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THE NAZARENE ARCHIVES

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The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

Preacher's MAGAZINE

Think of the Eternal Years

Have you ever lived a day conscious of the implications of your immortality? This day is just an incident; these circumstances that chafe are passing; the lasting things are the attitudes of your soul.

Woodrow Wilson called this life an inn where we spend a night on our way home. "Foolish," he said, "to conform to the customs of a place we shall leave in a few hours." Too much of "adaptation to our age" is risky business!

We are building for the "ever." Let us build with things that will last for-

ever. "Everything that has contempt at its heart will die"—or insincerity, or self-seeking. However imposing my structure, I shall not see it again unless it is built with heaven's materials.

Dr. J. B. Chapman said: "Since God is eternal and I am immortal, I can wait. If others are chosen before me in the current elections, there is still

plenty of time for me. If others push in ahead and get their hire, I can wait till my inheritance is given. There are too many tomorrows for me to accept as final any slight or failure or defeat that may come today."

Bertha Munro
in "Bible School Journal"



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L. A. Reed, D.D.

1892 - 1952

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Tribute to L. A. Reed

THE sudden passing of Dr. L. A. Reed has brought a sense of shock and loss which has been felt throughout the Church of the Nazarene. This feeling has been all the more acute by reason of the fact that he was stricken in the midst of a vigorous and full period of service in the teaching and preaching ministry.

The last seven years of Dr. Reed's life were given to the work of Nazarene Theological Seminary, in which he served as professor of preaching and the pastoral ministry. In characteristic fashion he gave himself without reserve to this assignment. Dr. Reed believed in the Seminary. He was devoted to the institution and gave his work a full measure of service. He looked upon this phase of his life as a crowning activity, and we are grateful for the major contribution he made during those first seven years of the founding and growth of the Seminary.

But behind those last years of rich service were thirty years of training and experience. In a day when relatively few were attempting advanced training for the ministry, L. A. Reed paid the price for such training. Peniel College (now Bethany-Peniel College), Pasadena College, University of Southern California, Drew Theological Seminary, Columbia University, Brown University—these were the institutions that figured in the background of his preparation. In 1936 he received the honorary degree, Doctor of Divinity, from Bethany-Peniel College.

Added to this thorough training was cumulative experience of many important pastoral posts in the Church of the Nazarene: First Church, Oak-

land, California; First Church, Long Beach, California; First Church, Kansas City, Missouri; First Church, Pasadena, California; and First Church, Chicago, Illinois. He also served for a time as vice-president of Pasadena College, and at his passing was editor of the PREACHER'S MAGAZINE. The Church of the Nazarene has been blessed abundantly by the varied and effective talents of this versatile man.

Dr. L. A. Reed was "a man's man," having those qualities which made it easy for him to deal naturally and effectively with men. He was forthright and frank in his relations with his associates. But underneath his frankness was a warm and sympathetic heart. This warmth of personality was reflected particularly in his home life. He loved his family and home, his correspondence with his children in later years was filled with counsel and personal benedictions.

But above all else, Dr. Reed was a preacher. Regardless of the specialized character of some of his activities, he always considered his major calling to be that of a preacher. To his preaching he gave himself without stint. His preparation of sermons was thorough. The content of his sermons was Biblical and varied. His delivery of sermons was forceful and effective. In a very real sense Dr. Reed was a "preacher's preacher." For thirty years his clear, resonant voice was heard in churches, camp meetings, holiness conventions, and preachers' meetings. His going has left an empty place in our Nazarene ministry.

We may well be reminded that the richness and blessing of the life, and

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The Preacher's Magazine

EDITORIAL

Easter Does Make a Difference

ONE OF THE regrettable aspects of present-day living is our way of taking significant things for granted. It's that way about the holy days of the Church—Christmas and Easter in particular. No day will ever supplant Christmas in secular or Christian observance. We don't object to that. Because Christ came we sing hymns, preach sermons, write articles on the general theme of what if Christ had not come. But we must not forget that the rich promise inherent in Christ's coming was fulfilled in His resurrection.

There is no point in pitting the birth of Christ against His resurrection. They are inseparable. Both His coming and His going are supernatural and establish His deity. His birth was announced and greeted with gladness and rejoicing. His resurrection was the occasion of victory over His and our foes, of triumphal fulfillment of His mission.

Easter makes a difference between the Christian religion and all others. Christianity is more than a system of ethics and a code of morals. It is a

living principle and Person within the heart of the individual transforming him into another creature, "recasting him in a new mold." Just as Christ was resurrected from death, so we are made to "walk in newness of life."

Easter makes a difference. What took place then makes our Easter the anniversary of an empowered Church. A church with a commission, a program, and the wherewithal to carry out that assignment is invulnerable.

Not in the history of man had anyone made such sweeping claims as did Jesus. Never had there fallen from human lips such startling statements. All were vindicated, sealed with authority, at Easter.

The limitations, burdens, and demands of mortality are overwhelming, insurmountable, except by the power of a living Christ. The soul's thirst for God and the heart's longing for companionship are now satisfied—satisfied by a God of comfort, of wisdom, of power, of love.

Easter makes a difference, now and forever.

—ANONYMOUS

Transformed

IN AND AROUND Easter lies the thought of change, of metamorphosis, of apparently dead things brought to life. In the temperate zone at least, even nature follows this pattern. But we are concerned now with the spiritual implications of Easter.

The Bible, particularly the New Testament, uses the most meaningful

language possible in describing the transition from spiritual death to new life in Christ. New creatures—dead to trespasses and sins—crucified with Christ—all things new—transformed! The thought is that we are to be recast in heavenly molds. Affections, attitudes, purposes, standards, dispositions—not only our actions, but our

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very thinking, brought into line with other-world patterns! Reformation doesn't accomplish that; resurrection does.

There are examples almost without number to illustrate this drastic reconstruction of the inner self. Saul's sudden death and glorious resurrection as Paul is a case in point. The raving Gadarene in a flash clothed and in his right mind is another. The grain of wheat destined to die that it might multiply and bless a world. In the field of literature Charles Dickens pictures an infamous Scrooge, gnarled and twisted in body and soul, hateful and spiteful, recast as a gentle, beneficent, lovable old gentleman.

Our generation is blase, disillusioned, materialistic, indifferent to the claims and challenge of vital religion. The Easter message of the resurrection of the soul is the last, the only hope of civilization. We have tried everything else: force, intimidation,

moral suasion, appeals to reason, pleas for justice and decency. All have ended in an impasse. The truth is that no formula, no program, no agreements will avail unless matched by individuals who embody the essentials of a Christian character. Old concepts, ambitions, distinctions, hatreds must die; and in their places must spring to life the spirit of Christ, who "came not to be ministered unto, but to minister, and to give his life."

It is Christlikeness that gives the individual enduring worth. Death cannot destroy it. It makes a church organization into a vital organism. It offers rejuvenation, regeneration, resurrection life to a spiritually bankrupt world.

You and I cannot infuse Easter into world situations. We can project and exemplify the power of a resurrected Lord into our own lives.

—MARK ELDER

Tribute to L. A. Reed

(Continued from page 4)

ministry of Dr. L. A. Reed were not the result of mere human ability and purpose. It was the redeeming grace of Jesus Christ and the abiding presence of the Holy Spirit that gave to us this "good minister of Jesus Christ."

The sincere love and sympathy of our Nazarene people are extended to Mrs. Reed and the family. We as-

sure them that the years of service of this husband and father will not be forgotten but will continue in the memory of thousands to bless and inspire. We pledge our earnest prayers that the comfort and guidance of our Heavenly Father may be theirs in abundant measure. May we all be faithful until our circle is reunited in a better world.

BOARD OF GENERAL SUPERINTENDENTS

By Hugh C. Benner

Christ and the Life After Death

THE IMMORTALITY of the soul has long been a question of controversy. Each generation as it has come along has inquired, "If a man die shall he live again?" What do you say? A man was once approached with an invitation to divine worship. No, was his frank reply, I never go to church. There is nothing in it. When a man dies he is dead and that is all there is to it. I can prove it by the Scriptures. Eccles. 11:3, "In the place where the tree falleth, there it shall be." That is making the Scriptures fit a theory, but never mind. The point is he had met the question, "If a man die shall he live again?" and had answered, "No."

At his brother's funeral, Robert Ingersoll said: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. . . . A wreck at last must mark the end of each and all." He had met the question, "If a man die shall he live again?" and had answered, "No."

A short time before his death Luther Burbank said (think of it, he bore the Christian name of Luther): "When it can be proved to me that there is immortality, that there is resurrection beyond the gates of death, then will I believe. Until then, no. . . . Once obsolete, an automobile is thrown to the scrap heap. Once here and gone, the human life has likewise served its purpose. If it has been a good life it is sufficient. There is no need of another." He had met the question, "If a man die shall he live again?" and had answered, "No."

Still other voices have been heard. Shakespeare said: "I commend my soul into the hands of God, my Cre-

ator, hoping and assuredly believing, through only the merits of Jesus Christ my Saviour, to be made partaker of life everlasting." He had met the question, "If a man die shall he live again?" and had answered, "Yes."

Benjamin Franklin said: "Life is rather a state of embryo preparation for life. A man is not completely born until he has passed through death." He had met the question, "If a man die shall he live again?" and had answered, "Yes."

Victor Hugo said: "I feel in myself the future life. I am rising I know toward the sky. . . . The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. . . . The tomb is not a blind alley. It is a thoroughfare. It closes with the twilight to open with the dawn." He had met the question, "If a man die shall he live again?" and had answered, "Yes."

Alice Carey, with her voice a-tremble with suffering, sang:

*"Here is the sorrow, the sighing;
Here are the cloud and the night.
Here is the sickness, the dying;
There are the life and the light.*

She had met the question, "If a man die shall he live again?" and had answered, "Yes."

Now the question is, Who is right? Which group has answered correctly? Is death "a wall or a door, the beginning or the end of a day, the spreading of pinions to soar; or the folding forever of wings . . . the rise or the set of the sun or an endless life that brings rapture and love to everyone?"

We shall turn to the Word of God for the answer. Jesus himself said: *I am the resurrection, and the life: he that believeth on me, though he die,*

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Immortality

+ Christ gave us proof of immortality, and yet it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end.

To every created thing, God has given a tongue that proclaims a resurrection. If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it to burst forth from its prison wall, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rosebush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope, to the sons of men, when the frosts of winter come? If matter mute and inanimate, though changed by forces of nature into a

multitude of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No! I am as sure that there is another life as I am that I live today.

There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the one from the other; and if this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections; I shall not doubt that my soul has power to clothe itself with a new body suited to its new existence when this earthly frame has crumbled into dust.

—WILLIAM JENNINGS BRYAN

Christ and the Life After Death

(Continued from page 7)

yet shall he live; and whosoever liveth and believeth on me shall never die. . . . Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life (A.S.V.). To the dying thief he said, Today shalt thou be with me in paradise. The Apostle Paul has spoken: For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. . . . we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord (A.S.V.). Again he said: But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better

(A.S.V.). He said also, For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory (A.S.V.). If in this life only we have hope in Christ, we are of all men most miserable. Finally after a great deal of study and experience Job found the answer to his own question. Without qualifications of any sort he declared, "But as for me I know that my Redeemer liveth . . . and after my skin, even this body, is destroyed, then without my flesh shall I see God (A.S.V.)."

—A. J. RANDL'S.

in *Christian Union Herald*

The Cross and Sin

SIN goes deeper than relationship, and the gospel must accomplish more than reconciliation. Behind the acts of transgression there is the principle of sin. Sins may be pardoned; but unless the principle can be purged, the root of the evil will remain. The blood of the Cross must cleanse as well as cancel. The stain of sin is in the very texture of the soul. Neither covering nor excusing will meet the need of the sinful heart. There must be cleansing and renewal, purification and regeneration. God looks at the heart, and so do we. If the heart be not right, nothing can be right. He requires truth in the inward parts, and so do we. If the inner thought and motive are false, nothing can be true. The message of the Cross is complete. "The blood of Jesus Christ

his Son cleanseth us from all sin." All cannot mean less than all. The blood of Christ cleanses the entire nature of man. It cleanses the heart, out of which are the issues of life. It purifies the motive which lies behind all the thoughts and activities of life. It cleanses the conscience from the consciousness of dead works. In all the sweep of mind and heart, thought and deed, desire and judgment, there is an assurance of cleanness before God. This is the answer to the prayer for a clean heart and a right spirit. It is the entire sanctification for which St. Paul prayed on behalf of the saints of Thessalonica. It is the gospel to which we are called to be witnesses.

—SAMUEL CHADWICK
from *The Gospel of the Cross*

The cults of comfort are in error, and they have no worthy answer to trouble when they tell us to dodge it by metaphysical gymnastics, or to think it away. The Omar Khyyams are useless, too; they have no answer but to suggest that we damn "this sorry scheme of things"; they want a world that is all pleasure and no pain. These light, easy answers are based on the false assumption that the goal of life is happiness, peace of mind, and comfort. It isn't.

Holiness, not happiness, is the goal of life. So, when God molds a man, He puts weights on him, gives him burdens to lift, crosses to carry, hardships to endure, tribulations over which to triumph. All is a profound mystery, to be sure. A little boy wanted to know why vitamins are always put in spinach and never in ice

cream, where they should be. Don't ask me why, but for some strange reason our sweetest songs come out of our saddest thoughts; the Negro spirituals are the sad songs of a sad race, and they are the loveliest music in America! Arnold Toynbee, the historian, traced it through history in his monumental study. In a chapter entitled "The Stimulus of Blows," he shows how hardy civilization has come to birth in response to challenge: "The greater the challenge, the greater the stimulus." Without weights, even civilization cannot keep going. A little boy was leading his sister up a mountain path. "Why," she complained, "it's not a path at all. It's all rocky and bumpy." "Sure," he said, "the bumps are what you climb on."—From *Ride the Wild Horses*, by J. Wallace Hamilton.

Calvinism and Arminianism

By Peter Wiseman*

THE QUESTION often asked is, "Are you a Calvinist or an Arminian?" Sometimes the question takes another form, "What is the difference between Calvinism and Arminianism?"

Calvinism and Arminianism represent very different schools of thought and both positions have undergone some changes, Calvinism much more than Arminianism. New emphasis was given to this latter school of thought by the experiential theology of early Methodism, so that since that time one may correctly speak of Wesleyan Arminianism. Without this emphasis, Arminianism may move somewhat on the level of humanism. Calvinism, on the other hand, has undergone many radical changes; for instance there was a time when with the mention of Calvinism the five points of the system would immediately be recalled:

1. Predestination
2. Limited atonement
3. Moral necessity
4. Irresistible saving grace
5. Absolute and final preservation of believers

This was met by Arminianism in five answers:

1. Conditionality of salvation
2. Universality of the atonement.
3. Moral freedom
4. Resistibility of saving grace
5. Possibility of final apostasy

The Calvinistic system is said to have been borrowed from St. Augustine and his book *The City of God*. The sovereignty of God is a glorious truth but the Calvinistic system has carried it to the extreme of what some

have called "theistic fatalism." Concerning predestination, John Calvin says: "Predestination we call the eternal decree of God, by which He has determined in Himself what He would have to become of every individual of mankind: Eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say is predestinated either to life or to death. God has once for all determined both whom He would admit to salvation and whom He would condemn to destruction."¹

The old Calvinistic Confession states: "God from all eternity did, by the most wise and holy counsel of His will, freely and unchangeably ordain whatsoever comes to pass." Later: "God effectually controls the acts of free agents. They are fixed from all eternity."²

Arminianism objects and says: "If predestination controls the agent's volitions, the freedom of man's will is destroyed, and it makes God the responsible predeterminer and author of all the sin in the universe; and enables every sinner to say that his sin is in perfect accord with the Divine will, and therefore sin is right. It makes God: first, Decree the sin; secondly, Create the sinner to commit the sin; thirdly, Cause the sinner to commit it; fourthly, Damn him because he has committed it."³ This is strong but who can logically answer it?

1. "Institutes," bk. 3, ch. 21.

2. Hodge's Theology.

3. Rev. A. M. Hills in "Fundamental Theology."

To show the great change that has come in Calvinism, even in the older denominations, one has only to read *A Brief Statement of the Reformed Faith Adopted by the General Assembly of the Presbyterian Church in 1902*. It is as follows:

Of the Eternal Purpose

We believe that the eternal, wise, holy and loving purpose of God embraces all events, so that while the freedom of man is not taken away nor is God the author of sin, yet in His providence He makes all things work together in the fulfillment of His sovereign design and the manifestation of His glory; whereby, humbly acknowledging the mystery of this truth, we trust in His protecting care and set our hearts to do His will.

Of the Creation

We believe that God is the Creator, Upholder and Governor of all things; that He is above all His works and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and Lord.

Of the Grace of God

We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the gospel freely offers His all-sufficient salvation to all men. And we praise Him for the unspeakable grace wherein He has provided a way of eternal life for all mankind.

Of Election

We believe that God, from the beginning, in His own good pleasure gave His Son a people, an innumerable multitude, chosen in Christ unto holiness, services and salvation; we believe that all who come to years of discretion can receive this salvation only through faith and repentance.⁴

Is it not a fact that after all it is not so much a system of theology as it is the Biblical system of truth? What saith the Word? The Bible-believing

4. "When You Join the Church," by Cleland B. McAfee, Board of Christian Education of the Presbyterian Church in the United States of America, Philadelphia, Pa.

March-April, 1953

Christian is under necessity to consider all subjects of revealed truth as seen in the Word of God, and, in the light of plain, direct passages on the subject from the Word of God, then reach his own conclusion.

Let us briefly review the "five points:"

1. Predestination

This is a Bible subject but it must be considered in the light of God's foreknowledge and His love for the human race. He surely would not predestine a soul to eternal damnation whom He knew would accept salvation if he had a chance and vice versa.

On the proposition, "by virtue of an eternal, unchangeable, irresistible decree of God one part of mankind are infallibly saved, and the rest infallibly damned; it being impossible that any of the former should be damned, or that any of the latter should be saved," the Reverend John Wesley, M.A., makes the following objections:

1. It renders all preaching vain; for preaching is needless to them that are elected; for they, whether with or without it, will infallibly be saved. And it is useless to them that are not elected; for they, whether with preaching or without, will infallibly be damned.

2. It directly tends to destroy that holiness which is the end of all the ordinances of God; for it wholly takes away those first motives to follow after holiness so frequently proposed in Scripture—the hope of future reward and fear of punishment, the hope of heaven and fear of hell.

3. It directly tends to destroy several particular branches of holiness; for it naturally tends to inspire or increase a sharpness of temper which is quite contrary to the meekness of Christ, and lead a man to treat with contempt, or coldness, those whom he supposes to be outcasts from God.

4. It tends to destroy the comfort of religion.

*Evangelist, Nyack, New York.

5. It directly tends to destroy our zeal for good works; for what avails it to relieve the wants of those who are just dropping into eternal fire!

6. It has a direct and manifest tendency to overthrow the whole Christian revelation; for it makes it unnecessary.

7. It makes the Christian revelation contradict itself; for it is grounded on such an interpretation of some texts as flatly contradicts all other texts, and indeed the whole scope and tenor of Scripture.

8. It is full of blasphemy; for it represents our blessed Lord as a hypocrite and dissembler, in saying one thing and meaning another—in pretending a love which he had not; it also represents the most holy God as more false, more cruel, and more unjust than the devil; for, in point of fact, it says that God has condemned millions of souls to everlasting fire for continuing in sin which, for want of grace he gives them not, they are unable to avoid."

In a summary, Mr. Wesley argues that "this is the blasphemy clearly contained in the horrible decree of predestination. And here I fix my foot. On this I join issue with every asserter of it. You represent God as worse than the devil."⁵

These are strong words but who can scripturally answer them?

Across the centuries the emphasis, it seems, in this system has shifted from predestination "to eternal security."

2. Limited Atonement

The atonement, the work of the Lord Jesus Christ on Calvary for the human race, is a great truth, but who would dare to limit it in the light of John 3:16? Concerning the benefits of that wonderful atonement as extending to all men and women thus making possible salvation for all men, Wesleyan Arminian theology has been positive from the very beginning. Not so with Calvinistic theology; for from

its beginning this latter system limited the atonement of Christ, in its design, nature, and benefits, to the elect portion of mankind.

There soon developed what was called a *second scheme*, namely, that the atonement of Christ was equal to the needs of the whole human race and every member thereof, but that it was not designed to extend to all the members of the race and could not possibly extend to all in its application, only the elect portion of the race.

Consider this in the light of the Word of God where it says that Christ died for all (II Cor. 5:14), and in Christ all are made alive (I Cor. 15:22). Christ then died for all and God wills not the death of any but that all should be saved: "Whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

3. Moral Necessity

Moral necessity must give way to moral freedom, for it is "whosoever will." Man is free to choose life or death. He is therefore a responsible being.

4. Irresistible Saving Grace

The Bible warnings, if nothing else, would convince one of the resistibility of saving grace; "lest any man fail of the grace of God." The logical conclusion is obvious. It is with man to use what God has provided and not fail in this matter.

5. Absolute and Final Preservation of Believers

The logical conclusion is that if a man is a free moral being there is the danger and the possibility of final apostasy. If such is not possible, why the warnings against apostasy in the sacred Scriptures, especially in the Hebrew epistle?

A Common Ground

The question has been raised, "Is there a common ground on which

both Calvinists and Arminians can agree and labor together in the Lord's work?

The "Statement of Faith" of the "Youth for Christ International Inc." affords a good answer. It is as follows:

1. We believe the Bible to be the inspired, the infallible, authoritative Word of God.

2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return to power and glory.

4. We believe that for the salvation of lost and sinful men, regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in Christ.

There is a common ground of labor in the aforementioned, provided interpretations are not developed to a point of difference. There is, however, one great scriptural experience on which there is no common ground, for it is confined to but one school. The scriptural experience is:

Entire Sanctification

"Sanctification," says Dr. A. B. Simpson, "is rather a complete and definite second work of grace which Christ imparts to us immediately and freely, and which we may receive by faith in a moment and rise to a new

and higher plane of Christian living from the time we enter it. . . . It is not an attainment slowly acquired by painful effort but an obtainment instantly received by faith. It is above all the gift of God through Jesus Christ our Lord."⁶ "Holiness," says the Rev. John Wesley, "is that habitual disposition of soul which directly implies the being cleansed from all sin; from all filthiness of the flesh and spirit; and in consequence, the being endued with those virtues which are also in Jesus Christ, and being so renewed in the spirit of your minds as to be perfect even as your Father in heaven is perfect."⁷

To the objection, it is not necessary that the subject of entire sanctification be given a place in theology, we would answer with a positive emphasis, namely, that entire sanctification has an outstanding place in New Testament theology and it is not without considerable emphasis in Old Testament theology. Moreover, it is vital in Christianity and in Christian history. In speaking on this subject under the title of *The Idea of Perfection*, Dr. R. Newton Flew says: "We reach, then, the broad conclusion, that the seeking of an ideal that is realizable in this world is essential to Christianity."⁸ Dr. W. E. Sangster, in his book, *The Path to Perfection*, says: "The passing of two centuries and all the solid Biblical scholarship which have been crowded into them, have not, in themselves, rendered Wesley's position untenable."⁹

In what system of theology could one find New Testament theology of entire sanctification save in the Wesleyan Arminianism?

6. "Christ Our Sanctifier," by Dr. A. B. Simpson.

7. "Christian Perfection," by the Rev. John Wesley.

8. "The Idea of Perfection," by Dr. R. Newton Flew.

9. "The Path to Perfection," by W. E. Sangster, p. 51.

5. "History of Methodism Illustrated," by W. H. Daniels, A.M. Methodist Book Concern, 1880, pp. 190, 191.

Books for Lenten Preaching

A new book from the Beacon Hill Press is titled **JESUS SPEAKS FROM THE CROSS**. It is compiled by *Evangelist Bernie Smith* and presents quotations from seven well-known commentaries on the seven sayings from the cross. The seven sources of this material are Adam Clarke, Thomas Coke, Alexander Maclaren, W. B. Godbey, Matthew Henry, *The Biblical Illustrator*, and *The Preacher's Homiletic Commentary*. This book was our February Book Club selection. Certainly it should be a MUST for every pastor. (\$1.00).

THE GOSPEL OF THE CROSS. By *Samuel Chadwick*. (\$1.25) This author writes about the cross of Christ and its relation to the plan of salvation and the redemption of the race. It is strictly Wesleyan in its approach and interpretation. One of our own publications and one that no pastor can afford to be without. There are seventeen chapters and background material for a score of sermons on the Cross.

THE MINISTERS MANUAL, 1953 Edition. By *Hallock and Heicher*. (Harper, \$2.75) For Palm Sunday and Easter Sunday, morning and evening, there are complete sermons, illustrations, poetry, and suggested texts and themes.

THE DEATH OF CHRIST. By *James Denny*. (\$3.00) A classic of doctrinal, devotional, and evangelistic comment on the passion of our Lord.

THE TRIAL AND DEATH OF JESUS CHRIST. By *James Stalker*. (\$2.00) Another classic devotional study of the Lord's Passion. Both this and the previously listed volume are just about indispensable books of source material on this subject. Comments

on the seven last words are given in the latter.

THE INWARD CROSS. By *Charles Duell Kean*. (\$1.25) A new book commenting on the seven last words.

LIGHT FROM THE CROSS. By *F. A. Tholuck*. (\$3.50) A reprint edition of a classic on the Cross, first published in 1857. The author was a German and a scholar and teacher of wide repute. This is a devotional study of the death and resurrection of our Lord with particular emphasis on the seven last words.

LORD OF ALL LIFE. By *A. Ian Burnett*. (\$2.50) Containing twenty-one superior sermons, two of which are specifically Easter—Risen, and Easter Clothes. Both are out of the ordinary.

THE MIGHTY SAVIOUR. By *Arthur J. Moore*. (\$2.00) This book, our December Book Club selection, has a sermon entitled "The Cross upon Which They Crucified Him," which is remarkable for its force and scope. The author emphasizes three major results of knowing Christ and Him crucified. First, to know Christ is to know God; second, the Cross is accepted as a philosophy of life; third, a realization that the Cross holds the secret of creative and triumphant living.

THE CROSS IS URGENT. By *G. S. Thompson*. (\$1.50) Exceptionally sparkling and pertinent discussion in seven chapters on the world's need of the Cross. Each chapter deals with a particular world and this need—a bewildered, a frightened, an ailing, a toiling, an indifferent, a selfish, and a doomed world. And the final chapter is titled "A Redeemed Church

(Continued on page 22)

Easter Poetry

He Lives

I know He lives today and will forever.

Death cannot hold the blessed Lord of Life,

Nor can death's bonds with cruel power sever

My trusting soul from Him I love, nor ever

The world dissuade me from my firm endeavor

To walk each day with Christ, come storm or strife.

He lives, I know, and like the grass upspringing

From out earth's bosom; desolate and cold,

I shall spring forth and leave death's portals swinging,

As upward in its flight my soul goes winging;

I shall spring forth and greet my Lord with singing—

When morning lights the eastern sky with gold!

—KATHRYN BLACKBURN PECK

Jesus Lives, and So Shall I

Jesus lives, and so shall I,

Death, thy sting is gone forever;

He who deigned for me to die

Lives, the bands of death to sever.

He shall raise me with the just;

Jesus is my Hope and Trust.

Jesus lives, and reigns supreme;

And, His kingdom still remaining,

I shall also be with Him,

Ever living, ever reigning.

God has promised; be it, must.

Jesus is my Hope and Trust.

Jesus lives, and God extends

Grace to each returning sinner;

Rebels He receives as friends,

And exalts to highest honor.

God is true as He is just;

Jesus is my Hope and Trust.

Jesus lives, and by His grace,

Victory o'er my passions giving,

I will cleanse my heart and ways,

Ever to His glory living.

Th' weak He raises from the dust;

Jesus is my Hope and Trust.

Jesus lives, and I am sure

Naught shall e'er from Jesus sever;

Satan's wiles and Satan's power,

Pain or pleasure, ye shall never!

Christian armor cannot rust;

Jesus is my Hope and Trust.

Jesus lives, and death is now

But my entrance into glory.

Courage! then, my soul, for thou

Hast a crown of life before thee;

Thou shalt find thy hopes were just;

Jesus is the Christian's Trust.

—CHR. FURCHTEGOTT GELLERT

in Beautiful Poems on Jesus

Easter Hymn

Come, and let us drink of that new river,

Not from barren rock divinely poured,

But the fount of life that is forever

From the sepulchre of Christ the Lord.

All the world hath bright illumination—

Heaven and earth and things beneath the earth;

'Tis the festival of all creation:

Christ hath risen, who gave creation birth.

Yesterday with Thee in burial lying,

Now today with Thee arisen I rise;

Yesterday the partner of Thy dying,

With thyself upraise me to the skies.

—JOHN OF DAMASCUS

in Beautiful Poems on Jesus

Christ Is Risen

Christ is risen, Christ is risen,
He by whom we're reconciled;
See how God from pang and prison
Has with honor crowned His Child.
Now enthroned there with the Father,
Over pain and death set high,
Reigns He in His majesty.
With your prostrate homage gather,
For He life immortal gives
Hallelujah! Jesus lives.

He is risen, sing ye praises,
Who His blood on Calvary spilled;
Shout it loud in farthest places;
What He promised He fulfilled.
Who withstands? And why dissemble?
See Him mount in glorious worth;
Bright in triumph breaks He forth.
See how hell's black portals tremble,
As the Conquerer at them drives.
Hallelujah! Jesus lives.

To the Father He ascended,
Lifting man from death's domain.
Life that's in Him spent and ended
Tastes and sees that death is gain.
Hold amidst your pain and pleasure
Jesus Christ in memory,
Loosed from death's captivity.
His are joys beyond all measure,
Who for heavenly prizes strives.
Hallelujah! Jesus lives.

—CHRISTOPH CHRISTIAN STURM
in *Beautiful Poems on Jesus*

Rejoice! He Liveth!

Sing, all the earth! Ye hills, break
forth with singing!
Trees of the forest; clap your hands
in praise!
Children of men, and angel voices
ringing,
Sing out for joy, thy glad hosannas
raise—
Telling to all who draw this mortal
breath,
The Son of Man hath conquered sin
and death!

Dark was the tomb where lay the
Prince of Glory,
Hearts of His followers dark with
despair,
But He arose! Oh, tell the wondrous
story
To every troubled soul bowed down
with care.
The Sun of life dispels the gloom of
night,
And in His children's hearts dawn
peace and light.

Sing, troubled earth! Break forth
with joyous singing,
Waves of the ocean, shout aloud
Thy praise!
This be the message to heav'n's por-
tals winging—
This be the anthem hearts redeemed
shall raise:
Where is Death's victory? Where,
Grave, thy sting?
Rejoice! He liveth, heaven's risen
King!

—KATHRYN BLACKBURN PECK

This Easter Day

Since first the stone was rolled away
There never dawned an Easter Day
Like this! Although death rides the
sky
Until the dead in windrows lie
On sodden meadows drenched with
blood,
Yet faith has heard a word from God,
"Look up! Behold, He comes again,
That One whose right it is to reign!"
O risen Lord, to Thee we pray
That on this Resurrection Day
Thy hand will part the shrouding
skies
Which hide Thy face, and we shall
rise,
With our beloved dead, to be
Forevermore at home with Thee!

—MARTHA SNELL NICHOLSON
in *Beautiful Poems on Jesus*

The Preacher's Magazine

The Great Redeemer Lives

He lives, the great Redeemer lives,
What joy the blest assurance gives!
And now, before His Father, God,
Pleads the full merits of His blood.

Repeated crimes awake our fears,
And Justice armed with frowns ap-
pears;
But in the Saviour's lovely face
Sweet Mercy smiles, and all is peace.

Hence, then, ye black, despairing
thoughts;
Above our fears, above our faults,
His powerful intercessions rise,
And guilt recedes, and terror dies.

In every dark, distressful hour,
When sin and Satan join their power,
Let this dear hope repel the dart,
That Jesus bears us on His heart.

Great Advocate, almighty Friend!
On Him our humble hopes depend;
Our cause can never, never fail,
For Jesus pleads, and must prevail.

—ANNE STEELE

in *Beautiful Poems on Jesus*

The Dawn of Hope

It was dark on the road to the sepul-
cher,
Where the three walked sorrowing,
And they noted not the flush of dawn
That bade death's darkest night be-
gone,
Death's night—with its cruel sting!

"Who will roll it away—the stone so
great,
That we may enter the tomb,
And homage pay to the thorn-pierced
brow,
And the nail-torn hands forever now
To lie in the grave's dark gloom?"

So speak with grief the sorrowing
three,

March-April, 1953

As they pass through the garden
wall—
But near the tomb they shake with
dismay,
For the stone so great is rolled away,
And the keepers as dead men fall!

For the angel of God, with face alight
With the glow of eternal day,
Descended from heaven with mighty
power—
Unsealed death's door in that won-
drous hour
When he rolled the stone away!

And unto the sorrowing three he
spoke
This message we all may know:
"Go quickly, and tell to a world grief-
torn
That the Saviour liveth, and hope is
born
In the hearts of men below!"

—KATHRYN BLACKBURN PECK

Ye Shall Live Also

Jesus lives! no longer now
Can thy terrors, Death, appall me;
Jesus lives! and well I know
From the dead He will recall me;
Better life will then commence—
This shall be my confidence.

Jesus lives! to Him the throne
Over all the world is given;
I shall go where He is gone,
Live and reign with Him in heaven.
God is pledged; weak doubtings,
hence!
This shall be my confidence!

Jesus lives! henceforth is death
Entrance into life immortal;
Calmly I can yield my breath,
Fearless tread the frowning portal;
Lord, when faileth flesh and sense,
Thou wilt be my confidence!

—translated by ARTHUR COXE
in *Beautiful Poems on Jesus*

(85) 17

Christ the Lord Is Risen Today

Christ the Lord is risen today,
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

Love's redeeming work is done;
Fought the fight, the battle won;
Lo! our Sun's eclipse is o'er;
Lo! he sets in blood no more.

Vain the stone, the watch, the seal;
Christ hath burst the gates of hell!
Death in vain forbids His rise;
Christ hath opened paradise!

Lives again our glorious King!
Where, O Death, is now thy sting?
Once He died, our souls to save;
Where's thy victory, boasting Grave?

Soar we now where Christ hath led,
Following our exalted Head.
Made like Him, like Him we rise;
Ours the cross, the grave, the skies!

What though once we perished all,
Partners in our parents' fall?
Second life we all receive,
In our heavenly Adam live.

Risen with Him, we upward move;
Still we seek the things above;
Still pursue, and kiss the Son
Seated on His Father's throne.

Scarce on earth a thought bestow,
Dead to all we leave below;
Heaven our aim, and loved abode;
Hid our life with Christ in God:

Hid, till Christ, our Life, appear
Glorious in His members here;
Joined to Him, we then shall shine,
All immortal, all divine.

Hail the Lord of earth and heaven!
Praise to Thee by both be given!

Thee we greet triumphant now!
Hail, the Resurrection Thou!

King of glory, Soul of bliss!
Everlasting life is this:
Thee to know, Thy power to prove,
Thus to sing, and thus to love!

—CHARLES WESLEY
in *Beautiful Poems on Jesus*

Resurrection Hymn

Christ the Lord is risen again,
Christ hath broken every chain;
Hark, angelic voices cry,
Singing evermore on high,
Hallelujah!

He who gave for us His life,
Who for us endured the strife
Is our Paschal Lamb today,
We, too, sing for joy, and say,
Hallelujah!

He who bore all pain and loss,
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us and hears our cry;
Hallelujah!

He whose path no records tell,
Who descended into hell,
Who the strong man armed hath
bound,
Now in the highest heaven is
crowned:
Hallelujah!

He who slumbered in the grave
Is exalted now to save;
Now through Christendom it rings
That the Lamb is King of Kings:
Hallelujah!

Now He bids us tell abroad
How the lost may be restored,
How the penitent forgiven,
How we too may enter heaven:
Hallelujah!

(Continued on page 19)

Logic on Fire

By Ross E. Price

IT HAS BEEN very truly said that a man may be convinced by proof; but he must be persuaded to act and choose by motives. The preacher's problem (especially so for the evangelist) is therefore not only one of argumentation but also of motivation. Cold, intellectual, argumentative preaching, without a thought steeped in the heart or warmed by aroused emotions, was not characteristic of the early apostolic preaching. Paul was able to persuade men because he knew the terrors of the Lord, and because the love of Christ constrained him in presenting the truth to others. We too must do more than enlighten the intellect; we must move men to action and obedience to the call of God. We must influence the will to choice. Now choice implies the existence of alternatives. Hence the end of all preaching is persuasion to the acceptance of the proper course, thus leading men to do what is right.

Paul could use convincing logic as he spoke to the philosophers on Mars' Hill but he did not depend on that alone. He called for a definite decision on their responsibility to a risen Saviour and Lord. He pressed home to them in a passionate manner the necessity of personal repentance.

Jesus was the master Reasoner. Mark gives us two of these incidents in graphic manner when he portrays Jesus' parley with those who accused Him of being in league with Beelzebub when casting out devils. "How can Satan cast out Satan?" This was more than cold syllogism. It was the burning logic from His impassioned soul, made so because they had attributed the work of the Holy Spirit to Satan. Or again, He silenced His

accusers when He asked, "Is it lawful to do good on the sabbath days?" (Cf. Mk. 3:1-6, 22-30.) Two of the finest examples of keen logic we have in all His life and ministry are in these accounts. Yet He did not depend upon mere logic. His was not passionless preaching. He knew that it was not mere reason that moved men to act; there must be aroused feelings, awakened desires, and eager affections.

Nothing is more wonderfully adapted to move men's deepest feelings than the motives presented in the gospel of Jesus Christ, presented from a burning heart filled with the Holy Spirit. Passionless preaching is fruitless preaching. As ministers of the Word we may sincerely ask God to help us develop a logical intellect for argumentation. But we must have added a heart filled with the passion of compassion for the lost and burning like a blast furnace to accomplish the presentation of truth that culminates in the persuasion of men.

There is a place for logic, but it must be watered by tears of compassion and fired by a zeal of earnestness that importunes men on behalf of the Christ who died to save them. Let us pray for both understanding and unction in our proclamation of the truth (II Timothy 2:7).

Resurrection Hymn

(Continued from page 18)

Thou, our Paschal Lamb indeed,
Christ, Thy ransomed people feed!
Take our sins and guilt away,
That we all may sing for aye,
Hallelujah!

—MICHAEL WEISS
in *Beautiful Poems on Jesus*

The Sacred Calling of the Minister

By George W. Ridout

PAUL writing in Romans, first chapter, designated himself "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." The minister is to be, like Paul, separated and set apart to one great passion and purpose.

It is expected that ministers of the gospel should be men of God. The Church expects them to be men of piety and power, and the world looks to them to be leaders in godliness and every good thing.

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."

"The first duty of a minister is humbly to beg that all he would have done in his people may be first truly and fully done in himself," says an English writer.

Every minister of the gospel needs the four-fold vision that Isaiah the prophet received and records in Isaiah, sixth chapter.

1. A Vision of Himself
2. A Vision of God and Holiness
3. A Vision of Cleansing
4. A Vision of Service

Perhaps no one realized this vision more than Jonathan Edwards. He tells of it thus:

"I had a view that for me was extraordinary, of the glory of the Son of God. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception, which kept me in a flood of tears and weeping aloud. I felt an ardency of soul to be what I know not otherwise how to express, emptied and annihilated; to lie in the dust and to be full of Christ

alone; to love him with a holy and pure love; to trust in him, to live upon him; to serve and follow him; and to be perfectly sanctified and made pure with a divine and heavenly purity."

Richard Cecil said of his age and time: "There is a manifest want of spiritual influence on the ministry of the present day. I feel it in my own case and I see it in that of others. I am afraid there is too much of a low, managing, contriving, maneuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste and another man's prejudices. The ministry is a grand and holy affair, and it should find in us a simple habit of spirit and a holy but humble indifference to all consequences. The leading defect in Christian ministers is want of a devotional habit."

George Whitefield early in his career resolved that he would be a scholar and a saint—in our day there is a great reach after scholarship, but not the same intense desire for sainthood. The saintly life is not of human origin or development. All religious biography testifies to the fact of a great inward change wrought in the soul by God's converting and sanctifying power.

The poet describes some marks of sainthood in the following lines:

*When one that holds communion
with the skies
Has filled his urn where these pure
waters rise,
And once more mingles with us
meaner things,
It is as though an angel shook his
wings;
Celestial fragrance fills the circuits
wide,*

*That tells us whence those odors
are supplied.*

A further characteristic of sainthood is to be absorbed—wrapped round about with God. A writer in *Joyful News*—an English paper—gives a suggestive thought on this point thus:

"May we be wrapped up in God," the preacher prayed.

WRAPPED UP IN GOD!

A mother is wrapped up in her child. Every thought centers in him; nothing is a sacrifice for his sake, anything that hurts him hurts her. A man is wrapped up in his business, his profession. It is the absorbing interest of his life, all his endeavour is towards achievement in it, his strength is spent for it.

Wrapped up in God! Is it thus with us? Do our thoughts center in him? Is the word "sacrifice" ruled out when doing his work? Do the things that hurt him hurt us? Is he our absorbing interest in life? Is our strength spent for him?

St. Paul was so wrapped up in Christ that he said, "For to me to live is Christ." He also said, "Your life is hid with Christ in God," which points to another aspect of the phrase "wrapped up in God."

St. John shows us how to get there. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"—wrapped up in God. "He that dwelleth in love dwelleth in God, and God in him."—wrapped up in God. Confession and love—nay, rather, put love first; for everything else is contained in it. Love him supremely and then we are there, wrapped up for ever in his almighty, eternal love.

A good description of an old-time saintly preacher reads thus:

"He was so crucified to the world and the world to him that all worldly concerns seemed a perfect nothing to him. . . . His deportment was always such as if at that moment he saw God and to his intimate friends there appeared written in his face and demeanor a sense of the Divine Majesty and holiness; a most pleasing,

conscientious and full dedication of himself to God; a wonderful purity from all sinful pollution and an admirable transformation of spirit into the Divine similitude; indeed, constant holiness seemed perfectly natural to him when it seemed but endeavored after by others."

Holiness in the minister produces power in the pulpit. The Spirit-baptized preacher speaks in words that are full of life and flame. They are borne by the breath of the Spirit and fall like fire flakes setting fire to the souls of men. Wooster, that mighty preacher of early days, had unction and fire; the four great qualities of his preaching were said to be:

1. Holy fervor of soul.
2. Deep devotion to God.
3. Burning love for souls.
4. The grace of God mightily working in him.

"What is the secret of his power?" was asked of Evan Roberts, of the Welsh Revival. He had only an ordinary education, he had not a melodious voice, and but few strains of oratory, but no sooner did he enter a church and begin to speak than the whole audience became electrified and filled with the Spirit of God.

Holiness in the ministry produces men of prayer and men whose influence is immense. Think of Clowes of the Primitive Methodist church, of whom it was said, "Wherever he went the work of God broke out in power; sinners were converted, and believers were sanctified."

Think of John Oxtoby, who spent six hours each day on his knees. Whole assemblies were moved by his public prayers as the forests are swayed by a strong wind.

Think of Father Nash in Finney's days, of whom Finney wrote: "I have known that man to go to bed absolutely sick for weakness under the

pressure; and I have known him to pray as if he would do violence to heaven, and have seen the blessing come as plainly in answer to his prayer as if it had been revealed, so that no person would doubt it any more than if God had spoken from heaven. Blessed man, he was the reproach of the ungodly and the carnal, unbelieving professors, but he was the favorite of heaven and a prevailing prince in prayer."

Let us conclude with the following designations of the minister as suggested by the Scriptures and writers on the ministerial office.

Ambassadors for Christ, angels of the church, apostles of Jesus Christ, elders, evangelists, fishers of men, laborers, laborers in the gospel of Christ, lights, men of God, messengers of the Church, messengers of the Lord of Hosts, ministers of God, ministers of the Lord, ministers of Christ, ministers of the sanctuary, ministers of the gospel, ministers of the Word, ministers of the New Testament, ministers of the church, ministers of righteousness, Overseers, pastors, preachers, preachers of righteousness, servants of God, servants of the Lord, servants of Jesus Christ, servants of the Church, shepherds, soldiers of Christ, stars, stewards of God, stewards of the grace of God, stewards of the mysteries of God, teachers, watchmen, witnesses, workers together with God.

Books for Lenten Preaching

(Continued from page 14)

Still Needs the Cross." These titles alone will send a resourceful preacher well on his way toward an unusual series of Lenten messages. You'll not agree with two statements on pages 9 and 99, in which the author assumes the inevitability of present sinfulness.

In spite of this objection the book is strikingly virile and crammed with sermonic suggestions.

THE SEVEN WORDS. By Clovis G. Chappell. (\$1.00) A sermon on each of the seven saying from the Cross. These are inspiring, sparkling, and of a human-interest emphasis rather than deeply devotional or the expository type.

THE WONDROUS CROSS. By Earl L. Martin. (\$2.00) A top-ranking book on the Cross and its power and influence in Christian living. The relation of the Cross to the atonement, to sin, forgiveness, evangelism, and sanctification is discussed. If you need material on the Cross, don't fail to add this volume to your list.

THE RESURRECTION AND THE LIFE. By Leslie D. Weatherhead. (\$1.00) Sixty pages of invigorating Resurrection emphasis. Most of it is superb, a few spots are questionable, at least one is bad. There are five chapters: Christ Is Risen, Christ Is Alive Today, Christ Offers Life Now, Christ Offers Life Hereafter, Christ Is Relevant to Life Today.

JESUS CHRIST AND HIS CROSS. By F. W. Dillistone. (Westminster, \$2.50) Studies on the saving work of Christ. For a serious and careful study of the central doctrine of the Christian Church—Christ and His cross—this is rewarding material. It is not the type of thing which can be hurriedly skimmed over and then transmuted into a sparkling sermon. But for foundational study in preparation for a series of sermons on the Cross or for a minister's own mental and spiritual stimulation, your Book Man gives it A1 rating. It has just been released, a late 1952 publication. The author's previous book, *The Significance of the Cross*, is another outstanding contribution to Lenten material.

For Your Bulletin

Questions for Communicants at the Lord's Supper

1. Do I love Jesus Christ supremely, and am I thankful for His love for me?
2. Have I put away all sin and accepted Him as my personal Saviour?
3. Am I trusting His atoning work for my redemption?
4. Am I seeking earnestly to perfect holiness of heart and life in the fear of God?
5. As I come to God's table, is my heart filled with thankfulness to God?
6. Am I at peace with my fellow men?
7. Do I love my neighbor as myself?
8. Do I love the Christian brotherhood and treat each of them as a fellow member of the body of Christ?
9. Am I expecting Jesus to return, and am I living daily in preparation for His coming?
10. As I take these elements do I give myself fully to the will of God for my life?
11. Do I, here and now, trust Jesus for spiritual nourishment and strength?
12. Do I recognize in these sacred symbols a pledge of divine grace to me, and do I receive them as such?

—ROSS E. PRICE

A Prayer for Our Nation

God of all nations, enlarge and clarify our vision of world needs and our responsibility in relation thereto. May we share Thy concern for the millions of earth whose hearts are filled with greed, hatred, pride, and fear. Give us the mind of Christ to understand the love of God, to feel the woes of a world which knows Thee not and refuses to seek Thee.

In the midst of chaos and carnage and death help us to pray with expectant faith for the coming of Thy kingdom. Energize us to untiring ef-

forts in bringing the laws of that Kingdom to govern our social, business, political, and religious life.

May our spirit and our living be such that if all men were as we are this earth would be the realm of God.

Give us the courage to challenge hypocrisy, cowardice, self-centeredness, and corruption in high places or low, in church and state and society.

Only then can we enjoy peace of mind and serenity of spirit and merit the approval of heaven.—AMEN.

An Obligation to Share

FRITZ KREISLER, the renowned violinist, said: "I was born with music in my system. I knew musical scores instinctively before I knew the alphabet. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music."

"Music is too sacred to be sold and the outrageous price the musical celebrities charge is truly a crime against society. I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement."

"I am constantly endeavoring to reduce my needs to a minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child perhaps of a bottle of milk. My beloved wife feels exactly as I do. You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless of the world." These are the words of one of the world's greatest violinists.

Some have one gift, some another—the gift of persuading others, a winsome personality, the ability to make friends and hold them, the power of speech, the ability to lead, a kind heart, a sweet voice, the skilful hand

of a painter, musician, or mechanic, a mind that can think things through, an intellect capable of far vision and accurate planning, the ability to make money. Without recognition of the Giver, the world says: "These gifts belong to you. They are yours, why should you feel under any obligation to share the gift with others?" The Christian says as Kreisler, "It is a fund entrusted to me."

Dwight L. Moody was preaching to a great crowd in one of his meetings and was putting his soul into it, as he always did. That night a certain fastidious gentleman sat on the platform, and at the close of the service he said to Mr. Moody, "By the way, I noticed that you made eleven mistakes in grammar in your sermon tonight." "Very likely," replied Mr. Moody. "I don't doubt it for a minute. My early education was faulty. I often wish that I had received more schooling. But I am using all the grammar I know in the service of Christ—how is it with you?"

Someone has said, "I will use only that for myself which will make me more efficient and more fit for the purposes of the kingdom of God." What shall our answer be?

—W. H. McP. in the *Christian Union Herald*.

Victory

*Oh, let us rejoice in the Lord evermore,
When darts of the tempter are flying.
For Satan still dreads, as he oft did before,
Our singing much more than our sighing.*

—Streams in the Desert

Quotation from Dr. Chapman

"Paul and Silas in the Philippian jail were bound by stocks and prison walls, and did not have license to leave; but they had liberty to stay, and when the stocks were loosed and the doors were opened they still remained. All the time they were free men in the will of God."

The Preacher's Magazine

The Christian's Walk

A Prayer Meeting Study

THE WORD OF GOD is replete with admonitions regarding the manner of our walk as we travel the Christian way. The manner of our walk is important because of its reaction on our own experience—our fellowship with God. It is of serious consequence because of its effect on those who look on. It is difficult to improve the much-used illustration pointing out that we are the world's Bible. People read our lives and form their conceptions of God's grace and the power of the gospel from what they see there. It behooves us to take thought, to be watchful and prayerful, to take heed that our outward walk be circumspect.

Walk uprightly, carefully. God has promised to withhold no good thing from you if you do. We are to avoid even the appearance of evil. God's standards are high and they are never pared down to accommodate our circumstances or conveniences.

Walk gladly, hopefully. Delight thyself in the Lord. Your initiative is strongly implied here. We ask the Lord to bless us, to make us happy. Try delighting yourself in the Lord and see what happens. The Christian's hope is almost synonymous with gladness.

Walk humbly. Flee self-sufficiency. Depend upon the Holy Spirit for guidance. Study God's holy Word for instruction. Shun place seeking as you would a plague. Step aside to let another have honor and preferment. Certainly, your old nature has to be transformed (made over) before you can do this. But God is in the transforming business.

Walk kindly, helpfully. There is sorrow everywhere. Disappointment, disillusionment, defeat are stamped on men's faces. Cast your bread upon the waters. Your fellow men are hungry for understanding and encouragement. The world is dying for love. Give them just a little.

Walk trustingly. Men's hearts are failing them because of fear. International politics seem to be in a mess. The economic situation gets rapidly worse. Complacency covers the Christian like a pall. But there is One who will never forsake you. Even to the end of the world He will be with you. Through the valley of the shadow of death you need not fear.

Walk quickly. There is work to be done. More significant words were never spoken by the Master than these "If ye know these things, happy are ye if ye do them."

You'll Never Be Sorry

Doing your best;
Hearing before judging;
Thinking before speaking;
Standing by your principles;
Being generous to an enemy.

—Belle, W. Va., Nazarene Messenger

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The Church Needs a Revival of—

CONVICTION: strong, personal conviction of the eternal verities of God's Word, to offset the wishy-washy froth which has gone forth from too many pupils. Do we really believe that our unsaved relatives, friends, and neighbors are going to hell unless they are saved through faith in the Lord Jesus Christ?

CONDUCT: that is true Christian conduct, personal piety, the walking worthy of our high calling in Christ Jesus. If we are born again, we should walk as sons of God. The unsaved are not impressed by inconsistent Christians. Life always manifests itself.

CONVERSATION: "Out of the abundance of the heart the mouth speaketh." What then should we naturally expect Christians to converse about? We talk of the things we love the most. The heart that has the risen Lord in glory as its object will fill the lips with words of praise, thanksgiving, appreciation, and testimony. How many Christians talk naturally about the blessed Lord? Why not more?

CONFESSION: There needs to be much confession of sin on the part of professing Christians, and that followed by more vigorous and persistent confession of Christ. Are we

really His "witnesses"? The Early Church was a witnessing Church, and what results!

COMPASSION: that we may say with Paul, "For the love of Christ constraineth us." He meant more than a human love for Christ; rather, Christ's own deep, tender, compassionate, sacrificial love which led Him to go to the Cross to save sinners. This divine love is not natural to us, but is the fruit of the Spirit (Gal. 5:22; Rom. 5:5). Such a love will thrust us out in efforts to reach the lost.

CONSECRATION to Christ, that is, separation from the world that slew Him, and separation unto Him who sits at God's right hand. A consecration based on a proper appreciation of the "mercies of God" as revealed in the atoning work of His dear Son, and which yields all to him for His glory (Rom. 12:1, 2; Phil. 3:7-10).

COMMUNION with God. This includes intercessory prayer; personal fellowship with God in the prayer of thanksgiving and in the offering of adoring worship unto him; that communion which makes the presence of the "blessed Lord Jesus" a living, bright reality to the soul.—G. M. LANDIS, in *Milk of the Word*.

WORSHIPING A PLOW

It is said that a missionary in Africa, knowing the wretched economic condition of the people, took them a modern steel plow and showed them how to use it. The plow proved to be of real benefit in cultivation of the soil. Later, however, returning after an absence, the missionary found that the natives had turned the plow up-

side down, covered it with flowers, and were worshiping it.

Civilized people would not think of worshiping their plows, combines, cash registers, automobiles, and other material things. Yet people show them more respect than they do our churches. They render them more adoration and reverence than they do God.

According to Jesus

ACCORDING to Jesus, man needs a change of direction of soul. As he is, he is facing in the wrong direction (Mark 1:15).

According to Jesus, man needs the discipline of a dominant desire. As he is, the various parts of him obey their own impulses (Matt. 18:8, 9).

According to Jesus, man needs integration. As he is, he is a divided personality. (Matt. 6:22-24).

According to Jesus, man needs stability. As he is, he is a creature of his circumstances (Mark 4:15-19).

According to Jesus, man needs a renewal of his whole personality. As he is, his life is partial and warped (John 3:3-6).

According to Jesus, man needs

health. As he is, he is ill (Mark 2:17).

According to Jesus, man needs a revelation of God from God. As he is, he does not and cannot know the Father (Matt. 11:27).

According to Jesus, man needs finding. As he is, he is lost (Luke 19:10).

According to Jesus, man needs freeing. As he is, he is bound (John 8:34-36).

According to Jesus, man needs the principle of harmonious relationship with his fellow men. As he is, he does not admit himself to be his brother's keeper (Matt. 5:43 ff.).

And all these needs Jesus claimed that He himself would meet. His love was God's power unto salvation.

The Inadequate Pastor

"A pastor could spend twelve hours a day, seven days a week calling on the lost and the unchurched. Or, he could spend those hours calling in the homes of the members, sick and inactive. Or, he might spend all of those waking hours doing organizational work with the Sunday school, youth groups, meeting with the dozens of other organizations that comprise a church. Or, he may spend his time ministering to the troubled, distressed humanity, some-

how managing to handle funerals, weddings and countless social obligations that come. Or, he may spend twelve hours a day in his study with great profit to himself and his church. Denominational activities and meetings he must work in somewhere."

Do not pity the preacher. He is having the best time of anyone on earth, doing work he loves. Pray for him and bear with him; he is the only member of the church who has no pastor.—*Selected*.

Sermon Outlines

Life Through Death

TEXT: John 12:24

INTRODUCTION: Begin with poem "A Man Must Live" (*Christ and the Fine Arts*). Jesus' teaching was often phrased in paradox: gaining by giving—knowing by doing—saving by losing—living by dying. "Never man spake like this man." The life philosophy of Jesus is wrapped in this verse. Life is gained only through death.

I. IN NATURAL LIFE

A. Jesus uses example of grain of wheat.
1. Seed must actually rot and die to bear fruit.

2. The death produces the nutriment for fuller life.

Illus. Seed lay buried with mummy for centuries. Did not produce fruit until planted.

B. Salmon gives life to produce new generation.

1. Makes arduous journey upstream to spawn and die.

2. Is not deterred because faced with prospect of death.

II. IN SOCIAL AND ECONOMIC LIFE

A. Radium discovered because some were ready to die to discover.

1. Pierre and Marie Curie wanted to advance science more than they wanted an easy life.

2. Because they were willing to die, many now have life.

B. Slavery was abolished because people ready to give lives.

1. Out of the death and shame of the Civil War came liberty.

2. It took death to arouse the conscience of the nation.

III. IN SPIRITUAL LIFE

A. Jesus' death made spiritual life possible for us.

1. Because He despised death, we have escaped death.

2. Out of His death, the Church was born.

B. The cause of Christ has advanced when men were ready to die.
1. John, Paul, Peter, Polycarp, Huss, Luther, Wesley, Livingstone, Schmelzenbach, Paton, Bresee.

2. They accounted the souls of men more than their own.

3. Each saved his own life by losing it for others.

C. The local church is advanced by people laying down life.

1. Tendency to let preacher do it all and laymen pay bills.

2. Bible teaches pastor to lead and sheep to bring fruit in daily life.

3. Losing this vision of committal, the church becomes sick.

Illus. Best way to get physically ill is to have nothing but self to worry about. From 40 to 75 per cent of hospital patients are suffering with personality ills, or bodily ill aggravated by personality trouble.

4. Lack of purpose to give life for Christ produces sick church.

D. Attain spiritual life by dying.

1. What does it mean? Dying unto self and living unto God.

2. Death came because man interposed his will against God.

3. Life comes by saying, "Not my will, but Thine, be done."

4. Only by the way of the cross can life be made over and we become new creatures in Christ.

CONCLUSION: Refusal to die to self incurs Christ's worst denunciations.

1. Unproductive vines taken away. Productive vines purged.

2. The fearful steward hid his talent, in fear of losing it.

3. The bane of the Church is unwillingness to lose life in order to save it and to save the world.

—W. SHELBURNE BROWN

Easter Sermon

TEXT: *He is not here: for he is risen, as he said. Come, see the place where the Lord lay* (Matt. 28:6).

A. Human life is evidently a force unstable in equilibrium. Man is an animal, plus the breath of God, who made him an immortal being and breathed into his nostrils the breath of life, and he (man) became a living soul, to live forever somewhere.

B. This made him capable of rising higher, and falling lower, than other animals. Which of these two directions he will choose depends upon his own creative choice. But his choice will depend on his attitude toward Christ.

C. Since the resurrection of Christ, man and civilization have moved forward with

a mighty tread. The reality of Christ's death and resurrection, conquering death, has been a challenge to men, and inspired them with confidence.

Let us notice three facts about the Resurrection.

1. Christ did die for all men.

2. He was raised from the dead, conquering death for all men.

3. He was seen of many after His resurrection.

I. THE FACT OF THE EMPTY TOMB

This is no question any more, it is a settled fact. This fact is the power of the gospel of Christ; it makes the gospel infallible. Also, His resurrection is the foundation of the Christian religion. On the fact of the Resurrection the Christian religion stands or falls.

1. History and the testimony of good men for two thousand years, prove that Jesus was raised from the dead three days after He was crucified.

2. Witness, Matthew's Gospel records the empty sepulcher.

There were two other witnesses:

a. The guards placed at the tomb.

b. The Apostles were accused of having stolen Him away. Both of these items did become a part of the primitive Christian tradition; and both of them appeared in other writings, Jewish as well as Christian. All these records assume two things.

First: The fact of the empty sepulcher. This is a settled fact in history.

Second: It was generally known. The Jews had no other way of proving their falsehood they had made up relative to the story of the Christ being stolen. They never stopped once to consider the dead body of our Lord would have been better proof of His not being the Christ than the empty sepulcher.

Constantine gave orders to erect a monument at Jerusalem in honor of the Resurrection, saying godless persons had thought to remove entirely from the eyes of men the sight of the sepulcher, in order to obscure the fact of its being there. They covered it with dirt they hauled from a great distance, then placed a stone paving over the holy cave, then built a gloomy shrine to the impure spirit whom they called Venus. But hundreds of years later when this dirt and stone were removed the sepulcher was found just as Joseph of Arimathea had loaned it for the burial of our Lord.

II. NEW TESTAMENT WITNESSES, AND OTHERS
Matthew in his Gospel gives three chapters out of twenty-eight on this great event

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and truth. Mark gives three out of sixteen chapters. Luke gives three out of twenty-four chapters. St. John gives ten out of twenty-one chapters. This is a complete agreement among the Gospel writers; they are definite in their testimony as to hearing the voice in the tomb. The old prophets told of His resurrection hundreds of years before He arose: David, Daniel, Job, Isaiah. Job said; "I know that my redeemer liveth." The empty sepulcher speaks of three things.

1. Christ was gone, and His bones were never found.

2. It speaks of liberty in worship.

3. It speaks of eternal life here, and hereafter.

The angel said, "Come and see where He lay." Then our Christ is a living Christ. He lives!

Three miracles this speaks of:

1. The manger birth of Christ; never was another man born like Him.

2. The cross of Christ: He died thereon for all mankind.

3. His resurrection. He was the First Fruits of them that slept.

III. GREAT QUESTIONS

1. Were the apostles deceived? Do we know what we are talking about? Does our Lord live? The disciples were with Him, felt Him, saw Him, and enjoyed Him. We who know Him could say the same thing.

2. Did they fully proclaim a falsehood? No, for falsehood would not win. Then our testimony is true, and can be proved.

3. The precaution taken by the Jews, and the Romans, to destroy the evidence that He did live and that His disciples did steal His body away. They sealed His tomb. Why seal a dead man's tomb? All but one of the disciples sealed their testimony with their blood.

4. God testified to His resurrection. God sent an angel to tell the disciples, "He is not here: for He is risen." He sent the Holy Ghost, which was the promise of God; and of all of the unchanging proofs, this is one of them, the coming of the Holy Ghost on the Day of Pentecost.

—E. L. LOOMAN

What Does Calvary Mean to You?

SCRIPTURE—I Pet. 3:18-22

TEXT—*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God . . .* (I Pet. 3:18).

- I. It means the death of the innocent, "the just for the unjust."
- II. It means approach to God, "that he might bring us to God."
- III. It means an open door to the holy of holies (Heb. 10:9).
- IV. It means liberty from the entanglement of sin (Gal. 5:1).
- V. It means assurance of eternal life to whosoever will (Rom. 6:23).

—JOHN W. MAY

Why Did Christ Not Save Himself?

SCRIPTURE—Matt. 27:33-43

TEXT—He saved others; himself he cannot save (Matt. 27:42).

- I. Because man had failed in former dispensations.
- II. Because His mission must be completed.
- III. Because the blood of sacrifices could not suffice.
- IV. Because He bore the sins of the world. He died to bring
 - (a) Pardon to the guilty.
 - (b) Freedom to the captive.
 - (c) Purity to the believer.
 - (d) Home to the wanderer.

—JOHN W. MAY

The Triumphant Christ

SCRIPTURE—I Cor. 15:12-20 (Or I Pet. 3:18-22).

TEXT: I Cor. 15:20 (Or I Pet. 3:21, 22).

- I. Triumphant over temptation (the wilderness)
- II. Triumphant over disease (sick of the palsy cured—Matt. 9; Leper—Matt. 8; withered hand—Matt. 12; Lunatic—Matt. 17)
- III. Triumphant over death (Jairus' daughter—widow's son—Lazarus)
- IV. Triumphant King (entry into Jerusalem)
- V. Triumphant Saviour (triumphant over cross and tomb)

—JOHN W. MAY

Easter Sermon Outline

TEXT: Rom. 6:10, 11

I. INTRODUCTION

- A. "Likewise" indicates similarity of Christ's death for sin and man's death to sin.
- B. Also indicates a similarity in Christ's resurrected life and man's sanctified life.
- C. Note carefully, Christ died for sin and not to sin and man dies to sin, never for sin.

II. DEAD UNTO SIN (vv. 10, 11)

- A. Christ's death for sin
 1. Willingly
 - a. Of His own accord
 - b. No reviling
 - c. No bitterness or malice
 - d. Forgivingly—both people and thief
 2. Lovingly
 - a. Out of love for the Father
 - b. Out of love for lost, sinful mankind
 3. Completely
 - a. Suffering would not have been enough; He had to die, give His life as a sacrifice.
 - b. All breath was gone.
 - c. His blood had been shed.
 - d. Water with blood indicates also broken heart.
 4. Eternally
 - a. One sacrifice forever
 - b. No need for further sacrifice for sin
- B. Likewise, in a similar manner, we must die to sin
 1. Willingly
 - a. God cannot, will not force us
 - b. Not grudgingly
 2. Lovingly
 - a. Out of love for our Saviour and Redeemer
 - b. Realizing an impediment to perfect love in regenerate heart
 - c. Out of love for God seeking pure love
 3. Completely
 - a. Suffering daily for sin not enough
 - b. Suppression causing internal warfare not sufficient or satisfactory
 - c. Complete death to sin, self, and Satan is God's ordained way. "Dead unto sin."
 4. Eternally
 - a. One complete sacrifice of self to God
 - b. No need to keep reconsecrating
 - c. One consecration for time and eternity

III. ALIVE UNTO GOD (vv. 10, 11)

- A. Christ's resurrected life
 1. In God's presence continually
 2. Constant fellowship with God
 3. Free from limitation of flesh
 4. Doing His will
 5. Seeking Glory for God
- B. Man's sanctified life
 1. Abiding in God's presence and having God's full abiding presence
 2. Constant fellowship
 3. Walking fully with Him
 4. In the center of His will
 5. Seeking only His glory
 6. Newness of life—all impurity and root of sin gone

IV. CONCLUSION

- A. Dying is our part—dead unto sin
 - B. Resurrection to a purified state is God's part
- "Put off . . . the old man . . . put on the new man, which after God is created in righteousness and true holiness."

—PAUL R. WEAVER

Beauty of Resurrection

As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4).

I. ATTAINMENT OF THIS NEW LIFE.

- A. Be obedient unto righteousness (v. 17).
- B. Let not sin reign in your mortal body (v. 12).
- C. Have old man crucified with Him (v. 6).
- D. Be made free from sin (v. 18).
- E. Have fruit until holiness (v. 22).

II. "AS CHRIST WAS RAISED UP FROM THE DEAD . . ." (v. 4).

- A. New surrounding
 1. Heavenly atmosphere
 2. Tree of life, river of life, etc.
- B. Different company—before: doubting, quarrelling, envying, etc.
 1. Immediate presence of the Father
 2. Divine company of angels
 3. Enjoyed the fellowship that He had before

III. "WE SHOULD WALK IN NEWNESS OF LIFE."

As Christ made a change when He was raised, we change when He sets up His abode in our hearts.

- A. As those that are alive from the dead (v. 13)
 1. Members as instruments of righteousness
 2. Become servants of righteousness (v. 18)
- B. Yielded unto God (v. 13).
 1. Members as instruments of righteousness
 2. Become servants of righteousness (v. 18)
- C. There is no condemnation (8:1)
 1. In Christ Jesus
 2. Walk not after flesh
 3. Follow after the Spirit

What Are You Seeking?

Whom seekest thou? (John 20:15.)

INTRODUCTION—People in all walks of life spend their lives in some manner of seeking for all manner of things.

At this Easter season it is well that we examine ourselves to see if our seeking is after the best in this life and the life to come.

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Do You Seek—

- I. Fortune?
 - A. It will perish with the using.
 - B. Depression makes this seeking folly.
- II. Fame?
 - A. It does not satisfy—for it is a bubble that will suddenly vanish.
- III. For this life alone?
 - A. We should live the best we can—
 - B. But man's life fadeth away.
- IV. First "the kingdom of God"?
 - A. This is Bible seeking.
 - B. This seeking is for Jesus.

"Whom seekest thou?" (John 20:15.)

 1. You will seek Him—not a religion.
 - C. When you find Him you find the best in this life and in the life to come.

CONCLUSION—Your life's seeking should be not for it or something or someone—but for JESUS. Have you found the risen Christ?

—REV. J. T. MCKEE

The Empty Tomb Speaks

SCRIPTURE LESSON: I Cor. 15:1-22

TEXT: Matt. 28:6

INTRODUCTION:

- A. Feelings of disciples at empty tomb.
- B. Empty tomb basis of our hope today.
 1. When hope seemed buried, God performed a miracle.
 2. Because He lives we shall live also.

I. EMPTY TOMB PROVES TRUTHFULNESS OF PROPHECY.

- A. Gen. 3:15
- B. Christ's own words to His disciples

II. SPEAKS OF THE DIVINITY OF CHRIST.

- A. Both human and divine
- B. See God through Him

III. SPEAKS OF HIS MISSION.

- A. Conqueror of death
- B. Restore life to fallen

IV. ANSWERS THE QUESTION OF JOB.

- A. "If a man die, shall he live again?"

V. SPEAKS OF A GREAT RESURRECTION MORNING.

- A. The dawn of a new day
- B. Dead in Christ rise first
- C. Very important event
- D. Christ, the King, our Receptionist

CONCLUSION:

All hope is secured through the results of the empty tomb.

—LOY WATSON

Power from the Resurrected

TEXT: . . . by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this

man stand here before you whole (Acts 4: 10).

I. The Great Need

1. A lifetime cripple
2. Helpless
3. Hopeless in eyes of formal religion

II. The Great Name

1. Rejected
2. Exalted
3. Saving

III. The Great Power

1. Healed
2. Praising God
3. Witnessing

—ROSS W. HAYSLIP

The Easter Story

INTRODUCTION:

1. Describe the failure of the disciples to remember the Sabbath.
 - a. They did not get to the Temple.
 2. Their thoughts were on the Cross.
 - a. Hopes all shattered,
 - b. Faith broken and gone.
 3. But early next morning found the women at the grave.
 - a. They found the stone rolled away and the body gone.
 - b. Disappointment; last loving service denied.

I. FIRST IMPRESSIONS OF PETER AND JOHN

- A. Mary returns from the grave.
 1. Out of breath.
 2. Telling Peter and John that He was gone.
- B. Peter and John run to the grave.
 1. Running swiftly, they leave Mary behind.
 2. John runs more swiftly than Peter.
 - a. Arrives first and stands at the door, peering, waiting.
 3. Peter comes and runs right into the tomb.
 - a. John follows him in.
 - b. They find the graveclothes and napkin.
- C. John sees and believes.
 1. They go home slowly with their thoughts.
 - a. Peter wondering.
 - b. John remembering and believing.

II. REACTIONS OF MARY

- A. Not able to keep up with Peter and John, she returns to the tomb.
 1. Peter and John are gone when she arrives.
 - B. She is overwhelmed by grief.
 1. Stands outside the tomb and weeps.
 2. Even questioning angels do not startle her.

- a. "Why weepest thou?"
- C. Her loss is personal.
 1. "They have taken away my Lord."
 - a. The One who had lifted her from the hell of demon possession.
 - b. The One who had given meaning to her life.

III. COMPASSION FROM THE HEART OF CHRIST

- A. He did not appear to those who had crucified Him.
 1. Pilate did not see Him.
 2. He did not appear to the high priests.
 - a. Who had wagged their heads, saying, "He saved others; himself he cannot save."
 - B. He did not appear first to His disciples.
 1. Not to the man He loved, the Beloved Disciple.
 2. He did not appear first to those who were to build His Church.
 3. Nor to the one to receive His mother.
 - C. But He appeared first to Mary.
 1. Why?
 - a. Her sense of dependence kept her at the grave.
 - b. Of all people, her sense of loss was keenest.
 2. Jesus called her by name, "Mary."
 - a. She had heard that voice once before.
 - b. Then it had banished devils and removed hell.
 - c. Now again doubt and fear disappeared.
 - d. Mary's response, "My Master."

CONCLUSION:

1. He will appear today to those who need Him.
2. You too can hear the resurrected Christ call you by name.
3. All doubts and fears will vanish and, like Mary, you will be the happiest person on earth.

—E. T. HADWIN

Christ in Triumph

TEXT: Zech. 9:9

INTRODUCTION:

The close of Jesus' ministry was in triumph. He healed the blind beggar and the lepers, blessed the children and saved Zacchaeus. On the mountain He was transfigured before the three. The demon-possessed boy was cured, and Lazarus was raised from the dead. Now His final triumph.

I. THE TRIUMPHANT RIDE

- A. He came riding the colt of a donkey. But why riding a donkey?
 1. This was a symbol of Israel. It was unruly as Israel—none had tamed either it or Israel.

It was tied with a rope—Israel was bound by Rome.

It had never been ridden—Israel had never been conquered either by king or prophet.

2. But Jesus came riding this beast—Israel was to be liberated and conquered by Jesus in final triumph.

B. Jesus came riding in peace. He was to win by love, not by force.

*"Ride on! ride on in majesty!
Hark! all the tribes, "Hosanna."
O Saviour meek, pursue Thy road.
With palms and scattered garments strowed.*
(Henry Hart Milman)

II. THE TRIUMPHANT MARCH

A. This was His day—the first day of the week.

B. Two crowds joined in the march to Jerusalem.

1. The one had been the travelers to Jerusalem who had stopped off at Bethany to see Lazarus and Jesus for themselves.

2. The other had come from Jerusalem after hearing that Jesus was coming to the Passover.

C. He came riding a colt.

1. The crowd from Bethany began to cheer and shout.

2. The crowd from Jerusalem tore off the branches to make a road for their King. Others threw their cloaks on the branches.

3. Read an appropriate poem.

III. THE TRIUMPHANT SONG

A. The song of the multitudes
"Hosanna; Blessed is he that cometh in the name of the Lord; Blessed be the Kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest."

The emotions that had been damned up so long burst forth. If they had not, the rocks would have cried out in praise.

B. The song of the invisible host

1. The host of those whom Jesus had healed, comforted, or saved from sin.

2. The angels that sang at His birth would join in the song; and Moses and Elijah, who appeared with Him on the Mount of Transfiguration; and the twelve legions of angels that were ready at His call.

3. If the opportunity had been given, heaven would have swiftly emptied itself and all the choirs would have joyfully come down to do Him homage and sing their songs of joy over many sinners brought to repentance.

C. And Jesus is our Song

1. He is our Song of Redemption
2. He is our Song of Salvation

3. He is our Song in the Night

D. "A new song" will be the Christian's song of triumph

1. Those who will sing in that grand choir: the patriarchs, the kings of Israel, the prophets and apostles, the martyrs and saints of all ages; and I expect to help sing that new song of redemption.

2. It will be a song of remembrance.

3. A song of anticipation.

4. A song all the redeemed will join in together.

CONCLUSION:

This morning may we march in triumph around His table in anticipation of the crowning of the King of Kings.

A poem—"Crown Him," by Matthew Bridges.

—JOHN L. MORAN

Our Easter Message

TEXT: *Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead (Matt. 28:5b, 6, 7a).*

INTRODUCTION: To those of us who hear the sobs of the heartbroken of every land the Easter message is more than just a message of victory. It is a message with a divine commission.

I. THE FACT OF THE RESURRECTION

He is not here: for he is risen.

A. Doubts and loneliness held full sway among Christ's followers.

B. An unquicken memory and lack of faith sent the followers to the place of death to seek a living Christ.

C. The message of victory was not expected.

II. THE COMMISSION OF THE RESURRECTION

Go quickly, and tell.

A. The lonely, aching hearts needed the message of divine life.

B. The urgency of the message demanded obedience.

III. THE PROMISE OF THE RESURRECTION

Lo, I am with you always.

A. It was comfort and cheer to the bereaved followers of Christ.

B. It is our promise if we do as Christ commanded—"go" and "tell."

—MARIE PEERY

The Living One

SCRIPTURE: Rev. 1:1-20

TEXT: Rev. 1:18

INTRODUCTION: On an island about sixty

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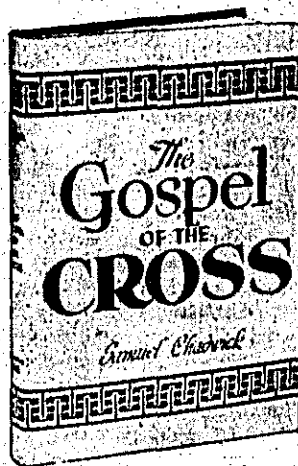
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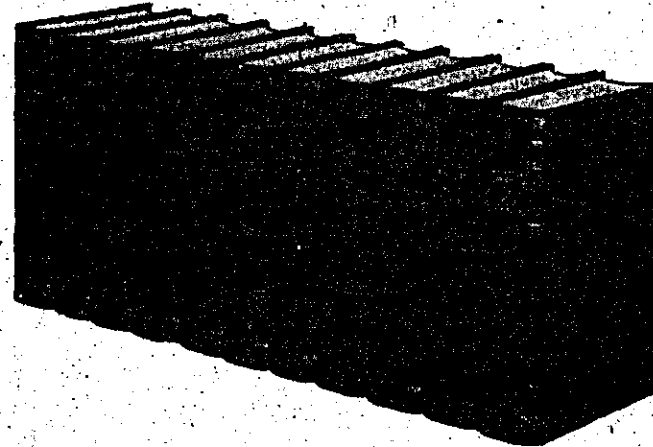
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miles-off the coast of Asia Minor sits a man in solitude. He is not there on a vacation nor to enjoy the scenery. He is there as a prisoner, a prisoner of the Lord Jesus Christ. Whatever else might be said of him he is not embittered by the unjust treatment, for he was "in the Spirit"; and he had not forgotten the Christian calendar, for it was "on the Lord's day."

I. LOOKING BACKWARD AND LOOKING UPWARD

A. Soliloquy—More than sixty years ago today I was a fisherman on the shores of Galilee. It was there I met the Living Word that was made flesh. It was He who took possession of me, whom I followed to that blessed moment of laying my head upon His breast.

In the triumph of youth I saw the glorious promise of what was to be, but only through experience was I to find a meaning in Christ I did not in youth discern. Exiled and forgotten of men, I am still finding fellowship in the promise, "Lo, I am with you always."

B. Revelation—In his meditation he heard a voice, and turned to see "one like unto the Son of man" standing in the midst of the golden candlesticks. His head and hairs were like wool, white as snow; and His eyes were as a flame of fire. His feet burned like a furnace, and His voice was as the sound of many waters. In His right hand He held the seven stars, "and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength."

It was this glorious Person who laid His hand upon John and said, "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

II. THE FOUNDATION OF OUR FAITH

The things John saw which had been, which are now, and which are to come make up the Book of Revelation. Here is revealed the Christ of Nazareth, now with the liabilities to humanity and sacrificial responsibilities finished. An end has been made of sin, and death has been abolished.

In Revelation we find the end of the rainbow that through the centuries has spanned the stormy sky of human history. Here we hear the melody of thunders proclaiming that the kingdoms of this world have become the kingdoms of our Lord and Christ. Never again will He be crucified. He IS the Resurrection and the Life—throughout all ages, world without end. Amen.

Visit the ancient cathedrals and you will note that the images enshrined represent a dead Christ. This is their symbol of Chris-

tian faith. While our faith is contingent upon the fact that He did wrap himself with flesh, the only thing that could die—that He was embalmed with spices and laid in a tomb—we must not forget the broken-hearted women who on the first Easter morning were awe-stricken at the open door of the tomb, and the announcement of the attending angels, "He is not here; He is risen."

Believe these witnesses and our frail mortality will fall into its place in the plan of eternal life. The chasm of human impossibility has been bridged by One who is "alive for evermore."

III. THE TRIUMPH OF THE CHURCH

Only when a man is strong in his conviction of immortality can he count himself a pilgrim and stranger among those who know no world but this. Only in this way can he become free from the tyranny of Satan, from the sins that bind and the temptation to live for self. Ask him why he believes in the new birth, and he will point to the cross where the Saviour died. Question him as to why he is so sure about the sanctifying fullness of God's grace, and he will indicate the rent veil that has opened to him the holy of holies. Ask him as to his hope of immortality, and he will show you to the text and say, "Behold the body which was crucified and was placed in the tomb has been transformed, and He shall retain it forevermore."

Empires have risen and fallen. Philosophies have been discarded. Scientific declarations of the past are the jokes of today. But the Church, animated by His Spirit and sustained by the life of the Living One, has lived and grown for nineteen centuries.

Principalities and powers, with all their malignant might, have hurled themselves against the Church without being able to bring her to defeat, for these have long since been in servitude to the One they crucified. Do we not read that He hath received gifts for men—that the Lord God might dwell among them, and that "of the increase of his government . . . there shall be no end"?

CONCLUSION: The Son of God is still in heaven as the Son of Man, acting as our great High Priest. His glorified body is beyond the reach of corruption. Life and immortality are His, world without end. Amidst the confusion of this twentieth century He would appear to us as He did to John, the great Head of the Church: Let us of the Church of the Nazarene take this revelation of Christ in heaven as our assurance of ultimate victory and in that faith

consecrate ourselves to every God-given privilege, even to glorifying Him with a great Easter Offering, that the glorious news of the Living One may be spread through the nations of the earth. He who is the Lord of the Ages, the King of Eternity, the Adored of Angels is most certainly worthy of the first place in our hearts and lives this Easter Day.

—ORVILLE W. REES

The Word of Authority

TEXT: *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise (Luke 23:43).*

INTRODUCTION: We are all aware that God's ordinary method for the conversion of sinners is the preaching of His Word. Paul said, "It pleased God by the foolishness of preaching to save them that believe." Lifted on the cross, between the two thieves, Christ used it, not only as an altar, but as a pulpit from which to deliver the most touching of sermons. We may consider the prayer which Christ uttered for His murderers as most strictly the sermon which the malefactor heard, and which wrought in him the change so quickly and strikingly developed.

"Father, forgive them; for they know not what they do" evidently were the words which penetrated the conscience of the thief and assured him that the One who hung at his side was none other than the promised Saviour of the world. If there was pardon for those who crucified Christ, there must be also for every offender; hence the thief was led to utter his petition: "Lord, remember me when thou comest into thy kingdom."

Our Lord's promise is sealed with His own sign-manual, "Verily, I say." It claims to have, not only the clear vision of, but the authority to determine, the future. It graciously accepts the penitent's petition and assures him that the companionship begun on the cross will be continued with Him in paradise.

We shall consider three things from the words of our text.

I. THERE IS A REFERENCE TO PLACE.

"Thou shalt be . . . in paradise." Paradise is a word of Persian origin, meaning a garden, orchard, or other enclosed place filled with beauty and delight. The royal garden of an Oriental palace was called a paradise. The word suggests the ideas of abundance, security, beauty, and delight.

Paradise was lost through the disobedience and sin of our first parents in the Garden

of Eden, but paradise has been regained by Christ—a better paradise than our first parents ever knew; for the serpent shall never creep into it, and Satan shall not approach it nor taint its purity by his poisonous breath.

There flows the river of the water of life, issuing clear as crystal from the throne of God and of the Lamb. There grows the tree which bears twelve manner of fruits, and whose leaves are for the healing of the nations. There the rose is without a thorn, the leaves never fade, the day never dies.

"Thou shalt be . . . in paradise"—a place.

II. THERE IS A REFERENCE TO COMPANY.

"Thou shalt be with me." The dying thief might have had doubts as to the meaning of the word paradise. Where is it? What are its occupations and its joys? Who will be my companions? But to prevent all painful perplexity our Lord, in addition to the promise of paradise, added that of himself—"Thou shalt be with me."

To be with Christ is represented throughout the New Testament as the climax of the believer's hope. Jesus said, as the greatest reward He could offer—"Where I am, there shall also my servants be." He consoled His sorrowing disciples with the assurance, "I will come again, and receive you unto myself; that where I am, there ye may be also."

Paul said that he was "in a strait betwixt two, having a desire to depart, and be with Christ; which is far better." The poet said, "Where Jesus is, 'tis heaven there."

What will be the main attraction of heaven? Will it be streets of gold? gates of pearl? jasper walls? sea of glass? No! The main attraction of heaven will be to see Jesus and be with Him. "When by His grace I shall look on His face, that will be glory, be glory for me." Jesus promised the dying thief—"Thou shalt be with me"—a reference to company.

III. THERE IS A REFERENCE TO TIME.

"To day." This proves the continued conscious existence of the soul after death. Surely if the dying thief had been about to fall into a deep sleep for thousands of years, the promise of being that day in paradise with Jesus would have been inappropriate and delusive. Therefore, we believe that the soul of a believer is at death fitted to be at once with Jesus.

A crucified Christ solves the mystery. Because His perfect obedience and atoning death satisfied the claims of the law, those who trust in Him are delivered from the condemnation of that law. "He was wound-

ed for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

How glorious the hope that there may be but a step between me and paradise! Are we complaining and repining because of trials, murmuring at difficult duty? when angels and departed friends may now be weaving our garland of victory, tuning our golden harps of praise, and gathering round the threshold to bid us welcome! Shall we give up the battle when on the point of winning the victory? Shall we turn back in the journey when around the bend just before us we may be within sight of home?

CONCLUSION:

The word of "authority."

"Verily, I say unto thee, To day shalt thou be with me in paradise."

A Reference to Place—"Thou shalt be in paradise."

A Reference to Company—"Thou shalt be with me."

A Reference to Time—"To day."

—R. E. BEBOUT

The Resurrection of Christ Is the Guarantee of Christian Perfection

SCRIPTURE LESSON: Rom. 1:1-17

TEXT: *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen (Heb. 13:20-21).*

INTRODUCTION:

This text is a prayer. In verse 18 the writer requested prayer on his behalf and then offers this prayer for the Hebrew Christians.

Many of the great passages of the Bible are prayers, especially passages relative to the experiences that the Lord has provided for us. John 17 and I Thess. 6, 23 ff. are two striking examples of this.

I. Notice the aspect or character under which God is prayed to—the God of Peace.

In the Old Testament He is often spoken of as "the Lord of hosts" and "the God of battles," but the Psalmist sees Him also as the One who brought them into rest.

In the Old Testament the coming Prince is called, not only the mighty God but also

the Prince of Peace, and the angels heralded His coming by declaring "peace on earth to men of good will." Paul, in Rom. 15:33, closes that epistle by saying, "Now the God of peace be with you all. Amen"; and again, "The God of peace shall bruise Satan under your feet shortly" (Rom. 16:20); and in Rhil. 4:9 he says, "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

Now why is God spoken of as "the God of peace"?

A. To answer this question we must consider the end in view when this epistle was written. These people had been brought out of Judaism but for some reason were unsettled. They were double-minded (Jas. 1:8) and as such were unstable in their ways. This type of Christian is likened to the sea (Jas. 1:6), "driven with the wind and tossed," therefore in a condition of unrest, spiritually, and because of this unable to ask in faith, nothing doubting. But God is not like that; He is a God of peace, i.e., One who works peace in the hearts of His children. So the Hebrew Christians were much in need of this prayer being answered on their behalf.

B. However the meaning goes deeper than that. Men have been apt to look at God as did Israel of old from the base of Sinai. The thunderings, earthquakes, and lightning affright them. God is intolerant of sin and will in no wise pardon the guilty. They fail to realize that down through the centuries He has been endeavoring to draw men near in reconciliation.

The revelation we get of God in Creation is of a benevolent Being providing for His creatures all things necessary to their peace and happiness until the archenemy of mankind steps on the scene and spoils the peace and harmony. The picture of God throughout the Book is of a loving Father who has stretched out His hands to a disobedient and gainsaying people, and who finally sends forth His Son to open up the means of approach and pardon through the shedding of His blood, thus making peace between himself and mankind, blotting out their transgressions.

C. But the plan of God goes deeper still, for it goes down into the depth of our being—

*The chambers where polluted things
Hold empire o'er our soul.*

It is His plan that we should enter a place of rest and peace spiritually, where all doubtings cease, and all is holy calm be-

cause the God of peace dwells in our hearts and the peace of God rules therein.

II. Notice the stupendous accomplishment of the God of Peace.

"That brought again from the dead our Lord Jesus, that great shepherd of the sheep." The fact of the resurrection of Christ stands clear and scriptural to all who believe. It is the miracle of the ages and when believed makes all miracles simple. To believe in the resurrection of Christ has never been hard to me because I believe in the omnipotence of God. He is able and it is He who is credited with the act. He who made the worlds, the human frame, and all the laws of nature can suspend the workings of these laws or supersede them if He so desires, if it is for His glory or our good.

The main opposition we have come across is that the Resurrection is contrary to the known laws of nature. But we must remember that what we know as the laws of nature, or of any operation within them, is but the name given by man to that law or operation. What we know as the law of gravitation may be simply the upholding power of God (see Heb. 1:3). Therefore when God chooses to enter into these operations He does not necessarily either suspend or transcend His chosen plan of operation, but simply enters into and intensifies the operation. For example, the day is coming when the dead shall hear His voice and come forth. In most cases it will be after a long period of waiting, but in others it will be just a moment after death. It is the prepared plan of God that the dead shall arise. We might call it a law of God. Therefore God did not break nor suspend this law to raise Jesus Christ from the dead; He simply worked earlier in time for Him what He had planned for all. He intensified the operation of His law.

To the Apostolic Church there was no doubt of the fact of the resurrection of Christ. To them it was the outstanding miracle; and their faith was such that, believing in the God of peace who could do the greater miracle, lesser miracles were within the compass of their faith.

The God of peace, who brought again the Lord Jesus Christ, then to them speaks of an accomplished fact.

III. Notice the work of the God of peace in us.

"Make you perfect in every good work working in you that which is wellpleasing in his sight, through [the risen and glorified] Jesus Christ."

Here we reach the point that the apostle is rising to in his prayer for this people. And this is the place that all gospel preaching should lead to: "That the man of God may be perfect, thoroughly furnished unto all good works."

We are continually confronted by the statement that there are none perfect. Very often the statement is made as an excuse for sin. But anyone who will read the scriptures in either the Old or the New Testament must realize that there is some kind of experience spoken of, prayed for, and commanded, known as perfection.

It is further evident that, while in some cases men are exhorted to seek this experience of grace, others are rebuked for their failure to press on to this, and again others are commended for being in the experience termed in the Holy Scriptures as being perfect. See Heb. 5:12, 6:1; Phil. 3:15.

Illustration: Even if it were true that no one had attained to this high altitude of grace, that would not excuse us. In the physical realm no man has ever climbed to the top of Mt. Everest, and yet with the help of an airplane the Earl of Clysedale flew over the peak in 1933. Others climb and climb, and are defeated and try again until one day some adventurous spirit will scale its utmost heights and breathe its rarefied air. Thus, if it were so that none were perfect, the very call would appeal to adventurous spirits to try to scale, as one hymn writer puts it, "perfection's utmost heights." John Wesley was such a spirit and he has left us a route map so that we can find the way.

The Earl of Clysedale in 1933 could do what he did only with the help of motor power, and we are reminded also of a power provided for us, the power of "the God of peace, that brought again from the dead our Lord Jesus."

There are two things which this perfection includes:

- A. Doing the known will of God.
- B. Being pleasing in His sight.

IV. In conclusion, notice the purchase price of this perfection.

"The blood of the everlasting covenant."

The work of God in raising Jesus Christ from the dead is the guarantee that He is able and willing and ready to make us perfect in every good work, working in us that which is well pleasing in His sight. Amen.

—JAMES M. CUBIE

Behold the Man

TEXT: Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! (John 19:5.)

INTRODUCTION: The words of our text bring to our attention once again the trial of Jesus before Pilate. Jesus had just returned from being scourged by the Roman soldiers, and we hear Pilate call out to the multitudes, "Behold the man!" I say

I. Behold Him as the unique Man.

The Man was Christ Jesus, our Lord and Saviour (I Tim. 2:5).

II. Behold Him as the God-Man.

"God was manifest in the flesh" (I Tim. 3:16).

III. Behold Him in contrast with the glory which He had with the Father before the world was (John 17:5).

IV. Behold Him as the great Brother of all believers.

Prov. 17:17; Heb. 2:11

V. Behold Him as the Sin-Bearer of all mankind.

Isa. 53:6; I Pet. 2:24; I John 3:5

VI. Behold Him as the Saviour of all believers.

1. Receiving them (Luke 15:2)
2. Giving them life (John 5:24)
3. Giving them rest (Matt. 15:28)
4. Keeping them (John 10:28)
5. Crowning them (Rev. 2:10)

VII. Behold Him as our Advocate.

I John 2:1

VIII. Behold Him as the Judge of all.

1. Of the nations (Matt. 25:31-46)
2. Of believers (II Cor. 5:10)
3. Of the dead (Rev. 20:11-15)

—MILTON H. TAYLOR

An Easter Message

SCRIPTURE: John 11:14-27

TEXT: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).

INTRODUCTION: Easter may rightfully be called the queen of the fifty-two royal household of Sabbaths. In our lesson today we find that Jesus had learned of Lazarus' death. He was now making His way to Bethany, where Lazarus made his home with his sisters, Mary and Martha. Martha, upon hearing of the Master's coming, went out to meet Him, and said, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

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Then Jesus gave us the remarkable words of our text, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Observe with me the truth of the text as given by Him who said, "I am the way, the truth, and the life."

I. Christ is the Resurrection. "I am the resurrection."

A. Jesus had power to resurrect others, e.g., Jairus' daughter, the widow woman's son, Lazarus.

B. Power was given Him to resurrect His own body.

Illus. The resurrection scene. He was the First Fruits of them that slept (I Cor. 15:20).

C. Being the Son of God, He has power to resurrect the soul from spiritual death to divine life.

"You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

"As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

D. He will be the efficient Cause back of the general resurrection.

II. Christ is the Life. ". . . and the life."

A. He is self-existent Life physically. Jesus, in referring to His body said, "Destroy this temple, and in three days I will raise it up" (John 2:19).

Paul, in writing to the Corinthians, said, "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:17-20).

Thanks be to God, no Roman death could put an end to Him, no evil power could conquer Him, no tomb could possibly hold Him who has "all power . . . in heaven and in earth." Our Lord's physical death was just an event in His divine life. No human-inflicted death could possibly put an end to the Eternal One.

B. He is self-existent Life spiritually

"In him was life; and the life was the light of men" (John 1:4).

"He that hath the Son hath life; and he

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that hath not the Son of God hath not life" (I John 5:12).

Why should Christ die? It takes death to bring life.

1. He must taste death for every man to atone for man's sin. "Verily, verily, I say unto you, 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. The power of the adversary must be destroyed. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

III. Christ is the Re-creator and the Restorer of fallen men. "He that believeth in me, though he were dead, yet shall he live."

A. Man's natural and native condition is that of spiritual death.

"All have sinned, and come short of the glory of God" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). And the "wages of sin is death . . ." (Rom. 6:23).

B. Faith in Christ (who is the Life) brings recreation, restoration, and resurrection from spiritual death.

Illus. Lazarus' death and restoration. Liken the graveclothes, the decomposition of his body, his entombment, and all the death scene to the soul death in sinners. Then describe what happened when Jesus said, "Lazarus, come forth." Christ still stands ready to restore needy souls today.

THE GLORIOUS MORN

Oh, glorious morn, when life was born,
Out of death and the grave!
When Christ arose, and foiled His foes,
And proved His might to save.

The deathless One revokes death's stern decree,

That we in Him through faith may deathless be.

(Edgar J. Peacock)

—WELDON H. STONE

Facing Toward the Morning

SCRIPTURE: Matt. 28:1-10

TEXT: As it began to dawn toward the first day of the week (Matt. 28:1).

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. (Ps. 130:6).

March-April, 1953

INTRODUCTION:

Bible directions speak of "before your face," "behind your back," "on your left hand," "on your right hand." Dr. Chapman says that it is understood that the person is facing the east in these cases, so direction can easily be determined.

The Bible is a spiritual Book and man is a spiritual being. The child of God is the normal and ideal man. So we may spiritualize these directions to say that the true saint of God is always facing the east.

He is looking to the "land where the day breaks," to the land where the "sun rises," to the land of life and light and hope and bliss. Our directional bearing will do much to help us through the night of this world; for if we face toward Christ, the Morning Star, we will be able to come through successfully.

Easter is a time when we are especially conscious of the joyful hope made possible by Christ's resurrection. It is then we see anew the importance of every person's facing toward the morning where brightness, newness of life, and eternal hope abide. Let us notice the contrasting darkness first.

I. THE WORLD IS DARK.

A. The long night of life's mystery.

1. Much that cannot be understood by mere human understanding.

a. Irregularities in the social world.

b. Irreconcilable circumstances in natural world.

c. Mystifying experiences on every road.

2. The presence of sin in the human family.

3. When Jesus comes He explains and clears up life's mystery.

B. The long night of life's uncertainty.

1. Men seek for security in the midst of uncertainty.

a. There is none. What shall we do?

b. "What of the future?" is age-old question.

2. Out of clouds we must hear God's reassurance.

a. "This is My beloved Son. Hear Him."

b. His voice puts security into our hearts.

C. The long night of life's finality.

1. The presence of death in the land (Eccl. 12:1-7).

2. Finality of Jesus' life: "It was the third hour, and they crucified him."

3. Answer seen in shining words: "As it began to dawn."

II. THE CHRISTIAN IS FACING THE MORNING.

We may be surrounded by darkness and night, but the dawn is before our faces. There is always this hopefulness about the

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Christian life, and it lends encouragement and meaning to our living.

Have you ever had the experience of waiting for morning to come? As you watched for the faint streaks of dawn while the hours dragged by, there was in your mind the assurance that morning would come by and by.

A. The Christian is facing (or has faced) salvation's morning.

1. A time when he looked out of the darkness of sin toward the morning of initial salvation.

2. A time when forgiveness flooded his soul like the thrill of early streaks of light to one who has waited.

a. Paul saw light on road to Damascus. At high noon the "day star" arose in his heart.

b. We can sing, "It is morning in my heart."

3. We have the privilege and duty of looking away from the darkness of a carnal heart to the morning of entire sanctification.

4. As we continue our growth in the Christian graces, we look forward to the morning of eternal salvation.

B. We are facing life's morning also.

1. Our attitude toward life should carry morning's brightness.

a. "This is a day which the Lord hath made; we will rejoice and be glad in it."

b. "Singing I go along life's way."

2. Hopefulness in our hearts that we may accomplish the things that are God's will.

a. Christ's kingdom can be built up.

b. Things that ought to be done can be done.

c. Gone are old uncertainties and futilities.

C. The Christian faces the resurrection morning.

1. When our loved ones die.

a. "Good-by, I'll see you in the morning."

b. Hope to see them that morning.

2. Paul said, "Behold, I shew you a mystery," etc. Personal experience.

D. The morning of eternity is also before our faces.

1. Time when we shall live with Jesus in our eternal home.

Morning with Jesus when labor is ended, Sometime the dream of my heart will come true.

And I shall dwell with the Saviour ascended In that fair realm where we live life anew.

2. The light shines "more and more unto the perfect day."

III. THE CONTRAST OF THE CHRISTIAN'S OUTLOOK WITH THE WORLD.

A. Christians ought to be happy.

1. There may be sunset (west) and night and damp and darkness somewhere, but that is behind the saint's back. He faces the east.

2. There may be frost (north) and snow and ice and frigidity, but that is on the saint's left hand, for he faces the east.

3. There may be heat (south) and drought and sunstroke, but that is on the saint's right hand. He faces the east.

4. There may be darkness all about. It may have been dark now for some time and the present hour may be the darkest of all. But in the night of sorrow and disappointment and trial the saint retains his sense of direction and keeps his face toward the east.

5. Every promise of the Bible is designed to give the Christian comfort and encouragement. He has every assurance for his present needs and future requirements. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," etc.

CONCLUSION:

A. Are you facing the morning already?

1. Keep your face in that direction.

2. The best is yet ahead.

3. "Dawn" is before you.

—CHAS. JENNINGS

Three Crosses

SCRIPTURES: Mark 15:24-28; Luke 23:39-43

INTRODUCTION: Tonight we are in the shadow of the Cross. Jesus has paid the debt of sin for me. What is my response? The two thieves dying with Jesus that day epitomize the cases of all: "All have sinned, and come short of the glory of God." Either we are nailed to the cross of our rejection or we have taken up the cross of Jesus.

I. THE CROSS OF REJECTION: example, Judas

A. Chosen apostle; same opportunities

1. Jesus appealed to Judas

2. Loyal as long as cause met acclaim, fair-weather Christian

3. Appeared genuine—"Lord, is it I?"

B. Judas, a divided man

1. Responded to call of Jesus, but heart divided

a. Love of money, opening wedge

b. Deceitfulness of carnal nature. Judas received \$19.50.

C. Judas died on the cross of rejection

1. Two men die

a. One for and by others; the other, by his own hand with no thought for others.

b. One death became the way of victory and redemption to "whosoever"; the other brought only hell and eternal damnation.

II. THE CROSS OF ACCEPTANCE: example, Stephen

A. Chosen to minister unto needy

1. Died on the cross of acceptance

a. Would have been easy to keep quiet, but testified as God let him

b. Story of stoning

c. Illustration

CONCLUSION: Which cross do you choose?

The cross of rejection: the way of the transgressor is hard; the end thereof is death.

The cross of acceptance: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

ILLUSTRATION

The old man looked up from his desk of richly carved, imported wood at the sound of a knock at his study door. Bowing low, a servant entered and introduced a guest.

"Aran, my friend," he cried as he came forward to grip the hand of the guest in warm welcome, "what brings you here?"

"I could not resist the urge," Aran replied, "for I have seen strange things today that remind me of days gone by."

"Is that so? And what strange things may I ask? But here, be seated and be comfortable, my friend . . . now tell me."

"Ah, friend, today I've been to Jerusalem and while there I bethought myself of our old friend Stephen, for I found myself in front of the university where we three enjoyed so many hours together. Those years I shall never forget. We were the three voted most likely to succeed in our class, and of us Stephen took top honors. Remember all the offers we had from the Roman government for high state positions? And it was Stephen they sought most carefully—aye, he had a head for business, that boy!

"But I remember, my friend, that it was then that the Nazarene, Jesus, came to our section of Jerusalem. A mistaken man—but what persuasion! Remember? It wasn't long until Stephen had left our ranks and became one of them—and He almost got you too. Though I warned you, yet I well remember the talk you had with Him and how you were almost won over when He mentioned money. That did it! You were always one to watch the purse strings, and when He mentioned money you saw through His whole scheme in a moment. I thought surely you would be fooled as was Stephen—but that saved you.

"And then remember after His death—and I agree, He had rather a skimpy trial;

but it did seem the best way to handle the unfortunate affair—we ran across Stephen that day. If I'd have known his reaction I wouldn't have questioned him. Stephen was such a fool, had to tell me the whole story right there on the street—and the more people that gathered around, the louder he became.

"Well, friend, today I went out to the burial grounds to see if I could locate where they buried him and, do you know, I had no trouble, for there was a path worn smooth to his grave and a wreath of flowers laid fresh there this morning."

The old man slowly arose and walked to the casement windows. Looking out across the green valleys and the olive-studded hills, he tarried for a long moment and then turning to his friend, the corners of his eyes wet with tears, he said:

"Ah, friend Aran, Stephen was no fool. How oft have I wished I could turn back the sun and moon fifty years and again have the opportunity of talking with Jesus! I came closer to what I've always wanted in those few moments with Him than I ever have since. Then I was a rich young ruler and today I am old and many times richer, but I would give all I own if I could but possess the inner joy and peace I saw on the face of Stephen the day he died. Stephen died young, but he did not die a fool!"

—MARLYN W. ANDERSON

Love's Wounds

TEXT: He shewed unto them his hands and his side (John 20:20).

INTRODUCTION: And one shall say unto him, What are these wounds in thine hands? (Zech. 13:6).

The disciples scarcely believed that Jesus had risen from the dead, but were perfectly convinced when He suddenly appeared in their midst, "the Lamb, as it had been slain."

His red wounds were the strongest arguments against their unbelief. They recognized the cruel marks of the nails and spear. It was none other than He.

I. HE PREACHED HIS OWN DEATH.

What a startling suggestion—the Crucified showed His friends the marks of His execution; He who was killed showed His lovers the wounds whereby He was slain! Whoever else in history thus returned from the grave?

He showed His wounds to His friends, not to His enemies—not to Herod or to Pilate, or the man who drove in the nails, or the

Roman soldier who thrust the spear into His side. He did not appear to them to taunt or to punish. He showed the wounds to His friends, as marks of His love and His redeeming power.

An imaginative writer tells how the bodies of the martyrs in another world wore their scars like honors. Those beheaded, for instance, wore a crimson band round the neck, which in the light of heaven glowed like a necklace of rubies. How dear and precious must the wounds of Jesus have appeared to His friends!

II. HE IS STILL ALIVE.

"If Christ were only standing here now!" some people say. But He is here! To those who have eyes to see, He is still showing His hands and His side.

On Calvary He passed through experiences He can never forget. The marks of the nails and the spear, and the taste of the cup of death which He drank for every man, are always with Him; His wounds are immortal. The precious Blood will never lose its power. The redeeming King wears forever "a vesture dipped in blood."

The reason why the gospel is still a power lies in the fact that Jesus does not leave all the preaching to His disciples, but He comes and preaches himself. Listen! Can you not hear Him saying, "Be not faithless, but believing"?

III. DO YOU SEE HIM?

Do not think it was only Jews and Romans who inflicted those scars. Your sins caused Him to suffer.

But those scars were borne for you so that you may escape other scars. "The chastisement of our peace was upon him; and with his stripes we are healed."

Let the love inspired by the scars of Jesus lead you to seek others. "I bear in my body the marks of the Lord Jesus," said Paul, by which he meant the marks of suffering for Christ's sake—the brand of shame. Also, "they that are Christ's have crucified the flesh with the affections and lusts" thereof! Love of Jesus should make us like Jesus; by a life of self-denial and sacrifice we should "show the Lord's death till he come."

—CHARLES KEEL

Death's Darkness and Resurrection's Light

TEXTS: *Weeping may endure for a night, but joy cometh in the morning* (Ps. 30:5).

She turned herself back and saw Jesus

standing, and knew not that it was Jesus (John 20:14).

INTRODUCTION: *She turned herself back, and saw Jesus standing.*

The darkest nights she had ever known—when He lay in the grave—were ending in the resurrection light. The overwhelming joy of it stole slowly upon Mary's soul.

Joy comes naturally to us; the morning light we accept as our right, but against sorrow and darkness we chafe and grieve.

The psalm from which our first text is taken was used at a great occasion, the dedication of the site of the Temple. The writer—possibly David knew how weary days of toil and waiting, followed by hopeless nights, could break a man's spirit but he had also found under him the Everlasting Arms. And he records as a matter of simple fact that, though sorrow may endure for a night, "joy cometh in the morning."

I. THIS IS THE LAW OF GOD'S DEALINGS WITH US.

1. *We see it in the natural world.* Earth must obey the force which slowly turns us from the light of the sun, and the shades of night have their own mission of rest and calm for us. But just as certain as the darkness of night is the recurring glory of morning sunshine.

2. *We see the same law in our own experiences.* A crowd of sorrows coming upon us press us to the earth. But these cannot last; for, even if we are too oppressed to realize the fact, it is still true that God "doth not afflict willingly nor grieve the children of men."

II. THIS LAW HAS ITS BRIGHTEST ILLUSTRATION IN THE RESURRECTION OF OUR LORD.

1. *Death, with its ever-present shadow, is earth's real night—the specter at every feast, the secret fear in every heart.* Death throws its chill over lovers plighting their troth, and stabs the mother's heart with foreboding when she clasps her newborn treasure.

Death runs riot in the world today. None of us is exempt from its horrors. To some this will be the darkest of Easter Days. Many broken hearts bleed before God.

2. *But it is Easter Day all the same!* In Joseph of Arimathaea's garden Death received the crippling blow, and the bells of heaven still ring that "Christ is risen!" "Jesus lives!" At a touch of His hand all sorrow fled; the wilderness blossomed as a rose, the dead awoke, the night of hell fled.

Do you say, "But alas! it has come back again"? Yet, Easter is the pledge of better things to come.

III. HERE IS A PROMISE.

Weeping may endure for a long, bitter night, but "joy cometh in the morning." (Margin; "singing" in the morning.)

1. *Your darkest trials shall pass. There shall be a resurrection of all that is worth having, and keeping, for those who are united to the risen Lord.* What we think we have lost, we shall find He is but keeping for us. What we deem broken and spoiled, even as was His blessed body on the cross, shall be given back in a more glorious form.

2. *Easter is the natural result of Gethsemane and Calvary.* Had there been no Garden agony, no Cross, there had been no Easter morning. And now, because He lives, "ye shall live also."

The one thing that matters is that we give ourselves to the Saviour of Calvary; then He will bring us to His Easter morning. We know, too, that there is a morning on the other shore; when our weary barks anchor at last in the light of dawn, we know that the Lord of Easter will meet His blood-bought children. Then shall be "singing in the morning."

—CHARLES KEEL

The Risen Christ

SCRIPTURE LESSON: John 20:11-17

INTRODUCTION: Friends, today as we worship on this Easter morning our hearts should be moved with joy, to know our Lord has been resurrected. Oh, what joy and gladness to know we have a High Priest over the house of God, on this glad Easter morning!

Four things are outstanding in this message of the risen Christ.

I. THE PLAN OF SALVATION IS FINISHED.

The Messiah has come and lived and bled and died on the old rugged cross, and now He has risen from the dead, and ascended into heaven making intercession for us. Thank God for a Saviour like this. Oh, how our churches need to be refreshed and revived and get a new touch from the Saviour on this Easter morning! Yes, friends, this lost and dying world needs to stop and listen to the words which fell from Jesus' lips, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Thank God, through the risen Christ we can be delivered out of the hands of the enemy, and serve God in holiness and righteousness all the days of our lives. Friends, I am so glad that we can be free from sin and enjoy this salvation that the risen Christ has accomplished for His people.

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II. THE SAVIOUR SPEAKS.

I hear the risen Christ as He speaks. Jesus said unto her, "Woman, why weepest thou?" Oh, what joy came to her heart when Jesus was speaking to her! Friends, there is reality in the risen Christ that speaks peace to your soul. On this Easter morn, if our people would listen to the Saviour as He speaks and walks in the light and do what they know to do, God could get to His people in these last days in which we live, and we would have a great revival sweep our land.

III. HE IS THE REDEEMER.

I see Him as He stands forth in the glorious accomplishment of the Resurrection to testify to heaven, earth, and hell, "I am He that was dead; and, behold, I am alive forevermore." Thank God for a redeemer that can deliver a man's soul from the reign of hell and bring him out of great darkness into this light, and the Day Star can rise in his heart. I see a Redeemer that can never be defeated, but has power over heaven and earth, and will give eternal life to them that come to Him. This risen Christ gave himself that He might sanctify and cleanse the Church, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

IV. VICTORY.

I see a resurrected Lord on this Easter morning with victory over death, hell, and the grave. Thank God, friends, I am glad on this Easter morning that I have the victory over sin and have that peace in my soul through the risen Christ. Today I am glad that I have been crucified with Him, and, therefore, we are buried with Him by baptism into death that, like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in the newness of life. Bless your hearts, I'm glad today, on this Easter morn, that I have victory and peace, when the world is going in a mad rush toward hell. Oh, my! if people would stop as the Saviour speaks to them, they too would have victory on this Easter morning through our risen Christ.

—HOYE HARVEY

The Passover

SCRIPTURE LESSON: Exodus 12:1-14

TEXT: *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us* (1 Cor. 5:7).

I. THE ANIMAL SELECTED WAS TYPICAL OF CHRIST.

1. A lamb, harmless, gentle, patient.
2. Without blemish, Christ was sinless, etc.
3. It was to be set apart four days, that is, it was to be selected on the tenth day, and killed on the fourteenth day. Christ was proclaimed in types and shadows for 4,000 years. Suffered in the fourth year of His ministry, and made His triumphal entry into Jerusalem four days before He was crucified.
4. It was to be killed and the flesh was to be roasted with fire. Fire is the emblem of divine wrath. On the cross was the sacrifice. His divinity was the altar; and the fire from heaven consumed His humanity. In so doing, provided a cure for carnality.
5. It was to be killed between two evenings, between three and six. Jesus died at the ninth hour, or 3:00 p.m.
6. Not a bone was to be broken, and not a bone of our Lord's precious body was broken (John 19:23-36).

II. THE BLOOD WAS TYPICAL.

1. It had to be applied. Sprinkled on the doorposts, denoting an open reception and profession of Christ.
2. It was not to be sprinkled on the threshold. The blood of the Son of God is so precious that it must not be trodden on, even in symbols.
3. It was to be the means of preservation: "When I see the blood, I will pass over you." Sheltered behind the Blood, the sinner is safe. It is position and not character that saves. "When I see the Blood." Oh, has it been applied in your case?

III. THE EATING WAS TYPICAL.

1. It was to be eaten. "And they shall eat the flesh." Jesus said, "Except a man eat My flesh and drink My Blood, he hath no part in Me." "Eat with loins girded, your shoes on your feet, and your staff in your hand." Readiness. Ready for heaven.
2. The whole of the lamb was to be eaten. We must feed on the whole Christ, Christ in His entirety: Christ in His yoke, Christ in His cross, as well as Christ in His crown.
3. It was to be eaten with bitter herbs. They were to remember the bitterness of bondage of Egypt. If sin is bitter to us, Christ will be correspondingly sweet.
4. It was to be an "ordinance forever." As long as we live, we must continue to feed upon Christ, the Lamb.

—NATHAN W. HAWKS

The Message of the Cross

TEXT: *But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).*

INTRODUCTION:

- A. Prevailing concepts of Deity at the time of Paul.
 1. Jews had own conception of the Messiah, which was not by way of a cross.
 2. Greeks had conception of Divinity, but with all of their cultural and philosophical background, there was no room for a cross.
 3. Romans were proud and powerful. Such a means of salvation was not to be considered by them.
- B. Paul embraced the legalism of the Jews, the culture of the Greeks, and the citizenship of the Romans.
 1. It was strange for such a man to speak the words of this text.
 2. Paul's conversion responsible for his change in attitude and thought.
- C. The Cross is the only means of salvation today as in yesteryear. We shall see together our total spiritual relationship to the Cross.

I. THE CROSS IS THE HIGHEST REVELATION OF GOD.

- A. Progression of revelation.
 1. Covenant
 2. Law—commandments
 3. Prophets
 4. Christ
 - a. Life and miracles
 - b. Death on the cross
- B. The Cross reveals the height of God's holiness.
 1. Revealed in His love and mercy, truth and justice.
 2. Demonstration of God's holiness needed.
 - a. Barrier of sin between God and man
 - b. Barrier bridged only by the Cross
 - c. Veil of Temple rent by the acceptance of the Cross. Christ becomes our High Priest.
 - C. The Cross reveals the width of God's justice.
 1. Always uses justice in dealing with man
 - a. Distinction between legal and evangelical justice
 - b. Impossible for man to atone for his own sins
 - D. Cross reveals the depths of God's love. Christ was the gift of His love.

II. THE CROSS IS MAN'S ONLY MEANS OF SALVATION.

- A. Text declares the Cross as the means of transforming man's moral and spiritual

nature. There must be a re-creation.

1. Legal compulsion fails.
 - a. Force must be used to back the laws of men, but it cannot change man's nature as transgressor.
 - b. Laws cannot change man's basic morality. A spiritual revival is the only way.
2. Cultural environment fails
 - a. Much of culture is shallow and falsely based.
 - b. Best of heritage does not prevent sin.
3. Education fails to change man's nature.

B. Christ alone is the Way.

1. We must confess and forsake our sins.
2. We must have the re-creating and dynamic power of Christ.
- C. The blood of Christ has never failed.
 1. None have ever been disappointed.
 2. It is the message of God's power and mercy manward.

III. THE CROSS IS THE EMBLEM OF TRUE DISCIPLESHIP.

- A. We must have the spirit of the cross if we are to have the true spirit of discipleship.
 1. Impossible to be a Christian without bearing a cross.
 2. Spirit of the cross.
 - a. Sacrifice
 - b. Self-giving
 - c. Christ
 - B. We must know the power of the Cross in our lives.
 1. Paul's attitude: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."
 2. We must share that attitude.
 - a. Self must die out.
 - b. We must live for Christ.
 - c. We must identify ourselves with the cross.
 - C. We must suffer for the sake of Christ and His Church.
 1. Share the experiences of Gethsemane and Calvary for the souls of men.
 2. Suffering for the souls of men is the secret of spiritual fruitfulness.
 3. We must live with the spirit of the cross or suffer spiritual impoverishment.
 4. The way of the Cross leads to eternal blessing and peace. Note Paul's valuation of gains and losses.

CONCLUSION:

- A. Summary
 1. The Cross: the highest revelation of God.
 2. The Cross: the only means of salvation.

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3. The cross: the emblem of true discipleship.

- B. Application
 1. Accept the message of the Cross.
 - a. Your salvation depends on it.
 - b. The hope of the salvation of others depends on it.
 2. Share the burden of the cross with Christ.

—DEWITT C. DICKSON

A Threefold Claim Made Good

SCRIPTURE: John 14:1-7

TEXT: *Jesus saith unto him, I am the way, the truth, and the life . . . (John 14:6).*

I. THE WORLD HAS ALWAYS BEEN LEERY OF STAGGERING CLAIMS.

- A. This skepticism revealed toward every field.
 1. Of invention—Bell ridiculed when he stated he could transmit a voice over a wire.
 2. Of astronomy—Discoveries relating to our earth and other celestial bodies were tabooed until proved beyond doubt.
 3. Of science
- B. In realm of religion, Christ was met with same spirit of unbelief.
 1. Vain philosophies had arisen claiming to satisfy man's soul, but had been proved fruitless.
 2. Most claims Christ made were ridiculed.
- C. But the reason we meet in sanctuaries every Sunday, and also commemorate special days such as Easter, is because every claim that Christ made has been made good—beyond a doubt proved.

1. Easter is supremely a day that witnesses to the fact that Christ kept faith with man in making good His claims.
2. Note the three claims of the text, which are a fair summary of the whole of Christ's claims.

II. HE MADE GOOD THE CLAIM THAT HE WAS AND IS THE WAY.

- A. The way to live unselfishly—His remedy simple
 1. First man gives all over to God—"Seek ye first the kingdom of God . . ."
 - a. Man can never know what generosity in God's terms is until he has surrendered all to God.
 - b. We can never be unselfish with others until we know how to be generous with God.

2. Then as God blesses you—give out, "Freely ye have received, freely give."

- a. Minister to physical needs.
- b. Minister to spiritual needs.

B. The way to get along with men

1. By living by law of love rather than hate. "Love your enemies."

2. Christ's love works in human relationships.

C. The way to live with consciousness of security and certainty

1. Man can know if his life is approved of God.

2. Man can know life's purpose and direction.

III. HE MADE GOOD CLAIM THAT HE WAS AND IS THE TRUTH.

A. Fulfilled the prophecies of old.

1. As to the place, manner of His birth, and goal of His ministry

B. Fulfilled His own claims and prophecies.

1. His predictions of healing always were fulfilled.

2. His predictions of denial by Peter materialized.

3. His foretelling of Judas' betrayal became reality.

4. His own predicted triumph over death and grave.

C. Properly analyzed man's needs.

1. The rich man asked, "What lack I yet in order to obtain eternal life?"

a. Christ put His finger on the thing the man was not willing to let God have, even if he lost eternal life.

b. Christ, the embodiment of truth, tries every motive, impulse, desire, ambition of man in the light of His truth.

D. This truth is our way to freedom from sin. "Ye shall know the truth, and the truth shall make you free."

1. One doesn't have to have a doubtful attitude toward salvation. The falsities of sin are readily revealed when life is exposed to the search of the Christ of truth.

IV. HE MADE GOOD CLAIM THAT HE WAS AND IS THE LIFE.

A. He brought life into man's spirit.

1. The truly happy heart is one that builds its hopes and plans upon the truly secure foundation.

2. As in past days, so today souls dead in sin are being made to live anew.

B. The life of the eternities.

1. Triumph over the grave proved that time couldn't hold Him.

2. This eternal life is His gift to the Christian.

3. If we are experiencing the spiritual

life of salvation down here, then fear not of missing eternal life over there. "I will come again, and receive you . . . that where I am, there ye may be also."

—C. C. INGERSOLL

Christ's True Kingship

SCRIPTURE: Luke 19:29-40

TEXTS: Luke 19:38a; John 18:37

INTRODUCTION:

The background of the Palm Sunday story. This event has vital significance today.

I. THE PARADOX OF CHRIST'S KINGSHIP

A. King and Servant

"King of kings"—I Tim. 6:15.

"Servant of all"—John 13:2-20.

B. Rich and Poor

"The earth is the Lord's . . ."—Psalms 24

"Hath not where to lay his head"—Matt. 8:20—borrowed bed, boat, loaves and fishes, donkey, upper room, tomb.

C. Defeated and Victorious

Humiliated, condemned, and slain

Resurrection and victory

D. The Paradox Explained

Jesus brought to the world a new standard of value and truth.

The true king is he who serves—Mark 10:44.

The true riches are spiritual—Matt. 6:19 ff.

The true victory requires the death of self—Matt. 16:25.

II. THE PLACE OF CHRIST'S KINGSHIP

A. Not Among Men—Outward

Jews looked for "political messiah." They were not being true to the highest teachings of Isaiah, Jeremiah, and Ezekiel about the new covenant.

No longer outward kingdom—now in the heart.

Cf. Isaiah 1; 6; 42; Jeremiah 4:4; 7; 8; 18; 24; Ezekiel 18; 33.

When they tried to make Jesus King (John 6:15) He refused—"My kingdom is not of this world."

B. In Men—Inward

When He is King, a new man is made. King of thoughts, habits, actions, desires, ambitions, etc. Christ would rather be King of one man's life than Ruler of all the nations in the world.

C. King for Eternity. "Not this world"—cf. II Cor. 5:1 ff. One day all flesh, earthly things gone—then a heavenly kingdom—cf. John 14:1. The Lamb will be on His throne throughout eternity—we shall sing: "King of Kings and Lord of Lords!"

III. THE PRICE OF CHRIST'S KINGSHIP

A. The Price to the Father. He gave all when He gave His only begotten Son.

B. The Price to the Son. Christ gave all to deliver us from the kingdom of Satan to the kingdom of God—cf. Phil. 2:5-11.

C. The Price to Us. A complete and entire consecration: time, talents, money, future, ambitions, etc. Distinction between repentance and consecration: we give not just the evil—we give all!

CONCLUSION:

Many did not want Christ's true kingship 2,000 years ago. Some who cried, "Blessed be the King!" five days later cried, "Crucify Him!"

May we rise to crown Him King today and forever! May He sit on His royal throne—your heart and mine! If He thus reigns we can with truth cry: "Blessed be the King—the Lord of hosts! Praise His name forever!"

If He is a King without a throne—without your heart—may your prayer be: "King of my life I crown Thee now."

—R. E. HOWARD

The Limitless Hope

SCRIPTURE LESSON: Luke 24:1-21

TEXT: I Cor. 15:19

Though possessed with the idea of long life here, man is only a transient in this life. Hope lives in every breast, the hope of living, the hope of health, of bread, of friends, of pleasure.

There is something native to man that reaches out beyond the mere confines of this world. God never created a bird without the instinct to fly, the fish without an instinct to swim. If there is an eye, there must be light to match it. For the ear there must be sound to reach it. If there is a desire to live forever, God must match it and not mock it.

"A vase closely sealed was found in a mummy-pit by the English traveler Wilkinson who sent it to the British Museum. It was accidentally broken and in it were found a few old wrinkled peas as hard as stone. The peas were planted under a glass on the 4th of June 1844. At the end of thirty days they sprang up into new life. They had been buried about 3,000 years, probably in the time of Moses—apparently dead and yet living in the dust of an Egyptian tomb." This hope mentioned here even "in Christ" is a "miserable" hope, having to do only with this life, while the soul

cries for something beyond this life. Apparently this was the hope of Thomas in his espousal of unbelief. The hope of the two disciples who walked with Jesus on the way to Emmaus certainly was not a jubilant hope, for Jesus said, "O fools, and slow of heart to believe." Robert G. Ingersoll said at the grave of his brother: "Life is a narrow vale between the cold and barren peaks of two eternities. In vain we strive to look beyond the heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word." "If in this life only we have hope in Christ, we are of all men most miserable." That something within my breast cannot, must not be stilled by the limitations of this little transient world. The hope that reached beyond the grave was so apparent in Rev. Philip Cookman, the sainted Methodist preacher, that as he was changing worlds he cried out in holy exuberance; "I am sweeping through the gates washed in the blood of the Lamb!"

We heard Hon. Williams Jennings Bryan bring these words in an address—"If the Father deigns to touch with divine power the cold and pulseless part of the buried acorn, will He leave neglected in the earth the soul of man made in the image of his Creator? If He stoops to give to the rose-bush, whose withered blossoms were strewn upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? No, I am as sure that there is another life as I am that I live today. In Cairo I secured three grains of wheat which had slumbered for more than three thousand years in an Egyptian tomb. As I took them into my hand this thought came into my mind. If these grains of wheat had been planted upon the banks of the Nile the year after they grew, their progeny would today be sufficiently numerous to feed the teeming millions of the world. And if there is in a grain of wheat an invisible something that has power to discard the body that we see and from earth and air fashion a new body so much like the old that we cannot tell the one from the other, I shall not doubt but that God will give me a new body suited to my new existence when this earthly frame shall have crumbled into dust."

The author of the Book of Hebrews cheers our hope with this rainbow promise—"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge

to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

—C. P. LANPHER

Take Off Your Coat— The King Is Passing By!

TEXT: *And as he went, they spread their clothes in the way.* (Luke 19:36).

SCRIPTURAL BACKGROUND: To refresh preacher's mind or to select for reading portions publicly: Matthew 21; Mark 11; and Luke 11:29, et al.

INTRODUCTION: Palm Sunday could just as appropriately be called "Clothes Sunday." It is true that the people laid palm branches in the way, over which Jesus rode into Jerusalem; it is equally true that they took their coats and spread them in that path.

This custom of laying articles of clothing and palm branches was an expression of the people that they admitted the kingliness of the one for whom they would do such. Thus, the people were admitting the kingliness of Jesus as He rode into Jerusalem on that occasion. With their admission of His kingliness, this act also signified their surrender to Him as their King.

To take off one's clothing requires a personal sacrifice which is not found so much in laying palm branches in the pathway. In order to make this sort of personal yielding and confession of His kingliness, and in order to take off coats and outer garments for this purpose, they must look upon Jesus as their King. Looking upon Jesus as King is the true spirit of all true Christians at this time of year. And truly, as the King was passing by in years of yore, so He passes by today. He is the King.

I. King of Human Needs

A. Then: He healed the sick, raised the dead, provided bread for the hungry multitudes, etc.

B. Now: He provides from day to day; strength for our labor; divine healing still in order; His providence is faithful.

It is this same Jesus whom we worship. He is among us today. And so I say, "Take off your coat, mister; the King is passing by!"

II. King of Spiritual Needs

A. Then: He forgave sins and made the great gift of sending the Holy Spirit to abide with us forever.

B. Now: He still forgives sins; He still sends the Holy Spirit to abide with His own. He still meets every spiritual need of mankind.

It is this same Jesus whom we worship. He is among us today. And so I say, "Take off your coat, mister; the King is passing by!"

III. King of Eternal Needs

A. Then: He manifested His divine glory at least twice: at the transfiguration, and in His glorified form after the resurrection (at different times), while the disciples marveled at His eternal beauty. He thus showed himself as King over the eternal world.

B. Now: His promise is to us also: "I go to prepare a place for you." Every detail in heaven will be provided by Him in His choice wisdom. He will be the Light; He will give everything we need over there.

It is this same Jesus whom we worship. He is among us today. And so I say, "Take off your coat, mister; the King is passing by!"

CONCLUSION: No wonder people took off their coats nineteen hundred years ago. And let us take ours off, figuratively speaking: (1) to give ourselves to Him and His service; (2) live so closely to Him we shall grow stronger in the Spirit from day to day, and thus be more effective and pleasing to Him.

—PAUL HOORNSTRA

Victory Through Christ

SCRIPTURE LESSON: Acts 2:22-36

TEXT: I John 3:8b

INTRODUCTION:

1. Before a victory a battle.
2. Before acquittal—Requirement provided.
3. Before redemption a Redeemer.
4. Before a resurrection a death.
5. Finite could not meet the demands of the infinite.

I. LET US NOTICE FIRST MAN'S CONDITION.

Lost, bound, helpless, hopeless, and doomed.

II. PROVISION MADE.

1. "For what the law could not do, in that it was weak through the flesh" (Rom. 8:3a).

A. Insufficiency of the law. Rom. 3:19; Gal. 2:19; Eph. 2:15; Heb. 7:19.

2. God sent "His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3b).

III. VICTORY REQUIRES A COMPLETE WORK.

1. On the part of Christ

A. Incarnation was wonderful, magnanimous.

B. Christ's life and example was great.

C. Agony and suffering in the garden was awful.

D. Death on cross was beyond description.

E. All of these within themselves were insufficient and would have proved nothing if they had ended within themselves. No provision would have been made with the resurrection.

2. On the part of man

IV. FACT OF HIS RESURRECTION.

1. Foretold.

A. By prophets. Quote some prophecies.

B. By Christ himself. Quote scripture.

2. Recorded by:

A. Matthew, Mark, Luke, John, Paul, etc.

3. Proof.

A. There were twelve distinct appearances.

B. Was attested by angels, apostles, His enemies, and He gave many infallible proofs.

V. HIS RESURRECTION A NECESSITY.

1. Fulfillment of scripture. Luke 24: 45, 46.

2. Forgiveness of sin. I Cor. 15:17.

3. Justification. Rom. 4:24.

4. Holiness of heart.

5. Hope. I Pet. 1:3, 4.

6. Efficacy of faith. I Cor. 15:14-17.

7. Proof He was the Son of God. Rom. 1:4.

8. A guarantee of our resurrection. Rom. 8:11.

CONCLUSION:

1. Because He lives we also shall live.

A. Spiritual life here.

B. Eternal life hereafter.

—L. A. RICHARDSON

Testimony of the Resurrection

SCRIPTURE LESSON: Matthew 28

TEXT: Matthew 28:6, 7

INTRODUCTION:

This Easter Day is another annual anniversary of the resurrection of our Lord and Saviour Jesus Christ.

These are happy occasions, for they mean so much to us.

Had there been no resurrection of Christ, there could have been no saving gospel; and were there no resurrection of the saints in

prospect, there would be no hope for the Christian.

Furthermore, the doctrine of the Resurrection is essential to a full-rounded ministry.

Testimony concerning the Resurrection constituted a large part of the ministry of the apostles, and is a major theme in the Epistles.

The Bible gives us three unquestionable testimonies.

I. THE TESTIMONY OF THE ANGEL—He is not here.

A. He had been laid in that very tomb, the women having seen Him placed there after the Crucifixion.

B. Wherever He may be, "He is not here," according to the testimony of the angel from heaven. And the angels of heaven are not given to telling what is not true.

C. "For he is risen," said the angel. The reason He was not there is not that someone stole His body, but that He is risen from the dead.

D. Strange to say that neither the women nor the disciples expected Him to be resurrected and were dismayed when they learned the tomb was empty. The first impression was that someone had taken away the body when they found the stone removed. But the angel reassured them that Jesus was risen and alive.

II. CHRIST'S OWN TESTIMONY—As he said.

A. More than once when telling His disciples beforehand of His coming crucifixion Jesus had declared that after three days He would rise again. But this had seemed so fantastic to their materialistic minds that it passed from memory in the intensity of grief of the incidents clustering around the betrayal, condemnation, and crucifixion of their Lord.

B. But the angel now reminded them of that testimony that had been given them by the Lord himself. He repeatedly told of His death and resurrection.

III. THE SEPULCHER'S TESTIMONY—Come, see the place where the Lord lay.

A. The angel undertook to get the attention of the women on the empty sepulcher. But they seemed not to grasp the significance of the manner in which the sepulcher bore its mute testimony.

B. But Peter and John, who came afterwards, as related in John 20:1-8, took note of the manner in which the grave wrappings were left and believed the Lord was indeed risen from the dead. They had been present when the Lord restored Lazarus to

life and had doubtless helped Him dispose of his graveclothes or wrappings.

C. But here was evidence that no help had been needed to disengage the body from the winding sheets. There they lay just as they had been wrapped about the body of Jesus with the spices that had been put therein. Not a fold was disturbed, for the body now in resurrected form had passed through the cloths without disturbing them, just as He needed not to open the door or window to enter the room, where the disciples were later.

D. Thus by every means the angel undertook to convince the visitors of the truth of the Resurrection. He declared, "He is not here"; "He is risen, as he said"; "Come, see the place where the Lord lay."

As proof of the wonderful fact so hard to believe,

IV. THE TESTIMONY WAS TO BE PUBLISHED—
Go quickly, and tell.

A. The resurrection of Jesus was not to be kept secret by a select few, but must be told to all the world.

B. Belief in the resurrection of Jesus is a component part of the gospel. Belief is imperative to the soul desiring to be saved (Rom. 10:9).

C. The resurrection of the Christian is based upon the fact of the resurrection of Jesus. The faith of the martyr is based upon it.

D. This hope must be kept before us. It is an incentive to faithfulness here and hope for the future.

CONCLUSION:

Based upon the Resurrection are the New Testament, the Church, our faith, our salvation from sin, and our future beyond the grave. "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

The testimony was conclusive. We tested and proved the fact by basing our faith upon it, and have been saved from a life of sin and resurrected to new life in Him, and are assured of our final resurrection to be like Him for we shall see Him as He is.

—V. B. PERSHING

Infallible Proofs of the Resurrection

SCRIPTURE LESSON: I Cor. 15:1-11

TEXT: Acts 1:3

I. INTRODUCTION

1. "Shewed himself alive." He revealed himself to them, they did not seek Him.

2. "Being seen of them." There were many witnesses, not just one.

3. "Forty days." Covered a long period of time, not just one appearing.

4. "Speaking of the things pertaining to the kingdom of God." Gave them instructions and the Great Commission, all of which were connected with His previous teaching to them.

II. LET US NOTE SEVERAL OF THESE ACCOUNTS.

1. *Matthew's account* (c. 28).

vv. 9, 10. The women meet Jesus, who tells them He will meet the brethren in Galilee.

v. 16. The disciples keep this appointment (Jesus previously had given them the same, 26:32.) and meet him there.

vv. 18-20. Jesus there assures them of His omnipotence and gives them the Great Commission.

INFALLIBLE PROOF!

2. *Mark's account* (16:9-15).

v. 3. The women were doubtful.

v. 10. The disciples were mourning and weeping in despair.

vv. 11, 13. Though told that He was alive, yet they believed not.

v. 14. Afterwards He appeared unto the eleven.

When doubters become believers who will die for what they believe, it's **INFALLIBLE PROOF!**

3. *Luke's account* (c. 24).

v. 2. On the way to Emmaus.

v. 15. Another (Jesus) joins them but they do not know Him.

vv. 17-24. He engages them in conversation so natural that they ask if He is a stranger.

vv. 25-27. He opens the Scriptures to them.

vv. 29, 30. Stops at their home and sits down to meat, then blesses the bread and vanishes.

He walked, He talked, He ate. **INFALLIBLE PROOF!**

v. 36. He appears to His disciples.

v. 37. They are afraid, thinking Him a spirit.

v. 39. He shows them His hands and His feet, bids them handle Him and see that He has flesh and bones.

vv. 42, 43. They give Him fish and honey, which He eats.

When one can talk and eat, has flesh and bones, that is **INFALLIBLE PROOF!**

4. *John's account* (ch. 20)

vv. 19, 20. Jesus appears to His disciples, the doors being shut, and shows them His hands and his feet.

vv. 24, 25. Thomas, not being there, doubts and demands proof.

vv. 26, 27. Jesus again appears and asks Thomas to put his finger in the nailprints and his hand in His side.

v. 30. There were many other unrecorded appearances.

INFALLIBLE PROOF!

21:3-6. The disciples go fishing but catch nothing. A stranger, as they suppose, appears and tells them where to fish and they catch a multitude.

vv. 7, 12. Peter recognizes the stranger as the Lord, as do all the others.

vv. 16-19. Jesus asks Peter three times if he loves Him (implying his three denials), then commissions and tells him how he will die.

INFALLIBLE PROOF!

5. *Paul's account* (I Cor. 15)

vv. 3, 4. Paul delivers that which he has received, namely, Christ's life, death, resurrection, and ascension. (This was common knowledge in and about Jerusalem.)

vv. 5, 6. He says that He was seen of Peter and the twelve, then of over five hundred brethren at one time, of whom the greater part (some three hundred or more) were still alive.

When one can make an open statement and call on that many witnesses, that is **INFALLIBLE PROOF!**

Further, v. 8, Paul says that he also saw Him.

v. 17. Our deliverance from sin assures Christ's resurrection. This is our personal testimony. If we know that we are delivered from sin we know that Christ is alive, because if He rose not, then He is dead and a dead man could not deliver us from sin. Therefore, since our only hope is in Christ and since we do have deliverance from sin, we know by personal experience **HE LIVES. Hallelujah!**

INFALLIBLE PROOF!

He lives! He lives! Christ Jesus lives today!
He walks with me and talks with me along
life's narrow way.

He lives! He lives, salvation to impart!
You ask me how I know He lives? He lives
within my heart.

—CLARENCE T. MOORE

What Christ Arose To

TEXT: He is not here: for he is risen, as he said. Come, see the place where the Lord lay (Matt. 28:6).

1. He arose to a new life.

A. A life that knows no temptations.

March-April, 1953

Give temptation of Jesus as recorded in Matt. 4:1-11.

B. A life free from persecutions. Jesus was called prince of devils (Matt. 9:34).

2. He arose to a life free from burdens and distress.

A. Jesus fasted forty days and forty nights (Matt. 4:2).

B. We see Jesus weeping at Lazarus' grave (John 11:35).

C. We see Jesus mourning over Jerusalem (Matt. 23:37).

3. He arose to a life free from want.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

4. He arose to a life of freedom from suffering.

A. Jesus prayed in the garden, sweating blood.

B. Awful death of the cross.

5. He arose to a life free from death.

"Hear Jesus pray, 'My God, my God, why hast thou forsaken me?' He felt alone, forsaken, as He died for you and me.

6. He arose to a life of companionship forever with God the Father.

No more will He ever cry, "My God, my God, why hast thou forsaken me?"

7. Because Christ arose, those of us who are faithful unto death, will arise to a new and lasting fellowship with Christ and our loved ones.

A. The disciples had their Christ taken away from them. He lay buried in the new tomb, while the disciples huddled together behind closed doors, confused, afraid, not knowing what to do. Sometimes the trials and sorrows of life seem to hide the face of Christ today; we feel ourselves stranded on the highway of time, hardly knowing which way to turn. But someday we shall see Him face to face, "We shall be like him; for we shall see him as he is," never more to be parted from the Christ we love so well.

B. Here we are often separated from our loved ones by death, some on this shore and some on the other; but beyond the resurrection we will be united never to part again.

—R. E. ELZEY

How the Physical Death of Jesus Christ Atones for the Physical Sins of Man

1. Because of pride in his heart Lucifer was cast out of heaven. Now he is the enemy of God, whom we call the devil. He

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seeks revenge because there is no hope for his restoration.

2. The only avenue he has is through man, God's highest earthly creation. Causes man to disobey God and sins against God. Because of sin in the Garden of Eden, man has forfeited his right to live.

3. God was not to be cheated out of that which He had created. Man was made with an immortal soul. The first great act of mercy God did for man was to drive him from the Garden of Eden lest he reach forth and eat of the tree of life and live forever in his fallen state. After man fell, he was on his way to the judgment to meet a sin-avenging God, with the storm clouds of God's wrath upon his head, without hope in the world.

4. Man was unable to redeem himself, for he was the highest creation of all the earth; it would take something more holy than he. Therefore, he had nothing which would atone for his wrong.

5. God was not to be cheated out of that which was His own not only by creation but by ownership and by redemption, for the plan of salvation was completed even before the foundation of the world.

6. I think God looked all over heaven for something that would make a satisfactory substitute, for the demands of justice must be met. The cherubim or the seraphim would not do, nor could the angels suffice. It took a volunteer, not a conscript, to atone for the sins of man. Jesus Christ, the only begotten Son of God, could meet the demands of justice.

7. Jesus looked down upon the earth, man on his way to doom and destruction and eternal hell, without hope in the world. The great heart of Jesus was moved with compassion for sinful man. I think Jesus looked down through the stream of time and saw beyond the veil of mystery and saw the blessed Son of God, wrapped in swaddling clothes lying in a manger in a friendly ox stall. This was to be the Saviour of the world, the Prince of Peace, King of Kings.

8. His advent was not heralded from the housetops nor from the tribunal courts of the lands, but was accompanied by a convoy of angels and a heavenly chorus of majestic sweetness. He looked beyond this and saw the carpenter's Son ply the saw and hammer in His father's workshop in search of sustenance for himself and His widowed mother, for we have been told that Joseph died in His childhood.

9. We see the Redeemer of mankind walking beside the seashore, calling the lowly fishermen to the highest vocation of all the earth, that of preaching the gospel of Christ and spreading the tidings of full salvation. We see Him treading the dusty roads of Samaria, tired, hungry, thirsty, and footsore, ministering to the needs of others, never thinking of himself.

10. Not only did He see all this, but He saw the rejection of the Son of God, the awful agony in the garden, the mock trial of the scribes and elders, being beaten and spit upon by those He came to save. Saw the awful agony of the Cross, as He died for the sins of others. He could not die for himself, but He could die for others. He had no sin, yet He was made sin for us. He became sin that He might die for sin in the human race, that we might be reconciled to God.

11. Jesus expected all this, but one thing He did not expect, and that occurred when He hung between heaven and earth, the world turned into darkness, the sun refusing to shine. It was so awful that God had to turn His back upon the scene. God is holy and cannot look upon sin, and when Jesus became sin for us God had to refuse to look upon Him. It was then when Jesus cried, "My God, my God, why hast thou forsaken me?" Jesus died the death of a sinner. He died alone; but we will not have to die alone, for Jesus Christ has trod the way before us and if we are ready to meet Him He will meet us at the river and escort us over into the presence of God.

12. Each person may make his own conclusion or climax.

—W. J. CAMPBELL

The Grave Was Open (John 20:1)

Death, says the Book of Genesis, is a punishment. Death, says science, is no punishment, but a law. Death, says Jesus Christ, is nothing, save the gate through which one passes into eternal life. In Bethlehem, Pennsylvania, the Moravians go out to the cemetery every Easter morning to see the sun rise across the graves of their dead. How well that symbolizes the Christian faith! Men look upon the mounds of their buried loved ones and their buried hopes to see them glistening in the dawn of the Resurrection.

1. THE GRAVE WAS OPEN BECAUSE GOD WAS IN IT.

a. Resurrection is clothed in various forms. Ask the seed in your own garden

about resurrection. An infidel declared he would be buried in a solid concrete tomb with no openings, to prove he could not be resurrected. But in the process of sealing the tomb with cement a tiny seed had fallen in. When the sun and nature beckoned for the resurrection of the seed, it came to life and cracked the concrete tomb of the infidel.

b. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth" (Matt. 28:18). How could the grave hold Him, invested with such power?

c. A dead Christ could not save the world. Redemption was not complete until the Resurrection.

d. Is it not childish for man to think that he can bury God—his Creator?

e. God will open the grave of your life, dead in sin, and bring new life.

2. THE GRAVE WAS OPEN BECAUSE REDEMPTION DEMANDED IT.

a. If the grave was not open—instead of glad tidings to rejoice the heart, the preaching of the apostles was a delusion to break the heart.

b. If the grave was not open—we have believed a false report and our faith is vain.

c. If the grave was not open—we are yet in our sins.

d. If the grave was not open—those who have fallen asleep in Christ are perished.

e. If the grave was not open—believers are of all men most to be pitied. If worldliness is insipid to them now, and they have no hope of a brighter world beyond, they are certainly to be pitied.

3. THE GRAVE WAS OPEN BECAUSE JESUS IS ETERNAL.

a. Jesus existed before the worlds. He is pictured in the sacrifice, in the law, in the sanctuary and the priesthood, in the psalms and in the prophecies.

b. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26). Job believed the grave would open.

c. The most important evidence that He lives is to be found neither in the general history of modern civilization nor in the public history of the visible Church, but in the experiences of the succession of genuine believers, who with linked hands stretch back to touch Him through the Christian generations.

d. Through all the weary ages men have wanted to live and now they may, for He who is eternal bestows eternal life.

e. Other graves of noble and great men, such as George Washington, Lincoln, Wesley, Luther, etc., are filled with dust but death could not hold Jesus.

f. "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). Your own life can tell you this Easter morning that Jesus lives if you will receive Him as your own.

—MILTON HARRINGTON

Sacred Memories and Blessed Hope

TEXT: Luke 24:6

INTRODUCTION: This is Easter morning. A great day because the grave lost its victory, death its sting, and the devil his hold on mankind. For it was on this day nearly two thousand years ago Jesus arose Victor over the dark domain of Satan.

I. SACRED MEMORIES

A. Creation
1. Moon, stars, sun, earth
2. Garden of Eden
3. Man, the crowning creation
4. Man entrusted with care of Garden of God

B. Sin entered, defiled, man driven out

C. A Redeemer promised
1. The Resurrection promised
2. Abraham, Isaac, and Jacob
3. Children of Israel in Egypt
4. All looked for the lamb without blemish.

D. Only could grasp the meaning by faith
1. Wandering in wilderness
2. Sojourn in Promised Land
3. The first Christmas angels' song

E. The first Christmas angels' song
1. Follow life of Christ
2. Events leading up to Crucifixion
3. The Last Supper
4. The high priestly prayer in garden
5. The mock trial

F. From Pilate's hall to dark Calvary
1. Jesus on the cross
2. Prayed for enemies
3. Pardoned thief
4. Took Barabbas' place
5. Burial in the garden

II. BLESSED HOPE

A. Women came to tomb to anoint body
B. Because He lives we shall live.

CONCLUSION: Death had been defeated, eternal life purchased, immortality brought nigh. All this brought about because of the Resurrection.

—C. E. QUALLS

Resurrection Reactions

TEXT: John 20:1-3; Mark 16:6

I. INTRODUCTION:

Individuals—all react in own way

II. Marys sought Him

Mary Magdalene, first to see—"Rabboni"

III. Peter and John ran to sepulcher

Jesus appeared

IV. Walk to Emmaus

A. Opening scripture

B. "Our hearts did burn"

V. Thomas doubted

A. Not in company

B. "My Lord and my God"—Christ will satisfy honest doubt

VI. World denied Him

A. Soldiers lied for money

B. Priests bribed

VII. Today's reaction

A. Doubt; denial; sin on every hand

B. Seek Him—"Rabboni." Run to Him—walk with Him—let Him satisfy doubt.

VIII. Jesus was dead but now He liveth

The Great Commission—Matt. 28:19

Paul—"For to me to live is Christ, and to die is gain"

—FREDIE PATZEL

Three Views of the Cross

LESSON: I Cor. 1:17-31; 2:1-5

TEXT: I Cor. 1:23-24

INTRODUCTION:

A. Our lesson suggests three views of the Cross: Jewish, Grecian, Christian.

B. In a sense these views are provincial; in a larger sense they are universal.

I. THE JEWISH VIEW—a stumbling block because:

A. It suggested disgrace (Gal. 3:13). Crucifixion was reserved for capital crimes.

B. The cross suggested weakness (Matt. 27:42).

C. The cross suggested failure (Matt. 27:43; Luke 24:21; John 21:3).

D. The Cross supplanted the moral law and ceremonial observances as means of salvation.

II. THE GRECIAN VIEW—foolishness because:

A. Grecian philosophy and learning had failed to save men. How could the death of a man on a cross save them?

B. Pride of learning and culture led them to scorn the sacrificial death of Christ.

C. The appeal of the Cross is to faith and loyalty rather than to reason or judgment.

III. THE CHRISTIAN VIEW

A. The preaching of the Cross reveals God.

1. The power, wisdom, and majesty of God revealed in the physical world (Ps. 19:1-6a).

2. The righteousness of God revealed in the ceremonial and moral law of Old Testament.

3. The love of God revealed through the Cross (I John 4:9-10).

4. The justice of God revealed through the Cross (Rom. 3:26).

5. The wrath of God revealed through the Cross (Rom. 1:18; Matt. 27:46).

6. The power of God to salvation revealed through the Cross (Rom. 1:16).

B. The preaching of the Cross reveals man.

1. His lostness

2. His worth

3. His savability

CONCLUSION: Let us preach the Cross, its message, its power, its worth to a lost world. We have no greater message for a lost world.

—H. W. BLACKSHEAR

The Third Day

SCRIPTURE LESSON: Luke 24:13-21

TEXT: To day is the third day since these things were done (Luke 24:21).

INTRODUCTION:

A. The two on the way to Emmaus converse.

1. Jesus draws near and goes with them.

a. Jesus acts innocent of their conversation.

b. These men tell Him the story of the Crucifixion.

c. They tell of their disappointment in Him as their Redeemer: They go on to say unto Jesus, "To day is the third day since these things were done."

B. What is the significance of "the third day"?

I. THE DESPAIR OF CHRIST'S FOLLOWERS—the third day.

A. The days just past had been dark days.

1. They had seen their Master on trial.

2. They had seen Him as He went to Calvary.

3. They had seen Him as He was crucified.

4. They had seen Him placed in a tomb.

5. They had lost a Friend.

a. One who had wept with them over Lazarus.

b. One whose presence had been a comfort.

6. They had lost a Teacher.

7. They had lost their Saviour, the One they had fully believed was their Messiah.

B. The future looked black.

1. They had given up all to follow Him.

a. Now He was dead.

b. What were they to do?

II. THE EMPTY TOMB BECOMES A HAPPY PLACE—the third day.

A. One by one they believed in the empty tomb.

1. Mary Magdalene and Joanna and Mary the mother of James. The angels broke to them the news.

2. Peter and John as they looked into the tomb.

3. The two on the way to Emmaus.

4. Then to all the disciples except Thomas.

5. Then to all the disciples with Thomas.

B. Then one by one today we also discover a living Saviour. Oh! what a happy day!

III. CHRIST BECAME OUR "GREAT HIGH PRIEST"—the third day.

A. Before He had been the Lamb slain for sin.

B. Not until Easter morn did he become our High Priest.

1. He then became our Intercessor.

2. Had He not risen, He could not be praying for you. Do the prayers of Jesus mean anything to you?

IV. THE RISEN CHRIST GIVES SOME RESURRECTION PLEDGES—the third day.

A. The living Christ pledges His presence all along life's pathway for those who welcome Him.

1. Amid the dark places.

2. In the valley.

3. On the mountaintop.

"Lo, I am with you alway, even unto the end of the world."

B. The Resurrection pledges to the Christian disciple that he shall rise from the dead.

1. Resurrected from sin.

2. But there is coming a resurrection morning. Paul said in I Cor. 15:13, 14, 17, 20, 22, 23, 51-57: "But if there be no resurrection of the dead, then is Christ not risen; and 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. But now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Behold, I shew you a mystery; We shall not

all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

CONCLUSION:

A. The third day made a difference:

1. It changed despair to happiness.

2. It gave us a "great high priest."

3. It gives to us a hope.

Thou risen Christ, we adore Thee!!

—RAY TUCKER

The Pledges of Christ's Resurrection

TEXT: John 20:19, 20

INTRODUCTION: In the resurrection appearances of Christ are held some glorious promises, not expressed but implied, as skies betoken weather.

Our chosen passage records such an incident and gathers up three wonderful pledges.

I. THE RESURRECTION—a pledge of ours

Jesus came and stood in their midst. He had gotten through death! His appearance to the disciples was a mute pledge of their own resurrection. Paul seized this thought and cried, "Now is Christ risen from the dead, and become the firstfruits of them that slept." His resurrection pledges ours.

1. Physically: All the arguments critics may muster against the probability of possibility of our physical resurrection fall and break on this unalterable fact. He who asserted mastery over nature, disease, and sin, gloriously demonstrated His power over death when He took again His own life. All death can do, He can undo!

2. Spiritually: There is a resurrection we may know through the risen Christ here and now. We may be raised from sin unto salvation. That tremendous change is described in dramatic terms by New Testament writers. Paul said, "You hath he quickened, who were dead in trespasses and sins." And John wrote, "We know we have passed from death unto life."

II. THE RECOGNITION—a pledge of ours

"He shewed unto them his hands and his

side. . . they saw the Lord." Glorious as was the transformation wrought by the Resurrection, they recognized Him! And our resurrection, patterned after His, will be the investiture of the perfect spirit with a glorious spiritual, immortal, but identifiable body. Here is light on the vexed question of:

1. *The recognition of friends in heaven.* So many inquire anxiously, "Will I know my loved ones in heaven?" Moody said in his brusque manner, "Of course! Surely we'll have as much sense in heaven as we had on earth!" And dying, he exclaimed, "I see the children"—those who had preceded him to heaven! But another truth grows out of the entire Resurrection account:

2. *The recognition of friends on earth.* All the way to Calvary, the disciples quarreled over who should be greatest in Christ's kingdom. Each was so busy exaggerating himself and underrating others that they could not really know one another. But after the Resurrection and Ascension, "they were all with one accord in one place." And there "tongues . . . of fire sat upon each of them." They could see the fire-crowned heads of one another but not their own! At last they came to look with humility upon themselves, with charity upon others.

III. THE REJOICING—a pledge of ours

"Then were the disciples glad, when they saw the Lord." How happy we are here in the presence of the living, reigning Christ! But it cannot compare to the joy we shall know when we "all get to heaven" and "shall see him as he is." In the presence of Christ here is the presence of other and saddening things—broken lives, diseased bodies, wicked hearts, hatred, envy, pride, all that once crucified Him! But one glad day we shall stand in His glorified presence, these all past and forgotten.

No wonder Chrysostom preached a great message forbidding "excessive grief at the death of friends. Consider," he cried, "to whom the departed has gone and take comfort."

No wonder Hannah Moore, whose life "was sown thick with rarest friendships," cried in changing worlds, "It is a glorious thing to die!"

No wonder Paul, dwelling upon the Resurrection, shouted, "O death, where is thy sting? O grave, where is thy victory?"

—W. E. McCUMBER

Spiritual Values of Christ's Resurrection

TEXT: Rom. 1:1-5

INTRODUCTION: In these verses are summed up three glorious values of the resurrection of our Lord. The Resurrection was:

I. THE CONFIRMATION OF GOD TO HIS DEITY.

"Declared to be the Son of God with power . . . by the resurrection from the dead."

Theologians have organized labored proofs of the deity of Christ. Here was the Father's testimony!

Jesus claimed to be the Son of God and the Saviour of men. Announcing His death for sin, He declared, "Destroy this temple [His body], and in three days I will raise it up." His resurrection indicated His claims and character. Only divine power could raise the dead and God would not raise an impostor, thus lending credence to a perpetrated fraud! The Resurrection is God's voice, articulate in historical deed, crying, "This is my beloved Son!"

II. THE COMPLETING LINK IN HIS GOSPEL.

"The gospel of God . . . concerning his Son . . ."

The Crucifixion creates no gospel without the appended note of the Resurrection. We could not be sure of Christ's triumph over sin, the Father's acceptance of His atoning sacrifice, without that. The empty tomb declares the victory over sin complete, the merit of sacrifice accepted, and therefore the salvation of man possible.

That "good news" is summed up in Christ's message to John in Patmos—Rev. 1:17, 18. There, risen and glorified, He asserts sovereign authority over life, and death, and eternity, and bids His own to have no fear of them. Glorious news!

III. THE CHANNEL OPENED FOR HIS GRACE.

"By whom we have received grace . . ." The grace that saves is mediated through the risen Lord. His living presence in the penitent believer's heart empowers for conquest of "the world, the flesh, and the devil." The communication of that resurrection life quickens the soul "dead in trespasses and sins." And with our spiritual co-crucifixion and co-resurrection with Him, that life flows without blockage, making real and possible the abundant, sanctified life. Like Christian in *Pilgrim's Progress*, the burden we lose at the Cross disappears into the empty tomb!

—W. E. McCUMBER

The Last Words from the Cross

TEXT: Father, into thy hands I commend my spirit (Luke 23:46).

INTRODUCTION: These are the final words of the dying Saviour, and they are fraught with tender meaning. It is not strange to find them preserved for us by "Luke, the beloved physician." Mark, writing for the restless, action-craving Roman mind; Matthew, writing for the precise, letter-loving Jewish mind; John, writing for the devoted, worshiping, Christian mind—all excluded these words. But Luke, setting forth in beautiful language the life of Jesus, writing for the human heart, caught their beauty and value and enshrined them in his Gospel. In these words we see:

I. THE EXPRESSION OF A TRIUMPHANT FAITH

In the initial and final words of the cross Jesus said, "Father . . ." But the central words were, "My God, my God, why hast thou forsaken me?" The only time He ever addressed God without saying, "Father"! Who can pierce the depth of agony undergone as revealed by this one exception! No matter, to know this one exception enhances the value of the final words, when He returned to the intimate, tender word, "Father . . ." Yes! from the cross Jesus said, "Father." In the midst of His darkest hour, His direst pain, He firmly believed in the love of God. Many find it difficult to accept the profoundly simple words of John, "God is love." With nature "red with tooth and claw," with nations bleeding from the impact of global war, many challenge the Church for a single jot or tittle of evidence that God is love, that He cares. We can answer only by pointing to Calvary. The Cross assures us that, despite suffering, God is indeed love. For out of the unspeakable anguish of it all Christ bore dying testimony to the love of God—He called God, "Father!" He who best revealed God as love, who most spoke of God as Father, did not dim that testimony in the throes of suffering and death! Standing at Calvary and catching Jesus' last words, we can believe in the face of every harsh circumstance that "all things work together for good to them that love God."

II. THE EXPLANATION OF A VICTORIOUS DEATH

While yet traveling toward the Cross, when speaking of that coming death, Jesus told the disciples, "I go to my Father." When He hung "impaled like a wounded eagle," with just one last step to take, His spirit was calm for His concept of death

was unchanged. "Father, into thy hands I commend my spirit"; and having thus said, He yielded up His spirit.

When this concept of dying grips the mind, the pressures of life and the mystery of death lose their power to strike terror to the heart. It transfigures that adventure from a negative to a positive experience. Death is not so much departing this world as it is arriving at the next world. It is reaching the Father. It is not so much falling asleep as it is coming awake, and beholding the Father's smile of welcome!

MacNeill, the "Scottish Spurgeon," as a boy had to travel a stretch of lonely, spooky, country road to reach home at night. Trees took on weird shapes, and night sounds chilled his blood. He shivered with fright and ran to escape imagined terrors. Then suddenly his father's cheerful, "Hello, Son!" would ring out, and the strong clasp of his father's hand would quiet his alarms. The rest of the way was cheerful and comforting. We are going to the Father. The way leads through darkness, and the deepest shadow is ahead. But the Father is coming to meet us. And the deeper the darkness, the nearer the Father will be!

I must close by reminding you that not all can express such a faith or experience such a death. The power to so believe and so expire is the heritage of those who can in truth address God as Father. This relationship is not natural but gracious; established not by physical birth, but by spiritual rebirth. And that relationship can be entered into only by the Christ we have looked upon and the Cross He has spoken from. When we turn to the Cross and accept by faith the forgiveness and cleansing wrought for us there, then are we born of the Spirit and adopted by the Father. The rest of our lives will be a going to the Father, and we can assure our hearts of His love that will not fail in life or death.

Come to the Son, that you might go to the Father. "No man cometh unto the Father but by me."

—W. E. McCUMBER

The Angel's Message

TEXT: Matt. 28:6, 7

INTRODUCTION: What rare privilege the angels enjoyed! They were chosen first heralds of His birth, and now first preachers of His resurrection. Let us analyze the message to which each succeeding age still thrills.

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I. THE DECLARATION: "He is not here: for he is risen, as he said." Prophecy ("as he said") flowered into history ("he is risen")! Death did not catch Him unaware. "The Son of man must be . . . crucified." Nor did the victory over death surprise Him: "And the third day rise again!" And so He knows when our darkest hours shall arrive, and has planned our victory! "As he said." Then His claims were vindicated, and we can believe unflinchingly all He said! He said, "The Son of man hath power on earth to forgive sins." Then the ransom of my soul is assured! He said, "I will come again, and receive you . . ." Then the redemption of my body is assured. Hallelujah!

II. THE DEMONSTRATION: "Come, see the place where the Lord lay." The empty tomb is glaring and sufficient evidence of His resurrection. We may ask the critic who denies it, "Where is the body?" If the dead came not to life, someone stole the body. Who? His enemies? Then they would have killed the Christian Church at its birth by simply producing the dead form. His disciples? We cannot believe they would cheerfully suffer and die for the privilege of spreading a lie about a corpse! No, every skeptic's argument is stubbornly met and silenced by the mute eloquence of the empty tomb. "He is risen."

III. THE DEPUTATION: "Go quickly, and tell his disciples that he is risen from the dead." If angels first heralded the Resurrection message, that glorious privilege was quickly transferred to Jesus' followers. Human nature and need are unchanged to-day. Men are dead in sin, bereft of hope, and traveling down to darkness. Their need begets urgency! To them we must quickly go with the glad tidings of a living Christ, who has smashed the power of sin and death and hell. Let us, like the women on that ancient day, "Go quickly . . . with fear and great joy . . . run to bring . . . [them] word."

—W. E. McCUMBER

THEME: THE PARADE OF THE PALMS

TEXT: *And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.* (Matt. 21:8, 9).

INTRODUCTION: A crowd and a parade create interest. Crowd turns to mob. "A mob,"

said Ralph Waldo Emerson, "is man descending to the nature of a beast." Mob psychology and a parade, affected emotions, people easily turned. Said Halford Luccock, "The tendency of the overrunning of personality by the mass, the crowd, is one of the most prominent and sinister aspects of our generation." The scene created inquisitiveness. Looks like a parade of palms.

I. THE PARADE OF POVERTY

A. Not a pompous parade. Alexander, the Caesars, the little Corsican, Hitler, Christ riding on the colt. The contrast of His kingdom—not of this world.

B. This parade showed His worldly poverty. Sent Peter and John for the beast. Said the Lord hath need of them and He will straightway return him. Christ borrows to use and enrich. His Midas touch turns to gold of abiding and eternal values.

1. Christ borrows men and makes them rich. Peter from sand to rock. Paul the persecutor to champion of Christianity. James and John, sons of thunder, made into scions of love. Augustine sensual—spiritual. John Tauler, darkness, white light. Luther, monk for merit—justification by faith. Wesley, methodically righteous—blessed assurance. Bresee, spiritual inadequacy—new holiness pioneer. They turn the tides of civilization. The parade of poverty becomes power.

2. Christ takes the weak, and makes it mighty. His method in contrast. Philosophy of force. Mind without morality and intellect without conscience. Greed and hatred and bigotry make a shambles of civilization. Learn from history. Rome. Did not Napoleon confess that Christ's kingdom of love had outlasted his own, as well as those of Alexander and Caesar? Mussolini, Hitler, and Tojo. Same with Stalin and Molotov. Not with implements of warfare. The poor hearing the gospel, humble hearts receiving the "Stranger of Galilee." Deeds of love and mercy. A saint praying. A child saying, "Now I lay me down to sleep." Takes weak things—confound the mighty. Proves a parade of power.

II. THE PARADE OF PURGING

A. Christ went to the Temple. Cast out those who sold and bought in the Temple and overthrew tables of the money-changers and seats of them that sold doves. He said, "My house shall be called the house of prayer; but ye have made it a den of thieves."

B. Christ purged the place of divine abode.
1. The Temple was built and dedicated to God, Solomon's Temple.

2. It is now revealed that God deigns to dwell in temples not made with hands. Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments; and do them" (36:25-27). Men's hearts God's sanctuary.

3. He purges the temple where God has been displaced. Materialism, graft, Caiaphas envious, protect his security. Edward Thompson says, "Base envy withers at another's joy and hates the excellence it cannot reach." Joseph Sizoo, "When devotion to God deteriorates into self-interest, something goes out of life." Degeneration in temple makes purging necessary. Purging in order for divine indwelling.

C. The purged temple becomes sanctuary of prayer. Jesus said, "My house shall be called the house of prayer."

1. For fellowship with the Lord. Members of church. "I stand at door, and knock." Agreement. Two-way conversation. His voice musical and meaningful.

2. The promise in prayer is ever-present strength. In a power available as day, so strength. Do all things through Christ. Dwells in us. We in Him. It is the sure knowledge that we are a part of Him. That His strong will contains and supports us as a mighty ocean contains and supports the infinitesimal drops of every wave. In this sense of cosmic at-homeness we walk the ways of life within a serenity.

D. The temple becomes a place of healing. "And the blind and the lame came to him in the temple; and he healed them" (Matt. 21:14).

1. Christ's purging presence becomes healing rays of light. Spiritual discernment. Spiritual inquisitiveness. Single eye.

2. Christ's purging presence is empowering. The lameness of incapacity to walk as one should is cured.

3. In and through the temple Christ performs His ministry. Human temples. Lift the fallen, cheer the faint, heal the sick, and lead the blind. Helping hand like Peter. Not kick down but lift up. If brother overtaken. This is objective, uplifting, progressive process.

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III. THE PARADE OF PROGRESS

Procession ascended up to Jerusalem. This significant.

A. This proceeds from the passion for God's will. Christ identified with God. Would fulfill the purpose. Set face to go to Jerusalem. Victory in apparent defeat. The doing of God's will is always progressive.

1. The true Church is always progressive in doing God's will. Dr. Buttrick: "How has the church survived? It has often lacked money. At its best it has asked no protecting sword. At first certainly it was not buttressed by any 'prestige.' Yet again and again it has come, not unscathed but revitalized, through persecutions intent on destroying it. It has risked itself on cannibal isles, in leper lands, and in savage continents. Revolutions have swept over it, as in Russia, but the Church abides when governments and systems reel and disappear. It has met black coercions as in Nazi Europe, and conquered in its silent suffering. Even under the blight of scientific agnosticism or the worse blight of a practical materialism—blights far deadlier than any persecution or any tide of blood—the Church survives, not unstained, yet not destroyed." The blood of the martyrs—seed of the Church.

2. Means certain progress and conquest when the Spirit first enters the heart. Reality of conquest. With Christ and His followers. Does not wait until recognition of conquest. Hour of real victory is not when the public acclaims achievement but when the victor becomes certain of victory in his own heart. John Milton's V Day came not when England hailed his masterpiece—when impediment of his blindness ceased to block him. Same with us when consecrated and captivated with God's will.

B. It is progress through the passion of the personal ideal. Christ personifies ideal. Fullness of Godhead in Him. Some see no beauty in Him. To others He becomes Star and Crown.

1. Men are susceptible to appeal of the best. Christ greatest. He creates desire. "Modern psychology demonstrates that with the very milk we drink, we not only ingest physical nutriment, but also swallow the patterns, ideals, reactions, and attitudes of those around us. In a spiritual sense, we digest our heroes and heroines and make their way of life part of our emotional substance. For man, of all the creatures on earth, has the greatest power of imitation and identification with others" (Peace of

(129) 61

Mind, p. 62). Digest our heroes; Christ said, "Eat flesh and drink blood." Dwell in Him and He in us. Dr. Samuel Hamilton, "The law of all moral growth and human achievement may be written in single paragraph: one should desire something worth while; he should desire to possess it; he should aspire toward it."

2. Desiring and aspiring in Christ we join the parade of progress. Before the grandstand of great cloud of witnesses. Lay aside every weight, etc.

C. It is parade of progress with Jerusalem as goal. Old Testament Zion. Writer of Hebrews. Come to Mt. Zion, city of living God. To Judge of all, Jesus, and sprinkling Blood. Vital connection with heavenly Jerusalem.

1. In this spirit there is inspiration. John the beloved was banished but saw the Holy City. When vision is yours and you keep it, you are always on your way. Browning tells us:

*I remember well one journey how I feared
the track was missed
So long the city I desired to reach
Lay hid; when suddenly its spires afar
Flashed through the circling clouds; you
may conceive
My transport.*

*Soon the vapors closed again,
But I had seen the city, and one such glance
No darkness could obscure.*

Every breath, every heartbeat, every step, every prayer, every testimony, every task, every day of toil, every minute, every hour, every day, every week, every month, every year, every decade brings you nearer and near to the city of the great King.

2. Bishop Edwin Holt Hughes was at Ohio Wesleyan University and he went to altar at appeal of Charles Henry Payne, the president. Did not "come through." John Phillips, belated student, stood with old limpback Bible, specialist on proof texts. His stubby fingers became a Biblical guide. Could you go through a door? Index finger. Rev. 3:8: "Behold, I set before thee an open door, and no man can shut it." Edwin Holt Hughes went through. Passing through that door meant passing through many good gates of life. Closes account hopefully: "I often in these late years catch sight of an entrance opened for me in the heavens and hear a divine voice saying, 'Behold, I have set before thee an open door, and no man can shut it.' Save thyself! That I will not do! I am wholly determined to come through again."

CONCLUSION: This parade stimulates praise. Pattern of praise continues all the way through.

a. Palms give praise in prediction, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory." "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light."

b. There was praise at the announcement of His birth. "Glory to God in the highest, and on earth peace, good will toward men."

c. There was praise at the time of the triumphal entry, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

d. There was praise under shadow of the cross. Christ took the cup and gave thanks. They sang a hymn.

e. The Resurrection message takes the form of praise.

*Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor o'er the dark domain,
And He lives forever with His saints to
reign.*

*He arose! He arose!
Hallelujah, Christ arose!*

f. Will be praised at second coming of Lord and in New Jerusalem. Wm. Cowper:

*E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die.*

*Then in a nobler, sweeter song,
I'll sing Thy pow'r to save,
When this poor, limping, stammering tongue
Lies silent in the grave.*

Join the company in the New Jerusalem. There'll be singing and shouting when the saints come marching home. We will sing, "Hallelujah, hallelujah, hallelujah! Crown Him, Crown Him, Crown Him King of Kings and Lord of Lords forever and forevermore!"

—M. KIMBER MOULTON

TEXT: Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest (Luke 19:38).

The Preacher's Magazine

THEME: KING FOR A DAY

INTRODUCTION:

1. Instruction given for name Jesus. Shepherds received announcement of Saviour, Christ the Lord. Zechariah prophesied, "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 upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bows shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth" (9:9, 10).

2. Christ was announced as King at the time of His triumphal entry.

3. The announcement was made to a generation seeking a sign. They would possibly have accepted some phenomenal sign as a credential. No sign given but that of prophet Jonah. Evidence that people want Christ's benefits without Him. Dr. Norman Langford in his book *The Two-Edged Sword*, has written: "The first thing is not peace, but Christ who brings it—'Behold, thy King cometh unto thee.' He does not have to prove Himself in order to win men's allegiance. He must have their allegiance first, or He will do nothing for them. First, He must be recognized, and then it will be time enough for Him to do the works that He promised."

4. The question is one of recognition and allegiance. Disciples' example, leaving nets. Peter's testimony; that belief made him a rock. No benefits for those who consider Christ merely a prophet. None for scribes and Pharisees.

5. Christ is King per se, but for many He does not exist. Those not informed of Him. He exists for those who take Him as their Saviour and King. Some acclaim Him King but only for a day.

I. CHRIST WAS KING FOR A DAY.

A. When He rode into Jerusalem. For those influences on the surface. For fickle, unstable persons. The same kind of people are with us today. They act with the crowd. Sensitive to public opinion. Turn with the tide.

B. Christ is King for a day to those who appear to be Christians only on special occasions.

1. Christmas, Lent, Palm Sunday, Easter Sunday.

2. Do not condemn people for recognizing Christ on these special days.

March-April, 1953

a. Grateful for those who keep the Lord's day. Someone has written contrary commandments: "Thou shalt have gods of self and ease and pleasure before me. Thou shalt worship thine own imagination as to houses and goods and business and bow down and serve them. Thou shalt remember the Sabbath to see to it that all its hours are given to sloth and lounging and stuffing the body with rich foods, leaving the children of sorrow and ignorance to perish in their sodden misfortune."

b. Better keep God's commandments. At least honor Him as Lord on His day. Daniel Webster wrote, "The longer I live the more highly do I estimate the Christian Sabbath and the more grateful do I feel to those who impress its importance on the community." Experience of France. Real Christians keep the Lord's day.

3. Christ should be King not only on Sunday. He should be King every day in the week. Praise Sunday, name-in-vain Monday; truth Sunday, deceitful Tuesday; lofty thoughts on holy day, low thinking on Wednesday; the King first on Sunday, behind secular interests on Thursday; pleasure in presence on Sabbath, evil pleasures on Friday; faith on sacred day, doubted and forgotten Saturday. With the inspiration of Sunday should march with the King all week.

C. CHRIST IS KING BUT FOR A DAY TO THE EMOTIONALLY UNSTABLE.

1. Difference in personality. Change with atmosphere. Parable of sower, shallow earth. Change in character may be wrought. Can maintain spiritual glow in darkness and in cold.

2. Can steadily and consistently serve the King.

3. By enthusiasm be at best and render high service. Example of locomotive. Like to remember high moments. And be remembered at our best. Charles Dickens' story David Copperfield. In it there is pictured the part that took place between the two men, Steerforth and Copperfield. Young Steerforth, putting both hands upon Copperfield's shoulders: "Let us make this bargain! If circumstances should separate us and you should see me no more, remember me at my best."

4. Enthusiasm guided by intelligence. Intelligence fired by enthusiasm. Father of Bishop Edwin Holt Hughes, pastor of First United States Senator from West Virginia, Waitman T. Willey of Morgantown. The senator's exhortation in father's revival meeting. Critical students from state uni-

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versity deeply moved. College professors driven from dignity to evident emotion. Christ to be King of our hearts, our minds, and our wills.

II. CHRIST IS KING FOREVER.

A. Evidence of His eternal kingship.

1. Sacred writers—Isaiah, Prince of Peace; John, Word made flesh and Only Begotten of the Father.

2. The record of Jesus' own words. "I and my Father, are one." "Verily, verily, I say unto you, Before Abraham was, I am." "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come."

3. By Christ's mastery of himself.

- Consistent nature.
- In the temptation.
- Debate with Pharisee.
- In Garden of Gethsemane.

4. His mastery of nature.

- When He fed the multitude.
- When He stilled the tempest.

5. His mastery over the lives of men.

- Strikes from them evil controls. The man of the Gadarenes.
- There is something in Christ that appeals to men. In one of Shakespeare's plays, one of the nobles gives his reason for adhering to a prince in the confession, "There is that in you which my heart would fain call master."

c. Respond to his gracious appeal, "Come unto me, all ye, etc."

d. George Whitefield on day of ordination wrote sublime yet simple expression: "I hope the good of souls will be my only principle of action. I call heaven and earth to witness, that when the Bishop laid his hands upon me, I gave myself up like a martyr for Him who hung upon the cross for me."

B. THE FACT IS CHRIST IS KING FOREVER.

Earthly triumphal procession poor symbol of heavenly. It is almost in contrast. Though crucified and entombed, the procession started from the death of the tomb and ascended with life to the throne of the King.

C. ETERNAL PRAISE IS OFFERED TO THE ETERNAL KING.

1. Not fickle praise of first Palm Sunday. Perpetual praise. Abraham looked forward and praised the promised Seed. Jacob, in his dying predictions, sang of the Shiloh and waited for His salvation. Moses chose for his eulogy the Prophet like unto himself unto whom the people should hearken. David sang of His character and works and praised Him as the King of Glory. The prophets all rejoiced in Zion's Deliverer and Judah's King. At His birth, angels and shepherds and sages sang His praises. In some of the old monasteries, one choir of monks relieves another, in order that the service of praise might not cease. As one generation of God's children has retired to rest, another has caught up the glad strains of hosannas to Christ.

2. Praise here and praise hereafter.

*E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.*

Then in a nobler, sweeter song,

*I'll sing Thy pow'r to save,
When this poor, lisping, stamm'ring tongue
Lies silent in the grave.*

3. Queen Victoria hearing *Messiah*.

4. Handel inspired. Heard angelic chorus. "Crown Him, etc., King of Kings and Lord of Lords"—"Forever."

CONCLUSION:

- Thy kingdom come.
 - Meekness and humility.
 - Through the lives of Thy servants.
 - Not with military might, but with love, righteousness, and peace.
 - Come in the glory of Thy second advent. Make the kingdoms of this world Thine forever.

—M. KIMBER MOULTON

The Dying Thief Saved

SCRIPTURE LESSON: Luke 23:39-43

TEXT: Luke 23:39

INTRODUCTION: The closing words of Jesus Christ while He suffered on the cross are very interesting. His words were not with His disciples, but a dying thief, who was suffering also. As we study this thief of the cross let us first consider:—

I. His Precious Character

1. He was not a pagan, but a Jew; a believer in the true God, "Dost thou not fear God?" said he to the other.

2. He was a believer, also, in the future existence and retribution—Why fear God?

a. Those who were being crucified were suffering the last measure of human woe that this life could give.

b. They had nothing more to fear here.

c. He must, therefore, refer to a life after death, in which a just God will punish the sins committed in this world.

d. He was a Sadducee, but belonged to the orthodox class of the Jews.

3. He had become a hardened wretch, known, not by his name, but by his crime, and so thoroughly reckless and abandoned that, even on the cross, he joined the other robber in mocking Jesus in His dying agonies.

a. They crucified two thieves with Christ, and both reviled Him—see Mark 15:27-32.

b. There is a solemn moral to such a life.

c. Brought up so that he received a good popular knowledge of religious truth, yet he had cast all that off, and was dying the most horrible of deaths in an appalling condition of mind.

II. His True Repentance

1. A great change soon took place in the case of one of these two thieves.

a. He who had just been mocking Christ was brought by the Spirit of Christ to see his true condition as a lost, dying sinner; and he now was pleading for mercy.

b. We have all the conditions of a wonderful conversion clearly brought out.

c. His genuine repentance is evidenced:

2. In his viewing sin in its relation to God
a. "Fear God," like David, in Psalms 51—"Against thee, thee only, have I sinned," etc.

3. In his acknowledgment of his guilt—"And we indeed justly; for we receive the due reward of our deeds" (verse 41).

4. In his reproving the conduct of the other thief and his anxiety for his welfare. His remonstrance was addressed to him in the hope that it might restrain him, and lead his old associate in vice to consider:

III. His Strong Faith

1. Has this thief believed at the tomb of Lazarus, when the thousands were miraculously fed, or when the midnight storm was hushed on the lake of Galilee? We might have wondered.

2. But he exercised a living faith in the Saviour at a time when the confidence of the very disciples, who had witnessed all these wonders He had wrought, was completely shaken; when all His followers had forsaken Him and fled; when our Lord was

dying the same death with the thieves himself. Betrayed, deserted, and derided—even here the thief believed: (a) That Christ had a kingdom, (b) That He would hear request, (c) That He would grant blessings. All hail, thou dying thief! Does the Bible anywhere furnish a more striking example of wondrous, triumphant faith than thine?

IV. His Prayer

"Remember me when thou comest into thy kingdom."

We would have restrained this guilty penitent and told him it was now too late, that he must not intrude on Christ in His sufferings, that his day of mercy was past.

But he would not be restrained. If he must perish, he was resolved that he would perish pleading for mercy. His prayer was:

- Short; but a single sentence.
- Humble; he asked only to be remembered.
- Reliant; "Remember all my past bad life, but remember too that I am dying trusting in Thy grace.
- Earnest; the petition of an awakened sinner on the brink of eternity.
- It included all he needed.

V. His Request Granted

1. During the mockery and taunting of the multitude our Lord remained silent, but when one trembling petition reached His ear, He at once turned around His thorn-pierced head and looked upon the petitioner.

2. His great heart melted into tenderness, and for a moment a gleam of joy must have burst upon His spirit in the midst of its awful gloom, as with a word He rolled open the gates of paradise, saying, "Verily I say unto thee, To day shalt thou be with me in paradise." *Paradise*, a word signifying an enclosed garden or park, is found three times in the N.T.

"Tomorrow" is always Satan's time. "To-day" is always Christ's time. "To-day if ye will hear his voice, etc."

a. Picture the opening and closing scenes of that great day—

- What a morning—what an evening!!
- Remember, the "thief" did not leave this world alone; the Lord and the ransomed thief went together.

VI. Application

1. If Christ heard prayer when passing through His awful suffering upon the cross, will He not hear, now that He is exalted above?

2. The conversion of the thief shows how quickly Christ can save.

a. At 9:00 a.m. the Crucifixion begins; at twelve o'clock, noon, he is a child of God

b. The N.T. is full of illustrations of instantaneous conversions: the woman of Samaria, three thousand at Pentecost, Paul, the jailer's family, etc.

3. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8).

—MILTON H. TAYLOR

Easter Sermon

TEXT: John 11:25

INTRODUCTION: There is no need of my trying to establish the authenticity of the resurrection of Jesus Christ. Those who are here today with an honest and open mind, who believe in the infallibility of the Scriptures, the deity of Jesus Christ, know that the Word declares that on the third day He arose from the dead to declare that He was Victor over hell and the grave. These individuals need not that their faith be bolstered by arguments and evidence abundant that support and substantiate the reality of the great event, for already you have the witness of the Resurrection in your hearts. But to those who might be here this morning with skepticism, cynicism, and unbelief in your hearts and minds, though an angel should speak, or one should rise from the dead and his tongue be loosed to speak ever so eloquently, yet if you are of the unbelieving, you would go away in unbelief. For unbelief is not a thing of logic, but of rebellion and stubbornness of the heart. To him that would serve the Lord, the Resurrection is real: to those who believe not, the Resurrection is but a fairy tale or a bit of folklore.

I. But shall we ponder for a little while the significance of Easter morning to us.

A. The early dawn of history. Two being ushered in, a picture of these individuals.

The picture of the earth (no graves, no tombstones, no morgues, no hospitals, etc.).

B. One day man disobedient. The first grave. What a sad scene! The first weeping family. Their boy murdered. The gravity of sin, terribleness of disobedience, gripped their hearts.

C. Does man live only to die? If man die, shall he live again?

D. But since that time an unending procession. They say we might stand in China and if the Chinese would pass by four abreast there would be no end dropping into eternity. One of our poets said "that our hearts were beating muffled funeral marches to the grave."

E. Well may we ask ourselves, What is life? Does hope end at the grave? When the last shovel has been padded down, is it the final? If life reaches no farther than the grave, then life itself is at best but a dying agony between two dark, silent eternities; life's highest joy but a mockery, echoing against an awaiting tomb. Out of the dark silence of the past we have come into the dark silence of the future. We shall soon be going.

II. But thank God for an Easter morn that breaks the silence of the tomb and echoes back across life's fleeting day hope for tomorrow. Nineteen centuries ago the Man with a seamless robe was spiked on a tree.

A. The crucifixion scene.

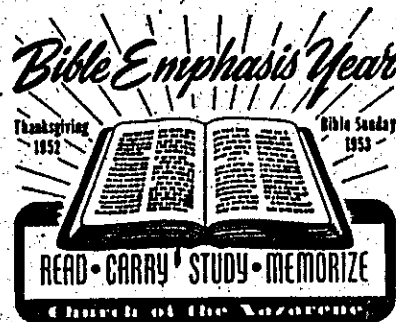
B. The burial.

C. The mockery of men.

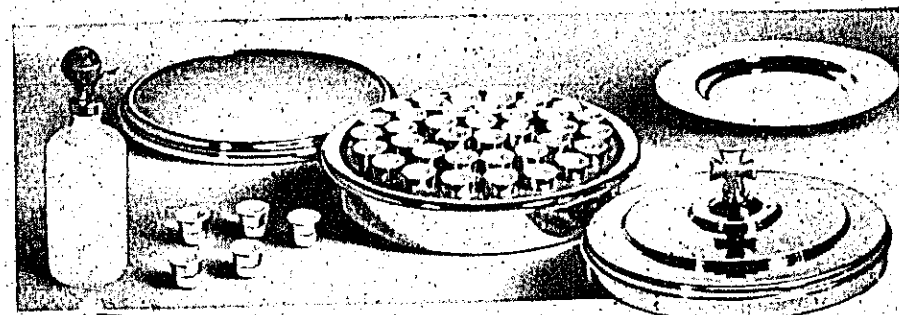
III. The hours slipped away: the resurrection scene, great earthquake, the double guard, the stone rolled away, a man peered into the empty tomb, He is gone—broken the power of death.

IV. The hope of the world is not in things that men would trust. The hope is in reality of the risen Christ.

—ADRIAN ROBERTS



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