
The Preacher's MAGAZINE



The Preacher's Magazine

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

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The Task of Keeping Encouraged

BY THE EDITOR

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

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

A little time ago a preacher said, "We have just about decided not to attempt any more re-

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

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

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

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

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

Thoughts on Holiness

Olive M. Winchester

The Abiding Comforter

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

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

A PERSONAL PRESENCE

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

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

We turn rather to the designations, the more especially to the one we have chosen. There

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

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

THE RELATION TO BELIEVERS

In describing the relation to believers three different prepositions are used in the Greek, "with," "by" and "in," and each of these indicates a different aspect of the relation. But it takes the thought combined in all three to give us the full concept.

First we note the preposition "with," which expresses fellowship. Jesus used it in His reply to Philip, when Philip besought Jesus to show them the Father. In a note of pathos comes the reply couched in the form of a query, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen

me hath seen the Father; and how sayest thou then, Shew us the Father." We can read much into these words. Jesus might have enlarged the range of expression and asked if Philip had not been with Him as He taught the multitudes, and people lingered with longing hearts to hear more, recognizing that He taught with authority and not as the scribes and Pharisees. He might have asked further if Philip did not remember the feeding of the hungry multitudes in the north, in the wilderness land when Philip himself was at a loss to compute the price for food. But the Master did not; His own heart was grieved that His personal presence and fellowship with them had not aroused their discernment sufficiently that they could see that God himself was in their midst. The same presence and fellowship that Jesus had with the disciples here on earth the Holy Spirit is to have with believers down through the ages.

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

Finally and climactic of the three is the preposition "in." Here again the relation of the Son and the Father is expressed through the medium of this preposition. Following the question asked of Philip, Jesus continued, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." So one writer observes, "The teaching of Christ shewed how He was in closest communion with the Father; His works shewed how the Father wrought in Him." As the Father wrought in the Son so the Holy Spirit will work in the hearts of men. We grant that Christ, the Son, gave a perfect medium for the working of the Father, that we mortals are imperfect mediums, but the oper-

ating power is the same. The Holy Spirit is to be within the hearts of men a divine dynamic within, causing men to walk in the ways of righteousness. To have the Holy Spirit with us and by us is a most wonderful experience but that does not touch the springs of human action so vitally; he must operate within, and this he does in the transformation of our hearts and the renewing them by divine grace.

A DOUBLE OFFICE WORK

In ministering to Christian believers the office work of the Holy Spirit is twofold. First there is the teaching aspect. The revelation of the Father in Christ had been full and complete, but the understanding of that revelation and the import of it was not fully comprehended by the disciples. We find that on one occasion Jesus said unto them that He had many things to tell them but at that present time they were not able to bear them. Jesus walked in their midst a living testimony to ultimate truth, but their powers of discernment of that truth were inadequate; they needed a quickening and illuminating of their powers. This was to be the office work of the Holy Spirit. The Holy Spirit never makes known additional truth, all revelation was closed when Jesus ascended up on high, but He does help us to understand truth that has been revealed and enlightens our minds to discern the import of the incarnation and the fullness of the plan of redemption.

The second aspect of the work of the Holy Spirit is that of calling to remembrance the words that had been spoken by the Master. This no doubt applied primarily to the immediate apostles, but it continues to be an aspect in Christian living.

In the application to the immediate apostles it would have a relation to their preaching and also to the recording of the events and teaching of the life of Christ. Jesus did not write anything, and thus the memory of His hearers constituted the medium of transmission. That the truth might be recalled in fullness and in exactness there was need of the quickening power upon the memory of the disciples. Through this work of the Holy Spirit we have the written Word of God as recorded in the New Testament.

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

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

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

The Easter Offering

C. WARREN JONES
Stewardship Secretary

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

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

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

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

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

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

CHURCH SCHOOLS
 J. Glenn Gould

The Vacation Bible School

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

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

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

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

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

One of the greatest points in favor of our church program lies in the fact that a large per cent of our constituency are young people—live, warm, eager, talented young people looking to us for a proper outlet for their pentup desire to live life to the full.

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

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

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

As a pastor I want to express a deep-born conviction that the responsibility of making the N.Y.P.S. a vital factor in the evening service lies directly with the pastor. What kind of a vision do we as pastors have of the evening service? If we do not have a proper vision it stands to reason that those who follow us will not be likely to have it. I am thoroughly convinced that our young people will never be satisfied with, nor long support a stereotyped service which begins without a real vision, continues without an anointing, and closes without a seeker. But I do believe that nearly every normal Christian young person will soon catch the challenge of a Spirit-filled pastor who knows where he is going and has some idea of what it takes to get there. John Wesley once remarked, "Any man who is not a *thorough* friend to Christian perfection will easily puzzle others and thereby weaken if not destroy any select society." A greater than Wesley said, "Where

N. Y. P. S.

S. T. Ludwig

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

Murel Mann

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

there is no vision the people perish." Brethren, if we are not thoroughly familiar with our task we need to either get so at once or surrender our place, for I believe that God demands it of us as preachers of the gospel.

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

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

1. Any spiritual service worthy the name must by its very nature and essence begin by generating a genuine atmosphere of prayer. If we are not able to do this at home before coming to the services, by all means we must make a place for it before the service begins. Any young people's group which is too spiritually blind or lazy or both to pay this price is absolutely unworthy to be identified with the noble commission of the Son of God. Any Nazarene Young People's Society president who complacently allows his society to go on week after week without "praying the glory down" eloquently witnesses to his need of a personal pentecost. And any pastor who will allow this condition to exist without serious objection has missed his calling so far as being a holiness preacher is concerned. Together they will sink into the gloomy slough of despond and failure and nine times out of ten they will compromise with some worldly wile of the devil to attract a discouraged people to the house of God.

2. If we will pay this first price we shall be able to carry out the last one to be considered in this paper. Before I mention it, let me assure you that I believe in the true culture of the entire man—ignorant, slovenly, overboisterous, dirty finger-nailed religion is far below the plan of the heavenly Father for His holy people and I am heartily in favor of anything which will develop us along this line. I also believe in the intrinsic worth of music, art, etc. But we must not major on any of these even for one service. This does not mean, for instance, that an en-

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

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

**This paper was read before the Arizona District Preachers' Meeting. We are glad to print it in this section of THE PREACHER'S MAGAZINE.—S.T.L.*

On Sabbath Worship

"Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But, on the other hand, if I had at any time borrowed from this day any time for my secular employment, I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for more than thirty years."—SIR M. HALE, in *The Presbyterian*.

HOMILETICAL

A Preaching Program for April, 1941

PAUL UPDIKE

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

SUNDAY, APRIL 6, 1941

MORNING SERVICE

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

SCRIPTURE LESSON—Psalm 31.

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. A third thought found in the cry is seen in the word

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

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

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

CONCLUSION

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

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

EVENING SERVICE

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

SCRIPTURE LESSON—John 3: 1 to 21.

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

INTRODUCTION

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

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

EXPLANATION

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

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

PROPOSITION

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

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

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

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

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

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

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

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

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

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

CONCLUSION

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

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

SUNDAY, APRIL 13, 1941

MORNING SERVICE

(Easter Sunday)

Evidences of the Resurrection—

SCRIPTURE LESSON—Matthew 28.

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

INTRODUCTION

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

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

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

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

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

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

I. *Notice the place where He lay.*

1. There is nothing that dispels fear and distrust quicker than to walk in the place itself and examine to one's own satisfaction that death has found its Master.
 - a. The women must tell the story to the ones that Jesus loved.
 - b. And as evidence there was the empty tomb, the graveclothes lying undisturbed, and heavenly messengers as guides on that battlefield of death to point out His amazing victory.
2. But, now, as then, the place where He lay is evidence of His resurrection.
 - a. That Christ lived is beyond doubt—He is as historical as Napoleon, Washington and Lincoln.
 - b. Since He lived as they, search the place where His enemies guarded and find His tomb. Is not Napoleon's with us? and Washington's, and Lincoln's? Has ever a searching party tried to find Jesus'?
3. But search the whole wide world and where is Jesus' body?
 - a. As true as winter's death gives way to sunshine, the sleep of night gives way to waking hours of the morning, and night itself fades into day, so the tomb is empty and the place which recognized His form as crucified, knows Him no more.
 - b. Let the unbeliever, the skeptic search the earth and when they find no place that holds His bones, no place that boasts His remains, no place that inscribes a tablet speaking of His ashes, let them come back and believe and join the great crusade of the cross, telling the "Good News" to the earth, "He is risen!"

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

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

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

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

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

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

CONCLUSION

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

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

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

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

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

EVENING SERVICE

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

SCRIPTURE LESSON—Matthew 24: 29 to 51.

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

- I. *That Christ is alive is the joyous message of Easter.* But, the victory over death, the last of His enemies, makes it possible for Him to now defeat every foe and exalt every friend. The resurrection freedom opens to Him the kingdoms of the earth to come and establish a rule of righteousness where sin and death have ruled so heartlessly. The text is plain, He is coming again. This time He will not be the lonely Wanderer, the despised Sufferer, the crucified Outcast; He will return "taking vengeance" on His enemies, ridding the earth of its rebellion, and righting the wrongs of the reign of death.
 1. Here where prejudice, greed, jealousy, hatred, strife, and fear seem to know no bounds, it is refreshing to know He has promised to come giving victory. This reign of doubt, confusion, perplexity and despair leaves helpless creatures hopelessly trying to eke out an existence with no bright prospect and confident certainty ahead. It is like a man lost in a cave when his very fear drives him to madness; or, the animal caught in a trap, which chews his ensnared leg to bleed to death in his misery. Nations cannot trust each other; creditors fear lest the debtors default; and the world finds a growing mistrust of heaven. Sabbath desecration, sensual lawlessness and greedy selfishness have so honeycombed society that sin is added to sin and the slavery of its bondage increases.
 2. But over against any dark picture which might describe the worst of today, there is the bright shining of His promise, the stirrings of a new day with Him reigning. Righteousness, holiness and truth, which He lived here in the world and which He died to give to all, shall be the portion of them that "fall upon the stone" cut out without hands and which shall soon break the "image" of empires and set up His own rule from sea to sea and pole to pole.

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

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

1. To illustrate the truth and stir us to action He states a parable. He tells of a householder who had been watching His house that a certain thief might not be permitted to enter to steal his valuables. But a few nights passed and no thief, and the man grew careless; what is more, he grew sleepy. Then, while he slept and neglected the possibility that the thief would come that night, his house was broken into and his treasure stolen. Jesus, in commenting upon this act says, "If this man had known what hour the thief would have come he would not have allowed the break-in."
2. When one's possessions are gone they lose their value to him. If something is only fleeting and we can keep it only a short time we will not pay much for it. What, with all the dollars saved, all the friends made, all the fun had, all the reputation gained, all the dreams hoped, if one misses that bridge that leads from earth to heaven, what will it profit? What is any man the better if tomorrow finds him without his treasure and God?
3. All the time of wakefulness was lost when the thief stole the goods. Because the householder slept, his house was unguarded; and it was unguarded at the very time which proved to be the moment of all moments the most valuable he ever had lived. Physical sleep is the restorer that comes to guard our lives, our health, and our efficiency; but spiritual sleep is the traitor that unlocks the door for spiritual death to enter.
4. Each hour we live, then, becomes the most important of all. If He has not come in the ones that are past He might come in the one that is now upon us, or the one that is approaching. One thing is sure, He is coming, according to the text. There is an hour on the way the like of which no one ever has seen, when Christ shall come in His glory—the Head of the Church, first; then as the Head of the state. Any hour that betrays, or spoils, or wears, or puts one to sleep, the hour that would see that fateful happening without one being ready would be the most disastrous one in all history for the unprepared. "Let your loins be girded and your lights burning," Christ says in the Gospel of Luke, "and ye like unto men that wait for their Lord."

III. *The uncertainty of His coming makes it mandatory upon Him to command us to be ready.* As the one whose house had been broken into looks back and sees what relation that hour had with his possession of treasure, so we must look at the future with the viewpoint and carefulness of the past. It is not what we think of it now as much as what we will think of it afterward.

1. The command of the text seems to awaken to the urgency of the situation that is upon us. "Be ye ready." If any ceases looking, his hands drop to his side, his head to his bosom and his eyes close while the clock ticks off the precious moment when the thief appears, how he would hate that hour, denounce his stupidity, and brand his carelessness as evil that allowed such an irreparable loss to come upon him for eternity.
2. If anyone is sleepy, in indifferent attitudes, weaving about like a drunken man in his pathway of duty to God, the church, and his fellowmen, careless of the commands and love of God, and unmoved by the passionate calls of the Holy Ghost, it evidences a

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

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

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

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

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

SUNDAY, APRIL 20, 1941
MORNING SERVICE

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

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

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

INTRODUCTION

Paul had thrown himself into the heated controversy of circumcision that was threatening to divide the Gentile and Jewish believers. The Jews regarded circumcision as a binding legality. Paul regarded it as only a type of the new circumcision of the heart. The Jewish rite gendered to bondage; but the sanctification he was pressing upon the Gentiles sets men free. In the midst of the debate he raises the cross of Christ and proclaims, "I am crucified." The cross that had slain Christ had slain him also.

Always a weak Christianity throttles the streams of faith. Religious demands take the place of love. Then men rely for assurance of heaven on not being like other men rather than becoming more heavenlike themselves. Paul's answer never has lost its force in real truth. The cross which slays the man lifts up Christ. It alone is the answer to a wrong emphasis on forms and ceremonies.

That cross is defined better in the Revised Version of the reading when the text closes, saying, "The Son of God . . . gave himself up for me." It depicts a self-surrender, a yielding to something by which another who is loved benefits solely by the submission. This is so contrary to the natural it cannot be seen by the natural eye, but must be comprehended by an inner faith.

I. NOTICE THE VIOLENCE OF THE CROSS

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

1. The spirit of the "new man" in Christ is nothing like the spirit of the "old man of sin." "The very friendship with the world is enmity with God." The spirit and likeness of the "old man" will never further the interests of the "new." The latter finds life in the violence done to the former.

a. Christ taught that this "new" must become "like little children"; not like grownups who know too much to trust. He stated it another way when He said, "Blessed are the poor in spirit"—the poverty stricken with nothing to boast of save the cross of Christ. He follows with the statement that the true follower is meek—nothing humiliates him like seeing himself lifted up and the interests of Christ neglected.

b. Summing up this aspect in the Beatitudes, He says these "little children" are like all little children that are robust and healthy; they will get hungry and thirsty and not be satisfied short of the best spiritual food and the most refreshing inflow from the fountain of divine grace. But "they shall be filled," He counters against those who might be weak in the faith and doubt the gift of God.

2. That means violence to the old nature which fed self and feasted on the things of the world instead of the things of heaven. Paul, the chief persecutor, claims his justification now only in the blood of Jesus and in it he stands mingling his own, crucified with the affections and lusts. Practicing adultery, uncleanness, idolatry, wrath, variance, hatred, strife, envyings, murder and the works of the old

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

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

II. THERE IS ALSO A ONENESS IN THE CROSS

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

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

a. While He was present and alive and suffering, they could do nothing mean enough—adding jeers and taunts to their cruelties. His humiliation was complete. But, when He had died, not a bone of Him was broken. After the complete death on the cross the violence ceased. If the cross had not completed its work it would have had to continue its work. The reason why some suffer so in trying to get established in grace and getting victory over the world is that they do not let the cross complete its work. If God saw it could be done only by gory timbers and piercing nails, then it is foolish for anyone to try to take any view short of that which "the faith in the Son of God" accomplished in keeping His will submitted to the will of the Father.

b. Paul was crucified with Christ. God's love is redeeming love. It applies the instrument which tears the idols from our hearts and separates the pollution of sin from our inner man, pouring in the oil of gladness and the wine of refreshing brought to us by the Good Samaritan.

c. Paul was dead. He was crucified unto the world. But the cross had worked a double victory for him—he was also so crucified that the world was crucified unto him—he could not go back to the world nor the world come back to him. That is, in the oneness of the fellowship with Christ in the Father's will the blood cleanses and the Spirit of God has control.

2. That oneness in the cross brought him freedom. Before Paul met the Master he went forth "breathing out threatening and slaughter against the disciples" and sallied forth to "bring them bound unto Jerusalem."

a. That cross in others had stirred him to all manner of stubborn resistance. It made him a slave to vile hatred, giving vent in murderous intentions. It manifested the death of his soul in sin.

b. Now he could hold himself up to the Christian world to show what that cross within, circumcising the heart, could do to that old nature. "I am crucified," he testifies, "nevertheless I live, yet

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

III. FINALLY, NOTICE THE FRUIT OF THE CROSS

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

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

EVENING SERVICE

Eternity in the Heart

SCRIPTURE LESSON—Acts 4: 31—5: 11.

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

INTRODUCTION

The "One Heart" of the Church.

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

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

I. AN EARTHLY HEART

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

II. AN EVIL HEART

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

III. AN ETERNAL HEART

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

CONCLUSION

A Search of "Thine Heart."

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

SUNDAY, APRIL 27, 1941

MORNING SERVICE

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

SCRIPTURE LESSON—Luke 10: 25 to 27.

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

INTRODUCTION

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

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

2. But the story would have been incomplete and we never would have known the full extent of the Good Samaritan's love, if there had been no inn.
 - a. It was the inn that revealed the limit to which he would go to see the man get on his feet again.
 - b. It is one thing to give momentary relief, quite another to provide for permanent recovery.
 - c. He not only shared on the road, he placed at the disposal of the man's needs in getting strong again, his whole living, if need be through the provisions for the inn.
 3. So we never would have known the full extent of the Savior's love if it had not been for the Church.
 - a. It is one thing to pick a man up out of sin and save his soul, it is still another thing to develop that man in the grace "that every joint supplieth" until he can get good and strong and come to the fullness of power in service again.
 - b. Taking Christ as the perfect Example of the Good Samaritan, the inn becomes the perfect likeness of the Church.
- I. *Allowing the Good Samaritan in brought the extra care of the Good Samaritan's burden.*
1. It might be enough to let the Samaritan in after he had suffered so much for someone else, and reject the unpleasant experience of having a groaning man, half-dead, to weary the guests through the night.
 - a. Has this Jewish innkeeper not gone far enough to allow a Samaritan room?
 - b. Is it not enough to invite the presence of Jesus into our midst when He can find so few that would give Him room?
 - c. Should we not be satisfied to know we are having a good time when so many are so dead and so formal?
 2. But to invite Jesus into our midst is to invite His burden.
 - a. Listen, and before long you will hear Him speak of a lost, dying world He died to save, a sheep or a lamb that had strayed from the fold.
 - b. Then just a glimpse at what He cares for we see it is one of our own people that concerns His heart so deeply.
 3. And there were no limits set as to a time for dismissal, nor how much he expected to have done for the man who was helplessly wounded.
 - a. The measure of the inn's new responsibility was the limit of the needs of the wounded. As much as he needed and as long as he needed, was the duty set out and contracted for.
- II. *The Good Samaritan's care became the example for the attention to be given by the inn.*
1. For the Good Samaritan must move on and when he does the care and outcome of the sacrifice he has made will now largely depend on the inn.
 - a. Church history full of proof that when church gets under burden, revivals spring forth, men are saved, sanctified, and built up in "most holy faith."
 - b. What an awe-inspiring thought that the sacrifice that Christ has made finds its fulfillment in how well the Church carries on.
 - c. In spite of loneliness on the road, danger of robbers, added hazard to pick up one they try to destroy, the poor example of others, how little somebody else who was supposed to do something did—in spite of how much difficulty one must encounter, a man in need means someone must come and supply his necessities.
 2. But before the Good Samaritan goes he cares for the man himself.
 - a. Whatever we do for souls has been started by the Great Physician himself. We cannot improve upon His remedies. New fads and fangles are not as effective as they sound. The worst sin must have the best cure.
 - b. Nothing ever can take the place of the message of repentance and submission, of the exercise of fasting and prayer, and the patience and faith of Christ in the personal worker.
 3. As he leaves he leaves that passionate request, "You take care of him until I come again."
 - a. As I have loved you—you love. As I have cared—you care. As I have sacrificed—you sacrifice.
 - b. Last night it was my eyes that never slept—tonight it must be yours. Last night my hand waited for every turn and motion to minister to a sick man's need—tonight it must be yours.
 - c. The measure of our sacrifice is not how much we give, but how much we share.
 - d. If we let the patient die—what he did is lost—sleepless nights, soul concern, blood, oil, wine, risks, sorrow, etc. Save the victim, and we save his sacrifice.
- III. *The Good Samaritan's return makes our work a business matter as well as a love gift.*
1. For we must give an account of how we spent the two pence left for the man's necessities.
 - a. They were not given for the Good Samaritan's night's lodging with us, nor as a tip for our goodness and hospitality—they were given to care for the burden he left with us.
 - b. Prayer for the beaten, concern for the fallen, supplies to the robbed, visits to the sick, etc., will be reviewed to see how the two pence was spent.
 2. But more—we must place the whole account at his disposal to see "Whatsoever thou spendest more."
 - a. After the two pence was gone—after the romance of the first victories of grace sort of died away—how much more did you spend?
 - b. Did I care enough for the Good Samaritan's burden to give out of my own living? Did I see him through his unfortunate circumstance?
 3. His coming is to be his payment—"I will repay thee."
 - a. What coins when paid in heavenly values!
 - b. What measures of appreciation for the cups of cold water.
 - c. What riches when we take the things of earth and exchange in the heavenly markets.
- CONCLUSION
- Let us seek to have the Savior bring His burdens to our hearts and churches and let us labor in the full benefit of His provision, giving of our own; for he that would "save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."
- EVENING SERVICE
- The Speaking Presence, or, The Need for the Personal Manifestation of God**
- SCRIPTURE LESSON—Genesis 3: 1 to 19.
- TEXT—*And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (Genesis 3: 8).*
- INTRODUCTION
- GOD PLANNED ABUNDANTLY FOR MAN
1. There was the garden, the beauty spot of the creation in nature.
 - a. There was the woman given man, he called her good.

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

PROPOSITION

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

- I. *The true character of sin is felt only as God comes upon the scene of man's offense.*
 - 1. There is a vast difference between earthly life and eternal life.
 - a. Many think because of the fullness of their earthly life they need have no concern for salvation.
 - b. But eternal life is forfeited in sin. That is, sin affects man in such a way as to rob him of certain qualities that are essential for him to last under all conditions to which he will be exposed.
 - c. The loss sustained in sin is illustrated in the earthly picture: as soon as a man has a good home and fixed to live, he dies, showing there is more than a few conditions that make him last in his hopes.
 - d. Sin is a missing of the mark God set for us and that it is a good mark to shoot at our minds admit. The very fact we try to do good at any time shows we know to do good all the time—the arrow beyond the bull's eye shows an archer tried his aim and testifies to his falling short or wide the mark.
 - 2. Notice how sin affects the conduct of man.
 - a. It gives itself away in the strain Adam found himself in in the presence of Eve. He made his apron for Eve's sake; God had not come on the scene yet. Why be ashamed? The very presence of human invention reveals something is wrong. When a man begins to shield himself he does it to cover something he is afraid of.
 - b. But why take the things of God to promote himself in his sin? Why must Eve take Adam? Why must Adam take leaves that God had intended for the tree to yield fruit by? Must the works of God be turned into gadgets to cover sin?
 - (1) Homes wrecked, children's lives blighted, churches divided, tithes lost, and a host of other tragedies just to cover some man's rebellion against God's good purpose.
 - c. But, worst of all, why hide from God? Why no disposition to walk toward the only One who can restore? No reading of the Word; no prayer; attendance at church neglected.
 - d. All of this in spite of:
 - (1) The knowledge they possessed.
 - (2) The surroundings God's goodness had supplied.
 - (3) The consciousness of God's word—they could quote it.

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

(5) A friend and loved one.

- 3. Each of these only tended more to human invention until God came.

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

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

III. *Can man know when that sin is gone?*

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

CONCLUSION

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

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

Passion Week Messages

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

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

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

Why Jesus Went to Jerusalem

(Palm Sunday Morning)

SCRIPTURE—Matt. 16: 21-28.

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

INTRODUCTION

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

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

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

II. SOME SUGGESTED ANSWERS TO THE QUESTION

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

- b. Such an argument overdraws what would be true of the most rank fanatic. Remember the long hours of suffering which was to end in death. Remember also that crucifixion was the way of death of the lowest and the vilest of all criminals. It was the last degree of disgrace, even Christ despised the shame (Heb. 12: 2).
 - c. A man of self-seeking ambition would hardly have chosen such a conclusion to his career.
3. It has been further suggested that He came to His death as the result of a sublime disappointment at the hands of God.
- a. This suggests that His way of overcoming opposition and criticism was to come and let them do their worst, and by their seeing the miraculous power in His deliverance, they would be convinced. In that supreme hour, however, according to this suggestion, God let Him down. He said, "My God, why hast thou forsaken me?" He came to Jerusalem then, according to this view, faced His foes and let them take Him to crucify Him, hoping in the last moment that God would interpose and He would be rescued.
 - b. This is only speculative and is without foundation in the Scriptures. It is blaspheming the holy, suffering Son of God. The only answer to such argument is that it just leaves the recorded truths out of its reasoning altogether. Such persons leave out the record.

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

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

CONCLUSION

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

The Triumphal Entry

(Palm Sunday Night)

SCRIPTURE—Mark 11: 1-11.

TEXT—*Who is this?* (Matt. 21: 10).

INTRODUCTION

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

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

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

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

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

II. WHAT IS THE ANSWER TO THE QUESTION?

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

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

CONCLUSION

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

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

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



Today's Happenings in the Life of Christ



Monday

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

INTRODUCTION

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

I. CURSING THE FIG TREE

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

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

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

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

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

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

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

IV. THE GREEKS DESIRED TO SEE JESUS (John 12: 20-22). "Sir, we would see Jesus."

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

V. HIS TEMPLE TEACHING OF TODAY

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

CONCLUSION

- 1. The chief priests and the scribes were very busy seeking how they might destroy Him; they feared Him.
- 2. The people were astonished at His doctrine. He had impressed them greatly. They were so sympathetic with Him that the Jewish leaders were being overshadowed by Him.
- 3. At the evening time He went out of the city, back to the quiet home of Lazarus in Bethany. There the night passed in quietness and rest. Thus ends Monday of Passion Week.

Tuesday

SCRIPTURE—Mark 11: 20-33.

INTRODUCTION

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

2. The lesson from the withered fig tree.
 - a. They were again on their journey into the city as they were the morning before. It was the day before that the tree was cursed. Attention was called to the condition of the tree by one of the apostles.
 - b. Jesus said, "Have faith in God." They were amazed to see the tree withered. Jesus used the occasion to teach them a lesson on faith that would be long remembered. Having faith and believing are important to His kingdom.
3. The widow's mite.
 - a. The Lord measures giving by what one has left: "They gave of their superfluity; but she of her want did cast in all that she had, even all her living."
4. Four things to be emphasized of what happened today.
 - a. *First*, the challenge of Christ's authority; *second*, the efforts to entangle Him; *third*, His discourse against the Pharisees; *fourth*, His discourse concerning the future.

I. THE CHALLENGE OF CHRIST'S AUTHORITY

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

II. THE EFFORTS TO ENTANGLE HIM IN HIS TEACHING

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

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

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

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

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

IV. HIS DISCOURSE CONCERNING THE FUTURE

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

CONCLUSION

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

Wednesday

SCRIPTURE—Mark 14: 1-11.

INTRODUCTION

1. Today has been called the day of retirement or silence.
 - a. Some believe that all day Wednesday and until late Thursday afternoon the time was passed in silence.
 - b. It will be remembered also that some believe He died Thursday and not Friday. Nevertheless He was on the cross on the "Preparation Day" (Luke 23: 54). The preparation day was Friday, the day before their sabbath. The authorities were anxious for the bodies to be removed from the place of execution lest they be there on the Sabbath. This is why the majority believe that He died on Friday.
 - c. We are left to our own speculation as why this retirement. The shadow of the cross was upon Him, and what would be more natural than to spend the last few hours alone with those He loved and would love to the end? Also He had finished His public ministry (and it was a wonderful ministry) and now the lull for the worse. Furthermore the closing discourse against the Pharisees had been such as to provoke them to drastic action. It was better to stay away from them.
 2. Two things happened on Tuesday night.
 - a. He predicted His own death, "Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified."
 - b. The second thing was the postponement of their (Pharisees') plot to put Him to death, "But they said, Not on the feast day, lest there be an uproar of the people."
 3. Two things to be mentioned in this message.
 - a. First is the feast in honor of Christ, and second is Judas' bargain to betray Christ.
 - b. Some have placed these on Tuesday night, however I see no definite reason for thus doing. It is not necessary to be dogmatic about it, however. Since these were not discussed yesterday, even if they may have happened then (I am not sure), let us think of them tonight.
- I. THE FEAST IN HONOR OF JESUS AT THE HOME OF SIMON THE LEPER IN BETHANY
1. Some suggested reasons why the feast was given.
 - a. It could have been the way he chose to announce his acceptance of Christ as Lord and Savior. That is what happened in the life of Martin Luther. He left the banqueting table to enter the monastery, announcing his intentions at the time he was ready to leave the banquet.
 - b. It may have been a way of bringing some of his friends in contact with Christ. Matthew made a feast that seems to have been for that purpose (Luke 5: 27-32).
 - c. Certainly it was because of his sincere love and appreciation for Christ. No doubt Jesus had touched this man when he had had the leprosy. Could it have been this man who was the one who returned to give thanks for being cleansed?
 2. Notice something about the man, Simon.
 - a. He was a rich man. He had a very fine and elaborate home. The outline of its likeness is pointed out to tourists in Bethany today.
 - b. He was a leper, or had been. It was a dreadful disease. It is a type of sin, and has many characteristics like sin.
 - c. He had some wonderful neighbors. They were Mary, Martha and Lazarus. It was through them very likely that he came to know Jesus. Such neighborliness is inestimable. It was a little Jewish maid who told Captain Naaman about the man of God in Israel.
 3. Who attended this feast?
 - a. Jesus and His disciples were there of course. They were the guests of honor, Jesus being the central figure.
 - b. John tells us, "Martha served but Lazarus was one of them that sat at the table with them." Lazarus was raised from the dead before this, and we know him. Martha has been heard of before also. She was cumbered about much serving. There are still many Marthas today.
 - c. There was still at least one more person present at this time, for Mary was there. She has been heard of before also. Jesus said, "Mary hath chosen that good part which shall not be taken away from her."
 4. Mary anointed Jesus during the feast.
 - a. She took a pound of ointment of spikenard, very costly, and poured it on His head and His feet.
 - (1) There was some objection, especially by Judas (John 12: 4, 5).
 - (2) Jesus defended her and her act of devotion by saying, "Against the day of my burying hath she kept this." "The poor always ye have with you; but me ye have not always," Jesus said.
 - b. She had done what she could. She never preached a great sermon, nor did she do any outstanding work—never built a church, nor endowed a hospital or college—but she did what she could. What had she done? She had loved her Lord with a deep, tender devotion that gladdened His heart and brought Him strength and comfort. He looked at the disciples as the cross drew nearer, and there was Peter who would deny Him, and Judas who would betray Him, and the others who would flee from Him, and Martha who was busy serving. Mary sits and listens and loves! Jesus must die. Mary had her treasure, the expensive spikenard, and she would not pass by the opportunity of doing the best she could for her Lord.
 - (1) She will always be remembered because of this deed (Mark 14: 9).
 5. Notice the character of Mary's work.
 - a. It was spontaneous.
 - b. It was self-sacrificing.
 - c. It was singular and courageous.
 - (1) It was a new type of service.
 - d. It was timely.
 - (1) Nicodemus and Joseph brought their spices after the Savior was in the grave.
 - (2) Let us give flowers while life lasts. Give deeds of kindness now and they will do more good than when expended on the deceased.
 - a. The lesson: do for Christ what is in your power to do.
- II. THE BARGAIN TO BETRAY CHRIST
- See Judas slipping along in the night, going to Jerusalem to arrange the bargain. He evidently went after the feast was over.
1. He went to the chief priests.
 - a. They represented the enemies of Christ. It is a dangerous thing to see the followers of Christ getting too friendly with His enemies.
 - b. The priests were glad (Mark 14: 11).

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

CONCLUSION

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

Thursday

SCRIPTURE—Mark 14: 12-21.

INTRODUCTION

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

I. WASHING THE DISCIPLES' FEET

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

II. POINTING OUT THE BETRAYER

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

3. "He then, having received the sop, went immediately out; and it was night.
 - a. It was night in his soul as well as night in old Jerusalem. The light of God had gone out of his life. The confusion of great darkness was upon him.
 - b. It became eternal night for Judas. The eternal darkness had settled over him. Judas is still in the night.

III. THE INSTITUTION OF THE LORD'S SUPPER

1. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26: 26).
 - a. Likewise He took the cup and blessed it, and said, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28).
 - b. There the Lord's Supper was started, and it has been observed ever since.
2. There are two views on the bread and wine: some believe the bread becomes the actual body of Christ and the wine becomes His blood; others believe them to represent His body and blood.
 - a. It is clear that they represented His body and blood the night it was instituted for He had not yet died. Our position is that they represent the broken body and the shed blood.

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

1. "A new commandment I give unto you, that ye love one another; as I have loved you."
 - a. It is the test of discipleship for, "By this shall all men know that ye are my disciples, if ye have love one to another."
2. He told them that all would be offended: "Smite the shepherd and the sheep shall be scattered abroad" (Mark 14: 27).
 - a. Peter said to Him, "Although all shall be offended, yet will not I."
 - (1) Jesus told him that he would deny Him three times "before the cock crow twice."
 - (2) Jesus told Peter that Satan desired to sift him as wheat (Luke 22: 31-34). Jesus also told him what to do after it was over (v. 32).
3. Jesus spoke comfort to the disciples (John 14-16).
 - a. "Let not your heart be troubled."
 - b. "My peace give I unto you."
 - c. The Holy Spirit was promised.
 - d. Their relationship to Him was like the vine and branches (John 15: 1-8).
 - e. "Be of good cheer; I have overcome the world."
4. Notice three high points of His valedictory prayer:
 - a. That they might be sanctified (John 17: 17).
 - b. That they might be one (John 17: 22).
 - c. That the world might believe (John 17: 21).

CONCLUSION

1. They sang a hymn and went out, and on to the Garden of Gethsemane. Our greatest sympathy and deepest love linger here with Him.
2. Tonight will be spent in the garden in prayer. The mob will find Him there.

Friday

SCRIPTURE—Mark 15: 42-47.

INTRODUCTION

1. Last night we ended with the singing of a hymn and the journey to Gethsemane.
 - a. There the night was spent until He was taken by the mob.

2. When they came to Gethsemane Jesus said, "Sit ye here, while I shall pray" (Mark 14: 32).
 - a. "And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy." He said to them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark 14: 34).
 - b. Leaving the three to watch and pray, He went about the distance of a stone's cast and fell on His face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."
 - c. He came back to find the three he left on guard fast asleep. Addressing Peter He asked, "What, could ye not watch with me one hour?"
 - d. He prayed three times, and came back and found them sleeping each time. His comment was, "The spirit indeed is willing, but the flesh is weak."
3. There are four things to which attention will be directed: The betrayal, the trial, the crucifixion and the burial.

I. THE BETRAYAL BY JUDAS

1. It will be remembered that He went out from the supper last night, leaving Jesus and the other disciples.
 - a. He had not gone to buy food as some of them assumed. After he received the sop he went out to be the guide for the mob that would kill the Lord.
 - b. It will also be remembered that a few days ago we found that he went to the authorities and made a bargain to lead them to Christ. Now the time has come when that bargain is to be carried out.
 - (1) See him slipping through the darkness, going to the house of the high priest. He tells them that the time is here and the opportunity is at hand to find Christ while He is away from the multitude.
2. Judas leads the mob to Him. "Great multitudes with swords and staves."
 - a. He gave them a sign, saying, "Whomsoever I shall kiss, that same is he; hold him fast."
 - b. "He came to Jesus, and said, Hail, Master; and kissed him."
 - c. Jesus asked them, "Whom seek ye?" They told Him, and He said, "I am he." They fell back to the ground and then arose and took Him. In the meantime He asked that these (disciples) be left free to go their way: "Let these go their way."
3. Simon Peter's defense of his Lord.
 - a. He struck Malchus, the servant of the high priest, with the sword and cut off his ear. Peter was not afraid to defend Christ. It was when he was forbidden to fight that he was ready to run. When his sword must be laid aside and he was to submit to the ordeal, then it was that his courage failed. It takes more courage to merely stand and take it, than it does to fight back.
 - b. Jesus said, "Put up thy sword" and touched the man's ear. He said two things at that time: (1) "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" and (2) "But how then shall the scriptures be fulfilled, that thus it must be?"
 - c. Then He asked, "Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple and ye laid no hold on me."
 - (1) They took Jesus and bound Him.

II. THE TRIAL BEFORE THE AUTHORITIES

1. He stood before four different judges; Annas, Caiaphas, Pilate and Herod.
 - a. Annas asked Him of His disciples and of His doctrine (John 18: 19).
 - b. Caiaphas had false witnesses to condemn Him.
 - c. Herod mocked Him and sent Him back to Pilate. He and Pilate were made friends that day.
 - d. Pilate had Christ before him twice—before He went to Herod and afterward.
2. It was Pilate who pronounced the sentence of condemnation.
 - a. The people had been persuaded to ask for Barabbas to be released, and for Christ to be crucified.
 - b. Pilate's every effort for His release was futile, and finally he washed his hands, claiming innocence in the death of the prisoner, and gave them authority to crucify Him. See the scriptural accounts (Matt. 27; Mark 15; Luke 23; John 18, 19).
3. The tragic end of this unfair and unscrupulous quartet.
 - a. What happened to them has been called a parable in action of what happens to men who turn their backs upon truth and justice when they see it.
 - (1) Caiaphas was deposed the year following, Herod died in disgrace in exile, Pilate, wearied with misfortunes, died a suicide and in banishment, and the home of Annas was destroyed a generation later, and his son was dragged through the streets and scourged to his place of murder.

III. THE CRUCIFIXION

1. They led Him away to Calvary.
 - a. The way of sorrow and its experience. He fell underneath the cross. Simon, the Cyrene assisted Him in carrying His cross to site of crucifixion.
2. Finally they came to Golgotha, a place of a skull.
 - a. There they crucified Him. He died between two thieves. He indeed was numbered with the transgressors.
3. Mention what happened while He was on the cross.
 - a. The darkness, earthquake, His sayings on the cross, and what He said to the thief who was dying with Him. The groups and their attitudes which surrounded Him there.
 - b. He died at the ninth hour which was 3: 00 p.m.

IV. THE BURIAL IN JOSEPH'S NEW TOMB

1. Joseph of Arimathea went boldly and asked Pilate for the body of Jesus.
 - a. Having received permission to take it, he bought fine linen, and took the body down from the cross, wrapped it in the linen and laid it in a sepulcher which was hewn out of a rock.
 - (1) This Joseph was a secret disciple of the Lord Jesus.
2. The embalming preparation was furnished by the man who came to Jesus by night to inquire the way of life.
 - a. Nicodemus bought the mixture of myrrh and aloes (John 19: 39).
3. This brings us to the end of the sufferings of our Lord.
 - a. He is now laid to rest in the tomb. The quietness after the suffering is a relief. We have seen it again and again in the experiences of our fellow beings. The calmness and peacefulness after much suffering is seen when death has brought release.

CONCLUSION

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

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

- a. He said that night when He instituted the Lord's Supper, "This do in remembrance of me."
- b. Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."
(Then serve the Communion.)

The Resurrection

(Easter Sunday Morning)

SCRIPTURE—Matt. 28.

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

INTRODUCTION

1. Joseph of Arimathea and Nicodemus buried Jesus in the new tomb.
 - a. He was placed there Friday.
 - b. Some of the women saw where He was buried.
 2. Since Friday morning early and especially since Christ's death Friday the defeat of the disciples was evident.
 - a. Their hearts sank within them, and their faith was disappointed. It was all over for them; they gave up.
 - b. Their hopes were gone. Their feelings were expressed in the words of the two on the Emmaus road, "We hoped that it had been he which should have redeemed Israel." "But alas, he is gone," was the implication.
 3. During this time the authorities had taken pains to make the tomb safe.
 - a. They were afraid that something might happen to the body and they would be in for worse days ahead.
 - b. They remembered what the disciples apparently forgot, that He said He would rise again the third day.
 4. The women came early to the sepulcher to finish preparing the body for burial.
 - a. They evidently did not know the precautions had been taken, that the guards had been stationed there, and that the seal had been set to the stone; for they wondered who would roll the stone away for them.
 - b. To their surprise and amazement the stone was rolled away, and to their consternation the body was gone.
- ### I. SOME THINGS THAT HAPPENED AT THE TIME OF THE RESURRECTION
1. The earth is said to have shaken.
 - a. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."
 - b. The power of heaven was released upon the earth when the angel descended: the earth shook and trembled.
 - (1) Could it have been that all nature was leaping for joy when that hour came?
 - (2) The people of earth have trembled at hearing of His sacrifice and Resurrection.
 2. The angel rolled the stone away.
 - a. No living man could have done that. The Roman guard and the Roman seal were enough to secure it as far as man was concerned.
 - b. But, the angel broke the seal and rolled the stone away. After he did it he sat down upon the stone.

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

3. What about the keepers?
 - a. Those brave fellows fainted, "And for fear of him [the angel] the keepers did shake, and became as dead men." This, I take it, means that they fainted of fright.
 - b. When the supernatural intervenes man is utterly powerless.
 - (1) Any supernatural appearance frightens man, even the messenger of good news frightened the shepherds.

II. THE RESURRECTION ITSELF

1. Peter said, "God raised him up."
 - a. It was the power of God that did it.
 - b. God was able to raise Him. Think of His power that created the heavens and the earth and all that therein is; the giver of life, and the sustainer, yes, He was able to raise Christ, His Son from the dead.
 - c. The power of death could not hold Him. The resurrection was from the dead, and not just a reviving from an unconscious state. It is a resurrection and not a resuscitation.
2. It was a bodily resurrection.
 - a. It was not just the survival of the Spirit but the body came forth from the tomb in resurrected life.
 - b. It then, was a resurrected body, changed from mortal to immortal. It was alive forever.
 - c. The body did not remain in the tomb. Only skeptical minds thus claim it did.
3. Witnesses of the resurrection.
 - a. The angel said, "He is risen."
 - b. The empty tomb is evidence of it.
 - (1) The keepers were hired to say that He was stolen away by His disciples while they slept. If they were sleeping how could they know what happened, how could they know whether He arose or was taken away? How could they say the disciples took Him in case He was taken by someone?
 - c. Many saw Him after the resurrection.
 - (1) Mary, Peter, the two on the Emmaus road and the disciples behind closed doors saw Him the first day. As many as five hundred saw Him at one time after the resurrection.

III. THE MESSAGE OF THE RESURRECTION

1. "He is not here."
 - a. He was not in the tomb was that first Easter's message.
 - b. Mary asked of whom she supposed to be the gardener, "Where have you put him?" It was not the gardener, and the gardener had not put Him anywhere. It was the risen, living Lord to whom she spoke.
2. "Why seek ye the living among the dead?" implied much.
 - a. Though He was once dead yet He is alive and that forevermore.
 - b. Almost unbelievable to them, yet that was actually true. He was not dead now for God had raised Him from the dead.
3. Because He lives we shall live also.
 - a. The guaranty of redemption is in the resurrection. If He lives, He can make good His claims but if He does not live, how could He do what He said?

- b. There is newness of life in Christ for all who will come to Him in faith believing.
- c. Our immortality is assured in the fact that Christ lives. He is conqueror of death; He robbed it of its victory (1 Cor. 15).
 - (1) We bury our dead in this hope.

CONCLUSION

1. Life is not a blind alley with a dead end.
 - a. There is a glorious morning after sorrow. The eternal and glorious day of God is assured in the resurrection of our Lord and Savior Jesus Christ.
2. On the resurrection morning the bodies of our loved ones and all who have lived and died will come forth to resurrected life.
 - a. Those who have done wrong to everlasting contempt, but the righteous to an endless reign with Christ.

The First Easter (Easter Sunday Night)

SCRIPTURE—John 20: 1-25.

TEXT—*The Lord is risen indeed* (Luke 24: 34).

INTRODUCTION

1. The resurrection is the outstanding event of today, thinking as we have for a week, of what happened to Christ each day.
 - a. The resurrection is the crowning event, not only of this day in Passion Week, but of the life and claims of Christ and Christianity.
 - b. It gives authority to all that Christ taught and claimed.
 - (1) If He had failed at this point, all would have failed. "If Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised, your faith is vain; ye are yet in your sins." He is risen! however.
2. Let us think of what happened to the disciples on this day since the resurrection was considered this morning.
 - a. Four things are outstanding: (1) They were slow to respond, (2) They were surprised, (3) They were reassured, and (4) They were made glad.

I. IT WAS A DAY OF SLOW RESPONSES

1. The women were slow to believe the angel.
 - a. Mary's question, "Where did you put him?" appears to be after she had gone to tell the disciples about the angel and his message. If it was, the slowness of her heart to believe was almost unbelief. She did not know whether to believe such news or not.
2. The disciples hesitated to believe the women.
 - a. They must have thought that the women were seeing things, and were imagining all of these reports.
 - (1) "And their words seemed to them as idle tales, and they believed them not (Luke 24: 11).
 - (2) "Neither believed they them," was said of the report of the two who walked with Christ on the Emmaus road.
 - b. Jesus "upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen" (Mark 16: 14).
3. Thomas would not believe the other apostles.
 - a. He must have thought that the others could believe the stories of the hysterical women but he

would not believe it without having ample evidence. He even doubted the words of the disciples when they claimed to have been visited by Christ.

- b. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe" (John 20: 25).

II. IT WAS A DAY OF SURPRISES

1. The women were surprised at the tomb.
 - a. It almost took away their breath when they saw the stone moved, and especially when the body was gone.
 - b. The angel's words were fraught with staggering surprise. Imagine their shock at such an announcement!
2. The disciples were surprised and astonished at the words of the women.
 - a. See Peter and John start out in a dead run for the tomb. John outran Peter and stopped at the entrance while Simon went on into the sepulcher when he got there.
 - b. Things were really happening in old Jerusalem that day.
3. The men who went to Emmaus got the surprise of their lives when their eyes were opened at the supper table.
 - a. They had been walking with and talking to the risen Lord, yet they were unaware of it. They spoke of how their hearts burned within them as they journeyed with Him.
4. The surprise within the closed room.
 - a. The two had returned from Emmaus to report what they had experienced. They said, "The Lord is risen indeed," or as we would say, "Really, the Lord is risen."
 - b. As they reported, Jesus himself appeared in their midst. Were they ever surprised? "But they were terrified and affrighted, and supposed that they had seen a spirit."
5. Thomas' surprise came a week later.
 - a. His exclamation was, "My Lord and my God!"

III. IT WAS A DAY OF CERTAINTY AND OF ASSURANCE

1. Christ made Himself known to Mary by speaking her name, and getting her attention (John 20: 14-18).
 - a. If it be true that John's account means that she was back at the tomb weeping after having gone to tell the disciples, then it is also true that after she was thus assured by Christ she went again to tell the disciples that there was no question about His being alive.
 - b. The women were made certain by both the angel and Christ himself. They were certain that He was alive.
2. He opened the understanding of the men at Emmaus.
 - a. They were made as certain as could be, by their understanding being illuminated.
 - b. They returned to Jerusalem to report with all assurance that they had seen the Lord. They were certain of it.
3. How the disciples were assured that He was alive.
 - a. Upon appearing to them they thought He was a ghost, but upon seeing His hands and His side, and having time to collect their thoughts they were sure that it was He.
 - b. He ate before them also, "And while they believed not for joy, and wondered, He said unto them, Have ye any meat?"
 - c. They were fully convinced and told Thomas.

4. Thomas was made certain a little later also.
 - a. He may have or may not have put his finger in His hand and side but he was thoroughly convinced, whether he did or did not. There was certainty and assurance as well as surprise in the words, "My Lord and my God!"

IV. IT WAS A DAY OF GLADNESS AND OF BURNING HEARTS

1. "Then were the disciples glad when they saw the Lord (John 20: 20).
 - a. That was the experience of all of those down-cast souls that day.

My Soul Is Happy Now

(An after Easter meditation)

Paul S. Hill

*My soul is happy now.
But I had wept and trembled that crucifixion day
When my every hope, and all my faith,
Like straws were thrown away.
I could not understand the death of Christ,
Nor knew it was for me
That awful hour had to come
When God met Calvary.*

*My soul is happy now.
But I had feared. And even when they came and
told
That He was risen from the dead,
And that I should be bold,
My faith could not yet take the step
That sealed me to that bliss
That came through Calvary's agony,
And resurrection's gift.*

*My soul is happy now.
The "Day of Pentecost" is fully come:
And in that "Day" the night is gone,
And every hope I ever had,
And every part of faith is new confirmed.
The Holy Ghost hath said
That "Jesus died," that "Jesus lives."
Redemption is for me.*

*My soul is happy now.
But I was afraid, and hid with those who met
And saw their Lord alive,
But who were powerless to preach
For fear of self, or strife,
But since the Holy Ghost is come we all
Feel glad and pure and bold,
For Calvary and Easter Day
God's grace to all unfold.*

*My soul is happy now,
For Calvary and Resurrection Day
Have placed within my soul a joy
That shall not pass away.
No storm of strife, nor shock of death,
Can down my hope and faith.
The night is gone; the day is come;
My Savior lives away!*

- b. The resurrection did something for the defeated followers of the Lord that they never got over. How glad they were to see Him alive. They preached it with such glad hearts that their message was convincing.
2. "Did not our hearts burn within us, while he talked with us by the way?"
 - a. Christ's religion is the religion of the burning heart.
 - b. All of their hearts burned with a new glow when they knew that Christ was alive from the dead.

CONCLUSION

After going through Passion Week and seeing His "soul poured out to death" and after His work for nearly two thousand years, there are three things to say in conclusion:

1. Christ is the Son of God.
2. He is the Savior of the world.
3. He can and will save all who will come unto Him.

ILLUSTRATIONS

Basil Miller

Wiring for Heavenly Reservations

"I wired ahead," said Rev. Strang, pastor of the Bethany, Oklahoma, church, "and I didn't have to scramble and stand in line wondering whether or not there would be a room for me."

He was traveling out of Ohio and often made the city of Birmingham, Alabama. The main hotel was usually crowded, and when the night train arrived there was a rush for taxis, for the traveling men knew that they might not get a room. But Strang said, "I even ambled along slowly, window-shopping, for I knew there was no rush."

"Got a room for me?"

"Yes, Mr. Strang," came the clerk's reply. "We have reserved one for you."

So in this race of life, this course through the wild wilderness we call the world. Some go to the end of it, expecting that a room will be for them. But they find there is no room. Not that heaven's full, but no preparations were made beforehand.

"Reserve your mansion," said the preacher making the spiritual application. "You can wire ahead to the heavenly Father and He will prepare a mansion for you."

Make your preparation now. Do not wait for a last minute chance on a deathbed. Some men are snuffed out of this world without even a moment in which to pray. Pray now. Kneel now. Turn over to the Master now all that is yours, and He will make a reservation in heaven for you.

I Want to Talk with a Friend

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

The doctor had just read the X-ray picture to him and showed him the dots that indicated he was suffering from more than a 1,000 gallstones.

"There is no other hope," the doctor said, "than an operation. You can't live with those stones in you."

As the minister looked at his watch it was exactly two o'clock, and the doctor wanted to rush him to the hospital for an operation.

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

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

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

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

"I went home and talked to my Friend," returned the consecrated man.

"What did he do?"

"He healed me. And I am able to testify that something far beyond my ability took place. He did it. I didn't."

Telltale Evidence

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

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

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

Such proved to be true. Crawford had taken his family for an automobile ride, as seemingly innocent as could be. On the highway that wound around the mountain, something went wrong with the brakes, so he testified, there was a screaming bedlam in the car, as it shot down the mountain slope to land hundreds of feet below with the entire family wiped out.

That is, all but the father Crawford.

"And how did it happen," asked the officer, "that you are alive, while the rest of the family are down there dead?"

"I was able to jump out of the left door as the car shot over the bank."

Cries of sympathy went up all over California for this poor, unfortunate man who lost his family so tragically.

"An accident!" they shouted; but officers true to their sworn duty began an investigation to see if there were clues which showed that the crime was premeditated. The case seemed almost closed until accidentally a detective found a little black note book, long discarded, with a few figures in it.

"What are these figures?" asked the detective.

"They—well, when I took out the insurance—" And the cat was unbagged, for they represented the figures that Crawford had put in it (and which he thought he had destroyed long ago) when he took out more than forty thousand dollars of insurance on his family. They represented the income from the money, if and when invested!

Only a little note book, innocent like, but it proved the telltale evidence that imprisoned Crawford for life. There might have been other clues, had they dug deep enough, like the bent throttle which had been pulled wide open and then bent. There might have been the fact that the car had just coasted down a long hill, up another and hardly had time to get much momentum to shoot it over the cliff, but such clues were useless for the little black book put the man for life behind prison bars.

There is no perfect crime. There are always little black books left lying around that nooses a criminal's neck. The Word of God stands unalterable when it cried aloud, "Be sure your sins will find you out." God in the scheme of things sees to it that there are black books which will land the murderer.

The only perfect crime is the crime uncommitted, the deed undone, the act unperformed.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Easter Text

The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live (John 5: 25).

(John Wesley, April 2, 1738)

Spiritual Growth Through Difficulties

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

"In the Morning"

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

"Dear —: I have just heard, to my surprise, that I have only a few days to live. It may be that before this reaches you I shall have entered the Palace. Don't trouble to write. We shall meet in the morning."

At Home

A voice is heard of earth's kinsfolk weeping
The loss of one they love;
But he has gone where the redeemed are keeping
A festival above.

The mourners throng the ways and from the steeple
The funeral bells toll slow;
But on the golden streets, the holy people
Are passing to and fro:

And saying as they meet, "Rejoice, another,
Long waited for, is come.
The Savior's heart is glad; a younger brother
Hath reached the Father's home."

Lord of All Nations

In the London Art Gallery a man stood looking at the picture of "The Thorn Crowned King." As he gazed the significance of the picture overwhelmed him. As he wept he kept saying, half aloud, "I love Him! I love Him!"

In a moment another had joined him, and another and another, until within ten minutes five nationalities stood there all absorbed in devotion to the Christ who gave Himself for all men. Each in his own way was

saying, as the first, "I love Him!" What other king in all the world could rule with such power that he would fuse the hearts of the peoples of all nations into one?—REV. PETER CONNOLLY, Perth, Scotland.

Jesus Christ

I affirm the exaltation of one Personality as life's chief responsibility. Jesus Christ—His life, His cross, and His victory over death, are the center of gravity of human history. Without Him life is unfinished. Without His cross, history is a chaos of moral discord. Without His Resurrection, the universe is convicted of falsehood, and truth becomes illusion.

Beyond question Jesus Christ is life's answer. All the anguish of our times is but the bitter harvest of our sin in having neglected and denied Him. But despite our denials (both those motivated by the superficiality of our intellectual naturalism, and those motivated by the coarseness of our materialistic self-seeking), He is still at once real, supernatural and supreme.—HAROLD PAUL SLOAN, in New York Christian Advocate.

A Poet's View of Life's Span

"Beneath me flows the Rhine, and like the stream of time, it flows amid the ruins of the past. I see myself therein, and know that I am old. Thou, too, shalt be old. Be wise in season. Like the stream of thy life runs the stream beneath us. Down from the distant Alps, out into the wide world, it bursts away like a youth from the house of his fathers. Broad-breasted and strong and with earnest endeavors, like manhood makes itself a way through these difficult mountain passes. And at length, in old age, it falters, and its steps are weary and slow, and it sinks into the sand, and through its grave passes into eternity."—HENRY WORDSWORTH LONGFELLOW.

God's Purposes

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

The Lord Hath His Way in the Storm

The Daily Telegraph of London tells of the miracle of the evacuation of the British forces from Dunkirk and has no hesitation in ascribing the deliverance to the help of the Almighty. "Two great wonders stand forth," said the writer, C. B. Mortlock. "I have talked to officers and men who have got safely back to England, and all of them tell of these two phenomena. The first was the great storm which broke over Flanders on Tuesday, May 28, and the other was the great calm

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which settled on the English Channel during the days following. Officers of high rank do not hesitate to put down the deliverance of the British Expeditionary Force to the fact of the nation being at prayer on Sunday, May 26. . . . After a careful survey of the position had been made, the maximum number who it was thought could possibly escape death or capture was 30,000. Instead of that more than ten times the number were safely embarked.

"As to the great calm, it is undoubted that there was such a calmness over the whole of the waters of the English Channel for that vital period of days as has been rarely experienced. Those who are accustomed to the channel testify to the strangeness of this calm; they are impressed by the phenomenon of nature by which it became possible for

tiny craft to go back and forth in safety. . . . So the two miracles made possible what seemed impossible. In the darkness of the storm and the violence of the rain, formations which were eight to twelve miles from Dunkirk were able to move up on foot to the coast with scarcely any interruption from aircraft, for aircraft were unable to operate in such turbulent conditions."

The same writer declared that the consciousness of miraculous deliverance pervaded the camps where the troops were housed temporarily on arrival in England, and in some cases informal services of prayer and thanksgiving were held at the request of the men themselves.—Reprinted in *The Burning Bush*.

Antidote to Criticism

When about to criticize another ask four questions: Is it true? Is it necessary? Is it kind? Is it redemptive?

Fellowship is based on confidence. Secret criticism breaks that confidence. Therefore we will renounce all secret criticism.—Motto of the Christian Ashram in India.

Broken Confidences

E. D. MESSER

What little things can enter to shake one's confidence in another.

A pastor (of another denomination) was endeavoring to win a certain young man to his church. He had succeeded to the extent of getting him to attend the regular services of the church several times.

Then one day this young man heard the impatient honking of an automom-

bile horn in the street. Looking to see the cause for such impatience he saw the pastor double parked, when there was plenty of parking space, but impatiently honking his horn to get the attention of a clerk in the store. The clerk was called to wait upon the impatient pastor. His order was taken out.

The young man said not only was the order taken out, but that there also went out with it all desire to ever hear that pastor preach again. The confidence he had in that pastor went out with the impatient tooting of the automobile horn.

What Is Faith?

"Faith is not an opinion, nor any number of opinions put together, be they ever so true. It is the vision of the soul, the power by which spiritual things are apprehended, just as material things are ascertained by the physical senses."—JOHN WESLEY.

The Witness of the Spirit

"The testimony of the Spirit is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out and I, even I, am reconciled to God."—JOHN WESLEY.

This Church

This church is the house of God. It is set apart for those who are seeking Him. Come, with your holy joy or your burden of sin and He will meet you. — *Hoople Memorial Bulletin*.

Business Slogan Good for Church

This slogan for an advertising campaign for a large business concern appeared a short time ago in the newspapers:

HOPE and PRAY
but
HUSTLE ALWAYS

Sunday school and church workers might adopt it without serious harm.

Procrastination

Be wise today, 'tis madness to defer: Next day the fatal precedent will plead; Thus on, till wisdom is pushed out of life. Procrastination is the thief of time; Year after year it steals, till all are fled, And to the mercies of a movement leaves The vast concerns of an eternal scene.

If not so frequent, would not this be strange?

That 'tis so frequent, this is stranger still.—EDWARD YOUNG.

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Is This Longfellow?

"In the world's broad field of battle,
In the bivouacs of life,
You will find the Christian soldier
Represented by his wife."

—*Episcopal Church Evangelist*.

Sentence Sermons

BURFORD BATTIN

The man who does things that count is usually the fellow who does not stop to count them.

Write your name in kindness, love and mercy on the hearts you come in contact with, and you will never be forgotten.

Is your place a small place? Tend it with care! He set you there.

Cheerfulness or joyfulness is the atmosphere under which all things thrive.

He has achieved success who has lived well, laughed often, loved much; who has gained the respect of intelligent men, and the love of little children.

The measure of a man's real character is what he would do if he knew he would never be found out.

You will not be holy because you are in heaven but you will be in heaven because you are holy.

Be sure you know all you tell but do not tell all you know.

A godly walk brings godly talk.

Your actions speak so loud it is hard to hear your voice.

The Holy Ghost leads but the devil drives.

No amount of riches can atone for poverty of character.

Some people live in the basement of their being and leave the upper story unoccupied.

Those with the most horse sense do the least kicking.

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

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

Expository Outlines for April

Lewis T. Corlett

Personal Evangelism

(Luke 10: 1-24)

I. CHRIST SELECTED THE SEVENTY FROM AMONG HIS FOLLOWERS

1. These were from the group of His disciples that had voluntarily followed Him.
2. These were not commissioned to be apostles.
3. From the biblical setting it seems to imply that many, if not most or all of the seventy, were laymen.
4. This is significant of the fact that each child of God, regardless of special call or not, can be an evangelist for the Master.

II. CHRIST SENT THESE PEOPLE TO PREPARE THE WAY FOR HIS COMING (v. 1)

1. He commissioned them to go "into every city and place whither he himself would come."
2. They were to be forerunners and advance agents for the Christ.
3. Many had not heard of Him and His work so these were to spread the news about Him.
4. This group was sent to get the minds of the people turned toward Him so they would be curious or interested when He arrived.

5. This is a vital need for His followers to meet in the work of the kingdom today.

6. Any child of God can spread the news of what Christ has done and what He promises to do for all who will obey His precepts.

III. CHRIST SELECTED THESE HELPERS BECAUSE THE NEED WAS TOO GREAT FOR HIM TO DO PERSONALLY IN THE TIME ALLOTTED (v. 3)

1. Christ had only three years at the longest to do what He would while on earth and He needed help.
2. Christ is limited today in His operations by the lack of proper human contacts of introduction.
3. The need is imperative because men are dying daily and going into eternity without hearing of the power of the Savior.
4. The harvest fields today are bending low with ripened grain as souls are passing into eternity without God.
 - a. Christ is appointing His children as helpers to contact others for Him.
 - b. Each child of God can assist Christ in contacting dying

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men in the interests of the kingdom.

IV. CHRIST WAS DEFINITE IN THE MESSAGE THE PERSONAL EVANGELIST WAS TO GIVE (vs. 4-10)

1. He told them to place more emphasis on spiritual matters than on the material.
2. They were to spread the news of possible peace.
3. They were to heal the sick.
4. They were to spread the good news that "The kingdom of God is come nigh unto you."
5. They were to rest assured that divine aid would be given in the understanding and giving out of the message (vs. 21, 24).

V. THE JOY OF THE HELPER (vs. 17-20)

1. Not to center in power over devils (vs. 17, 18).
2. Not to be manifested by a sensational and spectacular ministry (v. 1).
3. The true joy was to be found in divine fellowship.
 - a. The assurance of divine acceptance. "Rejoice because your names are written in heaven" (v. 20).
 - b. The confidence of being commissioned by the divine Master. "Behold, I send you forth" (v. 2).
 - c. Always remember that this is not personal business and that the child of God is the ambassador of Christ (v. 16).
4. The greatest reward for spreading the good news of a mighty Savior is the sense of approbation from God himself.

The Assurance of Love

(1 John 3: 1-3)

I. THE BASIS OF THE ASSURANCE (v. 1)

1. An outpouring of the divine character.
2. The manifestation of unmerited love.
3. The elevation from rebels to that of sons.
4. The impartation of higher motives and emotions.

II. THE ASSURANCE OF LOVE DRAWS A LINE OF DEMARCATION WITH THE WORLD

"Therefore the world knoweth us not" (v. 1).

1. The life engendered by divine love is opposed to the life and spirit of the world.
2. The separation that the love of Christ brings cannot be understood by the world.
3. The ideals arising out of love, shed abroad in the heart by the Holy Spirit, awakens and culti-

vates a desire for the things of God.

4. The greatest protection against worldliness and the worldly spirit is fervent love to God.

III. THE ASSURANCE OF LOVE BEGETS A STRONG HOPE IN THE SOUL (v. 2)

1. Based on the recognition of present standing. "Now are we the sons of God."
2. Love begets a firm expectation in the progressive richness of grace and glory in this present life.
 - a. Love increases the anticipation as well as the strength.
 - b. The prospect of the Christian is brighter in the tomorrows.
 - c. The older saints testify to the fact that it is better farther on.
3. The assurance of love gives a firm foundation for future life and glory. "We know that when he shall appear, we shall be like him, for we shall see him as he is."
 - a. The hope of Christ's coming again.
 - b. The assurance of eternal life in a place prepared by the Bridegroom.
 - c. The confidence of a personal care by God for each one of His children. "But we know."

IV. THE ASSURANCE OF LOVE LEADS THE SOUL INTO HEART PURITY (v. 3)

1. Love yearns to become pleasing to the One loved.
2. Love longs to exemplify the good qualities of the one loved.
3. God is the One loved and His children long to be like Him.
 - a. He is pure and His children desire to be pure in His sight.
 - b. He is holy and His disciples reach out for this quality in their characters.
 - c. God is perfect in love and His children want to love as He does.
4. God always satisfies His children and will cleanse their hearts from all sin (Acts 15: 8, 9).

God's Tonic for Fear

(Isaiah 41: 10-16)

I. FEAR IS ONE OF THE GREAT PROBLEMS FACING PEOPLE TODAY

1. Some fears arise from economic background, such as uncertainty of job or position.
2. Some fears are caused from physiological conditions, such as poor health, weak nerves, etc.
3. Some fears have their origin in wrong attitudes that cause an uncertainty of self.

4. Some fears are caused by the conflict arising from the possession of the carnal mind.

II. THE FEARS ARISING FROM CARNALITY CAN BE REMOVED BY A DIVINE OPERATION

1. This is commonly called the experience of sanctification.
2. The heart is perfected in love and all carnal fears are removed (1 John 4: 17, 18).
3. The motives and emotions of the soul are united and focalized in the love of God.
4. This brings inner security that gives outward courage.

III. GOD PROMISES HELP TO THE PERSON THAT IS BESET WITH FEARS ARISING FROM ECONOMIC BACKGROUND

1. The Lord stated definitely that He would help. "I will help thee" (vs. 10, 13).
2. The Lord assures His children of strength for the conflicts of life. "I will strengthen thee."

IV. GOD RELIEVES THE FEARFUL ONES BY THE ASSURANCE THAT HE WILL BE WITH THEM

1. Definitely states that He is with His children. "Fear thou not; for I am with thee" (v. 10).
2. The Lord promises to walk with His children in all the circumstances of life. "For I the Lord thy God will hold thy right hand" (v. 13).
3. He promises to be the protector of His followers (vs. 11, 12).

V. THE LORD ALLAYS THE FEARS OF HIS CHILDREN BY PREPARING THEM FOR USEFUL SERVICE (vs. 15, 16).

1. God will guide all of His children into paths of useful service.
2. He will prepare them unto every good work.
3. He makes His children coworkers with Him.
4. God makes His obedient children His ambassadors in this world (2 Cor. 5: 20).

VI. GOD WANTS TO HAVE THE CHRISTIANS LOSE THEIR FEARS IN THE POSSESSION OF JOY. "Thou shalt rejoice in the Lord."

1. Happy people are not fearful.
2. The joy of the Lord gives strength (Neh. 8: 10).
3. The promise of God is that He will give joy for mourning (Isaiah 61: 3).
4. The glory of Christianity is that it gives joy in the midst of all circumstances, environment and association.

VII. THE CHRISTIAN SHOULD ENDEAVOR TO DEVELOP CONFIDENCE BY FOLLOWING EXPLICITLY THE COMMAND AND GUIDANCE OF THE SPIRIT