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The Preacher's Magazine

Ambassadors of the Compassionate Heart

CROWDS of people affect persons differently. The politician sees in a crowd a chance to swing votes his way; the orator, his chance for "flights of oratory"; the magnate of the ball park, swinging turnstiles and big gate receipts; the merchant, in crowded aisles an opportunity for increased sales. Jesus also saw crowds, but through eyes of compassion.

In his own words, Matthew tells us what he and the other disciples saw with their own eyes, heard with their own ears and felt in their hearts as they went around the villages with Jesus while He mingled with all classes of people—the sick, diseased, aged, sorrowing, ravished, little children, misguided youth, hungry, homeless, slaves of sin. They heard what Jesus said to them and noted the tone of His voice; looked into His face and saw the lines of sympathy and pity. Deep in his soul Matthew felt that this was His whom Isaiah wrote, "Himself took our infirmities, and bare our diseases." So Matthew wrote, "But when Jesus saw the multitudes, he was moved with compassion." It seemed to Matthew that Jesus could not become accustomed to seeing "distressed, scattered, sheepless" people without "suffering with them." As Matthew saw Jesus there was compassion in His every thought, word, look, act, step and heart beat. It is not strange that "the common people heard Him gladly."

It is surprising that Matthew, immediately following this observation of the Master's compassionate emotion, should cite a distinctive characteristic common to these multitudes as Jesus observed them. "The harvest is ripe," the people are responsive; but there is a "scarcity of laborers." Beyond His own disciples, Jesus saw few who really had a thought for them; and also directly following this observation of Jesus, that Matthew should quote the Lord's "Call to Prayer.": "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." but what kind of laborers? Not those who stand off at a distance from the "distressed, scattered, sheepless" and say, "I am sorry for you, and pass on; but those who give days, years, gifts, life as Jesus did. Laborers with compassionate hearts—W. H. McP., in Christian Union Herald.
A Letter
from an Old Preacher

By the Editor

I read your answer to the letter from a young preacher, and I would like you to write you from the other end of the age line. I have rounded out forty years in the ministry. I have had at least fair success in the holy calling. I have had good health, my mind is active, and I think in many ways I am more competent than I have ever been. I have long felt a prejudice against old preachers, and my services do not seem to be in demand any more. I hear from many sources of young men's entering the ministry, I read about the organizing of new churches, and I find it even being suggested that more could be done, if only good and competent preachers could be found to lead on with the task. All this seems to add to the sense of disappointment that I feel in being steadily and surely pushed toward the shelf.

Is it a fact that old preachers are not wanted? Is the work of the ministry such that only young men can do it? Is not experience worth something? Are the old preachers victims of the general trend of the times to set aside old heads to make room for the new generation?

There are so many to defend youth, but there seems to be no champion of the old preachers. There are those who are willing to contribute to a "pension," and to "relief," but I want something to do an opportunity to continue active and be an earner. I want a chance to preach, and to promote the work that lies so near my heart, and which has been my meat and drink for forty years. But although all are kind to me, and say they hope something will open, none seem to sit in to open anything for me. I am not bitter. I am not even blue. But I am bewildered. What shall an aging preacher do when there seems to be no demand for his services? I shall appreciate any suggestion or word of advice or any act of helpfulness you may have for me. And please pray for me. I feel some want a leader, but do they not want either a dictator or a slave. I think young preachers take their work too seriously, but old preachers have a tendency to take themselves seriously, and there is a continent of difference between these two attitudes.

Then a young preacher knows he is fortunate to have any kind of a place, and he is complimented by the fact that anyone wants him. But the old preacher is pretty likely to feel that either he never did have a chance or else that what he has now is a great down from what he had once, and people do not like condescension. Even children resent childishness. If you can approach them naturally they like it. But if they catch you leaning over to get on their level, it will despise you. And people generally are like that. Old preachers have a tendency to judge stories about times when they preached in big churches and reached really leading people, and their present listeners cannot escape concluding that they are listening to a "has been," and that they themselves are not good enough yet to want to be to the preacher ministered in his prime; and they would rather have a preacher who is likely to go from one great place to another great place than to have one who is on his way out. Of course, the old preacher is on his way out, all right, but others would not be quite so keenly conscious of it if he did not give it his brilliant past. The people are living now, and they are likely to be jealous of the former loves of their preacher if he has been young enough to turn the limelight upon his present flock.

There are many things that an experienced man can do better than a novice, and if he will take the care to prepare, rather than to compensate, I think it is possible for an old preacher to do his best work after he has been in the ministry for forty years. Forty years is not necessarily a long time. Moses served that long as an apprentice before he commenced on the real work of his life. And I have known men who continued to be effective for much longer periods. Perhaps I am overoptimistic, but I do not believe there is any general tendency to help. I believe the fault is more often with the preachers than with the people. And I believe the old preacher must struggle to reach the people, and to think he is not fairly treated, for that very attitude will make him sensitive and less acceptable. Frankly, I believe the majority of substantial people prefer a preacher with some years of successful service to his credit. The prejudice, in my judgment, is in favor of the old preacher. But what the people want is the best man available, and a novice combined with the maturity of the experience, and so often we are not able to give them what they want. If any of my old preachers chose to come and see me, I would want them to choose between freshness and staleness, who can blame them if they take the fresh?

After all, life seems to be nothing more than just coming in and going out—there is no level place between the entrance and the exit. And there is just no use for us to ignore this fact. It is better to face the fact and prepare for it. Here is, in my judgment, about the way it should go with the normal preacher: He should make the best preparation he possibly can before he enters the full-time ministry. Then he should serve something of an apprenticeship in three or four pastorates covering the first ten years of his full-time service. Then he should hope to spend about thirty years in the very heat of the fight with the heaviest responsibilities he is capable of carrying, and with the best opportunities that are open to him. Then he should gracefully start down the other slope with service in places of less responsibility and decrease in power.

And in that declining service he should keep just as fresh and optimistic as in any other period. He should hold himself down to thirty or forty minute sermons. When he has too much material, he should give the people the cream of it, rather than to insist on their taking all of it. He should depend more on organization than ever, and should realize that his strength is not in the stuff, but in the precision and exacting service which makes for a strong preacher and a weak church. He should avoid references to his better days, and should help his people to feel that he is happy to have what he has now, and that he should provide them with a place, and should take the most unlikely, rather than none at all. But if he gets sick, or he has reached the age for retirement, and if his services are really no longer in demand, he should accept the inevitable gracefully, and pass on into the twilight with the final testimony to the sufficiency of divine grace that he has preached all the way along.

Pensions and relief provisions are not disgraceful. We expect our ministers to devote themselves unselfishly, and we know that when they do that, they are most (Continued on page eleven)
Thoughts on Holiness
Olive M. Winchester

The Gift of a Better Hope

PERFECT IN SPIRITUAL DYNAMIC

Turning to Hebrews and noting the context which we have chosen as our central theme, we find a contrast between "law and power," or between a formal commandment and an inner
dynamic. The law was weak and inoperative, the reason being that it was external and formal;
it could not purge the "conscience from dead works," that is, it could not deal with the
inherent sin within the heart and it could not introduce into that heart a new intent and
spiritual dynamic.

But the new covenant consummated with the offering of Christ, the High Priest, who became
High Priest because of His inherent nature, the dynamic of an "indissoluble life," not through
any commandment that was human in its origin, and through His ministry as High Priest
provided the true privilege of partaking of this life, having the law written on his heart
instead of tables of stone, that is, the law be
came a spiritual dynamic within.

This law within the heart of man was perfec
t in its source and in consequence is perfect
in its content. The content we learn from anoth
er portion of scripture being given us in
Matt. 5:48 as a perfection of love. Our intent
and love may be perfect. It is true that intent
and love working out through the channel of
man's heart of understanding may not always
express itself outwardly in perfection of con
duct, for man is encompassed with infirmity,
but the intent of the heart can always remain
ture.

PERFECT IN GROWTH

In discussing the perfection of our nature we
made reference to the fact that the working out
in the life has its deficiencies because of the
infirmities of understanding. Our nati
ural judgment is not always the best; we have
found that true so many times in life and have
lamented that we have not been more discreet.
Moreover our moral judgment though greatly
enlightened by our sanctified experience, yet
has not always proved infallible. We have
learned, with the passing of the years, under
standing of what is good in the secondary or
relative things of life.

When we received full salvation in our hearts,
we found the "pearl of great price," the greatest
good this world has to offer, but we have through
which shapes of life we have their
senses exercised to discern both good and evil."
The word for "full age" in the original is the word for "perfect" used in Matt. 5:48 and the related word is in our text. The trans
lation, however, conveys the idea indicated,
"full age," that is, maturity and further the
development that comes with maturity is ex
pressed, "those who by reason of use have their
senses exercised to discern both good and evil."

In defining the nature of the maturity implied
here one writer states, "The spiritual maturi
ity of which the apostle speaks is the result of care
ful exercises that belongs to those who have their
senses—their different organs of spiritual per
ception—trained, in virtue of their moral state
experienced, often in life and have in this world of
mortal infirmity. He can be

A MONG the scripture phrases applied to
the second work of grace, perhaps no
one has been more misunderstood than
the word "perfect," yet it is a very clear teach
ning of Scripture that the new dispensation,
bring to a culmination in perfection a re
domination for man, and that the perfection thus
obtained could be realized in this present time.

Since the word "perfect," like so many of our
English words, has different connotations in dif
ferent contexts, we need to note the various dynamic of an "indissoluble life," not through

We mentioned the fullness of revelation
of truth as its contribution, the text itself con
veys the thought of the perfected dynamic within
and the perfection resulting from experience
is included in its scope as part of the thought of
the same epistolic and finally the resurrected
and glorified body is only through the resur
rection of Jesus Christ, the firstfruit and thus
is one of the climactic events of the better
hope. We would feel like saying with the
preacher, "Marvelous are thy works: and
that my soul knoweth right well."

I Shall Not Want

"The Lord is my shepherd; I shall not want." I shall not want rest. "He maketh me to lie
down in green pastures." I shall not want refreshment. "He leadeth me beside the still waters." I shall not want strength. "He restoreth my soul." I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake." I shall not want companionship. "Ye, though I walk through the valley of the shadow of
death, I will fear no evil, for thou art with me." I shall not want comfort. "Thy rod and thy
staff they comfort me." I shall not want food. "Thou preparest a tab
le before me in the presence of mine enemies." I shall not want joy. "Thou anointest my
head with oil." I shall not want anything. "My cup runneth
over." I shall not want anything in this life. "Surely
goodness and mercy shall follow me all the
days of my life." I shall not want anything in eternity. "And I shall dwell in the house of the Lord forever." —Selected.
Paul's Terms Relating to Holiness

Paul C. Dirkes

Paul and Silas were the first ones to preach the gospel in Thessalonica, and in reading the letters sent later to the Thessalonians together with the account in Acts, we discover something written "between the lines." The Jews raised a terrible tumult when success began to come to Paul in preaching here. So great was the excitement, Paul felt it necessary to slip away in the night to a neighboring community, Berea. Here, once again, success came, for the people heard the truth gladly. But the Jews from Thessalonica seeing what was taking place, came over to Berea, and again raised a tumult. Leaving Timothy and Silas behind, Paul slipped away to Athens. Now it does not call for much of the imagination to believe that the converts were subjected to severe persecution and abuse by these Jews. Persecution usually purifies the crown and establishes the individual, crystallizing his convictions. This was the effect, undoubtedly, upon the Thessalonians who believed.

All this to say, that some situations and experiences cannot exist unless a previous condition is present. But Paul could not have sent a letter like this to, for instance, the Romans. They would not have comprehended it. But the Thessalonians must have been experiencing the fullness of salvation, for in the epistles there is more of the teaching than the urging on into an experience. Paul seems to state what is a fact, not only urging them on to persevere, rather than what he desires to be a fact. In other words, the Thessalonians were rapidly changing, and the letter was written, and his desire was that they would grow and advance and increase in love. Any other basis could not explain the statements and expressions Paul used regarding the experience of sanctification.

I. The Author of Sanctification
1. Thessalonians 1:3—The will of God.
2. Thessalonians 4:7—The call of God.
3. Thessalonians 4:8—The gift of God.
5. 2 Thessalonians 2:13—His power equals his call.
6. 2 Thessalonians 2:3—God's original plan for man.
7. 2 Thessalonians 2:14—God called men to holiness through the gospel.

II. Purpose of Sanctification
1. Thessalonians 1:3—Establishment in love, so as to be prepared for Second Coming.
2. Thessalonians 4:3—Obedience to God's will.

III. Result of Sanctification
1. Thessalonians 1:5—A working faith, laboring love, patient hope.
2. Thessalonians 1:9—Begets one's election of God.
4. Thessalonians 1:7—Enables one to be a worthy example.
5. Thessalonians 1:8—Begets missionary mindedness.
6. Thessalonians 2:10—Freedom from sin (holy).
7. Consistency (justly).
8. Purity of motives (unblemished).
10. Thessalonians 4:3—Deliverance from prevailing bent of world.
11. Thessalonians 4:9—Begets a fellowship of love.
12. Thessalonians 4:11, 12—Enables one to live an exemplary outward life.
13. Thessalonians 5:6—Makes us genuine and aboveboard; sincere. Implants a dynamic that begets the right attitudes toward God, life, hope, happiness.
14. Thessalonians 5:24—The complete man preserved blameless until Second Coming.

IV. How Obtained
1. Thessalonians 4:12—God, through the Holy Spirit.
2. Thessalonians 5:10—Through the atonement.

V. How Maintained
1. Thessalonians 4:12—Walking worthy of God.
2. Thessalonians 4:10—Constant increase of love.
3. Thessalonians 3:13—By His grace.

VI. Proof of Its Attainability
1. Thessalonians 5:27—Some holy brethren already existed.

VII. Paul's Testimony

The Value of the Old Testament to the Preacher of Today

The idea of calling the Old Testament in question on its value to the preacher of today is merely this materialistic and mechanistic thought. It will be noted that the men who have put the Old Testament aside have contributed little or nothing to the advancement of religion and civilization. It would be presumptuous in me to attempt to defend the Old Scriptures. They have always taken care of themselves and will continue to do so. It is my purpose to speak of their value to the preacher of today.

The shibboleth of the novice in theological science is that we do not need the Old Testament any longer, that its day of usefulness is over and it is superseded by the New. However, the expert in this same science finds in it an inexhaustible mine of eternal truth which the preacher of today cannot afford to discard. Those who say the Old Testament is no longer a valuable document for the modern cleric do not know anything about it. It is a tendency of human nature to oppose that which does not understand. Anyone can test the truth of this statement by asking the opponent of the Old Book a few questions.

The Old Testament is the Book which brought forth upon the earth the three great monotheistic religions of the world—Judaism, Mohammedanism, and Christianity. In Judaism its religious ideas are cast in a narrow and crystallized form, and are in a perverted form in Mohammedanism, but in Christianity they are expanded and broadened in form. The latter perhaps has its fullest expression in the New Testament, but this was made possible only after the Old Testament had grown to fullness. The New is the child of the Old, and God has bound the two together; therefore, let not theologians deprecate the value of the Old Testament.

Now as to the value of this Sacred Book, consider it from the point of view of history. Let us remember, however, that it is not a profane history giving a detailed account of events in a perfect world. It was not intended to be such in the beginning. It is a religious history of the race through which the Savor of men came to the world. It records impartially their experiences, their human limitations, and their spiritual failures and successes.

The preacher of today in order to add to his resourcesfulness along this line must acquaint himself with the history of the Chosen People, and he must go to the Old Testament for this history. This Book is the background out of which have grown our religious and social institutions which have been the strong bands protecting us from moral and spiritual disintegration.

The history of religious education begins in the early days of the Old Testament. We are glad that this important phase of religious work is coming more and more into its rightful place in our religious programs. It is, however, taking on a more scientific method in recent times. Next to Jesus we owe our greatest debt to the Jews for Christian education. Its fountainhead is found in Deuteronomy 6:4-5: "Hear, O Israel, Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children." In this it will be seen that the cradle of religious education was the Hebrew synagogue and the Hebrew home.

History such as this has a vital value for him who proclaims the truth of God. The Old Book is besides this a unique history of a sinful people's experience with a loving heavenly Father.

The preacher of today will have occasion to turn his book to the Old Testament. In this phase of his work he will find the Old Testament without an equal for this purpose. It contains the greatest wonderful devotional works. Who can improve upon the Psalms for devotional study and meditation? The outstanding value of the Psalms lies in their sufficiency to meet the devotional needs of the soul-hunger of God's creatures.

The patriarchs—Abraham, Isaac, and Jacob—whose devotional activities are fine examples for us, are to be found again in the Old Testament. Who can improve upon the Psalms for devotional study and meditation? The outstanding value of the Psalms lies in their sufficiency to meet the devotional needs of the soul-hunger of God's creatures.

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hymn was to give them courage' and strength for the ordeal they were soon to face. So they agreed to sing the 14th, the 116th, and a portion of the 117th Psalms.

We derive the greatest profit from the Old Testament passionately. We make the mistake of laying it aside too quickly for light, frivolous reading. I recently read a story of an old minister who went to a man in his parish to read. After the teaching had come to an end the minister was not able to call at the church the next day when this old man was not at home. The minister said to the wife, "He's easy, isn't he?" "Easy, yes," said the wife, "how does he get on with his reading?"

"Nicely, sir. "Ah! I suppose he can read his Bible very comfortably now. Give Bible, sir! Bless you! He was out of the Bible and into the newspaper long ago." So have many forsaken this fountain of Living Waters and have gone about seeking muddy pools and stagnant morasses for something to shake their thums.

The Old Testament is not without its academic value to the preacher of today. A study of its languages, customs, manners, beliefs, literature, religions and social institutions will broaden the preacher's field of general biblical knowledge and give him a greater readiness in his preaching. It will give anyone a greater appreciation of the New Testament. In fact we cannot understand the New Testament properly unless we know something of the Old. The man who cannot help understanding and view anything about it. The lack of biblical knowledge some of the critics show is quite amazing. Some time ago I read an article in a leading newspaper about the Old Testament, who was a lumber dealer, talking about the ark. He mentioned that it was 450 feet long, 75 feet wide and 45 feet high, and added that if it was loaded with food and animals it must have weighed "thousands of tons." He added, "Now," said he, "you cannot make me believe that men could carry such a thing as that through the wilderness."

It seemed to me that more lasting good has been accomplished through expository preaching than through any other kind. The preaching of the early church fathers was expository and no other kind is equal to that kind of preaching. The expositor must know the Old Scriptures. His kind of preaching requires more study than any other kind, whether it be topical, didactic or textual.

The permanent current has shown its value in the way it has influenced religions and civilizations. No book has made a greater or more lasting impression on civilization than the Old Testament. No literature gives us a keener insight into human nature.

At one time Martin Luther was looking through a number of books in a library to learn their authors' names, when he found a copy of the Bible. He was astonished to find in it much that he had never heard before, and he pondered the fact that these old men would look into this Book in the light of the Holy Spirit. Purity of thought, sincerity of motive, suppleness of mind, truthfulness, love, honesty, justice, generosity—these are some of the characteristics the sacred narratives insist upon in the strongest terms. The Old Testament is more magnificently full of humanity, and it is full of variety, and therefore it is a much more powerful textbook of ethics and religion in the world.

Another thing in the Old Testament which gives it this place is its influence for the preacher of today is its influence upon pure and spiritual religion, and it goes without saying that we as preachers of today should give a large place in our ministry to this same insistence. There is so much room for it. Pure religion and undefiled is not. flooding our churches like it. Isaiah has sounded the clear and unmistakable note of the spirit of the Old Testament. "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and appointed feasts and sabbaths, the calling of assemblies—I cannot away with them, saith the Lord. Bring no more vain oblations; put no empty things into my burnt offering. Is there any among you, who, when he cometh to the altar, eateth the flesh of his offerings? and when ye come to my table, do you defile my table? Because in the midst of the altar Jehovah sheweth no respect of persons: in a vain oblation I will not accept thy persons; and though ye bring me no offering, I will accept thee, for the mouth of the righteous feedeth many. The Lord is a God of justice: blessed be the man that bringeth offering unto规定, the Lord: the God of Jacob thy salvation." (See Isaiah 1:11-14.

The Old Testament is a large place in the church history knows the result of the influence of the life of this young man, and through him upon the world.

THE PREADCHER'S MAGAZINE

MARCH, 1941

It sometimes happens that men mistake the letter of the Old Testament for its spirit. This mistake is the same mistake that these same men who would look into this Book in the light of the Holy Spirit. Purity of thought, sincerity of motive, suppleness of mind, truthfulness, love, honesty, justice, generosity—these are some of the characteristics of the sacred narratives insist upon in the strongest terms. The Old Testament is full of humanity, and it is full of variety, and therefore it is a much more powerful textbook of ethics and religion in the world.

The Old Testament's historical value, its aca- demic value, its devotional value, its value for its influence upon pure and spiritual religion, and its powerful impress on religion and civilisation commends it more and more to the wide-awake ranks of the Christian ministry of today. If any man would try to lay the Old Testament aside it would have been Jesus, He made it im- mortal.

An old Greek scholar once said as he was studying its language: Pollai men thanatos Giotai, mia d'Anthrakimoimotai; which is, "There are many mortal languages, but only one immortal."—KAEV. L. McCUy, in Methodist Protestant Recorder.

The Unity of the Triune God

Paul S. Hill

THE human heart has always longed for God. This is the history of the race so far as its religious history is concerned. Its various religions are characterized by the search for unity in a variety of religious institutions, such as consciousness of immortality, moral duty toward our fellowmen, and personal responsibility to truth and duty, the longing for God has been most prominent and persistent. Men have longed for God.

And this longing has been intense. Humanity knows no other longing or yearning so strong and ineradicable as that longing for God. This naturally follows from the nature of the creature: men are made for God, they are created in His image and likeness. In fact there is no complete man without a God. And God himself is constantly appealing to them. God consciousness is ever near the human heart.

The notions and ideas of God prevalent among the heathen are indications of this longing for God asserting itself in pagan religions. Even though they may have been unfaithful to such truth as they have had, and though they have built their religions around many gods, their universal desire has been for one true and living God as such as it stands out in the persons and attributes of Deity. In other words humanity wants a God, wants a God, wants one God in whom they dwell all perfections of Deity.

The Triune God answers this universal longing of humanity. The Christian doctrine of the Trinity stands to answer this human longing for one God. It does not tend to destroy the unity of God so much as it stands out in the persons and attributes of Deity. In other words humanity wants a God, wants one God in whom they dwell all perfections of Deity.
The doctrines of the Christian Church in reference to the divine attributes fill the demand for God so far as human reason and faith are concerned. Though we know not the God revealed in the Bible is just exactly the kind of a God we as humans longed for, and Christians in the Trinity the entirety of those divine attributes. Our human demand is for a God who is Creator and Father. We want God to be a Brother to us and us. We want a Holy Spirit who can never be near ever. We want these Three Persons in one God. We long for a Triune God who is One.

One reason may find this a difficult ground but Christian faith is never confused with this idea. It intuitively accepts it, and finds in the Trinity a doctrine to satisfy the great longing of the human heart.

If Christian reason finds the doctrine of the Trinity difficult to harmonize with the unity of God the case would be even more difficult if the unity of God were broken up by a trinity of Gods. Then indeed the difficulty of the great, nor could any answer given ever satisfy the loving heart of humanity. Three Persons in One God is the only possible answer to humanity's need and yearning. After all religion is for the people of the earth, and God has properly revealed Himself to us a Trinity Unity. This God is, and with Him the human heart and reason are satisfied.

Three Temptations of a Preacher

By A. S. London

PREACHERS are human beings. They are subjected to many temptations. I think they are tempted by three kinds of temptation. One is to make a successful man, and I am not afraid to say I am myself a devotional period over the radio. The first one refers to the ground that two o'clock in the afternoon was his rest period. The second one is that the summer is too hot to spend time in a hot bathroom. A preacher largely makes his own hours. He is not governed by a time clock.

A preacher to succeed must be an active, earnest man. He must study, pray, work and visit. He must have life, vitality, optimism, faith and perseverance. He must be definite, positive, believe in something intensely, speak with authority, become acquainted with people, love little o'clock, have great respect for old age, hasten to the bedside of those who are ill, witness against sin, speak in the courts, be a good charity for the needy, and often get employment for those without work. There is no place in the ministry for a lazy man. He is doomed. A preacher went out last night because it is generally known that he is lazy. It is said that as a single man he spends two-thirds of his time sleeping. He is lifeless, hopeless and is now out of the ministry. He is to be pitied, but has no business in the ministry. A man must be an example of the gospel he preaches. Jesus went about doing good. The command is to not be slothful—lazy. A man of faith, vision, courage and love for the broken-hearted will fight business and adversity like monster evil. They are sure to the future of any minister.

A preacher is tempted to a prayerless life. That ministry is doomed to mediocrity which does not teach by precept and example its men, women and children to pray. Colosseus, the English preacher, has this to say: "Prayer is the highest exercise of which the human mind is capable. Prayer always precedes, accompanies and follows pentecostal experiences. George Whitefield, the great English evangelist, said, 'O Lord, give me souls, or take my soul.' He preached for a verity. He prayed as if it were a life and death case with him. Hyde, was known as the praying missionary to India. He said, 'Father, give me these souls, or I die.' A young missionary candidate was praying and said, 'O Lord, send me to the darkest spot on earth.' He was not whining around about a place to preach and was willing to go to the darkness place on the face of the earth, in order to pour out what God had poured into him.

I sat recently on a platform and looked out over the audience and counted twenty-five idle preachers. Some of these men were once well known. They were useless ministers. I arose to speak and all I could see were twenty-five idle preachers. This is probably the darkest hour the world has known since the days of the early martyrs. A lack of a burning prayerful spirit to put men on the shoals, as preachers, is generally the case with preachers. As preachers pray, Jesus intercedes or prevails. As preachers pray, righteousness is founded, as preachers faint in prayer, evil has control.

I was recently in an eastern city where the preacher said: 'I believe that there will either be a revival in his church, or a funeral in the parsonage. After praying and visiting several of his church, he saw a great revival and 394 people added to his church in three weeks. The little country of Korea some years ago had a great revival. A few people had been praying. Preachers met and prayed. They did not talk about other preachers' weaknesses, but they prayed. Two thousand people were won to Christ after four months of earnest praying. A prayer-meeting was called for forty-three in the morning and four hundred people were sitting at that hour for the doors to be opened. The people of that darkened nation expected, and I cannot think of anything finer than to take the body across the lifeless form of her loved one, Cyrus stood and looked at the beautiful form which lay prostrated and dead at the feet. God has a name. His name was true to his trust. He has added, 'I am the God of all people.'

The name of Jesus should be proclaimed from every house top. It thrills with all life. It is more imperial than the Canaan. It is more conquering than was ever Napoleon or Alexander. Its breath is laden with perfumes of the highest fragrance. It groans with all pain, and at storms with all love. Jesus only can break the heart, the shattered nation and lift blasted hope.

PREACHERS, Be Two to Your Trust! Panthea was a woman famed for her beauty. Cyrus, the king, determined to win her for himself. He sent messengers with rich gifts, but she scorned the offers. At last he went in person, but to no avail. She was true to her husband. Ataxus, Cyrus placed him in the front line of battle and soon he was slain. Panthea cried, 'O Ataxus, husband mine. I was true to thee in life. I will be true to thee in death.' She was saying she un sheathed his sword, bared her breast and drove it through her heart, falling upon the ground. She stood and looked at the beautiful form which lay prostrated and dead at the feet. God has a name. His name was true to his trust.
A Unique Seminar Theological Seminary

A THEOLOGICAL school which was founded by Dr. G. Campbell Morgan in 1909, which was continued since 1933 to 1953 under the presidency of Dr. E. E. Bideck (who died in 1945) and which conducts only two summer sessions at Winona Lake, Indiana, is coming to be known as America's "Summer Seminary." For some two decades the president, Dr. Blackwell, who conducted the school from 1933 to 1953, has been the leading authority on Christian education and the church. He has made contributions of great value to the church's educational program.

The Plant Sign

The springtime is here and the first signs of life are appearing, with the planting and sowing. They know also that the time to plant is now and unless they neglect this opportunity, the sowing may not be done. Thus, from early until late, opportunities are present to them, so long as faith is there. They are inventing new time in seed, seedling, and power, with the hope of keeping a harvest in the future.

Divine Fullness

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it sensible of its own misery, hates and nothingness, and then fills it with Himself, which is unspeakably glorious. This is the fullness of New Testament privilege for every Christian. —Author Unknown

A Classic for the Future

For anyone who desires to know the secrets of the future, a classic treatise on the topic of the future can be found in "The Future of the Church" by R.R. McQuarrie. This book provides insights into the future of the church and its role in society.

The Promised Land

This classic work offers a comprehensive overview of the future of the church, covering topics such as the role of the church in society, the challenges it will face, and the strategies for overcoming them. It is a must-read for anyone interested in the future of the church.

The Future of the Church

This classic book provides a detailed analysis of the future of the church, including its role in society, its challenges, and strategies for overcoming them. It is a valuable resource for anyone interested in the future of the church and its work.

The Future of the Church

This classic work offers a comprehensive overview of the future of the church, covering topics such as the role of the church in society, the challenges it will face, and the strategies for overcoming them. It is a must-read for anyone interested in the future of the church.
HOMILETICAL

A Preaching Program for March, 1941

CHARLES L. HENDRICKSON

The writer of the Preaching Program for this month was born in Ohio in 1902. In 1922 he attended the Presbyterian church twelve years of age. In 1922 he was reclassified, first in Cincinnati that same year, and studying with the Pilgrim Holiness Church. He was ordained and served as pastor at Mt. Och, Fort Clack and Liberty Center, Ohio. In 1930 he united with the Church of the Nazarene, and became pastor at Fremont, Ohio. While there he organized a group at Bethel, and served the two churches for three years. He then pastored at St. Mary's for five years, and is now in his fifth year at Midland, Ohio. He is a graduate of Ohio Bible College for ten years, as secretary, and treasurer of the board for seven years. He has been on the Ohio District N.P.S. Council for ten years, as vice-chairman, secretary, and elected District President in 1937. He was one of the two men president of the Mount Valley and Central Ohio Ministerial Associations, and was secretary-treasurer in 1938.

8 Rules on Going to Church

1. Go to church, not to social, but to worship. Avoid lightness of manner and conversation on worldly topics.
2. Before you enter, or as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.
3. Go to your place, bow your head reverently in prayer, for yourselves and for all who attend the sanctuary.
4. Resolve that you will bow your thoughts, fix your eyes on that object, utter your prayer from your mind from the holy purpose for which you have come to this place.
5. As the minister enters the sanctuary, give him your attention, attend to the sermon, put on earnest prayer in his behalf.
6. On all services attend in full part.
7. At the close of the service, after the sermon, return with cheerfulness and goodwill to all whom you meet, remembering Christ's instructions.
8. If any man layeth down that he is a Jesus Christ, let him be accursed. (Jas. 2:19.)

March, 1941

SUNDAY MARCH 2, 1941

MORNING SERVICE

Christ, the Foundation of His Church

The stone which the builders disallowed, the same is laid this day, which is laid by them that disallowed. (1 Cor. 3:11.)

LESSON - 2 Cor. 9:17

EVENING SERVICE

There are many other scriptures, in both the Old and the New Testament, in which our Lord Jesus Christ is laid by the foundation of the Church, as a great building on that foundation. (Eph. 2:20.)

One Sunday in the month shall be set aside for the foundation of His Church. A foundation of stone is laid by the expiring saints of Jesus Christ, and is the foundation of all things. If the foundation be destroyed, what can the building do?

The foundation of Jesus Christ is laid by the expiring saints, and is the foundation of all the world. If the foundation be destroyed, what can the building do?

The foundation of the Church is the foundation of all things. If the foundation be destroyed, what can the building do?

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4. He is in the hands of an angry God.
5. He may find mercy at the same hour.
6. He must answer this question at the judgment.

SUNDAY, MARCH 5, 1941
MORNING SERVICE

Christ the Propitiator of the People
Text—And sent his Son to be the propitiation for our sins. (1 John 2:2)

John gives us a superb example of God's love manifest to a lost world, in sending His Son to be our
atonement.

I. AN ANALYSIS OF THE STATEMENT

Proposition is stated three times in the New Testa ment (1 John 2:2, Romans 3:25 and the text). In Heb. 8:10 it is translated as merciful servant and it is in this sense we first wish to take it up.

1. Christ is our merciful servant. The mercy seat was a broad plape of pure gold laid upon the ark, in which were the two tables of the law, for a covering to it, just as long and as broad every way as the ark was, having above it two cherubims with their wings stretched out, between which was the shewbread, or manifestation of the presence and glory of God who is said to dwell between the cherubims. Christ is our mercy seat.

As that was pure gold, so He is pure and perfect with his own glory, and his bliss, his full compleat on him. As that was long enough, broad enough to cover the ark, Christ has enough to cover all worlds, and to hold all the sins of the world.

2. Our application. Our approach must be as the guilty sinner brought his bullock to be offered.

a. Laid his hand upon the head of the beast to be offered. We must lay our hands of faith upon the Christ, and then he bears our sins as a sacrifice.
b. Let him be offered. For the offering, acknowledging the words of his death and his offer to be the price paid for the sins of the world, and the soul of the world to be redeemed.

3. The judgment of God are without repentance as well as the promises of God. God is styled as a consuming fire. The sinner as stubble. What takes place when their meet? Five the judgments of God.

a. Two things Christ suffered. His death made a sacrifice. Pain extraordinary, to body, soul. Sinner extraordinary, to all with whom he has to do. John 19:33, that he might glorify God and his Father in the truth. Through his passion, we have the propitiation, evangelical sacrifice, in Jesus Christ. There will be a sacrifice, without which they were the abomnation of the lashes.

b. To be first, to be holy, to be perfect, to be the image of God.

4. He is a slain propitiation. Without the shedding of blood there is no remission. He must lose his life, Christ died to be that propitiation.
I. Let us consider the preacher of this text 4. He is the Lord's anointed, and in His humanity, and in His divinity.
2. Coming from God having complete knowledge, unerring judgment, and righteous justice.
3. He speaks as one with authority.
II. The heart of the message 1. His Father's heart.
2. The sinfulness of man.
III. The kingdom is at hand 1. It is an immediate and powerful grace that brings into the kingdom.
2. Through the written word. The Ethiopian eunuch for example.
3. Through the silent yet effective work of the Holy Spirit.
4. The manifestation of God's power, love, mercy, and wrath.
5. Through prayer, invitation, and intercession.
6. Christ open mercy's door to the sinner.
7. His message to all was repentance.
IV. Repentance implies 1. A knowledge of fallen state.
2. A true sense of sin.
3. An honest confession to God and before God.
4. Repentance is fallow land, of gains ill-gotten.
5. Return to the works of righteousness and ways.
6. Have a hatred for all sin.
7. Have a love for God.
8. Have faith in the merits of the shed blood for the sinner.

V. Reward of obedience 1. A satisfied conscience.
2. Christ is the end of our fallow land.
3. Prepared the way to holiness and heaven.

SUNDAY, MARCH 16, 1941

Morning Service

Christ the Sanctifier of His People

Text—Christ made unto us of God, holiness; for He is not only holy in himself, the holy child Jesus (Acts 4:27-30), but most holy, infinitely, eternally and unchangeably so, and he is made holy to us. He is appointed of God to be the author of our sanctification in work holiness in us making us holy. He is the efficient cause of our imputed righteousness, as well as the source of our imputed holiness. We are justified, that is, accepted as righteous in the sight of God, through His merits made ours. We are sanctified, that is, renewed in the spirit of your heart and not in the letter of the law. The Lord Jesus, sanctified by the Spirit of the Lord Jesus (Heb. 2:11). There are many that are willing to be accepted as righteous, acquitted from guilt, that are not willing to be known and be sanctified wholly. This is one of our danger points.

Text—Sanctification is the example of Christ. Our sanctification is a copy or transcript of the heavenly in Christ (John 15:16). As the way has line for line of the seal, as child has features of the parent, so we are to be like Him. The sanctification is to be made conformable to the image of Jesus Christ (Rom. 8:29). It is to be made like Him in heart and life and mind. There are three things in which there is a difference.

1. He sanctified Himself. We are sanctified by Him (John 17:19).
2. He was originally holy, never otherwise, not only as a man, but as God. He never sinned in the holy place, whether before we are sanctified, unholily before we are holy.
3. He is absolutely, universally holy, not by error of judgment. We are not. He was without imperfection. We are not. He always was, what we shall be after the resurrection.

I. Holiness is a personal need 1. Because of inherited corruption. The human heart is in only well-continually. To be truly holy, one must learn all from God and righteous. Not subject to the law of God. All are under the law of holiness. It is required to fulfill the command of God.
2. It is a necessary preparation for heaven (Heb. 12:14).
3. Sanctification necessary to live the victorious life. It places the individual in an unhindered relationship with God.

II. Holiness is a definite experience 1. The experience begins with an immediate crisis experience for the present, but no more definite than the experience of entire sanctification for the believer. The witness to cleansing is just as clearly manifest, as the witness to forgiveness.
2. The experience comes at a result of definite steps. Meeting the conditions laid down in the Scripture is as necessary to receive the experience of holiness, as is the following of the instructions in a scientific experiment, to get the desired results.
3. No question mark is left in the mind of the sinner seeker after holiness. The Spirit of God that speaks to the sinner in conviction of sin, is the known will of the completion of His work. The witness of the Spirit is recognition of the holiness of the one toward whom the evidence of evidencing of the Spirit of God in the heart.

III. Steps toward the experience 1. The call to holiness. There is the general call, and there is the specific call of the individual. The calling is no less savoring, no less in character, than other in Christ (2 Tim. 1:9, "He hath not called us unto uncleanliness, but unto holiness.").
2. The conviction of the offering. The twofold interpretation of the word "sanctification" is brought into the experience of the one where it has place here, the act of cleansing. We as individuals consecrate ourselves to be holy, separated from worldly, vanity, and pride. The Jesus Christ, by His Spirit performs the second phase, the act of cleansing by the Spirit, He cleanses the sinner, the Son redeems, the Holy Ghost sanctifies.

IV. Benefits of the experience 1. Cleansing. Sin is the pollution of the soul. A force that will not be resisted, a self-will, a law of sin, that must be removed. It requires an effective agent to remove the stain. That agent is the blood of Christ. (Eph. 12:11) tells of the fountain open for sin. The believer, bathing beneath its streams, will be made white as snow. Cleansed from the principle of sin.
2. The cure for sin-stink. Sin is also the stink of the sin-stink. A self-will, a law of sin, a moral stinkstink, though but few (comparatively) are aware of it. We can cure the stink of stench, the stink of earth, the stink of the soul and body, we will find the stink of the mortal stink if given access by the power of that soil. The soul is a stink, we may think there are three things in which there is a difference.
3. The clothing of the soul. The sin-filied soul is clothed in flesh made to resemble (Rom. 7:17). Holiness is referred to as an experience where the soul is cleansed from sin by faith and deliverance to the clothes of Christ and receive of Him the white raiment of sanctifying grace. In grace is right reasoning, pristine, pristine, Christlike, not given old with wear, but improved with use. The soul thus clothed, can stand in the light of God's judgment without fear. Christ will present him to the Father without spot or wrinkle or any such thing (Eph. 5:27).

V. How to Christ make this to us? 1. By sanctifying himself.
2. By suffering outside the city gate.
3. By hearing the word of God. "To hear the word and not to obey is sin.
4. By the working of His Spirit and grace. The Spirit of Christ is the Holy Spirit. He comes to sanctify us as well as comfort. He came in response to the petition of the Christ in the church (A.D. 30)." By the word of God. "Sanctify them through thy word; thou art the word of truth (John 17:17)." Error never sanctifies. False doctrine, erroneous opinions may bring people over to a party, but never turn them from God to sin. To convert, regenerate, or sanctify is the result of truth being received.
5. The word of truth brings conviction, humiliation, illumination, regeneration, faith and holiness. "Proves the word.

VI. The practical application 1. Is Jesus Christ made sanctification to you? We may make our calling and election sure, through our regeneration and sanctification; and our glorification will be made manifest by the appearance of Jesus. When Christ is made to us sanctification it is a natural thing; it is the pressure of the Holy Spirit upon the conscience, it is a spiritual evidence of evidencing of the Spirit of God in the heart.

SUNDAY, MARCH 23, 1941

Morning Service

The Church the Storehouse

Text—But God shall supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

The supply of all our needs is only from God, and only from Jesus Christ. There is no other storehouse and storehouse text in the entire Scripture than this. "To whom all power in heaven and earth, not only, but all, Paul is speaking in a personal way about God, but He is the same in every believer today as to Paul when this was written. "According to his riches in glory" not by our measure, but according to His abundant, of what there is more. All this is ours through Jesus Christ. By Him we were created, by Him, by Him, we are sanctified, by Him, we are satisfied and supplied. I. What are our needs, and what does the Lord Jesus supply us with? A. Righteousness, and strength. We must go to Him for the righteousness of Christ. The righteousness of Christ is the Lord Jesus, and that which He promises. This can be had only through Jesus Christ. Everyone must receive the strength from God through Jesus Christ to meet temptation, to bear afflictions, perform duties, and go without the camps bearing His reproach. Isb. 40:31-32. "Let the word of the Lord have power and strength as we say, in the Lord have I righteousness and strength."
2. Mercy and grace. If it were not for the mercy of God supplied us, even Jesus Christ, we all would be lost because of our shortcomings and errors.

3. Mercy and grace, providing salvation, reuniting grace, uniting grace, growing, and many others. He is all full of topics, and in Eph. 3:16 combines these two in: "Let all, therefore, be built up in love, in the fulness of God." From which we can see that mercy and grace, that we may obtain mercy, and find grace to help in time of need.

4. Peace and comfort. I mean inward; peace of contentment on the Holy Ghost. God it may peace in John 14:27. No matter what is on the outside if His peace is on the inside. As Eph. 2:14 Paul says "The one peace." Under these two are comprehended all the necessities of life, as the Holy Ghost does to pray, "Give us this day our daily bread." David adds in Psalm in: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

5. Protection from enemies. Our great adversary, the devil, and all the little adversaries. If it were possible every saint would be removed from the earth, but He protects us and leaves us here to minister to the needs of our fellowmen. He is also the Helper of physical disciples. James gives the exceptions.

6. A pardon through death. We will all sooner or later come to the time when we cannot turn back, but must go alone if Christ is not for our side. We can still have the waves and calm the troubled Jordan.

7. In grace and glory. The psalmist declares, "For the Lord is our God ever and ever.

II. What kind of supplies are to be had through Jesus and grace. We have:

1. Rich supplies. A rich God gives rich supplies. He is rich in mercy, pardon, grace, and comfort. Sir John Williams, after discussing the greatness of Christ and the glory of the invisible world, while lying on his deathbed, remarked that as far as he could judge, this is as full as it can hold in this latter state. I can hold no more here, and that it is help meet, let you know what I feel?" A steady supplies. The storehouse is as0 as breath itself. We ask the universal Father of Christ, that He is present to meet the need. He knows the need, and is ready to meet it.

3. Glorious supplies—according to His riches in glory and in might.

4. Gradual supplies. According to the need. The less He gets the less He gives.

5. Universal supplies. All your needs. There is one satisfaction, but it broadens itself into many others and Christ is the source for all persons at all times.

6. Undeserved supplies. We bring no goodness with which to merit attention. We are objects of His mercy. No a beggar, He doth not bite you, nor, in your judgments, old, blind, old, blindness, sickness, disease, his infirmities, his age, afflicts, it is in a way of mercy, but makes him an object of mercy; so it is if we have no claim other than the mercy of God.

7. Present supplies. He is faithful to fulfill His promise.

8. Constant supplies, daily, regular, forever.

III. What comportment do we find in the world?

1. Do the heavens supply the earth with rain, without which there is no life upon the earth. As the earth calls for rain so must the saint call on God.

2. As the earth supplies the inhabitants. The earth is God's footstool. The earth is God's house. They are all living, which live upon it, high and low, rich and poor, old and young, male and female, from every tribe, nation, kindred, tongue, people and language, all that live upon it. Christ has power over all. There must be a seeking by prayer; seeking is in the name of Jesus Christ. It is more import by importance, and persevering in both.

3. As the sun supplies the plants. The sun is the treasure house. So all believers, from Christ their Head, receive vital influences—temperance, strength, peace, comfort and quickening, in that which they have from Christ.

4. As the root supplies the branches, as the sap feeds the branches as strength comes from Christ to His Church. He himself said, "I am the vine and ye are the branches.

5. As the sun supplies the plant; they have no light of their own, or the moon; either so there is a cloud in the sky. They derive their light from the sun shining on them. Their light is a borrowed light. So all spiritual light that we have—knowledge, grace, comfort—are borrowed from Christ.

6. As the sun supplies the rivers. They come from it and return to it. So the glory comes from Him, and returns daily to Him.

7. As the fountain supplies the streams, to be used, so Christ supplies into our lives to be given out to our fellowmen as needed.

8. As the storehouse supplies the family. Joseph, a type of Christ, built the storehouse in Egypt, from which the nation could draw; our storehouse in Christ from which we may draw.

Personal application of this great text.

1. Ask God to make your life full (Jesus). Many do not know. "The spiritually hungry will be satisfied," says Jesus, "he who has heard the word, the same thing, he will have". Do not allow to be filled with the hunger of stupid minds.

2. Believe the truth of this text; He is here to proclaim an untruth. It is right.

3. Have recourse to the blessed Christ; tell them the need—mercy, strength, lightness, strength, health, courage, or temper.

4. Acknowledge Him in all His beneficences.

EVENING SERVICE

The Universal Call

TEXT—1 Thess. 4:7. 8

Introduction

"calls a call is a desire made known of another kind in this case a call to holiness. Two calls that differ are made, parents, joy and desire for fellowship. There is no other kind of call. God calls to regeneration, by His Spirit. God's call to holiness is universal."

1. Exhorting Ideas Concerning the Call to Holiness.

a. Our ministers only. 

b. Only spiritual parents and not for us.

c. Too high for possible attainment.

d. Cannot be obtained in this life.

2. Holiness a Natural Prerequisite or God

a. Personal nature of God.

b. Grace in all Creation.

c. A holy habitation prepared.

3. Hence, for this need of Holiness required to enter.

3. Holiness is connected with regeneration.

a. We tendency to holiness before regeneration.

b. Regeneration to prepare work to holiness.

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3. Natural birth and circulation are typical of regeneration and sanctification, the latter impossible, without the former.

4. Regeneration and holiness compared.

5. In regeneration every sin is suspended; in sanctification it does not exist.

6. Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the burden of sin.

7. Regeneration is the old man bound; sanctification is the new man to the Lord.

8. Regeneration is the old man's guilt; sanctification is the new man's goods.

9. Regeneration is sanctification begun; entire sanctification is the work completed.

IV. Holiness is the Conformity of the Whole or Man to Whole Will of God.

1. God is the mold of holiness, as well as the source.

2. The understanding is illuminated.

3. Judgment is inflamed.

4. Afection for God is inflamed.

5. Conscience is inflamed.

6. Will is inflamed.

7. The heart is cleansed from all sin.

8. The Holy Ghost takes up His abode in the heart.

V. Holiness Will Be Practiced and Observed in This Life.

1. Holy duties thought, purposes and aspirations will manifest themselves in our lives in

2. Holy conversation or life.

VI. The Call Must Be Obeys

Holiness is willed, required and demanded of God. Obey God today.

SUNDAY, MARCH 30, 1941

MORNING SERVICE

Christ the All, and in All

TEXT—But God is the All, and in all (Col. 3:11).

Twice, and just twice, is this phrase found in the Bible; twice, and in 1 Thess. 2:16. Here it is spoken of Christ, who is in all; the Father will be our all in all in eternity, also.

m. He is alone sufficient to make us happy, and without Him nothing else can do it.


o. Whereas in Christ all is in all?

1. He is everything to all men, whether Gentile, Jew, male, female, free, bond, young, old, learned or unlearned, He is all to all.

2. He is the all in all to all; He is the all in all to all.

3. He is the all in all to all; He is the all in all to all.

4. He is the all in all to all; He is the all in all to all.

5. He is the all in all to all; He is the all in all to all.

6. He is the all in all to all; He is the all in all to all.

7. He is the all in all to all; He is the all in all to all.

8. He is the all in all to all; He is the all in all to all.

9. He is the all in all to all; He is the all in all to all.

10. He is the all in all to all; He is the all in all to all.

11. He is the all in all to all; He is the all in all to all.

12. He is the all in all to all; He is the all in all to all.

13. He is the all in all to all; He is the all in all to all.

14. He is the all in all to all; He is the all in all to all.

15. He is the all in all to all; He is the all in all to all.

16. He is the all in all to all; He is the all in all to all.
Sixty years later I sit in the apartment of a grand- daughter of one of the founders of this magazine, and I think of the story, I said, "Thank God, Lamdy, there's one thing I know ... and that is, if you ever lose a letter, it will not be too late. We can call you up."

Yes, I had my doubts about it, I said, "Is it sensible to think that Jesus is happy, oh so happy? I told you to call for those long letters, I’m afraid."

They are the arms of the Lord, long and strong and they do not soil far away from heaven’s portals, but his call will reach the ears of the Lord.

Now Only God

"Miss," said Tony, the bootlegger, where the G-man had finally caught me, "when I first came in here I was afraid of God and everybody."

He had been caught for breaking the federal law against paying a tax on illicit liquor, and the government men had fixed him heavily, rather than throwing him in the federal prison. He was allowed to make small monthly payments, so he became well acquainted with the Kansas City office force of the federal men.

When he came in to make his last payment, he went to the window where my wife’s cousin was the wildly, said, "When I first came in here, I was afraid of God and everybody, and now I’m only afraid of God."

There is written in men an inherent fear of God and of the consequences of their sins, from which men cannot get away. This is the voice of conscience calling one back to God and paths of right.

I have met many army officers, who had no family and no close relatives. He bought a trailer and fathered a family of children. In this he would work from California down through southern Arizona to the tip of south Texas, and with the spring he would trade back to the Rocky Mountain National Park where July’s sun was burning the plains. And as summer got hotter he would drive north to the Glacier National Park, where it was cool practically all the time. He would break the ice from his windshield in August, before the mountains would be covered again.

"I don’t know what to worry about," he said, "It’s saying Uncle Sam where to forward my check, and how to get ready."

This is the inherent worry of all men. It is better to prepare now, and this worry will be eliminated, and as Tony said, "I won’t even be afraid of God." Perfect love, Jesus of God, casts out fear.

Expository Outlines for March

Lives T. Corlett

March, 1941

1. Have a sense of personal respons-

ibility and the need to turn to God (v. 10).

2. Plan definitely to develop in Christian leadership (v. 10).

3. Exalt the character in life and work to which we are called (v. 11).

1. Nourish the character in life and work to which we are called (v. 11).

2. That the commandment clears the path for each one to keep the eye on the Lord (v. 17).

IV. ONLY THOSE WITH PURE HEARTS CAN COME CLEANLY WITH THE REQUIREMENTS OF THE COMMANDMENTS (v. 4)

1. The believers must be cleansed by the baptism with the Holy Spirit in order to meet all the requirements of the command-

ments (v. 5).

2. A pure heart gives a person a purged conscience sensitive to the leading of the Spirit (Heb. 10:22).

3. The bitterest of all seeds of doubt from the moral nature given the believer the proper motivation (v. 19).

4. A faith completely unified in a holy heart (1 Thess. 3:10).

5. The only means of properly seeing God is through a pure heart (v. 20).

6. Paul verifies this (2 Cor. 13:11).

7. He enjoyed deliverance from sin (v. 11).

8. He realized that his life had been cleansed (v. 12).

9. He felt like the Lord wanted him to be a witness (v. 13).

10. The Student of Divine Things (2 Tim. 2:14-16)

11. The Association of a Veteran Manuscript Student with a Young Man (v. 8).

12. He exhorts him to be a good soldier (v. 15).

13. He admonishes him to be a spiritual giant (v. 16).

14. He challenges him to be a faithful soldier in handling divine truth (v. 17).

15. In the acquaintance of God, through Paul, to all Christians of every generation (v. 18).

16. Reasons for the Christian’s Bec-

oming a Student (v. 13-17)

1. Make it a rule of faith to God (v. 15).

2. To do the work for God (v. 16).

3. The assurance of divine truths (v. 16).

4. In order that each one may receive the correct teachings of others in the faith, so that their confidence may be overthrown (v. 18).

5. By doing these things the child will be able to give an experience of appreciation of divine truth (v. 19).

6. To divide the word of God (v. 20).

III. THE ENCOURAGEMENT PROMISED TO THE STUDENT OF DIVINE THINGS

1. The assurance that comes with the assurance of the name of security (v. 13).

2. The Word gives directions regarding the foundation and it will last forever (1 Pet. 1:25).

3. The joy and happiness that comes through divine approval (v. 13).
Suggestions for Prayermeetings

D. T. Tanner

P

The end of all prayer is the growth of the soul, the uplifting of the soul in the spiritual world, the growth of the soul through prayer. The prayer meeting is a means of helping us to grow in the spiritual world, to realize our needs, to understand our spiritual life, to realize the values of our spiritual life. This is the work of prayer. The end is to be realized in prayer.

The Holy Spirit is with us, to teach us all things, to guide us into all truth, to help us in prayer, to lead us into the understanding of the will of God. It is through prayer that we grow in the knowledge of the will of God, to lead us into the understanding of the will of God, to lead us into the understanding of the will of God.

Bible Helps to Meditation

Heaven is the world of the Lord, our home, where we dwell in Him, where we abide in Him, where we are held in the love of God. The purpose of meditation is to help us to be in meditation, to be in the spirit of meditation, to be in the spirit of the Lord, to be in the spirit of the universe. Meditation is the means by which we can enter into the spirit of the Lord, to be in the spirit of the universe, to enter into the spirit of the Lord.

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(01) PAGE TWENTY-SEVEN
IV. There is not in the ungodly anything that corresponds to that of believers. The tree is fixed. It has a settled purpose in life. The ungodly have the same purpose as all the rest. Their lives are bound by the provisions of society beyond its confines concerning which they may exercise control. When time comes, their lives are past. They must go out to meet the God of the universe. The world is the end of their life. Both have lived and earned and are spurned in this life. The ungodly are marked out for perdition. They are not made for life but for death. The ungodly are not to be trusted.

V. There is nothing in the way of desirable frugality in the ungodly. At the best their influence has been for time only. At the worst it has been industrially bad. They have painted not one to the Lamb of God which taketh away the sin of the world. Their influence has been worldly; their example has been worldly. They will have plenty of robbing, and plenty of time for it but such robbing! They will have a voice such as the rich man heard in hell, "Sir, remember me", and that indeed is their remembrance to be the remembrance of death and hell and ails of their choices and lives after death. Nothing in the way of prosing of pleasures pertaining to the lives of the ungodly. The opposite is true in them. There has been no health to produce such frugality, nothing to direct this sign of selfishness. Unselfishness has characterized the things that have gone into the making of their lives, as well as what has come out of their lives. Some of the selfishness, as it is not the God of their life, and they have not the view of their life, but their selfishness has come to them because they have been selfish. They have been the instruments for their own selfishness, the ungodly in their ingenuity.

VI. The end of the ungodly is to end the way of life and the way of God. They shall not inherit the kingdom of heaven. They shall be judgmented. They have not the life eternal. They are not the life eternal. They cannot inherit the kingdom of heaven. They are not saved. They are lost. They are not saved and they are lost. They are lost. They are not saved. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost. They are lost. They are not saved and they are lost.
The Quest of the Spirit

By Ralph Earle, Jr., M.A., B.D.

Prominent Biblical literature, Eastern Nazarene College

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have it in measure, before we can have it in action. The magnitude of love is indicated by the fact that God is love. This is the love which he has made possible all that He is making Himself to us. It is love which will make possible our making of ourselves more to the image of Christ, and to Him, to ourselves. Our poverty of love is an indication of our poverty of love. Increase in love is described as godliness, and all that goes into the making of the Christian life as well as to a sense of being sanctified believers. Children of the living God. The matters suggested here are matters that are needed in our lives. They are matters for which we have abilities to enjoy. They are matters that go into the making of life as God would have us live, and as we desire to make it.
no mistake. He knows best how we can prosper in holiness. Spend no time thinking a mistake has been made. Meet every issue of life by prayer; co-operate with God in the working out of His purposes in His own way. There must be harmony here if there is to be success in this effort.

IV. In trying to grasp with both the who of life and the why of life, in seeing some of the issues connected with the hankering of our own lives, we may have conflicts of unusual severity. The result of all of us have done some seeing that it would have been better for us to have left undone. There will be need of transforming grace in many of our lives. What shall we do in these issues? "And supplication." Add supplication to prayer. However difficult the way may seem and however difficult it may be, there is a way through, a way of victory in every conflict. Freedom from sin is one thing. Thank God for it and never lose sight of its value. Meeting the issues of life is another matter. This we can do far better because of our freedom from sin than we otherwise could. "Where there has been sinning, there is suffering. "Be not deceived—God is not mocked, for whatsoever a man sows, that shall he also reap."

Bowing to the faith is followed by the preaching of corruption. Thank God it may be done in a direction of freedom from sin, and by the help of the God who has called us to holiness. Walk with Him and victory is sure. V. In all that pertains to life and living in the presence of God, one thing is needful on our part, "with thanksgiving." Few things are more conducive to progress in holiness than a spirit of genuine thanksgiving. In this we have a matter of degrees. There may not be much of heart in our earlier efforts in thanksgiving; there may not be any too much in our later efforts; but in one thing we can succeed, we can cultivate and develop a spirit of thanksgiving. Naturally, as we learn by experience more of God's ways of dealing with us, we will see more of the benefit of developing a spirit of genuine thanksgiving. The lack of such a spirit must ever prove detrimental in its effects upon the sanctified believer.

VI. The scope of prayer is vast in its area. It covers all that pertains to our relationship to God, to others, to ourselves. Request is its place and a most important place in this exercise. "Let your requests be made known unto God." Take everything to God. Seek to withhold nothing from Him. To your same things may seem unimportant. As to the facts in the case, nothing is unimportant in life. Some things may be more important than others but all are important. It is as the whole range of life is covered and considered in our relationship to God that we can reasonably hope for the best results. Bring your failures to God as well as your success; your necessities as well as your help; the things for which you are sorry as well as the things for which you are glad; your weaknesses as well as your strength; the things that are humiliating as well as the things that are uplifting; the things of which you are ashamed as well as the things in which you rejoice. There is a way through for you. Thank God that He knows you altogether. There is nothing hidden from Him. He can best help you when He knows you. Be fair with Him. He is fair with you.

VII. "And the peace of God, which surpasses all understanding, shall guard your hearts and your thoughts in Christ Jesus." Be not deceived, the way of holiness is not an easy way. It would be little worth if it were. We are not here for lives of ease; We are here for lives of strenuous endeavor, to bring out the best there is in the best of what we are now capable. A life of ease must inevitably be a life of failure. This is inevitable. Someone may be saying, "Well, the rich have an easy time of it." If they were no more than animals, and needed no more than food and shelter, this might be true. It takes so much for a rich person to make his life worth something as it does for a pauper to do the same. Life is vastly more than food, shelter and railing; than the pleasures of the world, which may be bought with wealth. God is dealing with men as men here and elsewhere. Making one's life worth something to God and men is strenuous, twenty times... And this is the business for which we are here. To fall in this it is to fail in the purpose for which we are here. We are here to put something into our lives that will be worthy of the guarding power of our God. We are to do this in co-operation with Him. We are to do this in no other way. For whatever of progress in life we have made, let us thank God and take courage. Having made some progress—however small it may seem—is an assurance that we can make further progress.

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The Task of Keeping Encouraged

By the Editor

ONE of the reasons a young, inexperienced preacher can frequently do better work than a preacher of better general qualifications, is that the novice is easier encouraged; for there is just no chance for a preacher to succeed who cannot keep his courage up.

Yesterday I ate dinner in the home of a preacher who has about as difficult a proposition as I have seen in a long time. He was a man of quiet courage, and he has largely to come into the ministry. He was full of plans and ready to tell of his recent endeavors in detail. I was not very talkative, for I did not have much to say. Inwardly I was chafing the preacher as a hero, and saying to myself, "Thank God that we have men who want jobs like this. It would be difficult for me to keep my courage up here, and if the preacher should get discouraged here, it would just be too bad, for certainly there is no other place could come and say, 'Be of good cheer!'" But the preacher said not a word about the forbidding features of his task. I really do not think he was aware that there were forbidding features, and he was stronger for his ignorance. Or perhaps I am putting it backward. Perhaps he is the brighter one. Perhaps what I saw was the unimportant and the superficial. Perhaps I was dining with a man who had insight and could see the factors that do really matter. Anyway, he was challenged by his opportunity, and manifestly felt himself fortunate so hopeful a day had dawned for him, and before we separated, I too decided that he is the man for the place and that he will get on well and do a service worthy of lasting reward.

A little time ago a preacher said, "We have just about decided not to attempt any more revivals in our church. We have tried repeatedly, and although we have a few professions, we do not get any new members, and we have just about decided that revivals in our church do not pay." But seeing the preacher was in need of encouragement, I replied, "Oh, no, I would not quit. The next very effort may be more successful, and then you will decide that past efforts were failures just because they did not result in new members. You have no way of knowing what would have happened if you had not attempted revivals. You would have become divided and altogether inefficient. Not knowing how it might have been, you cannot know but that your efforts have been well justified."

The District Superintendent with whom I am now touring is one of the most versatile of men. For one thing, he does not consider it a disgrace to be "a book agent." He takes along some books, and every weekend service he offers them for sale to the people. Last night was a rainy night, and the prospect was that the crowd would be small. The District Superintendent suggested he would not offer the books. But I encouraged him. I said I knew that he would sell many books tonight, but you may sell one that will result in the doing of more good than will be done by the paper to them during the week. You never really know when you are offering your best work. That night saw no one at the altar may be the best night of the meeting. The time when the small crowd was there may be the time when the big results were secured. This is one of the things that makes the book agent a book agent. You never know when you are going to discover a gold mine. Really you never know but that you did discover a rich find when you thought there "was not much gold on."

It is not possible to practice literally the exhortation to "Count your blessings—name them one by one," for there are more blessings in disguise than in the stated list. It is also impossible to appreciate your opportunities for doing good; for often the unconscious influence accomplishes what the well-directed effort failed to accomplish. The temper in which you accepted the situation which made it impossible for you to preach on a given occasion may do more good than you have done if you had been permitted to preach it. No day is lost that was spent as well as you were able to use it. The chance to practice at a very vital point may find entrance between the hinges of the harness where the missle of the markman glanced harmlessly from the polished armor of the foe.

Thoughts on Holiness

Olive M. Winchester

The Abiding Comforter

And I will pray the Father, and he shall give you another Comforter that he may abide with you forever.

Life is filled with changes. Among those that cause the most poignant sorrow is that which takes from us those whom we dearly love. Jesus had been telling His disciples that He would be with them only for a little while longer, that they would seek for Him but they could not find Him. Such a word cannot but break hearts like piercing arrows. It was not long before they had marched with songs of victory and triumph to acclaim Him King and Messiah, and the fading of this desired hope was sufficient to bring deep grief, but now a further word brings dire perplexity and consternation. Their Lord and Master is going to leave them. However a word of consolation follows, Christ will pray the Father and another Comforter will come to them.

A Personal Presence

The whole tenor of these farewell discourses with their promise of the abiding Comforter seems to be fraught with the atmosphere of a person who is to come so that one cannot understand how an open mind can postulate the thought of simply an influence, yet this has frequently been done. Thus we would review the basic reasons why we claim that the coming divine presence is personal.

Many times have we considered the facts that set forth before us the activities of the Spirit; those of themselves indicate a person. They are numerous in these chapters of John, but since we are so familiar with them and they are so readily discerned, we will not carry on this point now.

We turn rather to the designations, the more especially to the one we have chosen. There are others in this same connection, but our special interest is in the particular one, "Comforter." Of this designation one writer says, "The term Comforter or Helper is in Greek an advocate or representative, a champion or helper. The term does not mean 'consoler,' but one who 'stands by' another as witness, adviser, representative, or advocate. Just as Jesus had been helpful to His disciples as friend, helper, teacher, and leader, so the Spirit will continue His work. He will continue to convict men of sin, and guide out of the darkness to reveal God as Jesus had done." Thus this designation marks most clearly that the one to come is a person.

But in this same connection we have the thought reinforced by the qualifying adjective, another. The contrast is with the person of Christ. Christ who had walked among them and called them to service and had so patiently borne with their feeble apprehension of truth and had taught them so continually of the true way of life was going, yet another was to take His place and carry on His work. Can we conceive that ought can be implied but a person, you, more also, a person of the triune Godhead?

The Relation to Believers

In describing the relation to believers these three different prepositions are used in the Greek, "with," "by" and "in," and each of these indicates a different aspect of the relation. But it takes the thought combined in all three to give us the full concept. First we note the preposition "with," which expresses fellowship. Jesus used it in His reply to Philip, when Philip besought Jesus to show them the Father. In a note of pathos comes the reply couched in the form of a query, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen
me hath seen the Father; and how sayest thou then, Shew us the Father? We can read much into these words. Jesus might have enlarged the range of expression and asked if Philip had not been with Him as He taught the multitudes, and people cried with longing hearts to hear more, recognizing that He taught with authority and not as the scribes and Pharisees. He might have asked further if Philip did not remember the feeding of the hungry multitudes in the north, in the wilderness land where Philip himself, as a boy, had to learn the price of food. But the Master did not. His own heart was grieved that His personal presence and fellowship with them had not aroused their discernment sufficiently that they could see that God Himself was in their midst. The same presence and fellowship that Jesus had with the disciples here on earth the Holy Spirit is to have with believers down through the ages.

The next proposition has the thought of the former but makes the relation closer and more distinctly individual. In the foregoing the fellowship was that of a group, a holy and honored fellowship, but shared in company. But we find further privilege extended to the believer. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Commenting on this passage one writer says, "The Christian sees God by him; he welcomes and finds a dwelling place in the privacy of his heart. But our insight into the meaning of the proposition is more definitely illuminated if we turn to Jesus' high priestly prayer when He says, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here we have delineated a very intimate fellowship on a very intimate presence. Thus the Spirit is to be unto us.

Finally and climactic of the three is the proposition "in." Here again the relation of the Son and the Father is expressed through the medium of this proposition. Following the question asked of Philip, Jesus continued, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. So one writer observes, "This being of Christ shewed how He was in closest communion with the Father; His works shewed how the Father wrought in Him." As the Father wrought in the Son so the Holy Spirit will work in the hearts of men. We can grant that Christ, the Son, gave a perfect medium for the working of the Father, that we mortals are imperfect mediums, but the operating power is the same. The Holy Spirit is to be within the hearts of men in a divine dynamic power which is applied to walk in the ways of righteousness. To have the Holy Spirit with us and by us is a most wonderful experience but which does not give the springs of human action so-vitality, he must operate in us to produce in us the transformation of our hearts and the renewing them by divine grace.

A DOUBLE OFFICE WORK

In ministering to Christian believers the office work of the Holy Spirit is twofold. First there is the teaching of the Father in Christ. But the Father was at a loss to compute the price of the kingdom. Jesus, His teaching of Christ. This was the teaching of Christ "as the true and authoritative interpreter" and "as the true and authoritative interpreter of the Word of God in the circumstances prevailing."

Fourthly, Jesus taught the multitudes, us and by us is a most wonderful experience but which does not give the springs of human action so-vitality, he must operate in us to produce in us the transformation of our hearts and the renewing them by divine grace. The same. T

A S faithful stewards we are interested in the great annual offering of the church for the support of the local church. We have learned that such an enterprise is to evangelize the unevangelized, to rescue the lost, to rebuild the broken, to strengthen the weak, and to make the whole world a place of Christian living. In the application to the immediate apostles it would have a relation to their preaching and also to the recording of the events and teaching of the life of Christ. Jesus did not write anything, and thus the memory of His hearers constituted the medium of transmission. That the truth might be recalled in fullness and in exactness there was need of the quickening power upon the memory of the apostles. This we have recorded when the apostles declared the truth as part of the teaching of the Holy Spirit, of its" A S faithful stewards we are interested in the great annual offering of the church for the support of the local church. We have learned that such an enterprise is to evangelize the unevangelized, to rescue the lost, to rebuild the broken, to strengthen the weak, and to make the whole world a place of Christian living. In the application to the immediate apostles it would have a relation to their preaching and also to the recording of the events and teaching of the life of Christ. Jesus did not write anything, and thus the memory of His hearers constituted the medium of transmission. That the truth might be recalled in fullness and in exactness there was need of the quickening power upon the memory of the apostles. This we have recorded when the apostles declared the truth as part of the teaching of the Holy Spirit, of its
One of the greatest points in favor of our church program lies in the fact that a large per cent of our constituency are young people—live, warm, eager, talented young people looking to us for a spiritual lift for their pent-up desire to live life to the full.

This paper is designed to answer, in a measure, the question, "Does a pastor expect the answer of this group?" or "What is the real function of the N.Y.P.S.?

I firmly believe that God raised up the Nazarenes for a special purpose in the history of His world. I believe just as firmly that we as a church can hope to retain the divine favor only if we hold steadily to our primitive course. Our church was organized to propagate the truth that inner and outer holiness of heart and life is the only satisfactory answer to the world's question, "Why was I born?" Everything that we allow to become identified with the Church of the Nazarene must strictly and firmly be translated into terms of this all-consuming purpose or it becomes just so much dead weight slowing our progress.

To me "Nazarene" is synonymous with God's spiritual people of all ages—a people whose plans and simplicity are glorified by a triumphant richly-purposed character; a people whose withdrawal from the love and worldly things is replaced by a positive heavenly mindedness and crowned with the glorious visitations of the Shekinah presence; a people whose hatred of sin is tempered with an intense love for God and man. To me "Nazarene" without this glory is one of the emptiest terms ever known.

As a pastor I want to express a deep-born conviction that the responsibility of making the N.Y.P.S. a vital factor in the evening service lies directly with the pastor. What kind of a vision do we as pastors have of the evening service? If we do not have a proper vision it stands to reason that those who follow us will not be likely to have it if we thoroughly convinced that our young people will be satisfied with, nor long support a stereotyped service which begins without a real vision, continues with aimless repetitions, and concludes with a doze without a seeker. But I do believe that nearly every normal Christian young person will soon catch the challenge of a Spirit who knows where he is going and has some idea of what it takes to get there. John Wesley once remarked, "If my heart be warmed, and closed friend to Christian perfection will easily persuade others and thereby weaken if not destroy any select society." A greater than Wesley said, "Where there is no vision the people perish." Brethren, if we are not thoroughly familiar with our task we need to either get so at once or surrender our place, for I believe that God demands of us as preachers of the gospel.

I think that we as pastors and leaders should constantly bring upon the minds of our young people's leadership our central vision. Press them both privately and publicly to grow into a personal experience, accompanied by the genuine witness of the Spirit. Never stop until you get them "holiness minded." Young people who live for one thing will live it and witness to it naturally, when they enter the service which is designed to interest others in the same thing. This, of course, will not miraculously take place at once but "in due season ye shall reap if ye faint not."

Finally, I believe that there are at least two fundamental demands which must be carried on in our regular N.Y.P.S. services if we ever hope to be a real asset to the evening evangelistic service.

1. Any spiritual service worthy the name must by its very nature and essence begin by generating a genuine atmosphere of prayer. If we are not already we must bring into our evening service, by all means we must make a place for it, and then we must make sure of the service begins. Any young people's group which is too spiritually blind or lazy or both to pay this price is absolutely unworthy to be identified with the noble commission of the Son of God. Any Nazarene Young People's Society President who completely allows his society to go on week after week without "praying the glory down" eloquently witnesses to his need of a personal pen- tecost.

As a pastor who will allow this condition to exist without serious objection has missed his calling so far as being a holiness preacher is concerned. Together they will sink into the gloomy slouch of despond and failure and those times will compromise with some worldly wisdom of the devil to attract a discouraged people to the house of God.

2. If we will pay this first price we shall be able to steer the course which is being considered in this paper. Before I mention it, let me assure you that I believe in the true culture of the extra-nation, intelligent, scholarly, overbearing, dirty-finger-nailed religion is far below the plan of the heavenly Father for His holy people and' I am harrow in favor of anything which will develop us along this line. I also believe in the intrinsic worth of music, art, etc. But we must not make it a major reason for one service. This does not mean, for instance, that an en-

tire service of music will necessarily hinder the evangelistic spirit, but I do say that music for music's sake, or art for art's sake, or The Young People's Journal for the Journal's sake is missing our mark.

If you will pardon a reference to a former connection, I would like to suggest to you Methodist young people are surpassing us in their form of services in that they are constructively them on the foundation of Bible study. We as a church have given so little place to careful, diligent study of the sacred Word that we are creating a devastating famine of accurate scriptural knowledge. How much we are in need for more power and wisdom and blessing when we are so carelessly neglecting the means of these graces? I believe that our beloved Zion needs a revival of the Word of God more than any one thing in these foolish days, and I believe that the logical place for it to start is with our young people's groups. "Is not my word a hammer, saith the Lord?" Not only so, but faith, that much discussed and little had commodity, would be generated in our hearts and on its wings would come flooding the mightiest avalanche of grace and glory and blessing that we as a people have ever seen. Formidable mountains of difficulty, misunderstandings, perplexities would be grinding down under the power and we could joyously and triumphantly cry out to the world in its dark despair, "Follow me as I follow Christ through the lowlands into the beautiful land where the wicked cease from troubling and the weary are at rest."

This paper was submitted before the Arizona District Nazarene Preachers' Meeting. We are glad to print it in this section of The Preacher's Magazine—S.T.L.

On Sabbath Worship

"Though my hands and my mind have been as full of secular business, both before and after I was judge, so it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not, but made me up as soon as the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day or that I was then little resolved to pay it again. I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a more attentive reflecting, that it gave me this instruction, I grew perceptibly relieved from this mark; and in our future Sundays, I have lived life to a greater degree, for the Lord's day, which I have now strictly observed for more than thirty years."—Sir M. Hall, in The Presbyterian.
HOMILETICAL

A Preaching Program
for April, 1941

PAGE EIGHT (104)

THE PREACHER'S MAGAZINE

SUNDAY, APRIL 6, 1941

The Seventh Cry from the Cross, or, the Blessing of Rest

Scripture Lesson—Psalm 23.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through thevalley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psalm 23.

In the words of Psalms, the Psalmist tells us what he believed to be our firm position in a world of evil and the help that we have in the presence of God. He expresses his faith that God is our Shepherd; we need not be concerned for we have all that we need and the Lord is with us. We can find rest in the valley of the shadow of death by the presence of God who is with us and will guide us all the days of our life. We can dwell in His house forever.

THEOLOGY

A Confirmation of the Creed

There is another thought connected with the faith of the Father; that is the establishment of the church of Christ. Since the Father abode faithful; it mattered not what happened, the church was preserved. The Father will of the Father, victory was ensured. He could address Him, and He knew that He was "the Father, the very Son of God." And that which was true of the Father, was true of the Son. And when He was baptized, when He called the hour, He could be trusted with the mission of mankind. In the twinkling of an eye, He had identified Himself with the Father, a mission that was beyond the power of the people of God to accomplish. He was the Son of God.

Psalm 23.

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**SUNDAY, APRIL 23, 1944**

**EVIDENCES OF THE RESURRECTION**

**Roster Sunday**

**Evidence of the Resurrection**

**TEXT—**C. H. Spurgeon, 2 Corinthians 3:3.

**INTRODUCTION**

The quickening events of the Resurrection center about someone being alive or something, then going to talk to someone else that does not believe it. Notice the personality groupings: Women were early at the tomb, women for the most part, but men only lingered at the tomb of His death. They all disappeared. God's message, heavenly messengers brought troubled hearts to rest in the risen Lord, we must learn from the accounts of Matthew 28, Mark 16, Luke 24, and John 20.

But those who desire shall possess. Then, how do you know? Notice the personality groupings: Women were early at the tomb, women for the most part, but men only lingered at the tomb of His death. They all disappeared. God's message, heavenly messengers brought troubled hearts to rest in the risen Lord, we must learn from the accounts of Matthew 28, Mark 16, Luke 24, and John 20.

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THE PREACHER'S MAGAZINE

APRIL, 1941

PAGE TWELVE (188)

SUNDAY, APRIL 20, 1941

THE CRUCIFIED LIFE, OR, WHAT ARE THE IMPLICATIONS IN THE LIFE OF HOLINESS?

Serenity—1 Corinthians 1:20-2:5

Text—In Christ every利ur: yet it is not, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave himself for me (Col. 2:20).

Teresa

Love is not an emotion but a will. St. John would make himself known into the heated controversy of circumstance that was threatening to divide the Gentile sect and caused circumstances as a binding loyalty. Paul regarded it as only a type of the new circumstance of the heart. The Jewish rite girded to bondages; but the manifestation he was pressing upon the Gentiles was more free. In the midst of the debate he raises the cross of Christ and proclaims: "I am crucified." The cross that had slain Christ had slain him also.

Always a weak Christianity throttles the streams of faith. Religious demands take the place of love. Then men rely for assurance of heaven on being like other men rather than becoming more heavenlike themselves. Paul's answer never has lost its force in real truth. The cross which slays the man lifts up Christ. It is alone the answer to man's most impassioned and unceasing distress. That cross is defined better in the Revised Version of the reading of the text, saying, "The Son of God...gave himself up for me." It depicts a self-surrender, a yielding to something by which another, who is loved is made better, but the one who gives is not better himself. That is to say, to the natural it cannot be seen by the natural, but it is the life of an inner faith.

1. THE NATURE OF THE CROSS: THE GOSPEL OF JESUS CHRIST IS A STORY OF VIOLENCE—OF SELF-SACRIFICE, OF THE CROSS. Self-sacrifice can mean almost, "they taught how they might destroy him." The gospel of Jesus Christ is not something like the spirit of the "old man of sin." "The very friendship with the world is enmity with God." The spirit and likeness of the "old man" never will have the interests of the "new." The latter finds life in Christ. Christ taught that this "new" must become "like little children, not wise men who know too much to trust." He stated it another way when He said, "The children sit in spirit"—the poverty stricken with nothing to hate of the cross of Christ. He follows with the statement that the true faith he is reconciling humbles him like seeing himself lifted up and the humble become exalted. The humble become exalted.

2. SUMMING UP THIS ASPECT IN THE SUBLITUDE, He says: "This little children are like all little children that are robust and healthy; they will get hungry and thirsty and not be satisfied, but blessed are the meek of the earth for they shall inherit the kingdom of heaven. The meekness of God is grace; the meekness of the meek is the fruit of the meekness of Christ. He sends his meek ones on to meekness, meekness, to pour the oil of meekness on the oil of grace, and to pour the oil of grace on the oil of the Holy Ghost."

3. That meaning violence to the old nature which fed self and feared on the things of this world and sensed that fear in the cross, and the chief personage, claims his justification now only in the blood of Christ. His life, his regard for each of the children of God, his heart, his soul, his love were all tied up with the affections and lusts. Practicing adult children, who have grown old, variates, bastards, strie, environs, murders, and the works of the old nature will not lead one to the inheritance in the kingdom of God.

4. That makes a complete surrender of the whole self to Christ. The new life that is found in Christ is the heart deluged with divine love to the exclusion of all else and the inclusion of all of God's holiness. It is more sure and will appear to the world, the new heart if He could, or that He could not if He would, that it is not possible, and it is the happiness of the doctrine of the cross which the Son can slay each beast in the human heart. It is the grace which is created in righteousness and true holiness.

5. There is an Omen in the Cross. That which brings death to us brings up to Christ in the full fellowship of His Spirit. It is self that kept him within the pleasure of life. What a heart that refused allowing him to come in too far is decentralized and fallen about the will of God, a new dispensation set up which gives him the freedom of our heart and life.

1. Christ preserved oneness with the Father in the form of our weakness by His suffering on the cross by it He kept the Father's will and came to His place in glory. The world extended, thinking by it they would defeat Him and separate Him from all the claims He had made to the good and true. But that cross only separated Him from them and put Him beyond their reach in the power of the resurrected life.

5. While He was present and alive and suffering, they could do nothing contrary to the purposes of God and turn to their cruelties. His humiliation was complete. But, when He had died, not a bone of Him was broken. After the complete death on the cross the violence ceased. If the cross had lacked nothing, then God could have had to continue its work. The reason why sufferer so often get in the way of grace and ground victory over the world is that they do not let the cross complete its work. If God saw it could be done only by gory timbers and piercing nails, then it is foolish for anyone to try to take and may well lead to the failure of the Son of God "accomplished in keeping His fallible nature." The crucifixion in the Greek is "hanging upon the cross.

4. Paul was crucified with Christ. God's love is revealed in the cross, running down the earth and bearing the tidings from the field of sin and separates the pollution of sin from our inner man, pouring in the all of God's right, in the way of His grace. It brought us to the Good Samaritan, the Lord was revealed to the world. But the cross had worked a double victory for him—he was also so crucified that the world was crucified to him, and he to the world, and the world now the world come back to him. That is, in the exalted position of Christ in the Father's will the blood elements and the Spirit of God's condescension in the cross.

2. That oneness in the cross brought him freedom. Before Paul met the Master he went forth "breathing out threats and slaughter against the disciples" and called forth to "bring them bound unto Jerusalem." That cross in others had stirred him to all manner of cruelty and suffering. It made him a slave to vile hatred, being driven very many descrip- tions. It manifested the death of his soul in sin. Now, he says in regard each of the children of God, they are all tied up with the cross, with the affections and lusts. Practicing adult children, who have grown old, variates, bastards, strie, environs, murders, and the works of the old nature are crucified, he testified, "nevertheless I live, yet
not but Christ lived in me." That there is a real sense in which he is fully intended. But as well as it states that death became the consequence whereby he was released from his bondage, and the full Redeemer of the old dispensation and given the fulfillment of the life of God in the Son, the cross brought about the death of Paul but not the life of Christ; thus, again, "making of twain one new man." III. Finally, Notice the Fruit or the Cause. It has been said a rugged tree and sometimes looks like a dead one, but it still bears fruit when it is planted in a fertile soil and watered with a powerful instrument is used by the hand of God and by it He produces some powerful fruits. 1. Yes, by death the cross Christ could have full possession of Paul and live in him. It is more than here shores or headquarters for activity. God became the very animating spirit of his and the pleasure in his manner of living. a. In other words, Paul could say. "I now live as if I were new." b. I once find that "more abundantly" of life Jesus talked of "through the hill called Calvary; but one place where He raises the cross in our lives; beyond the place of our death the resurrection is still like the "old man." 2. Take it to the plant in the house, diseased with slight illness: See its stirring leaves and yellowing stem. Who would profess that the ill was not needed to be moved to some other room of the house? There is only the fruit of the same life in a different dimension of life. c. I can say that the cross is the cause of the sin within us by trying to take our corpse to heaven. It is not the way to heaven, we have to die; He is a death in the crucified life brought by the "Spirit of the Son of God, who gave himself up for me." d. It is that surrender in Christ that perfects me in the presence of my own will. The cross is His universal remedy bringing us an eternal rest to everybody suffering from a universal disease. 3. The fruit of the cross in us, in any "saving myself" for him like it allowed Him to "give himself up for me:" a. Means that I abandon myself on the altar like He abandoned Himself to the holy God. b. That I cease from my labor to be His for whom He labors. c. That I devote my whole energies to His purpose and glory. d. And I renounce any nonsatisfactory any other scheme which proclaims to bring man to the glory of God. 

EVENING SERVICE

Eternity in the Heart

Scripture Lesson—Acts 3:19-21 and 4:1-12

Text—Why hast thou conceived this thing in thine heart? (Acts 4:27)

INTRODUCTORY

The "One Heart" of the Church

"For whatever is in the world..." (1 John 2:16)

But the story would have been incomplete and we back part if the "total dedication of the Good Samaritan's love, if there had been no inn.

1. In the inn that revealed the limit to which the Samaritan's love would go.

2. It is one thing to give monetary relief, quite another to attempt permanent recovery.

3. He not only showed on the road, but he placed at the door of man's need in getting strength again, his whole life, if need be through the provisions for the inn.

4. So we recognize that we know the full extent of the Samaritan's love if He had not been for the Church.

5. It is more than the cross. It is more than out of sin and save his soul, is it still another thing to develop that the more than the cross of every joint reconciliation until he can get strong and come to the fullness of power in service again.

6. Taking Christ as the perfect Example of the Good Samaritan, the inn becomes the perfect likeness of the Church.

II. Allowing the Good Samaritan to bring the care of the Good Samaritan's burden.

1. It might be enough to let the Samaritans in after he had suffered so much for someone else, and reject the ungrateful experience of having a grasping man, half-dead, to weary the guests through the night.

2. Has this Jewish layman not gone far enough with the Samaritan room?

3. Is it not enough to invite the presence of Jesus into our midst when He can find so few that would welcome Him?

4. If we would be known to show that we have a good time when so many are so cold and so frozen.

5. But it was Jesus into our midst to invite His burden.

6. Is there a longer way to know where the presence of Jesus seeks the care and for which we call it a "soul's need?"

7. Then just a glimpse at what He cares for see it is one of our own people that concerns Him.

8. And there were no limits set to be at time for discipline, with every one to expect to have done for the man who was helped. wounded.

9. The moral responsibility was the limit of the needs of the wounded. As much as he needed and as long as he needed, was the limit set to the care of Him.

II. The Good Samaritan's care became the example for the attention to be given by the Church to the sick.

For the Good Samaritan must move on and when he does the care and outcome of the sacrifice he has made will now largely depend on the time.

1. Church history full of proof that when churches get together to rule, after spring faith, many are saved, sanctified, and built up in "music holy faith."

2. What an awe-inspiring thought that the sacrifice that Christ has made it finds its fulfillment in human hearts.

3. In spite of loneliness on the road, danger of robberies, they try to destroy, the poor example of others, how little somebody else who was supposed to do something difficult in human life, difficulty one must encounter, a man in need means someone must be no more than the Good Samaritan.

2. But before the Good Samaritan goes he cares for the man himself.

APRIL 1941

SUNDAY, APRIL 7, 1941

MORNING SERVICE

The Good Samaritan's Inn, or, The Labor and Service of the Church


Text—but a certain Samaritan... went to him... and brought him to an inn (Luke 10:25, 34)

INTRODUCTORY

The Parable of the Good Samaritan was given to illustrate the "neighborly" relationship in that civil law that leads to eternal life, "Thou shalt love the Lord... with all thy heart." In the definition of the neighbor it is the most fruitful, primary the church himself and then any who would falter his example:

1. He is to appreciate a mental victim and help compassion on him.

2. But he went farther than any man over so religion before him, and went to the groaning, half-dead man, and ministered to his immediate needs.

APRIL, 1941

FATHER'S DAY

OCTOBER 1941 (I11) PAGE FIFTEEN

The Preacher's Magazine

Whatever we do for souls has been started by the Great Physician himself. A co-artist cannot improve upon His remedies. New fads and fancies are not as effective and as long lasting as the ones who have the best cure.

Nothing is more the place of the message of experience and submission, of the exercise of fasting and prayer, and the patience and faith of the Samaritan, than is the best cure.

As he leaves he that passionate request, "You take care of him to me again."

a. As I have loved you—yes, love. As I have cored you—yes, you must care for me. w—care. As I have loved you—yes, you must care for me. w—care.

b. Last night my heart was filled for me to care for a sick man's need—today it must be yours.

c. The reason of our salvation is not how much we give, but how much we share.

d. If we let the spirit die—what he did last—sleeping nights, sou rest, blood, oil, wine, riches, sorrow, etc. Save the victim, and we save his sacrifice.

III. The Good Samaritan's return makes our work a business matter as well as a love gift.

1. For we must give an account of our stewardship how we spent the two pieces left for the man's necessities.

2. They were not given for the Good Samaritan's night's lodging with us, or as a sign of our good-will and hospitality—they were given to care for the burden he left with us.

3. Prayer for the beaten, concerns for the fallen, no matter how bad, we must be reverent to see how the two pieces were spent.

4. Booker T. Washington things was given to us by God that this is disposed to see "Whatever thou spendest more." after the two pieces were given, the ten pieces is a sort of fifth away—how much more did you spend.

5. Did I care enough for the Good Samaritan's burden to give out of my own living? Did I see him through his grandfather's (Luke 6:21). 2

6. He is a bit of money to be paid—"I will repay thee." 2

7. What coins when paid in heavenly bank?

8. What measure of appreciation for the cups of cold water?

9. What riches when we take the things of earth and exchange in the heavenly markets.

CONCLUSION

Let us seek to have the Savior bring His burdens to our hearts and slumber and let us labor in the full benefit of His provision, giving of our flesh and "such his life shall be lost but whenever shall lose his life for my sake and the gospel's, the same shall save it."

EVENING SERVICE

The Speaking Presence, or, The Need for the Presence of the Intercessory Prayer of God

Scripture Lesson—Genesis 3:1 to 19

Text—And they heard the voice of the Lord God walking in the garden... and the man said... and the voice of the Lord God among the trees of the garden (Gen. 3:8).

God Plans Appropriately for Man

1. There was the garden, the beauty spot of the creation of things.

2. There was the woman given man, he called her good.
The true character of sin is felt only as God comes upon the scene of man's offense.

There is a vast difference between earthly life and eternal life.

Many think because of the fullness of their earthly life they need no purpose for salvation.

But eternal life is forfeited in sin. That is, sin affects one so as to rob him of certain qualities that are essential for him to last under all conditions to which he will be exposed.

The soul lost in sin is illustrated in the earthly picture: as soon as a man has a good home and has satisfied that desire, there are more than a few conditions that make his last home unhappier than his first.

Sin is a missing of the mark God set for us and that it is a good mark to shoot at our minds admit. The very fact we try to do good at any time shows that we know all the time the arrow beyond the bull's eye shows an archer tried his aim and testifies to his falling short or failure.

Notice how sin affects the conduct of man.

It gives itself away in the strife. Adam found himself in the presence of Eve. He made his church divided, his children lost, and a best of other tragedies just to cover man's sin.

The voice of the Lord God cried, "Adam, where art thou?" It was the cry of broken fellowship— not only the sinner's heart cries but God's does too.

The voice of God is heard when we cannot hear nature, but we can hear the thing and can recall the fact of our sin and His remedy.

He also comes walking in the garden to make His own sacrifice for the poor man who had sinned. He is the "faithful high priest" of the Chicago Dispensationalist.

He was the one who offered the sacrifice of His life for the sheep. His soul is excruciating sorrow even unto death.

He came at the time of rest and communion, "My point gives I unto you." He knew we were going to rest and still be able to thank God if we could have had a regular attendance at church neglected.

(a) The knowledge they possessed.

(b) The surroundings of God's goodness that had supplied.

(c) The necessities of God's will— they could quote it.

(4) Memory of God's presence in the past.

(5) A friend and loved one.

2. Each of these tended more to human invention until God came.

The manifestation of God must show sin's remedy to man.

I. The curse was therefofe.

(a) Tid, and sweetly cries for Cusanus, man cries for heaven and rest.

(b) There is a deep crying for sin and sorrow.

(c) The links of the flesh remind him the time is now inevitable, and he must come to rest.

2. But there show its separation.

(a) He must see not how he compares with others,

(b) What is the aim of sin, and thereby make

(c) Leaves must die now—Adam plied the first ax, and sin cursed the adam and when the winter of sin appear and man must drop with the leaves, therefore, the barren branches, where he hid fresh God must now be revealed in sin.

The only thing to be done is to accept the blood that takes away to show His purposes.

3. It was Pete, wrote upon the stone, the God's command for God's command to be known.

4. Pharisees are not believing.

5. It is now that is seen, and that is now, and that is now, and that is now, and that is now.

6. The fact of the Pharisees is that was not.

7. The reason to take Leah and Esau.

8. At the point of decision.

9. Jesus came forth to show the people that were against Him.

10. The Lord's command for the Lord's command to be known.

11. The Lord's command for the Lord's command to be known.

12. First to be destroyed.

13. The Lord's command for the Lord's command to be known.
The Triumphal Entry (Palm Sunday)

Scripture—Mark 11:1-11

Text—Who is this? (Mark 11:10).

1. The message of the Triumphal Entry of Christ into Jerusalem was of so much importance to the life of our Lord on the first day of Passover Week.

2. The Triumphal Entry is the main event of this first day.

3. This event is a fulfillment of prophecy, "Behold, your King comes unto you..." (Zechariah 9:9).

4. Many prophecies have been fulfilled already and still others will be fulfilled during the week ahead. Notice some which have already been fulfilled: (a) Places of His birth (Mark 11:11; Matt. 2:6-8); (b) He will be called a Nazarene (Matt. 21:11); (c) Call out of Egypt (Matt. 21:11). These and many other prophecies have found their fulfillment in Him.

5. Notice two things about the text: (1) What occasioned the question, and (2) What is the answer?

6. What occasioned the question, "Who is this?"

a. It was asked because of the showing of the multitude about Jesus. It was the event of the Triumphal Entry.

b. He went two centuries for a donkey, which was brought (Mark 11:12) to the Sanhedrin's own dome, the prophecies Zechariah 9:9 and Matthew 21:7-10. The people went before Him and spread their garments in His path, and as He came into Jerusalem, they shouted the benedictions and benedictions to the prophet of Nazareth, saying, "Hosanna to the son of David! Blessed is he that comes in the name of the Lord: Hosanna in the highest!"

7. What is the answer?

a. What all of this means to them? The prophecy of the people could have been read by them as being fulfilled in their day, for it was "Therefore..." and "They recognized Him as the prophet of Nazareth. He was the son of David, the King of Israel."

b. The answer in the text, "Who is this?" is the Lord, Jesus Christ. It is the Lord, Jesus Christ, Whose name is "Jesus" (IN. 1:14).

C. Conclusion

1. The Lord went to Jerusalem and to the cross for us, our sins, and not for His own sins for He had none.

2. How should we love Him and live for Him since He has done so much for us? "Your love shall be more abound- ing..." (Rom. 15:13)

3. Who could afford to turn away from such a Savior who went all the way to Calvary for them?

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Today's Happenings in the Life of Christ

Commentary—Mark 11:12-16; Rev. 12:1-20.

Introduction

1. It is probable that Christ did not spend the nights in Jerusalem.

2. They did not, may not be clearly stated but it is easy to imagine why He did not. There was no place in the city for Him to stay. One of the things the Lord had done was to have some gems in His own yard, and He might have been a welcome guest. Many mark him, 500,000 of them, if it had not been for the same reason that Mary, the Lord's mother, had also been open to Him.

3. (1) The clouds were thickening about Him, and the political situation was increasing until He was driven from Jerusalem, and the enmity of the Jews was increasing.

4. (2) There are at least two good reasons for His not staying in the city at night during this week. First, He was not safe and the hour had not yet come for Him to fall into the hands of the free. Second, He, only leaves and so fruit a just fruit was being prepared by the Mount of Olives, in Bethany, and they gave Him a heartily welcome. He had been there, and He was crying there in the last days, "Weep" (Matt. 21:37). Matthew's writings are from a point of view, presenting Christ as King, "Rejoice..." (1 Peter 4:12). The Baptist's writings are from a point of view, presenting Christ as God, "He has taken away the sin of the world..." (1 John 1:7)

5. Jesus was on the mount which was Monday.

6. There were two things happened in the way to Jerusalem, and two things of interest took place after He got to the temple.

1. Cursing the False Date

2. Relate the story of His going to the tree to find fruit.

3. The Lord was not disappointed because there was only a show, and He cursed the tree just as a barren tree, even though it had the appearance of a fruitful tree.

4. Was not this coming to the Jewish people? Consider Isaiah's prophecy of the vineyard (Isa. 5:1-7).
of a fallen nature should be carried on in other parts of the community, and not in the church house.


1. Why did they want to see Jesus?
   a. They might have been curious about Him, having heard of Him, they wanted to see Him.
   b. A better thought is that they hung about, hoping to get something else.
   c. The desire of all nations to know God is evident even in animals.
   d. The barren fig tree may be likened to the false prophet, the hypocrite. Leaven can be thought of as representing corruption.

2. When are the first two responses shown. In order to do justice to the prophet. It is better.
   a. Let us examine ourselves and see if we have more fruit than our neighbors.
   b. Let us watch and pray and be diligent lest we be caught up more leaves than we do fruit.


1. When He was near the city He beheld it and wept over it.

2. If He looked down upon the city from Mt. Olives, it is the opinion usually accepted. He saw the great_pins of the temple and the nature of Jerusalem, and it was a heart-breaking sight; He wept.

3. If He could see Heaven, in this day the things which belong to thy peace?
   a. They were hid from their eyes. The blind were restored and the lame walked, all were falling into destruction together.
   b. Like the Israelites, who are in sin are blind to things that are eternally wise. Like it was also the House of God and Master the long ago, so it should cause our hearts to be greatly concerned today.

3. He saw the things that would soon come upon the city and the people. Read the thirty-third and forty-fourth verses of this chapter.

4. For a vivid description of what actually occurred see Josephus or some other good history of it. He actually came to the temple just as Jesus saw and told them that it would.


1. His authority was exercised in His Father's house.
   a. He drove out those who were buying and selling in the temple. They were taking an advantage of the religious impulses for financial gain. They charged exorbitant prices and cheated in various ways. It was a corrupt unwholesome practice beyond toleration by the Master. "And he went into the temple, and began to cast out men that sold therein, and them that bought."

2. Just as the judgment of God's Deity is found in what He said, "My house is the house of prayer; but ye have made it a den of thieves." God's house is the house of prayer. There should be great reverence in our churches. They belong to God, and are dedicated to His worship. Things

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2. The lesson from the withered fig tree.
   a. We are called to carry our journey into the city as they were the morning before. It was the day before that the tree was cured. Attention was given. He spoke the same thing of the tree by one of the apostles.
   b. Jesus said, "Have faith in God." They were amazed to see the tree withered. Jesus used the occasion to lay down a lesson on faith that would be long remembered. Having faith and believing are important to His kingdom.

3. The widow's mite.
   a. The Lord measures giving by what has one left; "They gave of their abundance, but she of her want did cast all in that she had, even all her living."
   b. Fruitfulness is emphasized by what happened today.
   a. First, the challenge of Christ's authority; second, the efforts to entangle Him; third, His discourse against the Pharisees; fourth, His discourse concerning the future.

1. THE CHALLENGE OF CHRIST'S AUTHORITY
   a. The challenge was hurled by the chief priests, the scribes and the elders.
   b. He was teaching in the temple, great crowds were attending Him when they came with the challenge.
   c. They were trying to stop Him by some means or another. Their plan here was to charge Him of not having authority to teach in the temple, and they did so to make Him admit into silence.
   d. "Tell us by what authority do these things? and who gave thee this authority to do these things?"" a. The Master puts His answer in the form of a question.
   b. "The question of John, was it from heaven, or of men?"
   c. They saw the trap they were in, if they said of men that they were in trouble with the people for they regarded John from heaven, but if they acknowledge John from heaven they would have already admitted the superior to their own question to be a deceiver of God's grace.
   d. They refused to answer, and Jesus said, "Neither tell I you by what authority I do these things."
   e. Christ then said the thing which makes that the occasion.
   a. "The two sons (Matt. 21:28-22). "The publicans and harlots go into the kingdom of God before you." They repented and believed but these children would not even come to just as Jesus saw and told them that it would.

1. The chief priests and the scribes were very busy seeking how they might destroy Him; they feared Him.
   a. The people were astonished at His doctrine. He had impressed them greatly. They were so sympathetic with Him that the Jewish leaders were being overshadowed by Him.
   b. At the quiet house of Bethany, away from Jerusalem, and concerning the marriage of the king's son (Matt. 22:1-12).
   c. It was made light of.
   a. One thing that the Master put His answer in the form of a question.
   b. They were told to entangle Him in His teaching.
   a. "They went the Pharisees and took counsel how they might entangle Him in his talk."

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Wednesday


INTRODUCTION

1. Today has been called the day of retreat or silence. 
2. Some believe that all day Wednesday and until the time Jesus was put to death on Friday, the day between the feast and the crucifixion was in silence.
3. It will be remembered also that some believe He died Thursday and not Friday. Nevertheless He was on the way to the Feast of Tabernacles.

The preparation day was Friday, the day before their Sabbath. The authentic Lord’s table must be removed from the place of execution lest they be there on the Sabbath. It is the majority belief that He died Friday.

4. We are left to our own speculation as to why this retirement. The shadow of the cross was upon them, and what would be more natural than to spend the few hours alone with their loved and loved to the end? Also He had finished His public ministry (and it was a wonderful ministry) and now the bell for the worse. Furthermore the closing discussions against the Pharisees had been such as to provoke them to drastic action. It was better to stay away from them.

5. Two things happened on Tuesday night:
   a. He said, “This is my words, “You know that after two days the Passover cometh, and the Son of man is delivered up to be crucified.”
   b. The second thing was the postponement of their work (Pharisee’s plan). It was not to be done on that day, but on the next day, lest there be any reproach of the people.

6. Two things mentioned in this message:
   a. The first is the feast in honor of Christ and second is the crucifixion.
   b. Some have placed these on Tuesday night, because we no longer have the “Preparation Day.” It is not difficult to accept this, however, since these were not discussed yesterday.


7. The Feast of Unleavened Bread
   a. This is the first day of unleavened bread, when the lamb for the Passover was killed.
   b. The time of the celebration of the Passover experience in Egypt. The children of Israel were commanded to observe it after they were in Canaan.
   c. The Feast of Unleavened Bread continued for seven days.
   d. It has been observed from that early experience the importance of the Passover which was still observed by the orthodox Jew.

8. His disciples asked, “Where wilt thou that we prepare that thou mayest eat the passover?”
   a. He sent two of His disciples saying, “Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.”
   b. There shall meet them at the house of the host, “Where is the guest-chamber, where I shall eat the passover?”
   c. They went in and found as He had told them and they made ready the Passover.
   i. It was a huge upper room.
   j. When it was dark enough that they would not be noticed.
   k. They went in the city and found as He had told them and they made ready the Passover.
   l. It was a huge upper room.

II. THE BANQUET TO BETRAY CHRIST

See Judas slipping along in the night, going to Jerusalem to arrange the bargain. He evidently went after the feast over.

1. He went to the chief priests.
   a. They required of him a sum of money. It is a dangerous thing to see the followers of Christ getting too friendly with the enemy.
   b. The priests were glad (Mark 14: 11).

Thursday

Scripures—Mark 14: 12-21.

Exposition

1. This is the first day of unleavened bread, when the lamb for the Passover was killed.
2. The time of the celebration of the Passover experience in Egypt. The children of Israel were commanded to observe it after they were in Canaan.
3. The Feast of Unleavened Bread continued for seven days.
4. It has been observed from that early experience the importance of the Passover which was still observed by the orthodox Jew.
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6. He sent two of His disciples saying, “Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him.”
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8. They went in and found as He had told them and they made ready the Passover.
9. It was a huge upper room.
10. When it was dark enough that they would not be noticed.
11. They went in the city and found as He had told them and they made ready the Passover.

II.PointFOUT THE BETRAYAL

1. “One of you which eateth with me shall betray me.”
2. Notice the effect this had upon the disciples. “And they began to be sorrowful, and to say unto him one by one, Is it I?” (Mark 14: 18).

3. It was a heart-breaking task. There was no questioning the other person, but a sincere examination of his own heart and conscience.
4. Jesus said, “He is to whom I shall give a sop, when I have dipped it. (John 13: 29).
5. Judas received the sop, then went out. (Mark 14: 17).” Jesus answered, “Thou hast said.”
6. The Master knew it all. He had a very fine and elaborate heart. The outline of its likeness was painted out to tourists in Europe, in olden times, or had been. It was a dreadful disease. It is a type of sin, and has many characteristics like sin.

8. “What will ye give me, and I will deliver him unto you?” Jesus said.
9. “What a dastard to betray the Son of God. The most heinous of all crimes! The betrayal of His friends. The horror of a man thus having to commit murder.” The motives of Judas are made plain; thirty pieces of silver.
10. He sought opportunity to betray the Lord (Mark 14: 19).
11. He had received the money and now he seeks to betray the Lord with the People.
12. The multitude was an obstacle, and He must be destroyed without much serving. There are still at least one more person present at this time, for Mary was there. She has been heard of before also. Jesus said, “Mary hath chosen that good part which shall not be taken away from her.”
13. Mary showed Jesus during the feast.
   a. She took a pound of ointment of spikenard, very costly, and passed it on to His head and His feet.
   b. There were three muffle points that would pass from Christ.
   c. Discoveries of riches.
   d. Cares of this world.
   e. The pleasures of this life. (See Matt. 13: 22; Luke 8: 14).
14. What are people selling their souls for today?
"He then, having received the cup, went immediately out and sat down and said to them: It is night in his soul as well as night in old age, as if his very life had gone out of his life. The confusion of great darkness was in his heart, and he said: I am我真的在]

2. When they came to Golgotha Jesus said, "Sit ye here, while I shall pray." (Mark 14:26)
   a. "And that night, the Lord, through his disciples and in his doctrine (John 18:38),
   b. "I am really in my body" (Matt. 20:22).
   c. "Of saying, "Do evill and do that which is right" (Mark 14:36).

3. Leaving the three to watch and pray, Jesus went away from them a little distance, fell on his face, and prayed, saying, "O my Father, if it is possible, let this cup pass from me." (Matt. 26:36)
   a. "The people were persuaded to talk for Barabbas to be released, and for Christ to be crucified." (Matt. 26:24)
   b. "Pilate's every effort for his release was futile, and finally he washed his hands, claiming innocence in the matter of crucifixion, and gave them authority to crucify him. See the scriptural accounts (Matt. 27; Mark 15; Luke 23; John 15, 19).

4. The tragedy of this unadvised and uncircumcised quarter.
   a. What happened to him has been called a parable in a later age. What happened to him was a curse upon his family and women, and he was destroyed by the thieves and robbers and his goods were plundered and burned.
   b. "The treachery of those who were his friends and the betrayal and the murder." (Mark 9:31)
   c. "He will remember that He went out from the supper last night, leaving Jesus and the other disciples." (John 7:32)
   d. "He had not gone to buy food as some of them assumed. After he removed the cup he went out to the garden and thence to his coming. (John 16:14)

5. "Be of good cheer; I have overcome the world." (John 16:33)
   a. "At the hour that Peter was baptized (John 21:15),
   b. "As he came to do it after all was over (vs. 23)."
   c. "And kissed him," (John 18:40)
   d. "John asked him, "What seek ye?" They said, "Jesus," and He said, "I am He." They fell back to the ground and said, "Our Lord," and kissed him.

   a. He struck Malchizedek, the priest of the high priest, with the sword, and said, "If thou art the King of the world, save thyself and all." (John 21:26)
   b. "They were not afraid to defend Christ. It was when he was forbidden to fight that he was ready to run. Whom his word must be told publicly, and to be added to the end, then was it that his courage failed. It takes more courage to marry and take it, than it does to fight back.
   c. Jesus said, "Put up thy sword," and touched the man's ear. He said two things at that time: (1) "Think what I cannot now pray to God for, (2)." How can we lose these two dozen legions of angels?" and (2) "But how can we lose these two dozen legions of angels?"

7. Then He said, "Are ye come out against me with swords and spears, as men do war? I was daily with you in the temple and ye kold me not until this hour. (1) They took Jesus and bound Him.

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**The Resurrection**

(Easter Sunday Morning)

**Scripture:** Matt. 28

**Text:** He is not here: he is risen as he said (Matt. 28:6)

**Introductory**: Joseph of Arimathea and Nicodemus buried Jesus in the new tomb.

**Verse 1**: a. He was placed there Friday.
   b. Some of the women saw where He was buried.

**Verse 2**: Three Friday morning early and especially since Christ's death Friday the defile of the disciples was evident.
   a. Their hearts ached within them, and their faith was diminished. It was all over for them; they gave up.
   b. Their legs were gone. Their feelings were expressed in the words of the woman on the Emmaus road. "We hoped that it had been he who should have redeemed Jerusalem. Here good news was the implication.

**Verse 3**: During this time His authorities had taken pains to make the tomb safe.
   a. They were afraid that something might happen to the body and they would be in for worse days ahead.
   b. They remembered what the disciples apparently forgot; that He said that He would rise again the third day.

**Verse 4**: The women came early to the sepulcher to finish preparing the body as the Lord had foreseen.
   a. They evidently did not know the procession had been taken as the Virgin had been slain there, and the seal had been set in the stone; for they wondered why it was not open for them.
   b. To their surprise and amazement the stone was rolled away, and to their consternation the body was gone.

**Verse 5**: Jesus said to them, "I am risen as I said."
   a. And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door of the sepulcher, and sat upon it. (Matt. 28:5)
   b. The power of heaven was released upon the earth when the angel descended: the earth shook and trembled.

**Verse 6**: (1) Could it be then that nature was keeping for joy when that hour came?
   a. The people of heaven trembled at hearing of His sacrifice and resurrection.
   b. The angels rolled the stone away.

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**Conclusion**: a. The living stone came to life. That the Roman guard and the Roman soldiers were so secure it was to be too late for them to do anything.
   b. But, the angel brooked the seal and rolled the stone away. After he did it he sat down upon the stone.
II. THE RESURRECTION PROVE

1. Peter said, "God raiseth him up."* 

a. It was the power of God that did it.
2. God was able to raise Him. Think of His power that created the heavens and the earth and all that therein is: the giver of life, and the sustainer, yes, He was able to raise Christ, His Son from the dead.
3. The power of death could not hold Him. 

The resurrection was from the dead, and not just a reviving from a unconscious state. It is a resurrection and not a resuscitation.

II. A Bodily Resurrection

1. It was not just a spiritual nourishment. The body came forth from the tomb in resurrected life.
2. It then, was a resurrected body, changed from mortal to immortal. It was also glorified.
3. The body did not remain in the tomb. Only the 

Resurrection

1. The angel said, "He is risen.
2. The empty tomb is evidence of it.

The body was not in the tomb. It is risen.

(1) The 

Tomb was opened to Him. It had failed at this point, all would have failed. "If Christ be not raised, then is your faith vain," (1 Cor. 15:17).
3. Since He did not appear to the apostles, they were unable to see Him in the flesh. How could they say the disciples took Him in one by one (Luke 24:30).
4. The resurrection.

(1) Mary, Peter, the two on the Emmaus road, and the disciples behind closed doors saw Him for the first time. As many as five hundred saw Him at one time after the resurrection.

III. THE MOST EMOTIONAL RESURRECTION

1. "He is not here."* 

a. Jesus was not in the tomb as that first Easter's message.
2. Mary asked of whom she was to be supplied to the garden. "Where have you put him?" It was not the gardener, and the gardener had not put Him there. *It was not the angel who said, "He is risen." He had not risen, living Lord to whom she spoke.
3. Why seek the living among the dead?* implied much.

a. Though He was once dead yet He is alive and that forevermore.

b. Alas the cause of redemption is in the resurrection. If He lives, He can make good His claims but if He does not live, how could He do what He said?*  

b. There is newness of life in Christ for all who will come to Him in faith believing.  

II. IT WAS A DAY OF EVIDENCE

1. The women were surprised at the tomb.
2. It almost took them by surprise when they saw the stone moved, and especially when the body forth to resurrected life.
3. Those who have done wrong to everlasting comfort, but the righteous in an endless reign with Christ.

The First Easter (Eastertide Sunday Night)  

SYMPHONY—John 20:1-15  

Text—The Lord is risen indeed (Luke 24:30).

INTRODUCTION

1. The resurrection is the outstanding event of today, the chief event of a week, of what happened to Christ each day.  

2. The resurrection is the crowning event, not only of this day but of the last week. It was the act of God in the resurrection of our Lord and Savior Jesus Christ.
3. It is given indirectly in that Christ taught and claimed.

(1) He had failed at this point, all would have failed. "If Christ be not raised, then is your faith vain," (1 Cor. 15:17).
4. "And if Christ be not raised, your faith is vain also, ye are yet in your sins.
5. "And if Christ be not raised, your faith is vain also, ye are yet in your sins.
6. Let us think of what happened to the disciples on this day since the resurrection was considered this day.

a. Four things are outstanding: (1) They were low to respond, (2) They were surprised. (3) They were reassured, and (4) They were made glad.

b. It was a Day of Stew Records

1. The women were slow to believe the angels' question, "Where did you put him?" It appears to be after she had gone to tell the disciples about the angel's message. If it was the slowness of her heart to believe was most manifest. She did not know whether to believe such news or not.

2. The disciples hastened to believe the women.

a. They must have thought that the women were seeing things, and were imagining all of these things. "(1) And their words seemed to them as idle tales, and they believed them not (Luke 24:11)."

b. Or rather believed them, was said of the report of the two who walked with Christ on the Emmaus road.  

3. Jesus "upbraided them with their unbelief and hardness of heart, because they believed not those things which had seen him when he was risen," (Mark 16:14).

3. Thomas would not believe the other apostles.

a. He must have thought that the others could have believed the stories of the hysterical women but he would not believe it without having ample evidence to corroborate the stories that were claimed to have been visited by the Lord.

b. "Except I shall see in his hands the print of the nail, and put my finger into the print of the nail, and thrust my hand into his side," (John 20:27).

II. IT WAS A DAY OF SURPRISES

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b. The resurrection did something for the defeated followers of the Lord that they never got over; how glad they were to see Him alive. They preached it with such glad hearts that their news went from person to person.

c. Did not our hearts burn within us, while he talked with us by the way?

d. The religion is the religion of the burning heart.

Illustrations

I went to talk with a friend

"I have a friend, doctor," said Rev. Albert Schneider, pastor of a Nazarene church in Chicago, "I want to talk to you.

The doctor had just read the X-ray picture to him and showed him the data that indicated he was suffering from gallstones.

"There is no other hope," the doctor said, "than an operation to remove these stones in your liver.

As the minister looked at his watch it was exactly two o'clock. He tried to rush to the hospital for an operation.

"Let me talk to my friend," the preacher said, leaving the room.

He went home and got his knees and began to pray. He prayed for about an hour, and then got off of his knees and went to the office.

"Take another X-ray," said the minister.

"Well," exclaimed the doctor, "the picture is second picture. There's not a sign of a stone. What did you do?"

"I went home and talked to my friend," returned the conterminus man.

"What did he do?"

"He helped me. And I am able to say that something for beyond my ability took place. He did it," he didn't.

Text Evidence

"And what about this little note book with these figures in it?" asked the prosecuting attorney.

"That—way, that," stuttered Crawford, on trial for his life for the crime of murdering his wife and children in a fake automobile wreck on Mount Wilson in California.

"Yes, that is the book which will break the case," stated the attorney to the jury.

Such proved to be true. Crawford had taken his family's automobile, as seemingly innocent as could be. On the road that wound around the mountain, something went wrong with the brakes, so he told the police, there was a warning that the rear brakes were not good—so he did.

That down the mountain slope to hundreds of feet below with the entire family wiped out.

That is all, the defendant said.

"And how did it happen," asked the attorney, "that you did not know the way?"

"I was able to jump out of the back seat as the door shut over the book." Crawford went up all over California for this, poor man who lost his family tragically. If one would dare shoot another, and this was accidentally killed a little black note, book long discarded, with a few figures.

"What are these figures," asked the detective.

"They—well, when I took out the instructions," and the car was unburdened, for they represented the figures that Crawford had written in the instructions he thought he had destroyed long ago. He took it out more than thirty thousand dollars of his insurance on his family. They represented the income from the money, and if taken revealed.

Only a little note book, innocent like, but it proved the telltale evidence that impregnated Crawford for life. Three men and two women, and they dig deep enough, like the best trash, which had been sold wide open and they were. There must be some fact from the fact that the car had just crossed down a long hill, up another and finally to get a momentum to go over the hill, of course was useless for the little black book put the man on the right path toward caution.

The Lord Hath His Way in the Storm

The Daily Telegraph of London tells of the miracle of the execution of the British first World War criminal, and with no hesitation in ascribing the deliverance to the help of Almighty. God's messengers. As usual, the writer, C. S. Mortlock, "I have been a witness of many men who have got safely through, and all of them say the grace and God's grace.

This first was the great storm which batters west Florida on Tuesday, May 28, and the other was the great calm

April, 1941

The preacher's Workshop

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, add it.

Roy E. Swim

Easter Test

The hour comes, and now is, when the dead are raised to life, the Son of God, and that they shall live shall in the Spirit, as we have seen. (John Wesley, April 2, 1738)

Spiritual Growth Through Difficulties

Thou hast enclosed me when I was in distress (Psalm 4:1).

"In the Morning"

Christians around the world have been blessed with the directional writings of Dr. F. F. Meyer. Just a little while before his death he wrote to his friend:

"Dear— I have just heard to my surprise, that I have only a few days to live. It may be that before this reaches you I shall have entered into my rest. Be sure that I shall meet you in the morning."

At Home

A voice is heard of earth's kinfolk weeping.

The loss of one love; But he has gone where the redeemed are keeping

A festival above.

The mountains move the ways and from the steed;

The soldiers fell still slow;

The walls the raiment of the holy people;

And waiting to ind live;

And saying as they meet, Rejoice, another;

Hath reached the Father's home.

The Lord of All Nations

In the London Art Gallery a man stands with his back to a chaste Thorn Crowned King. As he gazed the significance of the picture over, he whimpered. As he kept his eyes and smile, "I love Him! I love Him!"

In a moment another had joined him, another, and another, until within minutes five nationalities together to get the devotion to the Christ who gave himself for all men. Each in his own way was saying, as the first, "I love Him!" What other king in all the world could rule with such power that he would face the peoples of the whole world, all nations into one?—Baz Pitas CUNESLEY, Perth, Scotland.

Jesus Christ

I affirm the exaltation of one Person as life's oldest responsibility. Jesus Christ—life, His cross, and His victory over death, are the center of gravity of human history. Without Him life is unbelief. Without His cross, history is a chaos of moral disorder. Without His Resurrection, the universe is convulsed of falsehood, and truth becomes illusion.

Beyond question Jesus Christ is life's answer. All the anguish of our times is but the bitter harvest of our sin in having neglected and denied those who were motivated by the superabundance of Christ's life and work, as these motivated by the awareness of our enthrallment self-seeking. He is still at once real, supernatural and supreme—Henry Foll, Scion, in New York Christian Advocate.

A Poet's View of Life's Spree

"Beneath my feet the Hymn, and like the stream of time, it flows amidst the echoes of the past. I am myself therein, and know that I am old. These are the words of the old man in a season. Like the stream of life that runs that way and then disappears. Down from the distant Alps, it enters into the eutrophic world, it becomes like a stream from a poet from the house of his father. Broadening and deepening, and with correct endeavors, like manhood makes itself a way through these different worlds, and it sinks into the mind, and through its grace possed into heart—Henry Wadsworth Longfellow.

Church Manual

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which settled on the English Channel during the days following. Officers of both ships do not hesitate to put down the deliverances of the British and French Force to the fact of the nation being in the hands of the British Army on May 26. A careful survey of the positions had been made, and the maximum number which it was thought could possibly escape death or capture was 30,000. Instead of that, perhaps one or two hundred were safely embarked.

As to the great calm, it is undoubtedly that there was not a sail more than the whole of the waters of the English Channel for the vital period of days has already been exched. It was a calm that was completely to the channel that the storm of this calm, they are impressed by the phenomenon of nature by which it becomes possible for the craft to go to and fro in safety. So the two vessels made the same appearance. In the darkness and the violence of the storm, which was eight to twelve miles from Dover, the men were able to move up to the coast with a wind of six to eight miles from the coast, for the wind was easterly and the current was westerly.

The few miles that separated the boundary line from the English Channel was such a distance that the men in the ship were able to see the wind that had been so violent. The clock was turned off, and the watch was put in the hands of a captain. His order was taken without any objection.

"I am not only one of the few who have been under the impression that this essential condition of deliverance was accomplished by a boat, the winds of which were blowing in such a direction as to make the ship's course change, it was determined that the ship should change its course, it was determined that the ship should change its course.

"In the English Channel, all the winds of the Channel, the power by which spiritual things are apprehended, just as material things are associated by the phrase—'in the world'.

The Witness of the Spirit
"The deliverance of the Spirit is an inward impulsion in the soul where the Spirit deals directly with the man that I am a child of God. That Jesus Christ had lived and glories in the world, that the winds of the Channel are blown out and I, even I, am delivered to God.'—Mrs. Weisler.

This Church
"The church is the house of God. It is set apart for those who are called out of the world, with your holy joy or your heart's delight will meet you. —'Hostile Memorial Church'.

Business News Good for Church
"This is the advertising campaign for a large business concern appearing in the newspaper: HOPES AND PRAY.

HUSTLE ALWAYS
"Sunday school and church workers should adopt it without serious harm.

Priscipisation
"It was today. It is to be said: Next day the list is to begin; and so on, until the last name is erased. Jesus Christ, from a ship's list, is in heaven because you are holy. Be sure you know all but tell all you know.

A godly man is brought to talk. Your actions speak so loud it is hard to hear your words.

The Holy Ghost leaves the devil drave. No amount of riches can stone for poverty of churchmen.

Some people live in the beaten path and leave the upper hand, and to the miracle of a movement with. Men with the most horde sense are the least kind.

Some minds are like concrete, thoroughly mixed and firmly set.

If our religion can be easily hidden it can just as easily be lost.


delivered to the world, it is not possible that the world would not be strange.

The greatest, this is stranger still—Evaness, Yorke.

The Preacher's Magazine

Twelve Best Books in 1949

Is This Longfellow?
"In the world's broad field of battle,
In the vicissitudes of life,
You will find the Christian soldier
Represented by his wife."—Episcopal Church Evangelist.

Sentence Sermons
"Until Satan
The man who does things that count is usually the one who does not stop to count them.
While you are in kindred, love and money on the hearts you come to contact will wait will welcome and be forgotten. Your place is a small place. Tender with love. Here you are. The church is like a family, and the love of little children.

The measure of a man's real character is what he would do if he knew he would never be found out. You will not be holy because you are in sin. You will be in heaven because you are holy. Be sure you know all but tell all you know.

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Expository Outlines for April
Lewis T. Corlett

Personal Evangelism

1. Christ Selected the Twelve From Among His Followers
2. There were no candidates of His disciples that had voluntarily followed Him.
3. There were no candidates of His followers that had voluntarily followed Him.
4. From the biblical aspect it seems to imply that many, if not most or all of the seventy, were laymen.
5. There is signification of the fact that Christ called children of God, regardless of special call or not, can be an evangelist for the Master.

II. Christ Sent These People to Prepare the Way for His Come (p. 11)
1. He commissioned them to go into every city and place where he or himself would come.
2. They were to be unfarmers and advance agents for the Master.
3. Many had not been formed and His work as there were no reports about the news about Him.
4. This group was sent out to get the minds of the people turned toward Him so they would be receptive or interested when He arrived.

FACES ABOUT THE CROSS

Chappell's New Book of Easter Sermons
These sixteen sermons present the persons who played their separate parts in the tragedy of the Crucifixion. The impressive word-pictures in the book, revealing strength and courage and human weakness and action, are of the kind that grip men's hearts. Every one of the sixteen messages demonstrates the fact that Chappell's love into the human heart and his remarkable appreciation of the spiritual significance of the cross.

THE SERMONS


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