mopy are collect tew closen. moth 22:1-14 Intro. Invitation God is going to fore a great feast done day. your were provided for the no one con slip fact the requirements of God. Could slip from Jesus.

Script Read: mach: 12: 22-37 test: 29 Jothon grasal Catarra auni Son. Except. I the grand is the strong mais 1 frie of the power of their a frace will never reign on the lath tell Later is found. I The humon fear is the day more fouse. The humon fear the dwell; place of ston of his goods.

Isaiah 35:10

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I. We are all travelers on the highway of life We have no permanent dwelling place. The place that knows us now shall soon know us know us no more.

Life is like a vapor

Death is never very far from any one of us. Why the strangeness.

II. The redeemed of the Lord are only going home.

like a hero that has returned from batth

They that are redeemed shall receive joy and gladness. There shall be singing and rejoicing when God calls one of His Children home.

LL1. We weep, the Angles rejoice. We feel so sorry, Heaven is so happy.

If there is rejoicing in Heaven over one sinner that repents think what it must be like when a redeemed soul goes home.

17. Here we have sorrow and sighing

There they are passed away. No more sorrow, Death, tears, pain, heartack

There will be new joy and gladness that has never been known in this life
Blessed are they which do hunger and thirst
His Testomony.

Palm 37: 4 Palm 37: 4 Palm 37: 31-40 Palm 19: 7-14

BEAUTIFUL MANSIONS

Mrs. Ella Attaway

There are fair and beautiful mansions
Not made by human hand;
A grand and glorious City
That is built on a golden strand.

These fair and beautiful mansions
Are just across death's foam,
And if we love our Savior
It will be our future home.

These mansions our blessed Redeemer Has gone for us to prepare, And all these rich blessings of Heaven His sanctified children shall share.

In these blessed mansions of glory
Where the weary ones are at rest
We shall dwell with Christ for ages
And our souls shall e'er be blest.

-Sel.

Obituary

Lawrence Swentner was born in Germany Peb. 23, 1883, and passed from this life at

Livermore, Ky. April 23, 1953.

As a young man, Mr. Swenther was babtized. He came to America in 1907. He was united in marriage to Annie Huchis at Clayton, Ky. in 1913. While living at Clayton. Their as son Hermon was born.

For the past 23 years Mrs. and Mrs. Swentner have lived at livermore, Ky. Wr. Swentner was employed at The chair factory for the past Ten or twelve years until his illness.

He is survived by His wife, Annie, His son, Hermon of Livermore, Two Prothers, Louis Swentner of Columbus, Ohio, and Joe Swentner of Germany, and one nephew, Paul Swentner of Livermore, Ky.

THE MIRIC E WORKING CHRIST

Scripture John 3:9-11

Text: "Thou hast kept the good wine until now." Intro. Some say the day of mericles is part. Jeaus first miricle performed at a wedding Illust. Preacher who expected a large fee at a wedding.

Christ and His mother and disciples were invited to a wedding

Even fresh grape juice was spoken of a wine in the Bible Reasons why I believe Jesus did not make intoxicating. L. Jesus would not take His mother to a place where

intoxicating drink was served.

2. He would not start a new couple out drinking something that would wreck their health and their home.

3. Christ wouldn't make intoxicating wine because the the use of fermented wine is against the teaching of Scriptures.

let us learn some lessons from this Miracle:

I. Christ has sympathy with housekeepers.

Illust. Methodist Elder and the pie.

Mary knew who to turn to when there was a need.

2. Christ can help when the budget breaks. Illust. John and Maggie Just married who is to run hous

Illust. Women who prayed for cow.

3. Christ can help when nerves are frayed? Illust. Mrs. Billy Graham and getting dish washer. Illust. Women in Bud Robinsons meeting that had a large family and said she was called to the mission field.

II. Christ Does things in Abundance.

1. Plenty of wine.

Great oceans , Great trees, General Sherman has enough lumber in it to build 40 five room houses.

2. Abundant in providing Salvation. Election according to Bud Robinson.

a. Abundant Salvation If we confess our sins

b. Abundant room in heaven for all 16 acres in heaven for all. The Gates not shut at all

- III. Christ does not Refuse Us joys Because of His Griefs, Illust "Dog in the manger.
- IV. Christ is not against Having a good time.
 "No Good thing will he withhold from them that wakdk uprightly." Psa. 84:11. "These things write we unto you that your joy may be full."

How fitting For Christ to be invited to a wedding. The Scriptures plainly cammand that Christian must not marry a sinner. "Be ye not unequally yoked tokether with unbelievers.

Illust. Girl who was to marry and found out the man had been drinking.

VI. Christ helps in the hour of extremity.
Illust the man in poland who God helped.

VII. Christ gives his best last.

i. The devil gives his best first.

"Sin, when it is finished, bringeth forth Death."

2. Christ gives His best last.

lst. He justifies, later sanctifies and finally glorifies in heaven.

The grapes of dannon were to be had in abundance afte the children finaly got there.

Illust. Man dreaming about heaven.

The prophets, The Apostles, the martyrs. the preachers and earnest Christian workers, the thief on the cross the women who was a sinner.

Bisch loncering Jesus In moniciation to man By and sel 2. Joseph's Discon grach. 1:18-25 3. angelo appear to the Sheplorks fu. 2: 8-20 4. Stor in the East . Prothing to Defore another was b. Revelation to Simlon od anna.

THE MISSIONARY CHARGE

Text: Matt. 28:18,19. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Introduction: We are not exempt today from the service of the first followers of the Lamb. Our marching orders are the same as theirs, and our Captain requires from us obscience as prompt and perfect as from them.

The Command Is one of Love.

He might have said, "Because of my power, go and avenge me of mine enemies." But he does not. Rather, he indicates that we should go and teach the power of his blood to cleanse, the willingness of his arms to embrace, the yearning of his heart to save.

Go and Teach
The more fully missionaries have been simple teachers, the more successful have they been.

All power is given.

The power was gained by Christ through suffering It is the bleeding, eving Christ who was given

resurrection and saving ower.

No true hearted Christian will ever give up any enterprise which God has laid upon him, because he fears its ultimate success, We are sure to succed; and the gospel must conquer. It is possible for heaven and earth to pass away, but it is not possible for God's Word to feil.

The Chruches right
Earthy rullers sometimes try to stop the Gospel
messengers, But the work of God goes on. The
law permitting or not permitting, tolerated
or untolerated, everywhere beneath the such
of God' heaven, God's servants have a right to
teach. Illus p. 13 Golumbia.

The Church's Might. Jesus Said, "Lo I am with you always even unto the end of the world."

mishion messoys. Scripture moth. 28:18, 19. 1. Whi common of Jesus was fut to all of his follows. I a church must be a view of other load. other player to be pleasing to God. Illest In Orla Minea 25,000 Loving Phussoin 31,000,000 given omnot for the work. Billions Spec for was stay Glalent once to be a finist Josef De Bloger Ston. Ofica stor position

Do and God give power. Il gre must go or send one or the other. Illust adamiran Judson from Burnoh. in frier! I woulder.

mothers. Thirst mother Ene Ste. 3:20 mg mother of all living the was the mother of all living thought such that rocks the chodle rules the mot a good mother.

I she doubted the goodness of 2. She disabeyed God. 3. One of fer first torrbecome a menderer facolie dercel.) I mother of Jacobs dercel.) Att Hitter Rebeloch flores deceived Trother III mother of muses. , ande The best of commistance 2. Imploited in moses a desire to some the ford. 3 9/e became one afthe worlds greatest leaders. IV abroham finealing mother. all I am or hope to be I owe to my orgel mother"

gratherhood Demond. 1. Self-denial Coring for a child from mon till night. Telling, cleaning, clothing, tracking, training. lowing. after you as a mother over gone your influence lives on still. Honrol the grother of Samuel Involva vow to Jing him to the ford as long as he lived. I Samuel become a Lally mon offigh friend and fragilies

mothers Dolf messogs. Prov. 31: 12 - 1 Des 10 Intro. fubiles one the most valuable of Jewels. yet a, virtuous woman, is worth for more than rubies I V. 11 The heart of her hugard Con sofely trust in her. mony men how become great because of the influence of their curves fut There by the Low Questing, greating they faith is be it wants store and a will known news a doil his mother or tur offer mother met together on and day every week to frag for the delisation of This children, our ly on a . of the children was brought

V. 28. Her children arise up and call her flessed. When General Growt's mother diel in 1883. he said to the minester gnake no reference to me. the Owed nothing to me; to ony fort & have occupied or any me. Speak of her as she was, a pure - mindel, semple-kevited cornest methodist Christian On the good of philleps Brook's mother is the verse fut there by her Sons faith is ble it wents there ever as thou will, a well-known menister said his mathe and two other mother met together on one day every week to from for the Solvation of their children One by one all the children were brought

ento the keydow of Gol. mothers Bible. a nesse every letter.

mother Day mestage from. 31:10-31 Text V30 a woman that feoreth the ford, she shall be proised." Intro. a mother influence is beyond istimate. The first mother was ene. I Thomas Edison Loid my grather was the making of me. She was so true so sure of me; and & felt that I had some one to live for; some one I must not displain. Dwight of Groody soil! in filed owe to my mother abe fincolns matter cut wood so her son could go to school. The soil all that I am or hope to be I oul to my angel mother"

Samuel promised Lad she would give him to the ford. She best that formise and The became a great food. a great How many mathers today how dedicated their children to God Honor they fother ord the mother that they sloys may be long in the lond the ford they Had quieth thee. mosis mother. mory mother of Jesus.

good not let the doctor or Brondy

mission message. Vest mb. 16:15. Jules. Gospel means Goal news 19 ewo of freedom from fear 1) 1, freedom from former of Confuses. a Savisur not a servil I borly Desciples Great missoning , much opposition. I faul The pressiony · Journess . 3. Call to macadonia fortun Billionio in asid. The requested to go to Rose and the Gospel spread from There . If Value of missions today I Japanes could not fore be defeated in folslands. Jelle. mon in Jungles. I Illest the way work one seld in cottle.

Work done in Horla fefore ele I filgin Haliness work. Bro dis Lattora. lagest protestori work Philipine. Sacrifice Bro. Stor. Sacrifice Today Spread to madow British West Indias. Borfolos. 22 of 13 miles steriore. 2 K Churches. Way mode plain. 100 missionary most must fe suported by our given, 35 % of the General fudget fite the Self deneral or fort.

The Mystry of the Resursction

Introdution

The greatest real mysterys are found in the stopy of redemption.

If they had had a daily paper in Jerusalem that first christian Eastermorning.

"Extra! Extra! Read all about it. New and sensational developments in the case of Jesus of Nazare th. The Imposter who was executed and entumbed Friday is missing from the tombe this morning. Extra Extra Read all about it! ExtraExt a!"

Before the first edition is exhasted a second is off the press Etc.

Bulletim One

Certain women who went to the tomb about 5:00 report that the body of Jesus is missing. But wait another

Bulletin Two.

The Roman guard which had been set to guard the dead rush in haste to the Jewish authorities and report that "Jesus had arisen from the dead" Later changed to read (While we slept he was stolen away).

Bulliten three

Mary Magdatene, a reformed bad woman, one of the disciples of the Galilean, danked into the room where note of Him other disciples were assembled and, all out of breath, excitedly excluimed: He is alive! I saw Him! He spoke my name! He told me to come and term you!

Another builetin

Peter that notoriously profane fisherman who became a disciple of jesus declared to someone that he had seen the Lord

Another Bullebin:

Were cowering behind closed doors, doors looked and barred, because they were terrorized by Jewish threats, aft, and by want was reing told and seard about the supposed spreatures of Jesus they nearly jumped out of their seats as loud knocks came on the door and excited voices cried: "Open up! Open up quick! Let us in! ""e are Cleopas and companion, of Emmaus! We have great news. We have seen the Lord. Then they proceeded to tell their experience with the traveler on the road, and their prevailing on Him to stop with them, and how he was revealed to them when He asked the blessing at the evening meal.

But wait Here is another bulletin!

Just as Oleopas and companion had finished ther tale Suddenly The ghost of Jesus (or so they thought), stood in the middle of the room. If it were not a ghost, how did he get there? Doors were shut and secured. Yet there He was! All eyes popped! all mouths dropped open! Terror seized them! Then the Phantom spoke: "Fear not! It is I; be not afraid. Handle me and see; a spirit hath not flesh and bone as I have." The Deciple saw and knew it was the Lord. There was no mistake He was indeed alive.

A week latter He appeared to Thomas, who was not present before. Then to the disciples as they were fishing, Again He appeared to five hundred on a mountain in Galilee.

11 But here is the inside story of this mysterious Man.

The most mysterious man that ever lived. Because He was both God and man. The greatest thing that ever happened to manking happened when Christ died and was resurected.

The story goes back to creation

The Triune Godhead Said Let us make man in our own image.

Gave Him the freedom to choose good or evil.

Placed in him an inherent desire for fellowship with God.

The tree . In the day that thou eatest thou shat surely die.

Man sinned, the death penelty hung over him.

He must be pardoned redeemed or die spiritualy and physicaly.

in order to pardon mankind it was necessary that a perfect sacrifice should be made for him a substitute to satisfy the court of divine justice.

God promised Adom and Eve that a redeemer would come someday.

Man tried sacrificing animals sheep, goats and bulls, to atone for their sin but this was only a symble to the the real sacrifice thate was to be made sometime they knew not when All the old saints died in faith looking for that time when their pardon would be made.

There was no one in heaven that would meet the requirements but Jesus Christ. He came in the form of man, suffered like a man, and knew all the temptations of a man yet he lived a pure spotless and holy life. The blood he shed pure and holy it was made the redemption of manking complete.

So that when He cried out with a loud voice "It is finished" ther on the cross. He ment that the great plan of redeemption was complete

By His resurection He proved that He was victor over Death, Hell and the Grave.

He extentes a pardon to all manking but each and every person must except the ardon or be eternally lost.

nach person upon exceptance of the parion must in order for it to remain in effect love and serve the lord Jesus Christ all the days of His life. But after this life on earth life eternal with the Lord injoying all the things He has prepared for those who love Him. Only a fool would turn down an offer like that.

"Jesus Said, I km the resurection and the life he that believeth in me though he were dead, yet shall he live, And whosoever liveth and believeth in me shall never die".

"Let him that heareth say, Com. And let him that is athirst come. And whoseever will, let him take the water of life freely. Nev. 22; 17

Will you come Will you come
With your poor broken Heart
Burdened with sin and oppressed.
Lay it down at His feet;
There is mercy today,
Jesus will give you rest

grewness in Christ. I Ca. 5:17 otherefore if any mon be in Christ, he is a new creatings: all this are fecome new. 1. Introduction, a great change is enrought in the box of a heart of stone to a hear of flesh.

newners of fife. Charge things we over loved we were fore, the things we onle botted real hort cleasing, mobe you quit the sin fusiness. Illes. Dr Jeble, Jur. 9/2de. I more the reformation, transformation Conversion. Carel from one thing to on the lose into of self Qua live becomes bladed it God will. A Ril hobits, ombition, This Jose our appitet for simfull Mings Illus Boy lating

One thing locking. Scriptury gross. 10:21 Intro: This young moss was lebroble, respectable, moral, fromb, sogs one thing thou lockest. ofour do not lock in boris. good home, clothes, Worldly Success. pleasai friedalips. apour ore not locking in obmiration of the christian religion. Things you one lacking in. 1. The element of happiness. a some day you feel westeld. Hoppiness does not depend on physical conditions 6. There are young men here who will give testino ? that there is no bappines are of christ. e. There are ald men who have lost most enesything all the strings of lifeore gove fui ore. Itoppod Lappeners beyond.

J. afor one locking in the element of usefulness. a. afore con give could bread and temperal means but you connot proy or point a soul to kearen Oh that God would make you a flowing evangel for 3. Afou lock personal Safety. a. Whe on the people you associated with a few yors Alleri. aneni Rene, ouri sodii, auni silii plopped no Bohewell the Bombers on your or your Did they all go to the tome Where one you going. Illust. boys going on a nego-3 I wish you could feel the hand of christ smoothing the cores out of your writes Strodying your tollering steps.

& apply to the prosperses. Doch for they life look escope for they life look not behind thee, neither stoy in all the plain; eccope to the mountain leve thou be consumed. 5. apply to she poor. · When you count for the rent, when the floor soch is empty, shall ore needed. I preach to you a poor mons grapel. & tell you of I fin who had not where to loghis Illust. Mrs. poor lody is Levermore. her suching shill fut God will not forget you. Illust. Ships meeting and Calling out Whitter found.

felf ford. . I offer you insurano en you immoted life groy lope in chies is worth everything. Office may take every comfort fut don't take away my lope is christ. Oh young non or women boy or girl young or old One thing you lock If hy not love trustens in Jeoren.

Exodus 14:15 " Ho forward. Ha former plotted corn and said my work is all done. We would think him The entrane upon Christin; life is only the implantation of grove in the heart. years of hommering, polishing Corning lifting. It tobes fine years Tomoke a Christian character; 20, 40, 70, century of Christian opinion seels he has your learned the In the spring fruit trees blesseen. We watch. to see the motion fruit

Some of you for only fogun the Christian life. decide. your elestion Three or it word of coursel. I Set a high Goal for your christian life you have first the same fromise as faul. It will be a fight. as faul says. Illust. Ship. sim high. Do not be satisfied to be like the Christian call around you. Slust Bration Hing ord Start stowerd advoves. Had never put you in fattle but I fe gives you weapons to fight with

The second wased of courses Story out of all associations that would damage your Christian Character. the company he keeps. To among these who or better them you ore and you will be made letter. the my next word of Counsel is that you be octively employed, more christian seem To be proud of soubto Busy people in Jehr Church one the Roppy people. There there are and hield

Illose who got lost from their compositing regular. IV another word of coursel Be faithful in flager. Illust. Buturess no. the only slefferer between that Ofiristion who is worth energibling and who is nothing is prayer V Be faithful in Bible study in bottle. The me a drap. Conclusion - Do most be descourged beef your courage With years from now.

Other Refug Hord grows. Script. John 6:66-71 Pasi the words of eternal life." Itro. 1 Other goi, owoj. 2. Iours. I felt without the Sovieus. i a states sto. 3. 70 them that set in down Money of I die of the ficture Illustron truson ofullor " Boy o d Drules Pine, elm, and note.

Indion his took three Clinging to Christ. Comited of welstimeserous If then Host the words of Eternal life. The refuse haved now tong my kelpless soul on the leave of leave me natalone still desport of Comfort me. Itale ne showing Sovier hide Tell the stoms of life are for sofe into the five quide of receive my soul at lost.

John 6: 66-77

The gelow shall we go thou host the words of eternal life" fitro Jesus a fopular ma The spoke some things which note may twen oway. Jesus Spake of Sincerity and truth no man Spake as he spoke the spoke from the least 1 not like the phouses I to whom shall we A. We connot some ourselves, Our rightermen is as filthy rago.

B graen Convot Some 1. Phychodogy. reforms. Must. following a leader Tike Tiller C. Solals Connet sove us fow to bolols. Thew Cors. new homes gew lestury of all birts. pleasure, of the world. D. Ol ngels or sairs count some us.

Our Divine Suide. John 14: 26 11 16:13. 1. The is the Spirit of holivers a. Our bodies the temple. I ale Spirer of trush the a Morking Sysimin a Corner work is necessary to fings us its bornsy I fower to withers

I the Spirit of Supplication We must from lowesty The Spire waberts rentereing for us with growings which convot be uttend I The Spirit of homos I Dives us a toste for the buy's well 6. Chow loved they low" "I delight to do thy Sweeter to me thou its

Illust Spirit's former peacesty firing a your. Illustic set is ethical Bornofos a good non, or fuel of the Host. Dust, former. Botten of Dus. Illett. the Breath of Gad. Converte on organistion est on organism. a confinition into a fellowship. a Congregation into a Church a not into or ony. like the descriples.

Our Thather Script mate 7: 7-12 Teht & att other with you and ye shile for the fond aboutity, saith Stoy of little gent from if he would be her father. a good father I sets a good example I fromte the necessities of life. III Lod our father. A The knows aus need and will provide. Librar a fother pitieth his children so the Sond fitteth them that fear

John 6: 66-71 "ford, to whom shall we go" Ita. Ala con do what Jesus con. 1. Com we? We have no ment to love surely. (3) Groy try. 1. Real rules 2. Phrises. 3. I fideles. 4. Pulet 2. Con man? They love dies of their own Japonese Esperos. moder futher people ofter death. 3, Con ongels.

5. Only Jesu.

96e fod no sin.

gothing but the blood of Sesses 6. Take this world fut girl me Jesus. must be frest with yourself, with God. Worth everything When could I go but to the ford.

Our Sure Refuge lest nahum 1:7 "The ford is good, a strongfold in the day of trouble; and he knoweth them that trust in him! Intro. Ife who filoted the fed the prophet by the front on Supplied the wishow's the imprisord coposites ord numbers the very hoirs of our heads, he has every one of us onthis great, alweighty heart. Illest. mon od wogo. Illgest. Inon siding home from work. Leeling weening grace is sufficient for their

He said: I should think it is fort! and furst out loughing troubled about devling the single days. fittle foith will fring your Souls To heaven, but great foils will bring heaven to Illust. Twelne con train in Eastern Missouri Containing menters of a lenday School bound for a fichic . 50 miles uf all fighting coses The Switch.

Onliconery. Rom 12 Jest Be not onercone with good. overome The Beble has much to by ofout overcoming and in Reviet Loys. 76 lot incrementh shall infaint all things and I will Le Jung son. This ch is a guilfas to how to do it. 1. VI- a complete Sunache to Hod. 2. 1/2 Do not follow your

V3. Hove real humlety V4-8 Vise your gifte V9-10 Demonstrate real VII- Be on fire for God V12 no mother what hoppen rejoire, se foties V13. Helf other in Their v 14-28 Don't Ald grudges neturn God for evil.

withowquantestemiliylove clings to the good

Love hates evil: love clings to the good

with equal intensity.

Love regards all the brethren with kingly affection and seeks to outdo them in showing honor.

Love is diligent, enthusiastic, warm hearted, because love's service is to the

hord himself.

Love is joyful because of its hope of the glory of God. Love develops patience through severe trial. Love keeps in a constant attitude of prayer.

Love is aware of the needs of the saints a and responds to them. Love cultivates

Christian fellowship.

Love recognizes no enemies but blesses

those who seek to do it harm.

Love is sympathetic and enters into the experiences of both the joyful and the sorrowing.

Love is humble and self-forgetful, and is gracious to all.

Love refuses to carry a grudge or to

páck a quarrel.

Love returns good for evil and seeks opportunities to be kind to its enemy. Love has such divine and cumulative

power that evil cannot stand before it.

The Christian who possesses and manifests perfect love has within himself the power to be an overcomer, today and foreevermore. Allen

The Pattoner and the last Suffer-Script. Ex. 12. ; 11-14 "Men I septhe blood & will fass one, you," Intro Isael Alones, plagues. I me we one slove To Sin and the devil Jesus brought deslevernes I Death had passed upon It fast supper. Me absence. Buker body. Shed blook.

II notthew 26:29 fainting toward the manine supper of the land. If all do it in remembrace.

The fathery of O federed S. R. Palms 19 test Said 48:18 Oh that thou hadst hearbened unto my commandments; they had they place been as a river and thy righteousness as the works of the sea! Intro. . We or christing as lang as we afer God If we well in the light elc. If we wall forb of lests we get its spiritual dorlines. aper canal argue with Ital. To mong war to ober Id of Sator to. Alliet & broken. tragety of Rig Soul faul was not Desofediers unto the openes vision.

Teft St. John 12: 24 S. P. Jala 12: 23-33. The foroble of The sod. Illust Seeds in firmids Jeans stiet that he might fring life. The gran must die if we would truels line. A yee must die to the old life B. to Self. got what I will best C. To openion of others

D. Willing to be what sod works we sto bl. II Bring forth much fruit

1 enterose acts 2:17 4, Was a time perticon seleproled has thon Christman or toots. 1. Cours to celebrate crist litting Q Less esperiero to Dis Prises a christina thom to give ouselve at penterost. 2. Grows o foolish fortoslie, and until act for been bested in the more of fer excest offile neither God so the church i to flame. A substever not be & fore as for as the mobin clued is county 1 First the girlor of fections , the Sintage of faccourt. I A The experience of fertical gove the souls Chickons a new cents. The its multitude of them that believed were of one heard and an soul"

B the Cleation of real Christian fellowship, 1. They were not united before fections. Luke 9. Desputing which would be the greatest. 2. after fecticost it was not self- assertion, but on attitude of self-losing. C. a new Sportoneous oppiritud enthusiasm accused of Jung alacond will of. Instead of a mere profession. D. It goe them a new hind of fower acts 1: 8. paris 1. Two birds (Outword authoris 2. Inlood force The worlds bid of power fulle one up. The Holy Spire fame, Sunte.

the bod of 120 seemed a felples lat. But the messing they preached often perturose stimed the city if form Empire and the whole Edonething delper the fower. a new units a new sportancity and new hengy, feter some in oclo 15 in conforing the work of the speries at ferticut and at Calsoner. . Too, which proweth the feves. fui no defence fettiven us and Them, giving them its gols short, ever as he did unto us, purifying their hours (Spiritual former is a by Product Clear reast The early chaistion lookedupon Penterous as the day all the foriers of their fearts wer down and Christ become absolute fond of their lies.

iles were fought with a fire, II ilis todos. Che foul non year often folicase soid! . To the appearon. 11 fe roi down outh wire, wherein is Incess; but be felled with The Spirit Eps 5: 18. Illust young worken . orfal? browns not that was body is the temple of the Gol Short which is in you, which ze love of God and ye or not your own? Horye or fought with a price: Herefore glorify Too in your body, and in your spirit which or Godo Columno. Words of peter Wells fromise is to you and to your children, and to then a the ford our and shall call!

THE PERFECT PRIETS 24 36 Text John 15:13-15. Intro. One of the strongest lesires of mankind is the desire for companionship. 9 friendship). You are always looking for a faithful friend. Jenus is the perfect friend. He constantly reveiled himself as a friend While here on earth. the women at the well. John 9:34 the ran born blind. John 9:34 the friend of martha and mary. John 11. the friend of publicans and sinners. the women taken in adultry. The thief on the Cross. He is always a friend of the poor and friend lann. II. He is still our friend today. John & Potton in the Hebriles Geloses Illust To for with you always 1931 R.W. Porton in Chio Long for to feel, flow fafeit flows. Coled wors in Johnne fung S. africo. total egros od ne los · geny al. deficier? .

I Selvet om se ans when too Leading proses. Conclus. deses a find in all things. 1 Me Cornerot fe True finds Inless eve do his commodit best step on not Grevious. D. J. groody Soid: "a rule I have bod for years is to treat the forfeses as a fersome friend, "grobe chiest you fortur in busies. Be froitied about Loy. Hot a find the low in Jesus.

The Personality and Work of the HolySpirit.

Text; John 14;16,17.

Sorrow filled His Heart.

He knew what was to come to pass.

1. The Holy Smir t is always spoken of as a person not just an Influence.

It took fort in the creation.

His work in the world is to Convict of sin,
To Sanctify the Beliver, To Be the Comforter,
To be the teacher of all truth, To be a Remembrencer.
And a Guide to all truth. The Glorifyer of Jesus
Christ, By giving Us power to Witness.

Property

- L. Ch16:8. He is the one who convits of Sin.
- A. Without this convition no man could come to God. "No man can come to the Father accept the Spirit draw Him."

Gives Assurance. His Spirit bears witness with our Spirit that We are the Children of God.

In times of Testing. Tribulation Sickness, Pain heartache.

4. The Spirit of Truth. spoke of the word.

Jesus Said: I am the Way, The Truth, and the

5. The Remembrancer Ch14:26. He shall bring all things to your remembrance whatnoever I have said unto you.

How often He brings sweet promices to our min's which gives us just the help we need.

6. His work is to glorify Christ by Giving us that peculiar rower to witness for Him.

Ch. 15:26, 27.

BOS MAR COMPORTOR

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which recedeth from the Father, he shall testify of me:

have been with me from the beginning.

outs 1:5 2/2 Shall sective power, after
That the goly Shall is come upon your
ond we shall be witnessed Conclusion.

The Holy Stirit Is the thrid person of the Godhead. His work is to convict, to make Holy, To Devous comforter, Our Guid to truth, to be our Remembrancer, and to Glorify Christ by giving us power to withess and live Holy lives in this present World.

1 Reter 3: 1-12. God water our Cives to de rich on full. 1 afor don't reals. Cine untill. The Sond hos the I Da you love lite, do. A Mir - com is Es alig 8 gelo cooi to dufter. Illust. from in commo. The princes with stre similes II Help tongue from end

I Story away from evil I. Be a fear moter. I Lad is olivors reads To help to righten 1. 96 is our refuge and strength. 2 9 his eyes or reporter. 3, The converte

Scripture I feter 4: 7:8. But the end of all things is at had: be ye therefore Sofer, and watch unto from: Litro; Sem rises ord sety. Tholse prophets, fetrogram on the .

This ground sed:

Joseph Smith.

Tore of monghboll work I Hospel to be preached In all Plation The Stoll the end Come. 1 Illent.
12 2000, gligh School Thefer dring regular 1 in Ten lough at lone to belove being dieter 1 1 15 to become alcoholis

Must. Hos leaves to Som. Fivorde Continues To rise. Insortasylums deis filled to caposity Capital city a place Bervare: Men Teles Soy peace and Safety. Chardes falf empts Children disenned Ridered lines to Had. Was.

to be frought home beens Open door in Jopan. After Loor in China. Aper door in South omerica. Il Hower fore ofone all ethings. By this shall all

The fower of the Jospel. from 1:1-16 ton 16 V I would not won't to delier or take fait in onything that I was ashawed of. Illust. Life of Box. Dulong. Dlust. mon in phelodelphia. here speed of fift. Sixteen Rough ness won to Illust. Bro. in hefre. Illust. Women with Spileful Ment mac ouler

Praise Changes Things Script Reading Peoling 3F- 1-10 in the monthone digly the mother being down of they I Two longs ortherstory from of proise. The socretice of the lesgening a satisfice is an offing to tel gre oralmonded to froy withour clasing" sand to referre, enemore, Must When shall Araise. Jonah "weed coropped ofor his feed " my soul fainted with the soil holy timple I will tours with The voing of. thoologing.

What a flow for a franci meeting. Solboling ford let ke sary and fraised, the great whale began to six Toward the surface of the exceller more out towned the shore, and Joneh Soon found hunself on dry lond. The mener get fith by looking at ourselves, were surrounding and our difficulties. Illust When Donid floyed one song the said spirit left Soul. Illust. montin futher wrote. When I convert froy, de I Fisor is a deadly every spirit of for, but of four Sind of Soft and of a found

faul and silver for frances and the ford heard and delivered them Note The Fox of the singesthe coll no report of the begins of enfects iny, and prepareth a goof that I may show from the solvation of sol Joshua at Joseiho. Must dengel of requests Must pristrong in duia Lig Thombiging Illust . In muchael Costa morning fricala player. Get all the people from the of ford ford 26 mil 6 (cas)

The frages of Balcom. The death of the righteous and let my last end be number 31:8 The sand Bear, they slew with the a dorbey talking. Jumbers 22: 28 "What have I done unto thee, that those hast smitten me these three times. Julio. God said 19thon shalt not go with them; thou shalt not were the people, for they one It is a dorb day when a mon begins to tamper with his consumer.

When Tal spoke to paul he Said What well those hove me to do Boldom world loping Had would change his It is forsible for you to to coax and south and confuse your conscience that you may live on evil, wicked life and Thinholl the time that you one leving a good and righteaus, God pleasing life, merely because your conscience does not blome Even The dump dombery could see what he could not see.

a mon comos colarons Turn bock after going Habets of sin and disabedance are not easy to break Died in bottle with mideous

Prayer roblems

Script. Read. Issiah 40: 28-31.

- I. Is it reasonable to expect that God, who is ruler of such a vest universe, will hear the prayer of an insignificant individual?
- 2. Why is it necessary to pray when God already knows all about our needs?
- 3. What should one do when he doesn't feel like praying? Should he omit prayer?
- 4. How can one oure mind-wandering when he praye?
- 5. Is it necessary to set aside a particular time each day for prayer? Caunot one live in a constant attitude of grayer without setting aside particular times for grayer?
- 6. How long should one keer on praying about a matter?
- 7. Toes God always answer prayer?
- 8. How can one know if what he asks for is according to God's will?
- 9. How can one be sure that God has heard his

Prophecy relation to Christ

Gen.3:15

And I will put easily between thee and the shall wui-a thy head, and thou shalt bruise his heel.

A. The first round of the Reedemon

1. The reed of the women- means Christ should be been of a virgin.

2. Jenus Christ died to bup away sin-by the secrifice of his soif, and to destroy him who had the power of south, to the devil. thus he trueises his held destroys his poser and lord diff ever an ind, turning them from the rewer of "aten unto God: Act of:18 And Satur the trueis his heal- God so ordered it, that the melvation of men could only be brought bout by the Sach of C wist; and even the or withall bruised, as they suffer per scution, test tion by Saton and his read thick a c those who are living in cin.

denemin 12:3

"And I will bleck them that blank three, and outles him that our math three; and in thee small al Zollie of the auch to tlarge.

B. Promise that Christ should come from the need

1. That his served one 11 be presented buroughout all the world, and shall be a lieseing to all nations who recieve it.

Cen.49:10.

The couptre shall not deport from Judah, nor a Law iver from between his feet, untill thildh come; and unto him shall the gathering of the people be.

Prolan 118:22

The stone which the builder contered in bacone the head of the courser. Also in Math; 21:42.

1. Christs rejection by the Jews.

Trud in 7:14

Therefore the ford himself chall give you as case; Behold, a virgin should conceive, and he reason, and chall could him name I manuel.

Affence to be horn of a virgin.

1. His name mount (Gad with us)

Tenim 53:2

For he chall grow up before him as a tender plant, and as a root out of a dry ground: he hank no form now commitment; and when we shall see him, there is no beauty that we should desire him.

1. Tells of Christs birth and graving up in times of great spiritual derth and how the they lid not desire him to be there King. He was just a carpenters can etc.

Jer. 2315.

Behold, the days come, saith the Lord, that a will raise unto havid a right-bus Branch, and a King shall reise and procper, and shall execute judgment and justice in the earth.

1. He is to come from the line of David

Danial 9124

Seventy tests are determined upon thy people and upon thy holy city, to finish the transpression, and to make reconciliation for iniquity, and to bring in everlanting right-counters, and to end to cell up the vision and prophecy, and to end to the most holy.

v. 25 Know therefore and understand, that from the cions forth of the commandent to rectore and to hardelonestimes unto the Mesciah the Prince shall.

be never weeks, and threescore, and two weeks the expect shall be built again, and the wall, even in broublour times.
26. And miter three core and two weeks shall seriah be out off, but not for himself:

One week in the Hebraw stood for 7 years

7770 - 490 yes m.

The decree to restore and result Jarusalem siven by Artixornes, and fulfilled by Exra and Mahamish was given 497 years upfore Christs birth Add the 13 years of his life and you have 490 the exact time as reveiled to Danial.

Mionh 5:2.

But thou, Bethlehem Ephracek, though thou he little among the thousands of judah, yet out of thee shall he come forth unto me that is to be ruller in local; whose gainer forth have been from of old, from everlanding.

a. the wive men were told this by the Jewish

The provision of Had gfaliness. text Heb. 13:12. Leter Had Has made all provision for grow. I By the Sufferings of Christ. 1. all wer under its pends, of death. The socreficio. als allows. possoner flood, temple orrogenis. To the Great high priest If the extent of provision 1 1 John 1:9. octs 15: 8-9. Rusifying their heats by faith. takes our Cornality. Rom 6: 6 Hours this that on all mor is creatly

Gods well for all. 1 thess. 4:3 For this is the will of Mad. 1 There 5: 24 faithfull is be the colleth who also will do it. John 17: 20 greither pary I for these along, but for them also which shall believe on methous Their word. Corclasion. Thanks fl unto God forfesus and His perfect tocrifice for sin. and that we ford solvation through Hein.

Psolm 40: tyst 1-3 Dovids Confidence in Hod. to Waited fatients Il offerd my cry. II Brought out of a Smith Situat. Hath From I sut of the min slas. Sleet. Causin. Sire at salval. I feet upon a rock. It a dong in my mouth. This worder ful Scalnation is for oll.

Psalms 84

Intro.

Most of them written by David.

I can imagine it was writtem while David was runing from King Saul

V-1 How Amiable ar ethy tabernacles,
A. likable Desirable
A right spirit creats a right disire.

V. 2 His soul crieth out Illustrate in army

V. 3. The sparrow and the swallow

V. 4. Blossed are thy that dwell in thy house:
Like the sparrow that sings and in happy
so the people of God love His house and praise
Him

Those who love to sing and testify.

V. 6. Passing through the valley of Bace God giveth strength and times of sparttual refreshing.

V. 10. A Day in thy courts is better than a thousand
 a. We need people who have that desire today.
 b. lovers of pleasure more than lovers of God.

c. love to work for God any way.

V. 11. God is a sun and shield.

A. No good thing will he withhold to them that walk uprightly.

Pealm 95 Text 7.8 " Hodos if we will have his voice lose noi your lest. July Ist Species to me. 1. adanos au. 2. mod. - From. 4. Mass. Britak 6 Poul. Way in which that light Aaudillo. B Though the wintle word. a Through formales I through the ministers of Bod. I Theore become hard as vois to bed God

Jones 1 Religion before rod. T47 27 V. Jutes. God's way is the only way dot is right A one soys religion is who of popesso towarder what I do. c. 11 what I am. I to the test before Took the fiter. Soich. in the Temple. groses on the groundary Jones the Just, Illust. Knees begane that od hard with frages. to tany long with Hodones best must be fure. Hoith sjethert works A to visit. our relationship to the

The trouble with the churchestony does its work bs prony. Lend musiony supports postors. The test at the Judgement. I was on hungered, I was thinks, I was a stroser, I was noted, what didn't thou do. B true religion is remelful. (Sympathy is feeling without les Sympothy wort the secret of Christ foures Comelers, disputed, he was poor, homelers, disputed, reject, C. Salust tempon Sun is to flower. ord hope ord wount. It unspitted from the world. Demos loved whis president. The first of the flesh the first the first of the plant the prident

Some togs that friedship with the world is lamits to be a friend of the world Is To be the every of Sed. In section for some for some for sections. ADwellin constant bellowship wit the fitter the fetherless of. e. Hoep your tout pure. Jaseph. sort & comother This Dust wichedness. and sin against that. mon of susrous again test with greek Der shell see This face and his more shell be in Their foreless.

Romans. 6 question of day. fit for Sin Telentone reign in your mortal body. I The froslen of sin. grat it is. I when one we sincer gifty on we sinvery When als we case to sin. How con we be delined from our single per from waste perally for left of din I We one simers, when we one not daing the will of Tool. B We are dongthe will of solon c. Mccourse continue in sin and have grace about. If We are sinces because we are not daing the will of God. God's Children or ofedie theldren 11/

I When do we cease to sin. v. 71. When we turn to Hod. into his family. Il gre con be delivered from sin A to the blood of Jesus. all things fossed away. If we contend for will forging to Hod, 1. apre one citter yeelding to Had on the devil. It is forsible to beef from simily yielding omselves to book. A by existing exil. Il Tele perolly aleath spiritud eleval.

The Reason Jesus Ca e

S.R. Math. 1:18-25.

Text: Math 1:21.

Intro.

I. He came because no other sacrifice could atone for sin.

sins recembered every year.

11. He came to show the possibility of living sinless in the world.

He became our great example.

He did not use his own nower to overcome maton
Prayer, the word and testemony.

III. Why then to so many neonle fail to know this great salvation.

- A. To be delivered from a little power, guilt, and pollution of sin, is the priviled of every believer in Christ Jesus.

 Less than this is not spoken of in the gospel; and less than this would be unbecoming the gospel. The perfection of the Gospel system is not that it makes allowances for sin, but that it makes an atolement for it: not that it tolerates sin, but that it destroys it. Clark Commentary.
- A. Self seaking (the very secence of sin) Unwilling to give up there sins.
 - 1. Man must voluntarily consent to relinquish sin, and have his mind brought into

oberience to the law of Con.

- B. Many are seeking forgiveness while they to not not forsake sin.
 - 1. They are seeking comfort while they refuse to
 - a. God will not repent for them
 He will not make restitution for them.
 He will not believe for them.
 - 2. They profess to be waiting for the Holy Spirit while in fact they are resisting the Spirit.
 - a. They seek to be justified but refuse to be
 - b. No man who lives in ain can be justified.

 1John 3:8 He that committeh ein is of the Pevil".

 Read part of dh.

0.

3. Holiness is most esential to Salvation

Wherefore #### Jenus also, that he sight switchisty the people with his own blood, suffered without the gate.

- 4. The cospel toes not repeal the moral labut establishes it. Because Sin is the transgression of the law.
- O. They want to be justified in there sins instead of being saved from them, a. Impossible because one must be in a state of obedience to the law before our be justified.
- D. They seek holiness because the desire personal happiness, or personal honour, not because they hate sin in their lives.

a. no man can expect to have eternal life if he have not the spirit of Christ.

He has no right to expect to get to heaven unless the work of sanctification is going on in his soul.

- D. The whole imphases is placed on justification and not enough on Santification.

 LAfraid of punishment not of sin.
 - 2. the true Christian feels that to live in sin is hell enough and seeks to be red of it.
 - 3. When the footrine of justification becomes more prominent in the church than that of Santification there is something wrong.
- E. Hnyone who lives in any sin; any form of selfpleasing, and self-seeking, cannot be a Christian
 - You denot have the peace of God which passeth all understanding, while you choose to remain in an unsanctified state;
 - a. Real peace of mind results from sunctificata
- D. The can recking sanctification is more redy to formake sin than anything else in the world

Condlugion.

You will never be saved at all unlessyou are saved from sin.

Become holy, and then your neade chall flow li

Pon't expect to enter heaven while you are holding to some sin.

You must give yourself to him, body soul, and mind or you never shall be eased.

The Receiving of Jeans. John 1:1-14. I glow man received this. Humble Lubmission Il How Joseph received Thing. with Ofeolies. I The sim good no room A file the world Toolog Chiet is crowded out. Fronty who plan to serve God Somedog. ar place for: frozer, family worthip. Are time for the Loues of But. no many left after you fore speri colot you wish for The ford.

good important this. I Sheplouds received offering Bladly. A. God's fower monified & I The Mise men dought thin spligath ond formered Thin. I The Cheif preists. Showed I'll glerald tried to file Ain. The Simon and anna. Haiting and wolding for This recognised only Thord Plin

Respecting love, The Pearl of great Price

Text. "ath. 13:45.46.

Intraduction.

The blessings of ree-tening love our savior compared to a precious pearl.
Christ bimself the pearl of great price.

In Hin-is all the glory of the Father, the fulness of the Godnead. He is the brightness of the Father's glory and the express image of his person. Every page of the Holy scriptures whines with His light.

He is as a pure white pearl.

In Him is wisdom, righteoueness, and sanctification, and redemption.

All that can satisfy the needs and longings of the himan soul, for this world and for the world to come, is found in Christ.

Our redeeming is so precious that all things else are counted loss.

1. A Pearl is easily conterficed.

All men are seeking after happiness and rest of soul but many conterfites are found.

Wealth. Illustrate. by rich fool

Power. - Alexander the great.

Fame. Hollywood actors.

II. In the Parable the rearl is not represented as a gift.

Christ is a gift, but only to tose who give themselves, soul, body, and spirit to Him without r serve.

Christ with

When we give all to Him all the treasures of heaven, gives Himself to us.

We obtain the pearl of great, price.

Bought without mony and without price.

III. All may possess this great treasure.

The poor as well ass the rich.

The pharinees distained it.

We cannot earn salvation, but we aret o seek for it with as much interest and porceverance as though would abandon everything in the world for it.

The price we are required to pay is not gold or silver. We cannot gain salvation though temporal or spiritual advantages.

God calls for willing obedience.

To give up our sind.

Ter

Some are seeking the nearl but are never able to obtain it. The price is too great.

Illue. Rich young ruller. Felix.

V. Some have found the pearl of great price but lost it through neglect and carelessness

Illustrate. Man tossing -earl into the air

VI. We are pearls in the making in the sight of Christ.

It takes suffering to make a pearl

VI. Our duty as Christians is to help others to find the pearl.

Conclusion. .

The merchant cold all that He had.

Paul said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency fo the knowledge of Christ Jesus my Lored"

Reasons for Christ's Coming TEXT. John 3:16 I the need. Athe Sir of mon The curse in the gorden 8. The lacrifice of animals could not atone for sin. C. monting was focing eterral death. D. gnon could not some himself Ellutration- The tower of Bobel I The fore. God so loved the world A only the fourf of Stad Jesus was sufficient. I He Sove. The Gifts of montaid ose small God's sife the greatest gift of all. The stor of heaver. TY Why He gove To redeem montiend. to some them from the fit of hell.

What con we do. We give gifte at Christmas But what God wortsmost sfall is our love onla willingness to be used of Hem.

Rediscovery God. Test failms 27:13
I had fainted, unless
I had believel to see the
goodness of the ford in
the land of the liver. Intro Roger Bolson Soil The greatest undereloped osource of of Country is Traith; the great the great the Minds of Property of the pr a frakan. Believed Had. no. Son. Offering Hose moses ! endured as seling Him who is inisille! Halabhul Shouted Gods Proises when he is in

The wries willbuilt fruit, the fields found and bose, the stalls without Kerd, The rejuced become he had faith in Tol. Must faiting in Infrica in Hotel God Does Mot Exist. " Hod" Illust Disciples in Storm on ba of Solille fleace Be still thee The ford, and It shall Sustain thee: he shall never suffer the righteons

Requirements of Salvation Tent moth 7; 21) Leter. Shocking words from the lips of Jesus. I Consider Christs worning; mat every professor will be savet. I robssor will To Consider Christ's way. 1. It is the norm way V.14 2 St. is the honest way V.S. 3. It is the fragerful way v. 7. a il, seel , knoch 4. It is the holy Spirit was Luke 11; 12 5. It is the "plain way"
By their fruits ye shall know them" V 20 III Contider Solor's was 1 This is The broad way "V13 a ghi is the way of deception Bewoise of false proples V15 3. His is the way of good 4. His is the blockless, crossless was

It consider Christy will of my father" 1. 21 07 & sell in repentero 1.7 C. Froch in larvedies V. 7 V. Cansider Christs wrath 1 Deport from me! 1. 23 They were condemned. Corelusion. Office is the safe place. On the rock Christ. her many of the state of the D. Services Mineral to the Street THE PERSON OF TH

Resisting temptation S. P. Lufe 4: 1-14. Tust James H: 6,7 Bui he giveth more ograce. Wherefore Is south, God resisted, the frond, but genit grade to the hundle. yourselves therefore to God. Resist the devil on he will flee from you. I Jesus full of the Toly that tempted severy. If then be the Lor of God. 1. If shows doubt. Iton the one who spreads doubt If Me hore no right to Heds formires weless and one Submitting to the plan of 200. I Sotos lying promises. I all our Jemptolion one allowed by God.

Illiest. Sin a delusion grings. gro Short cuts. Illust. no feeling. If our fests conden us not. ghis Spirit fears witness Conclusion prozes, resisting and Gods word on thee things that defeat sator and give in four with God and with men.

a Review of The frogrom of hered avogeliam. 5. R. gnoth. 24:3-14. John 9:4 150 mil 24: 6. 150 mil 24: 6. read toxt of recolution. Sento. Conferce presented by from of foling. I The place of the Harily atto. A. J. Edgor Hours Hotelession return B. S Schols of The Pulper cornet take it place. 1. The responsibility seets with Poreto. C. I fen Telensia is crowding out its flow of the finds allo. 1. Sove of the world rocker a. Lubervarannes. C. Hore a regulor time 3. Illustrate at home.

Sing. frozer. all froz. Bible reading. I for great Stress Here. a. von flagsom.
1. vod ortivls in religios Popus. no one can estimate Theme speni around the Smils alter Prozes and Fasting int Daugle A. There is no limit to the power. of frozes. 1. a sign of lube wommers is a lost in open love of Proze 2. 9Ne veed a revival in This Commits and it williams come when we bod ouselness togthe in Proser od fraig a. Lado People or a Prosis

We can all be supe me thew Proservite Chia. Secret pross. " alone with God the world forbible Viffiel, in our frozing. I getten we one differ we will receive diffice answers. from with a forgers heard Without Condemator from in fait. If one lock wistom let him east of Got. Conclusion St loter Thon you This! grhot we do we must do quils Queny home here should home a time of family devotions. and if wood would see great Things accomplished for God

fet us join the more church in frozen and forting. Il might be we could fort Findon Los Sen the day suggested. Let us work while it is dos. The night Comet whenono mon con work.

Santfielion. 1. John Wesles. Diff. The mobe fee from sin, to Cleance from moral commplion and Pollution, to furify. John 17:19 The oct of God's grove by which the offection of men one furifies or alienated from sin orders world, and spalled to suprem love to Bod! Jesus frosed for Diciple Contification John 1 7th, 19. also us. Consecration our fort Rom 12:14 By faith acts 15:8-9. I all Christians ared to be Sometifies 1. God wills it. 3.7-8. 2. God Commodit Just. 5:48 [Peter 1:15-16

God fravides it. Ded for et 9 feb. 9:13,14. 9 feb. 13:12913 Sortification get 12:14 7 to be occumplished in this fift. Tithess 5: 2-3, 24 8. Tele withers. Oct 15:8 It Second work of Drove. Unconverted count be Sortified John 14: 15-17.

Second Commandonere. worship the true and living God. 2 of community teaches us to worship him in spirit older. and the sutural acts of worling God works us to worship him in the right was. The devil would home us worship The Bifle, The crucific, the church, If only we do not worship Tod Tunself. I no place is the fifth doe Ital took took took our to anything fut hemself. Select. John in fir Bowing to to worship en the cross is a Sin faul said at aught not to this efte tot feed as gold or silver or precion stone.

question of feetures and. This commander a call to spiritual worship. purishmet. fally of Images. trying to point the trinity Nother spend fine minutes in Communion with thist Thou spend years fefore or ficture or insect of Their. Illust. young mon in Callyl. not one real ficture of Christ. not one rellie The consifix depresents christ the throve.

Believe me, The hour cometh when ye shall neither in the mountain, nos exet at buille worship the Fother . But The hour cometh, and now is when the true worshipere shall worship the touber in spirit and in truth. for the Father seeheld such to worship gim god i a Spirit: and they that worship glim must worship glim in spirit ord in Thruth.

11 to Do reprosed. Propile 14:34 but, since a reproved to my ports: Pine diffiction the the section of the second property of 1 . I want or organist to the A Justin is the state of By Superior to me P. Jellar Da Long en Much a sur mile the de trade B flight to leading in a Algorian Restrict to a At Distance 1 - 5. Company of the state of the sta

Il lot america reeds is instead of world free. I Sin is a report to the A Pinpose. To spredth googs. i thust, long church. 6 greatest dags from with Illust. Churches in Calif. I Sin is a represent to the Individual A Lin is a deciner. fring Arrow, Pair and alleit. B. The wages of in indical. "The way of the transperse

· A. Sodon od Gonords B. Horod. Il a remedy for sen " Repair ye therefore and be converted, That your sins may befletted out, when the Times of refushing shall come The ford If your die in sen etend domination If you are soved atimes glery.

Text: Acts 16:30 "Sirs, what must I do to

be saved."

Discribe the scene in the Philippian Jail

Two ministers of Christ, their feet fast in instruments of torture, Their shoulders dripping from the stroke of leathern thongs,

The jailer rushes in and askes the question Sirs, what must I do to be saved?

The question he asked was courteous.

- 2 It was a practical question
- 3. It was a personal question.
 Your sin is it pardoned, Your death,
 is it provided for Your heaven, it it
 secured?
- 4. This was a question of greatest importance Business deals are important jobs are important homes are important Your children are important but no question as important as that.

 Illustrate the mans home that burned in Nebr.
- 5. This question came because of misfortune.
 a. He would never have asked this guestion if he were not in trouble.
- 6. This question was hasty, urgent, and immediate. He put it on the run. He was in edead earnest.
 Illust. the way some seek the Lord.

You have to almost drag them to the alter and have to do all the praying for them but they don't get very far.

Death bed repentances are bad. only one mentioned in the Bible.

The most useless thing in all God's universe is that any sinner should perish.
Twelve gates wide open.

have you not heard how Christ suffered for

us.

Illust. Sir John Cochrane bidding farewell to his daughter Grizelle at the prison door. in Scotland.

The death warrent came from heaven which read the soul that sinneth it shall die but the way farrer Jesus stopped the sentence from being carried out untill he was able to obtain a pardon for you and I.

Thanksgiving. fsalm 103:1-21 Intro. There are in the Bible mony more calls to proise Thon to frager frages is Continually surged. It is most essential, It is the disting nital breath a mon who does not prog cuts brinself of from the source of all good. a day without proge, is a day without protection, proyer is essential yet fraise would seem to be no less a duty thou When and when Should we praise the ford. froger. I as we come to church. Ps 100: 4 Enter into his gotes with thouksgiving and into his courts with proise, Be thoukful unto him and bles his nome.

I When we ash God for things Be coreful for nothing, but, in every thing by frages and supplication with thoulsging let your requests be made Snown unto God. II When something good hoppens. I have bearined a lesson. When the weather is good though the forf. while working and you cont. find Something, when you find it proise the Instead of Loyers. of all the cross luck I was born under the way I know nothing was Why close this hoppen ove wouldn't think of taking

It When things go wrong. The ford gone and the ford tobeth away, pleased be the nome of the ford. In all this Jof sinned not with hi lips. I In leverything give though 1 th 5:18 In everything give thoubs. for this tesus will of that to the will of that Someening you. Illust fegend of a ongels Sent to collect thombiginery and petetions. 11 The joy of the ford is our strength, soil wehening to his people when he found then weeping must dry they toos if they would actor ougthing nother blouling

Jellust. felters to Sonta. Claus. only one message of thoules. It It is to lary to forget for blessings. The ten lepers. The sin of ingrabitude one of the most common, sins to day. fet us girl thoules unts the ford for he is Good for his mercy endureel forever.

Il Som. 23: 10 and his hand close cento the sword? Hing Donit was Hearon the Philisteries open of bottle against him on his troops theel of his comrodes went into the bottle ogd swept the field, for fur side rose stronger thou Indagainst them "fiell book is should the commoder of the flilisten ormy. "Eleozer , bond close unto I In the Christian conflict we won't a tighter grip of the Hospel weapons. the sword.

a lighter group of the Severed of truth Don't be ashamed to hove the world know that Bible Illust, astronought, If as I look at fleogor's ford Intire his spirit How man Christians or orough Sorging, my hord my hord. Illust. in 1849. in madogescos 18 mer fest to death. II as I look at Eleogois food. I come to the Conclusion that he has a great deal of how hitten

groned now John Howkes John grasleys. The seg in the north place what a hord thing it was for Meagon to get his hard and his Sward forted commistee. aged Ishera. apostle Roul. I freach to you as a. tonic they just took away Old toldiers, secold fattler ad show stors. Ohrist will be their conerd with score Agnatius will be there, and he will point tot the place where the total and payer of the

John Huss will be there, and he will show ystere ille coal first scooled. his foot. mission in they John faid have came out of great tribulation and home washed their robes in the blood of thelong Thy saints in all the forious way They see the triumple from offer, and seize it with the eye. When that illustrious of Ilos and all thy asmies shing In robes of victory thought bishies The glory shall be their

The Timy of our fords Return Script: matt. 24:36-51. Eleft V 3 le But of that day and have braweth no or, not even the angels of blower, neither the Son, but the Frather only " It is a fort of Hodeflow on purpose to beep the exact line of The coming a secret, To brow times or searns, which the Si other hath set within his own authority do to I J. such an homas ye this not. Therefore he ye V. H 5 Be firth ful or Swise doing Gods Swill will was then. Il attiment copostory (follingeway) I Jim . 4:1 "But the Spirit suith expressly, that, in later times Some shall foll away

from the faith, giving feel to seducing spirits and doctrines of demons." III Frienous times I Sim 3: 1-3 But know this, that in the last days greene times shall come; Is mer shall be lovers of self, lovers of money, Brastful, houghty, sailers, disabedient to farent, unthankful; eurholy, without standerers without self control ficice, no lover of good, traitors, headstrong, puffed up mo doners of pleasure rather Thon lovers of Fool; holding a form of godliness, but hoving clenied the faculothereof July 21: 27, When these things begin to come to foss' we should . "look up and lift up droweth nigh!

The dorber the day yours, the neares at hard is the slower. IV Matt 24: 11 - 14 Fals poplets, Low of many woring cold. Hospel to be greated to all notions senticon Billo Scittez. Bibles Settifuter ones 5,000,000 Bibles I fish 21:36. Watch ye at enery season, muking Duplecotion attest to excape , all these thing that shall Come to pass, and to stord before the Son of mon? Song 470

Dis Guffitt uga of This Coming. Doniel- 17:4 Jucies in of suledge on Strough, Exercised. 37:21,22
Regardering of Israel. AD 599 toMAY 948 Israel was Luke ch 2/1 Time of Gentiles mony June 1967 in 48 hours. Jews took Jesusalem. Desert blossomy as ca roel. gnoth 24: 4. I tein ch3. animonensof self etc. Node observe signs in Ele 1969. Teppies.

Scripture II peter 3 test I pet 3: 9 The ford is not slock concerning his Promise, as some men court slockness fut is longstheing to us-wood, not for that all Should come to reporter. Jutio. Comming atterin. I the developments now, A. ware and runors of work B, othe world reserved for Judgemen, II. w.11. 14, Itt Bewor. 17,

folm 146 Jessie so good. Jens David. always process 200 . Jesus Joseph D. L. Groods soil there is more in the Bible about praise ulon proges " proise felps fring the o swe foul and Sila on Japan did not prove Fret not. Jaurse of Swan as fret. Socrifice the facrified of the begins feeling 107:22 To Solon Stilldrends, as of disty yer surgery much more tho one sighing diller of persel in the deser Spring up, o well, sing ye wito it.

frais. change things. Jesus Soid rejoice in premit feel said Rejoice everyone from without class, in every this dies thouse for this is the the will of Ital in Christ Jesus Concerning you.

Reducation Script morb 16. Intea. When Jesus died on Finday all hope was gone air for so we know, no the believed the would rise the 3rd day. 1. Ils phorosees mude sure it would not loppen. The Romans mode, it of Syring properties come to every 3. The women come looky for years to come. 3. The desciples mignered at west at believes and the saying of the women, 4. How felieres on the wood to enjoury. trusted that he should hove been the one to sedeem Israel.

5. Thomas Said. I will

5. Thomas Said & See

not believe with I see

Surificing any likes. Hanno. 12:1, 2. och mercies of Tol more us goly, occuptable. 1. grate conformed to this world. 1. voe stadordised by it for of whath I miletilt the sur. " 11 flerence. 2. transferred to the revering of sur mid. A. made new by the mercus of 200. I The to freset on bolds a living berifices. for 200. 7. by long the since. 3. and Slottful in fusiness. 4. rejoins in lofe & potient in Tripulation 4. by commend proson.

6 Slaws bookering 7. long our enimies 6. Aut slowing fortiality. 9. Bing boene in all things. I en reasonabl service. 1. Blosnoble because of Hods mercies. t. Lie love , . B. Tel hoppier way to live. c swotest reword in the ed. The work of sin is death. is to love to mine. F. Out State I'm from the fair is literary

Solt important for the huma body freserve florars. healt farmente get solt may not see it in water tote it and you will Soon brow. Alt also has fower fower to left

Galvation 462 inv. Soz. Psolm 27: 1 "The ford is my light and my Salvation; suhom shall fear? The ford i the strength of my life; of whom sholls be ofroit?" Intro. What is involved in this great word "Salvotion"! The figgest word in the English Longerge. - the most comprehensing It enters into energthing. 1. Go to electist. 2. Ho to doctor. 3 business. 4 formes : Church . The great commission. nation -

Tirst Solvation Soves from hell to sheaven Sand fear not them which bill the Gody and one not rother for him which is and body in hell, " a place for you, I will Come again and receive you eento myself; that where I om there ye may be also! Dovid looked forward to solvation we look back to calvalry. Secondly - Solvation Soves from templotion to victory

El Cor. 12:7-10 1 Con. 19:13 These both no temptation taken you but such as is commonto mon; bill God as faithful, who will not suffer you to be tempted above that ye one able; but will with the templation also nokeso way to escape that ye may be able to bear it." Tay hen the every comes of the ford will coins upor standard against hem.

Ils Solvation Soves from worry to rest, mott 11:28-3, "Come unto me, all ye that lobor and are blovy loden, and I will give you rect. Toke my yoke upon you, and Seon of gue; for som much and lowly in heart; ond ye shall find rest unto your Souls. From my yoke is easy ord my burden is light.

Sanctification

In this life.

I Thems 5:23
Preserved blanciess unto the coming of our ford
Jesus Christ.
Gal. 5:22,23 The Fruits of the spirit in this

1 st is the gyill of 20.

Jeses prosed that the Deciple might be Sottiful

3. They Recieved former to live, former to Serve Broce to die:

4. Willow Tholiness no

5: I believe Hod was in besi. I was to make

3 of Cammandment They shalt not take the name of the ford they god in vain, for the ford will not hold him quiltless that taketh His name in vain! Elist grow in owns get sword of Claimed to be a christian. I allhen a mon is form again had takes the swear out of Him. I Hod none revered. Psolin 111:9 " Illust. Dews. Covani name for Hod mertiand only once o yelor. I whole wall trengled when it worden en mont Servi. Illert. Oron who were simul. your would, 'I take nothers none is voir. I How to beef from severing. Illust mor amondy spoke of.

The Sertino of 12 oce Philippions 4: 1 then 5-16,17.18. Introils decree of a foffy Intim life of foul was a anxiety of wary could God breet it from him. if we follow it's sample I Wary comes concerns Things we can do nothing about comes the seonard all our place is gone.

IT Soul's answer to on vion momento do proges. a It lake no morting or elasto drog too of doe to wary. to all come feet desmie togis this or from fetre your becomely faite instead of lateis it over with yourself IV The promise of flow. A roger with thoubsen will beef aus lost and mind in fact 1. It we will use foul formula.

Me Sall Se more you congourer in Dring. flear guardo The elevit. a When orgiety comes Sup is out. 1. When Lear comes flore Stordo guard foul on book ship. all wer deckining A out proyes.

-deple , can, Ron. 8:35-39. Intro. Seperated briggs the freeze, forelies, Sonow of one - must sepaste I down this in the life. It so fower you repend us from chitet. He ore the only one who see the By living frequest of the three and enque to look of its world, pour the Riches; love selfect the III We all shall do remitted in me on time - ted me. homo

Sermon on the mount moth 5-7 Proses melling Jule \$ = 20-49. Read much 5:1-13 Lube 6:24, 25, 26. 1. Pour in Spirit One who is deeply senifly of his Spiritual foreign ont well-heas. 2. They the nom. Those who are concered enough to weep over their Spiritual foresty 3. The growth quet beide spirit or who has great consideration for the others ord never shows a Leperones spirit towns then, 4. Hunges on Thirse after reflementers the merciful. entering who the misenge of our neighbor.

Servonto Exonple Jesses. Ph 2:7 Sevent not greater than his ford for 13: 16; 15, 20 Good ord faithful Sevor mit 25;2) Servont honouseth his moster mal: 1:6 Daniel Servoir of the Siving God. Da. 6:20 foul and Timothy Sevents of Christ Ph 1:1 On my Sevents will four Spirit oc 2:19 I call you not Servats In 15:15

no more a Servont fut a Son Ga 4:7 I made myself a Servont unto all I Co. 9:40 Servors always does the things hi moster defices. The ford resisteth The front but giveth grace to the humbles. a good servont is obedient Eronglo Jesus death on the Hewoods.

Signs of Christ Coming. 1 Increase of France of & roulidge Dan 12: 4 "Shut up the words and seal the food even to the line of the end: morn shall run to and for and & nowledge shall be increased" Thousand Hall for 1. Rail rod, Quito mobile; anglow. telegraph, telephone Rolia, Leleviero. steel plow respect, anding of all finds along anen Juflie Schools every where 2. Jeilous Teine Real 115im 3-1 "This know also that in this foot day ferilous time will World crise Dieturo gratio. F. B.I. Reposes. i fifteen des no

3.0 Postocy not com script the sold Refer to ortical 4. World wide Evangelising "This grapel of the Lington world for a witness to all nations, then shall the end come. mot 74:14 5. Rich men. "So to now, ye rech man well and howel for your miseries That shall come report you. . . If how keeped treature, together for the fait

6. The return of Serall . " I will make a fullend of all the nations whither I have scattered thee buil end of Thee' Jes. 30:11 poroble of the fig tree now learn a farable of the fig-tree . 98 few her browch is yet tender, on futler forth leaves, ye from that burnmer is neon fo likamise ye. in like manner when se to poss, brow that is is nighten at the door!"

1900 There was on do on colon in Pollesting, now there or one 100 colonies. new cetie or springing. those of soil desert Over 128 Anglist devine writing on Prophelie suffice 1795-1867 were all agreed that the Jews were to be fortially restored to folisting seports second coming of christ The June will receive him.

Log Jesus cells Sin 966.12:1. Illus, grow is boat went a small strip of from extering down from the basel and gathering sto west and slowing down the ship. They weeks car duting a form Thing faction cont de tras thousands of foply. Illus organion chieften Ber achnet ord orobon Robbe ababa. theer Stores. Duelos they troup they cofting loves or lifety restore they ill gather gains would ascend to a fette, the contellines.

Sowing and Plaping. Scipt. Hal. 6. 1-8 test . V. 7. Be not decived Hod is not moded for wholem a mon soweth that shellhe also reap" Into planting of seels. Illust. Joly pycho. Indian legerd price of indiasion. guler a mor const fe fordored. 1829 George wilson was sentred for robbig the mails of murde freider andrew for the son

The forton, and was The refund

The Spiritual Horvest. Bol. 6: 7, 8 I Sin Deciente I apre canot fool God Where shall I flee from they predone apour count highe from "

TI There is the low of dowing I and reopting. A If you sow to the fleet. Mon reof comption lawing will from the costle From the costle.

2) no on will ever know is

The fly this this it wind shell with the whiteward, to the spins sea reop sterrol life 3) Vice was now a thuite gouth. A the Devil Sop pour one Hengry Ist. (H) The wor of Sofety never place your for lodger.

It The that sowether to the spirit reads

Spirituality the fostine Cure. Prolin 73 lest V. 16,17 If we could always see Things in these true perspective. we would live Spiritual Elisha od The meal. leves. a Any Spiritual Levit will Cure 1. Cl. Complaining Spirit I lust Women in Sopen Caloney. Oh Her Grands. the Old Auster. I a graffer Spin Illui. doing things when you this ho one will see

Thousting Spirit Whatoaener is not of faith is Il a Contentions Spirit Takes that argumenting Spirit aut is a person. Desire To from you one right no moter how you may horn the other person I told you so attitude. There are geto was to glay the from, feel the linging. Hoef Casses.

Settles alone with Food would give us a tendervers, going and forging spirit. Conclusion. In God Spiritual Sanctury the things that distrused us on seen in their true perspection.

Maching the Word in chefunday &. I Thin 3. text 15, 16. Juto. We one leving in a day of much learing but philosophy Paychology, archocogy, drigranty, Science. 1. Ever leaving fut never able to come to the Rowledge of the truth. I We need the word tought is so great. It We have so little time. III a true browledge of the word Will do more the onthis to robe Strong Christias

Thompfullness. Exter into his goter with Thomksiging, and into his courts with proise: be thought unto him and bliss his nome.

Things to remember who troops · levente Palma 46:1-2; 9:9 91:15, 27:5; 37:39 Jof5:19; 4 Cor. 1:3-4 1. no mother how this lost or low A Hod always for. 2. no Triol con come but of Hodo fermelia. Joseph's beother A- god troils sheth sweller 3. Eyou mos fore the perce Illust the Donor Grow refellion or fatter Slust. S. much you have suffered much to be thousand - roy . "

5.9Vill vot last forever Bi come Tan possin 6. Do voi try to ender obolom.

The lime is now. Suit fu . 10. 2 plan 4! 35, 36. Intra: The young of today home feen called the now generation Thills now fleasures now Money now Sine it up now But the Bible says now is the time. I The Sentile age is almost A. Jenisslem restoud to Jews. B. Dieture and notions. ¿ quer hearts foiling for fear I fool on the fields they ore white A. Not four months 8. The hornest is needy people.

I Her can we going in the golder grain. A. Ellust. The wheat howent · Doly, lote, Sweat toil. B. The sterm comes we must hurry. IV What can the church do A. Unit and work. 3. go give send. C. Energione olving his fact. 0. The night cometh when no non con work.

The to-gul Jomes 3 gle importance of bridling the tongue The sleps The forses. The tongue con no mor tone 1. is like a fire of golf. Con pless or course. A Tongue coursed muenings of children of Israel. It tongue canaed Jesus to be crusefield. Selevet, women and feathers. 9. 14, 15, 16, 17. Shower two different hinds of windows the from be really that from ofone.

S. A. gef. 3:12-19. When the Son of mon comethe shall be first faith on the louth Into Words of Jesus. 1. The trend of glufetel. Unfelief coursed the tall The flood, the dispersion. The murde of God's Son I The Ourfulnes of it 1. The Sin of Sino. the root of Sin. four contempt on the God's fore, four, never Justice Hode Son, The locking Sufferings, Tool & Spirit His wood ys, and Strings Il comes. 1. Depravis of 96mon

gel. 3:12 7. Sove of Sin. Jovens of pleasure more flow loves of God. 3. Lataria Influences. Loton Linself Is transformed anto an angel of light. To Con. 11:14 I Ito Effects 1. Reeps men in a state provision of the Torgel 3. A Sin for while There is no remety, 4. Unfelief will alonn your soul in Thelf gle this believed show to soved the thoi believed to not shall be Lammed.

The Unchanging flower of the ford. Scipt Idarah 59:1, 2 Intra leus Calls Come ento me gle soveil ends of the lovet on Bods ornes so for al lay. that om is so shillie the. Ito sov is So big he con lede world. Sorrows of the whole Gods love to sincelus that fehears the voice of the little

ge to of this 9 four -Elext: from. 13: 11, 12. Lintra! Ducibe Esthquoks. plead for time. Tell afout work in falad and Oficosolutia. Il as american s. Ling often This world is not my home, fut we act or whough we were going to lie here forever. Religious leaders and Scientests ere sufer vlagning their els end of the world is near. Tell of the Condition in England ord america. To Blad our agains doming nos mean I each for you. To Stord for Chier will surely meas Mary for you

Tell of The need in The Philippines. Tell the Ites of the grewing trials There is a day oppointed for ers non our you ready for that day to com.

II. 9 ingo 3: 16-18. I a great Emergery. 4 Water Supply and off. 1. Represes on Lord Place 3 Jehosphar formed chily alien. I Israel Despore. 2. Jehosephory charges of 3 ge was willing is hear gods 2. Elisto a type of the bely Dista. ord chair olways freser. I preparation for deliverage. A Calls for a mustral. proise will got comit stos.

The Walley of Ditches.

3 thus south the ford? 1. the Right thing in trouble is to beorsen oil ask. "What South the ford. nobe this volley full I sod, noke room jos, Him Litches Represent special preporolen 1. Pring Sim your needs, foilures, and great rents only voids and fraken Places of our lives. D. yea swell not see and 1. In fig clementration 2. Frith is the Sufstonce of things hoped for the lidere of this so selm. - Seems, Lind accy, -

II The Devine answer. A Ditches clisopered with wother B. 9 When the 9 bols Short comes all our needs or supplied ? The Great Purpose in Christ's coming was that not, feing delivered from all Jun I vernies and from The hand of them that hate us, might serve thim without holiver sefore Him all the It The quoter flessing. . The mossites dilivered into Peixa fords. Soving a tree. noting o watter wheel.

V through of finished work. Smite en feed City and spread stores reporters fertile field, fill up ever well of worther, leaving the los worthless of desolote. A The follow of sare loss in leaves some of their drinies is the Cord. Let us trust as if all depended upon God ful let us work as if aldepended repor ourselves

The Walney God. mach. 13: 45, 46 Iter. Jesus closes mon things to trop to get the disciple to understand a fait His Hopen The on leve brids of they down worldly od heavel, The deal offered from the Woods Jesus soil is felate my bugdon e not of the world. I Worldly Buglans. most people or most interested in worldly king lows. Illest. Belshozzoz. Botslyon. Tatles . movis stors.

The Ringson of Theoven the 94 engelows of this works shall for away. for up for your dres Treasure in beaven. 1. Illust me who can to leans pid youngmon it pices 1 The Id inflow of beomenis costly. Just cheep ai one 2 file a funtain of youther file on insurance policy Alot read, ghill for his eternal, for unspeabable. 3. flals. Description

you to sold out to Is there one thing lacking are you sure of your great tlasure. Did you for its fall

Victoriously Christian (In Joy)

Text: "The Joy of the Lord is your strength," Nehemiah 8:10.

Intro. Go where you will, men are seeking happiness and joy. Sinful pleasure, Rather than imparting joy, such courses have produced increased dissatisfaction and wretchedness. The only joy that is truly abiding and thoroughly satisfying is the joy of the Lord.

The Psalmist said, "Happy is the people, whose God is the Lord," Psalm 144:15

Nehemiah tells of Israel's return to Jerusalem from captivity. Many difficulties face them but He reminds them that the Joy of the Lord is your strength. The Christian today is very much like this He has been in bondage to sin and satan, but now he has that deep abiding joy.

When Jesus entered Jerusalem on that feast day, the crowds thronged about Him, scattered palm brands in the way, and shouted, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord,"

John 12:13.

Even the Pharisees were forced to say,

"Behold, the world is gone after Him," John 12:19. Yet many of the crowd left Him Illust. Paper being stirred by the train. I am glad to tell you that you can be on the train and be carried through victoriously to the end with the joy of the Lord in your heart.

Eliphaz, the Temanite, said, "Man is born unto trouble, as the sparks fly upward," Job 5:7. But this is contrary to God's original purpose for him God desires the happiness and joy of all men.

What this joy is Not. The joy of the Lord is not merely a carnal rejoicing. Paul says in I Thessalonians 5:16 "Rejoice evermore." It is abiding. There is te joy of harvest, but where shall we fond it in winter There is the joy of wealth, but where is it when ri riches take wings? There is the joy of health, but that may not always be our possession. There is the joy of having children about us, and sweet are the joys of home and community, but these will not last forever. It the house of the most joyful, there will finally knock the hand of death. If your joy springs from only earthy fountains, these may soon be dried up,

It is not a presumptuous joy. In Hosea 9:1, God said to His people: "Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn floor."

Many declare there is joy in the wineglass, but God declares that "At the last it biteth like a serpent, and stingeth like an adder," Proverbs 23:32

Neither is this a fanatical joy.

Neither should we expect the joy of the Christian

to always run at high tide.

It is a quietness, a calm, a stillness of soul the peace of God which passeth all understanding. This holy rejoicing is a dro of the essence of Heaven; such, my frined, is the joy of the Lord in the soul, a sort of silent song which is forever sung within the spirit of man. It is God'sStrain of music with every pulse of the heart; it is the living psalm which speaks to us with every heaving of the lungs; it is a joy that will not wear out and will not fade it you keep yourself in the center of the Lord's will.

The source of Strength

The joy of the Lord is our strength when every thing goes to smash. Illus. Man whose store burned "Verything lost except wife, children, and hope. Business will be resumed as usual tomorrow morning."

Thoyful Christian will be an encouragement to his

fellow christians.

The joyful Christian also becomes strong in attrac ting sinners to the Lord Jesus Christ. Illus. Lady who visited in the home of a heartsick home. The little girl said, "Mother, I do wish that you and father were Christians. Everything is so diff erent where fathers and mothers love Jesus."

May God grant that the joy of the Lord will not only help and sustain you in every time of trial and need, but that its divine perfumes of peace, joy, and nest will fascinate others to the Lord Jesus

Christ and lure them to Heaven.

Quetoremely Christian 1 Con 15;56-57 Intro mon court injoy the Present if he is consume "For me to lie is this out to die is gon" Melust. Hother with children It is appointed unto mon Tale sting of cleath is Sin! Die mich world boarges death. A Dioth must be four It shall die.

the Strenger Sin is stefore and coar ourself upon the fort. III gle victors of faith. gitton show chist. It is finished We shell not all sleep for me shall all beckery Selest " girl in groweyord. Beloved now or we Herefore, my beloved fretten Le ye sterffort

Walking With 200 · Leresis 5: 21-24, Hor what purpose was & I. and lived 365 years full of plessing. I In the miles of weekedy III de Col Spent in feller I grome mean Trained or · Ceducated, Carried himself to untrefer fellowship for II Enoch life one of note Testimon I Cagward by Transloty

Durit Be and Book Mos light down Heeping step with 21. Doniel

Propo 13:15 The way of transgressors from 4:18 The forth of the just is as the shining light, that shingth more and more unto the perfect day. is as darlines; they brown ant. 7:13 for 13 24 Enter ye in at the stroit gote for wide is the gole, and front is the way, that leadeth, to destruction, and mony there be which go in thereot. Because stroit is the geste and merrow is the word, which Cooleth wit , left, and Lew . there be that find it.

m. 5: 29, 30 and if thy right sye offend the place it out, and cost it from thee; for it is frelitable for thee that one of thy members should perich, and not that they while body should be cast into hell thy right from , , etc. what shall it profet a mon if he gain the whole would and look his your Loud. or what shall ge mon ging in erchange for his Soul. There is a way that beenvell aught feet the end there of see the work of

the wiches shall be huners into hell and all routhons that forget God who is going to still Rev. 21: 8 the Scorfeel, and unbelieving, and the abominost and muderers, and whosemongs and sorcerers, and idolaters their fort in the Gabe which burneth with fixe ord fring. stone; which is the second disth.

Scripture Rens: ICor 1:18-31 Text. I Cor 1:22, 23, 24.

Intro.

Three distinct methods men have used in seeking God.

- L. By the Jewish method. The reach of the hand:
 - 1. All who hope to find Got by the merit seton.

Romans 3:20. By the deeds of the law there shall no flesh be justified.

- The reason for failure is a pagent, no wan can build merit which will cancel a sin which he is guilty.
- II. The Greek method. The reach of the head.
 - 1. Wherever men have thought they could find God by opeculation they have followe this plan.

"The world by wisdom knew not God"

III. The Christian method. The reach of the heart. Lowe.

John 14:23 If a can love me we mill come unto him, and make our abode with him."

A. Only the christian knows the joys of Salvation.

We must love God to know Him.

We must forsake all other methoess that we might delight ourselves in Him.

"Delight they self in the Lord and He will give thee the desires of thine heart."

Why I felivere in Soutification a Second difficts work of Groce Subsequent to Regenstion I fromided for in the atomer. " Wherefore Jesus also that He mish? So this its fleople with the swin flood Suffered without the goto" If It is the Will of God. I thesoloniais 4: 3 "too this is the will of had, Iven your Soutification, this Il should obston from formisolish II Commoded by God. The 10: 27 " then Short love the fond the with all the soul, and with all thy mid, and with all the streigth, and the wighter sothyeld If Jesus frozed afor the Diciples A The Stoly Spirit fromead by

I Willout out feing So elified. no ve shall see rad. DER. 17:14 new ord Haliness (the Sollfistici). without which no monthold

We would see Jesus ! John 12: 20-27 21 Sir We would see Lesses. see what he is like Lee lis compossion see his suffering see his slong.

What the Holy Spirit is Sike mon is a Trivity - body - mind and spirit. God is one but manifested in Three fersons. We think of Hod as tother. But Jenus soil " God is a Spirit' paul speake of the Holy Spirit as the Spirit of Christ. Father, Son, and Spirit one one. As in Studying some similitudes of the Spirit, we find His presure in the world, His work, His glory and flessing, blended in truth with the works and blessing of the lather and the Son. I lesus day non people were trying to worships rejecting the Lon. Hodon the church much not ignore the Holy Spirit

Zers 9 not. 3:1-3 I " yte i like wind" dis sa motto. Every tissue must home lifegiving oxygen. Slust bod studied ofour freathing. Had freathed into adams norther Exchiel's vision of the dry bones. " propley unto the wind, son to the wind, they soil the ford God: Come from the four winds, O breath, and freathe upon there slown, that they may live (Egel 37:9) Jesus like the spirit to wind. "The wind bloweth where it listeth, and thou bearent the Sound thereof fut come not tell whence

it cometh, and white it goth: to is every on that is born of the Spirit! John 3:8) Osa the Doy of pertecoit, the spirit was the sound of a rushing mighty wind I "The is like water, for cleaning, americas une omalle a longe 1,100 gallows, per person day Would it not be a real flessing if we should alex insert sepon clear beact mends, and spirits, God Connot toberate felth. ald testomere retuals demanded Nighteaurer for a clean people. " ezeb. 36: 25 Then will I sprinkle clean water upon you, only shall be clean: from all your filthines and from all your edolo, well I cleanse you.

guter we have been washed with the water of regeneration of the Sperit in Southfying power to come, we mist If we would beep clean abide constants in the flow of the fountain opened in the Louise of Dovid for six of uncleaners. Selest the boy looking of The stone in the water. by the flow from Colvery con reflect the glory ord blantag of the Spirit only of we ose sufmerged in Him, Jews laid ! If any monthirst let him come unto me, and dring. The scripture both soil, our of his belly shall flow rivers Le of the Spirit, which they the believe on him should receive John 7:37-39 It is a fearfull thing to fall into the hands of a living God.

A life pleasing to God is blessed The knowing and doing the Will of God all important.

- I. The will of God is two-fold for the sinner
- God may he is not willing that any should perish, but that all should come to repentance.
 - a. Christ died to bring salvation to all who will repent and bessive on Eim.
 - 2. God loves the sinner but he must repent to find favor with God.
- 11. The will of God for the Baint.

1.Th.4:3

"For this is the will of God even your sanctification, that ye should abstain from formication

A Christian will seek the will of God and do it or go back into sin

John'7 Jesus prayed for the diciples to be santified.

1. They were on the day of penticost.

2. Paul was in damascus.

3. The reorie of samaria

4. Cornelius houshold

5. apollus taught by aguilla and priscilla

6. The Diciples at Enhance

The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call

III. What hary one when we are sanctified.

Standard Dic. "In theology, the gracious work of the Spirit, whereby the believer is

freed from sin, and exalted to haliness of heart and life."

The work of the Spirit, in the boart of the Belive

wonley

Dr. Loury.

It is the will of God

The Church is called to Molinar-

Hob 12:14 Pollow peace with all men and holiness, without which no man shall not the lord.

Windows toward Jerusley Dan. 6:10 Illui fives flat. A temple, alter, 200 pthe worlds witows Doniel the lin lamer breeling Slut. Dovid Ringston a non Cor see faither on his brees they on lip toe Bollon 5 fundard fits nile fyrferislen. grows things you will not see when on your

Illust. Brussels loce John or folmos. windows toward from. no more sed or specin no more thors - or hear bred. no mor foir White robes - Suleums. That wer fleore. Raifow the stome are. morriage supper - festivity vanes. Dest. Stover. turk and chirtie

The witch at Ender

Scripture Reading I Samuel 28:20

Introduction tell of people who worship evil spirits etc.

I. Why did saul go to the witch.
A. Because God had left him.
Tell about his life.

His chosen to be king. His spiritual life. His disabedience by sparing the sheep of the of the amlikits.

His disabedience by trying to make sacrifice in samuels place.

His hatred of david. Jealeusly.

II.

What he lost . His kingdom , His life. the spirit of God, all.

With a murderer of fear John 8:44 Intro To through the great slines of the city done their, Temptation is as new os firth as old as death, le Touche the life of the fool one the prine of the fouge, The sowor ond Judas ond Jesus. I is mon shodow, hourting the worker from which there is no deschore. · Sino Christ was Teuly mon, le vos in all faint tempted like as we are, here is the interview between Chevi ord the devil. In the mildoness adon tempted in Gordon Jesus in the wilderness

Templation a lovely ord tolely efferience ! templation may be onywhere. I templeation of Hunge. Huge one of the strongest of the elemental opposites, two mothers of Somoria made an ogreeni To lot lock others boby axiotors, on a raft discuss it on shopled die Should they eat him so state Son of God. " mon shall not live by bread celone." Dent. · a mon must live of Close Joseph Said to mon mustrice list a mon must flor God Shadrock, meshock, and obed-nego.

Templation of pride period of temple, 600 Devil quotes scripture 191 poolon, be the Son of Had, Cost the self down for it is written, 9 ft show give his ongels chord con. coming thee; on in their hand they shall be weller desh they food against Jesus soid. " thou sholt not tempt the ford they Hod. The temptation of ambition all This power will I give thee I thou will worship me all shell be there

Jesus onsule. "Het thee fen solon; for it is the ford the Had ond him Mondusion, The devil leave on ongeles come of suisstes to Him. angels of a good conscience self respect, blonely fellows; angels of the Sovious, well done. M. Condeposed Santie

- 1. There is in our language one wee wort of great import. Yes."
- 2. No word so frequently used.
- 3. It is a word we learn to say before, "Thank you."
- 4. No word fails upon the ear of the fond mother with greater joy than this word "Yes,"
- 5. Seven times in the Book of God to we find these worts. Five times translated "Yes Lord." Twice it is "Even so, Lord."
- 6. "Yes to the Lord is the secret of salvation, holiness, hoperuness, helpfulness, happiness.
- 1. The "Yes" of lowliness, of deep humility in the presence of great need (Mark 7.28).
 - In coming to God you must acknowledge your rightful place.
- 2. The "Yes" of trust, in presence of blindness (Matt.9.28).
 2. The Challange of Faith.
- 3. The "Yeas" of acceptance of His Word. Matt. 13. 51).
 - Matt. 13. 51).

 a. Ask this question of yourself as you read his Word.
- 4. The Yes of a growing appreciation and appropreciation (John 11. 25-27).
 - a. Not what He is able to to but the belief in what he is.
 - b. This is the great secret of comfort.
- 5. The "Yes" of allandonment to the Divine searching (John 21.15).
 - a. The yes of love.
- 6. The "Yes " of loyal submission (Rev 22.20).
- 7. The "Yes " of bridal expectation Rev. 22.20.

You Lord O breath the answer soft and low.
The one unchanging answer love can know.
Amen! Thy will be fon on earth below
Alleluia!

Yes if across our path the shadows fall: Yes, blessed Master, though Thy clarion call Bids us to follow Thee, foresking a l-Alleluia!

"Yes, when the Spirit's prompting voice is heard; Yes, to each socient promise of the Word; Yes, though fulfilment seem so long deferred Alleluia!

"Yes, though a thousand bid us answer "Mo;"
Faith cleaves a passage through the ambushed foe;
We reat on Thee, and in Thy Name we go.
Alleluis!

. . .

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