Lot's Mistakes (Outline), Au-45  
Deal, William S., Ten Don'ts for Preachers, N-26  
Dobson, Jimmy, A Plea for and a Defense of the Traditional Nazarene Revival, My-26  
Du Bois, L. J., (XIII) Worship and Evangelism, Jan-3; (XIV) The Elements of Public Worship, Feb-2; (XV) Music and Worship M-2; (XVI) Selecting Congregational Music, A-4; (XVII) The Scriptures in Worship, My-2; (XVIII) Prayer and Worship Ju-5; (XIX) The Offering and Announcements in Worship, Jl-2; (XX) The Sermon in Worship, Au-2  
Dufer, William, How Does Your Church Prepare for Christmas? D-29  
Dunn, Lester L., Conclusions of a Church Music Survey, M-35  
Dunning, H. Ray, The Criterion of Salvation, Jl-18

### E

- Earle, Ralph, Gleanings from the Greek New Testament, Jan-21; Feb-19; M-21; A-19; My-11; Ju-19; Jl-20; Au-21; S-14; O-12; N-7; D-10  
Eaton, Rex, Unprofessional Profession, M-37  
Eggleston, A. H., Potter's Work (Outline), Feb-40  
Evans, Arthur L., Homebound Hear Worship Service by Phone, Au-38

### F

- Farmer, Brian L., Let Me Suggest, Jl-34; Your Calling, Brethren, Feb-1  
Ferris, O. L., Spiritual Witch Doctors, My-13  
Fowler, Ira E., Malachi, A Preacher with His Eye on Money, Ju-34  
Freligh, Harold M., Where Are the Weeping Intercessors? N-20

### G

- Garrison, M. Clarke, The Sunday Evening Service, Ju-22

- Garvin, H. B., *The Revival Call*, N-15
- Gorman, Hugh, *Christ's Answer and Appeal to the Rich Young Ruler* (Outline), N-43; *The Heart-warming Experience of John Wesley* (Outline), N-43; *Perfect Love* (Outline), N-43
- Green, L. Elward, *Subjects to Stop the Summer Slump* (Starter), Au-40
- Grider, J. Kenneth, *Doctrine Is Not Deadly*, JI-1; (I) *Some Thoughts on the Trinity*, O-15; (II) *Further Thoughts on the Trinity*, N-16
- Grooms, Marvin E., *Divine Providence* (Outline), Ju-43; *Forgiveness of Sin* (Outline), Ju-41; *Getting a Bad Start in Life* (Outline), Ju-43; *The God We Worship*, JI-1; *Man I'm Most Disappointed In* (Outline), Ju-44; *Man—Victim or Victor of Sin*, (Outline), Ju-41; *The Soul* (Outline), Ju-42; *The Two Brothers* (Outline), Ju-39
- ## H
- Hall, Hadley, *The Woman Who Gave the Most* (Outline), N-46
- Harmon, Bob E., *The Bible: The Best Book for a Bad Time* (Outline), JI-41; *Extravagance of Love* (Outline), A-40; *First Things First* (Outline), JI-41; *God's Words with the World* (Outline), A-42; *The Gospel for Everyone* (Outline), JI-42; *Heart Trouble* (Outline), My-46; *Just a Minute* (Outline), A-45
- Harrington, Milton, *Disciplined Preaching*, Jan-18
- Hayslip, Ross W., *How I Use the Works of John Wesley*, A-21; *The Pastor and His Preaching Ministry*, My-33
- Hedley, Arthur, *Lord Tennyson and the Evangel*, My-14; *The Secret of Assurance and Freedom*, JI-8
- Heifrich, Robert W., *There Is Only One Name* (Sermon), O-33
- Hightower, Neil E., *The Bigness of Little Things* (Outline), Au-41; *Messages of the Flowers* (Outline), Au-44; *A Picture of God* (Outline), Au-42; *When a Baby Cried* (Outline), Au-43; *World's Greatest Hero* (Outline), Au-43
- Hildie, Dwayne, *Are There Souls in Our Statistics?* D-19
- Hodge, Charles W., *Of First Importance*, A-14
- ## I
- Ingle, J. Lewis, *The Preacher's Spiritual Life*, O-18
- ## J
- Jackson, Wilbur L., *Holding Up the Arms of the Church* (Outline), My-45
- James, Maynard, *Noah's Day—and Ours* (Sermon), Jan-10
- Janacek, Robert, *The Challenge of Discipleship* (Outline), M-41; *The Easy Way or the Right Way?* (Outline), Feb-39; *The Rural Parish*, Jan-19; *Whose Mind Are You Promoting?* (Outline), M-41
- Johnson, Edward J., *Jesus Would Speak, Are You Listening?* (Outline), N-45
- Johnson, Stephen C., *Empty Prattle*, A-7
- Jorden, Eric, *A Study of the Scriptures*, Feb-9
- Joyce, R. E., *Ministers and the Ethics of Correspondence*, JI-32
- ## K
- Kratz, James E., *Have Pencil! Will Write*, Au-37
- Kratzer, Raymond C., *A Look at Facts*, Jan-26; *Some Basic Foundations*, Feb-26
- ## L
- Lantz, J. Edward, *The Art of Reading Aloud*, Feb-35
- Lanpher, Wilson R., *Motives for Evangelism*, Ju-1
- Larson, Joseph T., *God's Matchless Love*, A-11
- Lewis, R. R., *The Suffering Saviour* (Outline), A-46
- Little, H. C., *I Am So Glad You Were Here*, Ju-33
- London, A. S., *Charles G. Finney's Advice to Preachers*, O-36; *Some Observations*, JI-31
- Long, Russell, *Abraham's Great Trial* (Outline), S-44
- Lown, Albert J., *The All-sufficient Christ* (Outline), JI-45; *Prayer, Top Priority*, Feb-46; *They That Are Christ's* (Outline), N-41
- Lynch, W. M., *Life Is Too Short* (Outline), Au-45; *In Remembrance of Him* (Outline), D-39
- ## M
- May, John W., *Our Nation's Great Need—a Revival*, M-26
- McGraw, James, *The Preaching of: W. D. McGraw*, Jan-6; *U. E. Harding*, Feb-5; *H. B. Macrory*, M-6; *Joseph N. Speakes*, A-8; *Haldor Lillemas*, My-5; *M. V. Dillingham*, Ju-8; *N. B. Herrell*, JI-5; *J. C. Henson*, Au-5; *E. E. Martin*, S-4; *J. H. Crawford*, O-4; *John D. Saxon*, N-12; *Seldon Dee Kelley*, D-6
- McPheeters, J. C., *A Spirit-filled Ministry*, N-19
- Metcalf, R. F., *Asleep on the Run* (Outline), O-40; *The Good Samaritan* (Starter), My-39; *The Man Who Was Shamed by a Donkey* (Outline), My-39; *Moses, Man of Changing Times* (Starter), My-39; *Open Channel Christians* (Outline), My-40
- Miller, Allan W., *The Beloved Disciple* (Outline), Feb-42; *Christ, the Bread of Life* (Outline), Feb-45; *Christ, the Divine Son of God* (Outline), Feb-44; *Christ, the Gift of Love* (Outline), Feb-42; *Christ, the Light of the World* (Outline), Feb-45; *Christ, the Personal Worker* (Outline), Feb-45; *Christ, the Way, the Truth, and the Life* (Outline), S-41; *Christian Security* (Outline), Jan-46; *Christ's Faithfulness to Divine Purpose* (Outline), Feb-41; *Exalted Christ* (Outline), Feb-44; *Holy Is Our God* (Outline), Jan-43; *Living in Today's World* (Outline), Jan-43; *Milepost for the Sanctified* (Outline), Jan-40; *Truths of Pentecost* (Outline), Jan-43; *There Are Such Things* (Outline), Jan-45
- Mink, Nelson G., *The Best Robe* (Outline), Jan-44; *Church Behind Closed Doors* (Starter), Feb-38; *Daniel, or "I'm Going Through"* (Outline), Feb-46; *Encouragement for the Christian* (Starter), M-40; *Formula for Victory* (Starter), M-40; *The Glorious Privileges of the Sons of God* (Outline), Au-42; *The Kind of Revival We Need* (Starter), M-40; *Knowing Jesus* (Starter), S-40; *Power of the Early Church* (Starter), Feb-38; *A Prayer for Spiritual Victory* (Starter), JI-40; *Retaken Ground* (Outline), S-42; *Thanksgiving in Colossians* (Starter), N-40; *The Things of the Spirit* (Starter), S-40; *Things That Matter Most* (Starter), JI-40; *Thoughts from John 16* (Starter), J-40; *Unsearchable Riches* (Starter), M-40; *What Simon Should Have Known* (Starter), JI-40
- Mitchell, J. C., *God's Lowliness: Man's Greatness* (Sermon), D-13
- Morgan, S. L., *How to Heal a Broken Heart*, Feb-21; *The Preacher's Public Prayer*, JI-16
- ## N
- Newbert, Leonard, *Why Are You Here?* (Outline), S-45
- Nicholas, Don, *And the Church Was Born* (Sermon), My-8
- Nicholas, Gordon, *Marvelous Minister*, Ju-32
- Nikkel, R. J., *He Is Risen* (Outline), A-40
- Niswander, Dwight L., *What Is Godly Sincerity?* Jan-16
- ## O
- Oke, Norman R., *The Channel Must Be Marked*, O-1; *It's the Spirit of a Man That Counts*, N-1; *Role of the Relay Runner*, S-1; *Taxes or Tidings*, D-1
- ## P
- Pallett, Murray J., *Sin's Curse and Sin's Covering* (Outline), Au-41
- Parker, Joseph, *"Not Come to Destroy Men's Lives, but to Save Them,"* S-32
- Peterson, Wilfred A., *The Art of Leadership* Au-20
- Phillips, Gene E., *The Pastor's Service to the Full-time Evangelist*, S-17
- Pittenger, Claude E., *Cords That Bind* (Starter), JI-40
- ## R
- Ramsey, Richard J., *Break Down Those Barriers*, N-33
- Rapalje, Robert A., *Life Is a Fight* (Outline), Jan-41; *Life Is a Journey* (Outline), Jan-41; *Life Is a Race* (Outline), Jan-41; *Life Is a School* (Outline), Jan-42; *Life Is a Stage* (Outline), Jan-43
- Rodgers, Robert L., *The Call to Holiness* (Sermon), S-10
- Roedel, Bernice L., *Those to Whom We Preach*, Feb-18
- Rogers, Robert D., *The Preacher and His Grammar*, A-29
- ## S
- Scharn, Jack M., *Augmented Life Reactions*, Feb-17
- Spray, Pauline E., *Appreciation*, JI-11; *Praise*, A-36
- Springer, Duane, *The Lad's Lunch* (Outline), O-41
- Stalter, Delmar, *Are You a Religious Beatnik?* (Outline), JI-44; *Called to Battle* (Outline), JI-43; *A Crucified Life* (Outline), JI-44; *This Profound Business of Preaching*, O-26; *Tragedy—Suicide*, M-33; *Victory Through Responsible Living* (Outline), JI-42; *What It Takes to Stay on Top* (Outline), JI-43; *Worry—Living with It or Without It* (Outline), N-44
- Steele, J. J., *Saving Our Children*, Au-13
- Strickland, S. W., *A Limited Congregation*, Feb-32; *A Limited Episcopacy*, Jan-13; *A Limited Representation*, M-17

Summers, William C., Babies (Outline), My-41; The Call of God (Outline), My-41; Christian Stewardship (Outline), My-41; God's Call to Zion (Outline), My-43; If I Had But One Year to Live (Outline), D-39; Nature and Purpose of the Church (Outline), My-42; The Unique Christ (Outline), My-41; Three R's of Our Faith (Outline), My-42

**T**  
Tarrant, David J., The Significance of the Sacrament, D-16  
Taylor, Richard S., Where Lies the Blame for Misconduct? Au-16

Tharp, James W., The Salt of the Earth, Au-11  
Thomas, J. Melton, The Pastor's Spiritual Responsibility to Himself, Ju-29

Tiry, Dale, Responsibility to Senior Members, Au-34  
Tolbert, William A., The Beauty of Holiness (Outline), O-40; The Fruitful Vine (Outline), O-43; Spiritual Enemy Number One (Outline), O-43

Tracy, Wesley, The Cross (Outline), A-41; Isaiah's Vision (Starter), JI-40; The Service of the Saviour (Outline), A-44; The Source of Sin and Salvation (Outline), A-46

**V**  
Vaughn, Ruth, Queen of the Parsonage (Articles), Jan-29; Feb-29; M-29; A-26; My-30; Ju-26; JI-28; Au-29; S-28; O-30; N-30; D-26

Vollmer, W. G., Our Four Great Faiths, O-20  
Von Stein, H. M., The Importance of Humor, My-20

**W**  
Wachtel, David K., When Double Means Equal, Au-32  
Walker, James A., Three Things That Keep Us from God (Outline), Au-41

Wankel, Paul F., Biblical Image of God (Starter), A-39; Danger of Disobedience (Starter), A-39; Forerunners of Full Salvation (Starter), A-39; God's Care (Starter), A-39; God's Ways Versus Man's Ways (Outline), Jan-44; It Is Finished (Starter), A-39; Revive Thy Work (Starter), A-39; A Visitor in the Night (Outline), Jan-45; Worship (Outline), Jan-45

White, James R., The Meeting of a Lifetime (Outline), N-42; Turbulent World, Tranquil God (Outline), N-42

Whitworth, James H., Who Said, "It's a Mistake?" My-21

Wilcox, Vernon L., Christ the Power and Wisdom of God (Sermon), Au-8

Wise, F. F., Watch Those Figures, A-30

Woodward, Forrest, Pastor's Responsibility for Church Planning, Ju-18

Wordsworth, E. E., As a Nurse, M-32; Calling on the Sick, the Aged, and the Bereaved, JI-20; Leading the Church in Prayer, Feb-34; Holiness Preachers Must Read Holiness Books, N-22; Odd Moments and How to Use Them, S-31; A Sermon or a Message, O-37; Preaching Edifying, Soul-strengthening Messages, O-22

Wright, Jack, Don't Kid Yourself (Outline), O-44

Wyatt, Powell, Answer to a Troubled Heart (Outline), S-43; His (Outline), S-46; The Sinful Dismissal (Outline), O-42

Wynkoop, Mildred Bangs, A Look at Biblical Preaching, Jan-32; Problem of Theological Words, A-16; Some Positive Aspects of Biblical Preaching, Feb-13; Approaches to Exegesis, M-14

**Y**  
Younger, I. F., Evidences of Revival on the Local Level, D-4  
Youngman, Bill, A Pauline Thanksgiving (Sermon), N-4

**Z**  
Zeigler, Paul C., Human Freedom and the Sovereignty of God, M-12

Appreciation (Article), Pauline E. Spray, JI-11  
Are You a Religious Beatnik? (Outline), Delmar Stalter, JI-44

As a Nurse (Article), E. E. Wordsworth, M-32  
Asleep on the Run (Outline), R. F. Metcalf, O-40  
Assurance and Freedom, The Secret of (Article), Arthur Hedley, JI-8

**B**  
Babies (Outline), William C. Summers, My-41  
Beholds of Genesis, The (Starter), Leonard J. Deakins, Jan-38  
Beloved Disciple, The (Outline), Allan W. Miller, Feb-42  
Best Robe, The (Outline), Nelson G. Mink, Jan-44  
Bible: the Best Book for a Bad Time (Outline), Bob E. Harmon, JI-41  
Bigness of Little Things, The (Outline), Neil E. Hightower, Au-41  
Break Down Those Barriers (Article), Richard J. Ramsey, N-33  
Broken Heart, How to Heal a (Article), S. L. Morgan, Sr., Feb-21  
Burning Strength to Overcome, A (Outline), Estella Jacobs, Feb-40

**C**  
Called to Battle (Outline), Delmar Stalter, JI-43  
Calling on the Sick, the Aged, and the Bereaved (Article), E. E. Wordsworth, JI-20  
Channel Must Be Marked, The (Article), Norman R. Oke, O-1  
Children, Saving Our (Article), J. J. Steele, Au-13  
Christ, The All-sufficient (Outline), Albert J. Lohn, JI-45  
Christ, The Amazing (Outline), Leonard J. Deakins, Au-41  
Christ, the Bread of Life (Outline), Allan W. Miller, Feb-45  
Christ, the Divine Son of God (Outline), Allan W. Miller, Feb-44  
Christ, The Exalted (Outline), Allan W. Miller, Feb-44  
Christ, the Gift of Love (Outline), Allan W. Miller, Feb-42  
Christ, the Light of the World (Outline), Allan W. Miller, Feb-45  
Christ, the Personal Worker (Outline), Allan W. Miller, Feb-45  
Christ, the Power and Wisdom of God (Sermon), Vernon L. Wilcox, Au-8  
Christ, the Way, the Truth, and the Life (Outline), Allan W. Miller, S-41  
Christian, Encouragement for the (Starter), Nelson G. Mink, M-40  
Christians, Open-Channel (Outline), R. F. Metcalf, My-40  
Christian Character, the Perfecting of (Starter), O-39  
Christian Living, Practical (Starter), Cribbis, Ross, Au-40  
Christian's Cross, The (Outline), Henry T. Beyer, M-42  
Christ's Answer and Appeal to the Rich Young Ruler (Outline), Hugh Gorman, N-43  
Christ's Faithfulness to Divine Purpose (Outline), Allan W. Miller, Feb-41  
Christmas, How Does Your Church Prepare for? William Dufer, D-29  
Church, A Commended (Outline), Donald K. Ballard, M-43  
Church, A Heavenly-minded (Outline), Donald K. Ballard, M-44  
Church, Holding Up the Arms of the (Outline), Wilbur L. Jackson, My-45  
Church, A Lifeless (Outline), Donald K. Ballard, M-46  
Church, A Lukewarm (Outline), Donald K. Ballard, My-43  
Church, A Pattern (Outline), Donald K. Ballard, My-44  
Church, A Problem (Outline), Donald K. Ballard, M-45  
Church, A Worldly-minded (Outline), Donald K. Ballard, M-45  
Church Behind Closed Doors (Starter), Nelson G. Mink, Feb-38  
Church Was Born, And the (Sermon), Don Nicholas, My-8  
Church, Nature and Purpose of the (Outline), William C. Summers, My-42  
Congregation, An Unusual (Outline), Henry T. Beyer, S-44  
Cords That Bind, The (Starter), Claude E. Pittenger, JI-40  
Cross, The (Outline), Wesley Tracy, A-41  
Crucified Life, A (Outline), Delmar Stalter, JI-44

**D**  
Disobedience, Danger of (Starter), Paul F. Wankel, A-39  
Daniel, or "I'm Going Through" (Outline), Nelson G. Mink, Feb-46  
Discipleship, The Challenge of (Outline), Robert Janneck, M-41  
Divine Touch (Outline), JI-46  
Divine Urgency (Outline), Henry T. Beyer, Ju-39  
Doctrine Is Not Deadly (Article), J. Kenneth Grider, JI-1  
Don't Kid Yourself (Outline), Jack Wright, O-44  
Don't Swallow the Stream (Article), Milo L. Arnold, Au-19

## Subjects

**A**  
Abraham's Great Trial (Outline), Russell J. Long, S-44  
Acting Under Orders (Starter), M. D. Cline, Ju-38  
Affliction, God's Answer to (Article), Leonard J. Deakins, Feb-38

**E**

Easy Way or the Right Way? The (Outline), Robert Janacek, Feb-39  
 Empty Puddle (Article), Stephen C. Johnson, A-7  
 Eternal Life, Forfeiting (Outline), Henry T. Beyer, O-41  
 Evangelism—Christ's Way for Our Day (I), (Article), Lloyd B. Byron, S-7; (II), O-7  
 Evangelism, Eleven O'clock (Article), Milo Arnold, JI-26  
 Evangelism First (Starter), M. D. Cline, Ju-38  
 Evangelism, Motives for (Article), Wilson R. Lanpher, Ju-1  
 Evangelism, Music in the Field of (Article), Edward S. Barton, O-9  
 Evangelism, New Testament (Article), Buford Battin, Au-26  
 Evangelism, Worship and (Article), L. J. Du Bois, Jan-3  
 Exegesis, Approaches to (Article), Mildred Bangs Wynkoop, M-14

**F**

Faiths, Our Four Great (Article), W. G. Vollmer, O-20  
 Faith, Three R's of Our (Outline), William C. Summers, My-42  
 First Things First (Outline), Bob E. Harmon, JI-41  
 Fool, Self-omitted (Outline), Henry T. Beyer, Ju-40  
 Fruitful Vine, The (Outline), William A. Tolbert, O-43

**G**

Getting a Bad Start in Life (Outline), Marvin E. Grooms, Ju-43  
 Glorious Privileges of the Sons of God, The (Outline), Nelson Mink, Au-42  
 God, Biblical Image of (Starter), Paul F. Wankel, A-39  
 God, The Call of (Outline), William C. Summers, My-41  
 God, The Hand of (Starter), O-39  
 God, A Picture of (Outline), Neil E. Hightower, Au-42  
 God, A Walk with (Outline), Henry T. Beyer, Ju-42  
 God We Worship, The (Article), Marvin E. Grooms, Ju-11  
 God's Abounding Love, The Ocean and (Article), Warren Boyd, M-9  
 God's Aim (Starter), Henry T. Beyer, Au-40  
 God's Call to Zion (Outline), William C. Summers, My-43  
 God's Care (Starter), Paul F. Wankel, A-39  
 God's Lowliness: Man's Greatness, J. C. Mitchell, D-13  
 God's Matchless Love (Article), Joseph T. Larson, A-11  
 God's Ways Versus Man's Ways (Outline), Paul F. Wankel, Jan-44  
 God's Words with the World (Outline), Bob E. Harmon, A-42  
 Good Samaritan, The (Starter), R. F. Metcalf, My-39  
 Gospel for Everyone, The (Outline), Bob E. Harmon, JI-42  
 Gospel, Trusted with the (Starter), M. D. Cline, Ju-38  
 Greek New Testament, Gleanings from, Ralph Earle, Jan-21; Feb-19; M-21; A-19; My-11; Ju-19; JI-20; Au-21; S-14; O-12; N-7; D-10

**H**

Hardship, The Challenge of (Article), J. B. Chapman, Jan-1  
 Have Pencil! Will Write! (Article), James E. Kratz, Au-37  
 He Is Risen (Outline), R. J. Nikkel, A-40  
 Heart Trouble (Outline), Bob E. Harmon, My-46  
 "His" (Outline), Powell Wyatt, S-46  
 Holiness, The Beauty of (Outline), William A. Tolbert, O-40  
 Holiness, The Call to (Sermon), Robert L. Rodgers, S-10  
 Holiness Preacher Must Read Holiness Books (Article), E. E. Wordsworth, N-22  
 Holy Is Our God (Outline), Allan W. Miller, Jan-43  
 Homebound Hear Worship Service by Phone (Article), Arthur L. Evans, Au-38  
 Honest Doubt of Habakkuk, The (Starter), O-39  
 How Men and Churches Grow Old (Article), Wendell J. Clark, My-1  
 How to Convert Nobody (Article), A-22  
 Humor, The Importance of (Article), H. M. Von Stein, My-20  
 Hymnbooks, Dedication of (Article), Joseph L. Bright, JI-35

**I**

"I Am So Glad You Were Here" (Article), H. C. Little, Ju-33  
 If It Were My Boy (Article), F. A. Brunson, N-35  
 Intercessors, Where Are the Weeping? (Article), Harold M. Frelich, N-20  
 Invertebrate (Article), Morris Chalfant, S-26  
 Invisible, A Glimpse of the (Outline), Henry T. Beyer, Ju-44  
 Isaiah's Vision (Starter), Wesley Tracy, JI-40  
 It Is Finished (Starter), Paul F. Wankel, A-39  
 It's the Spirit of a Man That Counts (Article), Norman R. Oke, N-1

**J**

Jeremiah's Call (Outline), Ross R. Cribbis, Jan-39  
 Jesus, A Desire to See (Outline), Henry T. Beyer, Ju-40  
 Jesus, Knowing (Starter), Nelson G. Mink, S-40  
 Jesus Would Speak, Are You Listening? (Outline), Edward J. Johnson, N-45  
 John, The Four Questions of (Starter), Leonard J. Deakins, Jan-38  
 Just Be Yourself (Article), Clinton J. Bushey, O-28  
 Judgment, A Set (Starter), Henry T. Beyer, Jan-38  
 Just a Minute (Outline), Bob E. Harmon, A-45

**L**

Lad's Lunch, The (Outline), Duane Springer, O-41  
 Leadership, The Art of (Article), Wilfred A. Peterson, Au-20  
 Lessons from Lot's Mistakes (Outline), Leonard J. Deakins, Au-45  
 Lest I Forget (Starter), Henry T. Beyer, Jan-38  
 Let Me Suggest (Article), Brian L. Farmer, JI-34  
 Life Is a Fight (Outline), Robert A. Rapalje, Jan-41  
 Life Is a Journey (Outline), Robert A. Rapalje, Jan-41  
 Life Is a Race (Outline), Robert A. Rapalje, Jan-41  
 Life Is a School (Outline), Robert A. Rapalje, Jan-42  
 Life Is a Stage (Outline), Robert A. Rapalje, Jan-43  
 Life Is Too Short (Outline), W. M. Lynch, Au-45  
 Life Reactions, Augmented (Article), Jack M. Scharn, Feb-17  
 Life's Sweet Surprises (Starter), Feb-38  
 Limited Congregation, A (Article), S. W. Strickland, Feb-32  
 Limited Episcopacy, A (Article), Strickland, S. W., Jan-13  
 Limited Representation, A (Article), S. W. Strickland, M-17  
 Living in Today's World (Outline), Allan Miller, Jan-43  
 Look at Facts, A (Article), Raymond C. Kratzer, Jan-26  
 Lord Tennyson and the Evangel (Article), Arthur Hedley, My-14  
 Losing, There Is Joy in (Starter), M. D. Cline, Ju-38  
 Love, Extravagance of (Outline), Bob E. Harmon, A-40  
 Love Feast, The Bread-breaking (Article), F. A. Brunson, S-33  
 Love, Perfect (Outline), Hugh Gorman, N-43

**M**

Malachi, a Preacher with His Eye on Money (Article), Ira E. Fowler, Ju-34  
 Man I'm Most Disappointed in (Outline), Marvin E. Grooms, Ju-44  
 Man, the Test and Triumph of (Outline), Henry T. Beyer, Jr., Ju-40  
 Man—Victim or Victor of Sin? (Outline), Marvin E. Grooms, Ju-40  
 Man Who Was Shamed by a Donkey, The (Outline), R. F. Metcalf, My-39  
 Mary, Pondering with (Outline), Ross Cribbis, D-36  
 Minister, Marvelous (Article), Gordon Nichols, Ju-32  
 Meeting of a Lifetime, The (Outline), James R. White, N-42  
 Messages of the Flowers, The (Outline), Neil E. Hightower, Au-44  
 Ministers and the Ethics of Correspondence (Article), R. E. Joyce, JI-32  
 Ministry, A God-called (Outline), Henry T. Beyer, N-41  
 Ministry, A Spirit-filled (Article), J. C. McPheeters, N-19  
 Misconduct, Where Lies the Blame for? (Article), Richard S. Taylor, Au-36  
 Moses, Man of Changing Times (Starter), R. F. Metcalf, My-39  
 Music in the Home Mission Church (Article), N-23  
 Music, Selecting Congregational (Article), L. J. Du Bois, A-4  
 Music Survey, Conclusions of a Church (Article), Lester L. Dunn, M-35

**N**

Noah's Day—and Ours! (Sermon), Maynard James, Jan-10  
 No Man Can Serve Two Masters (Article), Harry Childers, Ju-36  
 "Not Come to Destroy Men's Lives, but to Save Them" (Article), Joseph Parker, S-32

**O**

Odd Moments and How to Use Them (Article), E. E. Wordsworth, S-31  
 Of First Importance (Article), Charles W. Hodge, A-14

**P**

Pastor and His Preaching Ministry, The (Article), Ross W. Hayslip, My-33

Pastor Finds Time During the Building Program, The (Article), Milton L. Bunker, A-33

Pastor's Responsibility for Church Planning (Article), Forrest Woodward, Ju-18

Pastor's Service to the Full-time Evangelist, The (Article), Gene E. Phillips, S-17

Pastor's Spiritual Responsibility to Himself, The (Article), Thomas J. Melton, Ju-29

Paul, the Intercessor (Article), R. E. Bebout, Ju-16

Pentecost, Truths of (Outline), Allan W. Miller, Jan-43

Potter's Work, The (Outline), A. H. Eggleston, Feb-40

Power of the Early Church (Starter), Nelson G. Mink, Feb-38

Power Unlimited (Starter), M. D. Cline, Ju-38

Praise (Article), Pauline E. Spray, A-36

Prayer and Worship (Article), L. J. Du Bois, Ju-5

Prayer for Spiritual Victory, A (Starter), Nelson G. Mink, Jl-40

Prayer, Leading the Church in (Article), E. E. Wordsworth, Feb-34

Prayer Meeting, How to Keep Vital (Article), Vera Clay, S-21

Prayer, Top Priority (Article), A. J. Lown, Feb-46

Preach, Those to Whom We (Article), Bernice L. Roedel, Feb-18

Preacher and His Grammar, The (Article), Robert D. Rogers, A-29

Preachers, Charles G. Finney's Advice to (Article), A. S. London, O-36

Preacher's Fire, Definition of (Article), J. B. Chapman, A-1

Preacher's Need of Patience, The (Article), J. B. Chapman, M-1

Preacher's Public Prayer, The (Article), S. L. Morgan, Jl-16

Preacher's Spiritual Life, The (Article), J. Lewis Ingle, O-18

Preaching, Disciplined (Article), Milton Harrington, Jan-18

Preaching, Look at (Article), Mildred Bangs Wynkoop, Jan-32

Preaching of, James McGraw, Series: W. D. McGraw, Jan-6; U. E. Harding, Feb-5; H. B. Macroy, M-6; Joseph N. Speakes, A-8; Haldor Lilienas, My-5; M. V. Dillingham, Ju-8; N. B. Herrell, Jl-5; J. C. Henson, Au-5; E. E. Martin, S-4; J. H. Crawford, O-4; John D. Saxon, N-12; Seldon Dee Kelley, D-6

Preaching, Some Positive Aspects of Biblical (Article), Mildred Bangs Wynkoop, Feb-13

Providence, Divine (Outline), Marvin E. Grooms, Ju-43

## Q

Queen of the Parsonage, Ruth Vaughn, Jan-29; Feb-29; M-29; A-26; My-30; Ju-26; Jl-28; Au-29; S-28; O-30; N-30; D-26

Question Before Us, The (Article), Earl E. Barrett, My-17

## R

Reading Aloud, Art of (Article), Edward J. Lantz, Feb-35

Realities, Awakening to (Starter), M. D. Cline, Ju-38

Results of Adding New Members (Article), Mack Anderson, N-10

Relay Runner, Role of the (Article), Norman R. Oke, S-1

Requests, Unspoken (Article), Flora E. Breck, Jl-36

Responsibility, A Dual (Outline), Henry T. Beyer, Jan-39

Retaken Ground (Outline), Nelson G. Mink, S-42

Revival! Call, The (Article), H. B. Garvin, N-15

Revival, Evidences of on Local Level, I. F. Younger, D-4

Revival, Our Nation's Great Need (Article), John W. May, M-26

Revival, The Kind We Need (Starter), Nelson G. Mink, M-40

Revival, Plea for and a Defense of the Traditional Nazarene (Article), Jimmy Dobson, My-26

Revive Thy Work (Starter), Paul F. Wankel, A-39

Righteous Man's Reward, A (Starter), Henry T. Beyer, Au-40

Rural Parish, The (Article), Robert Janacek, Jan-19

## S

Sacrament, The Significance of, David J. Tarrant, D-16

Sacrifice, An Acceptable (Outline), Henry T. Beyer, Ju-44

Salt of the Earth, The (Article), James W. Tharp, Au-11

Salvation, The Criterion of (Article), H. Ray Dunning, Jl-18

Salvation, Forerunners of Full (Starter), Paul F. Wankel, A-39

Sanctified, Milepost for the (Outline), Allan W. Miller, Jan-40

Saviour, The Service of the (Outline), Wesley Tracy, A-44

Saviour, The Suffering (Outline), R. R. Lewis, A-46

Security, Christian (Outline), Allan W. Miller, Jan-46

Senior Members, Responsibility to (Article), Dale L. Tiry, Au-34

Sermon or a Message, A (Article), E. E. Wordsworth, O-37

Sin, The Forgiveness of (Outline), Marvin E. Grooms, Ju-41

Sincere Request, a Direct Answer, a Wholehearted Obedience (Outline), Theo Carter, S-42

Sincerity, What Is Godly? (Article), Dwight L. Niswander, Jan-16

Sinful Dismissal, The (Outline), Powell Wyatt, O-42

Sinner Choosing a Good Act, The (Article), Earl E. Barrett, Ju-13

Sinner's Next Move, The (Article), Earl E. Barrett, Jl-13

Sin's Curse and Sin's Covering (Outline), Murray J. Pallett, Au-41

Some Basic Foundations (Article), Raymond Kratzer, Feb-26

Some Observations (Article), A. S. London, Jl-31

Son of Belial, A (Outline), Henry T. Beyer, Ju-45

Soul, The (Outline), Marvin E. Grooms, Ju-42

Source of Sin and Salvation, The (Outline), Wesley Tracy, A-46

Sovereignty of God, Human Freedom and (Article), Paul C. Zeigler, M-12

Spirit, A Prompting to Be Filled with (Outline), Henry T. Beyer, Ju-42

Spirit, The Things of the (Starter), Nelson Mink, S-40

Spiritual Enemy Number One (Outline), William A. Tolbert, O-43

Spiritual Witch Doctors (Article), O. L. Ferris, My-13

Statistics, Are There Souls in? Dwayne Hildie, D-19

Stewardship, Christian (Outline), William C. Summers, My-41

Scriptures, A Study of the (Article), Eric Jorden, Feb-9

Suicide, a Tragedy (Article), Delmar Stalter, M-33

Summer Slump, Subjects to Stop the (Starter), L. Elward Green, Au-40

Sunday Evening Service, The (Article), M. Clarke Garrison, Ju-22

Sunday School, The Runaway (Article), Everett L. Cattell, S-35

## T

Taxes or Tidings (Article), Norman R. Oke, D-1

Ten Don'ts for Preachers (Article), William S. Deal, N-26

Thanksgiving in Colossians (Starter), Nelson G. Mink, N-40

Thanksgiving, A Pauline (Sermon), Bill Youngman, N-4

Theological Words, Problem of (Article), Mildred Bangs Wynkoop, A-16

There Are Such Things (Outline), Audry Miller, Jan-45

There Is Only One Name (Sermon), Robert W. Helfrich, O-33

They That Are Christ's (Outline), A. J. Lown, N-41

Things That Matter Most (Starter), Nelson G. Mink, Jl-40

This Profound Business of Preaching (Article), Delmar Stalter, O-26

Thoughts from John 16 (Starter), Nelson G. Mink, J-40

Three Things That Keep Us from God (Outline), James A. Walker, Au-41

Three Things to Make (Starter), Budd Attick, Au-40

Trinity, Some Thoughts on the (I) (Article), J. Kenneth Grider, O-15

Trinity, Further Thoughts on the (II) (Article), J. Kenneth Grider, N-16

Troubled Heart, Answer to a (Outline), Powell Wyatt, S-43

Trust God's Providences (Outline), Ross R. Cribbis, Ju-45

Turbulent World, Tranquil God (Outline), James R. White, N-42

Two Brothers, The (Outline), Marvin E. Grooms, Ju-39

## U

Unprofessional Profession (Article), Rex Eaton, M-37

Unsearchable Riches (Starter), Nelson G. Mink, M-40

## V

Victory, Formula for (Starter), Nelson G. Mink, M-40

Victory Through Responsible Living (Outline), Delmar Stalter, Jl-42

Visitor in the Night, A (Outline), Paul F. Wankel, Jan-45

## W

Wall of Fire and the Glory Within (Outline), Bert Collins, S-43

Warnings Given (Outline), Henry T. Beyer, Ju-46

Watch Those Figures (Article), F. F. Wise, A-30

Wesley, Heart-warming Experience of (Outline), Hugh Gorman, N-43

Wesley, How I Use the Works of (Article), Ross W. Hayslip, A-21

What It Takes to Stay on Top (Outline), Delmar Stalter, Jl-43

What Simon Should Have Known (Starter), Nelson G. Mink, Jl-40

When a Baby Cried (Outline), Neil E. Hightower, Au-43

When Double Means Equal (Article), David K. Wachtel, Au-32

When Tragedy Comes—What? (Outline), Dwight Boice, Au-46

Who Said, "It's a Mistake?" (Article), James H. Whitworth, My-21  
Whose Mind Are You Promoting? (Outline), Robert Janacck, M-41  
Why Are You Here? (Outline), Leonard Newbert, S-45  
Why the Same Old Story? (Article), JI-37  
Woman Who Gave the Most, The (Outline), Hadley Hall, N-46  
World's Greatest Hero (Outline), Neil E. Hightower, Au-43  
Worry—Living with It or Without It (Outline), Delmar Stalter, N-44  
Worship (Outline), Paul F. Wankel, Jan-45  
Worship, Music and (Article), L. J. Du Bois, M-2  
Worship, Elements of Public (Article), L. J. Du Bois, Feb-2  
Worship, Offering and Announcements in (Article), L. J. Du Bois, JI-2  
Worship, The Scriptures in (Article), L. J. Du Bois, My-2  
Worship, The Sermon in (Article), L. J. Du Bois, Au-2  
Worship Versus Announcements (Article), Leon Chambers, N-29

**Y**  
Your Calling, Brethren (Article), Brian L. Farmer, Feb-1

Principal Scriptures

Genesis  
2:7 (Outline) Ju-42  
2:16-17; 3:1-24 (Outline) Au-41  
3:1-15 (Outline) A-46  
3:15 (Outline) Ju-40  
3:23-24 (Outline) A-39  
4:1-15 (Outline) Ju-39  
5:2 (Outline) Ju-42  
13:1-13 (Outline) Ju-43; Au-45  
22:1 (Outline) S-44  
22:7-8 (Outline) Ju-41  
25:27, 33 (Outline) Ju-44  
28:12-15; 29:2 (Starter) Jan-38  
50:20 (Outline) Ju-43

Exodus  
17:4-6 (Outline) S-42  
17:10-12 (Outline) My-45

Leviticus  
18:26; 19:4 (Outline) Jan-43

Numbers  
31:8 (Outline) My-39

Joshua  
1:2 (Outline) JI-43  
8:18 (Outline) S-42

I Samuel  
26:21 (Outline) Ju-40

II Samuel  
5:24 (Starter) M-40  
24:18-25 (Outline) Ju-44

Esther  
4 (Outline) Ju-45

Psalms  
22:1-5 (Outline) Au-46  
29:2 (Outline) O-40  
78:10 (Starter) Jan-38  
85:6; M-26  
89:13 (Starter) O-39  
116:17 (Sermon) N-4

Proverbs  
3:5-7 (Outline) N-44  
5:22 (Starter) JI-40  
8:13 (Outline) Au-41  
14:11-12 (Outline) Jan-44

Ecclesiastes  
12:1 (Outline) Au-45

Isaiah  
6 (Starter) JI-40  
9:6 (Outline) My-41  
33:14-16; 40:29-31 (Outline) Feb-40  
38:1 (Outline) D-39  
52:1-15 (Outline) My-43

Jeremiah  
1 (Outline) Jan-39  
6:16 (Outline) A-45  
18:1-6 (Outline) Feb-40

Ezekiel  
36:26 (Outline) My-46

Daniel  
6:23 (Outline) Feb-46

Jonah  
3 (Starter) M-40

Habakkuk  
1:2 (Starter) O-39  
3:1-2 (Starter) A-39

Zechariah  
2:5 (Outline) S-43  
4:10 (Outline) Au-41

Malachi  
2:10 (Outline) Au-43

Matthew  
4:18-22; 5:14-16; 16:24 (Outline) M-41  
5:13-16 Au-11  
6:16-24 (Outline) JI-41  
6:28 (Outline) Au-44  
6:33 (Outline) Jan-41  
7:13-14 (Outline) Feb-39  
8:3 (Outline) JI-46  
10:8 (Outline) My-40  
11:28-30 (Outline) My-41  
23:13 (Outline) JI-44  
27:32 (Outline) M-42  
28:19-20 (Outline) Jan-43

Mark  
4:35-41 (Outline) N-42  
5:1-10 (Outline) Ju-45  
6:54 (Starter) S-40  
9:29 (Outline) My-41  
10:13-22 (Outline) N-43  
12:43 (Outline) N-46  
16 (Outline) A-40

Luke  
1:57-80 (Starter) A-39  
2:14-16 (Sermon) D-13  
7:39 (Starter) JI-40  
10:32 (Starter) My-39  
15:20-24 (Outline) Jan-44  
24:35 (Starter) Feb-38

John  
1:1-6 (Outline) O-40  
2:1-11 (Outline) Feb-41  
2:11-25 (Outline) Au-41  
3:1-17 (Outline) Jan-45  
3:16 (Outline) Feb-42; A-11  
3:30 (Outline) Feb-44  
4:5-42 (Outline) Feb-45  
5:26 (Outline) Feb-44  
6:11 (Outline) O-41  
6:35 (Outline) Feb-45  
8:31-32 JI-8  
9:5 (Outline) Feb-45  
10:22-39 (Outline) Jan-46  
12:1-9 (Outline) Jan-45; A-40  
12:21 (Outline) Ju-40  
13:23 (Outline) Feb-42

13:36; 14:5; 14:8; 14:22 (Starter) Jan-38  
 14:1-3 (Outline) S-43  
 14:2 (Outline) A-44  
 14:6 (Outline) S-41  
 14:9 (Outline) Au-42  
 15:1-8 (Outline) O-43  
 15:13 (Outline) Au-43  
 16 (Starter) J-40  
 16:8 (Outline) Jan-43  
 17:13-26 (Outline) JI-44  
 17:17 (Outline) My-42  
 19:30 (Starter) A-39  
 20:19 (Starter) Feb-38

#### Acts

1:8 (Starter) Feb-38  
 2:1-4 (Sermon) My-8  
 2:37-47 (Outline) My-42  
 8:4-6 (Starter) Ju-38  
 8:26, 40 (Starter) Ju-38  
 9:27 (Outline) N-42  
 10:24-44 (Outline) JI-42  
 10:33 (Outline) S-44  
 17:31 (Starter) Jan-38  
 24:24-25 (Outline) O-42

#### Romans

1:14-16 (Outline) Ju-39  
 8:5 (Starter) S-40  
 11:1-5 (Outline) Jan-45  
 11:26-36 M-21  
 12:1-2 A-19  
 12:3-8 My-11  
 12:9-13 Ju-19  
 12:14-21 JI-20  
 13:1-2 Au-21  
 13:3-7 S-14  
 13:8-14 O-12  
 14:1-12 N-7

#### I Corinthians

1:24 (Sermon) Au-8  
 1:26-31 (Outline) JI-45  
 2:9-16; 4:23 (Outline) M-41  
 6:19-20 (Outline) S-46  
 8:6 (Starter) Ju-38  
 11:24 (Outline) D-39  
 15:54-58 (Outline) JI-42

#### II Corinthians

5:9-11 (Starter) JI-40

#### Galatians

1:12 (Outline) N-41  
 5:24 (Outline) N-41  
 6:7 (Outline) O-44

#### Ephesians

3:17-19 M-9  
 3:19 (Starter) M-40  
 4:13 (Starter) Au-40; O-39  
 5:16-18 (Outline) Ju-42  
 6:11 (Outline) Jan-41

#### Philippians

1:1-11 (Starter) JI-40  
 1:9-11 Ju-16  
 3:2 (Outline) Ju-46  
 3:8-10 (Starter) Ju-38  
 4:1 (Starter) M-40

#### Colossians

1:12-23 (Outline) A-41

#### I Thessalonians

2:4 (Starter) Ju-38  
 3:12-13 (Outline) JI-43  
 4:7 (Sermon) S-10

#### I Timothy

2:1 (Outline) Feb-46

#### II Timothy

1:7 (Starter) Ju-38  
 2:15 My-13

#### Titus

2:11-14 (Outline) N-45  
 2:11-15 (Outline) Jan-43

#### Hebrews

1:1-4; 4:12-13 (Outline) A-42  
 3:15 (Outline) O-41  
 5:12-14 (Outline) My-41  
 10:35-39; 3:12-14 (Outline) Jan-39  
 11:24 (Outline) Ju-44  
 11:24-27 (Starter) My-39  
 12:1 (Outline) Jan-41  
 12:14-15 (Outline) Jan-40  
 13:13 (Outline) A-46

#### James

5 (Starter) Au-40

#### I Peter

5:9-11 (Starter) Feb-38

#### II Peter

1:1-21 (Outline) N-43

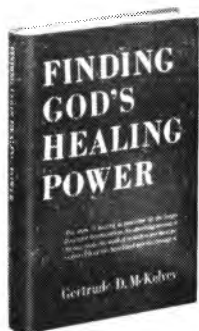
#### I John

3:2 (Outline) Au-42  
 4:18 (Outline) N-43

#### Revelation

2:4 (Outline) M-43  
 2:10 (Outline) M-44  
 2:14 (Outline) M-45  
 2:20 (Outline) M-45  
 3:1 (Outline) M-46  
 3:8 (Outline) My-44  
 3:10-11 (Outline) Ju-40  
 3:16 (Outline) My-43; O-43  
 22:14 (Starter) Au-40

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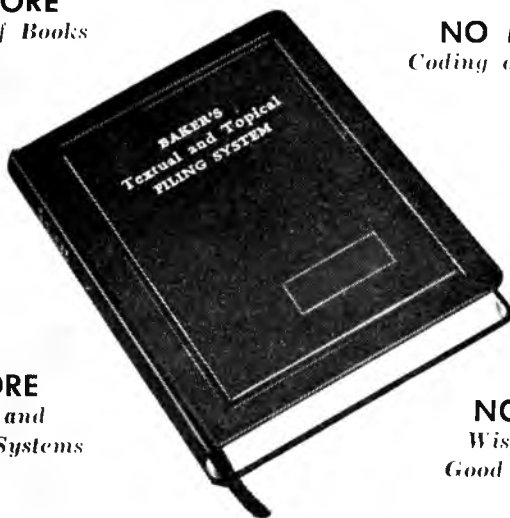
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