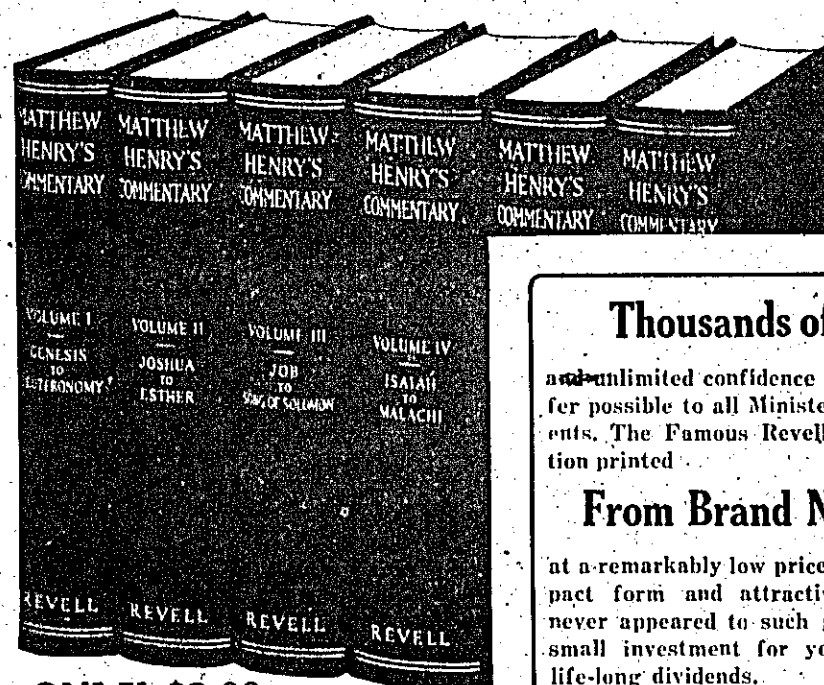


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The Preacher's MAGAZINE

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 He of 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, shepherdless" 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 conspicuous 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 labourers into his harvest," but what kind of laborers? Not those who stand off at a distance from the "distressed, scattered, shepherdless" 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*.

The Preacher's Magazine

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A Letter from an Old Preacher

BY THE EDITOR

DEAR EDITOR:

I read your answer to the letter from a young preacher, and I would like 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 good health, my mind is active, and I think in many ways I am more competent than I have ever been. But there seems to be 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 but 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 we 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 work. I want an opportunity to continue active and to 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 set in to open anything for me. I am not bitter. I am not even blue. But I am be-

wildered. What shall an aging preacher do when there seems to be no demand for his services? I shall appreciate any suggestion or word or advice or any act of helpfulness you may have for me. And please pray for me. I feel something of the old-time fire in my bones, and there is much of the old-time "champing of the bits" that characterizes the old fire horse. It is hard to be "coming down," when you feel you are still fit and able.

Your brother in the battle,
B. G. W.

Answer to the letter from an old preacher.

MY DEAR BROTHER:

I have just received your letter, and appreciate your writing me, although I am not by any means sure I can be of any service in the present case. It is much easier to make suggestions to "a young preacher," and perhaps that is why we like the young ones better. It is more complimentary to ourselves, you know, to be in position to tell people things than to have to feel that they know as well or better than we do ourselves.

Then you know it is easier to have hope than to exercise appreciation. While the preacher is young it is easy for us to overlook his faults and weaknesses, and to say, "Oh, he is young, and he will learn." But to know that a preacher is already as good as he will ever be is to make pretty big demand upon our supply of appreciation. With the old preacher we must be able to think that what he does is done extra well or else we are likely to account him a failure, and since his "future is in the past," we cannot hold much hope for him.

One of the most common complaints against old preachers is that they preach too long, and yet I have scarcely known an old preacher who will pay the least attention to those who beg him to "boil it down." When he started he was short of material, but as he has gone along he has added, rather than replaced, and he thinks he ought to say all he used to say, as well as what has occurred to him en route. He thinks the people are unwilling to endure his "strong meat," when it is their aversion to having to eat the whole hog at one sitting that he has observed.

And old preachers have a tendency to think that nothing is done well unless they do it themselves, and that makes the people feel they are not much needed, and so they just leave the task to the preacher, and the preacher cannot do much without the people. Preachers have

been known to say the people like to be served, but I think they are mistaken. The people like to be needed, and the preacher who can make his people know that they are indispensable can usually keep the people with him. The people want a leader, but they do not want either a dictator or a slave. I think young preachers take their task 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 come-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, they will despise you. And people generally are like that. Old preachers have a tendency to relate 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 just poor substitutes for the great to whom the preacher ministered in his prime; and they would rather have a preacher who is likely to go from them to some of those great places 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 say so much about his brilliant past. The people are living now, and they are likely to be jealous of the former loves of their pastor if he cannot be discreet 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 care to supplement, 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 boycott old preachers. I believe the fault is more often with the preachers than with the people. And I believe the old preacher must steadfastly resist the temptation to think he is not fairly treated, for that very attitude will make him sensitive and less acceptable. Frank-

ly, 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 freshness of the novice combined with the maturity of the experienced, and so often we are not able to give them that; and when we compel 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 decreased opportunity.

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 just 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 strong forte is leadership, rather than detailed 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. He should avoid being without 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 to the task, 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

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God (Heb. 7:19).

AMONG 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 teaching of Scripture that the new dispensation, brought in through the atoning work of Christ, did bring to a culmination in perfection a redemption 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 different contexts, we need to note the various meanings of the word to obtain the full sense of the significance of the gift of the better hope and to know the exact nature of the perfection vouchsafed to the Christian believer.

PERFECT IN EQUIPMENT

In writing to the young minister Timothy, the Apostle Paul called to his attention how from a child he had known the scriptures which by faith in his own heart brought to him the light of salvation, then he continued by giving us that proclamation of the inspiration of all scripture whereby it became profitable "for doctrine, for reproof, for correction, for instruction in righteousness." Further he adds, "that the man of God may be perfect, thoroughly furnished unto all good works."

Here the scripture itself defines for us the meaning of the word "perfect" by the following phrase, "thoroughly furnished unto all good works." Moreover as we turn to the Greek, we find that the word is not the same as used in other passages but bears a significance that is expressed in its definite phrase.

Although this may not relate to Christian experience directly, yet it is a very distinct necessity in the life of a Christian and the Christian worker; it is paramount that his hope rest not on words of man but upon the inspired Word of God. Moreover since revelation came to its culmination in Christ Jesus, this we can say was perfected in the unfolding of the 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 for man the privilege of partaking of this life, having the law written on his heart instead of tables of stone, that is, the law became a spiritual dynamic within.

This law within the heart of man was perfect in its source and in consequence is perfect in its content. The content we learn from another 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 human understanding may not always express itself outwardly in perfection of conduct, for man is encompassed with infirmity, but the intent of the heart can always remain true.

PERFECTED IN GROWTH

In discussing the perfecting of our nature we made reference to the fact that the working out in the life has its deficiencies because of the inefficiency of man's understanding. Our natural 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, understanding 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 the process of time learned how to relate many of the secondary things of life to this one ultimate. This line of thought is brought out in Heb. 5:14 which tells us, "But strong meat belongeth to them that are of full age, even those who by reason of use 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 verb is the one in our text. The translation, however, conveys the idea indicated, "full age," that is, maturity and further the development that comes with maturity is expressed, "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 maturity of which the apostle speaks is the result of careful exercise. It belongs to those who have their senses—their different organs of spiritual perception—trained, in virtue of their moral state gained by long experience." He continues by stating that the word for exercise "expresses not the process but the result, the condition which has been produced by past exercise and not the separate acts following one on another." Then concludes, "The discernment of 'good and evil' is here regarded in relation to the proper food of the soul, the discrimination of that which contributes to its due strengthening. The mature Christian has already gained the power which he can at once apply, as the occasion arises. This power comes through the discipline of use which shapes a stable character."

Thus we see that there is a perfecting that comes as a result of years of experience, aptitude and skill in Christian living results through practice just as it results in other walks of life. This to be sure is not absolute perfection, it is relative, but it is a phase of perfection clearly set forth in Scripture.

PERFECTED IN A RESURRECTED BODY

The final perfection of man cannot take place in this world of mortal infirmity. He can be made perfect in intent and in love and he may acquire aptitude and skill in Christian living, but he is still encompassed with the shortcomings to which flesh is heir. There is, however, a further perfecting when this mortal shall put on immortality and this corrupted human body shall be raised incorruptible.

Of this perfection it would seem that the Apostle Paul speaks in Philippians chapter three where he expresses his desire to know Christ and the power of His resurrection. Following he says, "Not as though I had already attained, either were already perfect." Clearly here the perfection indicated is that to come in the resurrection transformation of this mortal body. This body that here has been such a poor channel to convey the perfect life vouchsafed unto us will then have perfect responses and man will have entered into the fullness of redemption, a perfect body to carry out the mandates of a perfected spirit.

Each one of these various forms of redemption is the result of the bringing in of the better hope. We mentioned the fullness of revelation of truth as its contribution, the text itself conveys 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 epistle and finally the resurrected and glorified body is only through the resurrection of Jesus Christ, the firstfruits, and thus is one of the climactic events of the better hope. We would feel like saying with the psalmist, "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 forgiveness. "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. "Yea, 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 table 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 will dwell in the house of the Lord forever."
—SELECTED.

Paul's Terms Relating to Holiness

Neal C. Dirkse

PAUL and Silas were the first ones to preach the gospel in Thessalonica, and in reading the letters later sent to the *Thessalonians* together with the account in Acts, we discover something written "between the lines." The Jews raised a terrific 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 use of the imagination to believe that the converts were subjected to severe persecution and abuse by these Jews. Persecution usually purifies the crowd 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 presupposed. 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 now, only urging them on to persevere, rather than what he desires to be a fact. In other words, the *Thessalonians* were mostly sanctified when 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* 4:3—The will of God.
- 1 *Thessalonians* 4:7—The call of God.
- 1 *Thessalonians* 4:8—The gift of God.
- 1 *Thessalonians* 5:23—The God of peace.
- 1 *Thessalonians* 5:24—His power equals his call.
- 2 *Thessalonians* 2:3—God's original plan for man.
- 2 *Thessalonians* 2:14—God called men to holiness through the gospel.

II. PURPOSE OF SANCTIFICATION

- 1 *Thessalonians* 3:13—Establishment in love so as to be prepared for Second Coming.
- 1 *Thessalonians* 4:3—Obedience to God's will.

III. RESULT OF SANCTIFICATION

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

IV. HOW OBTAINED

- 1 *Thessalonians* 4:13—God, through the Holy Spirit.
- 1 *Thessalonians* 5:10—Through the atonement.
- 2 *Thessalonians* 2:13—Through cleansing by the Holy Spirit.
Through the Word.

V. HOW MAINTAINED

- 1 *Thessalonians* 2:12—Walking worthy of God.
- 1 *Thessalonians* 4:1—Same conditions to maintain the relationship that it took to obtain it.
- 1 *Thessalonians* 4:10—Constant increase of love.
- 2 *Thessalonians* 3:13—By His grace.

VI. PROOF OF ITS ATTAINABILITY

- 1 *Thessalonians* 5:27—Some holy brethren already existed.

VII. PAUL'S TESTIMONY

- 1 *Thessalonians* 2:10—Deliverance from sin.
Consistency in life.
Purity in motive.

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 mechanical age running true to form. 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 and criticize that which it does not understand. Anyone can test the truth of this statement by asking the opponent of the Old Book a few questions about it.

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 are in a spiritual form. The latter perhaps has its fullest expression in the New Testament, but this was made possible only after the way had been paved by the Old Testament. The New is the child of the Old, and God has bound the two together; therefore, let not theological demagogues and novices put them asunder.

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 chronological order. It was not intended to be such in the beginning. It is a religious history of the race through which the Savior of men came into the world. It relates impartially their experiences, their human limitations, and their spiritual failures and successes.

The preacher of today in order to add to his resourcefulness 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 complete 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 6:4-9: "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 train his flock in the devotional life. In this phase of his work he will find the Old Testament without an equal for this purpose. It contains the most wonderful devotional books ever written. 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 not to be thrust aside without impairing our efficiency as devotional leaders. Jesus spent His hours of devotion in the Old Testament. This Book was His weapon against Satan in the wilderness. Would that we all were able to use it as effectively as He! Unfortunately many of us find ourselves mere novices when it comes to using the favorite weapon of Jesus—the Old Scriptures—to combat the tempter and the base intrigues of men. The Master was a thorough student of the Old Book, and His soul was steeped in its eternal truth. He loved it because He knew so much about it.

In that night of evil design just before Jesus and the eleven left the Upper Room for the Garden of Gethsemane they sang a hymn. This

hymn was to give them courage and strength for the ordeal they were soon to face. So they selected it from the 115th, the 116th, and a portion of the 117th Psalms.

We derive the greatest profit from the Old Testament when we study it regularly. We make the mistake of laying it aside too quickly for light, frivolous reading. I recently read a story of a minister who taught an old man in his parish to read. After the teaching, had come to an end the minister was not able to call at the cottage for some time, and when he did the old man was not at home. The minister said to the wife, "How's John?" "He's canny, sir," said the wife. "How does he get on with his reading?" "Nicely, sir." "Ah! I suppose he can read his Bible very comfortably now." "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 slake their thirst.

The Old Testament is not without its academic value to the preacher of today. A study of its languages, customs, manners, beliefs, literature, religious and social institutions will broaden the preacher's field of general biblical knowledge and give him greater resourcefulness 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 criticizes the Old Book does not know anything about it. The lack of biblical knowledge some of the critics show is quite amusing. Some time ago I read somewhere about a critic of 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. "Now," said he, "you cannot make me believe that men could carry such a thing as that through the wilderness."

It seems 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 one can doubt the effectiveness of their sermons. They had a good grasp of the Old Testament. A large store of biblical knowledge gleaned from the Old Book is essential to good, effective 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 Old Testament 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 and religion than this. 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 read in the churches. He opened it with much emotion and read the story of the boy Samuel. "O that God would give me such a book as that for myself," thought he. He read it more and more and the truth gradually dawned upon his mind, and every student of church history knows the result of the influence of the Bible upon the life of this young man, and through him upon the world.

The Old Book is the mold which has largely shaped our theological thinking. It taught us monotheism instead of polytheism. And who of us is willing to give up his monotheistic belief?

Portions of the Old Testament have been built into the structure of the New. The two are strongly linked together. When you read the New you also read numerous bits of the Old. For instance, you read about one thousand and sixty-seven of them, distributed as follows: Quotations from the Old Testament in Matthew, one hundred and one; Mark, fifty-six; Luke, eighty-six; John, twenty-one; Acts, one hundred and eight; Romans, seventy-four; 1 Corinthians, twenty-nine; 2 Corinthians, twenty; Galatians, thirteen; Ephesians, twenty-two; Philippians, six; Colossians, four; 1 Thessalonians, seven; 2 Thessalonians, nine; Hebrews, eighty-nine; 1 Timothy, two; 2 Timothy, three; and Revelation, three hundred and fifty-four. Titus, the three Epistles of John, and Philemon contain no quotations. These figures are according to Westcott and Hort. If these New Testament men found the Old Scriptures so valuable in that day, surely they have some value for preachers of today.

Let me repeat here that many people undervalue the Old Testament because they know so little about it. The prevalence of this ignorance lies largely in modern social conditions, the collapse of earlier sanctities and beliefs, the secularization of life, and the distaste for serious reading. The effect of this neglect is seen in impaired efficiency of preaching and lowered spiritual vitality.

With Jesus the Old Testament was the infallible court of final appeal. He spoke of the "law and the prophets," "the word of God," and "the scriptures cannot be broken," in His references to the Old Book. He referred to the creation of man, male and female, as a fact.

Paul wrote to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Unquestionably, Paul was speaking of the Old Testament. The preacher of today in the instructing of his people in righteousness will find the Old Book as Paul and Jesus found it—an indispensable book for that purpose.

It sometimes happens that men mistake the letter of the Old Testament for its spirit. This mistake would not be made if these same men would look into this Book in the light of the Holy Spirit. Purity of thought, sincerity of motive, singleness of purpose, truthfulness, love, honesty, justice, generosity—these are some of the virtues which the sacred narratives insist upon in the strongest language. The Old Book is full of humanity, and it is full of variety, and thereby it becomes the best textbook of ethics and religion in the world.

Another thing in the Old Testament which gives it a high value for the preacher of today is its insistence 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. Pute religion and undefiled is not flooding our churches like it might. Isaiah has sounded a 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 to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moons and sabbaths, the calling of assemblies—I cannot away with iniquity and the solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widow." If a preacher should be mentally stupid he will never know the spirit and value of the Old Testament. Nevertheless it still stands in all its glory and splendor as a radiant light unto the feet of men.

When I preach the Old Testament I know I am preaching the Book which the Founder of the Christian religion preached. When I pore over its sacred pages and travel down through its golden corridors decorated with the choicest of oriental treasures cast in a quaint and beautiful oriental setting, studded with the radiant promises of my heavenly Father, I behold in a great panorama, depicted in unvarnished fashion, every phase of human experience. I am awed with a deep consciousness that I am on holy ground. The allurements and pleasures of the world lose all their charms for me when I steal away for a little journey with Jesus into the world of Abraham, of Samuel, of David, of Jeremiah and Isaiah. No preacher of today can take such a journey and then say the Old Testament has no value for him.

The Old Testament's historical value, its academic value, its devotional value, its value for its insistence upon pure and spiritual religion, and its powerful impress on religion and civilization commend it more and more to the wide-awake ranks of the Christian ministry of today.

If any man had the right to lay the Old Book aside it would have been Jesus, He made it immortal.

An old Greek scholar once said as he was studying its language: *Pollai men thanatois Glottai, mia d'Anthanantoin;* which is, "There are many mortal tongues, but, only one immortal."—KELVIN L. McCRAV, 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 religions have been chronicled. Of all the characteristics of religion, 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 persuasive. Men have longed for God.

And this longing has been intense. Humanity knows no other longing or yearning so strong and incessant as this longing for God. This naturally follows from the nature of the case: men are made for God, they are created in His image, without Him they are consciously incomplete. 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, still their universal desire has been for one true and living God in whom all the powers and attributes of Deity dwell. In other words humanity wants a God, wants one God, wants one God in whom dwells 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 to forever answer the human longing for One God in whom all the perfections of Deity dwell.

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 knew it not, the God revealed in the Bible is just exactly the kind of a God we as humans longed for. And Christianity ascribes alike to each Person in the Trinity the entirety of these divine attributes. Our human demand is for a God who is Creator and Father. We want a God who is a Brother to us and understands us. We want a Holy Spirit who unseen is ever near us. We want these Three Persons in one God. We long for a Triune God who is One.

Christian reason may find this a difficult ground but Christian faith is never confused

with this idea. It intuitively accepts it, and finds in the Triune God the One God who satisfies 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 would be great, nor could any answer given ever satisfy the longing 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 as a Triune Unity. This is God, 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 as I travel 35,000 miles a year, and now closing out more than 400,000 miles of travel in mixing and mingling with preachers, I find three outstanding temptations that present themselves very forcefully to the ministry of our day. I believe ministers are the highest type of men to take them as a whole that can be found among men. But they are men. They are not like the boy who said that the world is divided into three classes of people—men, women and preachers.

The first temptation of a minister is to laziness. It is so easy to do nothing. Two preachers in a sister denomination in the city where I am now laboring were asked to give a devotional period over the radio. The first one refused on the ground that two o'clock in the afternoon was his rest period. The second one said that the summer is too hot to spend time in a hot broadcast station. 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 children, have great respect for old age, hasten to the bedside of those who are ill, comfort those in distress, secure 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 laziness and stupidity like monster evils. They are suicidal 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. Coleridge, the English preacher, has well said that, "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 verdict. 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, but, was willing to go to the darkest place on the face of the earth, in order to pour out what God had poured in.

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 useful ministers. I arose to speak and all I could see were twenty-five idle preachers with nothing to do in this probably the darkest hour the world has known since the days of the early martyrs. A lack of a burning prayer life helps to put men on the shelf.

As preachers pray, God pours out His blessings upon the people. As preachers pray, Jesus intercedes or prevails. As preachers pray, righteousness triumphs. As preachers faint in prayer, evil has control.

I was recently in an eastern city where the preacher made the statement that there will either be a revival in his church, or a funeral in the parsonage. After praying and visiting several thousand homes, he saw a great revival and 364 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 prayermeeting was called for four-thirty in the morning and four hundred people were waiting at that hour for the doors to be opened. The people of that darkened nation exclaimed, "The living God is among you."

"And when they had prayed the place was shaken." Thirty thousand closed church doors, with 15,000 idle preachers in one state declares a prayerless ministry somewhere. It is time for preachers to "give themselves continually to prayer." Gossip, seeking promotion, public office and such like, does not and cannot thrive under a praying ministry.

A preacher is tempted to quit under existing circumstances. One man said to us, "Nothing can be done." Isaiah says that "Darkness shall cover the earth, and gross darkness the people." It looks like we have come into the orgy of a devil's age. Seventy-five per cent of the church members of our nation never attend a religious service. Statistics are before me. Five hundred thousand less Sunday school pupils in the United States than we had six years ago. One million girls in the United States are infected with venereal diseases. One million babies are born every year in our own fair civilization out of wedlock. I know it is a dark picture. But preachers are watchmen. They must not quit.

Stalin in Russia has closed down 134,000 churches, and burned down 34,000 church buildings. Forty thousand preachers have been executed in the past few years in that country without preachers and churches at the present hour. One of the most dastardly things that I have ever read stands out before me. The little country of Poland had to give up two million girls from the ages of fourteen to twenty-one

years of age, and turned them over to soldiers, and then placed in munition plants to relieve men so they can go to war.

Daniel says that there shall be a time of trouble. It looks like it is upon us. It is no time for preachers to quit proclaiming the gospel of Jesus Christ. We must cry aloud and spare not. The world is in the mess it is in today for a lack of gospel preaching to arouse the consciences of men. Joel speaks of a time that will be the darkest period in the history of the earth.

The name of Jesus should be proclaimed from every housetop. It throbs with all life. It is more imperial than the Caesars. 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 stoops with all love. Jesus only can mend the broken heart, the shattered nation and lift blasted hope.

PREACHERS, BE TRUE 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." And so saying she unsheathed his sword, bared her breast and driving it into her heart, fell dead across the lifeless form of her loved one. Cyrus stood and looked at the beautiful form which lay prostrate by her dead husband, and thanked his gods that he had found one woman who was true in life and true in death, whom his money could not buy, nor his threats induce to sell her honor.

May God grant that every true preacher of the gospel of Christ will be as true to Jesus Christ as Panthea was true to her husband! God expects you to be true!

A Letter from an Old Preacher

(Continued from page three)

likely to come to the end of their active years without any material surplus, and it is the joy of the church to make provision for the dependent years of its scarred warriors, and it does it in good grace and with Christian joy.

And I cannot think of anything finer than to come on out to the end of a life devoted to the Christian ministry with the peace and sweetness which is the due of the faithful. And may you and I have that honor when our day is finished.

Yours faithfully,

THE EDITOR.

N. Y. P. S.

S. T. Ludwig

Nazarene Youth in Military Camps

AT THE recent General N.Y.P.S. Council Meeting it was voted to send spiritual reading material to our own Nazarene young men who have been placed in military camps; this is to be part of the program to keep them aware of the activities of their church and to assist them in maintaining their own spiritual life.

For this purpose we desire to send them free of charge copies of the *Herald of Holiness*, *The Young People's Journal* and *The Young People's Standard*.

In this enterprise we solicit the co-operation of every pastor who has Nazarene young men from his church in military service. Will you please send us the names and addresses of these individuals so we may perform this Christian service and assist the church in keeping contact with our own youth?

Reports Are Coming In

We are beginning to receive many reports from Young People's Societies which are sponsoring the distribution of the new devotional quarterly, COME YE APART.

This is a fine project for the Literature Committee. To place one of these quarterlies in every Nazarene home is a worth while objective. It can be easily attained with a little planning and effort. Perhaps our pastors will be glad to suggest this to the N.Y.P.S. president and thus help the society to render another service to the local church—and also help spread the gospel "by the printed page."

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 poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants 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 Unique Summer Theological Seminary

A THEOLOGICAL school which was founded by Dr. G. Campbell Morgan in 1920, which was continued since 1923 to 1939 under the presidency of Dr. William Edward Biederwolf (now deceased) and which conducts only summer sessions at Winona Lake, Indiana, is coming to be recognized as "America's Summer Seminary."

Upon the decease of the president, Dr. Biederwolf, the board unanimously elected Dr. J. A. Huffman, who had been the dean of the school for thirteen years, as President, to succeed Dr. Biederwolf. A new dean has not yet been chosen, as it was the desire of the board that the president should continue to carry this responsibility until a successor should be chosen later.

The 1940 session, which was held from July 9 to August 14, is reported as one of the very best ever held. The attendance was slightly higher than in 1939. The faculty was composed of the president, Dr. J. A. Huffman, Dr. Peder Stiansen, of the Northern Baptist Seminary of Chicago, Dr. James Charbonnier of Taylor University School of Religion, Dr. Mabel McQueen Weir, of Texas State College for women, Dr. J. C. Massee of the Eastern Baptist Seminary, Dr. Samuel M. Zwemer, formerly of Princeton Theological Seminary, and Rev. John A. Huffman of Boston, Mass., the latter as assistant to the dean.

Students were registered from twenty states and two foreign countries. Twenty-two denominations were represented in the student body.

The commencement was held on the first Wednesday of the Winona Lake Bible Conference, at which time five students received graduate degrees. The commencement music was led by Professor Homer Rodeheaver, and the address was delivered by Mr. R. G. Le Tourneau on the subject "The Sacred Callings as Seen by a Layman."

Announcement of 1941 Session
July 16 to August 20

FACULTY—Dr. J. A. Huffman, president and dean, Winona Lake School of Theology; Dr. Henry S. Gehman, Princeton Theological Seminary; Dr. Peder Stiansen, Northern Baptist Seminary, Chicago; Dr. James Charbonnier, Taylor University School of Religion; Professor Mabel McQueen Weir, head of Bible Department, Texas State College for Women; Dr. J. C. Massee, Eastern Baptist Seminary, Philadelphia; Dr. Leslie Ray Marston, Greenville College; Rev. John A. Huffman, Boston, assistant to the dean; Dr. R. H. Martin, former president of Geneva College.

COURSES TENTATIVELY ARRANGED FOR 1941—Homiletics, Pastoral Theology, Christian Apologetics, Church History, Modern Cults, Old Testament, Christian Doctrine, Beginner's Greek, Homiletical and Exegetical Use of the Greek New Testament, Old Testament, Psychology of Religion, Religious (Christian) Education, Our Lord's Return, English New Testament, Christian Citizenship.

A twelve-page prospectus of the 1941 session may be had from the dean, Dr. J. A. Huffman, Marion, Indiana.

The Christian has one goal; not a string or a stake, but a Person whose comment, "Well done," upon our whole race is the very purpose of our running.—SELECTED.

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, send it in.

Roy E. Swim

The Planting Season

The springtime is here and the farmers are busy with their planting and sowing. They know also that the time to plant is now and if they neglect this opportunity a later time will not do. Thus, from early until late they are toiling in their fields with hope and faith. They are investing now in time, seed, labor and power with the hope of reaping a harvest in the future.

There is also a planting time for the work of the kingdom. Childhood is the springtime of life and the proper time for the planting of the seed of the kingdom, which is the Word of God. We must plant in hope and faith. From early until late we should be busy at the great task of Christian education. Youth must be trained for Christian living. Youth must have the Word of God. Youth must be led to Christ. If we fail to plant we can expect no harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—MELZA H. BROWN, in *Chicago Central District Bulletin*.

The Law Cannot Save

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James 2:10).

Sergeant McCarty, "Left-handed McCarty" he was known to his intimates, was an artist with a rifle and an enthusiast in marksmanship. Top sergeant in his regiment of hard fighting infantry he inspired the same enthusiasm in his men. He set out to make dead shots of everyone under him and gave them personal training. At his own expense he offered a high prize to the top ranking marksman. Several men in the competition had made perfect scores, every shot a bull's-eye. But one man was too sure of himself. He missed the first shot. He was ordered out of the pit. His pleas for a chance at his other four shots were in vain. He was eliminated on the spot from the match. Why? Perfection was the rule and he had failed in one point. So he had failed in all.—REV. PETER CONNOLLY, Perth, Scotland.

The Plus Sign

But God forbid that I should glory, save in the cross of our Lord Jesus Christ (Galatians 6:14).

A Japanese boy, not acquainted with the meaning of the symbolism of the cross, asked why it was that Christianity always uses the "plus sign" as its trade mark. He had seen this "plus sign" on the churches and on about everything else that Christians had anything to do with.

But was the lad entirely wrong in his conclusions relative to the meaning of the cross? In the dawning hour of the world's redemption did not our Lord "go a little farther"? And does He not ask His disciples to go with Him this extra mile to prove their love and to save the lost? Christianity is religion "plus" and the Christian life is life "plus."

Prayer Helps

Your prayers have comforted me, friend,

Through many a day;
When strength has failed me, then I know

That you will pray;
When any hurt becomes too great
For me to bear,

I feel at ease, remembering
Your power in prayer.
—AUTHOR UNKNOWN.

The Seven Finalities of Faith

1. God is.
2. God created.
3. God spoke.
4. God came.
5. God redeemed.
6. God is here.
7. God is coming again.

—DR. CONRAD.

Forgiveness

Forgive us our debts as we forgive our debtors (Matt. 6:12). Jesus said regarding an offending brother, "Not until seven times, but until seventy times seven." That means, of course, forgiveness without number of times. There is no place for arithmetic in the grace of forgiveness.

The man owed his master ten thousand talents. He could not pay, so he went to his master, and upon asking, was forgiven these ten thousand

talents. There was another man owing this man ten talents, but he would not forgive him the debt.

The truth of these great statements is God has forgiven us of the ten thousand talents, and we ought to be willing to forgive our brother of the ten.

A slave woman on an island off the east coast of Africa received her freedom as a gift. For the first time in life she received money for her labor and was slowly saving all she could. "What will you do when you have ten pounds?" she was asked. And quick as a flash, she answered, "I will buy a slave and make her work for me."—H. H. WISE, in *The Nazarene Weekly*.

"Be Still, and Know"

Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge (Psalm 46:10, 11).

In order really to know God, inward stillness is absolutely necessary. I remember when I first learned this. A time of great emergency had arisen in my life, when every part of my being seemed to throb with anxiety, and when the necessity for immediate and vigorous action seemed overpowering, and yet circumstances were such that I could do nothing, and the person who could, would not stir. For a little while it seemed as if I must fly to pieces with the inward turmoil, when suddenly the still small voice whispered in the depths of my soul, "Be still, and know that I am God." The word was with power, and I hearkened. I composed my body to perfect stillness, and I constrained my troubled spirit into quietness, and looked up and waited; and then I did "know" that it was God, God even in the very emergency, and in my helplessness to meet it; and I rested in Him. It was an experience that I would not have missed for anything; and I may add, also, that out of this stillness seemed to arise a power to deal with the emergency, that very soon brought it to a successful issue. I learned then effectually that my "strength was to sit still."—HANNAH WHITALL SMITH, in *Everyday Religion*.

The Prophets to Date

The day of utter bitterness has come upon the world as we pay for past wars and prepare for new ones, and fear them with a petrifying fear. We are in want—of peace, of serenity, of bread, of fellowship, of God.

The woe that fell upon an ancient people is falling on us.

Hear these prophets speaking to us.
 "Listen to this, you men who crush
 the humble, and oppress the poor,
 muttering,
 'When will the new moon be over,
 That we may sell our grain?
 When will the sabbath be done
 That our corn may be on sale?'
 (Small you make your measures,
 larger your weights, you cheat by
 tampering with the scales.)
 And all to buy up innocent folk,
 to buy the needy for a pair of shoes,
 to sell the very refuse of your grain.
 Upon that day, the Lord Eternal de-
 clares,
 I will make the sun go down at noon,
 And darken the earth in broad day-
 light,
 Turn your festivals into mourning,
 And your ditties into dirges;

I will make you lament as for an only
 son
 A day of utter bitterness" (Amos 8:
 4-10, Moffatt).
 Again from Isaiah 5:8, 9, Moffatt:
 "Woe to the men who add houses
 to houses, who join one field to an-
 other, till there is room for none but
 them in all the land! The Lord of
 hosts has sworn to me, 'Many a man-
 sion is to lie forlorn, splendid and
 spacious and—empty!'—PUBLISHER
 UNKNOWN.

Conscience versus Casuistry

Tenderness of conscience is always
 to be distinguished from scrupulous-
 ness. The conscience cannot be kept
 too tender and sensitive; but scrupu-
 lousness arises from bodily or mental
 infirmity, and discovers itself in a
 multitude of ridiculous, superstitious
 and painful feelings.—Cecil.

Jesus and I

I cannot do it alone,
 The waves run fast and high,
 And the fogs close chill around,
 And the light goes out of the sky;
 But I know that we two
 Shall win in the end—Jesus and I.
 Coward and wayward and weak,
 I change with the changing sky;
 Today so eager and bright,
 Tomorrow too weak to try;
 But He never gives in,
 So we two shall win—Jesus and I.
 —DAN CRAWFORD.

One Reason for Unanswered Prayer

"Why is it that the great mass of
 professing Christians do not get an-
 swers to their prayers?" asked the
 late Mrs. Catherine Booth. "In the

first place, they are not the character
 to whom God has made the promises.
 These promises are made to God's
 saints—to those who keep His com-
 mandments, who walk in the light and
 have fellowship with Him through
 the Holy Spirit, and, therefore, the
 Spirit can make intercession for them.
 How can the Spirit make intercession
 for a man when He is not in him?
 Those who are walking in the light
 see what to ask, when to ask and
 how to ask; they see it all, because
 they are in the light. Such people
 ask and do receive. But, alas! it is be-
 cause there are so few of these that
 God's character is abused every day
 and that infidels laugh at us and at
 our God, too."—God's Revivalist.

Make the Best out of Life

"Bestow thy youth so that thou
 mayest have comfort to remember
 it, when it hath forsaken thee, and not
 sigh and grieve at the account thereof.
 Whilst thou art young thou wilt think
 it will never have an end; but behold
 the longest day hath its evening, and
 thou shalt enjoy it but once; it never
 turns again; use it therefore as the
 springtime, which soon departeth, and
 wherein thou oughtest to plant and
 sow all provisions for a long and
 happy life."—SIR WALTER RALEIGH.

Eight Rules on Going to Church

1. Go early to church; not only
 be punctual, but in your place be-
 fore the hour announced for services
 to begin.
2. Go in a reverent spirit. On the
 way, remember whither you go.
 Avoid lightness of manner and con-
 versation on worldly topics.
3. Before you enter, or as you en-
 ter the church, breathe a silent prayer
 of invocation for the influence of the
 Holy Spirit.
4. As you take your place, bow
 your head reverently in prayer, for
 yourself and for all others who enter
 the sanctuary.
5. Resolve that you will foster no
 thought, fix your eyes on no object,
 utter no word that will tend to divert
 your mind from the holy purpose for
 which you have come to this place.
6. As the minister enters the pul-
 pit, offer an earnest, silent prayer in
 his behalf.
7. In all services take an active part
 as a worshiper.
8. At the close of the service, after
 a moment of prayerful silence, greet
 with cheerfulness and good will all
 whom you meet, remembering Chris-
 tian fellowship is a part of worship.
 —BISHOP VINCENT, in *The Wesleyan
 Methodist*.

Time and Space

"When we think of God as the Eter-
 nal, we think of an absolutely perfect
 adjustment of every past to every future
 in a present that is infinite in every di-
 rection. . . . Space is the unconsciousness
 of omniscience."—PROFESSOR ARCHIBALD
 BOWMAN quoted in *The Presbyterian*.

Can You Take Criticism?

Criticism, like any other medicine,
 is apt to cause one to make a wry
 face. Still there may be much virtue
 in that which one finds so unpleas-
 ant. Others never see one in quite
 the same way as one thinks of him-
 self. Instead of resenting another's
 point of view, one should at heart be
 grateful for it—particularly if it helps
 to overcome a fault. To be able to
 take criticism without getting all
 fussed up reveals a well-poised soul;
 also a soul that is striving to grow.—
 PUBLISHER UNKNOWN.

Sentence Sermons

BURFORD BATTIN

We cannot buy experience on
 credit. We must pay as we receive it.

You cannot tell by the honk of the
 horn how much power there is in the
 motor.

Nothing pays less income than bor-
 rowed trouble.

Good intentions will not help a
 man along the way if he takes the
 wrong road.

Pray more and you will worry less.
 The idea that the liquor business
 creates something economically is on a
 par with the idea of an undertaker
 who complained that the pure milk
 committee in his town had ruined
 his trade in babies' funerals.

The sermon that aims at nothing
 usually hits nothing but the preacher.
 If every black cloud had a cyclone
 in it the world would have been blown
 into toothpicks. If every religious
 professor was a religious possessor we
 would take the world for Christ.

The life that is hid in Christ is
 visible to man.
 We are known by the company we
 do not keep.

We do not always get rid of trouble
 by running from it.

If you are to train a child in the
 way it should go you must go that way
 yourself.

No man has any business to be in
 a bad business.

A man is as good and no better
 than his religion.

No person loves God any more
 than he lives for Him.

Man cannot be safely trusted to
 have his own way until first his way
 is swallowed up in God's way.

HOMILETICAL

A Preaching Program for March, 1941

CHARLES L. HENDERSON

The writer of the Preaching Program for this month was born in Ohio in 1902. In boyhood he attended the Presbyterian church until twelve years of age. In 1922 he was reclaimed, sanctified in Cincinnati that same year, and united with the Pilgrim Holiness Church. He was ordained in this church, and served as pastor at Mt. Orab, Port Clinton and Liberty Center, Ohio. In 1928 he united with the Church of the Nazarene, and became pastor at Felicity, Ohio. While there he organized a group at Bethel, and served the two churches for three years. He then pastored at Mt. Vernon for five years, and is now in his fifth year at Middletown, Ohio. He is a graduate of God's Bible School, and has served on the Ohio District Church School Board for ten years, as secretary and treasurer of the board for seven years. Also he has been on the Ohio District N.Y.P.S. Council for ten years, as vice-chairman, secretary, and elected District President in 1933. He has been president of the Miami Valley and Central Ohio Ministerial Associations, and was secretary-treasurer of the Middletown Association last year, declining the presidency this year. He was delegate to the General Assembly in 1932, 1936, and 1940, also N.Y.P.S. delegate in 1936 and 1940.—MANAGING EDITOR.

SUNDAY MARCH 2, 1941

MORNING SERVICE

Christ, the Foundation of His Church

TEXT—For other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. 3:11).

LESSON—1 Cor. 3:9-17.

INTRODUCTION

There are many other scriptures, in both the Old and the New Testament, in which our Lord Jesus Christ is held forth unto us as the foundation, and believers (the Church), as a great building on that foundation.

May we this morning consider this foundation and the building thereon. The relation of the foundation and the building is very close, the closer the better. So it is between Christ and his Church. They that are joined to the Lord are one with Him (1 Cor. 6:17 and Heb. 2:11).

This foundation is very necessary and useful. The building cannot stand without it. A foundation may stand a long time without a building, but a building cannot stand without a foundation. Christ can and did exist without us, but we cannot exist without Him.

If the apostles had been asked one by one, who their foundation was they would have answered, "Jesus Christ is our foundation and on Him we depend for life, happiness and eternity. He is our all in all. Therefore he should be ours." Christ was the foundation of which the prophets prophesied, the apostles declared, and John the Baptist exclaimed "Behold the Lamb of God." It was the confession of the faith of Peter that is referred to as the foundation stone. "Thou art the Christ, the Son of the

living God." Immediately Christ said, "Upon this rock [foundation] I will build my church; and the gates of hell shall not prevail against it."

Christ is not only the foundation, but also the corner stone as well. He is both, in different respects (Isa. 28:16 and Eph. 2:13-14; also Psalm 118:22). He can be a part of both and do no violence to either.

I. CHRIST AS THE FOUNDATION

1. A laid foundation (Isa. 28:16). Jesus did not take this upon Himself, but was chosen of the Father to be the Mediator, to satisfy offended justice, to be our comfort and joy, meeting the needs of a fallen and depraved race. Job and David saw him as the great deliverer, "I have found a ransom," says Job (Job 33:24). "I have laid hold upon one that is mighty; I have exalted one chosen out of the people," said the psalmist (Psalm 89:19).

2. A low foundation. Foundations are valued by their depth and security. The greater the superstructure the deeper the foundation. He humbled himself (Phil. 2:8) that he might be a solid foundation for us.

There are several aspects of His humiliation:

a. Into human nature; to be made a man. That the Word should become flesh was more than if a star should turn into a clod.

b. Into subjection to the law: "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). The moral law? No, the ceremonial law to the circumcised—presented in the temple—redeemed and ransomed with two doves—bound to go up to all the feasts.

c. Into poverty and persecution, contempt and contradiction; to be spurned and trampled on.

d. To death itself, even the death of the cross; painful, shameful, it is called lifting up, but it was humiliation.

e. To the grave. A borrowed tomb. Would not need it long. In so doing He went as low as man is asked to go. When He was buried He was, as other foundations, laid under the ground. All of this was necessary; without it, there would have been no atonement, and no reconciliation.

3. A foundation of stone (Isa. 28:16). A stone is the fittest of all things for foundations because it is hard and firm yet easily hewn. Jesus is that stone foundation, a rock.

4. A foundation out of sight. All foundations are so, we see the building but not the foundation. He is out of sight. Not below us as once, but above in glory. His person is out of sight, yet we love Him.

His presence is invisible. He is with us everywhere, though invisible we feel Him, we sense His nearness, we are strengthened by Him yet we do not see Him.

His proceedings are invisible; we cannot see the workings of His grace within, or the proceedings of providence without, yet we know He is working for the good of His saints.

5. A precious foundation (Isa. 28:16). Few buildings are built on precious stones but the Church is. Christ is precious in Himself, He is of great worth, the fairest of ten thousand. He is precious in our account and esteem, to others He is a stone of stumbling.

6. A permanent foundation (Isa. 26:4). The rock of ages, from everlasting to everlasting. The saints have been building on Him from the beginning, and will be to the end of time. His righteousness is everlasting; and His promises unchangeable.

7. An elect, chosen foundation (Isa. 28:16). Chosen of God, and precious.

8. A tried foundation. He was tried by God, who laid a load upon Him; by men and devils, who did their best against Him, yet all to no purpose; by the saints, who have had occasion to make use of Him, and He never failed.

II. OUR DUTY TO THIS FOUNDATION

1. To believe in Him. God laid Him purposely as a foundation—anointed and appointed Him to be a Prince and Savior—and gave Him the world, that whosoever believeth in him should not perish but have everlasting life.

2. To see our need of Him. We each have a building to build; and what foundation have we? None in ourselves; no righteousness of our own to commend us to God; no strength, or ability to do anything that is good.

3. Renounce all other foundations. They are all sand. He that builds upon the sand, his building will fall (Matt. 7:24).

4. Go to Him through prayer and faith. Confess your personal need of Him and without Him you are undone.

5. Build upon Him. Grow in grace. Rest in His confidence. Plead the blood of His atonement and build a stalwart Christian character. In all perils and dangers, personal and public, fly to Him, trust in Him; "Faithful is he that hath promised" (Psalm 62:1, 2 and 46:1).

6. Guard what we build upon this foundation in opinion, and practice (1 Cor. 3:12-14). If you build loosely, vain, careless, walking, lowered standards, passionless and unguarded, your building will be that of wood, hay, or stubble.

III. THE CHURCH AS THE BUILDING (Eph. 2:20-22).

1. What kind of a building is the Church?

a. A spiritual building. Other buildings are made of wood or stone but the Church is made of men and women (1 Peter 2:5). Jesus said His kingdom, which is the true church, is not of the world, but it is in the world (John 15:19). It is a building of souls united to Him by faith.

b. It is a great building, one of vast extent and large proportions. It reaches from the north, south, east and west (Matt. 8:11). In comparison with the devil's it is small, he speaks of it as "little flock," "remnant," etc., but when time is no more John the Revelator saw a great multitude in white robes (Rev. 7:9).

c. It is a high building. Part of it in earth and part in heaven. Active saints, spirits of just men, and holy angels all have a part. The aim of men on earth is high, their affections are lifted up, their conversation is in heaven (Phil. 3:20). They trample the things of earth under their feet as did Moses (Heb. 11:24). The world has no attraction; they are pilgrims and strangers in a country traveling toward a heavenly city.

d. It is a holy building (Eph. 2:21). The Church (saints) God's temple. The temple was set apart from all other purposes that it might be a holy place to worship God. It is our privilege to consecrate our hearts to be the dwelling place of God. It is our duty to be obedient to His command. He will come in and cleanse the temple and abide within the heart of just men made perfect. Holiness becometh their house.

e. It is a living house. No other is so. The foundation is a living foundation and the superstructure is a living superstructure. All the material in the building is spiritually alive, having been quickened with divine quickenings. Are you awakened this morning?

f. It is a light building. One thing that will make any building pleasant and comfortable is plenty of windows and light. All the world is darkness, the Church only has the true light. There are many things about which men are in darkness until they are in this building. Such as God, His excellencies, and perfections. About Jesus; who He is, what He is, in Himself and to us. About the corruption of nature. The evil of sin—the vanity of the world; the reality of our relationship

to God and His holiness; the reality of the invisible things, heaven and hell. Grace enlightens in all these. The devil's kingdom is a kingdom of darkness (Col. 1:13).

g. It is an enlarging or growing building. "All the building, fitly framed together, groweth unto a holy temple in the Lord." The kingdom is growing more and more with each generation. It will be completed soon, and the harvest time will come. It is growing in spite of much opposition from without and with no encouragement other than from the invisible.

h. It is a secure and safe building. Other buildings are subject to wind, fire, time, bombs and assaults of all kinds. The Church has been attacked from the first but it has withstood all and is still outriding the storm as did the ark of Noah.

2. What is our duty toward this building?

a. To seek a place in it. Be a part of it. To fill the gap made for us. Not all adherents are a part of the building, no more than is the ivy or moss on walls a part of the foundation. There is a great difference between them and the true stones in the wall. All true stones in the building are living stones (1 Peter 2:5). They are a habitation of God through the Spirit (Eph. 2:22). How can this be? We must be brought out of the quarry of natural conditions, by redeeming grace. "The dust flies in the face of him that hews; but it must be done—there is no other way."

b. To seek the good of the building (kingdom). If nothing else, we can pray for it. Be a peacemaker, cement the stones together with love, and keep the crevices well filled. It is said that the stones in Solomon's temple fit so closely they looked like one stone. Our prayers must be seconded by our works. What can we do toward its enlargement, growth and repair?

EVENING SERVICE

God's Examination Question

TEXT—Where art thou? (Gen. 3:9).

INTRODUCTION

This question was asked of the entire population of the world at the time. Each one had to answer for himself. It is the same today. The population is divided into four groups today that must answer the same question for themselves.

I. WHERE ART THOU, PROFESSING CHRISTIAN?

1. He should always be in his proper place.
2. He should be engaged in proper work.
3. He should always be in a proper state of mind to derive help.
4. He must always be prepared to meet God in judgment.

II. WHERE ART THOU, BACKSLIDER?

1. He was once saved to the kingdom of God and grace, but now (again) he is lost in sin.
2. He is in a wretched condition. He has known better times.
3. God still loves him.

III. WHERE ART THOU, HYPOCRITE?

1. A bad character. A spy, a traitor and tool of the devil.
2. He is in a false position.
3. He will be found out (Num. 32:23). He will confess in times of sickness, or death. If not before he will be revealed at the judgment.

IV. WHERE ART THOU, SINNER?

1. He is in slavery.
2. He is a wanderer in darkness and gloom.
3. He is under God's immediate eye.

4. He is in the hands of an angry God.
5. He may find mercy at the same hand.
6. He must answer this question at the judgment.
7. Conscience will ask this question throughout eternity.

SUNDAY, MARCH 9, 1941

MORNING SERVICE

Christ the Propitiator of the People

TEXT—And sent his Son to be the propitiation for our sins (1 John 4:10).

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

I. AN ANALYSIS OF THE STATEMENT

Propitiation is used three times in the New Testament (1 John 2:2, Romans 3:25 and the text). In Heb. 9:5 it is translated as mercy seat and it is in this sense we wish first to take it up.

1. Christ is our mercy seat. The mercy seat was a broad plate 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 shekinah, 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 without spot or blemish.

As that was long enough, broad enough to cover the ark completely so is Christ complete as He is able to meet all the demands of the law in our behalf. He stands between the sinner and the wrath and vengeance of God (Heb. 8:12).

2. It had another significance—sacrifice. Sacrifice had a great place in Israelitish worship, they were divided into four parts or kinds. One to merely honor God; the burnt offering when the whole animal was burned. Second, offering when something was desired; the peace offering. Third, the thank offering for benefits or blessings received. The fourth to make atonement for sins or trespass offering, a bullock, or a sheep, or a goat, or the like duly offered, was a means to make reconciliation for the sin of the offerer. Not that divine justice could be thereby satisfied, but the divine will and pleasure were thereby performed and it sanctified to the purifying of the flesh (Heb. 9:13), that is, continued to the offerer his right and title to all the privileges of the earthly Canaan, which by his sin he had lost. Our sin offering, trespass offering, propitiatory sacrifice, is Jesus Christ. These all pointed at Him; they were the shadows, He is the substance (2 Cor. 5:21).

II. WHAT KIND OF PROPITIATORY OFFERING IS CHRIST?

1. He was appointed of God. He was called upon to do it (Rom. 3:25). He, God, is the same that provided the ram for Abraham.

2. He is accepted of God (Eph. 5:2). In the old dispensation the evidence of the offering being accepted was the sending of fire from heaven and consuming the sacrifice (Lev. 9:24; 1 Kings 18:38). The witness of his acceptance was twofold; one the voice at the baptism by John and the other His resurrection. No other offering ever lived again.

3. He is a spotless offering. He was without blemish or sin.

4. He is a slain propitiation. Without the shedding of blood there is no remission of sin, it must be life blood. Christ died to be that sacrifice.

5. He was a voluntary sacrifice, a freewill offering. Here the offerer and the offering were willing to make the sacrifice.

6. He is a universal propitiation. The only one, instead of all other sacrifices, though offered but once. If one application will cure the malady, no reason for repeating. It is universal in its extent, it includes all men everywhere. It is universal in that it atones for all sins.

7. He is a complete propitiation. Three things are required: a priest, an altar and an offering. All these are combined here in Christ.

8. He is a continual propitiation; not continually offered, but of continual virtue and efficacy. The last sinner to repent will find the virtue just as efficacious as did the multitude on the Day of Pentecost.

III. PERSONAL BENEFITS AND APPLICATION OF THIS PROPITIATORY SACRIFICE

There is no waste in God's economy. There was no waste in this offering only as men refuse it to them it is waste.

1. God is angry with sin. It cannot be otherwise. It grieves Him; it vexes Him; His holy nature is against it; as also His righteous law, which forbids it, which threatens it, let the sinner be who he will. 2 Sam. 11:27. Man's tears, prayers, alms, penances, pilgrimages or sacrifice of fellowman will not meet this demand. He, Christ and He alone.

2. Our application. Our approach must be as the guilty Israelite 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, that He may become our substitute, died for my sins—paid the price in full. Without there is no atonement.

b. He has to confess his sin, and tell why he brought the offering, acknowledging if he had his just deserts he would die and not the substitute. As did David, Job, the Prodigal, and many others.

c. By faith he was to go away rejoicing in the atonement made, and to sin no more. So must we.

3. If neglected, disregarded, or refused.

The judgments 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 these meet? Flee the judgments of God.

Two things Christ suffered in being made a sacrifice. Pain extraordinary, in body, in soul. Shame extraordinary, in being crucified without the gate, naked, between two thieves, scoffed at. Pain and shame extraordinary, and eternal, is hell; and that is the portion of those that must make their own sacrifice. Draw the contrast and rejoice through merits of the atonement.

4. How may we repay for such sacrifice?

- a. Yield wholly to Him. Body, soul and spirit.
- b. Crucify self and yield to His will. "This is the will of God even your sanctification."
- c. Seek the advancement of His cause on this earth and He will make the eternal preparations.

EVENING SERVICE

The Heart of His Gospel.

TEXT—From that time Jesus began to preach (Matt. 4:17).

INTRODUCTION

There were many things mentioned in the ministry of Jesus, but there was one thing emphasized more than any other and was repentance. Regardless what may follow in doctrine, ethics, or development this is the foundation on which all Christian experience is built.

I. LET US CONSIDER THE PREACHER OF THIS TEXT

1. Christ Jesus; in His humanity, and in His divinity.
2. Coming from God having complete knowledge, unbounded love, tender mercy, and divine justice.
3. He spake as one with authority.

II. THE HEART OF THE MESSAGE

1. His Father's kingdom.
2. The sinfulness of man.
3. The mercy and justice of God.
4. The door into the kingdom, "Repent for the kingdom of heaven is at hand."

III. THE KINGDOM IS AT HAND

1. It is an immediate kingdom.
2. Through preaching men are brought into the kingdom.
3. Through the written Word. The Ethiopian eunuch for example.
4. Through the silent yet effective work of the Holy Spirit.
5. The manifestations of God's power, love, mercy and wrath.

6. Through prayer, invitation and intercession.
7. Christ opens mercy's door to the penitent.
8. His message to all was repent.

IV. REPENTANCE IMPLIES

1. A knowledge of fallen state.
2. A true sorrow for sin.
3. An honest confession to God and before God.
4. Restoration to fellowman, of gains ill-gotten.
5. Forsaking evil thoughts 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 atonement.

V. REWARD FOR OBEDIENCE

1. A satisfied conscience.
2. Peace with God and fellowman.
3. Prepared the way to holiness and heaven.

SUNDAY, MARCH 16, 1941

MORNING SERVICE

Christ the Sanctifier of His People

TEXT—Who of God is made unto us . . . sanctification (1 Cor. 1:30).

Jesus Christ is made unto us of God, holiness; He is not only holy in himself, the (holy child) Jesus (Acts 4:27-30), but most holy, infinitely, eternally and unchangeably holy, but he is made holiness to us.

He is appointed of God to be the author of our sanctification, to work holiness in us for making us holy. He is the efficient cause of our imputed righteousness, as well as the source of implanted holiness. We are justified, that is, accepted as righteous in the sight of God, through His merits made ours. We are sanctified, that is actually made holy, by His Spirit which is given to us, to abide with us forever (1 Cor. 6:11). We are justified in the name of 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 go on and be sanctified wholly. This is one of our danger points.

He is the pattern, the sample, the exemplary cause, of our sanctification. Our holiness is a copy or transcript of the holiness that is in Him (John 1:16). As the wax has line for line of the seal, as child has features of the parents, so will our holiness be like His. The sanctified 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; yet 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 God, but as God-man (Luke 1:35). We are unsanctified before we are sanctified, unholy before we are holy.

3. He is absolutely, universally, completely holy. He was without 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 carnality. The human heart is only evil continually. The depraved nature leads away from God and righteousness. Not subject to the law of God. Rebels against restraint.

2. Is required to fulfill the command of God.

3. It is a necessary preparation for heaven (Heb. 12:14).

4. Sanctification necessary to live the victorious life.

5. It places the individual in an unobstructed relationship with God.

II. HOLINESS IS A DEFINITE EXPERIENCE

1. The experience of the new birth is an undisputed, crisis experience for the penitent, 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 as 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 sincere seeker after holiness. The Spirit of God that speaks to the sinner in conviction also witnesses to the sanctified of the completion of His work. The witness of the Spirit in recognition of obedience and faith is the strongest possible evidence of indwelling 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 by another; we do not call ourselves; that other is Christ (2 Tim. 1:9). "He hath not called us unto uncleanness, but unto holiness."

2. The consecration of the offering. The twofold interpretation of the word "sanctification" is brought into play here; that is setting apart, and the act of cleansing. We as individuals consecrate ourselves to be holy, separated from the world, sin, vanity and pride. He, Jesus Christ, by His Spirit performs the second phase, the act of cleansing by the Spirit. The Father creates, the Son redeems, the Holy Ghost sanctifies.

IV. BENEFITS OF THE EXPERIENCE

1. Cleansing. Sin is the pollution of the soul. A foreign matter. The principle of sin cannot be forgiven, it must be removed. It requires an effective solvent to remove the stain. That solvent is the blood of Christ. Zech. 13:1 tells of the fountain open for sin. The believer, plunging beneath its flow, will be made white as snow. Cleansed from the principle of sin.

2. The cure for sin-sickness. Sin is also the sickness of the soul, a dangerous disease, a mortal sickness; though but few (comparatively) are aware of it. Can we cure ourselves? No! Christ, the great Healer of both soul and body, will heal the soul of the mortal malady if given access by the possessor of that soul. The well soul is a happy soul. "With joy, shall we draw water out of the wells of salvation" (Isa. 12:3).

3. The clothing of the soul. The sin-filled soul is spoken of as being naked before God (Rev. 3:17). Holiness is referred to as an experience where the soul is clothed. Let the believer come to the clothes shop of Christ and receive of Him the white raiment of sanctifying grace. Grace is rich raiment, princely, priestly, comely, clothing that does not grow old with wear, but improves 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.

V. HOW IS CHRIST MADE THIS TO US?

1. By sanctifying Himself.
2. By suffering outside the city gate.
3. By His resurrection.
4. By the working of His Spirit and grace. The Spirit of Christ is the Sanctifier. He came to sanctify us as well as comfort. He came in response to the petition of the Christ in behalf of the Church (disciples).
5. By the Word. "Sanctify them through thy truth; thy word is truth" (John 17:17). Error never sanctifies. False doctrines, erroneous opinions may bring people over to a party, but never turn them from sin to God. To convert, regenerate, or sanctify is the results of truth being received. The Word of truth brings conviction, humiliation, illumination, regeneration, faith and holiness. "Preach 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 sure through these.

When Christ is made to us sanctification it is a natural thing to walk in all holy obedience to the known will of God. The new nature takes the place of the old. Now what is done is done naturally, is done freely—as water runs from a spring, easily, delightfully, evenly, constantly and perseveringly. Fire always burns, stones always fall downward because it is their nature. Thus the old life or nature was bent to sinning, the new life to obedience.

2. Holiness is enjoyed as the greatest experience of divine grace.

Regeneration brings joy; sanctification brings more joy. Regeneration brings peace; sanctification brings great peace.

Regeneration brings consolation; sanctification brings great consolation.

Regeneration brings pardon; sanctification brings cleansing.

Regeneration makes us heirs; sanctification makes us joint heirs.

Regeneration makes us believers; sanctification makes us saints.

3. My responsibility as recipient of this blessing.

Witness by precept and example.

Growth in grace each day.

Win my fellowman to this same experience.

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EVENING SERVICE

A Leprous Syrian General's Humiliation

TEXT—2 Kings 5:1-14.

INTRODUCTION—Give brief history of Naaman.

I. NAAMAN HAD A MALADY—and so do we.

1. He was a leper, leprosy is a type of sin.
2. The human family has a malady.
 - a. Sin inherited and sin by choice.
3. The symptoms are:
 - a. Poverty.

- b. Crime.
- c. War.
- d. Sickness.
- e. Hate.
- f. Broken homes.
- g. Death.

II. NAAMAN NEEDED A CURE—and so do we.

1. He knew his condition was fatal.
2. Sin has blighted, blasted and ruined the lives of millions.
3. Surely the world needs a definite cure.

III. NAAMAN SOUGHT A REMEDY—and so do we.

1. Naaman had wealth to offer for his healing.
2. Humanity has tried every conceivable way other than God's way.
 - a. Religious education.
 - b. Environment and heredity.
 - c. Culture and refinement.
 - d. Creeds and orders, cults, etc.
3. They have all failed.

IV. NAAMAN HEARD GOD'S PRESCRIPTION—and so have we.

1. Naaman found the prophet of God and heard the requirements for his cleansing.
2. The soul that seeks God wholeheartedly will find His demands for his salvation.
3. This remedy has been fully revealed to Adam's race.

V. NAAMAN GOT PEEVED—and so do we.

1. The Jordan River was too humble for Naaman.
2. Many seekers turn away when they learn they must repent, confess, make restitution, etc.
3. Some become angry at the standards of the Bible.

VI. NAAMAN HAD TO COME GOD'S WAY—and so do we.

1. Naaman could dip seven times and be healed or go on as he was and be lost.
2. Christ is the only solution for the sin problem.
3. Turn down Jesus, spurn the Spirit, trample the blood, reject the truths of the Bible and eternal punishment will be yours.
4. Accept God's way and be cleansed, twofold.

SUNDAY, MARCH 23, 1941

MORNING SERVICE

Christ the Storehouse

TEXT—But my 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 through Jesus Christ. There is not a sweeter text in the entire Scripture than this.

Supplies for all our needs; not some, but all. Paul is speaking in a personal way about God, but He is the same to every believer today as to Paul when this was written.

"According to his riches in glory" not by our measure, but according to His limitations, of which there is none. All this is ours through Jesus Christ. By Him we were created, by Him we are converted, by Him we are sanctified, by Him we are satisfied and supplied.

I. What are our needs, and with what does the Lord Jesus supply us?

1. Righteousness, and strength. We must go to Him for our righteousness for the forgiveness of our sins. This can be had only through Jesus Christ. Everyone must receive strength from God through Jesus Christ to meet temptation, to bear afflictions, perform duties, and go without the camp bearing His reproach. Isa. 45:24 says, "Surely, shall one say, In the Lord have I righteousness and strength."

2. Mercy and grace. If it were not for the mercy of God supplied us through Jesus Christ, we all would be lost because of our shortcomings and errors.

Grace, quickening grace, preventing grace, renewing grace, assisting grace, growing grace, and many others. He who thinks he needs none, needs it most. Heb. 4:16 combines these two in "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

3. Peace and comfort. I mean inward; peace of conscience, joy in the Holy Ghost. He calls it "my peace" in John 14:27. No matter what is on the outside if His peace is on the inside all is well. In Eph. 2:14 Paul says "he is our peace."

4. Food and raiment. Under these two are comprehended all the necessities of life, as He directed His disciples to pray, "Give us this day our daily bread." David adds to this in saying, "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 Healer of physical diseases. James gives the directions.

6. A guard 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. He alone can still the waves and calm the troubled Jordan.

7. A Guide to glory. The psalmist declares, "For this God is our God for ever and ever."

II. What kind of supplies are to be had through Jesus Christ?

1. Rich supplies. A rich God gives rich supplies. He is rich in mercy, pardon, grace and comfort. Sir John Janeway, while discussing the greatness of Christ and the glory of the invisible world, while lying on his death-bed, declared, "I feel something of it. My heart is as full as it can hold in this lower state. I can hold no more here. Oh that I could but let you know what I feel!"

2. Ready supplies. The storehouse is as close as breath itself. We ask the universal Father of the universe and He is ever present to meet the need. He knew the need before the asking.

3. Glorious supply—according to His riches in glory. No limitations.

4. Gradual supplies. According to the need. The best is yet to come. The blessings of the wilderness were not as great as the fruits of Canaan. "More grace" is the promise, "more wisdom," etc.

5. Universal supplies: all your needs. There is one chief need but it branches itself into many others and Christ is the supply for all persons, at all times, in all things.

6. Undeserved supplies. We bring no goodness with which to merit attention and reward. We are objects of His mercy. If a beggar be blind, sick, sore, naked, dumb, old, his blindness, sickness, his disease, his nakedness, his want of speech, his age speak for him, not in a way of merit, but make him an object of mercy; so it is with us, we have no claim other than the mercy of God.

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

8. Constant supplies, daily, regular, forever.

III. What comparisons do we find in the world?

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

2. As the earth supplies the inhabitants. The earth is our nurse. The earth nourishes and maintains all that live upon it, high and low, rich and poor, old and young, weak and strong, so it is with Jesus Christ. There must be asking by prayer; seeking in the use of means; knocking by importunity; and persevering in both.

3. As the head supplies the body. The head is the treasure house. So all believers, from Christ their Head, receive vital influences—righteousness, strength, grace, peace, comfort and quickening, in that which they have need.

4. As the root supplies the branches, as the sap feeds the branches, so 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 planets; they have no light of their own, or the moon either; no more than 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 sea 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 storage, 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 storehouses in Egypt, from which the nation could draw; our storehouse is Christ from whom we may draw.

IV. Personal application of this great text.

1. Ask God to make needs known (spiritually). Many do not know. The spiritually hungry will be satisfied, says Christ. Luke says, "He hath filled the hungry with good things."

2. Believe the truth of this text; He is not here to proclaim an untruth. It is real.

3. Have recourse to the blessed Christ; tell him thy need—mercy, grace, strength, righteousness, health, courage, or temporal.

4. Acknowledge Him in all His benefits.

EVENING SERVICE

The Universal Call

TEXT—1 Thess. 4:7.

INTRODUCTION

Calls; a call is a desire made known to another of like kind, in the animal kingdom or human race. There are calls that disclose pain, pathos, joy and desire for fellowship. There are calls to a higher life as well as to a lower. God calls to regeneration, by His Spirit. God's call to holiness is universal.

I. ERRONEOUS IDEAS CONCERNING THIS CALL TO HOLINESS

1. For ministers only.
2. Obsolete, for the apostles but not for us.
3. Too high for possible attainment.
4. Cannot be obtained in this life.

II. HOLINESS A NATURAL REQUIREMENT OF GOD

1. Personal nature of God.
2. Creator of holy beings.
3. A holy habitation prepared.
4. Holiness required to enter.

III. HOLINESS IS IMMEDIATELY CONNECTED WITH REGENERATION

1. No tendency to holiness before regeneration.
2. Regeneration a preparatory work to holiness.

3. Natural birth and circumcision are typical of regeneration and sanctification, the latter impossible without the first.

4. Regeneration and holiness compared.

a. In regeneration sin does not reign; in sanctification it does not exist.

b. In regeneration sin is suspended; in sanctification it is destroyed.

c. In regeneration irregular desires such as anger, pride, unbelief, envy, are subdued; in sanctification, they are removed.

d. Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin.

e. Regeneration is the old man bound; sanctification is the old man cast out and spoiled of his goods.

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

IV. HOLINESS IS THE CONFORMITY OF THE WHOLE OF MAN TO WHOLE WILL OF GOD

1. God is the model of purity, as well as the source.

2. The understanding is illuminated.

3. Judgment is influenced.

4. Affection for God is inflamed.

5. Conscience is cleansed.

6. Will is influenced.

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
Holy desires, thoughts, purposes and aspirations will manifest themselves in our lives in

1. Holy conversation or life.

VI. THE CALL MUST BE OBEYED

Holiness is willed, required and demanded of God. Obey His call tonight.

SUNDAY, MARCH 30, 1941

MORNING SERVICE

Christ the All, and in All

TEXT—But Christ is all, and in all (Col. 3:11).

Twice, and just twice, is this phrase found in the Bible; here and in 1 Cor. 15:28. Here it is spoken of Christ, what He is in this world; there of God the Father, what He will be in the world to come. If Christ is our all in all now, the Father will be our all in all in eternity, else not.

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

What is a sick man's all in all? A physician. A condemned man's? A pardon. A captive? A ransom. A hungry man's? Food. A thirsty man's? Drink. A man in debt? A receipt. This in all respects, is our condition, and all this He is to us.

I. Wherein is Christ our all in all?

1. He is everything to all men, whether Gentile, Jew, colored, rich, poor, aged, young, learned or unlearned. He is alike to all.

2. He is our all through the benefits received through Him.

a. Called to repentance through Him. God called us to Himself because He loved us, and no other reason. God gave Him to the Church to be its Head, and it, to Him to be His body. We are called by Him to be partakers of His likeness and His image.

b. He is all in all in creation. Without Him the world would not have been. We owe our being to Him. Young men are urged to remember their Creator in the days of their youth. Their Creator is Christ.

c. He is our all in all in providence; universal to all; special to His Church and particular to us. He alone hath the ordering of events concerning us. If He be for us, it matters not who is against us.

d. He is our all in all in redemption. He alone is our Redeemer, and there is no other but He; He paid the price alone; there are no joint purchasers with Him for the satisfying of God's justice. He fought the devil alone, whose captives we were, and by destroying him, rescued us (1 Tim. 2:5).

e. He is our all in all in conviction and conversion. When a man is brought it is not himself, not the minister, for he is just the tool or instrument; but it is the blessed Jesus, by His Holy Spirit. He is the all in all in the work of conviction, illumination, humiliation, confession, opening the eyes and softening the heart. Faith dispels doubt, peace takes the place of condemnation, and it is through Him that this takes place.

f. He is our all in all in justification. It is through His righteousness alone, that we may appear before God acquitted, accepted, pardoned, and He becomes our righteousness. He is our peace, our propitiation and our advocate (1 John 2:2).

g. He is our all in all in sanctification. He sanctified Himself that He might sanctify the Church. He suffered outside the gate to sanctify the people. He is made unto us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

h. He is our consolation. He is our comfort through the Spirit sent into the world by Him at Pentecost. He comforts by giving assurance of His continued approval.

i. He is our all in all in preservation (Jude 1). We are not our own preservers neither are we the preservers of one another. He alone is our keeper.

j. He is our all in all as Teacher. He is the best Teacher (John 3:2, and Matt. 1:29).

k. He is our all in all for strength. If He is our arm for doing—our back for bearing, we can do all things through Him.

l. He is our all in all in death. There is no dying safely without Him. There is no fear of death when He is near. There is no dying comfortably without Him. He has taken the sting out of death. Even infidels feel their need of Him in that hour.

m. He will be our all in all at the judgment. He is the Judge; the absolute must come out of His mouth. He is the Advocate to plead in our behalf. This one that accepted me loved, lived for me, trusts me, now I will love and own Him forever. He is our plea also; our best plea, our only plea. This I have to say, Christ died for me, yes, risen again, I have accepted Him and yielded myself to Him, renounced all others.

n. He will be our all in all to eternity. What would heaven be without Jesus? He desires the fellowship of the saints. What would we do without Him, beholding His glory and partaking of it with Him.

3. In respect to duty to be done to Him. As He is our Alpha, He also is our Omega, the last, to whom all tends.

a. He is our all in all to be known. In 1 Cor. 2:2 and Phil. 3:8-10, Paul suggests that man finds no satisfaction in study, unless it has a relationship to Him in either time or eternity.

b. He is our all in all to be chosen. He is not only the truest truth, and the best good. Nothing to be chosen in preference to Him, He is the universal good, good for everything.

c. He is our all in all to be loved. Many things bid for our love. There is no danger of overloving Him. Love Him with all thy soul, mind and strength, and He deserves it, both because of His loveliness and His love for us.

d. He is our all in all to be desired. He is the desire of all nations. What is your desire toward Him? A warm, hearty, lively passionate, and consuming; as the hart panteth after the water brooks.

e. He is our all in all to be delighted in (Phil. 3:3). He is our song, the Head, the gladness of our joy.

f. He is our all in all to be trusted. He has never failed, may be trusted in this life and the life to come.

g. He is our all in all to think on. He is the most excellent, lovely, amiable, sweet and comforting when my thoughts are upon Him (Psalm 139:17).

h. He is our all in all, as our pattern. He is a copy without a blot (Eph. 5:1, 2; Heb. 12:2).

i. He is our all in all to be preached (2 Cor. 4:5). He is the heart of every true message, testimony, or prayer.

j. He is our all in all in the Scriptures. He is the treasure in that field, the marrow in that bone, the manna in that dew, the diamond, and the milk in that breast (John 5:39).

k. He is our all in all in the sacraments. What is baptism without Christ? What is the Lord's Supper without Christ?

l. He is our all in all in the Sabbath. The day is His, it bears His name, may keep it as His Sabbath.

II. How may He become this to us?

1. By searching.
2. By discovery.
3. By acceptance of Him. He brings all these with Him.

EVENING SERVICE

Eternal Fire Insurance

TEXT—1 Kings 18:38.

INTRODUCTION

Fire has had a prominent place in God's dealings with man in the past and according to Scripture will have a very important place in the future dealing with the wicked. Fire was a token of approval at the time of sacrifice, other times a judgment.

I. INCIDENTS WHEN FIRE WAS USED OF GOD

1. Showing authority and displeasure.
 - a. The flaming sword at the Garden of Eden.
 - b. Sodom and Gomorrah.
2. Approval.
 - a. Abel's offering.
 - b. Noah's offering.
 - c. Moses leading Israel.
 - d. Elijah's offering.
 - e. In the temple, or tabernacle.
3. Deliverance.
 - a. Three Hebrew children.

II. HUMANITY ARE INSURANCE CONSCIOUS

1. Life insurance.
2. Health insurance.
3. Accident insurance.
4. Hospital insurance.
5. Fire insurance.
6. Theft insurance.
7. Automobile insurance.
8. Tornado insurance.

Anything materially tangible may be insured. Approximately \$10,000,000,000 is spent annually in the United States for fire insurance alone.

III. MANY TRY TO ESCAPE THE INEVITABLE WITHOUT COMPLYING WITH REQUIREMENTS

1. Try to buy favor with God by good works.
2. Pleading morality, heredity, church membership, etc.

IV. GOD'S LAST STROKE AT SIN AND THE DEVIL WILL BE WITH FIRE

1. The souls of lost men will be in fire forever.
 - a. The souls of men are eternal.
 - b. The souls of men are conscious eternally.
 - c. The souls of men are valuable beyond gold.
2. The devil will be chained and cast into fire.

V. THE ETERNAL INSURANCE COMPANY

1. Will insure the part of man (soul) that is humanly impossible.
2. The policy is perpetual.
3. The premium is light (obedience).
4. Dividends are paid in this life. Peace, joy, assurance.
5. Becomes an endowment at death through faith in His name.

ILLUSTRATIONS

Basil-Miller

A Step at a Time

"This light is too small for that dark stairway," said an Englishman to the attendant at the Bunker Hill Monument.

"Yes, it is a small light, but since you have to take only one step at a time, there will be enough light for that one, and by the time you take that step there will be enough light for the next one."

When the visiting foreigner had made the trip up the unlighted monument, he met the attendant again and said, "I found that your advice was just right. I put my foot on the lighted step, and as I arose to take the next step there was sufficient light for it."

So it is with life and God's grace. There is enough light promised for a step at a time. And when we take that step there will be added grace and light for the next one. God has not promised that we shall see the end of our days and lives from the beginning, but He will walk by our sides with the light of His life and shine out each step that we are to take. By the time we take that step, He will be a little ahead with His glorious illumination.

If we walk in Him there will be thus no darkness at all.

The Drawing Room Fan

"Bill," asked Roger Babson, of a youth who had just made a quick trip to San Francisco for the Christmas holidays, "did you have a good trip?"

"No," retorted the lad whose folks own the largest department store in the western city, and which was founded by his grandfather who crossed the plains in a covered wagon, "the fan in the drawing room wouldn't work."

The lad was registered in the Babson Institute where the tuition is about two thousand dollars a year. Here the statistician and his corps of workers train future business executives.

"This young fellow," said Babson speaking yesterday at the Community Church in Estes Park, where I am camped for the summer, "lacked the fundamental principle which determines which way one's life will go."

The same is true in spiritual life. We cannot expect to sit idly by and grow in grace. We must "exercise ourselves unto godliness." Paul says to Timothy, "If any would not work, neither should he eat." (1 Thess. 3:10).

God's law of spiritual growth is the same as that in the natural realm. If we will not work at righteousness the soul will not be fed on the manna of life. The bread of heaven is only for the soul that will seek for it. You cannot go out and pick this heavenly bread from the trees of the spiritual world without some effort.

I was down in Mexico a few years ago. The tropical jungles were all around us, and life seemed to be geared to a slow tempo. If you could call it geared at all. Seemed more to be running along idle in neutral. I asked a native how the people lived.

"That's easy," he replied, "yonder is a coconut tree. There," pointing to another tree, "is a wild orange, and back of it a ways is a wild lemon."

He kept on naming trees until he had found nine within sight of where we stood that the natives could live off of. Avocados, papayas, mangoes, limes, wild coffee, wild plums and, back a ways were even wild bananas and wild pineapples.

"So you see," he said, "living is not a problem here."

Then I remembered that only recently when the Pan-American Highway went through there had the natives ever seen a wheel used for any kind of transportation. Many of the Indians could not even speak Spanish, but clung to their long-lost Aztec languages.

God says, "If you pick heavenly fruit, you must be active in my vineyard."

Spiritual versus Material Progress

"Babson, I'm not a very religious man," said Thomas Edison, the wizard inventor, shortly before he died to his friend Roger Babson, the world-renowned statistician, "but I don't believe God is going to let the world go ahead materially much farther until it has gone ahead spiritually."

He went on to say that we had made more material advancement in the past one hundred years than in the previous twenty centuries; but at the same time we were farther from brotherhood, self-denial in the realm of the spiritual life, and from the ideal of Jesus than we were back yonder.

"If the world is to grow its progress must be along religious and spiritual lines," said another great scientist, Robert Millikan, head of the California Institute of Technology. "Spiritual progress must keep abreast material advancement."

Christ laid down the same rule when He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

It has been the Church that gave birth to science, and now the world is forgetting the claims of Christ because she had prospered materially. A calamity is certain to follow when men's hearts do not keep up with their heads.

Swim or Be Swallowed

"Roger, have you ever noticed that the only fish that need legislative protection are the shell fish," said Roger Babson's father to his son. The old man was talking to his boy at Boston, where the family lived, and which at that time was the greatest fishing port in the world. "There are such fish as oysters and lobsters and mussels that the government is afraid will be destroyed, so they are protecting them by laws."

"Yes," returned the boy, "who ever heard of them making a law to protect the mackerel?"

"The shell fish," broke in the older man, "rely upon their shells and inactivity to save themselves."

"But," the sharp-witted lad said, "the mackerel knows it is swim or be swallowed."

So in this world. The man who sits idly by will have to be fed or protected by the government. Such people find themselves without jobs and ask Uncle Sam to provide them; and without a means of living and ask for an English dole or an American PWA job.

But the man who takes care of himself plays the part of the mackerel; he is swimming so he will not be swallowed.

In the spiritual world the same applies. The person who is content to ask God to feed him, and is disappointed when his spiritual dinner is not set before him on the table of his heart, dwindles in his soul and dies.

The mackerel-like person knows that he must swim or be swallowed by sin or evil. So he is up early reading his Bible. He prays when trouble comes. He seeks the communion of the saints, and does not absent himself from the means of grace. He feeds his soul by these spiritual means, and as a consequence he is not swallowed by the engulfing tide of worldliness. So keep facing the tide and swim upstream. Do not find a soft bed deep down in the muck of the River of Life. You will be lost if you do.

Hands Are Too Short

"You came half way around the world to save me," said a famous Boston physician to his dying brother, "and now that you are dying, with all my skill, I can't do a thing for you. My hands are too short."

Years earlier the young physician went with his wife to Italy, where she became infatuated with an Italian nobleman, who worked it around so that the doctor was thrown into an insane asylum, and the courts declared him mentally incompetent. No letters were allowed sent from the asylum to the Boston relatives. So the doctor knew his case was hopeless.

In Kansas City there was an older brother who was principal of the city schools, and in Boston was the father.

One day the doctor wrote a note to the American consul giving an address in Boston. This he dropped from the window as the wind was blowing hard. Along came an Italian peasant and seeing the name of the consul on it, he knew though the writing was in English and he could not read it, that the message must be important.

So he delivered the message, and immediately the consul visited the asylum, where he demanded the right to see the doctor.

"I am here unjustly," the physician said.

"And I will notify your brother and we will get you out of here," returned the consul.

At once word was sent to the brother, who made arrangements to finance himself to the last penny of his money, and started for his younger brother's aid. It took him eighteen months, long, weary months, when the Italian courts fought the matter out against the nobleman and the doctor's wife, but at last he won, and the doctor was freed.

In Kansas City years later the brother, then superintendent of the city schools, fell across a picket fence, and thinking nothing of it went on with his work. Weeks passed and quack doctors were called, but they could not help him.

The physician on receiving the wire took the first train, and when he arrived at the bedside, he found that the brother was in the last stages of cancer.

"There's no hope. It's too late. Had you called me at first I could have saved your life. But now, my hands are too short."

Sixty years later I sat in the apartment of a granddaughter of that school superintendent, and as she told me the story, I said, "Thank God, Landy, there's one whose arms are never too short, and for whom it is never too late. We can call—"

"Yes, I know—my Auntie Hortense, a dear old blind soul, has called and she found His arms were long enough to reach her when she went blind. Now she's happy, oh, so happy. I too will call for those long, strong arms."

They are the arms of the Lord, long enough and strong for every emergency. There is no soul too far away from heaven's portals, but his call will reach the ears of the Lord.

Now Only God

"Miss," said Tony, the bootlegger, whom the G-men had finally caught, "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 fined 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 clerk, and 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 met not long ago a retired army officer, who had no family and no close relatives. He bought a trailer and followed the weather throughout the year. In winter he would work from California down through southern Arizona on to the tip of south-Texas, and with the spring he would take to the National Parks. He would strike for the Rocky Mountain National Park when July's sun was

burning the plains. And as summer got hotter he would land up in the Glacier National Park where it is cool practically all the time. He would break the ice from his washpan in August, and as the winter set in he would head again south.

"All I have to worry about," he said, "is telling Uncle Sam where to forward my check, and how to get ready to meet my Maker!"

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

Contentment

"Nobody ever saw a bumblebee," said Uncle Buddy at the General Assembly, "with his head in a clover flower full of honey, cussin' the high cost of livin'."

"Lord," said this servant, "I have a difficulty."

Back came God's answer, "I never saw one."

"Lord, I have a surrounding circumstance." "Never saw one," said God.

"Lord, I have an impossibility," said Bud. "Never saw one," replied God.

"When God met me, I had no mind. Didn't know enough to keep out of the crick when it was up." Said God, "I'll be your mind. I'll give you the mind of Christ." "Which," added Buddy, "was enough for me."

They Will Not Follow

"The people will not follow me," is a common lament among preachers and lay workers.

Possibly the difficulty lies in a truth uncovered by Doctor Chapman's statement when he made his speech after being re-elected General Superintendent on June 21, 1940: "You can't get our people to go with you unless you go right."

The next time you try to go somewhere, and the folks will not follow, put this acid test to the direction in which you are trying to get them to go.

Where the Treasure Is

We have been convinced long ago that the excuses people make for not attending church have their origin in the heart rather than in the head. They are neither valid nor intelligent. Just how utterly absurd some of them are a pastor of the Lutheran Synod of New York recently showed graphically. He applied these excuses to one of the things that such people usually really like to do, going to the movies. Here it is.

WHY I DON'T GO TO THE MOVIES

Because my parents made me go too often when I was a boy.

Because no one speaks to me when I am there.

Because they always want money.

Because the manager never visited me in my home.

Because the people who go there never live up to what the movies teach anyway.

(The above is silly, isn't it? Of course, if we substitute the word church . . .)—*Christian Union Herald*.

Expository Outlines for March

Lewis T. Corlett

Godliness

(1 Timothy 3:16-4:16)

I. GODLINESS IS A MYSTERY (3:16)

1. Revealed in the incarnation of Christ. "God manifested in the flesh."

2. Given by and sustained by the Holy Spirit. "Justified in the Spirit."

3. Rests in a risen Christ. "Seen of angels."

4. Propagating by preaching. "Preached unto the Gentiles."

5. Godliness is practical. "Believed on in the world."

II. GODLINESS IS THE PROTECTION FROM THE EVILS OF THE LAST DAYS (4:1-4)

1. Godliness is the sustainer of faith.

2. The standard of godliness will reveal erroneous doctrines.

3. Observing the requirements of godliness will enable the believer to keep a good conscience.

4. Following the requirements of godliness will give a person the proper standard of purity and chastity in a world of careless morals.

III. THE BELIEVER'S RESPONSIBILITY TO GODLINESS

1. Be an example in living according to the requirements of godliness (4:12).

2. Refuse to be sidetracked from the standard of godliness (4:7).

a. By current rumors.

b. By doctrines that are antagonistic.

3. Have a sense of personal responsibility. "Take heed unto thyself" (v. 16).

4. Plan definitely to develop in godliness.

a. Nourish the character in words of faith and good doctrine.

b. Read such writings as will strengthen the soul in godliness. "Meditate on these things" (4:15).

c. Tell others of the good news and benefits of godliness.

"Give attention to exhortation" (4:13).

"These things command and teach" (4:11).

IV. THE PROSPECT OF GODLINESS

1. A means of personal favor with God. "For in doing this thou shalt save thyself" (4:16).

2. A means of helping others. "In doing this thou shalt save . . . them that hear thee."

3. The promise of joy, happiness, strength and grace in daily life. "Godliness is profitable unto all things, having promise of the life that now is" (4:8).

4. The assurance of the life that is to come. "Having promise of the life . . . which is to come" (4:8).

a. Admittance to the joys of heaven.

b. The assurance of eternal bliss.

The End of the Commandment

(1 Timothy 1:3-17)

I. THE CHRISTIAN IS EXHORTED TO VIEW THE WHOLE OF LIFE

1. In relation to the law (v. 9).

2. In view of the changing things of time.

3. In regard to obedience to Christ.

4. To gain the greatest happiness and render the most efficient usefulness.

II. CHRIST CAME TO MAKE THE PROVISION WHEREBY MAN CAN FULFILL THE COMMANDMENTS (v. 15)

1. Christ came into the world to save sinners.

2. The redemptive plan of Christ gives proper motivating power to all who will accept Christ.

3. The atonement made by Christ is sufficient for the worst of wrongdoers.

III. THE COMMANDMENT OF GOD PROVIDES A SAFEGUARDING OBJECTIVE

1. Against false doctrines. "Teach no other doctrine" (v. 3).

2. Give ideals for the stimulating and edifying of faith.

3. In the midst of adverse theories which minister questions (v. 4).

4. As a cure for jangling (v. 6).

5. As a curb to selfish ambitions (v. 7).

6. The commandment promises an abundant supply of grace (v. 14).

7. The commandment clears the vision so one can keep the eye on the Lord (v. 17).

IV. ONLY THOSE WITH PURE HEARTS CAN COMPLETELY MEET THE REQUIREMENTS OF THE COMMANDMENTS (v. 5)

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

2. A pure heart gives a person a purified conscience sensitive to the leading of the Spirit (Heb. 9:14).

3. The removal of all seeds of doubt from the moral nature gives the believer the proper motivation.

a. "Faith unfeigned."

b. A faith completely unified in a holy heart (1 Thess. 3:10, 13).

4. The only means of properly seeing God is through a pure heart (Matt. 5:8).

V. PAUL VERIFIES THIS GLORIOUS TRUTH (vs. 12-17)

1. He enjoyed deliverance from sin.

2. He realized that his life had been transformed.

3. He felt like the Lord wanted him to be a witness.

The Student of Divine Things

(2 Timothy 2:14-26)

I. THE ADMONITION OF A VETERAN SOLDIER OF THE CROSS UNTO A YOUNG MAN

1. He exhorts him to be a good soldier.

2. He admonishes him to be a spiritual giant. "Strong in the grace that is in Christ Jesus."

3. He challenges him to be skilful in handling divine truth.

4. This is the message of God, through Paul, to all Christians of every generation.

II. REASONS FOR THE CHRISTIAN'S BEING A STUDENT

1. In order that he may not waste time in unprofitable discussions (v. 14).

2. That he may learn to distinguish between the relative values of the sacred and profane (v. 16).

3. That he might develop personally in confidence and faith toward God. "A workman that needeth not to be ashamed."

4. In order that each may better assist in encouraging others in the faith, so that their confidence will not be overthrown (v. 18).

5. By doing these things the child of God will have a deeper sense of appreciation of divine truth. "Rightly dividing the word of truth."

III. THE ENCOURAGEMENT PROMISED TO THE STUDENT OF DIVINE TRUTH (v. 19)

1. The assurance that comes through a sense of security. "The foundation of God standeth sure."

a. Christ is the foundation.

b. He is the tried foundation that will not be removed (Isa. 28:16).

c. His Word gives directions regarding the foundation and it too will last forever (1 Peter 1:25).

2. The joy and happiness that comes through divine approval. "Having this seal the Lord knoweth them that are his."

a. The assurance of divine acceptance.

b. The consciousness of divine sympathy.

c. The sense of entire commitment to God and the seal of divine ownership on the entire heart and life.

IV. THE MEANS OF IMPROVEMENT AS A STUDENT OF DIVINE TRUTH

1. A strong desire to render a service that is approved of God (v. 15).

2. A recognition of the privilege of being a collaborer together with God.

3. The determination to avoid all iniquity (v. 19b).

4. The pure in heart can sense spiritual truths more quickly than one with mixed motives (v. 21).

5. Keep ever in mind the privilege that each child of God has of being an example to others (vs. 22-26).

V. EACH CHILD OF GOD SHOULD LABOR DEFINITELY TO "STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED RIGHTLY DIVIDING THE WORD OF TRUTH"

1. God desires each of His children to be skilful.

2. Regardless of educational advantages the followers of Jesus can be skilful in the handling of divine truth.

3. The Church is handicapped today because her members are not diligent in the study of divine truth.

I. God sums it up in a word, "The ungodly are not so." What a world of meaning is wrapped up in this brief sentence. What is true of the godly, is not true of the ungodly. What the godly have gained, the ungodly have failed to gain. Many deceive themselves into thinking that there must be some "short cut" to

the worth while things in the spiritual realm. Men are constantly advertising short cuts to the worth while things in the natural realm. Those who gain these things take the regular route to their obtainment. Short cuts get people to "short cut destinations. God has His ways of working, and men can make no improvement on His methods. He has marked out the way to the desirable things of life. We will get them by taking that way.

II. *The ungodly find no delight in the law of the Lord.* Their way is that of conformity to the ways of the world. In them they seek their delight. By so doing they cut themselves off from things spiritual and eternal; things satisfactory to the spirit of man. Not having had a spiritual birth, they are incapable of comprehending, or enjoying spiritual things. There must be a spiritual birth, a spiritual baptism, before there can be delight in spiritual things. One must be a child of God in order to find delight in the things of God.

III. *There is no disposition in the ungodly to meditate in the law of the Lord, either day or night.* He has no taste for it; no powers to assimilate it. Its results are foreign to all that goes into the making of his life. Giving attention to God and His Word would indicate a change in life of the ungodly. A change which—if allowed—would soon lead him out of his ungodliness into a life of godliness. One must become a Christian before he has the instincts and the appetites of a Christian; the powers of a Christian; the possibilities that pertain to the Christian. "The ungodly are not so."

IV. *There is not that in the ungodly that corresponds to that of being like a tree planted by the rivers of water.* This tree is fixed. It has a settled purpose in life. The ungodly are adrift from all such moorings. Their lives are bounded by the horizon of time. There is nothing beyond its confines concerning which they may exercise control. When time ends, their term of life control ends. They must go out to meet the God they have spurned in this life. They have sold time and eternity for the miserable mess of pottage, of usurping life control for a few fleeting years. They have forfeited life for the folly of making a mess of it. "The ungodly are not so."

V. *There is nothing in the way of desirable fruitfulness in the ungodly.* At the best their influence has been for time only. At the worst it has been indescribably bad. They have pointed no 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 reaping, and plenty of time for it. But such reaping! They will hear a voice such as the rich man heard in hell, "Son, remember"; and that remembrance will be of the life they have lived on earth; and of the follies and sins of their choices while here.

VI. *Nothing in the way of greenness of foliage pertains to the lives of the ungodly.* The opposite is true of them. There has been no health to produce such foliage; nothing to produce this sign of wholesomeness. Unwholesomeness 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 them have been well meaning from their viewpoint of life; but their well meaning has come to them because of the Christianity they have not welcomed. One of the saddest of the sad things concerning the ungodly, is their ingratitude.

VII. *The end of the ungodly is the end of the way they have chosen for themselves.* "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." They pass off of the present scene of action, but the effects of their having lived continue. What they have done has not prospered; either for themselves, or for the benefit of those who have been influenced by them. Lives that might have been lived for the glory of God, and the good of men have been spent in dishonor and to the injury of those who have been influenced by them. Every man, be he saint or sinner, is on his way to the judgment bar of God. The man who has lived worthily, goes joyfully. He has a good account to give of himself, by the grace and power of God. A reward is awaiting him there. The ungodly, unwillingly. There is for him there only the condemnation to which he has doomed himself by his folly and sin. "The ungodly are not so, but are like the chaff which the wind driveth away." They are so because they have made themselves so. God would have made them otherwise.

Progress in the Sanctified Experience

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (2 Peter 1:5-7).

Peter was the outstanding holiness preacher among the original twelve apostles. His epistles are addressed to the wholly sanctified, and are designed as helps to those who are enjoying the blessedness of that experience. In this Second Epistle he seems to have a twofold objective in view, that of guarding his readers against the peril of falling from their own steadfastness on the one hand; and that of encouraging and helping them in the living of the sanctified life, and encouraging them in the making of progress in their sanctified experience. His final word in the epistle is, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away

by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

I. *The sanctified experience is one in which provision is made to meet the needs of its possessors for time and for eternity.* It will take eternity to realize its possibilities and enjoy its benefits. Escaping the corruption that is in the world through lust and becoming partakers of the divine nature, puts the believer where he may come into the enjoyment of the benefits of the exceeding great and precious promises of our God. These promises are inexhaustible, and our capacities for their enjoyment are subject to ever increasing enlargement. The Spirit, through Peter, suggests some fundamental benefits into the enjoyment of which we should now enter. There is a place for our volition in this matter, and for the exercise of our developing powers. Besides this which we already enjoy; giving all diligence, we are to add to our faith, virtue. This seems to embrace our first need and make way for the supply of other needs. We are safe in assuming that courage and strength are indicated here, and whatever is needed to give us a good start in our sanctified life and living.

II. *This seems to be in order to the meeting of our succeeding needs.* As we would expect, the next one mentioned is knowledge. Some knowledge of the magnitude of the experience; some knowledge of how to enter into the enjoyment of the benefits that are ours as wholly sanctified believers, and of how to enter into the enjoyments of its privileges and possibilities. This will be an ever increasing need with us and an ever enlarging one. It is one of which we are keenly conscious now, and ever will be. The immensity of the experience is an indication of the degree of knowledge we shall need. Concerning these things, we have everything to learn.

III. *And to knowledge, temperance.* As knowledge comes to us concerning the vastness of the experience that is ours, one of our immediate needs is that of temperance. Self-control, as used in the Revised Version, is nearer to the meaning of the word in the original. This need, in no way interferes with the control of the Spirit which we must have. Our need of self-control is that mastery of our powers necessary to our ability to get the mind of the Spirit and follow His leadings. We can exercise our powers under the direction of another as we develop the power to have them under our own control. Man is vastly

more than an inanimate object. He is a being created in the image and after the likeness of God; endowed with powers and possibilities which he must discover, develop and properly use. Well trained men are those who have discovered and developed their own powers, and are adept in the handling of them. God needs well trained men in His service, and we need to be well trained to be useful in that service.

IV. *Our next need suggests itself to us as we give the matter thought.* It is that of patience. And who among us does not need more of it. This is an outstanding need with every one. Even in the smaller matters, patience is needed. The greater the undertaking in which one is engaged, the greater the need of patience. Every additional matter requires a corresponding measure to our need of patience. The greatest enterprise possible to man is that of living the sanctified life performing sanctified service; and realizing the possibilities of the sanctified experience. If you have not felt the need of patience, put yourself in the way of making greater progress in your sanctified experience, and you will soon feel it.

V. *Another need that comes to us with great force is that of godliness.* We should keep in mind that we are at the beginnings of things here with reference to our sanctified experience and life. These needs will come to us in ever increasing force as we travel this holy and glorious way.

When we think of the transcendent greatness that is involved in godliness we are impressed with the character and length of the journey that lies before us. Earth is our present abiding place; godliness is the goal God has for us, by His grace; to the reaching of which we give ourselves by His power, and unfailing help.

VI. *Another need of which we are keenly conscious, is that of brotherly kindness.* Humanly speaking, this is one of the outstanding needs among us as a people. Someone may be saying, "Do not we have all these things now, as sanctified people?" Do we have them in such measure that we need no more of them? That there is no room for improvement in our condition? The fact that we have them in some measure accounts for our need of them in ever increasing measure. When the world sees more of this virtue among us it will have more respect for us, and we will have more respect for ourselves. We are bound to admit that there is vast room for improvement in this matter. When we have more of this, we will have more of that melting atmosphere that brings us into a oneness that is most desirable.

VII. *The last need mentioned here is so vast that there will be an ever increasing demand for its supply.* "And to brotherly kindness, love." Our need of an increase in brotherly kindness, emphasizes the fact of our need of greater measures of love. What we need is love in action. But we must

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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. It is this fact that has made possible all that He is making Himself to us. It is love that will make possible our making of ourselves more to God; more to our fellowmen; more to ourselves. Our poverty of life is an indication of our poverty of love. Increase in love is increase in godlikeness, and all that goes into the making of what life should be to us as wholly sanctified believers; children of the living God. The matters suggested here are matters that are subject to increase. 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.

Some Benefits of Sanctified Living

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:8-11).

In every realm of life there should be something in the way of results as a result of one's having lived. Especially is this true in the spiritual realm, where God has provided all

things that pertain to life and godliness, to enable us to make the best possible showing. One of the saddest of wastes in this world, is the waste of human life. Notably this is due to two great causes, failure on the part of men to discover and develop the powers with which God has endowed them. Failure to use these powers as God has designed they should be used. God has given to every man an endowment that will make possible—if properly used—the meeting of all of His demands upon us for life and service. Our lives are poor because we make them so by our failure to make use of what He has given us to make possible their enrichment. To what end are we living? This is a question we should ask ourselves most seriously. For the accomplishment of what purposes has God placed us here? Such questions should have their proper place in our consideration. Saints and sinners, we are all on our way to the judgment bar of God to give an account of ourselves concerning our stewardship of that with which He has entrusted us. Over against His abundant provisions we will see our meager lives in all their poverty. God shows us the way to make our lives count for His glory and man's good.

I. By availing ourselves of the divine provisions, we may avoid barrenness of life. A barren life—where unnecessarily so—is in the nature of a tragedy. It is neither for God's glory; for man's good; nor for our advantage that this should be so. What we make of life here will have its place in determining the start we will have hereafter. Failure here is more than failure for time. Its effects

will be seen beyond the confines of time.

II. The right use of that with which God has endowed us saves us from unfruitfulness in the knowledge of our Lord Jesus Christ. Not only should we know Him for a definite purpose, but for all He has in mind for us. Not only for our salvation, but for the accomplishment of His purposes in and through us. He has a purpose to work out through us, and the working out of that purpose may be of vast importance in His dealings with others.

III. There is a blindness that is incident to our not using the things God has provided for us. Few things are more disappointing in life than eyes that do not see; ears that do not hear; hearts that do not feel. Powers that do not function normally and faithfully.

IV. There is a near-sightedness to a barren, fruitless life that is appalling. A condition in which one does not see things in their true perspective. A condition in which one fails to see life in its true values. That does not see afar off. Eyes that do not see into the future, do not see the need of the proper use of our powers with which God has endowed us, at the cost of the sacrifices necessary to our so doing. They do not see as far as the judgment, and the preparation we shall need when we are there.

V. There is a forgetfulness associated with leanness of life that is deplorable, and may lead to serious consequences. One may even go so far in this as to forget that he was purged from his old sins. There is such a weakening of all one's powers that they do not function properly. Things are out of balance generally in all that goes into the making of personality, life and living. As our Hoosier brethren used to say, "Things are all out of kilter." Normal life is not the result of accident, but of the proper functioning of the forces of life. We may not be very far astray in saying that only as all the forces of life function properly do any of them so function.

VI. Here we are given a most timely exhortation, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." It is ours to decide whether or not we shall become partakers of the benefits of the grace of God; it is ours to determine to what extent we will partake of these benefits; it is for us to choose in the matter of making our calling and election sure. God shows us here how we may do this. The way to avoid the peril of falling from our own steadfastness is that of

going forward in the enjoyment of the privileges of divine grace. He reveals to us the way of assurance in this matter. "If ye do these things, ye shall never fall." The way of safety is the way of progress in the right direction. Christianity is a life, and life is progressive; it is a moving institution.

VII. It is for us to determine what sort of an entrance we shall have into the eternal kingdom of our Lord and Savior Jesus Christ. The sort of life we live here will have its place in determining this matter. It looks as though we would begin in the world to come where we leave off in the world that now is. We may be sure that a lean life here will be no sort of a proper preparation for a full one hereafter.

It is to be feared that there has been a thought in the minds of many, that heaven would be a sort of an equalizer. That in so far as the place is concerned, it will be the same for all, and all that mattered much was the matter of one's getting there. But here we see that the condition one is in when he gets to heaven is a most important matter. That it is this that determines what sort of entrance we shall have into the place. We are prone to forget that wealth and magnificence have no power in themselves to bring joy and satisfaction to the human soul. It is the capacity we take to heaven for its enjoyment, that will have a large place in determining what our getting there will mean to us. Someone may be saying, "But we haven't all had an equal chance." That is true. Sadly true. We may be sure that our Lord will make all proper adjustments in such matters. The Judge of all the earth will do right. God is dealing here with what may be known, and should be known, by all of His people, and by what they do about these things when they know them. The better we are fitted for heaven when we get there, the better it will be for all concerned. We will let God be the Judge of the nature and extent of this fitness.

Prayer as a Help to Holiness

In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus (Phil. 4:6, 7, R.V.).

In few directions do we find such help to holiness and holy living as we find in prayer. In this we enter into communion and fellowship with Him who is in Himself the personification

of holiness; with the God who would have us to be a holy people; and makes possible to us that which He requires of us. The essential element in holiness is love, and God is love. The more closely we walk with Him, the better we will know Him, and the more we will desire to be like Him. God created man a holy being. This holiness he lost in the fall. God in Christ alone can restore man to such a condition. We are bound for a world of holy beings in the presence of the holy God. It is as we choose holiness in God here that we can have the experience hereafter.

I. In the enjoyment of the experience of holiness, and in holy living, one of our first needs is that of freedom from anxiety. The idea of being a holy person and living a holy life, is a staggering proposition. It is one in which there are things provocative of anxiety. In this experience and life all things pertaining to godliness and life are involved. Being holy is the supreme undertaking for human beings in this present world. Counter currents are running, opposition to holiness is on every hand, subtle temptations to compromise are before us. In the midst of the difficulties with which we are surrounded comes this wholesome command, "In nothing be anxious." The God who has called us to holiness knows every difficulty we will have to meet and overcome, and He has made such abundant provision to supply our

every need that He speaks this word, "In nothing be anxious." The Lord is at hand. We are not alone in this conflict.

II. "But in everything." All that is involved in being holy; in living holily; serving in holiness, in all that is involved in our being holy, we have One in whom we can trust, and on whom we can depend. Holiness is an "all things" experience. Efforts to be holy in some things, and not so in other things, must ever prove disastrous failures. No exclusions are permissible in this matter. In the long run—and this is the run that counts—reservations tend to fatal results.

III. How are we to meet the momentous issues of holy living and service? "By prayer." A holy life must be lived in an atmosphere of prayer. Holiness cannot long survive in any other atmosphere. Whatever chills the atmosphere of prayer chills the soul of the sanctified believer. The more fervent and wholesome is the atmosphere of prayer, the greater will be the prosperity of the holy soul. Experience will soon teach us there must be as much fervency in prayer for the supply of our needs in holy living, as there was in the prayer that was instrumental in bringing us into the experience. In the crisis experience the inward foe to holiness is slain—eradicated. The outward foes and forces remain and challenge us to conflict. In this God has made

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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 ways. There must be harmony here if there is to be success in the effort.

IV. In coming to grips with foes in the conflicts of life, in meeting some of the issues connected with the background of our own lives, we may have conflicts of unusual severity. The most of us have done some sowing 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 soweth, that shall he also reap." Sowing to the flesh is followed by the reaping of corruption. Thank God that it may be done in a condition 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 providence 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.

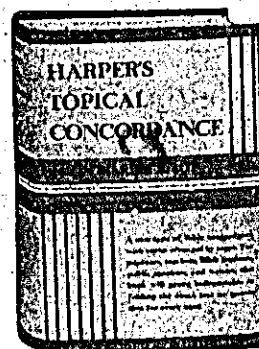
VI. The scope of prayer is vast in its area. It covers all that pertains to our relationship to God, to others, to ourselves. Request has its place and a most important place in this exercise. "Let your requests be made known unto God." Take everything to God. Seek to withhold nothing

from Him. To you some 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 successes; your difficulties as well as your helps; 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; 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 who best knows you. Be fair with Him. He is fair with you.

VII. "And the peace of God, which passeth 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 en-

deavor; to bring out the best there is in us; the best of which 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 just as 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 raiment; 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, sweaty business. And this is the business for which we are here. To fail in this 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 can 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 more 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 maturity in years, and has but lately come into the ministry. He was full of plans and ready to tell of his recent endeavors in detail. I was glad he was talkative, for I did not have much to say. Inwardly I was classing 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 no one from some 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 bright one. Perhaps what I saw was but 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 that 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 re-

vivals 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 very next effort may be more successful, and then you must not 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. Perhaps 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 weekday 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, "You may not sell many books tonight, but you may sell one that will result in the doing of more good than will be done by the many you have given out during the past week. You never really know when you are doing your best work. The night when there was 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 work interesting. 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 going 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 tabulated lists. It is also impossible to appraise 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 the sermon would 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 arrow, shot at a venture, may find entrance between the hinges of the harness where the missile of the marksman glanced harmlessly from the polished armor of the foe.

It takes very small things to encourage a good man, for he gets his principal inspiration from heaven, and he has learned already that while "all is not gold that glitters," real gold, as it is found in the rock, often does not glitter at all. We all want results, but we must account the will of God as of higher meaning even than visible results. We all like to be approved of our brethren, but we must account a good

conscience of more importance than a unanimous vote. The main content in the preacher's encouragement, after all, is that composite element which St. Paul dubbed "a conscience void of offence toward God and man," which conscience he found by failing not to declare all the counsel of God, and being faithful in the place where the Spirit and providences of God located him.

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 words came home to their 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; these 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 tarry 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, healer, teacher and leader, so the Spirit will continue His work. He will continue to convict men of sin, to point out the way of righteousness, and 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 aught can be implied but a person, yea, more also, a person of the triune Godhead?

THE RELATION TO BELIEVERS

In describing the relation to believers 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 time 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 lingered 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 when Philip himself was at a loss to compute the price for 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 preposition 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 hallowed 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 for God." But our insight into the meaning of the preposition 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 and a very intimate presence. Thus the Spirit is to be unto us.

Finally and climactic of the three is the preposition "in." Here again the relation of the Son and the Father is expressed through the medium of this preposition. 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, "The teaching 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 grant that Christ, the Son, gave a perfect medium for the working of the Father, that we mortals are imperfect mediums, but the oper-

ating power is the same. The Holy Spirit is to be within the hearts of men a divine dynamic within, causing men to walk in the ways of righteousness. To have the Holy Spirit with us and by us is a most wonderful experience but that does not touch the springs of human action so vitally; he must operate within, and this he does in 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 aspect. The revelation of the Father in Christ had been full and complete, but the understanding of that revelation and the import of it was not fully comprehended by the disciples. We find that on one occasion Jesus said unto them that He had many things to tell them but at that present time they were not able to bear them. Jesus walked in their midst a living testimony to ultimate truth, but their powers of discernment of that truth were inadequate; they needed a quickening and illuminating of their powers. This was to be the office work of the Holy Spirit. The Holy Spirit never makes known additional truth, all revelation was closed when Jesus ascended up on high, but He does help us to understand truth that has been revealed and enlightens our minds to discern the import of the incarnation and the fullness of the plan of redemption.

The second aspect of the work of the Holy Spirit is that of calling to remembrance the words that had been spoken by the Master. This no doubt applied primarily to the immediate apostles, but it continues to be an aspect in 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 disciples. Through this work of the Holy Spirit we have the written Word of God as recorded in the New Testament.

Then in relation to ourselves we can all testify to the fact that in some time of special need some scripture passage has come across the path of our mind, a passage that startles us, for we wonder how we knew it at all. We had read it at some time, but it had become so deeply buried in our minds that it lay in forgetfulness, but

through the quickening power of the Spirit, it is present to give us help and admonition when we need it. Today He brings "all things to our remembrance" when the occasion demands.

Thus we behold the Comforter within our hearts, a personal presence, like as Christ was a personal presence to His disciples here upon earth. But more than a personal presence standing beside us, He operates within us, becoming a spiritual dynamic power within our souls and when our hearts have been fully occupied with this divine guest, we have one who teaches us the truth, enlightens our understanding of spiritual things and one to recall to our remembrance the Word of God when we need its admonitions for life and needs its precepts and warnings to guide others in the way of life.

The Easter Offering

C. WARREN JONES
Stewardship Secretary

AS faithful stewards we are interested in the spread of the gospel; in the extension of the kingdom. That being true we should, as leaders, be interested in this great annual offering which will help us to send the gospel across land and sea and thus better establish the kingdom of our blessed Lord.

In connection with this offering we desire to call your attention especially to the time, place and purpose of the same.

THE TIME—This year it will be on Sunday, April 13. The day of the month and the month are not significant, but rather that it is Easter Sunday. We are again to commemorate the Resurrection of our Lord. What a marvelous story; what a tremendous fact! "He is not here he is risen." This angelic proclamation of the risen Christ heralded a new day for Christianity. Since that Resurrection morning Easter Sunday has been the one outstanding day of the church year. No more appropriate time could be found for doing something worth while for the advancement of His work in the earth.

THE PLACE—The place for the offering is in the local church. Very few people will send their offerings direct to Headquarters. No, the plan must be devised and carried out in the local church by pastor and people. Every Nazarene church in America can do something. There is no church so small or so pressed finan-

cially but what it can do something. An offering of ten pennies would be something and would be better than nothing. Even that small amount if it is the best that a church can do, would precipitate a blessing from the Lord.

THE PURPOSE—The sole purpose of the offering is to evangelize the unsaved of the homeland and the foreign fields. Because of this fact we come again asking for a great Easter Offering so that we can close the fiscal year on April 30 with every missionary's salary paid in full; every bill met and at least a small working balance that is so necessary to carry on a work that girdles the globe.

CHURCH SCHOOLS

J. Glenn Gould

The Vacation Bible School

THE early days of the summer vacation period offer an opportunity for Christian service which comparatively few of our churches are utilizing: that of conducting a Vacation Bible School for children. A well-organized project of this sort can confer an incalculable degree of blessing on the children reached and upon the Sunday school of the sponsoring church. It is possible to enrol children in such a school who would never consent to attend the sessions of a Sunday Bible school. Our records contain many reports which reveal the willingness of Catholic and Jewish parents to allow their children to attend such a school, as well as parents who are outside the bounds of any religious faith. Contacts thus formed, if properly followed up, may accomplish the breaking down of barriers otherwise insuperable. The vacation school can easily prove to be the thin edge of a wedge that will eventually throw a non-Christian home wide open to the gospel. Nothing is more deeply appreciated by parents than an interest in their boys and girls; and frequently such an approach has proved to be the high road that led to their hearts.

The two major problems in projecting a vacation school are (1) what courses to teach, and (2) where to find teachers. The second of these problems is already solved potentially in almost every local church. For it is difficult to conceive of any local congregation so limited in human talent as to be unable to provide the few workers needed for such an enterprise. Probably there is plenty of ability along this line modestly concealed beneath the surface of the local church, waiting only to be called forth. A little

enthusiasm on the part of pastor, or church school board, or Sunday school superintendent, would be likely to awaken a similar enthusiasm in the heart of the very persons you need to carry the program into effect.

So far as courses of instruction are concerned, the Department of Church Schools and the Nazarene Publishing House are endeavoring to rise to the occasion. For Beginners classes (ages 4 and 5) we recommend Beginners Book A—"Learning About God Our Father." For Primary classes (ages 6, 7 and 8) we have provided a new course called Primary Book C—"Learning and Growing with Jesus." For Juniors (ages 9, 10 and 11) we recommend our Junior Book C—"Royal Ambassadors," which is just off the press. We are providing also a new course for Intermediates (ages 12, 13 and 14) called Intermediate Book C—"Our Church." These courses can be secured for a nominal price, fifty cents each, and are worth investigating. Order them from the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

One word more: Begin planning actively for your vacation school at once. There are no problems involved in such a project that cannot be solved if you begin far enough ahead. Do not wait, but start now to do something about it. The Department of Church Schools will do its best to answer any questions you may care to write to us. But by all means do something about a vacation school for your church this summer. It is almost universal testimony of those who have made a start that never again will a summer pass without a Vacation Bible School. There is no better way to reach the unreached for Christ and the church than this. Let us exploit it to the full.

N. Y. P. S.

S. T. Ludwig

Making the N.Y.P.S. a Factor

Murel Mann

THE Church of Jesus Christ has always had to fight against great odds to maintain its victories. The Church of the Nazarene has been able to attain its grip on the world only as it has fought its way through handicaps. Our glory lies in our ability to solve the common problems of life. I believe that the greatest problem in the world is, "How can the desires of normal, active young men and young women be adequately supplied?"

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 proper outlet for their pentup desire to live life to the full.

This paper is designed to answer, in a measure, the question, "What does a pastor expect 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 task at a special hour in this world's history. I believe just as firmly that we as a church can hope to retain the divine favor only as we hold steadily to our primitive course. Our church was originated 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 plainness and simplicity are glorified by a triumphant richness of spirit and character; a people whose withdrawal from the love of the world 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. I am thoroughly convinced that our young people will never be satisfied with, nor long support a stereotyped service which begins without a real vision, continues without an anointing, and closes without a seeker. But I do believe that nearly every normal Christian young person will soon catch the challenge of a Spirit-filled pastor who knows where he is going and has some idea of what it takes to get there. John Wesley once remarked, "Any man who is not a thorough friend to Christian perfection will easily puzzle 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 it of us as preachers of the gospel.

I think that we as pastors and leaders should constantly and persistently impress upon the minds of our young people's leadership our central vision. Press them both privately and publicly into the reality of pentecostal experience, accompanied by the glorious 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 out in our regular N.Y.P.S. services if we ever hope to be a real asset to the evening evangelistic services.

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 able to do this at home before coming to the services, by all means we must make a place for it before 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 complacently allows his society to go on week after week without "praying the glory down" eloquently witnesses to his need of a personal pentecost. And any 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 slough of despond and failure and nine times out of ten they will compromise with some worldly wile 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 carry out the last one to be considered in this paper. Before I mention it, let me assure you that I believe in the true culture of the entire man—ignorant, slovenly, overboisterous, dirty finger-nailed religion is far below the plan of the heavenly Father for His holy people and I am heartily 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 major on any of these even 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 that many Methodist young people are surpassing us in their form of services in that they are constructing 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 can we pray 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 awful days, and I believe that the logical place for it to start is with our young people's groups. "Is not my word like 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, misunderstanding, perplexities would dwindle into insignificant molehills and we could joyously and triumphantly cry out to the world in its dark despair, "Follow me as I follow Christ through the lowlands of sin into the beautiful land where the wicked cease from troubling and the weary are at rest."

*This paper was read before the Arizona District 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, as, 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 one minute from 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 any time for my secular employment, I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for more than thirty years."—SIR M. HALE, in *The Presbyterian*.

HOMILETICAL

A Preaching Program for April, 1941

PAUL UPDIKE

The writer of *The Preaching Program* for this month, Rev. Paul Updike, graduated from Manchester College, North Manchester, Ind.; completed his graduate work in School of Education in University of Chicago, Chicago, Ill.; studied in Winona Lake School of Theology, Winona Lake, Ind., and was high school principal for nine years. He has served as pastor in the Church of the Nazarene at Ossian, Fort Wayne South Side, and now at Huntington, Ind. He is a member of the District Examining Board, also the District Advisory Board of the Northern Indiana District.—MANAGING EDITOR.

SUNDAY, APRIL 6, 1941

MORNING SERVICE

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

SCRIPTURE LESSON—Psalm 31.

TEXT—And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost (Luke 23: 46).

INTRODUCTION

The seventh cry from the cross follows close to the one just preceding it. The sixth cry was a cry of victory, of completed work in the face of all opposition that could be mustered against Him. After, "It is finished," the workman lays down his tools, the offerer turns from his sacrifice consumed on the altar, the neighboring penitent begins to taste newfound joys and the obedient Son leaves for that eternal home. Just before He goes, however, He commends His spirit to rest in the hands of His Father.

I. How blessed is the thought that the obedient Son has a watchful Father.

It had appeared on the surface that He had been deserted; but the Father was a watchful mourner at the death of His Son. The sorrows that "gripped" on the sacrifice in its death struggle had tugged at the heart of One from whom He came. Love never forsakes; it often hides to perfect its work; but its concern forbids desertion.

It was true at the tomb of Lazarus. Death had done its work and had rested for four days already. But when Christ came the Father was there to hear "always." Death is the going away of the workman; but more, it is the entrance of the obedient to rest. Between the toil and the harvest the loving heavenly Father gives victory over every impediment in the road from the land of sin to the city and garden of God.

And that which was true at the death of Jesus and of Lazarus is also true at the death of every faithful follower and son of God. He who is from everlasting to everlasting, the Eternal, has opened a relationship whereby He is the Father of the "sons who come to glory." Behold what manner of love the Father hath bestowed upon us. "If sons, then heirs." There is a sense, then, where God finds His hope in the ones who are to possess. That expectation not only demands diligence on our part, but impels vigilance on the part of the Father.

There is another thought in this connection with the faithful Father; that is the faith it inspired in the heart of Christ. Since the Father abode faithful; it mattered not what happened to Him; as long as He stayed in the will of the Father, victory was assured. He could address Him any time, anywhere, and still know He "heareth."

It was so when He was baptized; when He called the twelve; when He was transfigured; when He was approaching betrayal; and so for every conflict. Christ's life is really the fruit of prayer He kept with the Father. Now, facing the tomb, the line of worlds, those prayer practices stood Him in good stead. He "knew" His Father by previous activities, therefore He could trust Him now in the greatest emergency of life—death.

And what is death but just an emergency that sin has put in the path of every soul? It is sin's claim to earthly ownership; "dust to dust" reminds us of serpent's food. But the everlasting arms of mercy extend to the threshold of that earthly home where sin has reigned but where now "grace doth much more abound."

II. A second thought that cry exhibits is that those everlasting arms have hands into which Jesus lays His spirit.

Of course this is figurative, but when Jesus had reached the end of His work here, the angels who had strengthened Him now stood back while He laid himself in the full might of His Father.

And in those hands we see no soft weakness as indications of leisure or ease, but a strength is discernible, for they had molded the universe and sustained it in its rush through the centuries. But more, those hands had restrained the hounds of hell, unhinged the gates of circumstances and lifted Him to safety when others had turned away.

Those were the hands of the Father, guiding where the Son could not see, holding when the Son was too weak for the journey, and supplying when the needs were beyond measure. They were hands that never tired of their burden; hands that could drive the steeds of the universe, yet fashion the life of the minutest insect; hands that could crush His enemies, yet never once rend the tenderest heart. They were hands of God the Father, powerful and massive in eternity, yet loving and responsive to the cradle of a finite world.

What is death, then, but glory if His hands hold the departing spirit? Sin has torn, disheartened, and destroyed and left us fearful of the judgment; but in His hands the outlook is entirely different. He shall turn that evening of departure into a display of golden sunset throwing its tinted hues on the clouds that attempt to overshadow the last moments of life in our journey of sorrow. He builds a fire of hope and anticipation of the morrow with those hands that when our feet, weary of earth's pilgrimage, our spirits cry, "Let us be going." He labors with His hands to make our passing, as was Christ's, the lifting of the spirit into an everlasting position with the Eternal in that resplendent glory.

Into those hands each believer can trust his spirit and rest in hope. We learn now, in the depths of sorrow and affliction, how to keep our hands off and give Him full control so that in that moment of eternity's approach we can rest assured all will be well for the Father takes us home.

III. A third thought found in the cry is seen in the word He uses to express His action: He commends His spirit as though the Father will also enjoy it. That is, Jesus commends His spirit like St. Paul commended his friends. The other person would enjoy it as much as he. There is a sense here in which Jesus speaks as though the Father likes to care for such spirits as His. Or, in other words, that His Spirit is worthy of the care of the Father because it savors of the Father's desire.

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And why not? Is not the Son the very likeness of the Father? Could He not say with truth to Philip, "He that hath seen me hath seen the Father also"? The Father takes pleasure in the natures like Himself.

We do not feel safe to ask folks to care for things they do not like; but how well we can rest if that which we value highly is in the care of one who appreciates it as we do. Yes, Jesus had been careful of His Spirit. It had taken a lot of praying. He had suffered much persecution and heartache, He had even borne the cross for His enemies; but nowhere does He grow careless of the Spirit He possesses. And the Father had been just as careful. On the day of His baptism the Spirit had descended upon Him and continued to brood over the turbulent waters of His life until He returned home.

CONCLUSION

How peaceful the going is for Him who is prepared: "He gave up the ghost." It is with the spirit of the soul that we must face the Father at death and recommend it as the kind He takes pleasure in. Realizing it is our desire to finally commit it to Him, how watchful we need to be; how yielding of our will to the pattern of God in patience and faith.

When Jesus cried, "Into thy hands I commend my spirit," He gives full weight to His habitual trust in the Father. He says, in fact, "I commend my spirit as one which will rest in such hands as thine." And, having said it, proved the blessing of that rest by "giving up the ghost." What a quiet rest He possessed in such a turbulent day. It was the passing of the Son of God; quieting Jordan for the coming of the saints to rest.

EVENING SERVICE

The Death of Sin, or, Why and How to Be Saved

SCRIPTURE LESSON—John 3: 1 to 21.

TEXT—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life (John 3: 14, 15).

INTRODUCTION

Jesus is teaching Nicodemus of "The New Birth." Like demonstrating an automobile to a new driver, instruction is given to manipulate certain keys, levers, and the wheel; then, trust that the complicated parts that make up the machine will do their work; thus the novice makes his journey well.

Christ does not go into the full theological import of sin with Nicodemus, but does give him enough of its broad and effective principles that he can see what and how salvation works.

EXPLANATION

The problem of sin begins with its deceitfulness; its very presence can be hidden. Like a snake in the grass, which coils, rises and strikes, so the workings of sin can lie concealed until death's blow has been struck.

1. Nicodemus says, "These miracles" make me see "thou art from God."
2. Jesus answers, "Except a man be born again" he cannot see.
3. The inquirer then asks, "How?" so he could see the true kingdom.
4. And Christ gives the text, Moses lifted up the serpent to be seen; Christ, the Son of man, must be lifted up to be seen; but both were to be seen only that the sufferer might believe to salvation and find a remedy for his disease.

PROPOSITION

We conclude, then, that seeing miracles performed and seeing Christ manifested in the saints is not sufficient to

save anyone; but the power of God must be appropriated by faith in one's own heart to one's own condition.

I. We are struck by the deceitful power of sin to bring death to God's creation.

1. Three times, to Nicodemus, Jesus implies the rule of death in sin.

- a. First of all, He sees men perishing. Like Israelites in the wilderness, bitten, suffering and dying, sin leaves its victims dying and already dead.
 - (1) Restless agony with only slight appearance of a bruise, until no one would guess it is sin that makes men so uneasy.
 - (2) Sight impaired until heaven is not in his view, must rely entirely upon what some other person thinks heaven will be.
 - (3) Poison "freezes" his muscles until there is no response to stimulus—sin takes control and sets up its rebel government until no response to mother's prayers, concern of the church, and tears of loved ones.
 - (4) Fevered until patient is "flighty" and he appears brighter but the wise observer sees no signs of self-sacrificing vitality, no attraction in the beauty of God's holiness and no real resignation to the Savior who only can rescue the soul.
- b. Christ also sees men without that life that has its beginning in the true source of life, God. Man forfeited his future, anticipation of everlasting life when he severed his connections with God. Only in the Son of man can he find eternal life again.
- c. Christ sees men lost until the Son of man must be lifted up above the low-lying brushlands of sin and the hills that obscure the vision. The awful tragedy is that the world in its confusion is filled with human souls that do not know which way is home.

2. For this hopeless situation, like the serpent raised on the pole, the likeness of sin is raised on the cross.
 - a. He was "numbered with the transgressors."
 - b. He suffered under judgment.
 - c. His hour was in darkness.
 - d. His Person was in infamous shame.
3. That death on Calvary was produced by sin. Sin not only destroys God's creation, it tries to destroy God.

The crucifixion is sin's greatest effort to frustrate and defeat the loving, redemptive purpose of God.

II. The death of Christ produces a crisis that looms up in a decisive moment when He is either accepted or rejected as the Remedy for sin.

1. Every disease that is serious has its moment of crisis.
 - a. It is a time of danger or difficulty when the whole being is brought into the conflict for that crucial hour.
 - b. And sin is no exception—it is a disease with a crisis—that time of decision when the whole being is brought into action to either accept or reject Christ.
 - c. Grace holds off the final judgment long enough for a man to get his eyes open and see his sin and the offered remedy.
2. Sin is a disease of the will, therefore the crisis has to come.
 - a. In making a new choice for a new life in a new experience.
 - b. Because of that, old choices must be rejected, old decisions must be revoked, old ambitions for self abolished. A man must "go back" on himself.

3. But such a decision takes a form which makes it difficult.

- The work of the devil is earthly as well as devilish.
- He uses the things of the earth to ensnare careless feet, enslave negligent hearts, and bind the souls to manifestations of the world.
- The crisis becomes, then, not only an acceptance of Jesus, but a rejection of the forms of the world and practices that others continue in and are attractive to sinful hearts.
- But when the world is rejected and despised as the spoiler of one's soul, and Christ is accepted as the Savior, the crisis is passed, and a love springs up for the rejected and despised One whom the world crucified on the tree.

III. The means whereby one passes that crisis to satisfactory recovery is "Whosoever believeth in him."

- Faith, then, sees Christ crucified to remove sin and give health to the disordered soul.
 - It operates to displace unbelief.
 - Its obedience brings an end to distrust.
 - Its appropriating of His sacrifice slays the root of rebellion.
- Christ left no depth of sin unexplored—no fever untested—no pain unfelt—no wrong untried—no sorrow unsounded—no temptation untouched. He lived and died the perfect Son of man, lifted in His death so all could see what any man can expect in his flight with sin if he will only give God a full chance at his life.

CONCLUSION

Christ suffered, "leaving us an example that we should follow his steps"—no sin, guile, reviling as the deliberate act of our moral being. But that "we being dead to sin" should live healed "by his stripes." The wounds He bore cure the damage and restore the loss any man receives in sin when he "believes in him" who gives "eternal life."

It was the power of God that healed the serpent-bitten wilderness pilgrim when he offered his willingness to God's remedy for his past revolt. That power is the same today to avail for the disease of sin in the new provision of grace.

SUNDAY, APRIL 13, 1941

MORNING SERVICE
(Easter Sunday)

Evidences of the Resurrection

SCRIPTURE LESSON—Matthew 28.

TEXT—Come, see the place where the Lord lay. And go . . . then said Jesus unto them, Be not afraid: go . . . All power is given unto me in heaven and in earth. Go . . . (Matt. 28: 6, 7, 10, 19).

INTRODUCTION

The quick moving events of the Resurrection center about someone being convinced of something, then going to tell someone else that does not know.

Notice the personality groupings: Women were early at the tomb—angels broke the message of His birth to men; but only women lingered at the tomb of His death.

Angels were used to break the news of His resurrection—heavenly messengers soothed troubled hearts to receive the commandment—heaven understands our weaknesses and knows how to adjust our frail frame and its majestic motions together.

The absence of the disciples is perhaps most perplexing—strangers buried Jesus; that is, secret disciples. And the world for whom He died was unaware that anything had happened at the tomb.

But all must know: so those who know must go to those who are not acquainted with the facts. Angels came to the women; the women to the disciples, and the disciples were to go to the world. But it is hard to do something when faith walks in darkness; so evidences were given to each who was to tell the glad story.

Into this bewildering, moving turn of events Christ saw to it that fear should be banished by faith and faith must be based on knowledge. The evidences that convince both the teller and the hearer are the place, the personality, and the power.

I. Notice the place where He lay.

- There is nothing that dispels fear and distrust quicker than to walk in the place itself and examine to one's own satisfaction that death has found its Master.
 - The women must tell the story to the ones that Jesus loved.
 - And as evidence there was the empty tomb, the graveclothes lying undisturbed, and heavenly messengers as guides on that battlefield of death to point out His amazing victory.
- But, now, as then, the place where He lay is evidence of His resurrection.
 - That Christ lived is beyond doubt—He is as historical as Napoleon, Washington and Lincoln.
 - Since He lived as they, search the place where His enemies guarded and find His tomb. Is not Napoleon's with us? and Washington's, and Lincoln's? Has ever a searching party tried to find Jesus?

3. But search the whole wide world and where is Jesus' body?

- As true as winter's death gives way to sunshine, the sleep of night gives way to waking hours of the morning, and night itself fades into day, so the tomb is empty and the place which recognized His form as crucified, knows Him no more.
- Let the unbeliever, the skeptic search the earth and when they find no place that holds His bones, no place that boasts His remains, no place that inscribes a tablet speaking of His ashes, let them come back and believe and join the great crusade of the cross, telling the "Good News" to the earth, "He is risen!"

II. The second evidence given was Christ himself; alive, walking from place to place and giving the reassurance of His presence.

- Mary had searched the place but she still felt the lack of Jesus, himself.
 - To see where He is not still leaves the anxious fear of "where" is He?
 - The angel's "He is not here: for he is risen," leaves a certain void; for better He be here where cloves and spices could carry their burden of love, though they be given with tears, than to know He is gone, and love can find no fellowship.
- But those who desire shall possess. Though He be risen, His love keeps Him close by.
 - "Woman, why do you weep?" sounded like the gardener who might sympathize with any sorrowing soul; but "Mary" carried a personal feeling of understanding which brought the soul to know it was the Master.
 - Risen from the stone slab to go before them into Galilee, the home of Matthew, the scene of His beginning ministry; again to walk with them in the scene of battle and the quiet of the trysting place.

3. That Personality still is with us giving evidence of His resurrection.

- How many times He has spoken the word of understanding when sickness struggled with its victim; when sorrow broke in floods of anguish; when trouble overcame our joys.
- He has kept company with the faithful witnesses in the martyr fires to bring continents into the faith; He has personally charged the strongholds of heathenism in missionaries hazarding their lives in His hands; in songs and testimonies, He has kissed many a sad heart in the midst of deepest trial.
- Let the unbeliever and the skeptic open their eyes to see His Spirit return to Jerusalem, the place of His crucifixion, and then walk in the highways of the earth to restore a fuller fellowship than was possible before His death; let them see how He alone has broken the slavery of the human heart, restored peace to troubled seas, and given superhuman strength to those under trial; then let them believe and come back to join that band of believers telling others, "He is risen, as he said."

III. The third evidence before the last "go" was "All power is given unto me in heaven and in earth. Go ye therefore . . ." His power in both worlds convinces that death has no claim upon Him any more.

- There is a strange sense here in which it seems He says:
 - As you bear the Good News to the nations; as you see heaven come to earth in glad songs of rejoicing and the shouts of holy laughter take the place of depressing dirges and heathenish chants; as you see my likeness in your converts, you will begin to understand what a victory I have gained over the fullness of death and the boastful claims of sin and the devil.
 - In the place of serpents, in deadly drinks where poison lurks, in the sickrooms of earth where death strives for mastery, the victory I give both you and them shall convince your heart further of its own message.
- The greatest evidence of the Resurrection then is to see on a thousand battle fields; in the myriad camp-meetings of earth, in the continuous forward march of revival fires, in the victory of a single soul won by the side of the road, to see victory:
 - Victory over death, hell and the grave.
 - Victory over world, flesh and the devil.
 - Victory in heaven, in earth, in man, in angels.
 - All victorious in the faith of Christ risen from the dead.
- Multitudes must still believe; drop the shining nuggets of earth into the treasures of the church and volunteer:
 - To go to the last man of Adam's race.
 - With the Good News—the place holds Him no longer, He is risen so that His personality can go before us into our homes, our places of labor, into the whole world, and we see His power coming upon those that hear, and upon us as we preach and teach. Bless His name forever!

CONCLUSION

The call still comes to the friends of Jesus, "Come, see, fear not: and go."

Volunteers for service must come from the ranks of those who have experienced the resurrected life within. Jesus said he that heareth and believeth is "passed from death unto life." That which fits one to tell the good news is to live through the good news himself. But

what a tragedy to be prepared and refuse to "go," or be negligent of one's duty and let the world go by not having heart. Who will volunteer to tell someone today of the "life" in Christ?

That which holds back the army of the Lord as much as anything, perhaps, is attitude. Many "fear" the battle, the sacrifice, the appearance of opposing forces. "Fear not," He cried to Abraham, who had just rested on faith for protection. "Fear not," calmed the hearts of Moses and the Israelites at the Red Sea. Over and over it has prepared the hearts of believers for the battle. Who will be brave and courageous against the opposing forces that try to stem the onward march of the Church of God?

With the resurrection news the story, resurrection life the hope and resurrection power the support, let each one volunteer a forward march for victory in the resurrection glory!

EVENING SERVICE

Watchful Waiting, or, How Shall We Wait for the Second Coming?

SCRIPTURE LESSON—Matthew 24: 29 to 51.

TEXT—Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. (Matt. 24: 44).

I. That Christ is alive is the joyous message of Easter. But, the victory over death, the last of His enemies, makes it possible for Him to now defeat every foe and exalt every friend. The resurrection freedom opens to Him the kingdoms of the earth to come and establish a rule of righteousness where sin and death have ruled so heartlessly. The text is plain, He is coming again. This time He will not be the lonely Wanderer, the despised Sufferer, the crucified Outcast; He will return "taking vengeance" on His enemies, ridding the earth of its rebellion, and righting the wrongs of the reign of death.

- Here where prejudice, greed, jealousy, hatred, strife, and fear seem to know no bounds, it is refreshing to know He has promised to come giving victory. This reign of doubt, confusion, perplexity and despair leaves helpless creatures hopelessly trying to eke out an existence with no bright prospect and confident certainty ahead. It is like a man lost in a cave when his very fear drives him to madness; or, the animal caught in a trap, which chews his ensnared leg to bleed to death in his misery. Nations cannot trust each other; creditors fear lest the debtors default; and the world finds a growing mistrust of heaven. Sabbath desecration, sensual lawlessness and greedy selfishness have so honeycombed society that sin is added to sin and the slavery of its bondage increases.
- But over against any dark picture which might describe the worst of today, there is the bright shining of His promise; the stirrings of a new day with Him reigning. Righteousness, holiness and truth, which He lived here in the world and which He died to give to all, shall be the portion of them that "fall upon the stone" cut out without hands and which shall soon break the "image" of empires and set up His own rule from sea to sea and pole to pole.

II. While the text assures us of the certainty of His coming, it also emphasizes the uncertainty of the time of His coming. It is as death awaits you and me. Men are certain they shall die, but "when?" is the question. Thus it is that He finds it necessary to warn us again

and again, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

1. To illustrate the truth and stir us to action He states a parable. He tells of a householder who had been watching His house that a certain thief might not be permitted to enter to steal his valuables. But a few nights passed and no thief, and the man grew careless; what is more, he grew sleepy. Then, while he slept and neglected the possibility that the thief would come that night, his house was broken into and his treasure stolen. Jesus, in commenting upon this act says, "If this man had known what hour the thief would have come he would not have allowed the break-in."
2. When one's possessions are gone they lose their value to him. If something is only fleeting and we can keep it only a short time we will not pay much for it. What, with all the dollars saved, all the friends made, all the fun had, all the reputation gained, all the dreams hoped, if one misses that bridge that leads from earth to heaven, what will it profit? What is any man the better if tomorrow finds him without his treasure and God?
3. All the time of wakefulness was lost when the thief stole the goods. Because the householder slept, his house was unguarded; and it was unguarded at the very time which proved to be the moment of all moments the most valuable he ever had lived. Physical sleep is the restorer that comes to guard our lives, our health, and our efficiency; but spiritual sleep is the traitor that unlocks the door for spiritual death to enter.
4. Each hour we live, then, becomes the most important of all. If He has not come in the ones that are past He might come in the one that is now upon us, or the one that is approaching. One thing is sure, He is coming, according to the text. There is an hour on the way the like of which no one ever has seen, when Christ shall come in His glory—the Head of the Church, first; then as the Head of the state. Any hour that betrays, or spoils, or wears, or puts one to sleep, the hour that would see that fateful happening without one being ready would be the most disastrous one in all history for the unprepared. "Let your loins be girded and your lights burning," Christ says in the Gospel of Luke, "and ye like unto men that wait for their Lord."
- III. *The uncertainty of His coming makes it mandatory upon Him to command us to be ready.* As the one whose house had been broken into looks back and sees what relation that hour had with his possession of treasure, so we must look at the future with the viewpoint and carefulness of the past. It is not what we think of it now as much as what we will think of it afterward.
1. The command of the text seems to awaken to the urgency of the situation that is upon us. "Be ye ready." If any ceases looking, his hands drop to his side, his head to his bosom and his eyes close while the clock ticks off the precious moment when the thief appears, how he would hate that hour, denounce his stupidity, and brand his carelessness as evil that allowed such an irreparable loss to come upon him for eternity.
2. If anyone is sleepy, in indifferent attitudes, weaving about like a drunken man in his pathway of duty to God, the church, and his fellowmen, careless of the commands and love of God, and unmoved by the passionate calls of the Holy Ghost, it evidences a

sleepiness of spirit and a deadening of spiritual senses that is dangerous and may prove fatal. Others are ready in spite of skeptics, unspiritual critics and a host of despairing and misleading circumstances; aware that the end of life holds victory and not disappointment. "Be ye also ready" sounds to the multitudes.

IV. *The parable shows how one can be unfaithful to the trust Christ placed in us.* One servant began to say, "The Lord delays his coming," and went out to beat his fellows. Greedy for things of this life, sensual in his desires for satisfaction, critical and faultfinding to promote his own interests, busy about other things, the Lord came and he was not ready. He broke with the Lord, not because he felt life was not precious; but he felt the Lord had half-way broken faith with him. That, after all, the Lord was slow about His promise. To give up one's post for a moment is to act as though it is of little worth for the day.

1. How easy it is to let sin mislead and set aside the comfort of His coming. How dreadful for anyone to drain the vial of his own wrath and slay his brother as though the glory of man depended in making someone else suffer.
2. The unfaithful servant found that with what measure he meted it out to others he must drink it for eternity in the wrath of the Lamb slain to bring forgiveness and love and make hard hearts tender.

V. *Finally, the parable shows how one can be ready.* "Who, then, is a faithful and wise servant?" Jesus puts it. Anything so vital must be assured. If there were no instructions our plight would be dark; but, He has told us in the text how to prepare.

1. "Be ye" manifests a personal desire of a personal Lord to have us prepare our own personalities for His coming. When He comes again it is not primarily to rule the earth's creation, He could do that when He was here, but to rule the man of His creation. It will not mean as much to bring the farmer's field to full production as to bring the farmer to right relation in the reason for his having a field. The industrialist is more important in the scheme of God's rule of the earth than his plant. The faithful servant had found his Lord and was satisfied to let him forever remain his Lord. First, then, being ready means a surrender to Christ as the Lord of all.
2. "Be ready" carries a thought of preparation for immediate action. No sluggard nor indolent servant is "on his toes" to do his Master's will. Here is pictured a servant, however, that is used to listening and habitually responds to the commands given. There will be no time given to "rouse oneself," or let the truth "soak through," or decide for sure he wants to be changed; as the "lightning cometh out of the east and shineth unto the west; so shall also the coming of the Son of man be." That means a watchful waiting with a ready and willing mind. It is well to get some things settled for good, and build life habits of quick responses to the Holy Ghost.
3. In other words, it is plain Christ means in verse fifty for the true servant that shall be ready to have respect for the lordship of Christ and to regard each hour as the day of salvation. "Son, give me thine heart," is the cry of wisdom to him that wants a little more time to himself. "As the Holy Ghost saith, Today if ye will hear his voice harden not your hearts."

SUNDAY, APRIL 20, 1941

MORNING SERVICE

The Crucified Life, or, What Are the Implications in the Life of Holiness?

SCRIPTURE LESSON—1 Corinthians 1: 18—2: 5.

TEXT—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal. 2: 20).

INTRODUCTION

Paul had thrown himself into the heated controversy of circumcision that was threatening to divide the Gentile and Jewish believers. The Jews regarded circumcision as a binding legality. Paul regarded it as only a type of the new circumcision of the heart. The Jewish rite gendered to bondage; but the sanctification he was pressing upon the Gentiles sets men 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 not 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 alone is the answer to a wrong emphasis on forms and ceremonies.

That cross is defined better in the Revised Version of the reading when the text closes, 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 benefits solely by the submission. This is so contrary to the natural it cannot be seen by the natural eye, but must be comprehended by an inner faith.

I. NOTICE THE VIOLENCE OF THE CROSS

The gospel of Jesus Christ is a story of violence—of final crucifixion. From the first day of His ministry, almost, they "sought how they might destroy him."

1. The spirit of the "new man" in Christ is nothing 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" will never further the interests of the "new." The latter finds life in the violence done to the former.
 - a. Christ taught that this "new" must become "like little children"; not like grownups who know too much to trust. He stated it another way when He said, "Blessed are the poor in spirit"—the poverty-stricken with nothing to boast of save the cross of Christ. He follows with the statement that the true follower is meek—nothing humiliates him like seeing himself lifted up and the interests of Christ neglected.
 - b. Summing up this aspect in the Beatitudes, He says these "little children" are like all little children that are robust and healthy; they will get hungry and thirsty and not be satisfied short of the best spiritual food and the most refreshing inflow from the fountain of divine grace. But "they shall be filled," He counters against those who might be weak in the faith and doubt the gift of God.
2. That means violence to the old nature which fed self and feasted on the things of the world instead of the things of heaven. Paul, the chief persecutor, claims his justification now only in the blood of Jesus and in it he stands mingling his own, crucified with the affections and lusts. Practicing adultery, uncleanness, idolatry, wrath, variance, hatred, strife, envyings, murder and the works of the old

nature will not lead one to the inheritance in the kingdom of God.

3. That means a complete surrender of the whole self to the embrace of the cross and in that embrace the heart is deluged with divine love to the exclusion of all else and the inclusion of all of God's fullness. It is a dishonor to God to think He would not purge the heart if He could, or that He could not if He would like to. It is an honor to Him to believe the device of the cross which slew the Son can slay each believer and allow God to make a new man which is created in righteousness and true holiness.

II. THERE IS ALSO A ONENESS IN THE CROSS

That which brings death to us brings us to Christ in the full fellowship of His Spirit. It was self that kept him out in the first place. When that indifferent, self-will refused allowing him to come in too far is decentralized and rallies around the will of God, a new disposition is set up which gives him the freedom of our heart and life.

1. Christ preserved that 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 raised it, 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.
 - a. While He was present and alive and suffering, they could do nothing mean enough—adding jeers and taunts 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 not completed its work it would have had to continue its work. The reason why some suffer so in trying to get established in grace and getting 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 any view short of that which "the faith in the Son of God" accomplished in keeping His will submitted to the will of the Father.
 - b. Paul was crucified with Christ. God's love is redeeming love. It applies the instrument which tears the idols from our hearts and separates the pollution of sin from our inner man, pouring in the oil of gladness and the wine of refreshing brought to us by the Good Samaritan.
 - c. Paul was dead. He was crucified unto the world. But the cross had worked a double victory for him—he was also so crucified that the world was crucified unto him—he could not go back to the world nor the world come back to him. That is, in the oneness of the fellowship with Christ in the Father's will the blood cleanses and the Spirit of God has control.
2. That oneness in the cross brought him freedom. Before Paul met the Master he went forth "breathing out threatening and slaughter against the disciples" and sallied forth to "bring them bound unto Jerusalem."
 - a. That cross in others had stirred him to all manner of stubborn resistance. It made him a slave to vile hatred, giving vent in murderous intentions. It manifested the death of his soul in sin. Now he could hold himself up to the Christian world to show what that cross within, circumcising the heart, could do to that old nature. "I am crucified," he testifies, "nevertheless I live, yet

not I but Christ liveth in me." That there is a real sense in which he died is fully intended. But, as well, it also states that that death became the occasion whereby he was released from the bondage of the old disposition and given the fullness of the life in the crucified. The cross had brought the death of Paul but the life of Christ; thus, again, "making of twain one new man."

III. FINALLY, NOTICE THE FRUIT OF THE CROSS

It is often called a rugged tree and sometimes looks like a dead one at that, but it still bears fruit when it is planted in faith. No more powerful instrument is used by the hand of God and by it He produces some powerful results.

1. Yes, by that death by the cross Christ could have full possession of Paul and live in him. It is more than a mere abode or headquarters for activity. God became the very animation of Paul's spirit and the pleasure in his manner of living.
 - a. In other words, Paul could say, "The life I now live is made alive by Him. Take away that of Christ which I possess by the cross and life would become a bore and a monotony. It would lose its vivacity, its power and its pleasure."
 - b. So one finds that "more abundance" of life Jesus talked of beyond the hill called Calvary; beyond the place where He raises the cross in our lives; beyond the death it accomplishes in our disposition to still be like the "old man of sin."
2. Take a plant in the home, diseased with blight or lice. See its shriveling leaves and yellowing stem. Who would profess that all it needed was to be moved to some other room of the home? There is only one way to restore it to the freedom of life and that is to remove its disease.
 - a. We cannot solve the tragedy of sin within us by trying to take our corpse to heaven. It is not transportation we need, for the "old man"; it is a good death in the crucified life brought by the "faith in the Son of God, who gave himself up for me."
 - b. It is that surrender in Christ that perfects in me the surrender of my own will. The cross is His universal remedy bringing a universal result to everybody suffering from a universal disease.
3. The fruit of the cross is, then, my "giving myself up for him" like it allowed Him to "give himself up for me."
 - a. That means I abandon myself on the altar like He abandoned Himself to its holy fire.
 - b. That I cease from my labors to do His for whom I died.
 - c. That I devote my whole energies to His purpose and glory.
 - d. And that I renounce as unsatisfactory any other scheme which proposes to bring man to the glory of God.

EVENING SERVICE

Eternity in the Heart

SCRIPTURE LESSON—Acts 4: 31—5: 11.

TEXT—Why hast thou conceived this thing in thine heart? (Acts 5: 4c).

INTRODUCTION

The "One Heart" of the Church.

1. "Possessors of land and houses sold them and brought the price."
2. Barnabas, "having land, sold it, and brought the money."

3. "Ananias, with Sapphira, sold a possession, and kept back part."

I. AN EARTHLY HEART

1. The latter two tried to play between the approval of the crowd and the price of victory—their hearts were not at "one" with the sacrifice while they professed to be like the rest.
2. They failed where they touched the earth. Sin begins in our capacity to love the world and the things of time.
3. The heart made to possess God in holiness tried to leave room for the price of earth.

II. AN EVIL HEART

1. Sin is primarily against God because it impairs our welfare in His purpose and glory. It is spiritual "sabotage."
2. They acted to "impress" rather than to "impart." But they were witnessing of the Lord Jesus, and He "imparts" rather than "impresses"; so their witness was false and they "lied to the Holy Ghost."
3. "Be not deceived, God is not mocked."

III. AN ETERNAL HEART

1. Something was "conceived" or born in their thoughts and feelings. When God was "filling" men's hearts and souls they preferred to still hold on to shining shekels they had promised to give to Him.
2. Such was their condition at death. In church for last time trying to choose earth as well as heaven. In the place where the Holy Ghost was filling men's hearts and souls to oneness with Him, they lifted their clay fingers for that which has long since passed away.
3. They died longing for earthly possessions, planning to keep back from God, breaking their promise to the Holy Ghost, receiving Satan's filling into their hearts. Eternity, which begins at death, closed over their spirits and they are as they died, filled with a Satanic heart for eternity.

CONCLUSION

A Search of "Thine Heart."

1. Jesus perceived "the thought" of the heart for advantage (Luke 9: 47).
2. Peter told Simon, "Thy heart is not right . . . repent . . . and pray God, if perhaps the thought of thine heart may be forgiven" (Acts 8: 21, 22).
3. Flee for safety to Him "which searcheth the reins and hearts" (Rev. 2: 23).

SUNDAY, APRIL 27, 1941

MORNING SERVICE

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

SCRIPTURE LESSON—Luke 10: 25 to 27.

TEXT—But a certain Samaritan . . . went to him . . . and brought him to an inn (Luke 10: 33, 34).

INTRODUCTION

The Parable of the Good Samaritan was given to illustrate the "neighbour" relationship in that central law that leads to eternal life, "Thou shalt love the Lord . . . with all thy heart . . . and thy neighbour as thyself."

1. In the definition of the neighbor we see primarily the story of Christ himself and then any who would follow His example.
 - a. He found the penniless victim and had compassion on him.
 - b. But he went farther than any man ever so religious before him, and went to the groaning, half-dead man, and ministered to his immediate needs.

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2. But the story would have been incomplete and we never would have known the full extent of the Good Samaritan's love, if there had been no inn.
 - a. It was the inn that revealed the limit to which he would go to see the man get on his feet again.
 - b. It is one thing to give momentary relief, quite another to provide for permanent recovery.
 - c. He not only shared on the road, he placed at the disposal of the man's needs in getting strong again, his whole living, if need be through the provisions for the inn.
3. So we never would have known the full extent of the Savior's love if it had not been for the Church.
 - a. It is one thing to pick a man up out of sin and save his soul, it is still another thing to develop that man in the grace "that every joint supplieth" until he can get good and strong and come to the fullness of power in service again.
 - b. Taking Christ as the perfect Example of the Good Samaritan, the inn becomes the perfect likeness of the Church.

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

1. It might be enough to let the Samaritan in after he had suffered so much for someone else, and reject the unpleasant experience of having a groaning man, half-dead, to weary the guests through the night.
 - a. Has this Jewish innkeeper not gone far enough to allow a Samaritan room?
 - b. Is it not enough to invite the presence of Jesus into our midst when He can find so few that would give Him room?
 - c. Should we not be satisfied to know we are having a good time when so many are so dead and so formal?
2. But to invite Jesus into our midst is to invite His burden.
 - a. Listen, and before long you will hear Him speak of a lost, dying world He died to save, a sheep or a lamb that had strayed from the fold.
 - b. Then just a glimpse at what He cares for we see it is one of our own people that concerns His heart so deeply.
3. And there were no limits set as to a time for dismissal, nor how much he expected to have done for the man who was helplessly wounded.
 - a. The measure of the inn's new responsibility was the limit of the needs of the wounded. As much as he needed and as long as he needed, was the duty set out and contracted for.

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

1. 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 inn.
 - a. Church history full of proof that when church gets under burden, revivals spring forth, men are saved, sanctified, and built up in "most holy faith."
 - b. What an awe-inspiring thought that the sacrifice that Christ has made finds its fulfillment in how well the Church carries on.
 - c. In spite of loneliness on the road, danger of robbers, added hazard to pick up one they try to destroy, the poor example of others, how little somebody else who was supposed to do something did—in spite of how much difficulty one must encounter, a man in need means someone must come and supply his necessities.
2. But before the Good Samaritan goes he cares for the man himself.

- a. Whatever we do for souls has been started by the Great Physician himself. We cannot improve upon His remedies. New fads and fangles are not as effective as they sound. The worst sin must have the best cure.
- b. Nothing ever can take the place of the message of repentance and submission, of the exercise of fasting and prayer, and the patience and faith of Christ in the personal worker.
3. As he leaves he leaves that passionate request, "You take care of him until I come again."
 - a. As I have loved you—you love. As I have cared—you care. As I have sacrificed—you sacrifice.
 - b. Last night it was my eyes that never slept—tonight it must be yours. Last night my hand waited for every turn and motion to minister to a sick man's need—tonight it must be yours.
 - c. The measure of our sacrifice is not how much we give, but how much we share.
 - d. If we let the patient die—what he did is lost—sleepless nights, soul concern, blood, oil, wine, risks, 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 how we spent the two pence left for the man's necessities.
 - a. They were not given for the Good Samaritan's night's lodging with us, nor as a tip for our goodness and hospitality—they were given to care for the burden he left with us.
 - b. Prayer for the beaten, concern for the fallen, supplies to the robbed, visits to the sick, etc., will be reviewed to see how the two pence was spent.
2. But more—we must place the whole account at his disposal to see "Whatsoever thou spendest more."
 - a. After the two pence was gone—after the romance of the first victories of grace sort of died away—how much more did you spend?
 - b. Did I care enough for the Good Samaritan's burden to give out of my own living? Did I see him through his unfortunate circumstance?
3. His coming is to be his payment—"I will repay thee."
 - a. What coins when paid in heavenly values?
 - b. What measures of appreciation for the cups of cold water.
 - c. 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 churches and let us labor in the full benefit of His provision, giving of our own; for he that would "save his life shall lose it; but whosoever 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 Personal Manifestation of God

SCRIPTURE LESSON—Genesis 3: 1 to 19.

TEXT—And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (Genesis 3: 8).

INTRODUCTION

GOD PLANNED ABUNDANTLY FOR MAN

1. There was the garden, the beauty spot of the creation in nature.
 - a. There was the woman given man, he called her good.

- b. There was the cool or the breeze of the day—time of communion.
- c. There was the presence of the Lord God.
- 2. When sin came it affected man's relationship to all of these.
 - a. He was ashamed before Eve.
 - b. He plucked fig leaves from the tree for the separation.
 - c. He hid himself from God's presence.
- 3. Herein is the great tragedy of sin revealed.
 - a. Man trying to get along with human invention, not wanting to see God.
 - b. When God begins to show Himself man hides away in his sin.
 - c. Man could hear the voice of God, but, not wanting to see Him, hid himself amongst the trees camouflaged in fig leaves, the emblem of fruitfulness, in the barrenness of his sin.

PROPOSITION

Man can be saved from this sinful plight only in the personal manifestation of God—as man hides himself God must search him out.

I. The true character of sin is felt only as God comes upon the scene of man's offense.

- 1. There is a vast difference between earthly life and eternal life.
 - a. Many think because of the fullness of their earthly life they need have no concern for salvation.
 - b. But eternal life is forfeited in sin. That is, sin affects man in such a way as to rob him of certain qualities that are essential for him to last under all conditions to which he will be exposed.
 - c. The loss sustained in sin is illustrated in the earthly picture: as soon as a man has a good home and fixed to live, he dies, showing there is more than a few conditions that make him last in his hopes.
- d. 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 we know to do good all the time—the arrow beyond the bull's eye shows an archer tried his aim and testifies to his falling short or wide the mark.

2. Notice how sin affects the conduct of man.

- a. It gives itself away in the strain Adam found himself in in the presence of Eve. He made his apron for Eve's sake; God had not come on the scene yet. Why be ashamed? The very presence of human invention reveals something is wrong. When a man begins to shield himself he does it to cover something he is afraid of.
- b. But why take the things of God to promote himself in his sin? Why must Eve take Adam? Why must Adam take leaves that God had intended for the tree to yield fruit by? Must the works of God be turned into gadgets to cover sin?
 - (1) Homes wrecked, children's lives blighted, churches divided, tithes lost, and a host of other tragedies just to cover some man's rebellion against God's good purpose.
- c. But, worst of all, why hide from God? Why no disposition to walk toward the only One who can restore? No reading of the Word; no prayer; attendance at church neglected.
- d. All of this in spite of:
 - (1) The knowledge they possessed.
 - (2) The surroundings God's goodness had supplied.
 - (3) The consciousness of God's word—they could quote it.

- (4) Memory of God's presence in the past.
- (5) A friend and loved one.
- 3. Each of these only tended more to human invention until God came.

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

- 1. The curse was threefold.
 - a. Toil and sweat—Israelites cry for Canaan, man cries for heaven and rest.
 - b. Thorns and thistles—life in pain and sorrow.
 - c. The tick of the clock reminds him his time is now measured. He cannot stay here long.
- 2. But these show his separation from God.
 - a. He must see not how he compares with others, but how he measures in his possibilities in God.
 - b. Leaves must die now—Adam pulled the first ones, his sin cursed the rest—and when the winters of life appear and man must drop with the leaves, there, behind the barren branches, where he hid from God, man must lie revealed in his sin. The apron tells the story of why he hid.
- 3. But there is a deeper revelation which shows the extent of the fall—God had to slay a lamb because of Adam's sin.
 - a. Man slays the Lamb the next time on the altars which lead to the cross at Calvary.
 - b. See the Lamb suffer under the curse.
 - (1) Toil and sweat—"sweat as it were great drops of blood."
 - (2) Thorns crowned that blessed brow that knew no sin—crowned in our judgment that we might see it was our sin.
 - (3) Time must close so soon—hear Him say, "My time is at hand"—the clock had ticked life's close so near.
 - c. God manifested Himself in man's hands on the cross—our hands did the crucifixion as He labored and toiled under the curse of our sin—but by it we see and believe His sacrifice for sin atones.

III. Can man know when that sin is gone?

- 1. He came as a voice in the place where sin had come. The Voice of the Lord God cried, "Adam, where art thou?"
 - a. It was the cry of broken fellowship—not only the sinner's heart cries but God's does too.
 - b. The voice suggests we can hear when we cannot see, so that we can believe by faith and confess our sin and His remedy.
- 2. He also comes walking in the garden to make His own sacrifice for the poor man who had none that would atone.
 - a. "The good shepherd giveth his life for the sheep."
 - b. "My soul is exceeding sorrowful even unto death."
- 3. He came at the time of rest and communion, "My peace give I unto you."
 - a. See Enoch, walking with God, translated to heavenly pavements.
 - b. "Come unto me all ye that labour [weakening, striving against sin] and heavy laden [overburdened with spiritual loss], and I will give you rest [from human invention, inner loss, uncertainty, and sin]."

CONCLUSION

Adam nervously made his apron, but when his sons accept the blood that takes away sin they are ashamed no longer; there is no sin to hide.

The Story of the Ninety and Nine is the account of His sacrifice for the one sheep that went astray. It must come back to God.

Passion Week Messages

These outlines are not exhaustive, and are offered only as a suggested use of the wealth of material available. Many sayings and subjects are not discussed, and many details are not included, because of trying to crowd as much as possible into a brief message that covers the day. Volumes have been written on Passion Week, and of course it cannot be exhausted in a few messages.

The purpose of the outlines is to sum up in a brief way the outstanding events of His last week, and thereby make His sufferings to be so realized that deeper appreciation may fill the hearts of the people. No season of the year is more adapted to the thought and effort of drawing nigh to God than is Passion Week. Both pastor and people may be greatly enriched by services of this kind.

No effort has been made toward a critical analysis of the scripture, except that the events of each day are considered together. No critical or extensive study is included. It is rather an easy review of what happened each day. The four Gospels are the foundations of the outlines, nevertheless several books and Bible studies were read and consulted before they were formed as they here appear. They have been used profitably in two of my own pastorates, and it is hoped that the thought, if not the outlines, will prove helpful to others.—A. MILTON SMITH, Pastor, Malden, Mass.

Why Jesus Went to Jerusalem
(Palm Sunday Morning)

SCRIPTURE—Matt. 16: 21-28.

TEXT—From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem (Matt. 16: 21).

INTRODUCTION

- 1. It was Peter, the spokesman of the apostles, who began to rebuke Christ for saying that He must die.
 - a. They could not conceive of a dead Messiah. Their hopes would die with Him if and when that happened. That is actually what happened a little later on.
 - b. They just could not believe such a tragic thing could be true in the case of their Lord. Their rooted and fixed belief was, and ours is thus inclined, that the best people must have the best fortune, not the worst. They felt that there can be, because there ought to be, no such outcome as Jesus was telling. It runs hard against the grain of our nature, and only in a world that is upside down could such a thing happen.
- 2. Why did Jesus turn His face toward Jerusalem and the cross? Why did He do it willingly? Why did He lend Himself to the schemes of His enemies?
 - a. Why did He not beat them at their own game? He most certainly could have outwitted them as He proved over and over again. Surely he could have escaped their plans. He could have stayed in Galilee or He could have gone into Syria.
 - b. Seeing He had other possibilities we face the question, "Why did He go to Jerusalem?" and "Why did He allow Himself to go to the cross?"
- 3. There are three lines of thought to be used in answering these questions. First, the things that could have caused Him to go; second, what has been offered as the reason for His going, and third, what the Bible has to say on the subject.

I. THE THINGS THAT COULD HAVE CAUSED HIM TO GO TO JERUSALEM

- 1. The Feast of the Passover was at hand.
 - a. This was the greatest of all their religious gatherings of the year. Millions gathered annually for this feast, to observe in sacred memory their national deliverance from Egypt.
 - b. It was customary for the men to attend this annual feast, and was His custom no doubt. We have the record where He attended when He was a boy twelve years old. Luke 2: 41 tells us that His parents went every year also.
 - c. The authorities had discussed whether He would come to the feast or not (John 11: 56). Both the chief priests and the Pharisees had given command to let it be known if He was seen there (John 11: 57). They had been seeking an opportunity to destroy Him for some time, and probably thought this would be the best time to lay hold on Him (John 7 and 8).
- 2. He could have come for the opportunity there was to teach the people who were gathered from every place in Palestine.
 - a. The most religious and devout of the earth would be there, and for the purpose of worship. It afforded an excellent opportunity to teach those who had a background for understanding religious truth.
 - b. He did teach the people by parable, by demonstration and by authority.
- 3. He could have come to have a show-down with the Pharisees and scribes who had been opposing Him.
 - a. They had been against Him, and were endeavoring to set the people against Him. Committees and commissions were sent out to find fault and catch Him in perverse teaching.
 - b. This would afford an excellent time to meet His enemies face to face and let the people in general see their hypocrisies. This very thing was done as we shall see Tuesday.
- 4. He could have come to work the works of God.
 - a. His brethren had urged Him to do that very thing about six months before (John 7: 3-6).

II. SOME SUGGESTED ANSWERS TO THE QUESTION

- 1. It has been said that He hoped to be made king at that time.
 - a. This is a prevalent idea in some circles but it is not found in the Scriptures. The record does not even hint such an idea. On the contrary He had already foretold His own death, and had rehearsed it again on the way to Jerusalem (Matt. 16: 21; Mark 10: 33). Besides, he had actually refused to be made king when the popular acclaim was offered. Furthermore, consider the miraculous power He possessed and it is easy to believe He could have been king even at this time if it had been in the order of the divine events.
 - b. One speaks of the Triumphal Entry as being His "pathetic and paltry aping of royal custom; as He rode into the city on the back of a donkey." Persons of such conception certainly never read with understanding the prophecy that was fulfilled that day.
- 2. Another suggested answer is that Jesus was a religious fanatic, with a martyr complex.
 - a. If He could get Himself put to death in a spectacular way it would immortalize Him. If He could have Himself crucified, it would draw attention to Him from every quarter.

The Triumphal Entry (Palm Sunday Night)

SCRIPTURE—Mark 11: 1-11.

TEXT—Who is this? (Matt. 21: 10).

INTRODUCTION

1. The message of the Triumphal Entry of Christ into Jerusalem is a message of what happened in the life of our Lord on the first day of Passion Week.
 - a. The Triumphal Entry is the main event of this first day.
2. This event is a fulfillment of prophecy, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and a colt of the foal of an ass" (Zechariah 9: 9).
 - a. Many prophecies have been fulfilled already and still others will be fulfilled during the week ahead. Notice some which have already been fulfilled: (1) The place of His birth (Micah 5: 2 and Matt. 2: 4-6); (2) He would be called a Nazarene (Matt. 2: 23); (3) Called out of Egypt (Matt. 2: 15). These and many other prophecies have found their fulfillment in Him.
3. Notice two things about the text: (1) What occasioned the question, and (2) What is the answer?

I. WHAT OCCASIONED THE QUESTION, "WHO IS THIS?"

1. It was asked because of the shouting of the multitude about Jesus. It was the event of the Triumphal Entry.
 - a. He sent two disciples for a donkey, which was brought (two donkeys some declare from the Scriptures Zech. 9: 9 and Matt. 21: 7). The people who went before Him spread their garments in His path, and threw branches of the trees before Him. Then the multitudes that went before and that followed began to rejoice and shout. They shouted their hallelujahs and hosannas to the king until the mountains and the city reverberated with the sounds. Down the mountainside and up through the gate and into the city, and on to the temple journeyed these happy people.
 - b. All the city was moved and stirred when He came into the city and they asked, "Who is this?" that is causing such a jubilation.
2. Notice His attitude toward the demonstration.
 - a. The Pharisees said, "Master, rebuke thy disciples." He said, "If these should hold their peace, the stones would immediately cry out." God must be praised and it was proper and right that Jesus be exalted and praised.
 - b. The chief priests and scribes were sorely displeased when they saw both what He did and the reception He received. They complained that the children had taken up the cry, "Hosanna to the Son of David," and asked, "Hearest thou what these say?" His answer to these teachers and leaders was, "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

(1) Praise to God is in divine order.

3. Why call this "The Triumphal Entry?"

- a. He entered into the city with great triumph. He was given the acclaim of a king. The whole situation was that of success and victory.
- b. It was a triumph over all that would have turned Him aside from the week of passion and death. He had triumphed over everything that would keep Him away from the eternal purpose of re-

demption. He was this side of the temptation, and of all that might have kept Him away from Jerusalem and the sacrifice He is about to make for the sins of the world as was suggested by Simon Peter (Matt. 16: 21-23).

- c. It was triumph of humility over pride. He went right into the temple, not to be exalted as an earthly king but to work deeds of mercy. The blind and the lame were healed there as they in Galilee. He still was busy helping the needy. It indeed was the triumph of humility over pride.
- d. It was triumph of righteousness over falsehood. The leaders had tried in every way to cast a shadow over Him and His words and works, but here He is in the midst of popular acclaim.

II. WHAT IS THE ANSWER TO THE QUESTION?

1. One suggested answer is found in the shout of the people, when they said, "Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest."
 - a. "Blessed is he that cometh in the name of the Lord," indicates two things. First, whoever he is, he is coming in the name of the Lord. Second, He is blessed. All that is included in that was to be found in Christ. Furthermore He was the son of David which of course put Him in line for the Messiahship.
- b. What did all of this mean to them? The prophecy of this occasion could have been read by them as being fulfilled in their day, for it was. Therefore (1) Thy king cometh unto thee, (2) He is just, or will give you justice, (3) having salvation or will bring you deliverance. They seem to have put a material interpretation on it, however. Even James and John asked for prominent places in His kingdom, thinking, it seems, in terms of a temporal kingdom. See John 12: 16 for light on the same thought.
2. What answer did the multitude give?
 - a. They said, "This is Jesus, the prophet of Nazareth of Galilee." This answer indicates that He had been heard of before. Yes, He had been heard of, the angels announced His birth, the shepherds told a strange story, the magi traveled from the East in quest of Him, in late years, Galilee was alive with His works and teachings, people were healed and devils were cast out. Even in Judea Lazarus was raised from the dead. His fame had spread throughout Palestine until He was known as the prophet of Nazareth. His name was a household name among many.
3. Who is this? O Jerusalem, you do not know it, but this is:
 - a. The long expected Messiah. He did not come according to the plans and expectation of Israel but nevertheless this is the Messiah. We see from this distance that all of the Messianic prophecies were fulfilled in Him. Matthew's writings are from that view, presenting Christ as King, the Messiah.
 - b. The Savior of the world.
 - (1) He is not an economical savior, nor political but the Savior of men from sin. He is the Deliverer as was indicated in the name the angel gave Him (Matt. 1: 21).
 - c. The Lamb of God that taketh away the sin of the world.
 - (1) They were arranging for the paschal lamb which was a type of the Lamb of God. Only a few days and the type will not be useful longer, for the perfect offering will be offered.

Annual sacrifices will not be necessary hereafter. The real Lamb of God was there to be sacrificed once and for all. This is God's only begotten Son who is to die for the sins of the world.

CONCLUSION

1. This is the Son of God, the Savior of the world, believe on Him! The Father said, "This is my beloved Son, hear him." Peter's confession was, "Thou art the Christ, the Son of the living God." "This is he of whom the prophets spoke."

2. All reasonable doubts have been answered long ago concerning Christ. Paul asked, "Who art thou?" to be answered, "I am Jesus." The disciples asked while on the troubled sea, "Who is it?" to be answered, "It is I; be not afraid." John the Baptist asked, "Art thou the Christ or look we for another," to be answered with, "Go tell John again. . . ."

Because it is He, we too shall be triumphant in life and in death. He has assured us that He is Jesus in many ways, and some day in that dark moment we shall sense someone near us and when we ask, "Who is it?" the comforting answer will be, "I am Jesus; be not afraid, for those who have followed me through life will sit with me upon the throne."

Today's Happenings in the Life of Christ

Monday

SCRIPTURE—Mark 11: 12-18; St. John 12: 20-36.

INTRODUCTION

1. It is noticeable that Christ did not spend the nights in Jerusalem.
 - a. Why He did not, may not be clearly stated but it is easy to imagine why He did not. Was it because there was no place in the city for Him to stay? One thinks of the Upper Room where He would have been a welcome guest. Mary Mark's home, if it were not the same as the Upper Room, also would have been open to Him.
 - (1) The clouds were thickening about Him, and the political scheming was increasing until He would not be safe there at night.
 - b. There are at least two good reasons for His not staying in the city at night during this week. First, it was not safe and the hour had not yet come for Him to fall into the hands of the foe. Second, He had some wonderful friends just over the Mount of Olives, at Bethany, and they gave Him a hearty welcome and entertained Him royally. He went to Bethany each night, therefore.
2. He went to Jerusalem "on the morrow" which was Monday.
 - a. There were two things happened on the way to Jerusalem, and two things of interest took place after He got to the temple.

I. CURSING THE FIG TREE

1. Relate the story of His going to the tree to find fruit.
 - a. He was sorely disappointed because there was only a show, only leaves and no fruit at all. It was a barren tree, even though it had the appearance of a regular fruit bearing tree.
2. Was not this comparable to the Jewish people?
 - a. Consider Isaiah's parable of the vineyard (Isa. 5: 1-7).

- b. Such an argument overdraws what would be true of the most rank fanatic. Remember the long hours of suffering which was to end in death. Remember also that crucifixion was the way of death of the lowest and the vilest of all criminals. It was the last degree of disgrace, even Christ despised the shame (Heb. 12: 2).

c. A man of self-seeking ambition would hardly have chosen such a conclusion to his career.

3. It has been further suggested that He came to His death as the result of a sublime disappointment at the hands of God.

a. This suggests that His way of overcoming opposition and criticism was to come and let them do their worst, and by their seeing the miraculous power in His deliverance, they would be convinced. In that supreme hour, however, according to this suggestion, God let Him down. He said, "My God, why hast thou forsaken me?" He came to Jerusalem then, according to this view, faced His foes and let them take Him to crucify Him, hoping in the last moment that God would interpose and He would be rescued.

b. This is only speculative and is without foundation in the Scriptures. It is blaspheming the holy, suffering Son of God. The only answer to such argument is that it just leaves the recorded truths out of its reasoning altogether. Such persons leave out the record.

III. WHAT DOES THE BIBLE GIVE AS THE ANSWER TO THE QUESTION?

1. Jesus knew that He was going up to Jerusalem to die (Mark 10: 33, 34).
 - a. He had told the disciples while they were in Caesarea Philippi (Matt. 16: 13-21).
 - b. The disciples knew the danger involved in going to Jerusalem. They were amazed and afraid as they were en route to Jerusalem (Mark 10: 32).
2. Christ told the disciples what was to happen in Jerusalem as they were on the journey (Mark 10: 33, 34).
 - a. Read those verses in the tenth chapter of Mark and comment on them. He said He was to be delivered to the chief priests and scribes, they would condemn Him to death, they would deliver Him to the Gentiles, He would be mocked and scourged, spit upon and killed, and the third day He would rise again. All of that is in the record.
 - b. Did it happen that way? What does the record say? Yes, it came to pass exactly as Christ said it would. The proceedings of the trial are in detail as He here foretold. The record is so accurate that it is convincing beyond reasonable doubt.
3. Jesus went to Jerusalem to die for the sins of the world. It was imperative that He go, if we were to live. His divine mission included this event in His redemptive work.
 - a. This is the plain teaching of the Scriptures themselves, and the accepted position of the true Church of God through the centuries.

CONCLUSION

1. He went to Jerusalem and to the cross for us, our sins, and not for His own sins for He had none.
2. How we should love Him and live for Him since He thus redeemed us at such a price of suffering and death!
3. Who could afford to turn away from such a Savior who went all the way to Calvary for them?

- b. Jesus spoke a little later about the husbandmen killing the son.
- c. God had been good to Israel, and favored them in many ways. They were really in charge of His vineyard, and should have rendered praise to His name.
- d. They had externals only, just leaves without the fruit. Jesus said of their leaders that they were beautiful outwardly but within they were full of dead men's bones. They were whitened sepulchers. They were whitewashed instead of being washed white.
3. What application may we make of "finding leaves only" to the present day situation?
- a. There are two different conditions of the unsaved pictured by the stories of two trees in the Scriptures: (1) "Why cumbereth it the ground?" was asked by the Master concerning one tree, and (2) "the barren fig tree is the other." The first tree had been given opportunity and had been cultivated but did not yield. That is a picture of the sinner who will not respond at all. However the barren fig tree may be likened to the false professor, the hypocrite. Leaves can be thought of as representing profession. It is necessary to get close in order to see that there is no fruit.
- b. Let us examine ourselves and see if we have more profession than fruit (leaves or fruit). Let us watch and pray and be diligent lest we be found bearing more leaves than we do fruit.

II. WEEPING OVER JERUSALEM (Luke 19: 41-44).

1. When He was near the city He beheld it and wept over it.
- a. He looked down upon the city from Mt. Olivet, is the opinion usually accepted. He saw the past, present and the future of old Jerusalem, and it was a heart-breaking sight; He wept.
2. "If thou hadst known . . . in this thy day . . . the things which belong to thy peace."
- a. They were hid from their eyes. The blind were being led by the blind and all were falling into destruction together.
- b. Likewise people today who are in sin are blind to things that are eternally worth while. Like it broke the heart of our Lord and Master in 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 forty-third and forty-fourth verses for comment.
- a. For a vivid description of what actually occurred see Josephus or some other good history of it. It actually and literally came to pass just as Jesus saw and told them that it would.

III. THE CLEANSING OF THE TEMPLE (Luke 19: 45, 46).

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 advantage of the religious impulse for financial gain. They charged exorbitant prices and cheated in various ways. It was a corrupted practice beyond toleration by the Master. "And he went into the temple, and began to cast out them that sold therein, and them that bought."
2. The justification for His deed is found in what He said, "My house is the house of prayer; but ye have made it a den of thieves."
- a. God's house is a place of prayer. There should be great reverence in our churches. They belong to God, and are dedicated to His worship. Things

of a secular nature should be carried on in other parts of the community, and not in the church house.

IV. THE GREEKS DESIRED TO SEE JESUS (John 12: 20-22).

- "Sir, we would see Jesus."
1. Why did they want to see Christ?
- a. It may have been that they were curious, having heard of Him, they wanted to see Him.
- b. A better thought is that they had hungry hearts, and wanted to see Him because of their needs.
- c. The desire of all nations to know God is evident among all peoples everywhere.
2. Notice to whom these Greeks went in their quest for the Lord.
- a. They went to Philip and Philip went to Andrew. That was the reasonable thing to do, for they knew Christ and were His followers.
- b. Where may the world see Jesus today? It will be in us if they see Him at all. What is the gospel of Jesus Christ according to you? We are epistles known and read of all men.
3. Let us seek to let our lights shine!
- a. We should be true witnesses of our Lord that others may know of Him. Let us testify by a godly life, then let us not be backward in speaking up for our Lord.

V. HIS TEMPLE TEACHING OF TODAY

1. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit" (John 12: 24).
2. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto eternal life" (John 12: 25).
3. If one would serve Him, he must follow Him (John 12: 26).
4. The Master's soul was troubled (John 12: 23, 27).
- a. The Father spoke to Him (v. 28).
5. He signified the death He would die in these words: "And I, if I be lifted up from the earth, will draw all men unto me."
- a. They said, "Christ abideth for ever," and how He would be lifted up they could not understand.
- b. By His death the atonement was made, and He draws men by His power to save.
- c. Let us lift Him up by holy lives and faithful testimonies.
6. He urged them to "walk while ye have the light."
- a. The same need is urgent today.

CONCLUSION

1. The chief priests and the scribes were very busy seeking how they might destroy Him; they feared Him.
2. 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.
3. At the evening time He went out of the city, back to the quiet home of Lazarus in Bethany. There the night passed in quietness and rest. Thus ends Monday of Passion Week.

Tuesday

SCRIPTURE—Mark 11: 20-33.

INTRODUCTION

1. Monday and Tuesday have been spoken of as being the days of Christ's popularity and opportunity.
- a. The people flocked to Him, and hung on to His words. The city was swept with the tide of His fame and acceptance. The multitudes gathered about Him in large proportions.

2. The lesson from the withered fig tree.

- a. They were again on their journey into the city as they were the morning before. It was the day before that the tree was cursed. Attention was called to the condition 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 teach them 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 one has left: "They gave of their superfluity; but she of her want did cast in all that she had, even all her living."
4. Four things to be emphasized of 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.

I. THE CHALLENGE OF CHRIST'S AUTHORITY

1. The challenge was hurled by the chief priests, the scribes and the elders.
- a. He was teaching in the temple, great crowds were attending Him when they came with the challenge.
- b. 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 thus to frighten or intimidate him into silence. "Tell us by what authority doest thou these things? and who gave thee this authority to do these things?"
2. The Master puts His answer in the form of a question, "The baptism of John, was it from heaven, or of men?"
- a. They saw the trap they were in, if they said of men they were in trouble with the people for they regarded John from heaven, but if they acknowledged it was from heaven they would have already admitted the answer to their own question.
- b. They refused to answer, and Jesus said, "Neither tell I you by what authority I do these things."
3. Christ then gives three parables that fit the occasion:
- a. The two sons (Matt. 21: 28-32). "The publicans and harlots go into the kingdom of God before you." They repented and believed but these did not.
- b. The wicked husbandmen (Matt. 21: 33-46).
- (1) "The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof."
- c. The marriage of the king's son (Matt. 22: 1-13).
- (1) It was made light of.
- (2) One there without the wedding garment.

II. THE EFFORTS TO ENTANGLE HIM IN HIS TEACHING

"Then went the Pharisees and took counsel how they might entangle him in his talk."

1. The Pharisees sent their representatives with the Herodians, asking, "Is it lawful to give tribute unto Caesar, or not?"
- a. If He said, "Yes," He was in bad with the Palestinian people and if He said, "No," He was in trouble with the Roman government.

b. Asking for a coin and looking it over, He asked whose image was on it. Upon being told it was Caesar's He gave a complete answer, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

2. The Sadducees were next with their question concerning the resurrection.
- a. They thought they had a question that would certainly embarrass Him. If there is a resurrection as He taught, what about the case where seven brothers married the same woman? was their question.
- b. "Ye do err, not knowing the scriptures, nor the power of God," He said, "for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."
3. The lawyer came to entangle Him after the others had failed.
- a. His question was, "Master, which is the great commandment in the law?"
- b. Jesus gave him the first and second, the first is love to God, and the second is love to man.
4. Jesus asked a question that put them into confusion, after they failed in their purpose.
- a. "What think ye of Christ? whose son is he?" After being answered that he was David's son, He asked how that could be? and quoted scripture on the subject.
- b. "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

III. THE DISCOURSE AGAINST THE PHARISEES (Matt. 23)

1. They shut the kingdom of heaven against men, would not go in themselves nor would they let others go in (v. 13).
2. They were blind guides (v. 24).
3. To make a show was their main interest (vs. 1-7, 25-30).
4. They were very corrupt within (v. 27).
5. They were serpents and offsprings of vipers, and had a dark future (v. 33).

IV. HIS DISCOURSE CONCERNING THE FUTURE

1. The destruction of Jerusalem.
- a. All of the details of this destruction were literally carried out in the war of 70 A.D.
- b. It would be profitable to point out the high places of these prophecies. They are found in the Gospels (Matt. 24, Mark 13, Luke 21).
2. The Second Coming of Christ.
- a. This event is still in the future. Watchfulness is exhorted, see the Parable of the Ten Virgins (Matt. 25: 1-13).
- b. He urges us to be occupied, use our time and talents. See the Parable of the Talents (Matt. 25: 14-30). The Parable of the Pounds teaches the same lesson (Luke 19).
4. The separation of the final judgment is pictured (Matt. 25: 31-46).

CONCLUSION

1. He turned to His disciples and said, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified" (Matt. 26: 2).
- a. The day ends with this prediction of His death. All is culminating to that end.

Wednesday

SCRIPTURE—Mark 14: 1-11.

INTRODUCTION

1. Today has been called the day of retirement or silence.
 - a. Some believe that all day Wednesday and until late Thursday afternoon the time was passed in silence.
 - b. It will be remembered also that some believe He died Thursday and not Friday. Nevertheless He was on the cross on the "Preparation Day" (Luke 23: 54). The preparation day was Friday, the day before their sabbath. The authorities were anxious for the bodies to be removed from the place of execution lest they be there on the Sabbath. This is why the majority believe that He died on Friday.
 - c. We are left to our own speculation as why this retirement. The shadow of the cross was upon Him, and what would be more natural than to spend the last few hours alone with those He loved and would love to the end? Also He had finished His public ministry (and it was a wonderful ministry) and now the lull for the worse. Furthermore the closing discourse against the Pharisees had been such as to provoke them to drastic action. It was better to stay away from them.
2. Two things happened on Tuesday night.
 - a. He predicted His own death, "Ye 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 (Pharisees') plot to put Him to death, "But they said, Not on the feast day, lest there be an uproar of the people."
3. Two things to be mentioned in this message.
 - a. First is the feast in honor of Christ, and second is Judas' bargain to betray Christ.
 - b. Some have placed these on Tuesday night, however I see no definite reason for thus doing. It is not necessary to be dogmatic about it, however. Since these were not discussed yesterday, even if they may have happened then (I am not sure), let us think of them tonight.

I. THE FEAST IN HONOR OF JESUS AT THE HOME OF SIMON THE LEPER IN BETHANY.

1. Some suggested reasons why the feast was given.
 - a. It could have been the way he chose to announce his acceptance of Christ as Lord and Savior. That is what happened in the life of Martin Luther. He left the banqueting table to enter the monastery, announcing his intentions at the time he was ready to leave the banquet.
 - b. It may have been a way of bringing some of his friends in contact with Christ. Matthew made a feast that seems to have been for that purpose (Luke 5: 27-32).
 - c. Certainly it was because of his sincere love and appreciation for Christ. No doubt Jesus had touched this man when he had had the leprosy. Could it have been this man who was the one who returned to give thanks for being cleansed?
2. Notice something about the man, Simon.
 - a. He was a rich man. He had a very fine and elaborate home. The outline of its likeness is pointed out to tourists in Bethany today.
 - b. He was a leper, or had been. It was a dreadful disease. It is a type of sin, and has many characteristics like sin.

- c. He had some wonderful neighbors. They were Mary, Martha and Lazarus. It was through them very likely that he came to know Jesus. Such neighborliness is inestimable. It was a little Jewish maid who told Captain Naaman about the man of God in Israel.
3. Who attended this feast?
 - a. Jesus and His disciples were there of course. They were the guests of honor, Jesus being the central figure.
 - b. John tells us, "Martha served but Lazarus was one of them that sat at the table with them." Lazarus was raised from the dead before this, and we know him. Martha has been heard of before also. She was cumbered about much serving. There are still many Marthas today.
 - c. There was 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."
 4. Mary anointed Jesus during the feast.
 - a. She took a pound of ointment of spikenard, very costly, and poured it on His head and His feet.
 - (1) There was some objection, especially by Judas (John 12: 4, 5).
 - (2) Jesus defended her and her act of devotion by saying, "Against the day of my burying hath she kept this." "The poor always ye have with you; but me ye have not always," Jesus said.
 - b. She had done what she could. She never preached a great sermon, nor did she do any outstanding work—never built a church, nor endowed a hospital or college—but she did what she could. What had she done? She had loved her Lord with a deep, tender devotion that gladdened His heart and brought Him strength and comfort. He looked at the disciples as the cross drew nearer, and there was Peter who would deny Him, and Judas who would betray Him, and the others who would flee from Him, and Martha who was busy serving. Mary sits and listens and loves! Jesus must die. Mary had her treasure, the expensive spikenard, and she would not pass by the opportunity of doing the best she could for her Lord.
 - (1) She will always be remembered because of this deed (Mark 14: 9).
 5. Notice the character of Mary's work.
 - a. It was spontaneous.
 - b. It was self-sacrificing.
 - c. It was singular and courageous.
 - (1) It was a new type of service.
 - d. It was timely.
 - (1) Nicodemus and Joseph brought their spices after the Savior was in the grave.
 - (2) Let us give flowers while life lasts. Give deeds of kindness now and they will do more good than when expended on the deceased.
 - e. The lesson: do for Christ what is in your power to do.

II. THE BARGAIN TO BETRAY CHRIST

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

1. He went to the chief priests.
 - a. They represented the enemies of Christ. It is a dangerous thing to see the followers of Christ getting too friendly with His enemies.
 - b. The priests were glad (Mark 14: 11).

2. "What will ye give me, and I will deliver him unto you?" Judas said.
 - a. What a deed! to betray the Son of God. The very name of Judas is abhorred.
 - b. Just how much bargaining was done before the trade was made we do not know, but finally the agreement was made; thirty pieces of silver.
3. He sought opportunity to betray the Lord (Mark 14: 11).
 - a. He had received the money and now he seeks to deliver Christ into their hands.
 - b. The multitude was an obstacle, and He must be taken when they are absent.
4. The betrayal will come tomorrow (Thursday) night.

CONCLUSION

1. The temptation to betray Christ is often met today. It is not in the same way that Judas did, but it is betraying Him just the same.
 - a. When we fail Him, bring His name and cause into disrepute, we are betraying Him in a sense.
2. There are three subtle points that would pull us away from Christ:
 - a. Deceitfulness of riches.
 - b. Cares of this world.
 - c. The pleasures of this life. (See Matt. 13: 22; Luke 8: 14.)
3. What are people selling their souls for today?

Thursday

SCRIPTURE—Mark 14: 12-21.

INTRODUCTION

1. This is the first day of unleavened bread, when the lamb for the Passover was killed.
 - a. This was first observed because of the Passover experience in Egypt. The Children of Israel were commanded to observe it after they were in Canaan.
 - b. The Feast of Unleavened Bread continued for seven days.
 - c. It had been observed from that early experience in Egypt, and is still observed by the orthodox Jews.
2. 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. They were to say to the goodman of the house, "Where is the guestchamber, where I shall eat the passover with my disciples?"
 - c. They went to the city and found as He had told them; and they made ready the Passover.
 - (1) It was a large upper room.
3. When it was dark enough that they would not be noticed they went to the place.
 - a. There He said, "With desire I have desired to eat this passover with you before I suffer."
 - (1) He told them that this was the last time they would eat together here. Solemn meal, was it not? It is hard to eat at that last meal before the curtain falls as many remember from the first World War.
4. There are four scenes connected with the Passover meal never to be forgotten.
 - a. They are: washing the disciples' feet, the Lord's words to the betrayer, instituting the Lord's Supper, and His farewell message and prayer.

I. WASHING THE DISCIPLES' FEET

1. John tells this in the 13th chapter of John.
 - a. After supper He laid aside His garments; and took a towel and girded Himself. "After that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."
 - b. When He came to Simon Peter he protested and said, "Thou shalt never wash my feet." This indicates that Peter was ashamed that Jesus had to do this work, if it was done.
2. Why did Jesus wash their feet?
 - a. There are two reasons why He did.
 - (1) Their feet needed to be washed, and it was customary for a servant to meet the guests at the door and wash their feet. This group did not have a servant to do this menial task, so Jesus did it Himself.
 - (2) Jesus did it also to teach the disciples a lesson on humility and service. He said one time, "The Son of man is come not to be ministered unto but to minister and to give his life a ransom for many."
 - (a) It will be recalled that the disciples had disputed the question who was to be the greatest in the kingdom at the table.
 - (a) It will be recalled that the disciples at the table had disputed the question who was to be the greatest in the kingdom (Luke 22: 24).
 - (b) He said, "The greatest among you, let him be the servant of all." True greatness is measured by the service one is able to render. The greatest person is the one who renders the greatest service, not the one who has the "big-head" over a position big or small.
3. Lesson that should be remembered.
 - a. Should it be an ordinance in the church? Some have thought so, and observe it as such. It seems clear that it was an act that was necessary in that day. It was a lowly work from which the disciples recoiled. But it is an unnecessary act when it is used as an ordinance.
 - b. The principle is the lesson here that should be remembered. Christ was giving a concrete illustration of doing service in the place it was needed, regardless of how lowly it was. What a lesson on service! It is far better to meet the actual need in a life situation as Jesus did, than to wash a foot at church that was already washed before church.

II. POINTING OUT THE BETRAYER

1. "One of you which eateth with me shall betray me."
 - a. 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? and another said, Is it I?" (Mark 14: 19).
 - b. It was a heart-searching time. There was no accusing the other person, but a sincere examination of his own heart by each one.
2. Jesus said, "He it is, to whom I shall give a sop, when I have dipped it" (John 13: 26).
 - a. Judas hypocritically said, "Master, is it I?" Jesus answered, "Thou hast said."
 - b. The Master told him, "What thou doest, do quickly."
 - c. John tells us that no man at the table knew for what intent He spoke as He did to Judas. They who were at the table thought that he was sent to buy something or to give aid to the poor.

3. "He then, having received the sop, went immediately out; and it was night."

a. It was night in his soul as well as night in old Jerusalem. The light of God had gone out of his life. The confusion of great darkness was upon him.

b. It became eternal night for Judas. The eternal darkness had settled over him. Judas is still in the night.

III. THE INSTITUTION OF THE LORD'S SUPPER

1. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26: 26).

a. Likewise He took the cup and blessed it, and said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28).

b. There the Lord's Supper was started, and it has been observed ever since.

2. There are two views on the bread and wine: some believe the bread becomes the actual body of Christ and the wine becomes His blood; others believe them to represent His body and blood.

a. It is clear that they represented His body and blood the night it was instituted for He had not yet died. Our position is that they represent the broken body and the shed blood.

IV. HIS FAREWELL MESSAGE AND PRAYER (John 13: 31-17: 26)

1. "A new commandment I give unto you, that ye love one another; as I have loved you."

a. It is the test of discipleship for, "By this shall all men know that ye are my disciples, if ye have love one to another."

2. He told them that all would be offended: "Smite the shepherd and the sheep shall be scattered abroad" (Mark 14: 27).

a. Peter said to Him, "Although all shall be offended, yet will not I."

(1) Jesus told him that he would deny Him three times "before the cock crow twice."

(2) Jesus told Peter that Satan desired to sift him as wheat (Luke 22: 31-34). Jesus also told him what to do after it was over (v. 32).

3. Jesus spoke comfort to the disciples (John 14-16).

a. "Let not your heart be troubled."

b. "My peace give I unto you."

c. The Holy Spirit was promised.

d. Their relationship to Him was like the vine and branches (John 15: 1-8).

e. "Be of good cheer; I have overcome the world."

4. Notice three high points of His valedictory prayer:

a. That they might be sanctified (John 17: 17).

b. That they might be one (John 17: 22).

c. That the world might believe (John 17: 21).

CONCLUSION

1. They sang a hymn and went out, and on to the Garden of Gethsemane. Our greatest sympathy and deepest love linger here with Him.

2. Tonight will be spent in the garden in prayer. The mob will find Him there.

Friday

SCRIPTURE—Mark 15: 42-47.

INTRODUCTION

1. Last night we ended with the singing of a hymn and the journey to Gethsemane.

a. There the night was spent until He was taken by the mob.

2. When they came to Gethsemane Jesus said, "Sit ye here, while I shall pray" (Mark 14: 32).

a. "And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy." He said to them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark 14: 34).

b. Leaving the three to watch and pray, He went about the distance of a stone's cast and fell on His face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

c. He came back to find the three he left on guard fast asleep. Addressing Peter He asked, "What, could ye not watch with me one hour?"

d. He prayed three times, and came back and found them sleeping each time. His comment was, "The spirit indeed is willing, but the flesh is weak."

3. There are four things to which attention will be directed: The betrayal, the trial, the crucifixion and the burial.

I. THE BETRAYAL BY JUDAS

1. It will be remembered that He went out from the supper last night, leaving Jesus and the other disciples.

a. He had not gone to buy food as some of them assumed. After he received the sop he went out to be the guide for the mob that would kill the Lord.

b. It will also be remembered that a few days ago we found that he went to the authorities and made a bargain to lead them to Christ. Now the time has come when that bargain is to be carried out.

(1) See him slipping through the darkness, going to the house of the high priest. He tells them that the time is here and the opportunity is at hand to find Christ while He is away from the multitude.

2. Judas leads the mob to Him. "Great multitudes with swords and staves."

a. He gave them a sign, saying, "Whomsoever I shall kiss, that same is he; hold him fast."

b. "He came to Jesus, and said, Hail, Master; and kissed him."

c. Jesus asked them, "Whom seek ye?" They told Him, and He said, "I am he." They fell back to the ground and then arose and took Him. In the meantime He asked that these (disciples) be left free to go their way: "Let these go their way."

3. Simon Peter's defense of his Lord.

a. He struck Malchus, the servant of the high priest, with the sword and cut off his ear. Peter was not afraid to defend Christ. It was when he was forbidden to fight that he was ready to run. When his sword must be laid aside and he was to submit to the ordeal, then it was that his courage failed. It takes more courage to merely stand and take it, than it does to fight back.

b. Jesus said, "Put up thy sword" and touched the man's ear. He said two things at that time: (1) "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" and (2) "But how then shall the scriptures be fulfilled, that thus it must be?"

c. Then He asked, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple and ye laid no hold on me."

(1) They took Jesus and bound Him.

II. THE TRIAL BEFORE THE AUTHORITIES

1. He stood before four different judges; Annas, Caiaphas, Pilate and Herod.

a. Annas asked Him of His disciples and of His doctrine (John 18: 19).

b. Caiaphas had false witnesses to condemn Him.

c. Herod mocked Him and sent Him back to Pilate. He and Pilate were made friends that day.

d. Pilate had Christ before him twice—before He went to Herod and afterward.

2. It was Pilate who pronounced the sentence of condemnation.

a. The people had been persuaded to ask for Barabbas to be released, and for Christ to be crucified.

b. Pilate's every effort for His release was futile, and finally he washed his hands, claiming innocence in the death of the prisoner, and gave them authority to crucify Him. See the scriptural accounts (Matt. 27; Mark 15; Luke 23; John 18, 19).

3. The tragic end of this unfair and unscrupulous quartet.

a. What happened to them has been called a parable in action of what happens to men who turn their backs upon truth and justice when they see it.

(1) Caiaphas was deposed the year following. Herod died in disgrace in exile; Pilate, wearied with misfortunes, died a suicide and in banishment, and the home of Annas was destroyed a generation later, and his son was dragged through the streets and scourged to his place of murder.

III. THE CRUCIFIXION

1. They led Him away to Calvary.

a. The way of sorrow and its experience. He fell underneath the cross. Simon, the Cyrene assisted Him in carrying His cross to site of crucifixion.

2. Finally they came to Golgotha, a place of a skull.

a. There they crucified Him. He died between two thieves. He indeed was numbered with the transgressors.

3. Mention what happened while He was on the cross.

a. The darkness, earthquake, His sayings on the cross, and what He said to the thief who was dying with Him. The groups and their attitudes which surrounded Him there.

b. He died at the ninth hour which was 3: 00 p.m.

IV. THE BURIAL IN JOSEPH'S NEW TOMB

1. Joseph of Arimathea went boldly and asked Pilate for the body of Jesus.

a. Having received permission to take it, he bought fine linen, and took the body down from the cross, wrapped it in the linen and laid it in a sepulcher which was hewn out of a rock.

(1) This Joseph was a secret disciple of the Lord Jesus.

2. The embalming preparation was furnished by the man who came to Jesus by night to inquire the way of life.

a. Nicodemus bought the mixture of myrrh and aloes (John 19: 39).

3. This brings us to the end of the sufferings of our Lord.

a. He is now laid to rest in the tomb. The quietness after the suffering is a relief. We have seen it again and again in the experiences of our fellow beings. The calmness and peacefulness after much suffering is seen when death has brought release.

CONCLUSION

1. Having followed Him through His sufferings and death, and knowing the redemptive meaning of it

all, it is only appropriate that we observe the Holy Communion.

a. He said that night when He instituted the Lord's Supper, "This do in remembrance of me."

b. Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

(Then serve the Communion.)

The Resurrection

(Easter Sunday Morning)

SCRIPTURE—Matt. 28.

TEXT—He is not here: for he is risen as he said (Matt. 28: 6).

INTRODUCTION

1. Joseph of Arimathea and Nicodemus buried Jesus in the new tomb.

a. He was placed there Friday.

b. Some of the women saw where He was buried.

2. Since Friday morning early and especially since Christ's death Friday the defeat of the disciples was evident.

a. Their hearts sank within them, and their faith was disappointed. It was all over for them; they gave up.

b. Their hopes were gone. Their feelings were expressed in the words of the two on the Emmaus road, "We hoped that it had been he which should have redeemed Israel." "But alas, he is gone," was the implication.

3. During this time the 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 He would rise again the third day.

4. The women came early to the sepulcher to finish preparing the body for burial.

a. They evidently did not know the precautions had been taken, that the guards had been stationed there, and that the seal had been set to the stone; for they wondered who would roll the stone away for them.

b. To their surprise and amazement the stone was rolled away, and to their consternation the body was gone.

I. SOME THINGS THAT HAPPENED AT THE TIME OF THE RESURRECTION

1. The earth is said to have shaken.

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, and sat upon it."

b. The power of heaven was released upon the earth when the angel descended: the earth shook and trembled.

(1) Could it have been that all nature was leaping for joy when that hour came?

(2) The people of earth have trembled at hearing of His sacrifice and Resurrection.

2. The angel rolled the stone away.

a. No living man could have done that. The Roman guard and the Roman seal were enough to secure it as far as man was concerned.

b. But, the angel broke the seal and rolled the stone away. After he did it he sat down upon the stone.

Two thoughts come to our minds from his sitting there on the stone: first he sat down, as much as to say, "Here I am, what will you do about it?" and the second thought is that he was just waiting around to break the news to the women when they got there.

3. What about the keepers?

a. Those brave fellows fainted, "And for fear of him [the angel] the keepers did shake, and became as dead men." This, I take it, means that they fainted of fright.

b. When the supernatural intervenes man is utterly powerless.

(1) Any supernatural appearance frightens man, even the messenger of good news frightened the shepherds.

II. THE RESURRECTION ITSELF

1. Peter said, "God raised him up."

a. It was the power of God that did it.

b. 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.

c. The power of death could not hold Him. The resurrection was from the dead, and not just a reviving from an unconscious state. It is a resurrection and not a resuscitation.

2. It was a bodily resurrection.

a. It was not just the survival of the Spirit but the body came forth from the tomb in resurrected life.

b. It then, was a resurrected body, changed from mortal to immortal. It was alive forever.

c. The body did not remain in the tomb. Only skeptical minds thus claim it did.

3. Witnesses of the resurrection.

a. The angel said, "He is risen."

b. The empty tomb is evidence of it.

(1) The keepers were hired to say that He was stolen away by His disciples while they slept. If they were sleeping how could they know what happened, how could they know whether He arose or was taken away? How could they say the disciples took Him in case He was taken by someone?

c. Many saw Him after the resurrection.

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

III. THE MESSAGE OF THE RESURRECTION

1. "He is not here."

a. He was not in the tomb was that first Easter's message.

b. Mary asked of whom she supposed to be the gardener, "Where have you put him?" It was not the gardener, and the gardener had not put Him anywhere. It was the risen, living Lord to whom she spoke.

2. "Why seek ye the living among the dead?" implied much.

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

b. Almost unbelievable to them, yet that was actually true. He was not dead now for God had raised Him from the dead.

3. Because He lives we shall live also.

a. The guaranty 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."

c. Our immortality is assured in the fact that Christ lives. He is conqueror of death; He robbed it of its victory (1 Cor. 15).

(1) We bury our dead in this hope.

CONCLUSION

1. Life is not a blind alley with a dead end.

a. There is a glorious morning after sorrow. The eternal and glorious day of God is assured in the resurrection of our Lord and Savior, Jesus Christ.

2. On the resurrection morning the bodies of our loved ones and all who have lived and died will come forth to resurrected life.

a. Those who have done wrong to everlasting contempt, but the righteous to an endless reign with Christ.

The First Easter

(Easter Sunday Night)

SCRIPTURE—John 20: 1-25.

TEXT—The Lord is risen indeed (Luke 24: 34).

INTRODUCTION

1. The resurrection is the outstanding event of today, thinking as we have for a week, of what happened to Christ each day.

a. The resurrection is the crowning event, not only of this day in Passion Week, but of the life and claims of Christ and Christianity.

b. It gives authority to all that Christ taught and claimed.

(1) If He had failed at this point, all would have failed. "If Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised, your faith is vain; ye are yet in your sins." He is risen! however.

2. Let us think of what happened to the disciples on this day since the resurrection was considered this morning.

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

I. IT WAS A DAY OF SLOW RESPONSES

1. The women were slow to believe the angel.

a. Mary's question, "Where did you put him?" appears to be after she had gone to tell the disciples about the angel and his message. If it was, the slowness of her heart to believe was almost unbelief. She did not know whether to believe such news or not.

2. The disciples hesitated to believe the women.

a. They must have thought that the women were seeing things, and were imagining all of these reports.

(1) "And their words seemed to them as idle tales, and they believed them not (Luke 24: 11).

(2) "Neither believed they them," was said of the report of the two who walked with Christ on the Emmaus road.

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

3. Thomas would not believe the other apostles.

a. He must have thought that the others could believe the stories of the hysterical women but he

would not believe it without having ample evidence. He even doubted the words of the disciples when they claimed to have been visited by Christ.

b. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe" (John 20: 25).

II. IT WAS A DAY OF SURPRISES

1. The women were surprised at the tomb.

a. It almost took away their breath when they saw the stone moved, and especially when the body was gone.

b. The angel's words were fraught with staggering surprise. Imagine their shock at such an announcement!

2. The disciples were surprised and astonished at the words of the women.

a. See Peter and John start out in a dead run for the tomb. John outran Peter and stopped at the entrance while Simon went on into the sepulcher when he got there.

b. Things were really happening in old Jerusalem that day.

3. The men who went to Emmaus got the surprise of their lives when their eyes were opened at the supper table.

a. They had been walking with and talking to the risen Lord, yet they were unaware of it. They spoke of how their hearts burned within them as they journeyed with Him.

4. The surprise within the closed room.

a. The two had returned from Emmaus to report what they had experienced. They said, "The Lord is risen indeed," or as we would say, "Really, the Lord is risen."

b. As they reported, Jesus himself appeared in their midst. Were they ever surprised? "But they were terrified and affrighted, and supposed that they had seen a spirit."

5. Thomas' surprise came a week later.

a. His exclamation was, "My Lord and my God!"

III. IT WAS A DAY OF CERTAINTY AND OF ASSURANCE

1. Christ made Himself known to Mary by speaking her name, and getting her attention (John 20: 14-18).

a. If it be true that John's account means that she was back at the tomb weeping after having gone to tell the disciples, then it is also true that after she was thus assured by Christ she went again to tell the disciples that there was no question about His being alive.

b. The women were made certain by both the angel and Christ himself. They were certain that He was alive.

2. He opened the understanding of the men at Emmaus.

a. They were made as certain as could be, by their understanding being illuminated.

b. They returned to Jerusalem to report with all assurance that they had seen the Lord. They were certain of it.

3. How the disciples were assured that He was alive.

a. Upon appearing to them they thought He was a ghost, but upon seeing His hands and His side, and having time to collect their thoughts they were sure that it was He.

b. He ate before them also, "And while they believed not for joy, and wondered, He said unto them, Have ye any meat?"

c. They were fully convinced and told Thomas.

4. Thomas was made certain a little later also.

a. He may have, or may not have put his finger in His hand and side but he was thoroughly convinced, whether he did or did not. There was certainty and assurance as well as surprise in the words, "My Lord and my God!"

IV. IT WAS A DAY OF GLADNESS AND OF BURNING HEARTS

1. "Then were the disciples glad when they saw the Lord (John 20: 20).

a. That was the experience of all of those down-cast souls that day.

My Soul Is Happy Now

(An after Easter meditation)

Paul S. Hill

*My soul is happy now.
But I had wept and trembled that crucifixion day
When my every hope, and all my faith,
Like straws were thrown away.
I could not understand the death of Christ,
Nor knew it was for me
That awful hour had to come
When God met Calvary.*

*My soul is happy now.
But I had feared. And even when they came and told
That He was risen from the dead,
And that I should be bold,
My faith could not yet take the step
That sealed me to that bliss
That came through Calvary's agony,
And resurrection's gift.*

*My soul is happy now.
The "Day of Pentecost" is fully come:
And in that "Day" the night is gone,
And every hope I ever had,
And every part of faith is new confirmed.
The Holy Ghost hath said
That "Jesus died," that "Jesus lives."
Redemption is for me.*

*My soul is happy now.
But I was afraid, and hid with those who met
And saw their Lord alive,
But who were powerless to preach
For fear of self, or strife,
But since the Holy Ghost is come we all
Feel glad and pure and bold,
For Calvary and Easter Day
God's grace to all unfold.*

*My soul is happy now,
For Calvary and Resurrection Day
Have placed within my soul a joy
That shall not pass away.
No storm of strife, nor shock of death,
Can down my hope and faith.
The night is gone; the day is come;
My Savior lives alway!*

- 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 message was convincing.
2. "Did not our hearts burn within us, while he talked with us by the way?"
- a. Christ's religion is the religion of the burning heart.
- b. All of their hearts burned with a new glow when they knew that Christ was alive from the dead.

CONCLUSION

After going through Passion Week and seeing His "soul poured out to death" and after His work for nearly two thousand years, there are three things to say in conclusion:

1. Christ is the Son of God.
2. He is the Savior of the world.
3. He can and will save all who will come unto Him.

ILLUSTRATIONS

Basil Miller

Wiring for Heavenly Reservations

"I wired ahead," said Rev. Strang, pastor of the Bethany, Oklahoma, church, "and I didn't have to scramble and stand in line wondering whether or not there would be a room for me."

He was traveling out of Ohio and often made the city of Birmingham, Alabama. The main hotel was usually crowded, and when the night train arrived there was a rush for taxis, for the traveling men knew that they might not get a room. But Strang said, "I even ambled along slowly, window-shopping, for I knew there was no rush."

"Got a room for me?"

"Yes, Mr. Strang," came the clerk's reply. "We have reserved one for you."

So in this race of life, this course through the wild wilderness we call the world. Some go to the end of it, expecting that a room will be for them. But they find there is no room. Not that heaven's full, but no preparations were made beforehand.

"Reserve your mansion," said the preacher making the spiritual application. "You can wire ahead to the heavenly Father and He will prepare a mansion for you."

Make your preparation now. Do not wait for a last minute chance on a deathbed. Some men are snuffed out of this world without even a moment in which to pray. Pray now. Kneel now. Turn over to the Master now all that is yours, and He will make a reservation in heaven for you.

I Want 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."

The doctor had just read the X-ray picture to him and showed him the dots that indicated he was suffering from more than a 1,000 gallstones.

"There is no other hope," the doctor said, "than an operation. You can't live with those stones in you."

As the minister looked at his watch it was exactly two o'clock, and the doctor wanted to rush him to the hospital for an operation.

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

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

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

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

"I went home and talked to my Friend," returned the consecrated man.

"What did he do?"

"He healed me. And I am able to testify that something far beyond my ability took place. He did it. I didn't."

Telltale Evidence

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

"That—why—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," shouted the attorney to the jury.

Such proved to be true. Crawford had taken his family for an automobile ride, as seemingly innocent as could be. On the highway that wound around the mountain, something went wrong with the brakes, so he testified, there was a screaming bedlam in the car, as it shot down the mountain slope to land hundreds of feet below with the entire family wiped out.

That is, all but the father Crawford.

"And how did it happen," asked the officer, "that you are alive, while the rest of the family are down there dead?"

"I was able to jump out of the left door as the car shot over the bank."

Cries of sympathy went up all over California for this poor, unfortunate man who lost his family so tragically.

"An accident!" they shouted; but officers true to their sworn duty began an investigation to see if there were clues which showed that the crime was premeditated. The case seemed almost closed until accidentally a detective found a little black note book, long discarded, with a few figures in it.

"What are these figures?" asked the detective.

"They—well, when I took out the insurance—" And the cat was unbagged, for they represented the figures that Crawford had put in it (and which he thought he had destroyed long ago) when he took out more than forty thousand dollars of insurance on his family. They represented the income from the money, if and when invested!

Only a little note book, innocent like, but it proved the telltale evidence that imprisoned Crawford for life. There might have been other clues, had they dug deep enough, like the bent throttle which had been pulled wide open and then bent. There might have been the fact that the car had just coasted down a long hill, up another and hardly had time to get much momentum to shoot it over the cliff, but such clues were useless for the little black book put the man for life behind prison bars.

There is no perfect crime. There are always little black books left lying around that nooses a criminal's neck. The Word of God stands unalterable when it cried aloud, "Be sure your sins will find you out." God in the scheme of things sees to it that there are black books which will land the murderer.

The only perfect crime is the crime uncommitted, the deed undone, the act unperformed.

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, send it in.

Roy E. Swim

Easter Text

The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live (John 5: 25).

(John Wesley, April 2, 1738)

Spiritual Growth Through Difficulties

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

"In the Morning"

Christians around the world have been blessed with the devotional writings of Dr. F. B. Meyer. Just a little while before his death he wrote to a 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 the Palace. Don't trouble to write. We shall meet in the morning."

At Home

A voice is heard of earth's kinsfolk weeping

The loss of one they love;

But he has gone where the redeemed are keeping

A festival above.

The mourners throng the ways and from the steeple

The funeral bells toll slow;

But on the golden streets, the holy people

Are passing to and fro:

And saying as they meet, "Rejoice, another,

Long waited for, is come.

The Savior's heart is glad; a younger brother

Hath reached the Father's home."

Lord of All Nations

In the London Art Gallery a man stood looking at the picture of "The Thorn Crowned King." As he gazed the significance of the picture overwhelmed him. As he wept he kept saying, half aloud, "I love Him! I love Him!"

In a moment another had joined him, and another and another, until within ten minutes five nationalities stood there all absorbed in 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 fuse the hearts of the peoples of all nations into one?—REV. PETER CONNOLLY, Perth, Scotland.

Jesus Christ

I affirm the exaltation of one Personality as life's chief responsibility. Jesus Christ—His life, His cross, and His victory over death, are the center of gravity of human history. Without Him life is unfinished. Without His cross, history is a chaos of moral discord. Without His Resurrection, the universe is convicted 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 Him. But despite our denials (both those motivated by the superficiality of our intellectual naturalism, and those motivated by the coarseness of our materialistic self-seeking), He is still at once real, supernatural and supreme.—HAROLD PAUL SLOAN, in New York Christian Advocate.

A Poet's View of Life's Span

"Beneath me flows the Rhine, and like the stream of time, it flows amid the ruins of the past. I see myself therein, and know that I am old. Thou, too, shalt be old. Be wise in season. Like the stream of thy life runs the stream beneath us. Down from the distant Alps, out into the wide world, it bursts away like a youth from the house of his fathers. Broad-breasted and strong and with earnest endeavors, like manhood makes itself a way through these difficult mountain passes. And at length, in old age, it falters, and its steps are weary and slow, and it sinks into the sand, and through its grave passes into eternity."—HENRY WORDSWORTH LONGFELLOW.

God's Purposes

His purposes will ripen fast, Unfolding every hour: The bud may have a bitter taste, But sweet will be the flower.

The Lord Hath His Way in the Storm

The Daily Telegraph of London tells of the miracle of the evacuation of the British forces from Dunkirk and has no hesitation in ascribing the deliverance to the help of the Almighty. "Two great wonders stand forth," said the writer, C. B. Mortlock. "I have talked to officers and men who have got safely back to England, and all of them tell of these two phenomena. The first was the great storm which broke over Flanders on Tuesday, May 28, and the other was the great calm

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which settled on the English Channel during the days following. Officers of high rank do not hesitate to put down the deliverance of the British Expeditionary Force to the fact of the nation being at prayer on Sunday, May 26. . . . After a careful survey of the position had been made, the maximum number who it was thought could possibly escape death or capture was 30,000. Instead of that more than ten times the number were safely embarked.

"As to the great calm, it is undoubted that there was such a calmness over the whole of the waters of the English Channel for that vital period of days as has been rarely experienced. Those who are accustomed to the channel testify to the strangeness of this calm; they are impressed by the phenomenon of nature by which it became possible for

tiny craft to go back and forth in safety. . . . So the two miracles made possible what seemed impossible. In the darkness of the storm and the violence of the rain, formations which were eight to twelve miles from Dunkirk were able to move up on foot to the coast with scarcely any interruption from aircraft, for aircraft were unable to operate in such turbulent conditions."

The same writer declared that the consciousness of miraculous deliverance pervaded the camps where the troops were housed temporarily on arrival in England, and in some cases informal services of prayer and thanksgiving were held at the request of the men themselves.—Reprinted in *The Burning Bush*.

Antidote to Criticism

When about to criticize another ask four questions: Is it true? Is it necessary? Is it kind? Is it redemptive?

Fellowship is based on confidence. Secret criticism breaks that confidence. Therefore we will renounce all secret criticism.—Motto of the Christian Ashram in India.

Broken Confidences

E. D. MESSER

What little things can enter to shake one's confidence in another.

A pastor (of another denomination) was endeavoring to win a certain young man to his church. He had succeeded to the extent of getting him to attend the regular services of the church several times.

Then one day this young man heard the impatient honking of an automo-

bile horn in the street. Looking to see the cause for such impatience he saw the pastor double parked, when there was plenty of parking space, but impatiently honking his horn to get the attention of a clerk in the store. The clerk was called to wait upon the impatient pastor. His order was taken out.

The young man said not only was the order taken out, but that there also went out with it all desire to ever hear that pastor preach again. The confidence he had in that pastor went out with the impatient tooting of the automobile horn.

What Is Faith?

"Faith is not an opinion, nor any number of opinions put together, be they ever so true. It is the vision of the soul, the power by which spiritual things are apprehended, just as material things are ascertained by the physical senses."—JOHN WESLEY.

The Witness of the Spirit

"The testimony of the Spirit is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out and I, even I, am reconciled to God."—JOHN WESLEY.

This Church

This church is the house of God. It is set apart for those who are seeking Him. Come, with your holy joy or your burden of sin and He will meet you. — *Hoopler Memorial Bulletin*.

Business Slogan Good for Church.

This slogan for an advertising campaign for a large business concern appeared a short time ago in the newspapers:

HOPE and PRAY
but
HUSTLE ALWAYS

Sunday school and church workers might adopt it without serious harm.

Procrastination

Be wise today, 'tis madness to defer: Next day the fatal precedent will plead; Thus on, till wisdom is pushed out of life. Procrastination is the thief of time; Year after year it steals, till all are fled, And to the mercies of a movement leaves The vast concerns of an eternal scene. If not so frequent, would not 'this' be strange?

That 'tis so frequent, this is stranger still.—EDWARD YOUNG.

Twelve Best Books in 1940

"The Life of Greece," by Will Durant; "The Nazarene," by Sholem Asch; "The Voice of Destruction," by Hermann Rauschning; "The Failure of a Mission," by Sir Neville Henderson; "The Danube," by Emil Lengyel; "The Firs and the Wood," by R. C. Hutchinson; "Mrs. Miniver," by Jan Struther; "Faith for Living," by Lewis Mumford; "New England—Indian Summer," by Van Wyck Brooks; "Doctor at Timberline," by Charles Fox Gardiner; "As I Remember Him," by Hans Zinsser; and "Pilgrim's Way," by Lord Tweedsmuir.—A. B. McCORMICK, in *The Presbyterian*.

Is This Longfellow?

"In the world's broad field of battle, In the bivouac of life, You will find the Christian soldier Represented by his wife."

—*Episcopal Church Evangelist*.

Sentence Sermons

"BURNED BATTIN

The man who does things that count is usually the fellow who does not stop to count them.

Write your name in kindness, love and mercy on the hearts you come in contact with, and you will never be forgotten.

Is your place a small place? Tend it with care! He set you there.

Cheerfulness or joyfulness is the atmosphere under which all things thrive.

He has achieved success who has lived well, laughed often, loved much; who has gained the respect of intelligent men, 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 heaven but you will be in heaven because you are holy.

Be sure you know all you tell but do not tell all you know.

A godly walk brings godly talk. Your actions speak so loud it is hard to hear your voice.

The Holy Ghost leads but the devil drives.

No amount of riches can atone for poverty of character.

Some people live in the basement of their being and leave the upper story unoccupied.

Those with the most horse sense do the least kicking.

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

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

Expository Outlines for April

Lewis T. Corlett

Personal Evangelism

(Luke 10:1-24)

I. CHRIST SELECTED THE SEVENTY FROM AMONG HIS FOLLOWERS

1. These were from the group of His disciples that had voluntarily followed Him.
2. These were not commissioned to be apostles.
3. From the biblical setting it seems to imply that many, if not most or all of the seventy, were laymen.
4. This is significant of the fact that each child 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 COMING (v. 1)

1. He commissioned them to go "into every city and place whither he himself would come."
2. They were to be forerunners and advance agents for the Christ.
3. Many had not heard of Him and His work so these were to spread the news about Him.
4. This group was sent to get the minds of the people turned toward Him so they would be curious or interested when He arrived.

5. This is a vital need for His followers to meet in the work of the kingdom today.

6. Any child of God can spread the news of what Christ has done and what He promises to do for all who will obey His precepts.

III. CHRIST SELECTED THESE HELPERS BECAUSE THE NEED WAS TOO GREAT FOR HIM TO DO PERSONALLY IN THE TIME ALLOTTED (v. 3)

1. Christ had only three years at the longest to do what He would while on earth and He needed help.
2. Christ is limited today in His operations by the lack of proper human contacts of introduction.
3. The need is imperative because men are dying daily and going into eternity without hearing of the power of the Savior.
4. The harvest fields today are bending low with ripened grain as souls are passing into eternity without God.
 - a. Christ is appointing His children as helpers to contact others for Him.
 - b. Each child of God can assist Christ in contacting dying

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