







# SERMONS FOR THE PEOPLE

BY  
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Sermons," Vols. I. and II.;  
"The Indiana Pulpit,"  
Etc., Etc.

SECOND EDITION



**This volume is dedicated to my father, Henry L. Book, who gave his life upon the battlefield, and to my mother, who sacrificed and struggled for me when I was too little to understand. We send it out on its mission praying that it may be the means of helping some soul to see the light and to walk therein.**



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## INTRODUCTION

**T**HERE are books of sermons of diverse styles and characteristics. Some are logical, cold, and purely didactic. Others are inspirational and filled with warmth and color. Not a few are dry and tiresome.

This book is of the inspirational and more distinctly popular type. It sparkles with humor, and is permeated through and through with the language of the Scriptures. It is a book which will lighten the burdens of the reader and which will give him renewed encouragement to pursue his daily tasks.

The author needs no introduction at our hands. As a gifted speaker, a minister of rare sympathy and power, and a man who has climbed to the heights in his profession, he has won an enviable reputation throughout the American continent and beyond. His work speaks for itself, and we are sure that it will prove appealing to a vast host of readers.

# INTRODUCTION

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The sermons in this book are all upon great themes. They touch the foundation principles and issues of life. No one is too learned to enjoy them or to profit by them, and no one is so unlettered as to be unable to grasp their practical import and meaning. The wealth of illustration by which the lessons contained in the book are enforced, is in itself a rare element of charm. Best of all, these sermons are thoroughly loyal to the great basic truths of our common faith.

It is a genuine pleasure to stand in the gateway and to commend such a volume to the thoughtful attention of its readers.        **FREDERICK D. KERSHNER.**

# I

## “IN THE BEGINNING GOD”—*Gen. 1:1*

**T**HERE is just *one* mystery, and that is God. Accept the statement of the text, and all things can be explained; reject it, and nothing can be understood.

The agnostic comes to us with the cry: “I can not understand, and therefore I do not believe.” An agnostic is an *ignoramus*, and when he tells me he is that, I take him at his word. If we refuse to believe everything we can not understand, then there is nothing we believe, for there is nothing we can understand.

The atheistic astronomer says, “I do not believe in your God because I can not understand him,” and yet he will offer me his book of astronomy, which is being taught in our colleges and universities, and he says everything contained in the book is true. Let us see if he is honest in his objection and if he is consistent in his criticism. We stand out beneath the out-

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stretched, boundless blue sky and gaze up into the distance. Star after star beams upon us, some glimmering but faintly, and with a far-away look, while others through infinite realms of space shed forth their glorious streams of radiance. Planets, stars, fixed stars, worlds upon top of worlds, how we wonder what you are! This atheistic astronomer says: "I have measured the distance from the earth to the moon and the sun; I can tell you their velocity; I know the material out of which they are formed; I have measured the circumference and the diameter of each; I have weighed them in my balances and can tell you their weight; the moon is a dead planet where no fire is; there is no water and no life there. I can, through my telescope, see the burnt-out volcanoes that exist there." He grows eloquent when he talks to me about the rings and the satellites. He says, "The sun is the center of the solar system, and beyond this sun there are other suns," and thus, with his imagination, he mounts his cloud chariots drawn by fiery steeds and leaps from star to star and from world to

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world, counting until his imagination is worn out and falls back on itself, and he exclaims: “Height without a top, depth without a bottom, length and breadth without a beginning or an ending; great indeed is the immensity of space!” Let us ask this man of wisdom a few questions and find out if he understands. Where is the center of the universe? How old are these stars? Tell me the circumference and the diameter of the universe. Are these stars inhabited? On the right, on the left, before and behind, he will find that things are broken off, and he can not answer because he does not understand. Then, Mr. Astronomer, why do you not burn up your books of astronomy and stop teaching the doctrine of the stars, since you can not understand, and therefore can not believe in your own books of astronomy? If you can believe in the doctrine of the stars when you do not understand, can you not believe in the God who made the stars, even though you can not comprehend Him?

I hold in my hand a book. See it fall. What caused it to go down rather than

up? You say: "The law of gravity." What is that? Have you ever seen gravity? Can you explain it? You tell me that it is an incorporeal, intangible, invisible something that causes the lesser body of matter to go toward the greater. Now, if you can believe in gravity, why not believe in the God who made gravity? You refuse to believe in God because you can not see him, and yet you believe in gravity which you have never seen.

The atheistic geologist comes to me with his reasons for his atheism. He refuses to believe in God because he can not understand him, and yet he believes in his book of geology. He says that he can go down and down until he comes to fire; but if there be no God, ask him to tell you who put that fire there. He can go back and back, but he can never touch the beginning. Ask him to tell you how it is that almighty God sent forth a ray of heat from the sun millions of years ago with force enough to penetrate the earth and there lie latent until the strong-armed miner dug it from its prison cell and gave it to us in the form of oil to burn in our

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lamps or coal to burn in our grates? What is fire? Do you know? Are you ready to say there is no such thing, and refuse to be benefited by its comfort because you can not understand it? What is light? I never heard of but one person who could tell, and he was a lazy, sleepy, stupid boy in the school, and when the teacher asked, “What is light?” he, when half awake and half asleep, replied: “I did know, Professor, but I forgot.” The professor said: “Think how much this world has lost because of the bad memory of this boy!” Do you know? Tell us if you can. Now, are you ready to say there is no such thing as light because you can not understand it? Are you willing to blow it out and live the rest of your days in the dark?

Electricity—what is it? I remember going to the city with my first son. I had been to town before, but he was acquainted only with the mountain scenes. When we pulled into the station he saw a car going by without any horses, and he became greatly excited and cried out: “Father, what is that?” I told him it



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was a trolley-car. Then he wanted to know what made it go, and I told him electricity. Then he cried out: "What is electricity?" I did not tell him. He is now a man with a family and I have not told him. If you think you can, you may.

I went into a railroad station one day to see a man who had moved to town. I had heard that he was a member of the church, and I felt it would be a good thing to hold a meeting in that town with a view of establishing a congregation. He was a negative Christian. Do you know what kind that is? It is a *dead* one. I found him at his office and engaged in sending a message. I leaned over on the window-facing, thinking I'd wait for him to get through with his work. I felt something like needles in my arm, and the sensation was going through me. I felt like you do when you hit the crazy-bone in the arm. I became excited, and wondered if I were paralyzed. When I got away from the window the feeling left me. I went back and touched it again, and with the same results. I jumped away just as the operator looked at me. He asked: "Did

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you touch this window?” I told him I did. He then informed me that he had charged the window with electricity with the view of catching a negro that loafed in the station, and he caught me. Now, I did not argue with him and say, “There is no such thing as electricity,” and that I would not believe in a thing I could not understand. What is electricity? Can you tell? You refuse to believe in God because you can not see him; have you ever seen electricity? You have seen lightning, but you have not seen electricity. You have not the eyes with which to see electricity. A negro was lecturing before a large crowd of his race and he said: “Ladies and gentlemen, I am here to-night to tell you what electricity is. Electricity is—electricity. Electricity—electricity is, ladies and gentlemen, electricity is electricity, and it is none of your business what electricity is.” Edison can not give a better definition than did this negro.

An evangelist had conducted a meeting in a small town, and a number of the young men had become converted. A

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professional infidel lived in the hotel, and he took delight in giving the young men that gathered in the hotel at nights theological nuts to crack. One night the old parson had come to town and was in his room in that hotel. The infidel had a group of men about him and he was knocking their props from beneath them, when one of the boys went to the stairway and called for the parson. "Come down, parson, and help us out. This man is doing us all up." Just as the old parson got to the head of the steps he heard the infidel say: "If you have a God, show him to me; let me feel him; let me hear him; let me taste him; let me smell him." He was told they could not comply with his requests. "Then," he said, "if you can not approach your God through any of the avenues of approach—the senses—you have no God." By this time the minister had gotten into the room, and he put his hand on the shoulder of the infidel and said: "I perceive that you are an idiot." The man became angry and said: "I have never been accused of that before." "I will prove it," said the minister. "What

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is an idiot?” He was told that it is a man without a mind. He then said: “Let me see your mind; let me taste it; let me feel it; let me smell it; let me hear it.” He was told that it would be impossible to grant his requests. Then,” said the parson, “you only have five avenues of approach, and if I can not get hold of your mind through any of these avenues, you have no mind, and if you have no mind, you are an idiot.” The minister says: “I was walking the street one day and saw this man approaching me. I wondered if he meant to thrash me. He came to me and took my hand in his and said: ‘Parson, I want to thank you for what you said to me that night in the hotel. I am now a believer. I never knew before what a fool I was. I believe now in things I can not understand.’”

A boy is flying a kite. It is out of sight. A stranger sees the boy and asks: “What are you doing, my lad?” “Flying a kite,” the boy replies. The man looks into the heavens, but he can not see the kite. He says: “I do not believe you are flying a kite, my boy, I can not see it.”

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The boy says: "Then take hold of this string and you can feel it pull." We may not see God, but we can feel him pull."

If you do not believe in anything you can not understand, then you do not believe in your parents; you do not believe in your children; you do not believe in yourself. Who can understand man? The ancients one time had a motto: "Man, know thyself." None of us have learned this art. Like Sir Isaac Newton, we are children drifting on the surf-beaten shores, gathering here and there a pebble, while all of the regions about us are depths of unexplored knowledge.

We are told that a man by the name of Harvey discovered the circulation of the blood. If there be no God, can you tell us who started that blood through the veins? Books have been written on the formation of the hand, but Bell and all who have written on the subject can not tell how I move my finger if there be no God. Take the mechanism of the eye. Can you understand this self-focusing machine? See it as it makes many pictures in a second!

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Is beauty in the eye or is it in the individual? A man said: “I am thankful that all men can not see as I do.” When asked why, he said: “They would want my wife Nancy.” A man replied: “If every one saw as I do, there would not be a man in the world who would have her.” Who understands the brain? We boast of living in the twentieth century, and of our wonderful inventions, but I want to tell you that I agree with Solomon in the statement that there is nothing new under the sun. Take telegraphy. When God made Adam and placed him in the garden he established a complete system of telegraphy, and every one born into the world since has been a duplicate of the same. Let me illustrate. You are sitting in the church on some hot August night and the minister is preaching a lengthy sermon, and you find a mosquito sailing over the heads of the people looking for his cousin, when all of a sudden he takes up his abode on your bald pate. A message is at once sent to the central station—the brain, and a call is made for connection, and then a dispatch is sent to your hand with the

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news, "A mosquito is on the head," and it is gone! This is telegraphy. Messages are coming and going all the time, and they never get confused when the central office is all right. Do you understand this? The backbone is an immense telegraph pole with forty pairs of nerves—wires—and with ten million branches running in all directions.

Take the body, which is covered all over with pores. We are told that one grain of sand will cover one hundred scales, and that each scale covers from three to five hundred pores, and that each pore has in it an innumerable multitude of living things swimming around in it, and with as much freedom as a whale has in the sea. Can you understand this? Do you believe it?

Some years ago I met a noted atheist who took great delight in giving young preachers theological nuts to crack. She said: "If you have a God, then show him to me and I will believe." When asked how this world came into existence, she said: "From chance or from evolution." When I asked her who made her, she said:

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“I came from a spore, an atom, a germ. I began with an atom and kept on evolving until I became a tadpole, and then a monkey, and then a creature of intelligence.” I had heard that there is a connecting link somewhere, and I concluded that if the theory of evolution be true I had found this link, for she was the ugliest woman I had ever seen. I further told her that she might be related to the monkey, but I did not claim to be of any kin to the animal.

Let us notice her objections. Could not believe in God because she could not see him. Ask her if she had ever seen an atom and she would say “No.” If she could believe in the atom without seeing it, why not believe in God who made the atom? If a man came from an atom, who put the life into the atom? When the germ of an egg, the germ of a snake and the germ of a man are all placed under the microscope, why do they all look alike, and what is it that keeps the germ of the tree from evolving into a snake, and the germ of the snake from evolving into the man, and the germ of the man



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from evolving into a tree? Why does not man evolve into an archangel?

If the world came from chance, how do you account for the order and perfection and the wisdom revealed in the creation? Suppose I would quote a beautiful poem and you would ask me who was the author, and I would say, "There is no author. I just took a handful of type and threw them against the wall, and it happened!" You can spell my name with four letters, but you could not do it by throwing four letters against the wall, if you were to try for a century.

I met the husband of this woman. He was an intelligent man, but an atheist. When I asked him why he did not believe, he said: "I can not understand. I do not believe in a thing I can not see." He said man came as a result of evolution. There has never been an evolution where there has not been an involution. The hardest thing I ever tried to do was to evolve out of my pocket a ten-dollar bill to pay for a new hat for my wife, when it had not been involved into my pocket.

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Did you ever try it? If the world is here as a result of evolution, who involved the idea? In my early manhood I was a schoolteacher, and after getting my license I purchased a Waterbury watch. It could out-tick any small piece of machinery I had ever seen, but I had to keep winding it all the time to keep it going. It was like some church-members. One day I decided to look into that watch and see the jewels. I took out the three little screws, and there jumped out in that schoolroom a spring nine feet long. I tried to place it inside of the watch, but I could not find room enough to hold the spring. I took it to town and sold it to a man who had watch sense. I could not fix it because God had never involved into my head any watch sense. He had involved some into the head of the other man and he could fix it. That watch could not repair itself; when it stopped it could not start itself. It had no sense. It was unorganized matter.

Let us look up into the blue sky and behold the greatest piece of clockwork man has ever looked upon. It did not

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make itself. A creation implies a Creator; a design, a Designer.

“The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim.  
The unwearied sun, from day to day,  
Doth his Creator’s power display,  
And publishes to every land  
The work of an almighty hand.

“Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets, in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

“What though in solemn silence all  
Move round this dark terrestrial ball;  
What though no real voice nor sound  
Amid their radiant orbs be found;  
In reason’s ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
‘The hand that made us is divine.’ ”

You may burn all the churches and kill all of the preachers, but so long as there is a blazing star shining in the heavens, so long will there be a witness to testify in burning eloquence, and with

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logic that can never be refuted, that God is.

This intelligent atheist said he did not believe in God because he could not understand him. He believed in himself and in his fellow-man, and yet had to confess that he did not understand either. Man eats, but he does not understand digestion. He can not tell how it is that the food produces hair, bone, flesh, nerve, etc. What is it that takes the part out of the beefsteak that makes hair and puts it on the head; that makes nail and puts it on the finger and never on the nose? He tells us that where the artery ceases to be an artery and the vein begins to be a vein (no one knows where this is) the selection is made. Two men eat the same food for five years, and one has a mustache and the other has not; why is it? When the man said he could not believe in God because he could not see him, I asked: “If I can prove to you that you have never seen your father, that you have never seen your mother, and that you have never seen yourself, will you confess that you never had a father, that

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you never had a mother, and that you do not exist?" He said he would. Then I said: "I stab you with a knife, and your body falls upon the hard pavement and it is soon cold and lifeless; is that you? Is that lump of cold clay lying there the one that invented that machinery, that enjoys the sublime and the ridiculous, that thinks and acts? If that be you, why not let us embalm you as the Egyptians did, and keep you with us forever?" He confessed that the body was not the man. Then I said: "You have never seen yourself; no man can see a live man. It takes spiritual eyes to see God and to see man. You have only seen the house in which man has lived. These eyes do not see; they are the windows, and I am back inside looking out through the windows. That was not your baby that you deposited in the grave; it was only the place in which the baby lived for a short time." He said: "I do see myself manifesting myself through myself." "You see God manifesting himself through himself, too, and if you can believe in your own existence upon such

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evidence, why not believe in God upon the same kind of testimony?” I asked.

What is life? What is death? Without God all is mystery; with him all may some day be understood. He has century plants, and they will unfold in their own good time.

Death! A father puts his son into a plain building, and tells him he must live there for a short time and then he may have a beautiful mansion. The house becomes dilapidated and a leak is revealed. The carpenter is called and the leak is repaired. Then another break is seen and he is called again. Soon the building is almost ready to fall down, but in sight of this building is another that is nearing completion, and the father, when it is finished, comes to the son and says: “You have remained in this house without complaining, and now I want you to come into this beautiful dwelling I have prepared for you.” Man is put for a season into the body which is his house. Again and again the break is discovered and the physician is called to repair and make it comfortable, but after

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a time it is ready to fall to pieces because of disease, and the father says to his son: "Come now and live in this house I have prepared for you. This is to be your home." And the soul comes out of this house of mortality and enters into a house that is to be eternal. This is death.

## II

### THE BIBLE GOD'S WORD

TEXT.—“But men spake from God, being moved by the Holy Spirit.”—2 Pet. 1: 21.

“I AM, therefore God is, for no man ever made himself. I speak, therefore God spake, for no man has ever spoken who was not first spoken to.”

God has given to man two books—the book of nature and the book of revelation. The book of nature reveals a God of wisdom and of power; the book of revelation reveals a God of love, and this is the highest and best revelation. It reveals God as our Father.

The Book is here; if God did not write it, who did? Man could not have done it, and he would not if he could. It is a book that reveals man's defects and pronounces condemnation upon his head. All of the combined wisdom of all the combined ages could never have written this Book. We are certain that the devil



did not write it, for it is opposed to his kingdom, and to follow its teachings will mean the destruction of the devil and his kingdom. It is antagonistic to all that is devilish.

Let me give you only a few reasons for believing it came from God and that it is the product of inspiration. Men of God spake from God, being moved by the Holy Spirit, says the apostle. It can not be destroyed, and therefore we argue that *its indestructibility* is a proof of its inspiration. When Moses saw the burning bush, the flames loomed and the fire burned, but the bush could not be consumed. God was in it. God is in this old Book and it can not be destroyed. It has come to us through a river of blood. Every page is stained with the blood of the martyrs. Some one says: "It has been upset more times than any other book, and yet it is a solid cube right side up every time." It is like the Irishman's fence which was five feet thick and three feet high, and some one said: "Pat, are you not afraid to keep fooling with that fence—afraid you will upset it?" Pat

replied: "Faith, if I do, it will be two feet higher after I've completed the job!" It is this way with the Bible. Every time a destructive critic or an infidel makes an attack on it, it comes before the people with renewed power and strength. Those who opposed it and tried to destroy it in the past ages have been almost forgotten, and were it not for the fact that they linked themselves to its history, would not be thought of to-day. Voltaire predicted that within one hundred years there would be no Bibles, but when the hundred years had rolled around, the Christian people were printing Bibles on the very printing-press which had been used by the French infidel. Thomas Paine did his best to kill it in his day and generation, but to-day there are millions of men reading the Book, and never in the world's history have we had so many copies of the Bible, and in so many languages, as we have to-day. No book attracts attention as does this one. Can you picture the scene in New York when the new version came from the press: express-wagons loaded with Bibles and the

Bible houses unable to supply the demand! Think of it: 118,000 words sent by telegraph to Chicago in order that the people in that locality might be able to read the message at the same time they were reading it in New York!

*Its Style.*—The style of the Book is another reason for believing in its inspiration. When you translate a piece of literature into a foreign tongue it loses its personality and its individuality.

“Shakespeare’s magic could not copied be;  
Within that circle none durst walk but he.”

The moment you translate his writings, and put them into another tongue, they lose their power. Not so with the Bible; you can put it into every dialect, and you can create a language and then put it into the one you have created, and it is still the powerful, uplifting, soul-saving message. It is a universal Father speaking to his universal family. Its conciseness is characteristic. You write the history of the Johnstown flood and you will have a book of hundreds of pages, but when God wrote the history of the

greatest flood the world had ever seen, he put it into a few sentences, and you can not add to it. It is a perfect description. If you write the history of a man, you will use pages, but God can write the history of a nation and put it all into a few paragraphs, and you are impressed with it as being finished.

*Its Uniqueness.*—Suppose the President should issue a proclamation calling upon men from every country under the “Stars and Stripes” to bring to the city of Washington, on a certain day, pieces of marble taken from the quarries of their own land, and that these men, ignorant of each other’s work, should come to the city on that day and place their pieces of marble, and when it was all done, without the use of hammer or chisel, there would go up a beautiful and magnificent temple, perfect in form and in design. What would be your conclusion—that each man wrought under the direction of some master mechanic or that it was miraculous? Here we have sixty-six blocks of spiritual marble, and they have been quarried by forty men and at different

times and in different places, and when they are put into proper form we have the beautiful and magnificent spiritual temple of inspired wisdom and truth in which God is pleased to dwell. How do you account for it upon any other basis than that all of them wrote as they were moved by the Holy Spirit?

*Its Influence.*—Just as the desert is made to blossom because of the presence of the spring of water, so society is blessed by the word of God. Wm. E. Gladstone said: “After fifty-eight years of public life—forty-seven in the English Cabinet—having been associated with sixty master minds of the world, all but five were Christians.”

Who would live in a community of infidels? The Bible in a community guarantees protection to property and to life. Two young men were traveling in what was then termed the “wild West.” One night they stopped at a cabin and asked to be taken in for the night. One of the young men was an infidel and the other was a devout Christian. The infidel said to his companion: “I am afraid to stay

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here all night. This old man would kill you for a quarter. I have determined to take my revolver to bed with me, and to cut a hole in the bed-quilt and peep out with my hand on my pistol and be ready to shoot." When the time came to retire, the old man got his big family Bible and said: "Young men, it is our custom to read God's word and pray before going to bed. I hope you will join us." He then read the chapter, and they got down on their knees and he prayed: "Father, bless these young men who are so far away from home. Keep them from danger and from the power of the evil one. Bless their parents who are so anxious about them to-night. Comfort them with the thought that God will be unto them a Father and that he will care for and protect them, we beg in Jesus' name." The infidel was the first to get into his bed. The Christian noticed that he did not have his revolver and that he had not cut the hole in the bed-quilt, and he asked him why he had not made provision for his safety. He replied: "That old man wouldn't hurt you." The presence of

that Bible and the fact that he was a man of prayer made the man feel he was safe. Suppose he had placed on his table a deck of cards and a bottle of moonshine and said, "Now, gentlemen, we want to have a good time before we retire," what would have been the effect on the man, do you think?

*Internal Proofs.*—One Sunday morning I was in the hotel in my city talking with a minister who was to preach near the city that day. He was one of the high-brows and made light of miracles and certain books in the Bible. A Jew was present and heard our discussion, and he said: "I am a Jew and I do not believe in miracles. I do not believe in the Virgin birth. I am from Missouri and you will have to show me." I said to him: "Did I understand you to say that you are a Jew and that you do not believe in miracles, and that you are from Missouri and that I must show you?" He said, "Yes." "Then I will proceed to show you. Come and stand up in front of that looking-glass and take a good square look at yourself. Now explain to

me how the prophet, hundreds of years before you were born, knew that you would be a hissing and a byword and without a dwelling-place? How came you here? Look at yourself. You are a miracle of the twentieth century." He quickly replied: "There are more Jews to-day than when Christ was crucified." I said: "Why is it? How did the prophet know when he said, hundreds of years before you were born, that you would be here as a people, but not as a nation, when the Lord returns? You are here—you can not be destroyed. God has pronounced a curse upon the nation that persecutes you, and the nations of the earth that have put their hands upon you have paid the penalty, but you have no country and you are a hissing and a byword among the nations of the earth. Men of God spake as they were moved by the Holy Spirit."

Fulfilled prophecy is the miracle of the age. Had we time, we could give a sermon on fulfilled prophecy. Take the 333 that relate to Christ, and all were fulfilled to the letter.



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This book is in the present tense. Like its author, it is I am. One day a Mormon elder came into my home and said: "I am an apostle of the Latter-day Saints. I can work miracles and speak in tongues, and if I take deadly poison it will not hurt me." I asked him if an apostle did not mean a witness. He said it did. Then I wanted to know how a witness could have a successor. He admitted that there are twelve thrones and that the twelve apostles are to sit upon the thrones, and then I told him that all of the seats were occupied, and if he were an apostle he would have to stand, for there was no vacant seat. I said: "I have been reading about you." He was anxious to know where. I told him in Paul's letter to Timothy, where he said that in the last days—and he professed to belong to the latter-day crowd—perilous times would come, and that men would creep into houses and take captive silly women, and that I noticed he had arrived on schedule time. He said he could perform miracles, and then I told him I had read again in the Book that out of the mouth

of the beast came three frogs claiming to work miracles, which were of the devil, and I felt sure he was one of the frogs. The Bible is loaded, and when you want to kill false teaching all you need to do is to know your gun and how to pull the trigger.

*It Is Not a Scientific Book.*—The Bible is not a book of science; it is a revelation of God and the way to heaven. It does not contradict science, however. One time I was engaged in a meeting in Hagerstown, and I was using a query-box, giving the people a chance to ask questions on the Bible, and an infidel would cram the box with hard questions, and then leave as soon as I had answered the questions, refusing to hear me preach. One night he put this question in the box: “If your God has all power and the devil is the cause of sin, and sin is the cause of misery, why does not your God kill the devil and put a stop to this?” I told him God could not afford to do it; it would leave too many orphans in Hagerstown. He became angry, and the next day called at the parsonage and challenged me for a de-

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bate. I refused, and told him I could not afford to give him any notoriety at my expense. He then said: "Your Bible contradicts science and I would not accept a Bible that does this." I insisted that he show me *one* contradiction, and he said: "Your Bible says that God in six days of twenty-four hours each made the heavens and the earth, and this would be an impossibility. It would have taken millions of years for the earth to have cooled off." I gave him the Bible and challenged him to show me the statement, and he was a long time finding the first chapter of Genesis. When he read it I did not see the statement. He read again: "In the beginning God created the heavens and the earth." I stopped him and asked: "When was the beginning?" He could not tell. Then I said: "God created all of this in the beginning, and we do not know how long that was, but we know that the evening and the morning were the first day. Now, there was no day until the earth revolved on its axis, and it did not revolve until it had been created and cooled off, and the evening and the morn-

ing made the first day. No contradiction.” Then he said: “Your Bible says that Abraham was a man after God’s heart; but Abraham was an old liar, and I have no respect for a Bible that makes such a man a man after God’s own heart.” I asked him if he had ever told a lie. He insisted that he was a gentleman. I told him I was glad to hear it, but I wanted to know if he had ever told a lie. He admitted that when in a tight place he might have prevaricated. I told him Abraham was in a tight place and prevaricated, and that God told the truth on him. That, fortunately for him, God had not seen fit to write his history, and when he did the world would learn a lot of which it was then ignorant. The Bible tells both sides—the good and the bad.

*It Is Its Own Interpreter.*—A noted lawyer, who had been for many years an infidel, was told by his physician that he had organic trouble and could live only a short while. He went to his associate in law, a Presbyterian elder, and asked: “Have you a book that will prove the Bible?” His partner handed him the

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Bible and told him to read it. He said: "You do not understand. I want a book to prove the Bible." "Then," said the lawyer, "go home and read your Bible." He noticed the emphasis on the command, and went home and began to read it. One morning he came into the office, and his partner asked him how he was getting on with his Bible. He said: "I want to know where that man Cain got his wife." I have been in but few places where some man did not want to know this. The Bible was not written to tell where every man got his wife. You do not know where I got mine, and it is none of your business, and yet it is just as necessary to know where I got a wife as to know where Cain got one. It is a bad business to be looking after some other man's wife. He was told to keep on reading his Bible. He came in one day, and again was asked how he was getting on. He said: "I am trying to find out if that flood was universal." He was told to just keep on reading his Bible. One day he came and was greatly excited. He said: "I am a lawyer and have been practicing law for many years,

and I would like to know where that man Moses got that law. It would have taken a God to have given such a code. I am convinced and I am now a believer." We read too much *about* the Bible and not enough *of* it.

*Not a Book of Theology.*—The Bible is not a book of theology. God made some stars and hung them up in the heavens, and then man made a telescope and began to study stars and then wrote out what he thought about stars and called that astronomy. God made the stars and man made the astronomy. God made the rocks and man began to dig and blast and analyze the rocks and called that geology. God made the rocks and man made the geology. God made the daisy to laugh on the hillside and man began to pick it to pieces, and then wrote what he thought about it and called it botany. God made the flowers and man made the botany. God made a Bible and man began to study it, and then wrote out his interpretations of it and called that theology. God made the Bible and man made the theology. The world will go to sleep on theology, but it

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will sit up and listen when you give it the simple word of God. It is hungry for it.

One time a minister was visiting another minister, and he was taken into his cellar where he had a lot of dried leaves, broken sticks and roots and a smoky lamp. He said: "Here is where I study botany." The visitor started to pick up one of the dead sticks, and the man said: "Don't touch it; it will break." Then the visitor said: "Let me out into the fresh air where I can smell the fragrance of living flowers. I do not want to live among a lot of dead leaves and roots; they are musty and you dare not touch them for fear they will break." This is the way it is with the sermons that are composed of men's opinions, and the old, musty, lifeless doctrines: the world will not stand for them.

The Bible is God's universal library. Do you want to study astronomy? Then, behold the Bright and the Morning Star. Do you want to study geology? Then, read about the Rock of Ages. Do you want to study botany? Then, take some

lessons in the Rose of Sharon or the Lily of the Valley. Do you want to study biology? Then, become acquainted with the one who is the Way and the Truth and the Life.

The Bible will do to live by and to die by. A noted infidel was called to the bedside of his daughter who was dying. Her mother was an earnest Christian, and had taught her to believe in the promises contained in the blessed old Book. The father had told her it was all a myth. She took the hand of the father and said: "Father, I am dying. Mother says the Bible is true, and that Jesus is my Saviour, and that he has gone to prepare a home for me, and that he will come and take me to be with him. You say it is all a lie. I am dying, and I want to know—must I believe you or must I believe mother?" The infidel, with the tears streaming down his cheeks, said: "My child, you believe your mother." I am a poor, blind, helpless cripple, and the Bible is my only crutch. Will you be so cruel as to try to knock it from beneath me?



### III

## JESUS CHRIST THE SON OF GOD

TEXT.—“What think ye of the Christ? whose Son is he?”—Matt. 22: 42.

JOHN tells us that “in the beginning was the Word, and the Word was with God, and the Word was God.” He further tells us that “the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”

The Old Testament Scriptures tell of the coming of this “Just One,” and when he came he endorsed the Scriptures. When his apostles preached, they had but one proposition to prove, and they proved it from the Scriptures. This one proposition was: “Jesus is the Christ, the Son of the living God.” When Jesus preached and taught, his one theme was *himself*—the fulfillment of prophecy, the end of the law and the fulfillment of type and

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shadow. His sermons were filled with quotations from the old Book. Matthew quotes from twenty-two of the thirty-nine books; Mark from thirteen with fifteen passages; Luke, from thirteen with twenty-five quotations, and John, from six with eleven. From 189 chapters we have 140 quotations. Evidently Jesus and his apostles believed the Old Testament Scriptures to be the inspired word of God.

Christ was himself a prophet, and his prophecies were fulfilled to the letter. He said: "Now I tell you before it come to pass, that ye may believe that I am he."

*Witnesses.*—Let us hear the evidence as it comes from the witnesses. John the Baptist preached that one was to come after him and that the people were to believe on him. God had told him he might know Jesus. He sent him to baptize with the promise that when the Holy Spirit came upon one of the number being baptized he should know he was the Christ. John beheld the Spirit as he came upon this one in the form of a dove,

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and he heard the Father confess him to be his Son. After this he said to certain ones: "Behold, the Lamb of God, that taketh away the sin of the world."

On certain occasions the *Father* testified, and we must listen to his testimony. When Jesus was being baptized, the Father said: "This is my beloved Son, in whom I am well pleased." On the Mount of Transfiguration he said: "This is my beloved Son; hear ye him."

On another occasion, when Jesus requested that he glorify his name, there came a voice from heaven saying: "I have, and will glorify it again." Jesus said: "There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. I and my Father are one. For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."

The works of Christ were stronger evidences of his divinity than the words of John the Baptist. Jesus insisted that his works should be proof that the Father had sent him into the world. In no age

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of the world's history has God sent one to represent him without giving to the one sent his credentials. The signs done by Jesus were to make it possible for people to believe. He did among the Jews works that no other man had ever done. He not only raised the dead, but declared that he had the power to lay his own life down and to take it up again. He demonstrated this in his resurrection from among the dead.

Seven hundred years before he came, the prophet had said: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

When Matthew writes of the birth of this child, he quotes from the old prophet and says: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son. And they shall call his name Immanuel; which is, being interpreted, God with us."

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Jesus said unto them: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me." When he answered his critics he said: "My Father worketh hitherto, and I work."

"Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God."

When the angel told Mary about the birth of this child, he said: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."

The Word was in the beginning with God. Jesus was born in Bethlehem of Judea when the Word became flesh and dwelt among men. Jesus became the Christ when he was anointed at his baptism.

Paul tells us that Jesus one time existed in the form of God, and that he

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emptied himself and took upon him the form of a servant, being made in the likeness of men, and was found in the fashion of man; he humbled himself and became obedient unto the death of the cross (Phil. 2:6-8). He makes it clear in his Epistle to the Colossians that Christ is the Son of God in a peculiar sense, and that he was at one time with the Father (Col. 1:12-20).

*A Unique Character.* — Man could never have created such a character. His greatness is conditioned upon his extent of influence and the purity and the genuineness of his character. He did more within three years to regenerate and lift the race than all of the priests, philosophers and teachers of all the ages. He was born in poverty, and was forced to confess that while the foxes had holes and the birds of the air had nests, he did not have where to lay his head. When the disciples went to their homes at the close of the day's teaching, he went to the mountain. He came at a time when the world needed light; came of a Jewish family and was taught by the scribes

that the Jews were the best and the only people God honored. He was born and reared in a narrow sphere, lived a brief life, wrote his message in the sand and not in a book, had no influence with the men of authority, was hated by his own people, betrayed by his own disciple, was condemned and killed by a mob, died the most ignominious death possible, and yet his life and power have touched all parts of the globe and transformed the lives of millions.

When He came from among the dead the world began a new day. The darkness gave way to light and governments began to be formed anew.

*He Lives.*—All philosophers, with their imperfect teachings, have faded away and are almost forgotten; but *his* teachings command the attention of the learned and the ignorant, the great and the small. He is great because he is alive. When Peter preached the sermon of Pentecost, he preached a *live* Christ. The preaching of all of the New Testament ministers breathes the doctrine of a *living* Christ. When an army was discouraged and begin-

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ning to retreat, the men heard the voice of the dying captain when he said, "I see you," and they rallied and went to victory. The church of Christ succeeds to-day because its membership looks at the Captain who is able to see them in their struggles against evil. Their faith in this living Captain gives courage and guarantees victory.

The Jews had their Moses, Rome had her Cæsar, France had her Napoleon, England her Gladstone, America her Washington, and the church has her Jesus, the Christ, the Son of man and the Son of God. He is not the son of *a* man, but the son of *man*—the child of the race. Through his veins coursed the blood of all races. He is the gift of the Father to the whole world.

*His Life Is Unapproachable.*—No man can improve on the life of Christ. If the infidel can offer us something better, let him do it. He has had nearly twenty centuries to do it and has never approached unto it. A noted man said: "If Shakespeare were to come into this room, we would rise to our feet; but if



Christ were to come, we would fall to our knees.”

*His Sinlessness.*—Nearly two thousand years ago Christ thrust a challenge into the face of blatant atheism and infidelity when he said: ‘If any man can convince me that I have sinned, let him do it.’ No man from that day until now has accepted his challenge.

*His Claims.*—If Jesus is not more than man, then he was the greatest impostor the world has ever seen. The following is a beautiful quotation:

“If Jesus Christ is a man  
And only a man, I say  
That, of all mankind, I will cleave to him,  
And to him I will cleave alway.”

If he be only a man, then he has been a deceiver, and I do not care to cleave to one who has proved himself to be the greatest deceiver of all ages.

*His Claims.*—“I am the bread of life.” “If you have seen me, you have seen the Father.” “I am the door.” “I am the way, the truth and the life.” “I am the resurrection and the life.” “I have the power to lay down my life, and

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I have the power to take it up again.” “I am the good shepherd.” “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

*He Imparts Life.*—Man is not saved by ethics. Mind culture is a good thing, but it can not wash away the guilt of sin committed. Man can not lift himself. There must be some divine power from above that takes hold of him and gets into his being and lifts him. Evolution can never do it. Jesus can do this for man. Christianity is God coming down to earth and lifting man up to heaven. Christ must be formed in man the hope of glory. Man must be in Christ and Christ must be in man in order that man may be saved. I know that Jesus saves because he saved me. The sage said: “I need a God who can speak to me.” Our Christ is near and we can have fellowship with him. He forgives sins, is my judge, has all authority, is unchangeable and is an object of worship.

He is the one Saviour of the world, for there is no other name under heaven “wherein we must be saved.”

“In the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
The master’s touch, the sculptor’s chisel keen.  
Great Master, touch us with thy skillful hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us; nor let,  
Hidden and lost, thy form within us lie!  
Spare not the stroke! Do with us as thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete thy purpose, that we may become  
Thy perfect image, thou our God and Lord.”

*The Church Rests upon Him.*—Jesus said to Peter, when he confessed him, that he would build his church upon the rock—the Christ confessed. Paul says: “Other foundation can no man lay than that is laid, which is Christ Jesus.”

*He Is the Creed of His Church.*—I have trouble and am in court: I do not care to read law books; I want a lawyer, a man who can represent me before the court. I am in financial straits: I do not want to hear a lecture on political economy; I want a man who can come to my help with funds. I am sick: I do not want medicine books; I want a living physician who can feel my pulse, diagnose my case and give the remedy. I am lost, and I

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feel the guilt of sin: I do not want theology; I want the living, personal Christ, who has the power to comfort and to forgive, to come to me and be my helper and my Saviour.

A religion without this Christ is like a painted fire that gives out no heat, or a painted bouquet that exhales no fragrance. It is like a painted stream of water to the thirsty man, which refuses to satisfy, but aggravates the suffering.

The belief in this divine Christ has held nations together. Greece had her culture and Rome had her law, but they could not save them. Take Christ out of the Bible, and what would follow? It would bleed to death. It would be like the shell without the kernel; the wire without the electricity; the lamp without the oil; the body without the spirit.

*He Has Power to Draw.*—He said: “And I, if I be lifted up, will draw all men unto me.” No other person can do this. He draws the man of wealth, Zaccheus, and the poor blind beggar, Bartimeus; the cultured Nicodemus and the ignorant woman at the well; the poor

fisherman and the man of the Sanhedrin. Men of all nations, all trades, all professions and all tastes are drawn together by the Christ. He satisfies the wants of mankind. He meets every desire of the soul. He gives liberty and forms governments, gives free speech, free schools, free hospitals, free homes; brings peace, elevates woman, transforms society.

What is it that lifts and influences? Not a philosophy, but a religion; not an intellectual theory, but an experience of the soul; not a product of originality, but a revelation of our Father and our Brother; not a system of theology, but a divine force and life reaching through all organized life. We see it in literature, art, climate, character. Take Him out of the world, and what would follow? What would happen to literature, to art, to character? Prayer would die on the lips of men; the Old Testament could not be understood; there could be no relief in the hour of sorrow and death; there would be no hospitals, no homes for the aged and the poor, no asylums, no free schools; no more missionaries would be sent out,

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and all who are giving themselves in the foreign fields would be recalled, and this world would become a world without light and life.

*My Creed.*—It is not, What do you think of a dogma? but, What do you think of a person? It is not faith in a doctrine, but faith in a personality. I can not put my creed into writing. I might be able to put my intellectual conception, but never my heart's trust. I do not believe in commands, but in the Commander. I repent, not because I believe in repentance, but because I believe in the One who said: "Except ye repent, ye shall perish." I do not believe in baptism; I believe in the One who commanded me to be baptized, and therefore I am baptized. I do not believe in prayer, but I believe in Christ, who has promised to hear when I pray, and I pray.

Let us hear what the people say of Christ: John Baptist: "Behold, the Lamb of God, which taketh away the sin of the world." The woman of Samaria: "Come, see a man who told me all things that ever I did: can this be the Christ?" A

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devil: "What have I to do with thee, Jesus, thou Son of the Most High God?"

Judas: "I have betrayed innocent blood."

Pilate: "I find no fault in him." Pilate's

wife: "Have nothing to do with this just one." The centurion: "Truly this was

the Son of God." The earthquake gave testimony in his favor, and on the day of Pentecost the Holy Spirit testified through his apostles.

"All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all."

## IV

### SPIRITUAL WORSHIP

TEXT.—“God is a Spirit: and they that worship him must worship in spirit and truth.”—John 4: 24.

“And still the soul a far-off glory sees;  
Strange music hears.  
A something, not of earth, still haunts the breeze,  
The sun and spheres.  
All things that be, all thought, all love, all joy,  
Spellbind the man,  
As once the growing boy,  
And point afar—  
Point to some land of endless, endless truth,  
Of light and life,  
Where souls, renewed in an immortal youth,  
Shall know the infinite.”

**M**AN is a religious being. He is the offspring of Jehovah and naturally is an upward-looking animal. One thing that distinguishes him from all other animals is his religious instinct—his desire to worship. He *must* have a God. If revelation does not reveal his God, then he will create a God. He knows that the best within his heart has come from



above, and he finds himself reaching out after the source of all good. He feels within his soul a holy aspiration to be holy. He must lean upon one greater than himself, he must commune with one who possesses more wisdom and power than he possesses. He must have a God that can sympathize with him and who will have compassion when he is weak and conscious of his lost and helpless condition. In the language of one of old, he finds himself exclaiming: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. I will offer in thy dwelling an oblation with great gladness. I will sing and speak praise unto the Lord. One thing have I desired of the Lord which I will require, even that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to visit his temple." "Oh! how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. Blessed are they that dwell in thy house, they will

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still be praising thee.” “One day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of ungodliness.” “What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the sight of all his people; in the courts of the Lord’s house, even in the midst of thee, O Jerusalem.” Can you say in the language of the Psalmist: “I was glad when they said unto me, Let us go into the house of the Lord”?

When we study the history of the human family we find that the people of every age worshiped. As we begin the study of this history we are told that Cain and Abel sacrificed unto Jehovah. The altar was given its proper place in their lives. In this first age we read of a man who walked with God, and one day he followed him too far to come back; he went with him into his invisible kingdom and took up his abode with him.

When Noah had been redeemed through the water and had come into the new world, he honored his God by building an altar and sacrificing unto him. It was then that God smelled a sweet savor and said in his heart: "I will not again curse the ground any more for man's sake."

Abraham heard the call and obeyed God. He was a man of faith and was constantly in communion with Jehovah. He was strong in his faith because he did not get far from his altar.

In the beginning, when men called upon the name of Jehovah, they did not have attractive and comfortable houses of worship; they met out in the groves, under the tent of azure blue which had been stretched by the hand of a personal and a living God, and there on his footstool, over which he had spread the carpet of green and pinned it down with the lilies, he held sacred communion with his God. After awhile he erected a tabernacle according to the pattern which God had given in the mount, and there God recorded his name, and his people came to worship. By and by the children of men

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were permitted to erect a beautiful and a magnificent temple unto Jehovah, and then they met in this house which had been dedicated unto Jehovah and here they called upon his name.

Miniature temples—the synagogues—were erected that the people might be accommodated, and in these places God had recorded his name and the people met to study his word, to pray unto him and to worship.

We are told of a noted man who made a long pilgrimage from his home to Jerusalem for the purpose of worship. This man, on his return, heard the gospel from the lips of one of God's evangelists and became a Christian.

Jesus' life was one of worship. He spent the whole night in prayer. He withdrew from the crowd that he might get close to his Father and have fellowship with him. His soul was filled with indignation when he came into the temple and saw it being desecrated by the thieves and the robbers.

No man can willfully absent himself from the place of worship and continue

spiritual. Certain ones were exhorted by the apostle not to forsake the assembling of themselves together. It is in the house of the Lord we get instruction. "Thy way, O God, is in the sanctuary. When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end."

Here the people are converted. Here we find the elements of spiritual life. Here we have the emblems that represent the death and the resurrection of our Lord. Here we receive strength and comfort. "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40:31). Here the individual burden is forgotten. We come into the place of worship thinking of ourselves and of our burdens, and when the songs are being sung, the Word is heard read, the prayers are being offered, we see Jesus; and then we lose sight of ourselves and of our troubles, and soon we have found that our light afflictions have wrought out for us an exceeding and an

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eternal weight of glory. Here we give an outward expression of our inward life. Here we meet with Jesus. He has promised to be in the midst of the two or three that meet in his name. He never disappoints. The disciple that stays away from the place of worship will miss seeing Jesus. The one that misses the presence of the Christ will soon begin to doubt. Thomas was a doubter because he was not present when Jesus came.

The normal Christian will worship. Not to worship means to become bestial. This germ of reverence in the heart must be watered at least once a week. Suppose no one came to the house of the Lord on the Lord's Day, what would follow? No worship would soon mean no church of Christ, and no church and no opposition to evil would soon result in barbarism and universal darkness. The one who remains away from the house of worship is an enemy to good society and a promoter of all that is devilish.

*Manner of Worship.* — “But let all things be done decently and in order” (1 Cor. 14:40). Why did the apostle write

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these words? The members of the church at Corinth had lost their reverence for the Lord's table. Some of the members got drunk on the wine and they made a feast out of this holy Supper. We teach our children to be mannerly when in the homes of neighbors. It is more important to teach them to be mannerly and reverent when in the house of the Lord. It is here we come into the presence of God, Christ, the Holy Spirit, and the spirits of just ones made perfect.

Our worship consists of preaching, and no one should sleep in the house of the Lord and in the presence of the King of kings. He should give heed to the things read and the things spoken. No one should talk and visit when in the act of worship. It consists of praying. All should kneel, or stand or bow the head, when the minister says, "Let us pray." We should all do the same thing. The one who leads the prayer should not be expected to do all the praying for all the congregation. He is only leading, and all should unite in spirit in the prayer to our spiritual God.

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Singing is a part of the worship. We should sing with the spirit and with the understanding also. We have no more right to hire a quartet to do our singing than we have to hire one to do our praying. When the minister says, "Let all the congregation sing," all should sing or make a joyful noise unto the Lord. The one who leads the music or sings the special song should be a Christian. Let us understand that God is a Spirit, and that he must be worshiped in spirit and in truth, and that a singer should worship in his singing as much as the minister worships in his preaching or you worship in your praying. If he does not worship in this act, then it is solemn mockery and an abomination in the sight of God.

Fellowship is also a part of worship. It is just as essential to *give* as it is to pray. We must understand that the act of giving is an act of worship, and we must give in the spirit and with the understanding also. It is important that *all* shall worship. "Let every one of you lay by in store on the first day of the week



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as the Lord hath prospered him” (1 Cor. 16:2).

The sermon should be simple and given in a way that all can understand it. Paul’s ambition was to be understood. He says: “I thank God, I speak with tongues more than all of you: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.” The preacher has no right to show himself off. Think of a minister spending an hour before a mirror practicing on his gestures that he might appear unto men to preach! The real minister will feel that he is worshipping God in sermon. The window-pane that is painted and gaudy is not good for letting in the light; the minister that is drunk on egotism, and that tries to place himself on a pedestal, is a stumbling-stone to every honest man or woman. He is missing the mark, and sooner or later will be found out to be a miserable hypocrite.

“Let us have grace whereby we may worship him acceptably with reverence

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and godly fear." Let us heed the words of the inspired writer: "Worship the Lord in the beauty of holiness." Reverence is the essence of true worship, and if there be no reverence there is no worship.

*Here in Body, but Absent in Spirit.*—We have those who occupy a pew at almost every service, but they are absent. They are here in body, but miles away in spirit. A minister received the confession of a man who had been a frequent visitor at his church. He was anxious to know which one of his sermons impressed him, and dared to ask. The man said: "I have never heard you preach. It is true I have filled a place in the pew many times while you were preaching, but I did not hear you. I was calculating and counting prospective gains I hoped to make that week. I was present, but never heard you. I was made to think by the simple life of a Christian woman."

*Present in Spirit.*—We have another class who stay away from the services, but always tell the minister that they are with him in spirit. I had a man like

this in my congregation. He would visit on Sundays and let any little excuse keep him from the house of worship, and when I would tell him I missed him, he would immediately inform me that he was with me in spirit. I told him I was afraid of ghosts. Think of a minister on a Sunday morning preaching to a thousand ghosts! I'd rather have five spirits in bodies present at a church service.

*Should Prepare for It.*—When a patient is to undergo an operation he is prepared for it. To get the best out of the Lord's Day worship we should spend some time shut in with God, with the world shut out, and get our hearts in tune for the day. Let us give our spirit a chance to grow.

“What am I?

Naught! But the effluence of Thy light divine,  
Pervading worlds, hath reached my bosom too.  
Yes, in my spirit doth Thy spirit shine,  
As shines the sunbeam in a drop of dew.  
Naught! But I live, and on Hope's pinions fly  
Eager toward Thy presence; for in Thee  
I live and breathe and dwell, aspiring high,  
Even to the throne of Thy divinity.  
I am, O God, and surely thou must be!”

## V

### CHRIST'S PRAYERS

TEXT.—“And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.”—Luke 11: 1.

**P**RAYER is the spirit of Christianity. There can be no spiritual life without it. It is the Christian's breath. Man can no more live a Christian life without praying than he can live a physical life without breathing. To be physically strong we must breathe deeply. There are many sickly church-members to-day because they are too lazy to breathe into their souls the oxygen of heaven. It is two spirits holding communion. Like the commerce carried on between the oceans and the clouds, bringing down the moisture in the dew and rain to quench the thirst of vegetation, and then ascending again in the mists back to the clouds to return again to fill the babbling brooks,

the rivulets and the rivers which roll into the fountains of the great deep, our spirits go out to God for help and guidance, and the blessings come from his unwasting hand to satisfy our wants.

Prayer belongs to all ages and to all peoples. In every Christian's heart must be his altar of incense. When the fires go out upon this altar, his spiritual life becomes extinct.

*The Scientific View.*—We are told by the scientist that God does not answer our prayers; that God works according to a fixed law, and that to answer the prayers of his children he would have to violate his laws. We are told that we do not bring heaven down to earth when we pray, but that we lift ourselves up to heaven. Imagine a man standing at a closed door, one he knew would not open, and knocking, or a thirsty soul pumping at a dry well! We believe that our Father hears and answers the prayers of the saints. He has commanded us to knock, with the promise that it shall be opened unto us; to seek, with the promise that we shall find.

## CHRIST'S PRAYERS

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We can not explain how prayer influences God; there are many things we can not explain, but we know from experience that it does. Every Christian has the consciousness of a living and a prayer-answering God. He knows that with this God he has had personal and vital relations, and that he has had with him the closest affinity and fellowship. The consciousness of this fellowship is a unique and distinct thing, found only in the religion of Jesus Christ.

We must learn to pray. Man learns to articulate the language of heaven just as the babe learns to speak its mother tongue. Every member of the family of our Father in heaven is invited to take lessons under the divine Teacher. There is no excuse, and we can not plead ignorance. When should we begin to pray? The moment we are born into the divine family we will naturally begin to make an effort to make known our desires unto our Father.

*Jesus Was Given to Prayer.*—He would spend the night in holy communion with his Father. If this sinless, spotless,

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divine Son of God had to pray in order to do the work of his God, do you think it possible for his disciples to live his life and do his work without it? A man without sin, and filled with the Holy Spirit, recognized the importance of prayer. He practiced what he preached and preached what he practiced.

Have you ever studied the prayers of this master Teacher? “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.” “And when he had sent them away, he departed into a mountain to pray.” When the work was pressing and he needed strength, he went to his Father in prayer. “But so much the more went there a fame abroad of him: and great multitudes came together to hear him, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.” He would not select his apostles without first engaging in prayer. “And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God.”

## CHRIST'S PRAYERS

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*Unrecorded Prayers.* — The Gospel writers tell us of the times when our Lord prayed, but they do not always record the prayers. I have often wondered what he said. We know they were prayers of earnestness and of faith. “Now when all the people were baptized, it came to pass that Jesus, also being baptized, and praying, the heaven was opened.”

When Saul was told what to do to be saved, he was commanded to continue to call on the name of the Lord. When Jesus had looked into the heart of Simon Peter, he discovered that he was self-conscious and weak and that there was danger of falling. He knew that he was a man of good intentions, but that he was easily influenced. He was taking an inventory of the spiritual strength and power of the apostleship, and he found that Judas was lost to his cause, and that the devil meant to sift all of them. Judas had already gone through the sieve, and there was danger of Peter, too, going through. He says: “Simon, Satan hath desired to have you [all of the apostles], to sift you as wheat: but I have prayed



for thee [Peter] that your faith fail you not." It is glorious to know that our great High Priest is acquainted with us, and that he takes us to his Father in prayer, and that his prayers are always answered.

When he was on the Mount of Transfiguration he prayed, and it was at the moment of prayer that the fashion of his countenance was altered, and his raiment was white and glistening, and the Father again confessed him.

*Certain Things for Which He Prayed.*  
—When standing under the shadow of the cross, he thought of his church and kingdom, and he prayed that his disciples, and those who might believe on him through their word, should be one. The world was on his heart, and he knew that it could never be brought into the divine fellowship so long as they were divided. He prayed that they might be one as he and his Father were one, and that the world might believe that God had sent him into the world to be its Saviour.

When he was on earth he was limited in his power and in his authority. He

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was then a human as well as a divine Christ. He looked forward to the time when he would be a spiritual Christ, and when all power and all authority would be given unto him. To have this power he must go away from them. He told them that after he went away he would pray the Father to send to them another Comforter, another Advocate, the Holy Spirit, and that when he came he would abide with them forever. The world could lay hold on him, the Christ of flesh, and take him from them, but they would not be able to *receive*—to take hold of—this spiritual Guest he was to send into their hearts from his Father in answer to his prayer. The world might take them and lock them up in the prison cell, and it might kill them, but it can never get hold of the Holy Spirit that shall live in them. They would need equipment for the great work of the kingdom, and the coming of the Spirit would qualify them for the work. He would bring to their minds everything he wanted them to preach; he would tell them in the hour of need the message to deliver.

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At the conclusion of that last public discourse, when Christ placed emphasis on sacrifice and service and uttered that wonderful statement, "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit," he prayed these words: "Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name." This prayer was answered. There came a voice out of heaven, saying: "I have both glorified it, and will glorify it again."

When in the dark garden of Gethsemane, crushed under the sins of the whole world, he prayed that the cup might be removed from him. He was about to die from physical exhaustion. He wanted to finish the work he had come into the world to do. He needed strength at this critical moment. Read Hebrews, chapter 5, and you can see what he meant by "this cup." He received an answer to this prayer. Did he pray to escape the cross? If he did, he did not receive an answer. He came into the world for this purpose.

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He wanted to escape physical death, and he sweat drops of blood. An angel came to him and strengthened him, and he went joyfully to the cross to become a sacrifice for sins.

When dying on the cross, he prayed for those who had caused his death. As he looked on them, in the anguish of his soul he prayed: "Father, forgive them, for they know not what they do." He had taught his disciples to pray for their enemies, and he is now practicing his teaching. Was this prayer answered? Yes; on the day of Pentecost, when Peter preached the gospel, they were present and heard the message. He told them of their awful deed. They asked to know what to do, and were told to repent and be baptized, and these murderers became the charter members of the church of Jesus Christ.

*A Capable Teacher.*—All will agree that Jesus is a capable teacher. If any one ever knew the meaning and the power of prayer, he did. As he started from the Jordan to do his Father's will, he started with a prayer on his lips, and when he

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finished his work on the cross he closed it with a prayer. The church of Christ can not carry out the Christ program unless it learns to pray. All great souls have been much in prayer. All great spiritual movements have had their birth in prayer. The church that desires to send out ministers and missionaries must first send out earnest, fervent prayers. If these are sent out, the others will follow. The success of the church does not rest so much on the gifts of a wealthy member as it does upon the prayers of a consecrated and faithful member. Before Pentecost and the great revival there was a prayer-meeting in the upper room. We care nothing about theology—the world is tired of it, too—but we are interested in knee-ology. If we want to drive out the demons, let us advance on our knees. An Irishman was pounding the rocks on the street in a city. The Catholic priest was looking on. He said: “Pat, I wish I could break the hearts of my people like you break these stones.” “Faith, and you could,” said Pat, “if you would stay on your knees like I do.” The church of

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Jesus Christ can never conquer this sin-cursed world unless it learns to pray.

On one occasion, an evangelist was being assisted by his young Timothy. He would send the young man to the next field to begin the work, and he would follow later. The young man was sent into a difficult field. It was a town that had not had a revival in a long time. The people did not seem to be interested in such things. The young man began the meeting and soon received a letter stating that the evangelist could not come for some time, on account of an accident that had happened to one of his children. He advised him to continue the meeting. After a number of days he arrived at the town and found that the whole community was being stirred. Sinners were being converted and the cold and indifferent members had begun to come too. He inquired of the young minister how it happened, and this is what he said: "It has been one of the hardest experiences of my life. You said to 'go on' and the people said: 'We did not ask you to hold the meeting, and we want it stopped.'" The

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evangelist then asked how it happened he was having such a wonderful meeting, and he said: "Come and go with me to the power-house." He expected it was a place where he would see machinery, but it was a plain log cabin and in it were two old women. He said: "Each evening I'd come to this place and we three would get down on our knees and pray, and then I'd go to the meeting-house and preach, and the interest grew." Every church and every minister needs a power-house.

**"Believe and trust; through stars and suns,  
Through life and death, through soul and sense,  
His wise paternal purpose runs;  
The darkness of His providence  
Is starlit with divine intents."**

## VI

### LEARNING TO PRAY

TEXT.—“Lord, teach us to pray.”—Luke 11:1.

**T**HE children of our heavenly Father must learn to speak his language. It will be our purpose in this discourse to study this important duty. To whom should we pray? We have heard men pray to the Holy Spirit. Is this right? When the disciples came to Jesus with the request that he teach them how to pray, he said: “After this manner pray ye.” He then gave them the model prayer. This was to be their pattern or copy, and they were to make their prayers to correspond with the copy. The prayer is to be addressed to our Father—to God. We must approach the Father in the name of the Lord Jesus. Sometimes we are convinced that people pray to the audience rather than to God. It can be detected in the tone of their voices, and we are disgusted rather than edified.



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One reason why some will not pray in public is because they are afraid those to whom they pray will criticize. On one occasion a man who believed in "free grace" had in his audience a man who was a strong believer in "Calvinism." He did not want to say anything that would offend him, and he tried to make a prayer that was a cross between the two doctrines, and he stammered and hesitated and then exclaimed: "What is the matter with me? I can not pray." The man in the audience said, in reply: "Stop praying to me and pray to God." I was one time conducting a meeting for a man who was eloquent in prayer, and he impressed you with the thought that he knew it. He prayed three times in one of the meetings. His language was perfect, and he threw bouquets to God and then seemed to wait for applause. You could feel that there was a lack of sincerity, and that his prayers were directed at the audience, and I was reminded of the reporter in Boston who said, in speaking of a man's prayer: "He prayed the most eloquent prayer that was ever pray-

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ed to a Boston audience.” I told him after the services that I felt he was certainly gifted in prayer, but suggested that he tell God all of these things in private and not in public, for I thought God would understand him better than we did.

*How Should We Pray?*—Paul says: “I will pray with the spirit, and I will pray with the understanding also.” What does he mean by praying with the understanding? We are told that “Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.” Let us read Deut. 28:15-24. Here we find that God had promised that, if the children of Israel turned from him and went after other gods and became disobedient, he would shut up the heavens and withhold the rain. Israel had become guilty and deserved to be punished. Do you not think that Elijah knew these promises and that he presented them to his God in his

prayers? This is praying according to the Word and according to the understanding also. Then, when the people turned and he prayed for the rain, we believe that he remembered the promises contained in the Word as mentioned in 1 Kings 8:35: "When the heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them: then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and send rain upon thy land, which thou hast given to thy people for an inheritance." We know that we are asking according to his will when we ask according to his promises. The old prophet could tell God that the people had now complied with his word, and he could ask that God send the rain, and he did it.

*How Long Should Our Prayers Be?—* This depends. If in private, you may pray all night; but in public they should be short. We knew a man who made long

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prayers. We wondered when we heard him if he did not try to make up for lost time. He would begin in a certain way and go over Virginia, the United States, then over the waters into the foreign lands and come back home by way of South America, closing with these significant words: "Now, Lord, since we are not heard for our much speaking, and since thou knowest what we have need of before we ask thee, give unto us the things thou knowest we need. Amen." He reminded us of the man who had one prayer, and it was a long one he prayed each night in his home. The children knew it by heart, and could repeat every word of it. One night a Jew peddler stopped for the night with him. When the time came for worship he read the lesson and all got down on their knees. The peddler got tired and changed from one knee to the other, hoping to rest them a little. After he had grown weary he whispered to one of the boys near him and asked: "Is he 'most done?" The boy asked: "Has he said 'Jew' yet? He is just half done when he gets to the Jews." This is

not praying; it is simply saying over words in God's name. We should have a definite desire when we go to our Father in prayer. We should go to him as a child goes to its earthly father. Do not change the voice; do not make a speech; do not try to give God information; do not be like the preacher who tried to rebuke the young man for misbehaving during the services when he said: "Lord, there are a lot of things going on here to-night that thou art not aware of." Have you not heard men in prayer when you felt that they were trying to give God information? If Peter had prayed at great length when he was sinking into the lake, it is morally certain that he would have been under the water and dead before he could have finished the prayer. He wanted help and he asked for it in a sensible manner. He went straight to the point: "Lord, save me or I perish."

*Praying with Open Eyes.*—Jesus told his disciples to "watch and pray, that ye enter not into temptation." Many times we pray with our eyes closed to the pit-

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falls in life's pathway, and we walk right into them. It is just as necessary to watch as it is to pray. You have heard of the story of "Raccoon" John Smith and the wine. In his day it was an act of hospitality to place the wine on the table where all could get it—everybody (preachers included); and I have always wondered why the members of the church could do things the preacher could not do. If it were ever right for the member to drink wine, it was right for the preacher too. When Smith and a minister of another church stopped at a country tavern to spend the night, the tavern-keeper put the decanter on the table and they filled their glasses full of wine. Smith turned up his glass and swallowed the wine. The preacher rebuked him by saying: "Brother Smith, I am surprised that you would drink your wine without first returning thanks. It is from God we receive every good and perfect gift. I am going to thank God before I drink." He shut his eyes and began to thank God. Smith reached over and got his glass and drank his wine. When the preacher opened his

eyes he saw that his wine was gone and he said: "You got my wine." Smith replied: "Brother, you must watch as well as pray. I thanked God, but did it with my eyes open; you did it with your eyes closed and you lost your wine."

*Putting Action into Our Prayers.*— Man must answer his own prayers. He must do his part and trust God to do the rest. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." When you pray for your daily bread, do not expect God to rain down a mess of biscuits for breakfast, but remember that he will give them to you when you have earned them in the sweat of your face. If you want the earth to laugh biscuits, tickle it with the plow.

An evangelist was conducting a meeting in one of our cities. A woman came to him and requested him to speak to her husband about becoming a Christian. He asked: "Have you ever spoken to him on the subject?" She said she had not. He then told her he would not speak to him until after she had spoken. When

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she came to church that night her husband was with her. She was happy and went to the minister and said: "I went home and prayed that God would give me the courage to speak to my husband. I watched for him, and when I saw him coming through the gate I ran to him and threw my arms around his neck and began to cry. He asked me what was the matter, and I told him that he was lost and I wanted him to promise me he would become a Christian, and he told me he had often wondered why I had not spoken to him on the subject, and that he would be glad to accept Christ." This woman was learning how to answer her prayers.

*Individual Prayer.*—"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." Do you see that mother who was left with a number of fatherless children? Many times she prayed to her God in secret for wisdom and help in training her children. Her children are



now filling responsible positions, and she is enjoying openly the reward of individual and private prayer. We had, in a congregation where we labored, a man who was a machinist and who refused to work on Sunday. He was discharged. He began to sell groceries, and his business grew until he became one of the leading merchants of the city. Many times did he tell me that he was in partnership with God, and that his success was a reward for earnest prayer.

*United Prayer.*—Here is the promise: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.” The church had its birth in a prayer-meeting. “And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all continued stedfastly in prayer, with the women, and Mary the mother of Je-

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sus, and with the brethren.” Thomas became a doubter because he was not with them when Jesus came. This was before Jesus went back to the Father. It was during the postgraduate period when he was instructing his disciples in the spiritual things of the kingdom. Jesus has promised to meet with us when we have gathered together in prayer. He never disappoints. When you remain away from the prayer-meeting you have missed seeing Jesus. Paul exhorted the saints to meet for prayer. “Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me” (Rom. 15:30).

*Family Prayer.*—The family altar has been taken away, and we have allowed the things of the world to crowd God out of our thoughts and out of our homes. Joshua said: “As for me and my *house*, we will serve the Lord.” The men of old erected their altar and worshiped God in the home. Job practiced family religion. Read Job 1:5. Cornelius prayed to God with his house or family.

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The father that neglects this will lose in spirituality and miss getting the blessing. When holding a meeting for one of the churches in the valley of Virginia, I urged the importance of the family altar. I came back to the community five miles from this church to conduct another meeting. A man who had been an elder in the church for many years came to me and said: "I want you to preach that sermon on family prayer. I have been an elder in the church for years and never knew the importance of it. After hearing you, wife and I erected the altar, and soon our daughter would take her turn and we have been blessed, and I just want others to know that it brings joy and strength. I want others to get the blessing."

When holding a meeting in Washington City, a good woman came to me after the sermon and said: "I want you to go home with us." I did, and she gave her experience. I shall relate it as she gave it. "When you were at our home in Tennessee, you know old Scott [this was her husband] would not even return thanks

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at the table. I told him some time ago that we were not going to live this way. We must have an altar in our home. Scott said he just couldn't pray in public. Well, one night I got the Bible and asked him to read and pray, and he refused, then I said, 'I will,' and I read a chapter; then I told Scott to get down on his knees and I prayed. The next night when I took the Bible he said, 'Let me have it,' and he read and prayed. We have our worship, and I want you to come and be with us." I could see that they had grown in the grace and in the knowledge of Jesus Christ. They had been feeding their souls on the hidden manna.

There lived a family on the opposite side of the street from our home. They trusted in God. The man lost his position and was almost in destitution. One day I saw he was selling goods and that he had quite a stock. He told me this: "Bro. Book, one night when it seemed so dark and I was discouraged, my little daughter saw my grief and came to me and said, 'Papa, let me ask God for help,' and she asked God to give her papa some-

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thing to do, and this is in answer to that prayer. Many years ago I assisted a young man who was in hard luck. I had lost sight of him. After that prayer a letter came, and it was from this man, and he told how he had wanted to show his appreciation for what I had done for him, and he sent the check and asked me to take it and purchase goods and to go into business. I am here in answer to the prayer of my child." This family had honored God in the home and he was now rewarding them openly.

## VII

### PRAYER A NECESSITY

**TEXT.**—“Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak.”—Col. 4: 2-4.

**T**HERE must be seven distinct elements in every prayer: adoration, thanksgiving, repentance, resolution, petition, intercession and submission. Paul was a man of prayer. He has much to say on the subject, in his epistles to the churches. He often requested that the brethren pray for him. He seemed to think that his success in the ministry was conditioned upon the prayers of the saints. Feeling his human weakness, and seeing the forces of evil arrayed against him, he wrote to the brethren at Thessalonica: “Finally, brethren, pray for us, that the word of the Lord may run and be glorified.”

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If a man like Paul, cultured, eloquent, logical, Spirit-filled, and in every way capable, felt that he could not succeed without he had the prayers of the church, can you expect your minister to be at his best when you never take his name to God in prayer? On one occasion I went into the pulpit of a church that had some of the symptoms of a would-be aristocratic, proud, polished and critical congregation. I was there to hold a meeting, and for one time in my life felt just a little anxious to say the right thing in the right way. I was conscious of the opinion they had of themselves and tried to get their approval. I was cramped, and stammered and blundered in my delivery. One evening, as I was going into the pulpit, a consecrated woman, a woman who believed in the power of prayer, and who had evidently detected my embarrassment, met me at the pulpit and, taking my hand in hers, said: "You preach, brother, and I will pray for you." Say, I preached that night! I cut loose all strings and it was easy. I could feel the power. "You preach and I will pray."

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I had always felt it was, "You preach and I will criticize."

When I visited my old home in Virginia I would preach in the old church. The colored people would come to hear me and they would sit in the gallery. Old Uncle Sam Carter, an ex-slave, would break in now and then with a word of prayer and it could be heard by all. He came to me one time after I had preached, and said: "I jis' can't see how you preach; none of de people scotch fer ye. I jis' felt like I had to scotch some while you was givin' dem de Word." I want to say that the consciousness of this old, humble saint praying for me did help. If the people would prepare themselves for the sermon before coming to the house of the Lord, there would not be so much criticism. We all agree that the minister should be much in prayer before he comes into the pulpit. He should get heart power on his knees. It is just as necessary that the people, also, be in the proper condition to hear the message, and this preparation, too, must be made on the knees. Have you prayed for your minister? If



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you have not, begin now. Make it the rule of your life to pray for him daily.

What is prayer? One time a father took his boy from the country home to the city. They visited the telegraph station. The little fellow heard something going "Click, click, click; click, click, click." He asked his father to tell him what it was. The father tried to explain, and then said: "Do you want to speak to uncle who lives in California?" The boy wondered how he could be heard so far away. The father had to tell him what he wanted to say, and he wrote it down and handed it to the operator. The operator placed his fingers on the instrument, and it began to say, "Click, click, click; click, click, click." After a short time it began again, and the operator wrote down some words and handed them to the man. He read them to the son. The uncle had received the message, and this was his reply. The boy could not quite understand how he could speak to one so far away. He was told how the sounds were carried by electricity and how they could be read by the operator at the other end of the line.

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This is like prayer. There is a connection between the heart of the child of God and his Father. The man had to come to the city, where there was a telegraph station and one who could send the message for him; he had to pay to send it; it had to be received by the operator and then given to him. Every Christian has connection with heaven and is his own operator, and he can send the message without money and receive the answer in his own heart. Listen: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

*Stated Times to Pray.*—I used to wonder how that man Daniel could be so courageous. He was not afraid of the wicked rulers. He could defy decrees, and, with his windows open towards Jerusalem, pray to his God. A little child was reading about this man and she got a little mixed in her pronunciation. Where it says he had a spirit in him she read: "He had a spine in him." She did not miss it far. He had a backbone. This is what many do not have. It would not

be possible for some people to have spinal meningitis; they haven't the thing with which to have it. The chiropractor could not do business with them.

One day I read Dan. 6:10 and I understood. He gave his soul three square meals each day. "And he kneeled upon his knees three times a day, and prayed, and gave thanks before his God." I have wondered why David was a man of such strong faith and could say: "The Lord is my shepherd; I shall not want." One day I read the secret; it is recorded in Ps. 55:17: "Evening, and morning, and at noonday, will I pray, and cry aloud: and he shall hear my voice." He fed his soul at stated times. He was regular in his spiritual diet. We learn from the third chapter of the Acts of the Holy Spirit of certain disciples going up to the temple at the hour of prayer. The man who is not regular in his habits will have indigestion. The church is full of spiritual dyspeptics. Their trouble is due to the fact that they do not feed their spirits at regular times. They become grumblers and chronic kickers, and stumbling-stones

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in the way of sinners. Let us learn to give the spirit at least three meals a day.

*Here We Renew Our Strength.*—“But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint” (Isa. 40:31).

I was on a train one time when it stalled. We became impatient, and some of us got out and walked up the track to the engine. I asked the engineer why we were waiting, and he said: “To get up steam.” By and by the engine began to move and the wheels began to turn, and we were soon going at a good speed. There come times when the Christian finds a high grade to pull, and for a time it looks to be impossible. Let him wait for Jehovah in prayer, and He will renew his strength, and then he can climb the grade with ease.

A minister of wide reputation was announced to preach at a certain church one day. The people came and waited until long past the hour, but the minister

did not come. A committee was appointed to go to his room to find out the cause of his delay. They went to the door and knocked, but received no response. They opened the door and heard some one praying, and this is what he was saying: "Lord, I can not go unless you go with me." He was talking to God as a child talks to its parent. "God, please go with me; I must have your presence and your help." They waited. All at once he jumped up from his knees and said, "I go now, Lord," and he *ran* into the pulpit and began to preach. Those who saw and heard him, say: "His face was radiant, and never before have we heard a man preach as did he."

*Take Little Things to Him in Prayer.*  
—Make out your program and then take it to God for his endorsement. Do not sign your name first and then demand that God shall approve of it. Ask him to direct, and be willing to accept his changes. Let this be your prayer: "Cause me to hear thy lovingkindness in the morning; for in thee do I put my trust; cause me to know the way wherein I should walk;

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for I lift up my soul unto thee” (Ps. 143:8).

“Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Matt. 26:41).

“In everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6).

We can not go to our friends with our troubles; they will soon become tired of us and will avoid us. When I was in deep trouble, a minister said to me: “Do not go to your friends with your trouble; they do not care to be bothered with the troubles of others.” This cut to the quick, and I wondered if it could be true that humanity is so selfish. I could go to Jesus and to my Father and feel that they never tired of my coming, and that they were willing to listen to all of my complaints. Let us learn to take *all* things—the *little* as well as the *big* things of life—to them. When Job was afflicted he could say: “Make me to know my transgression and my sin.”

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Do you want to be cleansed from your sin? Then breathe this prayer: "Wash me thoroughly from mine iniquities, and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me."

Should we go to God with our business? We are told that Jabez called on the God of Israel, saying: "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me." God granted him that which he requested.

*Pray without Ceasing.*—How can we do it? Breathe without ceasing; how can we do it? On one occasion at a great religious gathering some one placed this question on the table: "What does it mean in the seventeenth verse of First Thessalonians when it says: 'Pray without ceasing'?" The moderator said: "This is a hard verse to explain. I will appoint Drs. A, B and C to write papers for our next conference, explaining it." Just then a wo-

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man stood up and said: "I am a poor servant-girl, but I can explain it now." From all parts of the room voices were heard: "Explain it, then." She said: "When I open my eyes to the light of day, I say, 'Lord, I am blind; let the light of thy countenance come into this dark heart of mine and make me to behold thy beauty.' When I begin to dress myself, I say, 'Lord, I am spiritually naked; clothe me with the robe made white in the blood of the Lamb.' When I make the fire in the stove, I say, 'Lord, enkindle in this cold heart of mine the fire of thy love and burn out all of the dross.' When I go to the spring to get the water, I say, 'Lord, give me from the water of life that flows out from the throne of God and the Lamb, that my thirst may be satisfied.' When I prepare the bread for breakfast, I say, 'Lord, give me that hidden manna, the bread that comes down from heaven, that I may be strong and able to do thy will.' When I sweep the floors and dust the furniture, I say, 'Lord, sweep out this heart of mine and remove all the sin and iniquity and make it a fit place for



thy Holy Spirit, and may he dwell in this heart as my abiding Guest and Comforter.' This is what this verse means to me. Everything I see has a spiritual significance, and it suggests a prayer which I breathe to my heavenly Father." Then some one said: "God has kept these things from the wise and given them unto the humble and faithful."

## VIII

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**TEXT.**—“Continue stedfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak.”—Col. 4: 2-4.

***F**OR Whom Should We Pray?*—Our minister, our brethren, our enemies (Matt. 5:44), those who persecute us. This is hard to do. I find, in order to do this, I must pray first for W. H. Book. No man can long count one an enemy after he has earnestly and sincerely prayed for him. We are exhorted to pray for all men. Hear Paul’s instructions to the young evangelist: “I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity”

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(1 Tim. 2:1, 2). Have you ever prayed for our President? Of course you have if he happened to be the one that represents your party. If we would pray as much as we criticize, we would have a better Government. Have you ever prayed for the Congress of the United States? The Lord knows they need to be prayed for! Have you ever prayed for your mayor? We are commanded to pray for all of our rulers.

*Our Prayers Must Be in Faith.*—  
“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 21:22). “All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them” (Mark 11:24). One morning a father was starting to his office, when his little girl said: “Father, bring me some paints when you come home to dinner.” When he came, the little child went to meet him, and threw her arms around his neck and kissed him, and said: “I thank you for the paints.” She had faith enough to thank him before seeing the paints. This is what is meant in this Scripture. When

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we ask, believe we have the thing desired.

When at my home in Virginia, I saw an old friend of mine—a colored minister. I told him when I went home I'd send him my preacher's suit, and he said: "Thanks! I'se got it now."

James tells us to ask in faith, and he declares that the one who doubts has no promise. An evangelist accompanied the pastor to a home in which was a sick child. The pastor prayed for the recovery of the child, and when they started home he said to the evangelist: "That child will be dead before night." "Then," asked the evangelist, "why did you ask God to spare its life? That which is without faith is sin." "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Many believe the first proposition, that God is, but they do not believe the other proposition, that he is a rewarder of them who diligently seek after him. We sing the song, "Standing on the Promises," and we

make loud professions of our faith in God, and then are afraid to get out on these promises. We are like the man who was crossing the Mississippi River on the ice. He got out a few yards and he heard a crash; he fell to his knees and drew a deep breath with the thought: "I'm gone now." He soon discovered that the ice had not broken. He crawled along on the ice with great caution, and, when near the shore, he heard a tremendous crash, and he lifted his arms and sighed, and said, "Surely I'm gone this time;" but he was not. He looked behind him, and to his chagrin he saw a four-horse wagon loaded with pig-iron coming after him, and he had thought that he, a poor little, insignificant man, would break through. This is the way we get out on God's promises: we are afraid to take God at his word—to put him to the test.

*We Must Confess Our Sins.*—"And David said unto God, I have sinned greatly, because I have done this thing; but now I beseech thee, do away with the iniquity of thy servant; for I have done very foolishly." Job said: "Behold,

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I am vile; what shall I answer thee? I will lay mine hand upon my mouth.” Isaiah said: “Then said I, Woe is me, for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for my eyes have seen the King of hosts.”

*We Must Be Sincere.*—“But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with thy heart and with all thy soul.” “The Lord is nigh unto all them that call upon him, to all that call upon him in truth” (Ps. 145:18). “And ye shall seek me, and find me, when ye shall search for me with all your heart” (Jer. 29:13). “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sins, and will heal their land” (2 Chron. 7:14). The confession carries with it the forsaking of our sins. It is the fervent prayer of the righteous man that has power with God. Such a prayer avails much. (See Jas. 5:16-18.)

Loud sounds—physical demonstrations—are not always evidences of praying. Hosea says: “They have not cried unto me with their heart, but they howl upon their beds.”

*We Must Have Vital Connection.*—Many times we fail to get an answer and wonder why it is. We try to pray, and the words go up to the ceiling and fall back on us bruised and lifeless. Why is this? We are not connected with the central station. I went into a store one day and saw a telephone box on the wall. I took down the receiver and called the name, but no response. I continued to ring and yell. After I had done this several times, the merchant asked: “Did you ring that telephone?” I told him I had. He said: “That is only a sample, and it is not connected!” How many times have we prayed when we were only using a sample, and without any connection with a live wire? “But your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear” (Isa. 59:2). The Psalmist says: “If I regard

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iniquity in my heart, the Lord will not hear.”

What are some of the sins? “Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.” “And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Matthew makes it still stronger. He says: “If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” No man can get right with God who will not do all he can to make himself right with his fellow-man.

We must ask with the thought of obedience. John tells us that “whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight” (1 John 3:22). Disobedience breaks the



connection and puts the local station out of commission.

Selfishness will put the line in trouble. James tells us that we ask and receive not, because we ask amiss that we may consume it upon our lusts.

*We Must Have the Combination.*—I was one time the minister of a church when it was perfectly natural to get behind with the pastor's salary. It was necessary to have a running account at the store, and it often ran with great speed and for a long time. One day I went to the proprietor and asked for my statement. He went to his big iron safe and tried to open it. After much exertion on his part he said: "I have lost the combination and can not get this door open, and your statement is locked up in this safe." It looked to me that it would be easy to open the door, and I asked him to let me try. He did and I went at it. I soon had more perspiration than I had inspiration. I gave it up in disgust. As I came back that afternoon, he came to the door and smiled, and said: "I've got the combination now, and you can have

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your statement.” He went to the safe and turned the big wheel to a certain figure, and then turned the little wheel to another point. I heard something click, and he pulled the door open and reached in and brought out the statement. I declare unto you that I would not be afraid to be turned loose on the Pacific coast without a penny in my pocket if I had in my possession my check-book on the bank of heaven—my New Testament. The checks are already signed, and the space is there for me to make known my needs. Listen: “No good thing will he withhold from them that walk uprightly.” Mark you, the emphasis is on “*good*.” He does withhold from me the things that are bad, and for this I am thankful. Many times we ask for the things that would do us harm if God were to give them. My little son comes to me and begs me to give him a Texas pony and a cart. I give him a billy-goat and a wagon. This is just what he wanted. It satisfies, and he is happy. Had I given him the pony, it might have been his death. We go to our heavenly Father and ask for things, and he knows

just what we need and he gives it. Many times I have asked for things and have not received them, because I had lost the combination. They are locked up in the Father's safe, and to have them I must be able to open the safe. What is this combination? John 15:7, 8: "If ye abide in me—[big wheel—turn it], and my words abide in you—[little wheel—turn it]"—click, reach in and help yourself.

The strongest evidence of a living Christianity is the experience in your own heart of answered prayers. I am just as certain that my Father hears and answers the prayers of his children as I am that I live. I could give a number of examples out of my own personal experiences.

Dr. A. J. Gordon tells of two experiences that I shall relate: "Opening my mail one morning, I found a most earnest appeal from a poor student in whom I had for some time taken much interest. He detailed the circumstances by which, in spite of his utmost endeavors, he had been brought into rare straits, debts for board and books severely pressing him until he was utterly discouraged. He was

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extremely reluctant to ask aid, and only wrote now, he said, to tell me how earnestly he had besought the Lord for deliverance and to request my prayers in his behalf. It was only a little sum that he needed to help him out of his dilemma—fifty dollars—but it was a great sum for a poor student, and he was now asking the Lord to send it. Having read his letter with real sympathy, I continued opening my mail, when, to my surprise, the next letter whose seal I broke was from a wealthy gentleman, expressing great thankfulness for a service I had rendered him a few days before, and inclosing a check of fifty dollars, which he begged me to accept as a token of his gratitude. Instantly I perceived that the poor student's prayers were heard—that the second letter contained the answer to the first; and, endorsing the check, I sent it by return mail to the young man, with my congratulations for his speedy deliverance."

He tells another experience of a young student that wrote to him for help. This student told how he had asked God for

help and how discouraged he was. Dr. Gordon determined to telegraph this poor student that he would be responsible for one-half of the amount needed, provided he could get the other half. He was at the office writing the dispatch, but had forgotten the street number. He had also forgotten the amount the young man wanted. He started to his house to get the letter, and stopped in at a store to pay a bill. When he asked for the amount, he found that some friend had already paid the bill. It was *thirty-seven dollars and fifty cents*. He says: "When I read the letter, I found the amount wanted was just exactly the amount of that debt. It was not my prayers that were answered, for I had not been moved especially for these young men. It was not my money; the Lord provided the exact funds in each instance; but I have told you literally what happened."

Let me tell you of a wonderful insurance policy. A man in England was engaged in Christian work, and early in life was stricken with a fatal disease. When the physician told him he must soon die,

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he became frantic, and, tossing himself from one side to the other of his bed, he cried: "Lord, I can not die. I have made no provision for my family. I can not die until you give me a promise that you will take care of my wife and my children." He had given his time and his money to the cause and he was dying in poverty—as the world would count poverty. His eyes soon fell upon this insurance policy—have you seen it? Let me read it to you: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). This beats bank stocks and all earthly wealth. It can not fail, and God will honor his promise to the letter. The man became calm, and, with a smile, said: "I die happy." He then called his family and revealed to them the policy. Within a few days after he went home the people gave of their wealth and this family was provided for.

I shall close with this story. I heard Moody tell it. He said: "In the days of the Civil War I was a clerk in a store in Chicago. I was also the superintendent

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of a Bible school, and one day I was out visiting my scholars. I went into a small cottage and found a woman weeping. She said: 'Mr. Moody, I am so glad you have come. We have lived in this little cottage for months. I have worked hard to make a living. We had hoped that husband would soon come back from the war, but we have just received word that he was killed on the battlefield. What are we to do? I am back in my rent, and the landlord has told me that unless my rent is paid I must get out, and we have nowhere to go. Let me tell you about my little girl; she goes to your school. She came to me when I was crying, and put her arms about me and said: 'Mamma, let us ask God to give us a home.' She got down on her little knees, and this was her prayer: 'Dear Father, my papa is dead, my mother is sad, and we have no home; won't you give us a home for Jesus' sake?' Then she kissed me and said: 'Don't cry, mother; he will do it, because he said he would.' " Mr. Moody said: "God sent me to that cottage in answer to the prayer of that child. I told the

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story, and the people gave the money, and we built a home for the widow, and when the fire came it was destroyed, but the first house to go up after the great fire was the widow's cottage." God help us to accept his promises and to put them to the test.



## IX

### THAT TONGUE OF MINE

**TEXT.**—“If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man’s religion is vain.”—Jas. 1: 26.

**T**HIS sermon is a personal one, and is designed to hit close home to all of us. It is for you, and not your neighbor.

A man sent his slave to the meat-market and instructed him to bring back with him a piece of the best meat in the market. The man brought a piece of tongue. He told him to go again and bring a piece of the worst meat in the market. He came this time with another piece of tongue. The master said: “How can it be the best, and at the same time the worst?” The slave replied: “If it is good, it is the best, but if it is bad, it is the worst.”

That which gives more trouble in the home, in society and in the church than anything else, is the tongue. Some wo-

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men can sit in their homes and stab their neighbors hundreds of miles away. We have been amazed at the power of a gun to carry a ball eighty miles—the tongue can carry a deadly discharge across the continent.

It is hard to tame. It is a fire, and can start a conflagration that will consume all of the good will in the community. It is a world of iniquity, and defiles the whole church. It is a restless evil and full of deadly poison. It gets its supplies from hell. The members of this hell-bent organization are known as the “They Say Company.” They are an irresponsible set and are accountable to no one. They are social hyenas, and are not satisfied with feeding on the living, but will rob the graves and feed on the things that have long ago begun to decompose.

If it were a law to place in quarantine all who have this mouth disease, there would be but few now at large. They carry with them a bundle of personalities and persuade you to let them unload. Beware of the one who comes to you with a secret—one who tells you that he is

going to tell you something, and that you must promise never to tell it to any one. You will be a thousand times better off if you do not hear it. I am ready to confess that I do not believe there is a woman on the earth that can keep a secret. Do not get excited—I shall go further, and state that I do not believe there is a man on the earth who can keep a secret. We must tell it to some one. I give you a bit of experience. I had, in a congregation where I was pastor, an old woman—a good old soul, but she *would* talk. She would make it a business to hear all of the mean things some of my enemies had said about me, and she would come to my wife and tell her and then tell her not to tell any one but me. She kept me in a peck of trouble all the time. At last I announced from my pulpit that I wanted the women who heard mean things about me to keep it from us, and that I did not appreciate their kindness (?).

A physician came to me one day and told me a secret, and made me promise I'd never tell it to any one. My! this burden was more than I could carry!

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I'd find myself dreaming about it. I was trying to keep a secret! Then I'd talk to my wife and say: "I heard something the other day that is simply awful." She would get excited and ask: "What is it?" Then I'd say: "I can not tell it." At last I said a word here and another there and left her to guess, and she did, and said: "I know it now." Then I said: "I did not say so." I got relief, however. I made myself the promise then and there never to let any one burden me with a secret again. I mean, a lot of slander and gossip.

We learn to tattle in childhood. We get it often from the parents too. When parents gossip in the presence of their children they are giving them lessons in this devilish art. Children are frank and honest and will speak what they hear. One day a man came to my home in my absence and asked to see me. When I came home my wife told me he had been there. I knew the man to be a bad man, and said: "I do not want to see him." He came again, and my little child met him at the door and blurted out as soon

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as he saw him: "My father says he does not want to see you." He was learning the business. Often church-members turn their children away from the church by their criticisms of the minister and the church.

The family is disrupted by the tongue. Take the example of Miriam, Aaron and Moses. The brother and sister had become offended at Moses because he had married an Ethiopian woman. When behind his back, they said some mean things about him. Let every woman and every man here who has never said anything mean about a brother or a sister stand up. God heard what they said. Miriam contracted the leprosy for this act. It is not so fatal to talk to-day; if it were, there would not be enough outside the camp to look after those inside.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles" (Prov. 21:23). While holding a meeting in one of our cities, the minister pointed to a woman who was passing, and said: "There goes the woman that whipped her husband." We were invited out to sup-

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per. When at the table the name of this woman was mentioned, and, without thinking, I asked: "Is she the one who whipped her husband?" Mark you, I did not say she did—I only asked a question. The woman who was entertaining us slipped out at the back door and told the woman that the evangelist said she whipped her husband. When I got to my home in Virginia I received a letter from this place, and, being anxious to see what good thing some one had written me, I opened the letter and began to read: "I understand that you said I whipped my husband. You may have to prove this." I could see myself going back to that city under the direction of an officer, and I fancied I could see great crowds at the station ready to see me get off of the train. I tried to explain, and I apologized, but I could never fix it. I had not said she whipped her husband, but I had let my mouth go off half-cocked, and it got me into a lot of trouble. One ounce of keep your mouth shut is worth a whole bushel of apology after you have made the mistake.

We are exhorted not to go up and down the earth as a talebearer. A talebearer will get you into trouble. How would you like to have your degree from the school of tattlers, —— ——, T.B.? If all who have merited this degree should be made to publish it, the world would be better off.

A talebearer is like the man who curses the deaf or puts a stumbling-block in the way of the helpless blind. He injures those who are not present to take their part. He is a coward. He is a traitor. He is a son of his father, the devil.

“He that goeth about as a talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.” Never repeat what you have heard until you have asked three questions: Is it true? Can it do me any good to tell it? Can it do the party any good for me to repeat it?

“A whisperer separates chief friends” (Prov. 16:28). When Paul wrote to the Corinthians he said: “I fear lest by any means, when I come, I should find you not such as I would, and should myself be

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found of you as you would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults” (2 Cor. 12:20). The whisperer is a dangerous character. Did you ever attend a gathering when the members began to discuss those who had not yet arrived, and witnessed them pick them to pieces, each new arrival joining the group and helping to pick the one who was yet to come? Have you seen them begin again on the one who left first, and so on until all were gone? I have been places where I was afraid to leave, and remained for my own protection.

“He that goeth about as a talebearer revealeth secrets; therefore company not with him that flattereth with his lips” (Prov. 20:19).

On one occasion a good woman of my congregation came to me with a profound secret and wanted my advice. She said: “You are the only one that knows this, with the exception of my brother.” I felt highly honored. She had flattered me. In a little while another woman came to me and told me the story. I



never let on. She said: "You know it, for you and I are the only ones who know it." Do not get puffed up with the idea that you are the only one who knows the secret. There are others. If there is slander in the congregation or in the community, remember that "for lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth" (Prov. 26: 20).

"Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God also in Christ forgave you" (Eph. 4: 31, 32). "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings" (1 Pet. 2: 1).

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things" (Phil. 4: 8).

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Have you ever heard of Gossip Town,  
On the shores of Falsehood Bay,  
Where old Dame Rumor, with rustling gown,  
Is going the livelong day?  
It isn't far to Gossip Town  
For people who want to go;  
The Idleness train will take you down  
In just an hour or so.

The Thoughtless road is the popular route,  
And most people go that way;  
But it's steep downgrade; if you don't look out,  
You will land in Falsehood Bay.  
You glide through the valley of Vicious Talk,  
And into the tunnel of Hate;  
Then, crossing the Add-to Bridge, you walk  
Right into the city gate.

The principal street is called "They Say,"  
And "I've Heard" is the public well,  
And the breezes that blow from Falsehood Bay  
Are laden with Don't You Tell.  
In the midst of the town is Tell-Tale Park;  
You are never quite safe while there,  
For its owner is Madam Suspicious Remark,  
Who lives on the street Don't Care.

Just back of the park is Slanderers' Row;  
'Twas there that Good Name died,  
Pierced by a shaft from Jealousy's bow,  
In the hands of envious Pride.  
From Gossip Town, Peace long since fled;  
But Trouble and Grief and Woe  
And Sorrow and Care you'll meet instead,  
If ever you chance to go.

—Harvey M. Barr.

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When you are discussing a neighbor,  
Or a friend who is far away,  
Or an absent one of the family,  
With the caller of to-day,  
Just speak of their wisdom or kindness,  
'Tis all you should care to recall;  
Pray do not allude to their failings—  
Don't speak of their faults at all.

When you go to church on Sunday,  
It is not the place to display  
The knowledge you have of another's sin—  
'Tis the holy Lord's Day.  
You should go there only to worship  
The God who created all,  
And not to pick flaws in the sermon—  
Don't speak of the failures at all.

When a fellow-creature has fallen,  
And society stares with a frown,  
Just stretch out your hand in assistance;  
Don't strike a man when he's down.  
Condemn not; in like provocation  
Perhaps you also might fall,  
And then it would be quite different—  
Don't speak of his faults at all.

—*Baltimore Sun.*

# X

## THE HOME

TEXT.—“And they went unto their own home.”—  
1 Sam. 2: 20.

ONE of the best evidences of civilization is the dwelling. Every man should strive to own his own home. He then becomes interested in the country in which he lives, and feels himself a part of it. To be able to pay taxes to the Government on real estate is an honor. It gives to the man a feeling of independence, and he feels that his home is his castle and that under its roof he has security.

*What It Should Be.*—The home should be more than a place in which to eat and sleep and grunt. It should be a place of fellowship. Fountains of love should be seen springing up in every direction. Words of kindness should be heard on every hand. A home must be more than four brick walls with elegant rooms filled

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with fine and costly furniture. It should be a place where personalities blend and where affection, fidelity and loyal service are rendered. No man can be a good citizen who is not devoted to his home. He should prize it as the most holy and most sacred spot on earth. When a nation loses its love for the home it begins to decay.

There are homes in this country only in name. The fathers are strangers to their children. They spend their spare time at the lodge-rooms, on the streets and in the places of amusement. The mothers spend their time at the clubs, at the card parties, at the social gatherings and on the streets. The children are left to run at large and are being trained for the criminal courts and the prisons. The woman is at her best when she is a keeper at home. The ambition of some women is to enter politics and hold office. Woman clamors for her rights. She should know that in the home she is queen and that her home is her kingdom. It is here that she has the opportunity to influence the national life. The mother of James

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A. Garfield made it possible for her son to become the President of the United States. Were you to study the lives of the men who have become prominent in the world's history, you would discover that their success was made possible by consecrated motherhood.

*The Home Should Be Dedicated to God.*—It should be just as sacred as the house of worship. It should be a place of worship. The altar should be erected, and we should be on intimate terms with Jehovah. Like the old patriarch, we should exclaim: "As for me and my house, we will serve the Lord" (Josh. 24:15). The apostle exhorts that men pray everywhere (1 Tim. 5:17, 18). We are to pray without ceasing (1 Thess. 5:17). The curse of God rests upon the home that has refused to acknowledge him. "Pour out thy fury upon the heathen and upon the families that call not upon thy name" (Jer. 10:25). The family is older than the church. The first religion was a family religion. The father was the priest or minister. Noah builded an altar when he came out of the ark, and

he worshiped God. Cornelius, the Gentile centurion, prayed to God with his house. When a man and woman unite their hearts and start in life together, they should take Christ as their silent partner. They should have him always as the honored guest in the home. A home with Jesus in it is a wealthy home; a home with no Jesus is a home of poverty, even though it be made out of the finest material and furnished with the most beautiful and most costly furniture.

A little child was in the habit of visiting the child in the home of a rich man. It looked at the magnificent paintings and the many beautiful toys, and said to its little playmate: "Me do not have any nice paintings and nice toys in my home, but me has Jesus in my home. Does you have Jesus in your home?" When the child went home the little one in this home said to the parents: "Does we have Jesus in our home?" I'd rather live in a cabin by the side of the road, with bare floors and bare walls, and have to sleep in a bed of straw, with the consciousness of Jesus in my home, than to live in a man-

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sion with all of the modern comforts and no Jesus.

*The Bible Should Have a Prominent Place in the Home.*—It should not be one of these fancy, great big books to be placed on the center-table as an ornament, and a thing in which to record births and divorces—I beg your pardon, we do not record them, but it should be placed where it can be used by all the members of the home. At least once a day one of the parents should take it down and open its pages and read its great truths to the children. A Bible school should be organized in the home. Israel was commanded to make the Commandments known unto their children. “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children’s children; the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said unto me, Assemble me the people, and I will make them hear my words, that they may learn



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to fear me all the days that they live upon the earth, and that they may teach their children'' (Deut. 4:9, 10). "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am Jehovah'' (Ex. 10:2). "Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth'' (Deut. 11:18-21).

The Psalmist tells us that it was obligatory upon Israel to instruct the children in the words of Jehovah. (See seven-

ty-eighth Psalm.) They were to make the words known, that the generations to come might know them, even the children that should be born. Timothy had known the Scriptures from his childhood. He had a mother and a grandmother who taught them to him.

*There Must Be Law in the Home.*— We are living in an age when discipline is discouraged. If a child is not taught to respect law and to render obedience in the home, when it becomes grown it will, in all probability, become an anarchist. The old patriarch said: “For I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” (Gen. 18:19).

“He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes” (Prov. 13:24). This doctrine would be considered out of date by some of the modern psychologists. “Chasten thy son while there is hope, and let not thy soul spare for his crying” (Prov. 19:18). “The rod and reproof give wisdom; but a child left to himself bringeth

his mother to shame. Correct thy son, and he shall give delight unto thy soul” (Prov. 29:15-17). The wise man exhorts us to bring up the child in the way he *should* go. To-day we are bringing them up in the way they *would* go. Often the czar in the home is the little chap that occupies the high chair, and the rattle is his scepter and he permits the family to compose his parliament. There is but little chance for a child under such influences. He is never taught to mind, and when he gets older he will speak of the father as the “old man,” and the mother as the “old woman.” He will never respect law. He is destined to be a lawless creature.

*The True Home Should Have One Law.*—The parents should be of one mind. When one disagrees and the child finds it out, the blunder has been made. There will come a time when the final test must be made. Often the fatal mistake is made at this time. The parents let go the reins and the child is permitted to have its way, and soon it has gone wild, and ruin and disgrace follow. When we

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see a child *en route* to the reformatory we pity the child and wonder if the fault was not with the parents. Take the case of David and Absalom. Children should be taught to honor the parents as the Lord God hath commanded them; that their days may be long, and that it may go well with them in the land which the Lord God giveth unto them. Let us take the advice of one who could speak with authority: "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee" (Prov. 6:20-22).

Some day we shall appreciate our homes, and we shall remember the words that fell from our lips which were spoken in anger and which wounded to the red. It is sad to think of the day when the family is scattered and the voice of children is no more heard, and the old people sit by the open grate through the long winter nights and live again the past.

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The home on earth must be forsaken; but we rejoice in the promise of our Lord, who is preparing a home for us in which there are many mansions, and which shall be our eternal home, in which the Master shall dwell with us.

One of the saddest things I ever witnessed was in Pennsylvania. It was an old woman who had followed her son from a strange land to America, and with the promise that she should live with him. He married, and the wife drove the woman from the home. She could not speak the language of her new country and was taken to the poorhouse to spend her days. She would walk up and down the corridors of the building, wringing her hands and crying. I asked the keeper to tell me what was her trouble. He told me that she was heartbroken and now crazy, and that she was crying because she was a homeless one and in a strange land. I have often wondered what it will mean to be a homeless one in eternity! To go into that land unacquainted with the language, and no inheritance! It must be so to all who die out of Christ.

# XI

## NOW AND HEREAFTER

TEXT.—“Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. . . . Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.”—John 13: 7, 36.

**T**HE apostles did not understand the teachings of the Master. Their thoughts took the coloring of things material. They were not able to grasp the spiritual significance of his words. They were blinded by gross materialism. Jesus had to use the simplest illustrations to make known his mind to them. He used the most lucid arguments and held before them object-lessons.

Here and hereafter; Now and ——. Then——. They are like two great mountain peaks, and they may be named Yesterday and To-morrow. The valley of Now lies between them, and we are in this valley. Yesterday is the background, and we can never traverse its roads

again. We see the mountain-top of Tomorrow before us, and we move our feet in the direction of it. This valley of Now separates us from the seen and the unseen, the knowable and the unknowable, the temporal and the spiritual.

We know but little. The valley that separates the seen and the unseen, the known and the unknown, is only a step. Our dealings must have to do with the Now. We eat, but do not understand the laws of digestion and assimilation. We use the compass, but we can not tell why the needle points toward the North Pole. We ride upon the waves of the sea, but we can not explore all that is beneath. We can not tell what fire is and why it burns. We know that water will quench thirst, but we can not tell why it is and what it is. There are but few things we know. The religious field is full of mysteries. We like to speculate—man is an interrogation point—he wants to delve into the deep things of God. This is all right; he was made to think, and to acquire knowledge—he has an ambition to find out things.

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The great apostle says: "While we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal." We see the apple fall, but we can not see gravitation. We see the car move, but we can not see the electric current that makes it move. We see the engine and watch the ponderous wheels of machinery turn, but we can not see the steam that causes them to turn. No one has ever seen steam; we have seen the vapor. We see the pieces of matter, but we can not see cohesion which holds them together. We find the coal, the iron, the gold and the silver, but we can not get hold of and analyze chemical affinity. We can handle the grain of wheat, but we can see the life within the grain only as it is manifested through the material. Who can see faith, hope, love and patience?

Man tries to fathom all of these great questions. He tries to find out the origin of God, but who, by searching, can find him out? Many volumes have been written on the origin of sin, and we are just



as much in the dark on this question as we were the day Adam fell. How many sermons do you think have been written on the origin of the devil? Ministers and theologians have preached and written on the philosophy of the atonement. Angels desired to look into these questions. What is man? How can he live forever? What is life? What is death? Where is heaven? What is heaven?

Revealed things belong to man, and the things not yet revealed belong to God. God will reveal them unto us just as fast as it is possible for us to comprehend them. He has century plants, and again he has plants that will not unfold until he comes again, when we shall have the new heaven and the new earth and when we shall get back in the second Adam what we lost in the first.

To-day we can not understand why the good woman must suffer while the bad woman is blessed. We can not understand why the good man must meet with misfortune while the bad man abounds in wealth. Why is death permitted to come into the home and fasten

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its grip upon the form of my child? When I look into its face and see it in the throes of death and undergoing terrible suffering, I find myself asking, "Why does God permit it?" I can not answer now. It is not given to me to know now, but I shall know hereafter. Some day I shall understand that all of these light afflictions have wrought out for me an eternal weight of glory.

On one occasion a mighty flood was witnessed in a certain community, and a man awoke to find that his farm had been destroyed. He saw the dark side and complained. He felt that he was ruined financially. Soon after this flood he discovered a vein of gold which had been exposed by the madly rushing waters, and it proved to be a fortune. This misfortune was a blessing in disguise.

I plant the seed without knowing just what it is, but after the flower blooms I can know. We are living in the Now and must have to do only with the present. The old man looks back to the mountain peak of Yesterday, and he lives in the past; the young man stands in the valley

and anticipates the blessings to be enjoyed in the To-morrow. The mother and the father stand by the casket that holds the ashes of their little child, and sob with broken hearts, but with the vision of faith they behold it in the arms of Jesus, as it sings a song no man can sing, and they live in the hope that some day, when Jesus comes back to earth, they will see the child and be glorified together with it.

“I know in grief like yours how more than vain  
All comfort to the stricken heart appears;  
And as the bursting cloud must spend its rain,  
So grief its tears.

I know that when your little darling's form  
Had freed the angel spirit fettered there,  
You could not pierce beyond the breaking storm,  
In your despair.

You could not see the tender hand that caught  
Your little lamb, to shield him from all harm;  
You missed him from your own; but never thought  
Of Jesus' arm.

You only knew those precious eyes were dim;  
You only felt those tiny lips were cold;  
You only clung to what remained of him  
Beneath the mold.

But, oh, young mother, look! the gate unbars!  
And through the darkness, smiling from the skies,  
Are beaming on you, brighter than those stars,  
Your darling's eyes.

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'Tis said that, when the pastures down among  
The Alpine hills have ceased to feed the flocks,  
And they must mount to where the grass is young—

Far up the rocks—

The shepherd takes a little lamb at play,  
And lifts him gently to his careful breast,  
And, with its tender bleating, leads the way  
For all the rest;

That quick the mother follows in the path,  
Then others go, like men whose faith gives hopes,  
And soon the shepherd gathers all he hath—

Far up the slopes.

And on those everlasting hills he feeds

The trusting fold in green that never palls.  
Look up! Oh, see! Your little darling leads—  
The Shepherd calls.''

Paul is now persecuted, but afterwards he shall be glorified. Some day the light shall break, and we shall know as we are known. Now we must look through the mirror darkly, but then we shall see face to face. Now we must know in part, but then we shall know even as we are known.

On one occasion a man stood in the presence of a great crowd and gave an exhibition of his skill as an artist. He painted before them a picture. The wheatfields and meadows appeared, and then the cattle and the sheep; another

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stroke of the brush, and the old homestead, then the old well and the bucket, and then the father, the mother and the children appeared, and when the picture was completed he folded his arms and waited for applause. They looked upon this picture and gave evidence of their appreciation by their cheers. Then he took the brush and dipped it into a pot of paint, and with one stroke he blotted out the wheatfields and the meadows; with another he blotted out the cattle and the sheep, and with another the faces of father, mother and children, with the old homestead, were gone. He then folded his hands and waited for applause, but no one gave it. The picture was destroyed! He changed the canvas, and the people began to applaud, for their eyes were feasting upon one of the most magnificent paintings eyes had ever seen. What they had believed to be destructive strokes were constructive when viewed from the right angle.

God is painting a picture for us, and sometimes when trouble, misfortune, sorrow and death come to us, we feel that

our picture is ruined, but let us wait to see it from his angle when he unfurls it in the eternities, and we shall then know that all things have worked together for our good and that what we one time thought to have been destructive was constructive, and then we shall understand and rejoice. Jesus had to go away from his disciples—he had to leave this world of material things—in order to make it possible for his disciples to have the Holy Spirit and be fitted to enjoy the things to be known and enjoyed in the hereafter.

A child was dying. Its mother stood near it. The little thing reached out its hand to its mother and said: “Mother, please go with me.” The mother said: “My child, I shall follow, but each of us must make the journey alone. I can not go with you, but I know One who will go with you—it is Jesus.” Each of us must go alone, and our loved ones must follow after. Jesus will go with us all the way.

## XII

### WHAT WE ARE—WHAT WE SHALL BE

TEXT.—“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—1 John 3: 1, 2.

**S***ONS of God.*—How did we become sons of God? By regeneration and by adoption. By his own will God begat us through the word of truth (Jas. 1: 18). We are the children of the Holy Spirit. We are the sons of God, not because we have evolved into spiritual beings, but because we have received the engrafted Word of truth into our hearts. This Word has the germ of divine life. We have been born from above, and are therefore miniature Christs, human saviors.

Having received this Word of life into our hearts, we have been made par-

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takers of the divine nature. Peter throws light on the subject when he says: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:1-4).

We can not circumscribe or make bounds for the kingdom of heaven. It is not something that was established in Jerusalem and for a select few. It is something established within the heart of the individual. Jesus startled his disciples by telling them that the kingdom of heaven was within them. Paul tells



us that "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." And again he says: "Whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God, even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ" (Col. 1:25-28).

We reflect outwardly what we are inwardly. Three men were standing on Pike's Peak. One said: "If we had the implements of war, we could make a great fort here and it would be impossible for the enemy to take it." One said: "If I had a pick and shovel and some dynamite, I could go into the earth and find gold and silver." The other said:

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“If I had some paint and a canvas and a brush, I could paint a beautiful picture.” One man was thinking of war and blood, and he had to express it in his words. One was thinking of money—gold and silver and profit and loss—and this is all he could see. The other was an artist, and he could see nothing in the surroundings but beauty and grandeur. The man who worships his farm will talk corn, wheat, hogs and cattle; the one who lives for pleasure will talk the dialect of the pleasure-seeking world.

Man will put into words the thoughts that are in his heart. Show me a man that never talks about his wife and his children, and I will show you a man that does not love his family. The man or woman that never talks about the kingdom of heaven is not interested in spiritual things. You can discover a man's god by hearing him talk. Do not tell me your life—let me hear your conversation and I can tell it. Out of the abundance of the heart the mouth will speak. Children will speak the language

of the parent. The sons of God will speak the language of heaven. God is our Father. The Holy Spirit is our abiding Guest and Comforter, and Jesus Christ is our Elder Brother. If we are the sons of God, we will speak of the things that have to do with the divine relationships.

Sons of God *now*, but *then*! We can not comprehend it; we can not express it. We can not comprehend man as he is. The ancients had a motto: "Man, know thyself." The Psalmist was made to exclaim: "What is man that thou art mindful of him?" He was made but little lower than God. What does the child know of its own origin? What are its thoughts of what it shall be when it becomes a man? How its imagination plays! We are *now* the children of God—we are undeveloped and incapable of comprehending all we are capable of becoming some day. Take the painter of poor attainments and let him stand before some of the great paintings, and he will be unable to comprehend all that has been put on canvas. Let a mechanic who

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is learning his trade walk through the Congressional Library building, and he will be impressed with the fact that he can give a lifetime to the study of this wonderful building, and then there will be much he has never grasped.

Our capacity to know and to love must be given a chance to expand. My dog knows me, but it does not know me as my child knows me. It knows me as the one that feeds it and pets it, but if I were to die it would not grieve. My child knows me in a higher sense than does my dog, and if I were to die it would weep and for a time grieve; but it would soon forget me. It could not fully understand what it had lost. I have stood beside the casket that held all that was mortal of a loving, sympathetic mother, and the little child would play and laugh while I tried to speak words of comfort to those who sorrowed. It did not comprehend all—it could not know and love like the children of mature age. There are degrees of love. My child, when he becomes a man, will love me with a deeper and a

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more comprehensive love than it is possible for him to have now.

Our conception of God must change and grow as we better understand him. When I was a child I thought of God as being far away, a great man sitting upon a throne and looking down upon the world. I do not have this conception of him now. I think of him as being a living Personality that fills the whole universe, and that he is a loving Father who is near me and within me, providing for and helping me to live the life modeled after the life of his Son.

“O wonderful story of deathless love!  
Each child is dear to that heart above.  
He fights for me when I can not fight;  
He comforts me in the gloom of night;  
He lifts the burden, for He is strong;  
He stills the sigh and awakes the song;  
The sorrow that bows me down He bears,  
And loves and pardons because He cares.”

“Then, speak to Him, thou, for He hears,  
And spirit with spirit can meet;  
Closer is He than breathing,  
And nearer than hands and feet.”

The soul must be trained to appreciate heaven. Heaven is being prepared

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for the children of God. If unconverted, unregenerated, undeveloped spirits should be permitted to enter, they could no more appreciate and enjoy it than could an infant appreciate and enjoy the paintings in an art gallery.

The kingdom is like unto a mustard seed—it has in it the power of expansion and development. Knowledge is experience, and no soul can be wise in spiritual things that has not had an experimental religion. One man stands and views the Acropolis, and he sees only ruins; another stands and views it, and he sees rising in the moonlight the Parthenon. I like to think of heaven, and I find myself speculating as to just what it shall be. Southey said: “It is fellowship with Shakespeare, Dante, Chaucer and other great souls.” John Foster said: “It will be the place where all mysteries will be explained.” Lightfoot said: “It will be a place where all evil will have been banished and only love and purity will exist.” My conception is that it will embrace all of these definitions and more. Yes, we shall come

into the presence of the just spirits made perfect—the old patriarchs, the apostles, the martyrs—all of the redeemed of every age and of every clime; and we shall sit in the presence of the great spirits of that new world, and listen to them as they tell of the wonderful things which are now incomprehensible, and we shall be clothed in the righteousness of the saints, with all sin destroyed, and we shall be like unto the Son of God himself. It will be a place where the spirit shall expand and grow in knowledge, and a place of activity.

“When earth’s last picture is painted,  
And the tubes are twisted and dried;  
When the oldest colors have faded,  
And the youngest critic has died—  
We shall rest—and, faith, we shall need it—  
Lie down for an æon or two,  
Till the Master of all good workmen  
Shall set us to work anew.

“And those that are good shall be happy;  
They shall sit in a golden chair;  
They shall splash at a ten-league canvas  
With brushes of comet’s hair;  
They shall find real saints to draw from—  
Magdalene, Peter and Paul;  
They shall work for an age at a sitting,  
And never get tired at all.

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“And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame;  
But each for the joy of the working,  
And each in his separate star,  
Shall draw the thing as he sees it  
For the God of things as they are.”

This is Paul's picture: “For ye have received not the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things



which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

Let us look upon John's picture: “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor pain: for the former things are passed away.”

The Psalmist reaches the climax when he says: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.” Sinner, we beg you accept sonship in this royal family.

## XIII

### WHERE ARE OUR DEAD?

**TEXT.**—“And as it is appointed unto men once to die, but after this the judgment.”—Heb. 9: 27.

**W**HEN just a young man the writer stood in the presence of deep sorrow. A young father had heard the call. His body lay in the casket in the cold embrace of death. The little daughter, clinging to the skirts of a broken-hearted mother, cried: “Let me kiss him too.” I found myself asking: “Why all of this sorrow? What is the cause of death?” The answer came: “By the transgression of the law sin entered the world, and death is the result of sin.”

When the minister of a church in Virginia, one of the elders invited me to go with him to the cemetery—the city of the dead. Without thinking, I told him I had no interest in that place, and did not care to go. I noticed tears well-

ing up in his eyes and running down his cheeks, when he replied that *he* did have an interest there. I saw my mistake. Poor fellow! it had been but a short time since he had taken all that remained visible of his child and his devoted companion, and in that sacred enclosure he had placed it beneath the sod!

Sooner or later all of us will have an interest in this city. At this very moment many of us have a desire to steal away from the busy scenes of life and spend hours among the marble slabs. And yet, our loved ones are not there.

The grave holds only that which is mortal.

“There is a stream whose narrow tide  
The known and unknown worlds divide,  
Where all must go;  
Its waveless waters, dark and deep,  
'Mid sullen silence, downward sweep  
With moanless flow.

“I saw where, at that dreary flood,  
A smiling infant prattling stood,  
Whose hour was come.  
Untaught of ill, it neared the tide,  
Sank as to cradled rest, and died,  
Like going home.

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“Followed with languid eye anon,  
A youth diseased and pale and wan;  
And there alone  
He gazed upon the leaden stream,  
And feared to plunge—I heard a scream,  
And he was gone.

“And then a form in manhood’s strength  
Came bustling on, till there at length  
He saw life’s bound.  
He shrank, and raised the bitter prayer  
Too late—his shriek of wild despair  
The waters drowned.

“Next stood, upon that surgeless shore,  
A being bowed with many a score  
Of toilsome years.  
Earth-bound and sad, he left the bank,  
Back turned his dimming eye, and sank,  
Ah! full of fears.

“How bitter must thy waters be,  
O Death! How hard a thing, ah, me!  
It is to die!  
I mused—when to that stream again  
Another child of mortal man  
With smiles drew nigh.

“ ‘ ’Tis the last pang,’ he calmly said;  
‘To me, O Death! thou hast no dread;  
Saviour, I come!  
Spread but thine arms on yonder shore—  
I see! Ye waters, bear me o’er;  
There is my home.’ ”

Man is a triune being. He is composed of body, soul and spirit. “And

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the very God of peace sanctify you wholly; and I pray God your spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ" (1 Thess. 5:23).

God breathed into man the breath of lives and he became a living soul. He possesses chemical life, vegetable life, animal life and spiritual life. Like the temple, he has the outer court—his body—which was made first, and of the earth, and is therefore earthy; the holy place—the soul—which is the life, the connecting link between the body and the spirit; and the most holy place—the spirit—which is the part that thinks, loves, chooses and lives on forever.

The body which is made out of the earth is the house in which the spirit lives. The spirit came from God (for we are also his offspring); the soul which is physical life binds body and spirit together.

Death is separation. Physical death is the separation of the spirit from the body—the opening of the door and the going out of the occupant. "For it is

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soon cut off, and we fly away” (Ps. 90: 10). Notice that it is *we* that fly away.

“Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it” (Eccl. 3:21; 12:7).

The spiritual death was the separation of man from God when he transgressed the law in the Garden of Eden; and the second death spoken of in the Word will be man’s final separation from God. Life is union or fellowship with God. Adam brought death, and Christ, the second Adam, the Lord of glory, brought life (1 John 1; John 2:25, 26; 14:6). Disobedience separates me from God; obedience unites me with God.

Man does not possess a spirit; he is a spirit, and possesses a body. You do not read anything in the Bible about an immortal soul; neither do you read of a mortal soul. Mortality and immortality have to do with the body and not with the spirit. The body is mortal because of Adam’s sin; and it will get its immor-

tality in the resurrection through Christ. Christ is the only one who has immortality.

Read 1 Tim. 6:15, 16; Rom. 8:23; 1 Cor. 15:21, 25, 42, 58.

“Let not sin therefore reign in your *mortal body*” (Rom. 6:12). “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal* bodies by his Spirit that dwelleth in you” (Rom. 8:11).

“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:53). The body, which is mortal, sleeps in the dust of the earth; but the spirit, which emanated from God, must live on in a conscious state somewhere. It must either exist in God’s presence or in the presence of the devil. But some one is ready to ask: “Can the spirit exist apart from the body?” Evidently Paul thought so when he said: “I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell: or whether out of the body I can not tell: God knoweth;) such an one caught

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up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for any man to utter" (2 Cor. 12:2-4).

The writer believes that this man was Paul and that he had reference to the time when he was stoned and left for dead at Lystra. He speaks of the dual man in 2 Cor. 4:16. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." Let us not forget that the real man is the spirit, and that the body is the house in which the man lives, while sojourning in this world. If the man so desires, he can give his house to destruction. (See 1 Cor. 13:3.)

Can the man live in a conscious state when out of this house? Moses and Elijah were evidently conscious when on the Mount of Transfiguration, and surely they were not in those mortal bodies they possessed when on earth. (See Matt. 17.)

When Christ spake of Abraham, Isaac



and Jacob, who had long ago departed this life, he spake of them as being alive and conscious. (See Matt. 22:23-33.)

Paul evidently believed this doctrine when he said: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him.

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For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad'' (2 Cor. 5:1-11).

Peter tells us that Christ preached to the spirits in prison—those who were dead—during the three days he was in the unseen world (1 Pet. 3:17-21; 4:6).

Now, if Christ preached, he must have been conscious, and those to whom he preached must have been conscious also, or the preaching could not have done them much good. Let us take the Word just as it reads and not try to explain it away.

When the spirit leaves the body it does not cease to live. It is even more alive. Let me illustrate it in this way: In my native county in old Virginia a beautiful spring bursts out from the mountain-side; its clear, sparkling, limpid waters meander down the valley, percolating through the rocks, laughing and singing as it widens and deepens in its course to the great ocean. Abruptly this beautiful stream sinks into the earth; it disappears from our vision; but it is not lost. It is

moving on underground; and, after awhile, we see it as it bursts out into New River, where it unites its music with the millions of little streams with which it is now having fellowship.

This represents the life of the Christian. At first it makes its appearance in the form of the little child; it grows and deepens in experience maybe for three-score years and ten, when it abruptly disappears from our vision, and there in the unseen world it moves on and on; until the judgment, when we shall see what we thought had been lost is now visible in the great ocean of eternity, having fellowship with that innumerable company, the blood-washed throng who have made their robes white in the blood of the Lamb.

“Think of—

Stepping on shore, and finding it paradise!

Of taking hold of a hand, and finding it Christ's hand;

Of breathing a new air, and finding it celestial air;

Of feeling invigorated, and finding it spiritual strength;

Of passing from storm and tempest to an unbroken calm;

Of waking up, and finding it in the presence of Jesus.’’

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“Though I stoop  
Into a dark, tremendous sea of cloud,  
It is but for a time. I press God’s lamp  
Close to my heart; its splendor, soon or late,  
Will pierce the gloom; I shall emerge somewhere.”

Does the spirit go to its final place of reward at death? We think not. All go to the same place, but are in different states. All are conscious of their doom—and happy or miserable, as the case may be—and are awaiting their final reward. Let us illustrate: A and B are in prison, charged with murder. A is innocent and knows he can establish his innocence. He longs for the court to convene, when he shall get his liberty. B is guilty and knows his guilt will be proved. He is miserable and dreads for the court to convene. It means his condemnation. Both are in the same place, but are separated by a hall-way; they can see, and talk to each other; and, while they are under the same roof and within the same walls, they are separated. This is illustrated in the sixteenth chapter of Luke. The rich man and Lazarus are in the unseen world—Hades; but they are in different states;

a great gulf separates them. They can talk to each other and see each other; but the gulf is fixed and they can not cross it. One is happy and the other is in torment. Each knows what the verdict is to be.

In the twenty-eighth chapter of First Samuel we have an account of the witch, and Samuel being brought up. Samuel said: "Why hast thou disquieted me, to bring me up? . . . And to-morrow shalt thou and thy sons be with me."

Now, we do not believe that Samuel, the prophet, the man after God's own heart, went to hell—the place of the wicked. Neither do we believe that Saul, the wicked king, the man who was so vile that God would have nothing to do with him, and his wicked sons, who were in league with the devil, went to heaven. But we learn from Scripture that they are to be together. Where? In *Hades*—*the unseen world*, there to remain till the day of judgment. Jesus says: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice and shall come forth; they that

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have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation” (John 5:28, 29).

Daniel says: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever” (Dan. 12:1-3).

Where are our children—infants?

Let us read Revelation, chapter 14: “And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts,

and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God'' (14:2-5).

Who are these who have the Father's name written upon their foreheads; who are without fault, without guile; and who are the firstfruits of redemption; and who sing a song that no man can sing; and who follow the Lamb whithersoever he goeth? They can not be men and women, for they are with fault, and guile is in, or has been in, their mouths. They sing a song that no man can sing. Who are they? We believe that they are those who die in infancy—before they have committed sin. They are redeemed without any volition of their own and are the firstfruits of redemption: man is re-

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deemed by his own volition when he accepts the gospel plan of salvation. These, of the one hundred and forty and four thousand—a definite number for an indefinite number—follow the Lamb whithersoever he goeth.

When shall we go to our final place of reward? When Christ gets the place ready for us. When he gets this place ready he will come for us. Hear his sweet promise: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). He is now preparing this place for his own. He will build the mansion, but we must furnish the material. It is said that a wealthy society woman dreamed that she had died and had gone to heaven. She saw one of the most magnificent mansions her eyes had ever gazed upon. She asked the apostle Peter to tell her who



occupied that house. Peter told her that Sister A would live in it. She exclaimed: "This is the name of my servant-girl." Peter said: "She sent up the material which represented her daily life, and the Master constructed the building out of this material." "Where shall I live?" she asked. Peter pointed to a cabin. The woman said: "No; I shall not live in such a place. I lived in a beautiful mansion down in yonder world. I shall not live in a place of this sort." Peter replied: "We did the best we could for you with the material you furnished." She awoke with the prayer: "Lord, send me back and give me another chance to furnish better material for my home."

Paul tells us in 1 Cor. 15:20, 21: "Now is Christ risen from the dead, and become the firstfruits of them that slept." Now, if Christ is the firstfruits, no one ever came from the dead to die no more before his resurrection. We learn that some were raised by miraculous power, but they died again.

But we are told that when Christ came from among the dead he abolished

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the intermediate state and took all of the redeemed to heaven with him. If that be true, it seems that David would have been among that number; but we hear Peter say, after the resurrection and the ascension: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . For David is not ascended into heaven" (Acts 2:29, 34).

The New Testament speaks of a certain day when we shall be judged and come into the possession of our reward. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). See the logical statement made by Paul: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign

till he hath put all enemies under his feet” (1 Cor. 15:22-28).

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith [past]: henceforth there is laid up for me a crown of righteousness [present], which the Lord, the righteous judge, shall give me at that day [future]; and not to me only, but unto all them also that love his appearing” (2 Tim. 4:6-8).

“Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:51-54).

Those who are dead shall be raised, and those who are here at Christ’s coming shall not die, but be changed. Jesus said at the grave of Lazarus: “I am the resurrection, and the life: he that be-

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lieveth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26). Those who remain at his coming must be changed, and in the change become immortal. "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep\* in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep.\* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first [that is, before the living shall be caught up]. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the

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\* Remember that sleep refers to the body.

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air: and so shall we ever be with the Lord” (1 Thess. 4:13-17).

At this time we shall get our reward. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10). “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works” (Rev. 20:12-15). (See Matt. 25 and Rev. 22:10-12.)

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven,\* prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Be-

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\* Heaven here is the paradise or the state of the saved in the unseen world. The new Jerusalem is the church of Christ—the redeemed.

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hold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful'' (Rev. 21:1-5).

In this world of sorrow we shall shed tears of grief. Do you not remember when you were a little tot, how you would go to your mother with your troubles, with tears streaming down your cheeks, and she would tenderly put her arms around you, take you upon her lap and kiss away the tears? Soon you would forget all about your troubles and your heart would be full of joy. Some day, blessed be his name, our Lord will kiss away the tears, and we will forget all of our trials and cares and shall rejoice in his presence.

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*Death Becomes a Blessing.* — This world is not our home. Man will become weary and tired of this earthly home. He has in him something that will after awhile long for eternity. I remember meeting an aged woman who sat and patiently waited to be removed. She complained of being lonesome. Her friends and associates had all gone, things had changed and she had out-grown her environments.

The twelfth chapter of Ecclesiastes gives a graphic description of old age. Read it.

THERE ISN'T ANY ONE FOR ME TO PLAY  
WITH ANY MORE.

The glow is fading from the western sky,  
And, one by one, my comrades, as of yore,  
Have given up their play and said good-by;  
There isn't any one for me to play with any more.

Don't cry, dear heart! for I am worn and old;  
No longer have I largeness in my store;  
E'en love's best gifts to me I could not hold;  
There isn't any one for me to play with any more.

I miss the tender handclasp of old friends,  
The kisses of loved ones gone before;  
'Tis lonely, when the heart first comprehends  
There isn't any one for me to play with any more.

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I need these loving hearts, so fond and leal;  
I want them in my arms, as heretofore;  
When they are reached, I shall no longer feel  
There isn't any one for me to play with any more.

—*James Terry White.*

Some one may desire to know what we mean by the “unseen world.” It is all about us. If we could only pull aside the thin veil, we should be able to see the unnumbered host. We believe that they are with us, and near us, and are looking down upon us in our walks of life. Read Hebrews, eleventh chapter, and you will have mentioned some of the number that compose the “great cloud of witnesses” as mentioned in the twelfth chapter.

The Lord help us to be true and faithful, as we think of the beautiful land of the dead.

By the hut of the peasant, where poverty weeps,  
And nigh to the towers of the king,  
Close, close by the cradle where infancy sleeps  
And joy loves to linger and sing;

Lies a garden of light filled with heaven's perfume,  
Where never a teardrop is shed,  
And the rose and the lily are ever in bloom—  
'Tis the beautiful land of the dead.



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Each moment of life a messenger comes  
And beckons man over the way;  
Through the heart-sobs of women and the rattle of drums  
The army of mortals obey.

Few lips that have kissed not a motionless brow;  
A face from each fireside has fled,  
And we know that our loved ones are watching us now  
In the beautiful land of the dead.

Not a charm that we knew ere the boundary was crossed,  
As we stood in the valley alone;  
Not a trait that we prize in our darlings is lost—  
They are fairer and lovelier grown.

As the lily bursts forth when the shadows of night  
Into bondage of daybreak are led,  
So they bask in the glow by the pillar of light  
In the beautiful land of the dead.

Oh! the dead, our dead! Our beautiful dead!  
They are close to the heart of eternity wed.  
When the last deed is done and the last word is said,  
We shall meet in the beautiful land of the dead.

—*Unknown.*

May God comfort you in this dark hour; at a time when the heartstrings are breaking; when the clouds are dark and heavy, and he is anxious to help you to see the light, which after awhile shall come through the rift in the clouds: therefore he sends this token of love: "Cast thy burden upon the Lord, and he

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shall sustain thee'' (Ps. 55:22). Hear him say to you:

''Child of my love, *lean hard*,  
And let me feel the pressure of thy care.  
I know thy burden, child, I shaped it;  
Poised it in mine own hand; made no proportion  
In its weight to thine unaided strength:  
For even as I laid it on, I said,  
I shall be near, and while he leans on me  
This burden shall be mine, not his;  
So shall I keep my child within the circling arms  
Of my own love. Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come;  
Thou art not near enough; I would embrace thy care  
So I might feel my child reposing on my breast.  
Thou lovest me? I knew it. Doubt not, then:  
But, loving me, *lean hard*.''

## XIV

### HEAVENLY RECOGNITION

TEXT.—“For what is our hope, or joy, or crown of rejoicing? Are not even ye, before our Lord Jesus at his coming? For ye are our glory and our joy.”—  
1 Thess. 1: 19, 20.

**T**HERE are times when all of us are interested in this question. Many times the minister goes into the homes of the members of his charge, and they do not care to talk about things that are spiritual and things that are eternal. The death angel has visited your home and taken one of your loved ones. When the minister comes again you will get the family album and turn to a picture that is more precious now than gold, and you will take it into your hand and press it to your lips, and then talk tenderly of the absent one, and you will be interested in all of the Scripture that speaks of the state of the dead. Then you will ask a

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question—one that is constantly coming up for settlement: “Does the Bible tell us that we shall know our loved ones in heaven?”

A gentleman lived in a beautiful mansion on the banks of a great river, and there was on the other side another beautiful mansion in which lived one who was to him a stranger. He says: “I often looked over the river and admired the mansion, but I was little interested in the people who lived there. One day a man came from that home to my home. He came many times, and one day when he went back he took with him my only daughter. Now I love to think of that home, and I am deeply interested, because *my* home is divided and a part of the family lives on that side of the river, and I want to go over and visit.” This is like death. Some of our loved ones have moved into another world, and until they went we thought but little of that country. The home is now divided, and we feel that it will not be long until all of us shall have moved out and across the river, where we shall inhabit a new home

and where we shall be reunited with those who are dear to us.

But some one is ready to ask: "If we are to know our loved ones, how can we be happy if all of them are not with us in heaven?" God is our Father, and he loves us far more than it is possible for us to love our children. Jesus is our Elder Brother, and he loves us, too, more than it is possible for us to love our children. Then I ask, If God and Christ shall be happy when all of the children and brothers are not present, shall we, too, not be happy? We can not understand and we can not explain it, but we must believe that God and Christ shall know all who have been created in the image of the Father; and more, all who have been created in the image of God shall know God and Christ Jesus, God's Son. Now, does it not logically follow that if we shall recognize our Father and our Elder Brother, we shall also recognize other members of the family?

Man possesses reason. He is composed of mind, and mind is composed of

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intellect, sensibility and will. Intellect is composed of being, space, time, personality, number and resemblance. Man can never forget; he may not be able to recollect. When the impression has been stamped upon the soul, it is there for all time. When Abraham spake to the man in the unseen world who was being tormented, he said: "Son, remember." Every act of man's life touches a chord that will vibrate in eternity. Man is hanging up pictures around the chamber of his heart at which he shall be forced to gaze in eternity. This man in Hades knew Abraham, and he recognized Lazarus as being the man who stopped at his home in this world and begged for the crumbs that fell from his table. He remembered that he received good things in the world from whence he had come and that Lazarus received evil things, and that now things had changed and that he was getting the evil things while Lazarus was getting the good things. I care not to speculate about hell, but I want to say that there is one thing of which I am certain, and that is that mem-

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ory is a worm that shall never die. The fact that man *must* live over his life again shall make him miserable, if it has not been a life lived in Jesus Christ.

Paul before the throne is the same Paul who preached before Felix. He is Paul minus his imperfections. The twelve apostles were promised the honor of sitting upon the twelve thrones and with the privilege of judging the twelve tribes of Israel.

When Peter, James, John and Christ were on the mount, some strange things happened. Jesus was transfigured and glorified, but he was yet known by these apostles. Moses stepped out from the unseen world, having been dead fifteen hundred years, and Elijah also appeared upon the stage of action. Can you tell me how Peter came to know these two distinguished spirits? Who gave him an introduction? He knew Moses as being different from Elijah, and Elijah and Moses as being different from Jesus. He knew Moses as Moses and Elijah as Elijah. Now, if Peter, here on earth and in his flesh, could recognize these souls of

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the unseen world, do you think he will be unable to recognize them when he is clothed upon with immortality and when he stands in their presence in the great eternity?

Let us look at the statement found in the Revelation (6:9-11): "I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given to each one of them a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course." John saw the beings underneath the altar. They remembered their persecution and how they had suffered for the gospel. They remembered that it occurred on this earth, and they remembered that those who were responsible for their suffering were yet living



## SERMONS FOR THE PEOPLE

---

on the earth. They were to expect the same kind of persecution to come to their brethren who were then living on the earth, and that they, too, were to come to be with them.

When we come into the other world we shall be with Christ and we shall worship him. "The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were and are created" (Rev. 4:10, 11).

To worship Christ we must know him. We must know him as different from all others. If we shall know *him*, is there any sufficient reason why we shall not know the four and twenty elders and all of the host of the redeemed?

Our text tells us that these converts in this church at Thessalonica are Paul's joy and crown. How could they be his if he is not to know them as his converts?

## HEAVENLY RECOGNITION

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How can he present them unto the Father as his hope if he is not to claim them?

Man shall know himself in that world. He shall know himself as different from others. In the final judgment he will tell the Lord about the work accomplished in the name of Jesus Christ (Matt. 7: 21-24). Study the twenty-fifth chapter of Matthew and you will find that the final test will be: "I was hungry, and ye fed me; naked, and ye clothed me." When we ask when this was done, we are to be told that it was when we did it unto his disciples.

"And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things." He knew the angel as not being the Lord of glory. "And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book. Worship God."

The prophets in the unseen world were the prophets on earth. Man lives out of the body. When death comes, the

door is opened and the man flies away. All intelligence continues to live. The separation from the body does not in any way prevent the man from thinking and remembering.

“A solemn murmur in the soul  
Tells of a world to be,  
As travelers hear the billows roll  
Before they reach the sea.”

The old patriarchs, we are told, died, and were buried and were gathered unto their people. Some buried in a strange land were themselves gathered unto their own people in the unseen world.

God is not the God of the dead, but of the living. He is the God of Abraham and of Isaac and of Jacob. Abraham, Isaac and Jacob are themselves in the unseen world. They will be themselves in heaven. Will it not be glorious to sit down with these great souls and converse with them on questions which have not yet been made plain? When we sit in the presence of Paul we may be able to hear him explain the things he heard when he was left for dead at Lystra—the day he climbed his mount

## HEAVENLY RECOGNITION

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of transfiguration. Then we may learn what he meant by the thorn in the flesh. Who knows but that we shall have wonderful experience-meetings over there? If we sit down in the presence of Abraham and of Isaac and of Jacob, do you not think we shall know them?

“They are perfectly blessed—the redeemed and the free—

Who are resting in joy by the smooth, glassy sea;  
They breathed here on earth all their sorrowful sighs,  
And Jesus has kissed all the tears from their eyes.

“They are happy at home! They have learnt the new song,

And warble it sweetly amid the glad throng;  
No faltering voices, no discords, are there;  
The melodious praises swell high through the air.

“There falls not on them the deep silence of night;  
They never grow weary—ne'er fadeth the light;  
Throughout the long day new hosannahs they raise,  
And express their glad thoughts in exuberant praise.

“E'en thus would we praise thee, dear Saviour divine;  
We, too, would be with thee—loved children of thine;  
Oh, teach us, that we may sing perfectly there  
When we, too, are called to that city so fair.”

We sorrow not as others which have no hope, for we believe that Jesus died and rose again, and that he will bring with him all who sleep in him, and that

# SERMONS FOR THE PEOPLE

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together we shall be caught up in the  
air to ever be with the Lord.

“Look above thee! Never eye  
Saw such pleasures as await thee;  
Thought ne'er reached such scenes of joy  
As are there prepared to meet thee;  
Light undying, seraphs' lyres,  
Angel welcomes, cherub choirs,  
Smiling through heaven's doors to greet thee.”

Can it be possible no words shall welcome  
Our coming feet?  
How will it look, that face we have cherished,  
When next we meet?  
Will it be changed, so glorified and saintly,  
That we shall know it not?  
Will there be nothing that will say, I love thee,  
And I have not forgot?

O faithless heart, the same loved face transfigured  
Shall meet thee there,  
Less sad, less wistful in immortal beauty,  
Divinely fair.  
The mortal veil, washed pure with many weepings,  
Is rent away,  
And the great soul that sat within its prison  
Hath found the day.

In the clear morning of that other country,  
In Paradise,  
With the same sweet face that we have loved and cher-  
ished,  
It shall arise;  
Let us be patient, we who mourn with weeping;  
Some vanished face

# HEAVENLY RECOGNITION

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The Lord has taken but to add a richer  
And a diviner grace.

And we shall find once more,  
Beyond earth's skies,  
In the fair city of the "sure foundations,"  
Those heavenly eyes,  
With the same welcome shining through their sweetness,  
That met us here;  
Eyes, from whose beauty God has banished weeping  
And wiped away the tear.

—*Unknown.*

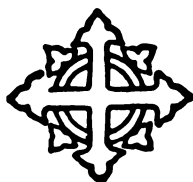
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Many suggestions contained in this book were  
prompted by general reading.



# LAPPIN'S SERMON OUTLINES

BY  
S. S. LAPPIN, A.M., LL.D.







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## AN INTRODUCTORY WORD

THESE are brief outlines from which I have preached. I need not say that they are imperfect; that will appear to the reader at once. Indeed, it is the fact that they must be modified before using that commends them. They are but germs of discourse. I could have finished them up a bit—shaped them toward homiletical correctness. But they would not have been made more usable if I had. Whoever finds help here will have to help himself by adapting the germ to his need and taste, and he might as well begin where I left off.

Most of these bits are the product of my own study and contemplation of the Scriptures. But a good many have been borrowed. I shall not attempt to give credit in any case. The daily newspaper, the homiletic magazine, the monthly review, the book of sermons, and, most of all, the thoughts stirred when listening to the preaching of other men, are the trees on which these outlines were first found growing. I have sought to secure only good and healthy specimens. If I have gathered them green, or bruised them in handling, the fault is mine. But I still contend that they are good stuff, and I would give credit if I could.

A preacher guest of mine, and a good friend, too, was looking over my sheaf of sermon briefs one day. I remarked that I might sometime offer a collection

for publication. And he said: "Of course you'll elaborate and complete them."

My answer was a negative shake of the head.

"But, Lappin," he protested, "some of them have no introductions and some no conclusions."

To him an incomplete outline was a monstrosity not to be tolerated in print.

But I went merrily on, shocking him the more: "Oh, as for that, you'll find some have no main heads, some no subheads and some no texts. That's the beauty of the scheme: whoever uses one will have to help make it; they're not to be catmeat material—only suggestions."

Suggestions—that is exactly what they are. And I think I am right in sending the little scrawls forth just as I have preached from them myself, save that the typesetter has made them easier to read. There is a germ in each one. The real preacher will look for that, and when he finds it will set it growing in his own culture-ground and when it takes shape he will have a sermon of his own.

As to "Introductions" and "Conclusions"—ponderous, technical terms they are, of which I have this to say: More passable sermons fail to pass because of the introduction shunted in ahead of them or of a conclusion already made fully evident, than for any other cause. When in editorial service I made what was to me a curious and valuable discovery. Essay and editorial writers often use more space for their production than the crowded pages of a varied weekly paper can afford. It fell to me to "cut copy," and often, when it came back in galley proof, to cut again. This was my discovery: The first third of the

average article can often be spared, much to the advantage of the message meant to be conveyed. This, I am convinced, is true of most sermons. The preacher ambles about in leisurely fashion, felicitating, remarking, joking, for some ten minutes before beginning to preach. That time is worse than lost. In that ten minutes of aimless idling every purpose of a good sermon is defeated. The hearer goes to sleep or withdraws from the room mentally which is much the same, and when preaching actually begins, if it ever does, he isn't there. The introduction, unless it be of briefest length, of richest quality and direct to the point, will hurt oftener than help. Let the first sentence be an explosion—a quick, sharp, striking statement of the germ thought. Then take time enough, and only enough, to elaborate, amplify and decorate that germ, let loose an earnest appeal, and then, for the dear people's sake, *quit*. It's a good deal like fishing for trout or bass. If the fish is there, give him a chance and he will get the bait if it is good bait, and if you don't hook him the first throw or two you may as well quit trying for the time; he's probably got on to you and retired under a rock. And an experienced angler told me once that the best bait to use can be picked up on the spot; even so the best introduction, if we be skilled fishers of men.

As to the conclusion—that, too, is a popular place to fall down. I have known the ablest preachers to leave a well-prepared conclusion for some simple nothing that flashed up at the moment. But it takes years of failures and the sacrifice of much preacher pride to reach the high degree where this can be gladly done. There is a sort of humiliation, a hurt

to one's professional pride; that is, if the preacher still cares more for his outline, or his sermonic art, than he does for the concrete results of well-planted truth. But for him whose passion it is to reach the hearts of men with the life-giving Word, his own part, however well planned, is as nothing if only the good purpose be accomplished.

But this, I well know, is a place to pause for prayer and self-examination. Many a preacher, from native reluctance to prepare for his work, from lack of self-training for his profession, or from mere sloth and laziness, disdains to use any sort of outline or to consider any system of sermonizing. Such a man takes pride in the fact that he can "speak out of the present moment." He explains that he wishes "to avoid ruts." But his discourse is apt to set forth only the frothings of a shallow and idle mind, theories of the last book he has read, reflections of the daily press or the newest jokes of the funny columns. And that means defeat and death to good preaching. The man who has ever done that for long can no more "come back" than can the painter who has done cartoon work, the musician who has fallen to rag-time, the doctor who has dealt in quackery or the evangelist who has stooped to claptrap revivalism. A preacher may have freedom, but he is not free to be an idler or a sloven, in his study, on the street, or at the pulpit desk. When he stands before his people in the sacred relation he ought to have a message well thought out. When he announces a text he ought to know where he is going with it and he ought to be able to stop without shock or grind when he gets there. The particular details of the scenery viewed and the senti-

ments stirred on the trip—all that is his to use for embellishment. But, unless he knows where he is headed and by what route he is to travel, he will never arrive. The people may not complain if these fine precautions are not observed. But they will know something is the matter. They may not know just what it is, but they will feel as if they had been riding in a merry-go-round instead of a Pullman palace car, and presently they will not care to ride, but will prefer to make other use of their time rather than be bundled about for an hour and get nowhere in particular.

I have a love for the homiletic art—for the making of sermons and sermon outlines. I have many from which I have never tried to preach. I have always at hand a growing bundle of them scratched down in haste, on the backs of used envelopes, and preserved for development and use as need and opportunity may present. These are in every state of preparation. I keep them at my right hand constantly, and often run through them to discover what ones are ripening. It is a matter of perennial interest to me how that collection buds and blooms and yields fruit to my constant need.

I have a passion for books on sermon-making. Not one preacher in a hundred, I suspect, has the assortment of such volumes that has accumulated on my shelves. I read a new one whenever I can. But if a man ever learns to make sermons or to preach them, it must be *by doing it*. I recall a remark by Broadus in his "Preparation and Delivery of Sermons." It is this: "Effective public discourse is the highest of arts; preaching is the highest form of public discourse;

expository preaching is the highest form of preaching.” I fully agree with that statement, but I never quote it that I am not humbled and prompted to say, with one worthier than I: “But I have never preached—I do not expect to be able to preach—I never knew any one who could preach.”

And I recall another remark, by Phillips Brooks: “I preach the eternal verities of God to the conscious and unchanging needs of man.” But to Paul we must all, in deep humility, give assent when he says: “We have this treasure in earthen vessels.”

It is in this mind that I send forth these collected bits of sermon material. They are but sparks from the anvil of a humble sermon-smith through whom, in spite of all handicaps, the dear Lord has sought, for more than two decades, to give utterance to his blessed Word. I no longer experience any semblance of a thrill when I see my name in print. But I did not want to destroy this matter or leave it as so much trash to be cleared away by some pair of burdened hands that may have to dispose of the leavings of a busy life. I hope that young preachers may be helped by them, and that, occasionally at least, older ones may find them useful, as I have done, if only as strings on which to display pearls of truth from the inexhaustible Word. I know that they are not worth much as outlines, but, with this bit of explanation, I am willing they be seen by other eyes than mine.

S. S. LAPPIN.

# LAPPIN'S SERMON OUTLINES

## JOSEPH BARNABAS

(An ordinary man in the service of our Lord Jesus Christ.)

- I. Introduced. Acts 4:36, 37.
- II. Greets Saul at Jerusalem after his conversion. Acts 9:26, 27.
- III. Sent to Antioch by the apostles and the church at Jerusalem. Acts 11:9-24.
- IV. Goes to Tarsus for Saul. Acts 11:25, 26.
- V. Is sent, with Paul, to Jerusalem by the church at Antioch. Acts 11:27-30.
- VI. With Paul, becomes a missionary or evangelist. Acts 13:1-4.
- VII. Sent up to Jerusalem with Paul on mooted questions. Acts 15:36-41.
- VIII. Forms a party of his own. Acts 15:36-41.

**Final word:** Thus in the small space of twenty-seven verses we get the story of one of those half-hidden lives that so aided the gospel in its early struggles.

Here we lose sight of Barnabas, but his work must have gone on through the apostolic age.

The successors to Barnabas are many, and to them much is due.



## UNCLEAN SPIRITS

“And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.”—Mark 1: 27.

INTRODUCTION.—These people are astonished that unclean spirits obey Jesus. Man had always been helpless before these possessions.

Discuss demon possession. What were demons? What became of them? Are there such to-day? Ask and answer as nearly as possible these pertinent questions.

Does it really matter, if a man is going to do evil, whether he is prompted by an evil spirit that possesses him or by a bad disposition that he allows to control?

Turn, then, from these demons of ancient days to some of the evil spirits common in our day.

### I. The Evil Spirit of Anxious Thought.

1. It is well-nigh universal.
2. It is specifically condemned by the Lord.
3. A remedy is named: “Seek ye first the kingdom of God and his righteousness, and . . .”  
In short, get acquainted with God and how He cares for His creation. We are His offspring.

### II. The Evil Spirit of Censoriousness.

1. Often unconscious and habitual.
2. Always inconsiderate and unreasonable.
3. The cure is to get acquainted with our fellows. Learn of their trials and difficulties. Cultivate the high art of appreciation.

### III. The Evil Spirit of Envy and Self-seeking.

1. It is a purely human and selfish impulse.
2. It is the seat of nearly all our misery and social unrest.
3. It is to be curbed by the restraint of love and healed by the joy of useful work. Get acquainted with work. Help God run His world and learn how small we all are.

### IV. The Evil Spirit of Partisanship.

The others considered are individual, this is collective. It possesses groups and is thus strengthened in the individual. When a small issue is raised, see all that is involved, not a little part. Instead of taking sides, sympathize with all or take to the woods.

Final word: Only Christ can cast out these evil spirits. He is Master of them all. They go when He comes. Open the door of the heart and let Him in.

## **DOES IT MATTER WHAT OTHERS THINK OF US?**

INTRODUCTION.—Some say, "I don't care what people think." But we all do. And Christians should.

#### I. Church Officers.

1 Tim. 3:7.

#### II. Church-members.

1 Pet. 2:11, 12.

#### III. Even Slaves.

Tit. 2:9, 10.

## DOES GOD GUIDE HIS PEOPLE NOW?

“The pillar of cloud by day and the pillar of fire by night departed not from before the people.”—Ex. 13: 22.

- I. Yes—by the darker leadings of life.
  1. Hindrances.
  2. Handicaps.
  3. Losses.
  
- II. Yes—by light from unexpected sources.
  1. Special directions, as Saul of Tarsus.
  2. Human events—Peter at Joppa.
  3. Presence in trial—John on Patmos.
  
- III. Yes—by explicit guidance in His Word.
  1. Principles laid down.
 

“If thine enemy hunger, . . .”
  2. Circumstances shown.
 

“Eating meat offered to idols.”
  3. Terms of salvation.

Appeal: Does Jesus care?

## WHAT MAKES POOR CHURCHES?

“For this cause many among you are weak and sickly, and not a few sleep.”—1 Cor. 11: 30.

INTRODUCTION.—The cause here referred to is mistreatment of holy things—especially the Lord's table. This is a fruitful cause, but there are others. The church is like a farm. It is hurt by:

- I. Always taking off and never putting back.
  
- II. Too much of one thing.

III. Erosion—the wash of worldliness.

IV. Lack of forethought.

V. Poor management. 1 Tim. 3:14, 15.

## THE RECALL OF FAITH

“Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?”—Matt. 16: 9.

INTRODUCTION.—Consider circumstances. “Do ye not perceive, neither remember . . . .” To renew their faith, he points them back to what had gone before.

### I. Our Sorest Defect Is Lack of Faith.

To those who believe, all things are possible. It is the man who thinks he can who actually does. The man who doubts is beaten before he begins. So a nation, an age, a cause. The advocacy of faith wins.

### II. Our Sure Remedy Is to Remember.

Along the track of the Israelites God left memorials to strengthen the faith of future generations. Jesus Himself gave a memorial institution to hold His disciples through the age now passing.

### III. Our Obligation in the Face of These Facts.

1. We are to remember. (See Heb. 13:7.)
2. We are to keep the memorials till He come to strengthen the faith of others.
3. We are not to grow weary in well-doing, for, if we must look back to others, we may be sure others will have to look back to us.

## “THINGS THAT MAKE FOR PEACE”

“For to this end Christ died and lived *again*, that he might be Lord of both the dead and the living.”—Rom. 14: 9.

INTRODUCTION.—When we desire a thing, we follow after it. The principle of peace is stated in Phil. 2: 4: “Not looking each of you on his own things, but each one also on the things of others.” Let us apply this:

- I. In Social Intercourse between Two Individuals.
- II. In Education. Educate for service, not for self.
- III. In Industry. Operate for the benefit of many, not the profit of a few.
- IV. In Politics. Rule for general good, not personal advantage.
- V. In Religion. Worship for service and the salvation of others, not for self-enjoyment.

## THE NEARNESS OF GOD

“And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.”—Gen. 28: 16.

“Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.”—John 4: 21.

INTRODUCTION.—The mystery of the divine presence as set forth in Psalm 139, no less a mystery to-day. Bryant in “Thanatopsis”; Byron in his “There is a pleasure in the pathless woods.”

We note from the Scriptures:

- I. The experience of Jacob. Gen. 28: 16.

- II. The experience of Elijah. 1 Kings 19:11, 12.
- III. The suggestion of Jesus to the Samaritan woman. John 4:21.
- IV. The teaching of the New Testament.
1. The poor and needy represent Him. Matt. 25:40.
  2. The church is His body. 1 Cor. 12:27.
- “If you could see Christ standing here to-night,  
His thorn-crowned brow and pierced hands could view.”

## WHY WE LOVE OUR MOTHERS

INTRODUCTION.—(To suit “Mothers’ Day,” some local reference is good.)

- I. Because of the *limitless love* they show us.
- II. Because of the *unstinted service* they render us.
- III. Because of the *sacrifice* they make for us.

## THE “HOUSE OF GOD”

INTRODUCTION.—Like any other house in material and workmanship, but different in that:

- I. It is the free gift of those who would honor God with their substance. It was built “not of necessity.”
- II. It stands for righteousness and high ideals in the community.
- III. It is dedicated to the advancement of Christianity in the world, and should be used for that.

## THE TRANSFIGURATION

Text: Matt. 17: 1-8.

**INTRODUCTION.**—Illustration: Effect of sudden illumination at World's Fair in Chicago. So was Jesus changed before His disciples. So was He to Paul on Damascus road. So is He now, with God, as He was in the beginning.

But it is an event, not a doctrine, we are to consider. This classifies in importance with the resurrection and the ascension.

### I. The Historic Transfiguration.

1. Time—just after Peter's confession, as though to confirm it.
2. Observers—Peter, James and John. His special students.
3. Chief lesson—Jesus to be heard henceforth, not Moses, not Elijah.

### II. Effect on the Minds of Those Present.

1. No longer a prophet merely.
2. To John the "Word of Life"; to James the "Lord Jesus Christ"; to Peter the "Chief Shepherd," who is to appear again. To all, the "Son of God."
3. They were henceforth ready to die for Him. Had they not seen Him with Moses and Elijah, the Lord of the living and the dead?

### III. Practical Results to Later Ages. The doctrine of Christ as transfigured into life.

1. The fundamental facts represented in act of obedience.
2. Repeated constantly in the Lord's Supper.

3. The facts believed, they bear fruit in Christian service.

**Appeal:** What is Christ to us? A doctrine, a sentiment? Let Him be transfigured. Let Him come in and sup with you.

## WHY HAVE REVIVALS?

“And Philip went down to the city of Samaria, and proclaimed unto them the Christ. . . . And there was much joy in that city.”  
—Acts 8: 5, 8.

**INTRODUCTION.**—This at Samaria was a genuine revival. There are many not as fruitful of good results—many that may be questioned and criticized, indeed.

Why have revivals? Why not take a regular, steady pace and keep it from year to year? Let us find the answer by asking:

- I. Why Have Housecleaning?
- II. Why Have Schools of Instruction for Masons?
- III. Why Have Teachers' Institutes or Farmers' Short Courses?
- IV. Why Have Political Campaigns?
- V. Why Do Merchants Invoice?
- VI. Why Compare Our Watches with the Regulated Clock?

Answer these questions, and the need of revivals will be clear.



## CISTERN OR FOUNTAIN

“For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”—Jer. 2: 13.

INTRODUCTION.—God makes the fountain; man, the cistern. Both have a purpose and a use, but the fountain is preferable for good reasons.

I. Cisterns are liable to leak.

II. Apt to become impure.

III Only temporary at best; yet God says here that His people have forsaken the fountain for the cistern. This is what men do when they substitute:

1. Creeds for the gospel.
2. Denominations for the church.
3. Ordinances for life.
4. Profession for character.

These all are cisterns, useful in place, but liable to run dry.

## THE ANGER OF JESUS

“And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.”—Mark 3: 5.

These people angered Jesus because:

- I. They held creed to be more vital than conduct.
- II. They thus assumed that a sheep is worth more than a man.

III. They permitted their petty disputes to interfere with practical service.

IV. Finally they are found opposing the works of God.

## TO THOSE WHO GO

“Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith.”—Heb. 13: 7.

(Used at Bethany College, Bethany, W. Va., when college was closing for the year.)

INTRODUCTION.—There are three great words in this text—*remember, consider, imitate*. If we note them, we shall have spent a profitable hour.

I. “Remember—

“them that had the rule over you—men that spake unto you the word of God.”

II. “Consider—

“the issue of their manner of life.”

III. “Imitate—

“their faith.”

This much in general. In particular may I suggest that you apply these three great words after you go from us?

*Remember*—the people you have met here.

*Consider*—the issue of their lives.

*Imitate*—the faith or principle that has controlled them.

Finally, be men and women of faith; believe things.

“Charity believeth all things.”

## WHY PRAYER FAILS

Text: Jas. 4: 2b, 3, 8.

INTRODUCTION.—Two prevalent errors as to prayer:

1. We must not ask for temporal things.
2. We may ask God for that which will benefit self only.

The first of these begets unbelief, the second degrades prayer to the level of the telephone. Let us see what the Book teaches.

- I. "Ye Have Not because Ye Ask Not." That is, temporal blessings. These people had fallen into the first error named, that prayer brings no real concrete results, but only reflex influence.
- II. "Ye Ask and Receive Not because Ye Ask Amiss." That is, they were praying for right things, but not in a right spirit. These had fallen into the second error named and were asking selfishly.
- III. "Draw Nigh to God and He Will Draw Nigh to You" (v. 8). Here is the secret of true prayer. It is:
  1. That to pray we must come to see from God's viewpoint. "Draw nigh to God."
  2. That we must crave the character of God. "Cleanse our hands" and purify our hearts.
  3. That we must humble ourselves before God. "Hallowed be thy name."

Appeal: "Let us pray"—how often we say this, but do not pray. Shall we seek to pray aright this hour?

## PRAYER THAT AVAILS

“Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures.”—Jas. 4: 3.

INTRODUCTION.—Prayer must be right if it is to be effectual. It operates by laws. Of these we note:

- I. It Must Be Submissive. Matt. 6: 19.
- II. Confident. Mark 11: 24; Jas. 1: 5-8.
- III. Persistent. Luke 11: 5-10.
- IV. Out of Consistent Lives. Jas. 5: 16.
- V. Definite. Rom. 15: 30-32.
- VI. In the Name of Jesus. John 14: 14.

## SAYING “NO” TO GOD

“But ye have said unto him, No.”—1 Sam. 10: 19.

We may consider in our thought:

- I. The Nation that Said “No” to God.
  1. Its experience with kings.
  2. Its lapses into idolatry.
  3. Its disregard for the Sabbath and the tithe.
- II. The Church that Said “No” to God.
  1. Pope set up in 633 B. C.—Dark Ages.
  2. Denominationalism.
  3. Indifference to missions.
- III. The Individual that Says “No” to God.
  1. No support for things Christian.
  2. No Christian influence in home.
  3. No personal subjection to Christ.

## SOMETHING FOR EVERYBODY

(Matt. 11: 5; Acts 2: 7, 8.)

INTRODUCTION.—“There is something for everybody in Burns,” said the eloquent Lord Rosebery. This is more nearly true of Jesus. Note texts.

- I. He supplies anchorage in the ocean of truth—something for the intellectual.
- II. He sanctifies the loves of human life—something for the affectional, the poet, the painter.
- III. He gives their true meaning to the conflicts and trials of life—something for the will.

## WHENCE COME WARS?

“Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? Ye lust, and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not, because ye ask not.”—Jas. 4: 1, 2.

- I. The expansion and aggression made possible to great nations by use of steam and electricity and the use of machinery for production.
- II. The demand for more food caused by the increase of human life on earth, this being the result of disease control and the larger valuation placed on human life.
- III. National consciousness which prompts each aggregation of individuals operating under one form of government to look on its own things and not also on the things of others. Often an act not meant to be unfriendly is offensive or hurtful because

its full effect on others was not considered. Retaliation follows with reprisals, and a settled enmity is set up.

- IV. The grouping of powers for self-defense or to advance the interests held in common, secret treaties or open alliances binding the strong together to the exclusion of the weak and defenseless and regardless of their rights.
- V. The false teaching that the strong may dominate by sheer power to overcome and throttle others.
- VI. Misinformation of the common people. No war can be carried on without the co-operation of the masses. And the masses hate war. To control the masses and use them for purposes of destruction, therefore, the real status of things must be hidden.

## WHAT IS WORTH WHILE?

INTRODUCTION.—Human experience is apt to get one out of joint with the world and cause him to give up in disgust. "It is not worth while" is the lament of many, yet some things are worth while.

- I. It Is Worth While to *Meet Life's Troubles with Courage.*
- II. It Is Worth While to *Do Our Plain Human Duties with Thoroughness.*
- III. It Is Worth While to *Cherish Valued Human Relationships.*

These are things worth while. Therefore, life—all of life—is worth while.

## THE WORD OF CHRIST FOR US

Text: 1 Tim. 3: 16.

INTRODUCTION.—This great mystery is the incarnation from which we have atonement and reconciliation with God. I do not understand it, but I believe it and am going to talk about it for a little while. What did Christ do for us?

1. He made reconciliation.

“God was in Christ . . .” (2 Cor. 5:9).

2. He showed us the Father.

“He that hath . . .” (John 14:10).

3. He opened a way to God.

“A new and living way” (Heb. 10:20).

4. He became our Advocate.

“We have an advocate” (1 John 2:1, 2).

5. To do this He had to die.

“He saved others,” himself he could not save (Matt. 27:42).

Thus we have glimpses of the great mystery; as much as our eyes can stand of the brightness. Here we have the atonement—the reconciliation made by Christ; concerning it let us reflect as to

I. Its Origin—God’s Love.

He so loved the world that He gave His Son to do this.

II. Its Object—to Save Lost Man.

“That whosoever believeth might not perish, but have eternal life.”

III. The Outcome—Practical Result.

What of Peter, Paul, Cornelius, the jailor?  
Modern instances of conversion.

## JESUS CHRIST AND HUMAN LIFE

“Jesus Christ is the same yesterday and to-day, *yea* and for ever.”—Heb. 13: 8.

In all vital things of life Jesus is the same. What things are vital?

- I. Birth. What interests mankind more? What attracts more than the little child? What was Jesus to these?
  - II. Marriage. What is of such universal concern? Jesus at Cana.
  - III. Death. What so arouses and stirs as does death? Lazarus—sympathy.
  - IV. Brotherhood—the one fundamental of social life.
- Appeal: When we accept Jesus there is a form of birth, a consummation of affection, the symbol of death and burial, and the entrance into a brotherhood.

## THE ENDURANCE OF THE CHURCH

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.”—Matt. 16: 16.

- I. Death—chief power of the unseen world—did not prevail, even the death of its founder.
- II. Judaism and pagan persecution did not prevail.
- III. The perils of the Dark Ages did not prevail.
- IV. The dissensions of men over doctrinal points have not prevailed.
- V. The fads and cults of the day do not.



## WHEN SHALL WARS CEASE TO BE?

(Isa. 11: 6-10.)

INTRODUCTION.—Refer to picture of a French peasant after the war digging iron and cement from his field. Introduce text and show contrast.

Will this thing ever cease? Surely, but how?

### I. How Do Wars Come?

Out of our common human selfishness, narrow vision. Jas. 4:1.

### II. How Long, then, till War Shall End?

While the race lacks unity of consciousness. While we are selfish, sectarian, partisan, exclusive. Matt. 24:6.

### III. How Can Wars End?

By the subordination of self-interest to the common good. Phil. 2:4.

Appeal: But what does that mean to us as individuals?

1. It is a matter each can settle for himself.
2. It is a matter of saturating systems with the spirit of Christ.
3. It proceeds by securing the commitment of individuals to the program of Jesus Christ.

## THE TRUTH MADE FLESH

Texts: John 17:17: "Thy word is truth." John 1:14: "And the Word became flesh, and dwelt among us." John 14:6: "I am the . . . truth."

- I. Jesus Christ was truth—reality, substance—as contrasted with the types and shadows of the Old Testament.

- II. He is the truth as a corrective of false doctrines and opinions of men.
- III. He is the measure of all spiritual truth, the standard, the criterion. (See 2 John 10:11.)
- IV. He is the source or fountain of all truth. By Him the prophets spoke; from Him the apostles had guidance; from His lips flowed unpolluted truth. Through the written Word He still speaks.
- V. He is the sum total of spiritual truth; in His teaching we have all the truth attainable (1) as to sin and forgiveness, (2) as to God's attitude toward man, (3) as to the life beyond.
- VI. The truth, as thus presented, lived, embodied, is our only hope of freedom and full self-realization. John 8:32.
- VII. This truth, when obeyed, purifies the soul. 1 Pet. 1:22.

## **SOME QUESTIONS GOD HAS SETTLED**

INTRODUCTION.—How God's word settles things.

- I. That God is no respecter of persons. Acts 10:34; Rom. 6:23.
- II. Who is under the reign of God? Matt. 22:25-40; Rom. 14:17; Rom. 13:8.
- III. Who is greatest in the kingdom of God? Matt. 18:4; Mark 10:42-44.
- IV. Who will be saved to the life beyond? Rev. 2:10.

## THE WORD MADE FLESH

“And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”—John 1: 14.

I. “The Word”—that was with God, and that was God, but that could not thus be understood by man.

1. The Word is the vehicle of expression.
2. By words the disposition is known.
3. By words the will is conveyed.

II. “Became flesh”—the better to communicate intelligence from another to us.

1. “Word made flesh” means mystery to us. But the word is made flesh in marriage.
2. Word made flesh; therefore, is a fact.
3. That God’s word is made flesh may be proved even now—it is a reality.

III. “And dwelt among us”

1. For thirty-three years, three of which were of service.
2. For two thousand years as Saviour.
3. For all time if men will follow Him.

## THE TRAGEDY OF STOPPING SHORT

“And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.”—Matt. 17: 4.

INTRODUCTION.—This transfiguration experience was preliminary to greater things. Peter was willing to let it suffice—to stop short of the real purpose. Thus, often, men do to their own great loss.

- I. The Individual.
  1. In business.
  2. In self-improvement.
  3. In spiritual life.
- II. The Married Pair. When comfortably settled in the new home.
- III. The Church. When well equipped and comfortable.
- IV. The Government or Association that Has Ideals to Exalt.
- V. The Spiritual Nature of Man, when he has enlisted in Christian service.

## BONDAGE TO THE WORLD

“For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.”  
—2 Tim. 4: 10.

INTRODUCTION.—Tell of Demas, a colaborer of Paul, who endured for a time, and then, attracted by some feature of this earth life, forsook the gospel. He was a seed sown among thorns. Of such there are many.

To avoid decline of interest in spritual things:

- I. We should know the past—God’s plans, His care of things vital, His dealings with mankind.
- II. We should consider the future—discern what God’s plans are and be laborers together with Him.
- III. We should guard carefully our relations. “Evil companionships corrupt good manners.”

## THE GREAT NEEDS OF THE CHURCH

- I. To Know—the Bible school.
- II. To Grow—evangelism at home.
- III. To Glow—in Christian service.
- IV. To Go—with the message to all the world.

## THE REIGN OF THE BRAMBLE

INTRODUCTION.—Read and comment on Jotham's parable (Judg. 9:7-21). Show the connections and the reasonableness of this veiled rebuke and warning.

The Old Testament is to us a book of examples. (See 1 Cor. 10:11.) The bramble-bush is always ready to be king, socially, politically, even religiously sometimes.

This parable of the Old Testament suggests

- I. The Necessity that Some One Lead. There has to be a head to any institution or endeavor, or it will fail.
- II. The Likelihood that the Worthy Will Be Reluctant.
- III. The Surety that the Unworthy Will Be Willing.
- IV. The Obligation of the Right-thinking to Choose Fit Leaders and to Support Those Set to Lead.

Is this a religious theme—a Christian teaching? Yes, for Jesus Christ has dethroned czars and kaisers and so elevated the common man that we may now have government of the people, by the

people, for the people. Are we worthy of such government unless we exercise our citizenship with discretion and conscience?

## WHAT DOES THE GOSPEL PROPOSE?

“The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.”—John 10: 10.

INTRODUCTION.—The gospel is designed, first of all, to save men from sin. Yet, its influence is designed also to reform human conduct. How would it do this? It would constrain the individual

### I. To Honor God through Gospel Appointments.

1. The Lord's Day.
2. Baptism.
3. The Lord's Supper.
4. “Whatsoever ye do . . .”

### II. To Regard Mankind.

1. “To do good to all men, especially . . .”
2. To “look not every man on his own things, but . . .”

### III. To Discriminate Clearly between Good and Evil.

1. To approve good and disapprove evil, even in the beginnings (Ps. 15:4).
2. To “overcome evil with good.”
3. To “see that none return evil for evil.”

Appeal: What would it mean if all did this? Would it be better or worse if

1. All honored God.
2. All had regard for others.
3. All distinguished clearly between good and evil?

## THE PEACE CHRIST GIVES

“Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.”—John 14: 27.

INTRODUCTION.—Here is a strange thing: One who lived a turbulent life, was betrayed by His friend, condemned on false testimony, and met death by violence at the hands of His own countrymen, proposes *to give peace to others*. More, He proposes a special kind of peace: “My peace give I unto you.” What can He mean?

I. “Peace leave I with you.”

1. What is peace?

2. What sort of peace is it that one can leave to another?

II. “My peace give I unto you.” What does He mean by “my peace”?

1. His peace was not affected by any earthly condition.

2. The peace of God “passeth all understanding.” Phil. 4: 7.

3. It comes of following the things that make for peace. Rom. 14: 19. He sets the spiritual nature at rest.

(1) Fixes the intellect on truth so man can think tranquilly.

(2) Fixes the affections on purity and goodness so man can love safely.

(3) Subjects the will to right living so man can act serviceably.

Appeal: The gospel offers peace; faith, repentance, baptism, and a righteous life lead peaceward.

## THE WORK OF THE TEACHER

“Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.”—Matt. 5: 19.

INTRODUCTION.—The most familiar title applied to Jesus, and one He seems most to have prized, was Teacher. The teacher's office may be seen as Jesus saw it

### I. In the Words “Shall Be Greatest.”

The law of Moses was the most valuable possession of the race up to that time. To exalt and extend its power was the one work most vital.

### II. Also in the Words “Do and Teach.”

These two go together—we can not teach except we *do* as well as say. We can not do anything of value but by the very act we become teachers of others.

### III. But Also as Well, in the Need of Our Day and the Accumulation of Truth We Possess.

1. We stand between the past with all it offers and the future with all its needs.
2. We are under obligation, not only to teach, but to teach others to teach.
3. Our commonest possessions are often most worth passing on.
4. To teach is a life-enlarging process. Example: Jesus at the well.



## WAYSIDE WEEDS OF OUR TOWN

(Matt. 13: 24-30, 36-43.)

**INTRODUCTION.**—Give a brief exposition of these verses.

### I. The Weed Nature.

1. Weeds rob useful plants.
2. Weeds grow and increase unaided.
3. Weeds resist extermination.
4. Weeds transmit plant diseases.

### II. Weed Growths in Society.

1. The weed man or woman.
2. The weed family.
3. The weed institution or enterprise.

### III. The Weed Element in Man.

1. Paul's statement. Rom. 7:19-25.
2. Every-day observation of "good" and "bad" people.
3. Our acquaintance with the human heart.

### Appeal:

1. Weeds have been transformed. Our lettuce, radish, parsnip and carrot are developed weeds.
2. It is done by help from higher up.
3. Only those that respond can be changed.
4. Changed, they have friends.

## THE SHIELDS OF GOD

**INTRODUCTION.**—"The shields of the earth belong unto God" (Ps. 47:9). Read also 2 Kings 6:32—7:20. What are the shields that belong unto God? Without them man's struggle will be futile; with them he may be invincible. Note these:

### I. Hate for the Hateful.

Hate—a vindictive dislike—is a corroding influence always and everywhere, only when exercised against that which God condemns. Then it gives stability and strength to endure. A shield of God is to hate the things God hates.

### II. Love for the Lovely.

The love of money is a root of all kinds of evil, because that is an unworthy bestowal of love. The things God loves we may love. While illicit love corrupts and degrades, love of the lovely (of that which God approves) is elevating. To love what God loves is a shield against evil.

### III. Trust in God:

1. That He knows our need.

2. That He cares when we suffer.

That He helps when we seek refuge in Him.

Appeal: Every great life has recognized these things. No life can depend upon these shields of God without being lifted out of sordidness and littleness and made strong and stable.

## SOME CHRISTIANS I KNOW

I. The Used-to-be Christian.

II. The After-awhile Christian.

III. The Part-of-the-time Christian.

IV. The Never-was Christian (Christian in name only).

V. The Here-and-now Christian.

## THE TIME OF WAITING

“Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols.”—Acts 17: 16.

**INTRODUCTION.**—Refer to various interruptions. The way the “flu” stopped every thing; the weather at the spring season every year; the storms and rains that interrupt farmers’ work. Come to the matter of purpose in all things. November and March are as necessary as June and September. (Read Phil. 1:12-14.) Show that use can be made of all things. Come again to the text: “Now while Paul waited.” Think of our experiences in waiting.

### I. As an Essential Part of Life’s Program.

The time of waiting has place in every well-ordered life.

### II. As a Disciplinary Influence.

The process is apt to make the spirit sensitive. Then we should have care how we speak. Also we may well be considerate of others who are being thus tried. Longfellow’s “Evangeline.”

### III. As a Revealer of What Is in Man.

We may be known by the way we wait. We may fret to no purpose, or wait in idle indifference or be profitably occupied.

**Appeal:** God waits (1 Pet. 3:20). He who works with God must wait (Jas. 5:7). We must wait for health often; for spiritual growth; for the confident trust that should precede death.

## SUCCESS BY WAY OF SACRIFICE

INTRODUCTION.—Cried Robt. Louis Stephenson: "What shall I leave out? Tell me that, and writing will be easy." Said Jesus: "He that loseth his life for my sake shall find it." Success of any kind is by way of sacrifice. By giving away the little that he had, a lad fed the multitudes, himself included, and saw much more left than he had to begin with. Thus it is always.

- I. Ease Must Give Place to Endeavor.
- II. Pleasure Must Yield to Profit.
- III. The Lesser Must Be Sacrificed for the Larger.
- IV. The Passing Must Not Hinder the Permanent.

## THE UNFAILING WORD

(Matt. 24: 35; John 6: 6, 8.)

INTRODUCTION.—Each of the world's religions has reached a zenith and then began to fail and wane. Christianity will not, for

- I. It offers atonement between God and man—the one thing most desired and most needed by our race. Not by man appeasing God, but by God seeking man in love.
- II. It provides a final and satisfactory solution for human difficulties and disagreements.
- III. It gives hope of continued life, under perfected conditions beyond the grave.

## DOES JESUS HELP, AND HOW?

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”—Matt. 11: 28.

INTRODUCTION.—This a favorite passage. But some doubt that Jesus gives any practical help in life. He helped *then*, but does He now? Said Peter, “Lord, to whom . . .?” Said Mary, “Master, if thou hadst . . .” Said the centurion, “But only say the word . . .” And Jesus gave promises: “I will not leave you comfortless.” “Lo, I am with you always.” These promises are yet in force. How, then, does Jesus help?

- I. By the atmosphere of *Christian* homes He guards infancy.
- II. By the presence of *Christian* ideals He admonishes youth.
- III. By comfort administered through *Christian* character He comforts in grief and disappointment.
- IV. By the power of *Christian* service He holds us to Himself and corrects our errors.
- V. By hope of life beyond He cheers us when earthly prospects fade.

## WHAT TO DO WITH TROUBLE-MAKERS

“A facetious man.”—Tit. 3: 10. “Them that are causing divisions.”—Rom. 16: 17.

INTRODUCTION.—The early church had troubles the same as we have in the church to-day.

But the disciples had apostolic guidance to aid in settling their troubles.

We have the same direction in the New Testament if only we will follow it. See here:

- I. A Particular Type Described. Tit. 3:10; Rom. 16:17. Social, moral, doctrinal.
- II. A Definite Treatment Recommended.  
 "Refuse" or avoid after two brotherly admonitions (in Titus); "Turn away from them" (in Romans).
- III. A Sufficient Reason Assigned.
  1. Such a one is subverted.
  2. They serve not the Lord, but their own preferences or desires. "Their own belly," says Paul.  
 By fair speech they beguile the hearts of the innocent.

**Admonition:** This course is often required of us—in contagious diseases as well as moral infections.

It is especially essential in the church both as to doctrine, morals and practical workings.

## THE CHURCH AS A BROTHERHOOD

"Finally, *be* ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing."—1 Pet. 3:8, 9.

- I. Made Up of Reclaimed Material.
- II. Blending Various Elements.
- III. Busy at a Tremendous Task.

## WANTED—A BETTER CHURCH

“Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.”—Rev. 2: 5.

INTRODUCTION.—The church is God's agency for good.

Note:

1. God sent His Son.
2. The Son sent the Holy Spirit.
3. The Holy Spirit gave the New Testament and formed a church—an association of men and women.

But what of the church to-day? How may it be made better?

1. In some countries the church is but a silent partner of the state.
2. To multitudes the church is but an organization within the state—still full of honors and dignitaries.
3. Even where the true ideal has been preserved, wrong tendencies find expression. Self-seeking or exclusiveness.

The call to Ephesus was to “repent and do the first works.” This the church must do everywhere if she would continue to shine in the world. What were the first works?

- I. To Exalt the Ordinances Appointed by the Lord.
- II. To Preach the Gospel in Its Simplicity.
- III. To Render Service to the Needy—“to all men, but specially to them that are of the household of faith.”

## IV. To Learn and Live the Teachings of Jesus.

1. For the individual.
2. For the home.
3. For other human relationships.

Appeal: How shall we have a better church here?

1. Add to membership.
2. Improve the members we have.
3. Perfect the organization.

### **“WHAT MEAN YE BY THESE STONES?”**

Text: Josh. 4: 6; Luke 22: 19, 20.

INTRODUCTION.—The first reference is to one of many monuments left along the path of the past. The second is to the monument set up by the Lord in memory of their ascended Lord. It is good that we come to these high places for reflection, meditation and survey. Let us note the view seen from the communion.

#### I. The Communion Looks Backward.

“This do in remembrance of me.”

#### II. The Communion Looks Forward.

“Ye do show my death till I come.”

#### III. The Communion Looks Upward.

“I will not drink of the fruit of the vine until that day when I drink it anew in the kingdom of God.”

#### IV. The Communion Looks Inward.

“But let a man prove himself and so eat and drink of this cup” (1 Cor. 11: 28).



## WHY I BELIEVE JESUS TO BE THE SON OF GOD

- I. Because of Historic Proof.
  1. Prophecy and fulfillment.
  2. Testimony of associates.
  3. The word of great men. (Philosopher—Napoleon.)
  
- II. Because of the Proofs Seen that Such a One Has Been Here.
  1. The impact on history. (Illust., Geology.)
  2. The moral effect.
  3. The sort of people who accept Him.
  
- III. Because I See His Work Going On.
  1. In all civilized lands.
  2. In heathen countries.
  3. Along battle-lines and where disaster comes.
  4. Here in our midst.

Appeal: Jesus is here in His world to-day; we may serve Him. How?

## A CRIME AGAINST THE RACE

INTRODUCTION.—The crime is assumed to be our mental attitude toward womankind.

- I. Let us approach the alleged crime by a series of steps in the form of propositions.
  1. As is the motherhood of a race, so, presently, is the race.
  2. As are the women of a generation, so is the motherhood of the generation.

3. As is man toward woman, so does woman tend to become.

II. Now let us observe, if we can, and determine just what is the status of woman in our day.

1. As shown in our attitude toward marriage, rude pranks, coarse jokes, elopements.
2. As evidenced by the fun we make at the expense of
  - (1) The wife.
  - (2) The mother-in-law.
  - (3) Of women and sex relations.
3. As shown in our hopelessness of the "fallen woman."

III. We are ready now to ask how all this may be remedied.

1. Let each man correct his own thinking as regards womankind.
2. Let every woman be shown the respect that is due womankind.
3. Let the minds of boys be guarded from the train of evils that lie in wait as manhood dawns.

Appeal: We win victories by concentration on one stronghold at a time. This is true:

1. Individually as we seek to perfect life.
2. It is true locally as we seek to improve the community.
3. It is true nationally and radically.  
Kaiserism is gone.  
Alcoholism is doomed.  
Sex corruption is next.

## AN APPEAL TO FACT

“The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes.”—John 9: 30.

INTRODUCTION.—This man, hearing discussion as to who Jesus is, turns to a visible, tangible fact and gets answer. This can be done in nearly any dispute. And it should be done. If there be facts, they settle the argument. If not, the argument can not be settled. Let us apply the method.

- I. Here Is a Book—the Bible. Its influence is always and everywhere good. It has a place accorded to no other volume. The best people living honor it most. What does this argue for the Book? That it is an imposture, a hoax? By no means.
- II. Here Is a Belief—the Christian Faith. Wherever the Book is honored, Christ is regarded as the Son of God—the divine man sent of God to guide us. And those who thus believe are our best again. The more they believe it, the better they are. How account for this? Is that belief founded on fiction?
- III. Here Is a Body—a Brotherhood—the Church. Those who accept Christ associate together to do His will. They encourage love, faith, fair dealing, high morality. Are members of this body deluded—Gladstone, Washington, Lincoln, Lloyd George, Woodrow Wilson? Scarcely.

What shall we say of these facts? What of the Book? What of the belief? What of the body?

## CLIMAXES OF PASSION WEEK

- I. The climax of service—washing of disciples' feet. John 13: 3-5.
- II. The climax of sacrifice—death on the cross. John 15: 13.
- III. The climax of signs—victory over death. John 20: 17.

## THE WAY OF SERVICE

(John 13: 13-15.)

INTRODUCTION.—Here we see Jesus as the *Way*. His action is an example of that.

- I. The Way of Service Is the Way of Christ, and It Is the Way to Christ. Matt. 20: 28; John 7: 17.
- II. The Way of Service Is the Way of God, and It Is the Way to God. Phil. 2: 5-9; Matt. 25: 34-40.
- III. The Way of Service Is the Way of Self (for the discipline and drawing out of self), and It Is the Way to Self (to a true realization of self-power and self-pleasure).

Appeal: What a man does in the way of useful service is the true test of his life; this, and not:

1. What he believes.
2. What he feels.
3. What he resolves.
4. What he knows.
5. What he owns.
6. What he enjoys.

## WHAT IS THE CHURCH LIKE?—I.

“Now ye are the body of Christ, and severally members thereof.”—1 Cor. 12: 27.

INTRODUCTION.—Jesus explained the unseen by comparison with the seen. Paul had to resort often to the same method. Let us study the church as set forth under figures in the New Testament. Of these three will suffice for a single discourse; others may be considered later.

- I. It Is a Flock with Jesus Christ as Shepherd, with Undershepherds to Care for the Sheep. 1 Pet. 5: 1-4.
  1. To feed the sheep.
  2. To provide shelter from storm.
  3. To defend from peril.
  
- II. It Is a School with Jesus Christ as Teacher. Gal. 3: 24.
  1. There must be welcome to those who enroll.
  2. There must be desire to learn.
  3. There must be advancement.
  
- III. It Is a Family with Jesus Christ as the Absent Elder Brother. Illustrations:
  1. How He went away. John 14: 1-4.
  2. What He said should transpire. Seven parables in Matthew 13.
  3. How He is coming again.
    - a. “In like manner as ye have beheld him going to heaven.”
    - b. To reward the faithful.
    - c. “At such time as ye think not.”

**WHAT IS THE CHURCH LIKE?—II.**

“Now ye are the body of Christ, and severally members thereof.”—1 Cor. 12: 27.

INTRODUCTION.—We are following Paul in the Epistles and seeing the church as described by him in figure and symbol. Of his striking figures, three may be considered at this time.

He has shown us the church

1. As a flock, with Jesus Christ as Shepherd.
2. As a school, with Jesus as Teacher.
3. As a family, with Jesus Christ as Elder Brother.

We are prepared to go further, and see the church

I. As a Body with Jesus Christ as Head. 1 Cor. 12: 17.

1. Members must harmonize.
2. Must have care one for another.
3. Must obey the head.

II. As a Bride with Jesus Christ as the Husband. Eph. 5: 25-27.

1. To wear His name and honor it.
2. To bear His children and bring them up
3. To become like Him by sharing His life. V. 31.

III. As the Pillar and Support of the Truth in the Absence of Christ from the Earth. 1 Tim. 3: 14, 15.

1. To be living epistles.
2. To adorn the doctrine.
3. To hold forth the Word of truth in sermon, ordinance and service.

## WHAT JESUS WANTS

(John 21: 15-17.)

- I. He Wants Our Love. "Lovest thou me?"
- II. He Wants Our Best Love. "Lovest thou me more than these?"
- III. He Wants a Confession of Our Love. Frequently three times.
- IV. He Wants Our Love to Show Itself in Service. "Feed my sheep."

## WOMEN WHO PROPHECY

"Now this man had four virgin daughters, who prophesied."  
—Acts 21: 9.

INTRODUCTION.—This verse contains all we know, or ever will know, of four good women—unmarried women whose lives had brief contact with that of the apostle Paul. Of their father we know more. He (1) was one of seven chosen to serve; (2) was the preacher who revived Samaria; (3) and the special messenger who met, taught and baptized the eunuch. Naturally he had a Christian family. Naturally his daughters were actively religious. So Paul finds here at Cæsarea four good women who were interested in spiritual things.

That was a day when religious life was concerned chiefly with the functions of teaching and foretelling, hence the activity of these women took the course of prophecy. To-day we have many more Christian women than then, and many more

forms of Christian activity. Notable among the works of Christian woman are:

- I. Her Influence in the Home.
- II. Her Moral Influence in Society beyond the Home.
- III. Her Material Ministry in the Church.
- IV. Her Prophetic Function through Agencies Formed to Extend the Gospel. (Bible school, women's missionary society, etc.)

## NEW WINE AND OLD BOTTLES

“Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.”  
—Matt. 9: 17.

INTRODUCTION.—This text—the wine and the bottles of that time.

- I. A Further First Meaning.  
The gospel is a new and expanding light. Could not be contained in the creeds of that day.
- II. A Further Deduction.
  1. The old wine-skins had worth for certain uses.
  2. New wine was of value.
  3. The two not compatible.
- III. Some Final Applications.
  1. Youth and age.
  2. New methods and old.
  3. Religious teachings of succeeding generations.

Appeal: Christianity is always new wine—always expanding. Do not try to confine it to the old, selfish life. Give it a new man to work on.



## **“THE TIE THAT BINDS”**

**INTRODUCTION.**—Reference in the old song is to religion—that is the tie that binds. One religious teacher defines religion as meaning “to rebind or bring together.” It does rebind

I. Man to His Human Duties.

II. The Human Race into a Unit. All one, and each individual a brother.

III. Man to God—thus establishing a divine relationship.

## **A PLACE CALLED GETHSEMANE**

“Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.”—Matt. 26: 36.

**INTRODUCTION.**—The word “Gethsemane” may be defined thus: “An enclosed piece of ground called the place of the oil-press.” This was the meaning then. Since Jesus suffered there, the word “Gethsemane” has a far different meaning.

Illustrate other places: The “Light in the clearing,” the “Pile of stones,” the “Mound of earth,” the “Threshing-floor of Atad” (Gen. 50:1).

Gethsemane was transformed from the place of the oil-press by what transpired there; for example:

I. It Was the Place of His Greatest Trial. Therefore we say, “That was my Gethsemane.” But God was with Him. Angels came to minister. Let God in on our troubles.

- II. It Was the Place of Clearer Vision. From our places of trial we see more clearly. Bear the trial with that in mind.
- III. It Was the Place of Submission to God's Will. After the sore test comes light, so that we are able to go forward.

## THE FOLLY OF TRIFLING WITH SIN

MUNCIE, Ind., January 17.—Difference of opinion among officers of fourteen fraternities, sororities and other social clubs which have met here Friday night to discuss the dances that are being given in Muncie have led to the calling of another meeting next Wednesday evening for further discussion.

It is understood that while all those interested said that there had been improper dancing here, they could not agree as to the definition of the wrong and right kinds of dancing.

Here we see human ingenuity at work to thwart evil. It has never been able to do so, and it never will. As well try to rub the black from a piece of charcoal.

Jesus had a better way. See Matt. 5:21-48. Consider especially verses 33-37.

Thus we see the world's way in contrast with Jesus' way. Let us apply the principle to:

- I. Gambling.
- II. Stealing.
- III. Intemperance.
- IV. Unchastity.

The high ideal of the gospel is that the human body is a temple for the Holy Spirit. Therefore, we are to shun the very appearance of evil.

## THE NEW DAY AHEAD

INTRODUCTION.—Why a new day?

1. Rid of liquor traffic. 2. Know how to give. 3. Inoculated with a new spirit.

What will the new day bring?

- I. In Politics—a New Method. Illustrate.
- II. In Business—a New Motive—Service.
- III. In Religion—a New Spirit.
  1. Co-operation. 2. Emphasis on fundamentals.
  3. Reunion of Christians. 4. Conquest of the world. 5. End of the age. 6. Reign of righteousness.

## GOD OUR INDISPENSABLE RESOURCE

“Then came the disciples to Jesus apart, and said, Why could we not cast it out?”—Matt. 17: 19.

INTRODUCTION.—Circumstances—the place of faith in religious work.

- I. Consider how this applies to human uplift.
  1. The individual and his struggles—conversion, reform.
  2. Social betterment.
  3. World problems.
- II. Consider how thus the power of mankind is augmented.
  1. To link up with God does not belittle man.
  2. Does not dishonor God.
- III. Consider wherein we may have missed the way heretofore.

1. We have made human efficiency our god.
2. We have recognized the spiritual only as a matter of form.
3. We have wondered at the futility of our plans and endeavors.

Appeal: Let us from this day provide for God's help and reckon on it.

## WHAT SHOULD RELIGION MEAN?

“If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself from the world.”—Jas. 1: 26, 27.

INTRODUCTION.—The church walks lamely before the world because she has not properly exercised her function.

### I. Religion Should Mean Self-control.

“If any man thinketh himself to be religious and bridleth not his tongue, that man's religion is vain.”

### II. Religion Should Mean an Active Interest in the Helpless and Needy.

“To visit the fatherless and the widows in their affliction.”

### III. Religion Should Mean a Clean Life.

“And to keep himself unspotted from the world.”

Appeal: How? By subjection to Christ in all things. This was His life program.

## THE THINGS THAT MAKE FOR PEACE

“So then let us follow after things which make for peace, and things whereby we may edify one another.”—Rom. 14: 19.

ILLUSTRATE.—How can we have peace? By following the things that make for peace. What are the things that make for peace?

I. Non-resistance.

“Resist not him that is evil.”

II. Consideration for Others.

“Look not every one on his own things” (1 Cor. 13: 1-3).

III. The Return of Good for Evil—the overcoming of evil with good.

“Be not overcome of evil, but . . .”

Appeal: The church is the best peace foundation.

## CHRISTIANITY—WHAT IT IS

INTRODUCTION.—When we ask one if he is a Christian, he usually hesitates before answering. (Try it on the audience.) This would indicate that we are not clear as to just what Christianity is.

One supposes it is a theory of the universe.

Another regards it as a philosophic system of origins.

Many regard it as a social scheme that is to set the race right.

It is none of these things. It does not oppose science or controvert philosophy, or have designs on society as now organized.

What, then, is Christianity? Let us discover if we can.

- I. It is due recognition of God.  
Lord or Ruler in the Old Testament; Jesus, Saviour and God the Father in the New.
- II. It is open acknowledgment of Christ as the Son of God.  
Faith that issues in confession, and repentance that bows in obedience.
- III. It is honest effort to adjust life to the program of Christ.
  1. To think, feel and act as He did.
  2. For this there are certain helps—baptism, communion, fellowship—all associated with the church.

## THE WORK OF AN EVANGELIST

Text: "Do the work of an evangelist."

1. Preach the Word.
2. Speak thou the things which befit sound doctrine.  
(Helpful teaching.)
3. Take heed to thyself and to the doctrine.
4. Take heed to reading, to exhortation, to teaching.
5. The same commit thou to faithful men who shall be able to teach others also.
6. Foolish and ignorant questions refuse.
7. Set in order the things that are wanting.
8. Appoint elders in every church.
9. Reprove, rebuke, exhort with all longsuffering.
10. Suffer hardship as a good soldier.

## THE WAY TO GOD

Text: John 12: 21; Heb. 10: 19, 20.

INTRODUCTION.—Use John 12: 21. Refer to the text in Hebrews and launch out as follows:

- I. Former Ways Devised.
  1. The way of the heathen peoples.
  2. The way of the patriarchs.
  3. The way of the Hebrews.
  
- II. The New Way Dedicated. Note:
  1. It is to be a “new way”—unlike anything that had gone before.
  2. This way was dedicated by Christ.
  3. It is a way “through the veil that is his flesh”—giving up of Himself.
  4. It is a living way—one not to come into disuse or be outlived.
  
- III. The Way Made Plain.
  1. Confident trust in God.
  2. Submission to God.
  3. Life of service to others.

## WHAT IS CHRISTIANITY?

“I came that they may have life, and may have *it* abundantly.”—John 10: 10.

Suppose a stranger came to the United States seeking to learn of our Government, and suppose whatever he saw with “U. S.” on it he regarded as the United States: U. S. Tire Co., U. S. Wagon Works, U. S. Brewing Co., U. S. Tobacco Co.—would he not have a crude and erroneous idea of our Government?

So, also, if a man associates all on which he sees the name "Christian" with Christ, he will be confused and at sea.

- I. Christianity is a revelation from God—not a development among men.
- II. Christianity is a plan to save the race from sin—not a scheme to feed people and make them comfortable.
  1. It would re-establish relations between the soul and God.
  2. It would provide a new earthly environment.
  3. It would set man at work with a new task and a new motive.
- III. Christianity is the door or way to immortality.
  1. Christ so taught.
  2. He gave promise to His disciples. John 14: 1-4.
  3. He gave a demonstration to prove it.

## PROMOTION ON MERIT

"And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?"—Gen. 41: 38.

INTRODUCTION.—Consider Joseph, his early life among a simple shepherd folk, his later experience in royal circles.

- I. What *Nature* Did for Him.
- II. What *Circumstances* Did for Him.
- III. What *God* Did Directly for Him.
- IV. What Joseph *Did for Himself*.
  1. Lived sanely. 2. Worked hard. 3. Trusted God.



## CHRIST CRUCIFIED

“But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”—1 Cor. 1: 23, 24.

INTRODUCTION.—Christ means “anointed” or “approved of God.” Jesus means “saviour.” “Christ crucified” means *the One whom God endorsed as our Saviour making Himself a sacrifice for the lost.*

It was regarded from three viewpoints, and still is: the Jewish, the Grecian, the Christian. To the Christian, Christ crucified is

- I. The Only Message for a Christian Pulpit.
- II. The Only Salvation for Sinful Men.
- III. The Only Hope for a Lost World.

## WHAT IS CHRISTIANITY?

INTRODUCTION.—To keep out of trouble, one must know his place and keep it. Christianity has suffered much from the action of its friends.

- I. What Christianity Is Not.
  1. It is not a cosmogony—an attempt to understand the material world. It is no foe of science.
  2. Not a philosophy—no rival of evolution or third cousin to Christian Science.
  3. Not a system of ethics—not comparable to ethical culture.
  4. Not a scheme for social uplift—no relation to socialism.

## II. What Christianity Is Doctrinally.

1. A deep sense of a Father God in the world.
2. A conviction that God has revealed Himself in Christ.
3. An attempt to adjust life in the light of these ideas.

## III. What Christianity Is Practically.

1. Reverence for God and for all that is His.
2. Obedience to the will of Christ.
3. Subjection to the spirit of Christ when no expression of His will is to be had.

Appeal: What, then, is a Christian? One who, with the best light the gospel gives him, lives as though there is a God.

## THE TWO GREAT COMMANDMENTS

“And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.”—Matt. 22: 37-39.

INTRODUCTION.—Here are two suggestions that are always together in the Scriptures—love to God and love to man. The Decalogue, our Lord's statement and Peter's statement in 1 Pet. 1:7.

- I. They Are Both of Divine Origin.
- II. They Are Mutually Dependent—must not be separated.
- III. They Are Equally Essential.  
Read poem “Abou-ben-Adhem.”

## WORDS OF ETERNAL LIFE

“Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.”—John 6: 68.

INTRODUCTION.—Legend of last word. The New Testament has an account of words far more precious, that were found, then lost, and then found again. Here we have:

- I. The words discovered. John 6: 66-68.
  - II. In John 17: 8 we have the words committed to special messengers.
  - III. In Acts 2: 38 we have the words imparted to Jews.
  - IV. In Acts 10: 34 they were given to Gentiles. After this, in the confusion that followed, A. D. 325, they were
  - V. Lost for a Thousand Years.
  - VI. Since then they have been found again.
- Appeal: I proclaim them to you here to-night.

### WHAT MUST WE DO?

**Text.** (If one is desired, start with any suitable word of Scripture.)

INTRODUCTION.—Three times this question is asked. In each case let us inquire:

1. What prompted the question?
2. What answer was returned?
3. What action resulted?

- I. Pentecost. Acts 2:37, 38.
- II. Saul of Tarsus. Acts 22:10; see 9:1-19.
- III. The Jailor at Philippi. Acts 16:29, 30.
- Remarks: 1. In these three cases of conversion are included persons of all classes.
2. The answers given differ according to the situation of the inquirer. When one asks direction to a place, we start him from where he is. The Pentecostians already believed. Saul was a penitent believer. The jailor had to begin with faith.
3. The instruction contained is of divine origin, and for the age in which we live.
4. The results are sure to be satisfactory when we work with God.

## WILL AGAINST WILL

(Matt. 23: 37-39.)

INTRODUCTION.—It is the day of doom for Jerusalem, and that proud city knows it not. Jesus is turning away from her, deeply grieved. He *would*, but she *would not*. In this explanation we learn much.

- I. It Explains the Long Delays of History; God Would, but Man Would Not.
- II. It Explains Why Many Men and Women Are Lost to the Good and True. Man prevails.
- III. It Explains Why Many Who Seem Hopeless Are Finally Saved. God prevailed.

Appeal: Let us say, "Not my will, but thine, be done."

## THE WORD OF PROPHECY

“And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto him shall the nations seek; and his resting-place shall be glorious.”—Isa. 11: 10.

INTRODUCTION.—Messianic prophecies. Their usual form. Why veiled for the benefit of people?

### I. Christ Our Banner of the Race.

“The root of Jesse that standeth for an ensign of the peoples.” Symbolism. Banner indicates (1) center of forces; (2) leadership and superiority; (3) victory.

### II. Christ the Quest of Nations.

“Unto him shall the nations seek.” (Greeks, centurion, Philippian jailor.)

### III. Christ the Heart's Rest.

“And his resting-place shall be glorious.”

1. The need of physical rest.
2. Provisions for rest.
3. The need of heart rest.

## WHAT'S THE MATTER?

INTRODUCTION.—In *Bedford* and in America, nothing is the matter when compared with other lands. All that ails us that we count wrong is of but small consequence—houses, employment, industry, finance, institutions. But of permanent disorders I note:

### I. Ignorance of the Right Way.

1. Of facts about Christ.
2. Of what He can do for us—is doing, in fact.

## II. Indifference to What Is Right.

1. By those outside the church.
2. By those inside as well.

## III. Attempted Independence of Christ.

1. In church life.
2. In rural reforms.
3. In business.
4. In personal relation to Him.

Appeal: Our hope as a race, a nation, a town, is in Christ.

## WHAT IS CHRISTMAS?

“That this may be a sign among you, that, when your children ask in time to come, saying, What mean ye by these stones?”—Josh. 4: 6.

INTRODUCTION.—So may we ask of every institution among us on earth. And if there be no meaning the celebration should cease.

- I. The Celebration of a Past Event of World Magnitude—the birth of Jesus Christ, the Son of God, who said, “It is more blessed to give than to receive.”
- II. The Acknowledgment of Present Duty—the love and service we owe to our fellows for Christ's sake. Christ, who said, “I go to prepare a place for you.”
- III. The Reminder of a Future Transformation—the time when He shall appear in glory.

Appeal: Then, let us have a glorious Christmas.

## WHAT MAKES A GOOD CHURCH?

- I. Consecration.
  1. Complete.
  2. Christian.
- II. Co-operation.
  1. Consistent.
  2. Careful.
- III. Contribution.
  1. Time.
  2. Money.
  3. Constant interest.

## THE ONE THING NEEDFUL

“But one thing is needful.”—Luke 10: 42.

INTRODUCTION.—The human body has vital parts. There are other less vital that protect and serve those most vital.

In everything there is a germ—the egg, the grain of corn, the individual character.

Our quest is to find the one thing needful for mankind.

- I. We seek the fullest, richest life possible to man.
- II. Jesus came that He might point the way to a more abundant life.
- III. The “one thing needful,” therefore, is that we hear Him.
  1. We should hear Him *in the Book*.
  2. We should hear Him *in the lives of others*.
  3. We should hear Him *at the communion table*.

4. We should heed the "*inward voice*" when it calls.

Appeal: Only thus can we find personal life in fullest measure. Only thus can the church have life, rich and deep. Only thus can our world have peace and our race be unified and saved.

## JESUS THE SINNERS' FRIEND

"Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." —Luke 15: 1, 2.

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. 1: 15.

INTRODUCTION.—Comment on the three parables—coin, sheep and boy—and their purpose.

- I. What Is a Sinner in His Eyes? One who has missed the mark and is missing it. Illustrate.
  1. Agricultural sinners. 2. Domestic sinners. 3. Educational sinners.
  
- II. How Did Jesus Treat Sinners?
  1. Sex sinners—woman at well and one in temple.
  2. Social sinner—Zacharias. 3. Dying sinner—on cross.
  
- III. How Jesus Saves Sinners.
  1. How save agricultural, domestic and educational sinners.
  2. The process is the same—to learn, to accept His way of life and to do His will.
  3. Give Scriptural proof.



## THINGS GIVEN BY THE LORD

**INTRODUCTION.**—A study of His intercessory prayer in John 17. A Son's talk with His Father over work done.

- I. "I manifested thy name" (v. 6).
- II. "The words which thou gavest me I have given them" (v. 8).
- III. "The glory which thou hast given me I have given unto them" (v. 22).

**Appeal:** The object in view: "That the love wherewith thou lovedst me may be in them."

## WHY DISCIPLES GO BACK

(Luke 9: 23, 57-62.)

**INTRODUCTION.**—Self-satisfaction is the greatest obstacle to Christian progress. Men are slow to deny self. Of those who turn back, let us note several classes.

- I. **Those Who Are Afraid.** John 6: 66; also Simon Peter, as when he denied.
- II. **Those Who Have Other Interests that Would Have to Be Sacrificed.** The rich young ruler; the man who would bury his father.
- III. **Those Who Are Loath to Give Up Pleasure.** One said, "Let me return and bid farewell to friends."
- IV. **Those Corrupted at Heart by Deadly Sins.** Judas.

**Appeal:** All this but means that Christ should be first, because His plans for us are of first importance.

## HOW SHALL THE CHURCH DRAW MEN?

“And I, if I be lifted up from the earth, will draw all men unto myself.”—John 12: 32.

- I. The attractiveness of Jesus and the gospel is the capital of the church. Hold *Him up then, as the “one altogether lovely.”*
- II. Human life goes lame and hungry *without that which Jesus in the gospel offers. He will draw.*
- III. The charm of the exalted Christ is *sacrifice for the common good. Not His wisdom or grandeur.*

Appeal: Our success, then, depends upon one thing—the proper lifting up of Christ.

### “HIS BODY THE CHURCH”

“Because we are members of his body.”—Eph. 5: 30.

“Now ye are the body of Christ, and severally members thereof.”—1 Cor. 12: 27.

- I. Regard for Head.
  1. To protect.
  2. To obey.
- II. Duty of Members to Each Other.
  1. To aid and assist ever.
  2. To sever the offending one.
- III. Function of Members, Each in His Place and at His Work.
- IV. Importance of Harmonious Action.
- V. Regard of Head for Body.

Appeal: The love of Christ for lost men.

## THE VITAL POINT IN RELIGION

“So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.”—1 Sam. 13: 22.

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”—1 Sam. 15: 22.

Obedience shown to be pleasing to God all through the Scriptures.

- I. In the Case of Cain and Abel.
- II. In Abraham's Offering Isaac.
- III. In Moses Striking the Rock.
- IV. In Isaiah Becoming God's Messenger.
- V. In Many New Testament Passages.

“Not every one that saith . . .” “Ye are my friends if ye . . .” “Who is my mother and brother? . . .” “If ye love me, keep my commandments . . .”

## THE NEARNESS OF JESUS

“But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.”—Matt. 14: 27.

INTRODUCTION.—The circumstances—disciples in danger and frightened. Jesus near—at first unseen, then unknown, but presently recognized and openly confessed.

- I. Jesus Is thus Near When His Disciples Are Tempted.

- II. He Is Near also When Earthly Cares Disturb and Distress.
- III. He Is Near When Death Comes.
1. To our loved ones.
  2. To us at last.

## **JESUS AS THE GOOD SHEPHERD**

(John 10: 10-16; 1 Pet. 5: 1-4; Rom. 12: 6-8.)

**INTRODUCTION.**—In these words Jesus presents Himself as a shepherd. In 1 Pet. 5: 1-4 He is seen again as a chief shepherd. Note the significance of these figures. Take the portion from John.

- I. The good shepherd loves the sheep—is concerned about their larger, fuller life. Verse 10.
- II. The good shepherd gives his own for his sheep—even his life. Verse 11.
- III. The good shepherd knows his sheep and they know him—on terms of intimacy. Verses 14 and 15.
- IV. The good shepherd gathers all who are his—the scattered ones not recognized as his by others. Verse 16.

**Appeal:** Are you of His flock? Do you know the Good Shepherd? Have you been fed in His pastures? Have you made any return for His sacrifice for you? Will He gather you home at last when all His own are brought into the one fold?

“There were ninety and nine that safely lay  
In the shelter of His fold.”

## THE PRECIOUS PRESENT HOUR

“Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.”—John 12: 27.

INTRODUCTION.—What of to-day? It is the fruit of all our pasts, the forerunner of all our futures, the only bit of time we are sure we will ever possess.

What says Jesus? “Sufficient unto the day is the evil thereof.” From this we may deduce three rules.

- I. *Let not to-day be darkened by the recollection of what came yesterday.* Remorse, regret, recollection.
- II. *Let not to-day be troubled with fear of what may come to-morrow.* Of failure, of tasks, of changes.
- III. *Let to-day be occupied with the plain duties of life.* Thus yesterday will be made pleasant to be remembered and to-morrows bright to be anticipated.

## THE GREAT DISCOVERY

(Phil. 2: 5-11.)

- I. The name of Jesus is above every name. Verses 10 and 11.  
This we so well know that we do not wonder at it, but merely assent to it and go on. This is no more wonderful than facts about the sun which we see illustrated daily.
- II. God gave this distinction to Jesus. Verse 9.  
God made the world, but we grow callous to this as we do toward a great many important things.

- III. Jesus' exaltation was in compliance with a law.  
 "He that humbleth himself shall be exalted" (Luke 14:11). Verses 6, 7 and 8.
- IV. This way to usefulness and distinction is open to us also. Verse 5.  
 Service is the kingliest virtue of all.
- V. That law that gave exaltation to Jesus operates to-day as it did then. Illustrations:
1. Garfield.
  2. Gladstone.
  3. Army officer who knows his work.
  4. Local illustrations of its operation.

Appeal: Return to texts. The government is to be on the shoulders of Jesus, but His day is not yet. Recall His admonition to watch and be ready.

## **THINGS INDESTRUCTIBLE**

(Matt. 16:16-18. Lesson: Hebrews 11.)

INTRODUCTION.—In a world of evanescent things it is refreshing to find some things built to endure. The power of the unseen world, even, will not prevail to destroy.

- I. The Foundation of the Church—faith in Christ.
- II. The Organization of the Church—where two or three are met in my name.
- III. The Work of the Church—preaching and serving.  
 "Against such there is no law." Example: Mary's offering.
- IV. The Ultimate Hope of the Church—eternal life.

## WHY BE A CHRISTIAN?

“And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.”—Acts 26: 28.

INTRODUCTION.—What is it to be a Christian? To accept Christ as the Son of God and act accordingly. Why Do This?

- I. To be reasonable—it is the course of thousands, and no one ever proclaimed it a wrong course.
- II. To count for most—our most useful men and women have been Christians.
- III. For the sake of meeting those who have gone before.
- IV. For the sake of those who are to come after.
- V. For the benefit of our own troubled time.

## OUR GREATEST PRESENT-DAY EVIL

INTRODUCTION.—In handling difficulties take the worst first. Let us do this in blazing out paths to a better world.

The liquor traffic is gone, but other evils remain, and all are from one main root that has not been cut.

Let us follow a few leads, as when seeking the den of moles.

1. The liquor evil. It slew thousands, robbed women, starved children, yet it was operated by men who would do none of these things. What kept it alive? The gains it offered.
2. What of the trust evil—control of trade—combination in restraint of trade? It worked hard-

ships 50 millions, yet trust magnates were not cruel men. What prompted it? The gain to be had.

3. Industrial distress began in Russia or in Bedford, on farm or in mine. The cause is the same. Men are seeking gain irrespective of the principles that may be violated.
4. These three leads will suffice to show that we are not so much criminals as fools. We have been duped.
5. What! fools because we wish to possess? No, but because we seek to possess beyond our need.
6. Our conclusion, then, is that the great evil of our day is this restless and relentless desire for a surplus of possessions. Let us test this conclusion:
  - (1) By experience. You who have succeeded in a measure; you who are in humble station.
  - (2) By observation. Are the rich happier as a rule than the poor?
  - (3) By the word of God.
    - a. "A man's life" (John 6:27).
    - b. "Be not anxious" (Matt. 6:25, 32, 33).
    - c. "Take my yoke upon you" (Matt. 11:28).

#### Appeal:

1. The peril is not in the amount one has, but in whether or not he owns it or is owned by it.
2. We should not envy or blame those who have much means; if they use it well, approve; if ill, pity.
3. We should not lament lack of means, but should seek to be rich toward God notwithstanding.



## THE GOOD SOLDIER

“This charge I commit unto thee, my child Timothy, according to the prophecies which led the way to thee, that by them thou mayest war the good warfare.”—1 Tim. 1: 18.

INTRODUCTION.—The whole organization of society is on the same basis as the military, only less strict. What qualities are needed?

- I. Ready endurance of hardships. 2 Tim. 2: 3.
- II. Strict attention to the one thing. 2 Tim. 2: 4.
- III. Perseverance till the battle or campaign or war is finished. 2 Tim. 4: 7. Finished course; kept the faith.

Appeal: The Christian life likened to a war:

1. Enlistment.
2. Service under a superior for a good cause.
3. Reward at the end when victory has been won.

## IS THIS A BAPTIZED CHURCH?

“For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.”—Gal. 3: 26, 27.

INTRODUCTION.—“For ye are all sons by faith . . . for as many as were baptized . . . did put on Christ.”

- I. Baptism Is a *Symbol of New Allegiance*.
  1. Christ was baptized.
  2. Christ commanded baptism.
  3. Baptism is an act apart, for which no human motive can be assigned.

4. We have done right to insist on correct baptism, but are we a baptized church—committed to Christ?

## II. Baptism Is the *Visible Token of an Inner Change*

1. For every invisible change or state God provides a visible emblem.
2. Baptism is the outer sign of repentance. Are we a baptized, penitent church?

## III. Baptism Is the *Final Fruit of Faith*.

1. Impossible without faith—Ethiopian.
2. Faith—what is it? A belief that trusts. Do we have it? Are we a baptized church?

Appeal: To be a baptized church, we must be:

1. A believing church.
2. A penitent church.
3. An obedient church.

We may not know more than others, but we must believe more.

We may not be holier than others, but we must seek to live closer to God.

We may not do more than others, but we must try to do more.

I exhort, therefore, by the *faith* we professed, by the *repentance* we exemplified, by the *obedience* rendered in baptism, that we seek a closer walk with God.

I exhort aliens to approach baptism with uplifted hearts. This is holy ground. Here we meet God with uplifted hearts. This is holy ground. Here we meet God in solemn covenant, here we pledge ourselves to Him.

**BEHOLD, THY MOTHER**

(For "Mothers' Day.")

"When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*."—John 19: 26, 27.

INTRODUCTION.—A subject fit to occupy the mind of a world's Saviour in His dying hour is fit to receive our attention at least once a year in special way.

Assembled to-day to honor motherhood, we may well ask what is involved in such a meeting. Easy to spend the hour in mere sentiment. Yet there are practical phases to be considered.

- I. To Honor Motherhood Is to Honor Womanhood.
  1. All men should honor all women.
  2. All women should be worthy to be honored of men.
  
- II. To Honor Motherhood Is to Honor Wifeness and the Institution of Marriage.
  1. Christ chose marriage to represent His relation to the church.
  2. To make a joke of marriage is sacrilege.
  
- III. To Honor Motherhood Is to Approve the Teaching of Christ on Motherhood, Wifeness and Womanhood.
  1. We have found Jesus right on this vital thing.
  2. If right here, probably right on other moral questions. So He proves to be on *all* moral matters.

3. If right on *all moral* questions, who is He? He claimed to be the Son of God. Unless He deceived us, so He is, and, if He is, then He should be proclaimed so.

Will you so confess Him? In honoring your mother you show yourself a man—animals do not so honor the relations of life; why not pay the higher homage?

## THE MISSION OF JESUS

“The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.”—John 10: 10.

INTRODUCTION.—Of the thief, nothing to-night. It is of the purpose of Jesus' life I would speak.

### I. What Is the *Life* Referred To?

The spiritual life in man. Physical—the senses; intellectual—mind, think, feel, will; spiritual—faith, hope, love. This last He brought us.

### II. What the “Fullness” or “Abundance” of Life?

To redeem the spirit is to free the mind and ennoble the body.

### III. What Are the Means Adapted to This?

1. The spirit of Christ.

2. He left the Word and the church.

3. The Word enlightens and the church shelters and guards.

Three questions:

1. Is His life in us?

2. Are we well nourished or puny?

3. Are we concerned about others?

## KEEPING THE FAITH

“I have fought the good fight, I have finished the course, I have kept the faith.”—2 Tim. 4: 7.

INTRODUCTION.—This passage was sent to a young preacher by Paul at the close of his life. What did it mean that he could say, “I have kept the faith”?

- I. To have kept the faith, Paul must first have “obtained” the faith. He must have heard and considered the word of God. Rom. 10: 17.
- II. To have kept the faith, he must have squared his life to its facts, for faith without works is dead. Jas. 2: 17.
- III. To have kept the faith, he must have been a persistent servant of God. Rev. 2: 10.

## JESUS MADE ANGRY

INTRODUCTION.—Circumstances:

1. If Jesus became angry—how? May we also be angry?
2. What angered Jesus? Was it a *man*, an *act* or a *spirit*?
3. Does the same spirit operate to-day?

What was the specific evil here manifested?

- I. They valued a sheep above a man. Could help a sheep, but not heal a man.
- II. They regarded conformity of more importance than character. The Sabbath must be kept, though men offend God in keeping it.

- III. They placed display above devotion. Outwardly they must be right, whether contrite in heart or not.
- IV. They chose controversy rather than Christ. With the Son of God before them, they rehashed their dry theories.

## BREAKING LOOSE

“And when Moses saw that the people were broken loose (for Aaron had let them loose for a derision among their enemies).”  
—Ex. 32: 25.

INTRODUCTION.—Start with text. Use as much context as the occasion may suggest. Define what it meant by “broken loose.”

- I. Examples of Our Breaking Loose.
1. From childish restraints—physical guards.
  2. Moral restraints.
  3. Religious training.
  4. Our national breaking loose.
- II. The Peril of Breaking Loose.
1. The child drowned when disobeying parent.
  2. Breaking loose from church.
  3. Instance of moral defection for but a brief time  
—and its results.
- III. The Remedy When We Have Broken Loose.
1. Moses—get on the Lord's side.
  2. Christ—the prodigal son—return to God.
  3. Paul—“Let him that stole steal no more.”
  4. Sam Jones—“Quit your meanness.”
  5. All—cease to do evil, learn to do good.

## THE DIVINE PRESENCE

“And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?”—Matt. 24: 3.

“He was in the world, and the world was made through him, and the world knew him not.”—John 1: 10.

INTRODUCTION.—If Jesus is in the world—a divine presence—where is He? How may we know Him?

- I. He is where the gospel is being preached. Matt. 19: 28.
- II. He is where the needy are being relieved. Matt. 25: 40.
- III. He is where His table is spread—for Christians. “Where one or two” (Matt. 18: 20).
- IV. He is where sinners are repenting. “If any man hear and open.”

## IN EARTHEN VESSELS

“But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.”—2 Cor. 4: 7.

INTRODUCTION.—It was customary once to bury treasures for safe-keeping. Earthen vessels were used for this. It is to this that Paul here refers. We may, then, ask:

- I. What does the term “this treasure” here signify? See verse 6. It is the knowledge we have of God through Christ.

II. What is the figure "earthen vessels" meant to indicate?

A frail bit of earthenware—of little value in itself.

III. Wherein is it true that the apostles had their treasure in earthen vessels?

1. Consider *Peter*.
2. Consider *Paul*.
3. Consider even *John*.

These all were men.

IV. What modern applications may be made?

1. The gospel *is* a treasure.
2. Our human nature *is* frail.
3. Yet, working with God—His treasure in us—men may be saved.

## DOES GOD CARE?

"Where art thou?"—Gen. 3:9.

I. God Is Concerned.

1. A God who can be concerned about *us*.
2. He was once.
3. He still is.

II. God Is Concerned about Us When We Go Wrong.

1. He loves us still.
2. Sin is a disease that threatens our death.

III. God Is More Concerned about the Sinful than the Righteous.

1. The lost coin.
2. The lost sheep.
3. The prodigal boy.



## RELIGION—WILL IT WORK AND HOW?

“If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man’s religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep oneself unspotted from the world.”—Jas. 1: 26, 27.

Religion—what is it? A sense of God in the world. The man who has the best sense of God, therefore, has the best religion. Illustrate: Confucius, Mohammed, Brigham Young.

Jesus had the best sense of God. It is His religion we shall weigh. It is His religion James had reference to, yet even of His there are several kinds—concert, commercial, fireproof.

Does true religion work, and how?

- I. It Gives Self-control. Verse 26.
- II. It Sets Us to Work Doing Good. Verse 27a.
- III. It Leads to the Perfect Life. Verse 27b.

Appeal: How does it work—head, heart, hand?

## DEAD, THOUGH LIVING; LIVING, THOUGH DEAD

1. “But she . . . is dead while she liveth” (1 Tim. 5: 6).
  2. “He being dead, yet speaketh” (Heb. 11: 4).
- I. The living who live for pleasure—dead in spiritual power and influence.
  - II. The dead who lived for Christ—alive in the world, though long since gone hence.

Even if this were all, one would choose the latter as preferable to the former. But this is not all. There is a third-degree class.

- III. Those who, because they now live for Christ, are alive forever more. It is His promise. "I am the resurrection. He that liveth and . . ."
1. Paul experienced this "Christ liveth in me" (Gal. 2:20).
  2. He sought it for others: "Christ in you the hope of glory" (1 Cor. 1:27).
  3. He felt its full force. "I am in a strait . . ." (Phil. 1:23).
  4. John summed it up: "Blessed are the dead" (Rev. 14:13).

## THE PREACHER

"Suffer hardship with *me*, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier."—2 Tim. 2: 3, 4.

INTRODUCTION.—Refer to soldier's life and the test of a good soldier. Paul compares this to the sore tests a preacher may experience. Let us note the aptness of the figure.

- I. The soldier must share the lot of his comrades and the fate of his army.
- II. The soldier severs himself from the ordinary affairs of life.
- III. The soldier seeks to carry out the commands of his superior.

## THE HELPLESSNESS OF THE HUMAN

“And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.”  
—Acts 1: 9.

INTRODUCTION.—Macedonia had all that any country had, or could have then, but she was in need of something Paul had. Man without God is always in need. We are to-day.

- I. Physically. Except God lends His aid by laws He has established, the race would perish.
- II. Intellectually. Even with the five senses which every brute has, man has need of a higher endowment—a sense of the good, true and beautiful.
- III. But especially is man helpless morally and spiritually without God.
  1. That accounts for the bloody and troubled past.
  2. That accounts for the distress of the present.
  3. That suggests the way of the future—the mission of the church.

## THE DANGERS OF SUMMER-TIME

(Before the summer vacation.)

“But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumblingblock to the weak.”—1 Cor. 8: 8, 9.

INTRODUCTION.—The poets sing of the pleasures of summer. I warn of its perils.

- I. There is greater freedom. We lose the family restraints and church restraints.

- II. Travel adds to the peril—physical, but also moral and spiritual.
- III. All evil forces alert—all moral and religious, inactive.
- IV. Wider contacts, more of temptation and test. Contrast of ideas.

## BANKING OUR TALENTS FOR JESUS

“Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.”—Matt. 25: 27.

INTRODUCTION.—We are stewards of human talent. We should make investment of what we have for Him. What have we for Him?

Two perils:

1. We may bury *our little*.
2. We may withhold *our much*.

Timidity and selfishness are the two perils of the kingdom of Jesus Christ.

What have we to invest?

- I. The understanding—in the cause of truth.
- II. The conscience—in the cause of right.
- III. The affections—in the cause of those less loved.
- IV. The will—in bringing right things to pass.

Appeal:

Do you belong to church? What does this mean? To belong to church is to belong to Christ.

To *belong* to the church is to be *possessed* totally by Christ.

## ASHAMED OF CHRIST

“For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels.”—Luke 9: 26.

INTRODUCTION.—What is it to be ashamed? What to be ashamed of Christ?

- I. To be ashamed to confess faith in Him as the Son of God.
- II. To be ashamed to forsake sin through regard for Him.
- III. To be ashamed to obey His commandments.
- IV. To be ashamed to own allegiance to His cause.
- V. To be ashamed to grant Him the chief place in our lives.
- VI. To be ashamed of the church—His body.

## THE ONE THING NEEDFUL

“But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.”—Luke 10: 41, 42.

INTRODUCTION.—Describe the scene—the conduct of Mary, the impatience of Martha.

Jesus has the “one thing needful.” It is not magic, it is a message—truth. “Ye shall know the truth.”

- I. The Gospel Is the “One Thing Needful.”
  1. To instruct and guide the mind of man.

2. To support morals.
3. To strengthen for the crises of life.

II. This "One Thing Needful" Is Acquired by a Rational Process.

1. Knowledge through the Word.
2. Personal touch with prayer.
3. Working together—service.

III. There Is No Substitute for, or Counterfeit of, the "One Thing Needful."

1. No material blessing can supplant.
2. No system of philosophy can simulate it.
3. No religious fad can be a substitute.

Appeal:

"Then, come to Jesus, come to-day,  
The Father, Son and Spirit say;  
His blood will cleanse all guilty stains,  
His love will soothe all weary pains;  
Let Him be all in all."

## THE WAY BACK

"I go a-fishing."

1. Do something. That is the road back to Christ. Peter went a-fishing.
2. Act on His suggestion and act at once. Cast the net as He directs.
3. Get as near Him as you can. Peter swam to the shore.
4. Begin on the level where you are. "Lovest thou me?"
5. Don't bother about what others may do. "What is that to thee? follow thou me."

## GOD'S REMEDY FOR A SICK RACE

Texts:

“The sun of righteousness shall rise . . .”

“Thou shalt call his . . .”

“On this rock I will . . .”

“And they continued . . .”

INTRODUCTION.—Here we have promise and fulfillment twice over—God's promise of a Saviour and our Lord's promise of a church, both fulfilled.

### I. What Is a Church?

1. Not an associate of the state—semi-political.
2. Not an association of congregations—an ecclesiasticism.
3. But a group of Christians.

### II. How Should a Church Operate to Save Society?

1. Hold up Christ.
2. Create a fellowship.
3. Discriminate the truth.

### III. How Can the Church Serve?

1. As a flock. 1 Pet. 5:1-4.
2. As a school. Gal. 3:23-27.
3. As a family. Rom. 8:16, 17.

## THE JAY-WALKER

INTRODUCTION.—What is it? One who “cuts corners” to save time and trouble. Why try to regulate him? Because he hurts us all. Some varieties:

### I. The Political Jay-walker.

1. Sees but one problem.
2. Scouts morals.
3. Sees only present struggles.

## II. The Commercial Jay-walker.

1. Dishonest dealer.
2. Tricky citizen.

## III. Some Every-day Jay-walkers.

1. The dram-drinker.
2. The man who works his body, but not his brains.
3. The parent too eager to get his boy or girl through school.

## IV. The Religious Jay-walker.

1. Ignores the Bible.
2. Undervalues sober right-living.
3. Leaves out one or more of God's requirements.

Appeal: Toe the mark; walk in proven paths; play safe; follow God's word.

## REMEDIES FOR THE ILLS OF CHURCHES

INTRODUCTION.—1. Every living thing has enemies. 2. The better a thing is, the more enemies it has. 3. Through overcoming opposition we triumph finally. What are the ills of churches?

I. Discouragements—common as cornbread in the Carolinas.

Remedy: 1 Cor. 15:58.

II. Dissension—sure to arise. Rom. 16:17.

III. Division—result of dissension; serious; remedy, Cor. 12:27, 28.

Finally, what is the preventive course? See Phil. 2:1-4.



## EARLY MORNING SCENES IN THE BIBLE

- I. Abraham and Isaac going to the place of sacrifice. Gen. 22:1-4.
- II. Jesus at prayer on the mountainside. Mark 1:35.
- III. Jesus and Peter on the shore of the Sea of Galilee. John 21:1-7.
- IV. Mary at the tomb of Jesus. Matt. 28:1-4.

## HOW WILL HE COME?

“I will not leave you desolate: I come unto you.”—John 14:18. “Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.”—Acts 1:11.

INTRODUCTION.—As to His coming there are differing views.

1. At *Pentecost*.
2. Destruction of *Jerusalem*.
3. Here *now*.
4. Will come after the *millennium*.

What is the safe and sane teaching?

- I. That He Will Come Again.
- II. That It Will Be “in Like Manner” as They Saw Him Depart.
  1. Personal.
  2. Not in common flesh.
  3. Yet visible.
- III. That He Will Appear “to Them that Wait for Him.” Heb. 9:28.

1. The One "once offered."
2. It will be His "second."
3. "Without sin"—not to atone, but to destroy.
4. "Unto salvation"—to those found watching.

## THE NEVER-OLD

"But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass."—Luke 24: 21.

"Our own hope was that he would be the redeemer of Israel; but he is dead and that is three days ago."—Luke 24: 21 (Moffatt's translation).

- I. "Young" a relative term.
- II. Our hope in the young. Use text here.
- III. How to keep young in body.
- IV. How to keep young in mind.
- V. Youth of the spirit. Isa. 40: 30, 31.

### THE NEVER-OLD.

They who can smile when others hate,  
Nor bind the heart with frosts of fate,  
Their feet will go with laughter bold  
The green roads of the Never-Old.

They who can let the spirit shine  
And keep the heart a lighted shrine,  
Their feet will glide with fire of gold  
The green roads of the Never-Old.

They who can put the self aside,  
And in Love's saddle leap and ride,  
Their eyes will see the gates unfold  
The green roads of the Never-Old.

—Edwin Markham.

## SAVING OURSELVES

“And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.”—Acts 2: 40. “So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”—Phil. 2: 12.

INTRODUCTION.—Pentecost and its doings.

### I. The Principle Stated Is General.

We save ourselves *physically, intellectually, financially and spiritually.*

### II. The Process Suggested Is Reasonable.

1. The *terms* have been announced—*believe* in Christ, *repent* of sin and *obey* God.

2. *Further instruction* was given and is available to us. Phil. 4: 8.

3. The process calls for *exercise* of *best* in man.

### III. The Appeal Made Is Final.

1. It *releases* from all *past systems.*

2. It assumes that *God has done His part.*

3. It places *responsibility* on man.

## A CERTAIN YOUNG MAN

“And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; but he left the linen cloth, and fled naked.”—Mark 14: 51, 52.

INTRODUCTION.—Jesus must have had many obscure friends. Great ones knew Him; of some of these we read in the records of His life. But lowly ones loved Him. Their devotion we must imagine

in large measure and their number merely guess. We know that multitudes followed Him, and the "common people heard him gladly."

Here we see a young man naked and running away at night. Who is he? See verse 47, where he shields Peter; see also the fact that Mark gives him no name.

This must have been Mark. Beginning here, let us follow his record as we may be able.

#### I. His Home Life.

Acts 12:12. Here we see his house to have been a place of prayer. Peter went there as a friend.

#### II. Beginning of His Life-work.

Left home in good company and engaged in good work. See Acts 13:5.

#### III. Glimpses of His Later Life.

Out of favor with Paul. Acts 15:36-40. Restored and at work. Col. 4:10. Colaborer with Peter. 1 Pet. 5:13.

#### IV. Our Last Glimpse.

Profitable to Paul in his work. 2 Tim. 4:11.

Appeal: The life of this certain young man is known to us:

1. Because he knew and honored Christ.
2. Because of the good he did—the record he left of Jesus and His life-work. If he did evil, that is forgotten.
3. Because he made the best of what he had with Christ to help.

## THE SIMPLICITY OF CHRIST

(1 Cor. 11: 1-6. Text: 11: 3—Moffatt's Translation.)

This text refers to:

- I. Single-minded devotion to Christ.
- II. Pure doctrine of Christ.
- III. Simplicity of mind and heart as a child—and of dress.
- IV. Simplicity of worship.  
How great is the danger of this!  
How essential that we preserve simplicity!

## ACCORDING TO PATTERN

“Who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount.”—Heb. 8: 5.

INTRODUCTION.—Is it that a pattern is so important—is this the lesson of the text; or that God requires exact compliance? No; these are true principles, but not here enforced.

- I. Moses was a type of Christ. See Deut. 18: 15; Acts 7: 37. Babyhood, call to service, faithfulness, death.
- II. The tabernacle was a type of the church. Illustrate by parts. Also see Acts 7: 38.
- III. Both tabernacle and church are types of heavenly things. Heb. 8: 5. Describe past development leading up to present and forecasting future.

## MORE BLESSED THAN TO GIVE

“In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.”—Acts 20: 35.

INTRODUCTION.—Paul quotes Jesus as saying that it is more blessed to give than to receive. May there not be something better than to give?

- I. The consecration of self is better than to give material possessions. 2 Cor. 8: 5.
- II. To render personal service is better than to give money.
- III. To invest personal supervision or skill in direction is better than to invest money.

## THE UNITY OF THE RACE

“And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation.”—Acts 17: 26.

“He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.”—Rom. 14: 6.

- I. No *man* liveth to himself—the individual.
  - II. No group, family or community liveth to itself.
  - III. No organization liveth unto itself—church, local or denominational.
  - IV. No age liveth unto itself.
  - V. No nation liveth to itself.
- Why? It's the way ye are made—one flesh.

## WHEN ABRAHAM GOT UP EARLY

- I. When he was concerned for the welfare of others. Gen. 19:27-29.
- II. When troubled over a wrong course of his own. Gen. 21:14.
- III. When required to sacrifice to the living God. Gen. 22:3.

## SPIRITUAL ECONOMICS

(Used during European War.)

“Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”—Isa. 55:2.

INTRODUCTION.—Food conservation is the cry of the hour. Let us hear it, but apply further than to the merely physical.

Three rules:

- I. Take Only Such Food as Will Nourish.
  1. A simple diet of plain food.
  2. Delicacies in moderation and with a purpose.
- II. Take Food Only in Quantity Needed.
  1. What we assimilate, not what we eat, feeds us.
  2. To overfeed is worse than to underfeed by far.
- III. Take Food in Proper Manner and as a Necessary Function of the Body.
  1. With regularity.
  2. With deliberation.
  3. With gratitude.

**Appeal:** Our text is a tender, earnest cry from the heart of God.

1. "Hearken to *me*." He is in authority.
2. "Eat that which is *good*." He offers only that because He loves us and seeks our welfare.
3. "Let your soul delight itself in fatness." The **spiritual** is the vital.

## **THE GOVERNMENT TO BE**

(Gen. 49: 10; Isa. 9: 6; Heb. 2: 8b.)

**INTRODUCTION.**—Here is a distinct promise that Jesus Christ is one day to be Governor of the race of man, and a statement that His time is "not yet."

As Saul and David were anointed long before their reigns began, and faced turmoil before being enthroned, so is Jesus, God's anointed, now.

- I. Jesus foretold this in His parable of the nobleman. Luke 19: 12-15.
- II. He described the conditions that should prevail—parable of the tares. Matt. 13: 24-30.
- III. Of rebellion to take place He told in the parable of the small seed. Matt. 13: 31, 32.
- IV. Of false teaching that would be done He told in His parable of the leaven. Matt. 13: 33.
- V. Of the final reckoning to come at the end of the age He tells in the parable of the pounds. Luke 19: 16-21.
- VI. Of the culmination Paul tells in 1 Cor. 15: 24.



## THE CHURCH IN THIS AGE

INTRODUCTION.—Much confusion:

“A church is a group of those who believe in Christ associated together in His name to carry out His will.”

“The church is the whole of such groups in the world.” What more now?

- I. The church is human in material make-up, but divine in plan and purpose; a republic, democratic in operation, two thousand years ago!
- II. The church is custodian of the truth left among men for the renovation and redemption of society.
- III. The church is the body of Christ—to execute His will “till He come.”
- IV. The church is keeping tryst for Him—guarding His treasures in His absence.
- V. Christ and His church are as groom and bride. Comment on that union—so close, they two become one flesh.

## THE HIDDEN TREASURE

“Christ in you the hope of glory.”—Col. 1: 27.

The Christ in us—His disciples—is the hope of glory.

- I. For human society at large.
- II. For the community where a church is.
- III. For our own selves—glory in this life and the life to come.

## HOW TO STOP TROUBLE

INTRODUCTION.—Sermon on true Christian science.  
Christ a scientist in stopping trouble.

First know what the trouble is, then seek the remedy.

There are many “knocks” in our human machinery. Let us bring our troubles to Jesus.

- I. Case the first—suspicion. Matt. 5:42.
- II. Case the second—enmity. Matt. 5:43, 44.
- III. Case the third—backbiting. 1 Pet. 2:23.
- IV. Case the fourth—ill-treatment. Rom. 12:21.
- V. Case the fifth—strife. Matt. 5:25.

Final word:

1. The Christian holds the *secret of peace*.
2. But it can operate only where understood.
3. This “science” will work on nations.

## WHAT SHALL I DO WITH JESUS?

(Matt. 27: 11-26.)

- I. The Doubter. Some must determine who Jesus is by considering evidence offered. Nicodemus was one such.
- II. The Critic. More there are who harbor no doubts, but must decide only how they will treat His representatives—the church and the needy.
- III. The Self-controlled. But the larger group have but the choice between right and wrong to decide.

## THE CHURCH AT JERUSALEM

(Acts 2: 42-49.)

### I. A Faithful Church. Verse 42.

1. God asks only faithfulness of any man or organization.
2. Faithful people make a faithful church.

### II. A United Church. Verse 44.

### III. A Liberal Church. Verse 45.

### IV. A Happy Church. Verses 46, 47a.

### V. A Growing Church. Verse 47b.

These are the normal conditions of a church of Christ.

## GOD'S KNOWLEDGE OF US

“When thou wast under the fig tree, I saw thee.”—John 1: 48.

INTRODUCTION.—Is there an overintelligence that keeps watch of men? Does God know and care for each individual man and woman? Jesus was God in the flesh. By His words we may judge.

- I. The Case of Simon Peter. John 1: 42. He knows what we are capable of doing.
- II. The Case of the Samaritan Woman. John 4: 28, 29. He knows our private lives.
- III. The Case of Nicodemus. John 3: 1-8. Note that Jesus answered Nicodemus before he had stated his problem. He came with two misconceptions.

1. That the new order was to be a visible kingdom.
2. That Jews were already members. He knows our problems.

IV. The Case of Bethesda. John 5:5-9. He knows our physical ills.

V. The Case of the Sinful Woman. John 8:3-11. He knows the things we think are hidden.

- Remarks: 1. The citations are all from the Gospel of John, and he alone gives each one of them. Is this by design on his part? Was he seeking to show Jesus to be the Son of an all-seeing God?
2. All are on first acquaintance. May we not suppose, therefore, that God so knows all mankind?
  3. May we not assume that God so knows us? Ps. 139:1-7.

## CHRISTIANITY: HOW IT WORKS—THE INDIVIDUAL

(Col. 3:1-17.)

INTRODUCTION.—Christ worked with the individual. Christianity is an individual matter first of all. (Preach from these catchwords.)

1. "If then ye were *raised* together."
2. "Set your *mind* on things above."
3. "Put to death."
4. "Put off."
5. "Put on . . . charity: bond of perfectness."
6. "Let the word of Christ dwell in you richly."
7. "Whatsoever ye do in word or deed."

## THE CONSTRAINT OF CHRIST

“For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died.”—2 Cor. 5: 14.

INTRODUCTION.—The word “constrain” here means to hold together, to compose, to control, and then to thrust forward.

### I. Our Need of Constraint.

1. Man is in the making.
2. Influences provoke him.
3. Impulses urge him on.

### II. The Divine Method of Constraint—not by force, but by love. Illustrate fable of wind and sun.

### III. The Power of Christian Constraint To-day.

1. Upon the individual.
2. Indirectly upon others.
3. Upon communities through agencies.
4. Upon nations through ideals.

## WHY MEN ARE LOST

“I am the way, the truth and the life.”—John 14: 16.

“And ye will not come to me, that ye may have life.”—John 5: 40.

INTRODUCTION.—We are enamored of the complex, duped by the difficult. We want mixed food when bread and water are the essentials. We want profound precepts, and Jesus says: “Take my yoke upon you.”

- I. In our quest for physical well-being—medicine, treatment, travel, when oxygen, food and exercise are our need.

- II. In our quest for efficiency, we seek courses of study and memory system. Industry, order, efficiency, are our need.
- III. In expression of art, literature and music, we would elaborate when the true artist cries out: "Show me how to simplify."
- IV. In the way of salvation:
1. Hear, believe, obey.
  2. Be just—toward God, toward others, toward self.
  3. Get ready to live and you'll be ready to die.
- "Come unto me, all ye that labor and are heavy laden."
- "It's too simple"—men want profound, deep things.

### THE WASTING OF LITTLES

"And they said unto him, Lord, he hath ten pounds."—Luke 19: 25.

INTRODUCTION.—It is the tragedy of a "might have been." The small capital was wasted because it was undervalued.

What have we to invest? Not learning, eloquence or wealth—all of us; but

- I. Thought power—in behalf of the unthinking and little thought of.
- II. Heart power—in behalf of the unloved and perhaps unlovely.
- III. Will power—in the accomplishment of needed, but neglected, tasks.
- IV. Conscience—in the warfare against moral wrong.

## CHRIST, THE UNCHANGED CREED

INTRODUCTION.—One question, and one only, was asked of those seeking baptism in the early church, “Do you believe in Christ as the Son of God?”

Significance of this:

- I. He is the same to all ages and generations. He is never outlived. “Jesus Christ is the same yesterday and to-day, yea and for ever.” Like the sun when one is traveling north at evening.
- II. He is the same for all races. As they all heard of Him in their own tongue on Pentecost, so ever since all understood Him. “Yes, Jesus loves me.”
- III. He is the same to all classes—none get away from Him.

Appeal: Thus Jesus becomes the solvent of all our distresses—the branch which, cast into our world of bitterness, makes the waters sweet.

What is our duty? To demonstrate Christianity. Illustrate.

## CHRIST AND THE POWERS OF THIS WORLD

- I. The rulers of this age to come to naught. 1 Cor. 2: 6-9.
- II. At the end of this age Jesus Christ will have superseded all rulers, abolished all human governments and will deliver His kingdom to God. 1 Cor. 15: 24, 28.
- III. The reign that shall then begin will be one of righteousness and will never end. Heb. 1: 8, 9.

## WHERE JESUS FAILS

“But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.”—Matt. 19: 22.

INTRODUCTION.—Yes, Jesus fails sometimes. But it is because of what He has to work with.

- I. When men will not hear Him.
- II. When, hearing, they will not consider or believe.
- III. When, believing, they will not repent or turn from evil.
- IV. When, though penitent, they will not act.

## THE BENEFITS OF CHRISTIANITY TO THE INDIVIDUAL

(1 Tim. 4: 1-11.)

INTRODUCTION.—What do we seek? Is it learning, skill, power, money—all that we may find happiness? Christ claimed to have—to be—*the way*. What are the benefits of His way?

- I. It leads to closer acquaintance with God.
- II. It supplies the best advantages for culture.
- III. It leads to strength of character.
- IV. It provides a resource in times of trouble.
- V. It favors long life.
- VI. It enables man to see beyond the clouds.



## THE CHURCH AND THIS AGE

“And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.”—Matt. 16: 18.

INTRODUCTION.—As soon as Jesus found one man who believed in Him as the Son of God, He began to speak of the church. It is here affirmed:

- I. That Christ will build His church. By agents, the apostles, the New Testament.
- II. That it will be founded on faith. Faithful men, of which Peter is representative.
- III. That the church will endure. So it does; it comes and goes, but never ends. It has good and bad in it, but it endures.

## FOLLOWING CHRIST

“Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.”—John 21: 22.

“Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8: 12.

INTRODUCTION.—This expression, “Follow thou me,” must have had a very definite meaning to the early disciples. It has become “magnetized” to us; it does not mean what the same words usually mean. Jesus used them:

1. To Peter and Andrew.
2. To Matthew. Matt. 4: 19.
3. To Philip. Matt. 9: 9.
4. To the young ruler. Matt. 19: 21.

5. To Peter when he hesitated. John 21:22.

We may inquire:

- I. What Is It to Follow Christ?
  1. "Not every one that saith" (Matt. 7:21).
  2. "Ye are my friends if ye do" (John 15:14).
- II. Who May Follow Christ?
  1. Humble men—fishermen.
  2. Rich—young ruler.
  3. The sinful—Matthew.
  4. The learned—Paul.

He has a place for every one.
- III. What Benefits Result?
  1. Following gives knowledge. John 7:17.
  2. Those who follow have light. John 8:12.
  3. Those who follow are His own. Matt. 12:49.
  4. None can pluck them out of His hand. John 10:28, 29.

## THE GOSPEL OF JOHN

- I. The purpose—"That ye might believe." Chap. 20:30, 31.
- II. The plan—a grouping of events that would inspire faith in Jesus Christ as the Son of God. Chap. 1:35-42.
- III. The plea—of a bosom friend and close acquaintance of Jesus to all men that they accept Him as personal Saviour.

Belief suggests the way to Jesus and the way He can be made powerful in human life. It is the key-word of this Gospel.

## THE WIDOW'S GIFT

INTRODUCTION.—Of one woman's gift the Lord said: "She hath given more than they all." Note how she gave:

- I. Out of Small Treasure—her gift measured by what she had left.
- II. With a True Motive—thus her giving was itself worship.
- III. Of Substance She Had a Right to Keep for Herself—only such giving is sacrifice.

## A GLIMPSE OF THE GOSPEL AT WORK

(Tit. 3: 1-11.)

INTRODUCTION.—This is Paul's advice to a young preacher friend—plain, sensible counsel needed then and now.

- I. He is to "put them in mind." Verses 1, 2.
  1. To be in subjection to rulers.
  2. To be ready unto every good work.
  3. To speak evil of no man.
  4. To not be contentious, but gentle and reasonable.
- II. Things that belonged to the old life are left behind.
- III. The kindness of God is held up as a motive. Verse 4.
- IV. Cleansed of past sins, Christians begin anew. Verses 5, 6.

- V. The heir of God must live up to his station.  
Verse 7.
- VI. The preacher must "affirm confidently," so as to maintain good works. Verse 8.
- VII. "Foolish questions" are to be shunned. Verse 9.
- VIII. "Facetious" persons are to be admonished twice, then avoided. Verses 10, 11.
- IX. The people are to "maintain good works" and be fruitful in usefulness. Verse 14.
- Appeal: This is the "old Jerusalem gospel." Let us heed it.

## SO I SEND YOU

(John 20: 19-23.)

INTRODUCTION.—"As the Father hath sent me, even so send I you." We are entrusted with an important message.

- I. To Whom?  
Opposers of good—the unfriendly.  
Preoccupied—indifferent.  
Ready—even eager.
- II. With What Message?  
Of God's love.  
Of sin and its consequences.  
Of pardon through Christ.
- III. For What Purpose?  
To strengthen the race for its proper tasks.  
To enrich this present life.  
To prepare for a life beyond this.

## THE MAN WHO DOES

“If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself.”  
John 7: 17.

“If any man willeth to do . . .”

- I. The man who does as Christ taught makes the best of the present life.
- II. The man who does as Christ taught—it follows—makes sure of whatever may lie beyond.
- III. The man who does, the text asserts, takes the sure road to knowing the truth about such things.

## HOW GOD OPENS HEARTS

“And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.”—Acts 16: 14.

INTRODUCTION.—This clause raises questions: What is meant by the heart? Is man dependent upon God to open his heart? What means does God use to open hearts?

Let us note in considering this subject:

- I. Paul and his party were message-bearers to whom a distinct deposit of truth had been entrusted.
- II. Lydia was a devout woman.
- III. The truth as told by the apostolic party was heard.
- IV. What took place as a result of all this is not described save that this good woman's heart was opened to do “the things spoken by Paul.”

V. This woman is at once baptized and begins to devote time and means to gospel ministries.

VI. There remains this question, *How did God open her heart?*

The answer is found in 2 Thess. 2: 13, 14: "Belief of the truth"—"through the gospel."

Final word: The human heart is the same to-day. God's truth is the same. Hearts are opened in the same way. The results will be the same when God opens a heart. (Illustrate how God opens the rose.)

## MUCH IN LITTLE

"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."—Matt. 28: 18, 19.

INTRODUCTION.—Here are three "alls."

### I. All Authority.

1. Past teachers supplanted.
2. He supreme in the new day.

### II. All Nations.

1. All hear Him.
2. All appreciate Him.
3. All should be told of Him.

### III. All Things.

1. The first principles.
2. The practical precepts.
3. The bright hopes.

## THE GOSPEL WE ALL MAY PREACH

“Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”—Tit. 2: 10.

INTRODUCTION.—The essential elements of the gospel of Christ are universal in the lives of Christians, and this may be preached by all.

- I. By freedom from common sins. “Not purloining”—stealing was the common fault of servants then.
- II. By faithfulness to common duties. “But showing all good fidelity”—the rare quality in servants then and now.
- III. By remembering the dignity of the Christian profession. “That they may adorn the doctrine”—the whole duty of Christians.

## LOOK WE FOR ANOTHER?

“Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh, or look we for another?”—Matt. 11: 2, 3.

INTRODUCTION.—Jesus was an answer to the Jewish hope. They had been expecting a deliverer. He came, but with such a deliverance as they had not yet desired.

Does He answer our hope or “look we for another”?

- I. To help us to overcome evil. In ourselves—in society.
- II. To point the way to God. Illustrate Philip's request, “Show us the Father.”

III. To offer pardon for our sins.

IV. To remove the sting of death.

Appeal: What comes of looking for another? The Jews, Romanists, Mohammedans, modern cults, "science," "millennial dawn," "Mormonism."

## REALIZING LIFE'S IDEALS

"Who serve *that which* is a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount." —Heb. 8: 5.

INTRODUCTION.—Moses' task to provide a religion for a people who were without a religion. His visit to the mount. The revelation from God.

- I. Every life begins as the life of Israel began—a blank, so to speak.
- II. In every life there is a mount of vision—in childhood or youth or young manhood. Some teacher comes—some event transpires—to give vision. Marriage, conversion. The birth of a child.
- III. Every one should see God's ideal for his own life.
  1. As the rich ruler did.
  2. As Peter did.
  3. As Mary of Bethany did.
  4. As the woman of the street did.
  5. As Paul did.

Appeal: Then, having seen it as a matter of reproducing, we must gaze first on the pattern, then on the work.



## SENT AWAY BY JESUS

“But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.”—Luke 8: 38, 39.

INTRODUCTION.—In this one instance, at least, Jesus sends a seeker away from Him. For this there is a reason.

- I. The man needed to learn to walk alone.
- II. Friends of the man needed his testimony.
- III. The world needed an illustration of what Jesus would have His disciples do.

## CAN A CHRISTIAN BE AN IDLER?

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—Gen. 3: 19.

INTRODUCTION.—Who has not wished to be free from work? Free from the Eden penalty? But it is not to be so, for

- I. Consider the *necessity* that called for that sentence. Idleness and sin.
- II. Consider the *training* of God's chosen people.
- III. Consider the *example* and *teaching* of *Jesus*. John 5: 17. He a carpenter.
- IV. The *example* and *teaching* of Paul. 2 Thess. 3: 8, 10, 11; Eph. 4: 28.

V. The *teaching* of *experience*.

1. That work is necessary.
2. That work is beneficial.
3. That those who work are usually well beloved.

Appeal: "Work, for the night is coming."

**CHRIST AND THE HOME**

(Eph. 5: 22, 28, 30; Col. 3: 18-21.)

## I. The Christian conception of marriage—passage in Ephesians.

"They two shall become as one flesh."

## II. Mutual duties of husband and wife. Col. 3: 18, 19.

## III. The relations of parent and child. Col. 3: 20, 21.

**FRIENDS OF JESUS**

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."  
—John 14: 21.

INTRODUCTION.—The number of obscure friends a great man will have. Jesus had many such, no doubt.

## I. An impulsive friend—Simon Peter.

## II. An efficient friend—Matthew the publican.

## III. An unfailing friend—John; trial scene. 2 John 1: 9.

## IV. Two nameless friends—the Samaritan woman; the "good man of the house."

Appeal: Jesus makes friends still.

## **RESPECT FOR RIGHTLY CONSTITUTED AUTHORITY**

(Rom. 13: 1-7.)

INTRODUCTION.—Remark on the passage, verse by verse.

We have authority vested in human beings.

- I. In the home.
  - II. In the schools.
  - III. In the governments—local, state, national.
- Appeal: Yet all authority was given to Christ, and what we exercise is by His leave and under His oversight.

## **GETTING THE WORTH OF OUR MONEY**

“Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”—Isa. 55: 2.

INTRODUCTION.—Remark on foolish expenditures.

- I. A Suggestion as to the Proper Valuation of Money.
  - “Why spend” thoughtlessly?
    - 1. Money represents life energy. “You labor for that which satisfieth not.”
    - 2. Money is the medium by which things are done. Hence a great evil or a great good, as the spender may select.
- II. A Suggestion as to the Unwise Use of Money.
  - 1. “That which is not bread” does not sustain or enrich life—a mere sensation.
  - 2. The purpose, then, is to so use money as to minister to life.

3. Life is physical, intellectual, spiritual.
4. What, then, is a good investment?

### III. A Suggestion as to the Wise Use of Money.

1. That which is bread—food.
2. That which satisfies—which one is pleased with as he thinks it over.
3. That which gives fatness to the soul—which strengthens and ennobles the whole man.

Appeal: In money we have the world's great medium of power. Its use is a high obligation.

## PRIDE MADE COMELY

(Jer. 9: 23, 24.)

“Thus saith the Lord:

1. Let not the wise man glory in his wisdom,
2. Neither let the mighty man glory in his might,
3. Let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord.”

What, then, of admonition have we here?

- I. That the worth of an individual in this world depends on the relation he bears to God.
- II. That a community has no cause to boast unless its people are godly people and its moral life pure.
- III. That nations can become great only by the moral and spiritual uplifting of their people.

**MARRIED AND REMADE**

(Jer. 18: 1-6.)

INTRODUCTION.—It is here taught that God makes and unmakes nations. It is inferred that He can and does do the same with individuals who allow it.

- I. Physically—Hezekiah and Naaman the Syrian.
- II. Intellectually—Moses and David. See Jas. 1: 5.
- III. Morally—Jerry McAuley, Billy Sunday.
- IV. Spiritually—How? By faith and obedience and the provisions of church life.

**“THE APPEARANCE OF A MAN”**

“Then there touched me again one like the appearance of a man, and he strengthened me. And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.”—Dan. 10: 18, 19.

INTRODUCTION.—Brief reference to Daniel the premier.

- I. God has made human personality the most frequent channel of blessing.
- II. The touch of a sympathetic hand often helps more than a cordial.
- III. Human speech—what a miracle! It may decide between victory and defeat. “When thou art converted . . .”
- IV. The appearance of a man—what can help more? A face, a form, and we have new courage.
- V. Jesus, our Saviour, comes in “the appearance of a man.” To have seen His face once and felt His

power is to have a constant Friend always present.

“The great Physician now is near.”

## COME AND SEE

“And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.”—John 1: 46.

INTRODUCTION.—Circumstances. Philip asks Nathanael to make a personal investigation.

The people are but awakening to what Christ is. We need to be awakened. These words constitute:

- I. A Challenge to the Skeptical—to come and see that Christianity offers:
  1. A tangible message.
  2. A revelation of wisdom.
  3. A demonstration of power.
- II. An Opportunity for the Practical.
  1. A place to work.
  2. A remedy for our ills.
  3. A solution for each life's problem.
- III. An Invitation to the Hesitant. Thomas and the nail-prints.
  1. “Come” is an oft-repeated word in the New Testament.
  2. It is spoken to all sorts and conditions of people.
  3. It is a Father's last word for an age of indifference. By it a peculiar people are to be rallied. Through it we may see God. See John 1: 18; 4: 24; 14: 9.

## HOW SHALL WE ESCAPE?

INTRODUCTION.—Quote Heb. 1: 1, 2 and 2: 1-4, and connect the two passages.

- I. How? Because it is God's plan worked out through past ages.
- II. How? Because it was presented by God's own Son.
- III. How? Because it was fully confirmed by the Holy Spirit and through competent witnesses.
- IV. How? Because the Word spoken of old was steadfast.

## HOW CHRIST BUILDS HIS CHURCH

“And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.”—Matt. 16: 18.

INTRODUCTION.—Christ is still fulfilling His promise—still building His church.

1. The foundation still endures.
2. Material is still being gathered.
3. The agent He left still operates.

Note:

- I. The Promise Made. Text: Matt. 16: 18.
- II. The Agent Indicated. John 14: 26.
- III. Operations Begun. Acts 2.
- IV. Essentials of Structure Reared.
  1. Deacons. Acts 6: 1, 2.
  2. Evangelists. Acts 13: 1-3.
  3. Elders. Acts 14: 23.

## V. Modern Building.

1. Guide—the Scriptures.
2. Material—believers.
3. Work—heal, teach, preach.

## COMING BACK TO CHRIST

(John 21: 3-15.)

**INTRODUCTION.**—The Christian life is a succession of wanderings—like the wilderness experience of the Hebrew people. We drift from our moorings on many a quest, then return again. So has it been in regard to any high ideal; so is it with regard to Christ and His people. Let us see.

- I. The First Disciples. Illustrate in the action of Peter going fishing and then swimming ashore. Verses 3 and 7.
- II. The Disciples of To-day.
  1. Occupation a peril.
  2. Companionship often a snare.
  3. Conduct—the committal of a single sin sometimes a fatal breach.
- III. The Return to Jesus—then and now.
  1. Companionship an aid—two on the way to Emmaus.
  2. Service more sure—Mary and the woman.
  3. Often personal destitution—some trial that brings remorse. Prodigal son for illustration.

**Appeal:** Have you gone away even in small degree? Will you return and own Him again for the new year?



**PRaise WITH THE TRUMPET**

“Praise him with trumpet sound:

Praise him with psaltery and harp.—Ps. 150: 3.

**INTRODUCTION.**—There were various instruments used in the Jewish worship. The harp was for praise, the psaltery for devotion, the timbrel and stringed instruments for merry-making. The trumpet is for rallying forces.

There is a time to use the trumpet:

- I. In the face of sudden catastrophe—war, epidemic, business reverse.
- II. In the face of depression—in the church, in business, in national morale.
- III. In the face of changed conditions—personal; loss of position. Illustrate: Loss of money.
- IV. In the face of death:
  1. At the resurrection a trumpet will sound.
  2. As our Lord met death, so may we.

**WHAT IS CONVERSION?**

“And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.”—Matt. 18: 3.

**INTRODUCTION.**—Much confusion on the subject.

- I. The word means a turning about. Where used in New Testament the “R. V.” changes it to “turn again.”
- II. It is an active process for man, not a passive one.
- III. It is a process in which man—not God—leads off.

- IV. It involves a complete change for the individual.
1. Of the mind. Men must turn in their thinking—faith.
  2. Of the heart. Men must turn in their lives—repentance.
  3. Of the will. Men must turn in their purposes—baptism.

Appeal: Have you experienced conversion?

### THE AUDIENCE UNSEEN

“The prisoners were listening to them.”—Acts 16: 25.

INTRODUCTION.—Paul and Silas, praising God, from sense of need or habit or obligation, were reaching an audience not seen by them. So often do we; for

- I. In the place of prayer and worship are invisible presences. Some praying at home.
- II. There is an unseen audience to be reached by the influence of every service.
- III. There are little babes in arms and unborn ones who will reap benefits.
- IV. Always there is one—our Master.
- V. The sick and infirm.

Final word: What, then, shall we fail to praise or neglect worship because of a mood or of present clouds and gloom? God forbid.

Remember the larger audience of the whole church—the ones at home, the ones yet to be.

## A BAD MAN WITH GOOD BUSINESS SENSE

“Thou canst no longer be steward.”—Luke 16: 2.

INTRODUCTION.—The story. A man with a good job—a sudden change in his circumstances—a quick adjustment to meet the emergency.

The deductions of a master teacher.

- I. “Make to yourselves friends of the mammon of unrighteousness.”
- II. “He that is faithful in a very little is faithful also in much; and he that is unrighteous in very little is unrighteous also in much.”
- III. “No servant can serve two masters.” Allegiance can not be divided.

Appeal:

1. The certain verdict: “Thou mayest be no longer steward.”
2. The refuge provided: “Make friends by use of the means at hand.”

## THE WIDOW'S GIFT

(Mark 12: 41-44.)

INTRODUCTION.—When we get the divine ideal we then can go on safely. Illustrate: Blue-print.

When we get Christ's idea we have God's idea.

“He that hath seen me hath seen the Father.”

See here, then, on the subject of giving:

- I. That it matters to God how men give to His work.
- II. That, as God sees, the poor can give more than the rich.

III. That the gift is measured by what we keep rather than by what we give.

### THREE BIBLE FOOLS

INTRODUCTION.—The Bible proven to be a safe guide (Job 38). Tells us more of astronomy than the world knew for four thousand years after it was written. Not a text-book on science, but yet never in error.

So, with the Bible use the term "fool" or "foolish one." It is accurate, not a mere epithet expressing disregard.

- I. The first and biggest fool—one who in his heart says there is no God. Ps. 14:1. This fool thinks he is smart.
  - II. A second fool of considerable dimensions—one who knows in his heart there is a God, but lives as though there were not. "Is not rich toward God" (Luke 12:20, 21). Men envy this fool.
  - III. A third fool who was a really smart man. 2 Sam. 3:33. "Died Abner as a fool dieth," said David. He did only one foolish trick, but it was the final trick of his life. This fool was a great man.
- Final: Here are three classes of fools represented.
1. Those who think foolishly—adjust their thinking to their living.
  2. Those who live foolishly—living without thought.
  3. Those who die foolishly—court peril when safety is at hand.

## GRABBING AT A STRAW

“Jesus, remember me when thou comest in thy kingdom.”  
—Luke 23: 42.

- I. He knew little, but he cried out, and God answered according to his need.
- II. He had no friends; society was against him, but he looked to the one person who might yet hear his plea. Jesus was dying at the hands of men as well as he.
- III. He had failed, but he sought so to attach the final fragment of his life as to count for something.

## HOW TO BE GOOD-LOOKING

“They looked unto him, and were radiant.”—Ps. 34: 5.

It is one thing to be pretty and quite another to be good-looking—to look good.

There is an inference to be drawn from this text—that to be looking Godward induces the shining, attractive countenance. This is true.

- I. We see it going on before us constantly.
  1. Especially in the young.
  2. Also on those coming to maturity.
  3. In the old it is very marked.
- II. It is in accord with the laws of God in other things. Physical health; the animal world; the plant kingdom—sunflower.
- III. It places the highest culture within reach of all. Culture of the heart is first. To cultivate the will

alone may produce efficiency, but it may be efficiency in evil; to cultivate the intellect alone may bring luster, but it will be as a light over the graveyard. The heart is king.

Appeal: For the new year let us build from within.

## THE PRINCIPLES OF PRAYER

“Lord, teach us to pray.”—Luke 11: 1.

INTRODUCTION.—Read Roger Babson's estimate of prayer (p. 86, in “Religion and Business”).

- I. Sincere—“Not to be seen of men” (Matt. 6:5).
- II. Brief—the model prayer has sixty-four words; can be said slowly in less than one minute.
- III. Definite—God knows what we need. The prayer shows whether our wish is in accord with His.
- V. Simple—forty-nine of the sixty-four words have but one syllable.
- V. Forgiving—“Except ye forgive.”
- VI. Practical—must present *real* needs, bread, forgiveness, guidance.
- VII. Reverent—must recognize the divine on which we are dependent.

*Thy* name, *Thy* kingdom, *Thy* will.

Appeal: Prayer is the world's undeveloped resource.

Illustrate: Steam, electricity, X-ray and radium.

Prayer looks to the restoration of the one who prays.

## A LESSON IN THE SCHOOL OF SATAN

“Of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.”—1 Tim. 1: 20.

### I. The Pupils.

“Hymeneus and Alexander”—Hymeneus of 2 Tim. 2: 17; Alexander, perhaps of 2 Tim. 4: 14.

### II. The School.

“Delivered to Satan.”

1. Excommunicated.

2. Perhaps afflicted with some physical burden besides.

3. He teaches in many ways.

### III. The Lesson.

“Not to blaspheme.”

1. Blasphemy is irreverence toward God in speech.

2. To teach a doctrine which discredits God is the same. 2 Tim. 2: 18.

## THE WORLD'S NEED OF MEN

INTRODUCTION.—Of old there was joy at the birth of a man child. So there should be to-day.

### I. Because Men Constitute the Capital of the Race, We Need Men.

1. Good men are our chief investment.

2. Men the best dividends.

3. Men leave best legacies.

### II. Because of Recent Losses, the World Needs Men.

1. In battle.

2. By starvation.

3. By infant mortality.

4. By dissipation.

III. Because the World Must Soon Be Rebuilt, We Need Men.

Our treasure is in what we have.

Men are needed to:

1. Guard property interests.

2. To carry on educational processes.

3. To supply leadership in the church.

## THE CLAIM OF RIGHTNESS

“For this is right.”—Eph. 6: 1.

INTRODUCTION.—It is a word of counsel for the family.  
The reason holds good elsewhere.

I. In Mathematics.

II. In Mechanics.

1. The square.

2. The level.

3. The plumb—“this is right.”

III. In Political Science.

1. All men born free and equal.

2. All just government derives its power from.

3. No nation can safely be allowed to disregard the interests of other nations. “This is right.”

IV. In Religion.

1. There must be religious scruple.

2. There must be a standard guide.

3. The guide must be followed. “For this is right.”



## HOW TO LOWER TAXES

INTRODUCTION.—There are various ways I have heard of.

1. Don't own anything.
2. Demand lower rating.
3. Lie to the assessor.

But it is of others I would speak.

- I. Let Improvements Be Permanent and Substantial.
- II. Elect Good Men to Public Office.
  1. Honest men.
  2. Efficient men.
  3. Public-spirited men.
- III. Exalt Moral Standards.
  1. Schools and churches.
  2. The evil of misused franchise.
  3. The cost of crime.

Appeal: What is our real capital? What makes a city strong and great?

## JESUS' WAY

- I. He declared the most important truths to the most degraded people, with assurance that they would be benefited.
- II. He approached the most ignorant and sinful with confidence that they would respond to His interest in them.
- III. He made no difference in people. His treatment and demeanor was the same for all—rich and poor, saint and sinner.

## BREAKING DOWN BARRIERS

“And they marvelled that he was speaking with a woman.”  
—John 4: 27.

INTRODUCTION.—Refer to India with thee hundred million people, two thousand separate sorts, her castes and her state of civilization. What does India need? She needs Christ to set her free.

- I. The barrier of sex. Jesus spoke with a *woman*.
- II. The barrier of caste. He spoke with a *Samaritan woman*.
- III. The barrier of superior morality. He spoke with a *sinful Samaritan woman*.

Appeal: Still it is He who breaks down barriers.

## THE HEM OF HIS GARMENT

(Luke 8: 43-48.)

INTRODUCTION.—This woman is one of a great company who have been benefited by indirect contact with Jesus.

With her may be named:

- I. Families in which one or more are Christians.
- II. Members of fraternities.
- III. Adherents of healing cults.
- IV. Communicants in religious denominations.

Appeal: Yet why come to Him thus? The way is open. He will not reject any. Come openly—all the way.

## THE MASTER IN HIS PLACE

- I. At a feast. John 2:1-3.
  - II. In the sick-room. Mark 1:29-31.
  - III. In a tempest. Mark 4:36-39.
  - IV. In a fisherman's boat. Luke 5:4-7.
  - V. In a family circle. Luke 10:38-42.
  - VI. In the house of sorrow. John 11:20-27.
- Final: Give Him His place in your life.

## THE LOVE OF GOD

(Ps. 89:6, 7; John 3:16.)

INTRODUCTION.—We sing of the love of God, but do we understand it? Illustrate: I once sang geography, but until I saw a map—even until I visited locations studied—I did not understand it.

So of the love of God.

- I. It was foreshown in His care and concern for Israel. He had a design. "In thee and in thy seed."
- II. It is expressly declared in various passages of the Old Testament.  
Isa. 55:67: "Seek ye the Lord." Ezek. 18:21-23; Ps. 103:13, 14: "Like as a father pitieth his children."
- III. Shown to fullness in Christ and the gospel.
  - 1. "God so loved" (John 3:16).
  - 2. "Greater love hath no man" (John 15:13.)

3. "But God commendeth his love to us" (Rom. 5:8).
4. "God is love" (1 John 4:7-10).
5. Rom. 8:35, 38, 39.

## WHAT OF THE HOME?

"Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well."—2 Kings 4:26.

INTRODUCTION.—Here is a woman in trouble. Coming to the prophet of God, she is asked three questions, all relating to the home. A woman's troubles are home troubles. The daughter understands the mother only when she has a home.

Of the homes here represented, I ask:

- I. What of the Refuge Provided There?
  1. For the home-maker.
  2. For the young life that is there.
  3. For the guests who come.
  
- II. What of the Authority Exercised There?
  1. Is it reasoned or arbitrary?
  2. Constant or variable?
  3. Final or easily set aside?
  
- III. What of the Guardianship Extended?
 

To save from:

  1. Desultory and slovenly habits.
  2. Temperamental tendencies.
  3. The contaminations of questionable contacts.

What of the home?

## JESUS OF NAZARETH

Twenty times in the New Testament is our Lord referred to as Jesus of Nazareth.

Jesus and Nazareth—two names merely? Two names, but the wonder is they should be associated. So insignificant was Nazareth that the name brought reproach to the name of Jesus. But so great grew the name of Jesus that it brought honor to Nazareth.

### I. Note the Littleness of Nazareth.

1. *Nathanael*. "Can any good thing come out of Nazareth?" (John 1:26).
2. *Matthew*. "And He did not many mighty works there because of their unbelief" (Matt. 13:58).
3. *Pilate*. "Jesus of Nazareth, the king of the Jews" (John 19:19).

### II. Note the Greatness of Jesus.

1. *Nicodemus*. "No man can do these signs that thou doest except God be with him" (John 3:2).
2. *Woman of Samaria*. "Come, see a man who told me all the things that ever I did" (John 4:29).
3. *An officer*. "Never man spake like this man" (John 7:46).
4. *Centurion*. "Truly this was the Son of God" (Matt. 27:54).

### III. Note the Reasons for This Marvel—that Jesus could come out of Nazareth.

1. *God* was at work there.

2. There were in Nazareth those who co-operated with God.
3. In Jesus was something not of Nazareth.

Final word: Jesus made Nazareth great—the name has honor now.

Jesus was not ashamed of His earlier environment. “I am Jesus of Nazareth, whom thou persecutest” (Acts 22:8).

Jesus is still “Jesus of Nazareth”—Jesus of the small town; Jesus who can dignify and glorify the lowly and obscure.

## REBUILDING THE WALLS

(Neh. 4: 1-14. Text—Verse 6: “So we build the wall.”)

INTRODUCTION.—Present facts of context, then proceed to draw lessons, for we are building walls too.

- I. There must be devout people who are resolved to succeed. Verses 1-6.
- II. There will be opposers. Verses 7 and 8.
- III. Then, there must be reliance on God. Verse 9.
- IV. Some one who ought to help will hinder. Verse 10.
- V. There will be idle tale-bearers. Verse 12.
- VI. It will then depend on the leaders—“nobles, rulers”—whether or not they lose their nerve. Verse 14a.
- VII. Conclusion. Such work is for our brethren, sons, daughters, wives and homes. Verse 14b.

## MAKING THE BEST OF SELF

“And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air.”—1 Cor. 9: 25, 26.

- I. A striking comparison—life as a game. “Every man that striveth in the games.”
- II. A stern requirement—sacrifices essential to success. The lesser to the larger; ease to endeavor; the passing to the permanent. “Exerciseth self-control.”
- III. An essential performance. “So fight I as not beating the air.”

## THE IRON GATE

“And when they were past the first and second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.”—Acts 12: 10.

INTRODUCTION.—“And they came unto the iron gate that leadeth unto the city, which opened to them of its own accord.”

When Christ needs and the angel leads, iron gates open as we advance.

- I. Iron Gate the First—the handicaps of early environment.
  1. Humble birth.
  2. Ignorance.
  3. Opulence—the paralysis of plenty.

- II. Iron Gate the Second—the heavy burdens of mature life.
1. Support of a family.
  2. Care of a house.
  3. Rearing of sons and daughters.
- III. Iron Gate the Third—the fact of death.
- “The sting of death is sin.”
1. The first consciousness of guilt.
  2. The actual loss suffered by dissipation of our powers and the corruption of our ideals.
  3. The guilt that oppresses as we come finally to face God.
- Poem, “Have You Come to the Red Sea Place?”

### A SAVIOUR WHO SEES

“And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them.”—Mark 6: 48.

INTRODUCTION.—Jesus saw much that escaped the eyes of others. He saw when others did not. May we not believe that He still sees as of old?

- I. That He sees when His faithful disciples are distressed by earth's vicissitudes. Cite text; also Acts 4: 23-31.
- II. That He sees when His servants have difficult tasks to perform. Acts 18: 9.
- III. That He sees when a Christian needs courage to face the future. Acts 27: 23, 24.  
Read or quote “Does Jesus Care?” in closing.



**ALMOST PERSUADED**

“And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian.”—Acts 26: 28.

INTRODUCTION.—Rehearse the circumstances briefly leading up to the words of Agrippa.

I. What Persuasive Influences Had Operated to Move the King?

1. Testimony of an honest man who knew.
2. The fact that, being a Jew, he knew the hope of Israel. He was a Herod also.
3. The assurance (v. 18) that God had provided remission of sins.

All these still operate.

II. What Restraints Had Operated to Prevent His Acceptance of the Gospel?

1. His position—“he is a king.” What would people say? Should he heed Paul?
2. His life policy—he is a politician.
3. His ambitions—he had aims to attain.

These still operate to keep men from Christ.

III. What Interests Hung upon the Decision of Agrippa?

1. The example he would set as a king.
2. The weight of his influence on the right side.
3. Chiefly, his own salvation from sin.

These still depend in some measure on the action of each soul.

Appeal: What should he have done? Who can question that now?

## HOW CAN THE WORLD BE MADE SAFE?

INTRODUCTION.—The question about John the Baptist:  
 “What manner of child shall this be?”

This question presents the problem of conserving childhood. That we may realize its vital significance I ask you to note the three things:

- I. This world can not be safe to live in without good government. What is good government?
- II. We can not have good government without good men and women. What are good men and women?
- III. We shall always be short of good men and women unless we save the material they are made of.

Appeal: America must meet the world's need of men as well as of material.

## “COME UNTO ME”—THE WORLD'S ONLY HOPE

INTRODUCTION.—There are two theories of cure—*from without* and *from within*.

Jesus saw the outside, but He worked from within. Note these hints.

- I. “Come unto me”—accept My way.
- II. “Take my yoke”—pull with Me at your problems.
- III. “Learn of me”—other great teachers differ; none disagree with Him.
- IV. “Ye shall find rest to your souls”—selves, that is.
- V. “For”—because this is the easiest way.

## THE AFTERGLOW OF GREAT LIVES

“Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.”—John 11: 40, 41.

INTRODUCTION.—As though that place were different from all others—and it was.

- I. John prepared the way for Jesus—“there he abode.” Because John had been there Jesus came. Every good life lived on this earth makes every other easier.
- II. The people John had taught were ready to welcome the teachings of Jesus. “Many came unto him.” Every truth heard and believed makes every other truth more welcome.
- III. Those who had welcomed John were readiest to believe on Jesus. “Many believed on him there.” Every one who turns to God helps others to come—makes coming easier.

Appeal:

1. *We* may prepare the way for Jesus.
2. *We* may hasten truth on its way.
3. *We* may lead the way to Jesus.

### “THE MASTER IS COME”

“And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.”  
—John 11: 28.

INTRODUCTION.—Many persons sought Jesus, but not often is He seen seeking others. There He comes

to a stricken home and asks for one of the bereaved—the one He had known best before.

Christ comes to us still at times of crisis and loss, but He comes also and makes appeal:

- I. In the changing seasons of the year.
- II. In the successive steps of life's unfolding program.
- III. In the unexpected reverses of life.
- IV. In the ripening processes of the years.
- V. In the performance of each true Christian—unselfish service to others.

Appeal: So He comes, but the vital thing is that we welcome Him in these, that we may do so at last when He comes to claim His own.

## **BETTER CHURCHES**

- I. How churches came to be.
  1. Preaching won converts.
  2. Converts required communion.
  3. Work required co-operation.
- II. What the church then was.
- III. The eclipse and how it came.
- IV. Efforts at reform.
- V. Restoration.
- VI. Present state of churches—and the need.
- VII. What is meant by better churches, and how shall we find them?

## STANDING WITH MOTHER FOR THE HOME

INTRODUCTION.—Satan's start to corrupt the world—  
with home and woman. Thus began an age-long  
conflict.

It is for man to stand with woman for the  
home:

- I. In defense of a single standard of social morality.
  - II. In defense of marriage.
  - III. For the protection of childhood.
- Appeal: Christ is the defense of the home.

## GOD'S PURPOSE RECOGNIZED

(Mark 1: 14-20.)

INTRODUCTION.—The Son of God has triumphed over  
the evil one. He is ready now for His work.  
Mark gives us the briefest sketch of His begin-  
nings.

- I. "Preaching the gospel of God." The good tidings  
of God's love to man and His purposes for man  
—that is mission enough for any life. Any one  
*can* do it; all *ought* to do it.
- II. "He saw Simon and Andrew." He sees men who  
are busy. *All* such He calls; *only* such can be  
of use to Him. *Once before* He had seen these  
men. John 1.
- III. "Fishers of men." To be a Christian is to have a  
job—the old one still, perhaps, but a new and  
better one that will help with the regular employ-  
ment.

IV. "Left" nets and father—these men; tax-books—Matthew; water-pot—woman; honor and position—Saul of Tarsus.

Appeal: We see here the victorious Master at His work. How He must have enjoyed it. Prepared, called, employed, so He became the world's rescuer.

## A BETTER CHURCH

"Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—Eph. 5: 25-27.

INTRODUCTION.—"Denominationalism is dead." So said a prominent editor recently. Have we anything to take its place?

### I. What Is a "Church"?

A group of individuals who believe in Jesus Christ as the Son of God, who have committed their lives to Him, and are banded together to carry out His will.

### II. What Is a "Good Church"?

A good church is such a group actually carrying out the Lord's will. A church is good to the degree that it carries out His will. Illustrate by percentages.

### III. How May a "Church" Be Made into a "Good Church"?

Two plans of procedure: improve members, improve organization and methods of work.

## HAS CHRISTIANITY FAILED?

“If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested, then shall ye also with him be manifested in glory.”—Col. 3: 1-4.

INTRODUCTION.—Has the church collapsed? It has not yet been completely builded.

Has Christianity failed? It has not been tried yet.

What was Christianity designed to do?

- I. To relate man to God. Read verses 1-4.
- II. To eliminate evil from individual lives. Verses 5-11.
- III. To build character in those thus cleansed. Verses 12-17.

## GOD AND THIS WORLD'S GOODS

“And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.”—Mark 6: 41-44.

INTRODUCTION.—This is the only miracle of which all four Gospel writers tell. It serves to show that

- I. The Resources of God Are Inexhaustible.
  1. Manna in the wilderness.
  2. Elijah's cruse of oil.

## II. God's People Acting on Faith Are the Channel between Supply and Need.

1. Mal. 3: 8-10: God to Israelites.
2. 2 Cor. 9: 6-8: God to Christians.
3. Experience verifies this teaching.

## III. Faith to Act—to take God at His promise is the one essential to the enjoyment of God's bounty.

Appeal: God hath His laws here as elsewhere. We receive in proportion as we comply with them. We ask and receive not because we ask amiss.

## THE WORD MADE FLESH

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”—John 1: 1, 14.

INTRODUCTION.—“Word” has come to mean personality.

“Is his word good?” means “Is *he* good?” So in Jesus the personality of God is made flesh.

- I. The “word” made flesh in Jesus. The power, will, disposition of God made manifest so man can understand it.
- II. The flesh made “word” after His ascension—all that Jesus meant to man embodied in a message. Paul's care of it.
- III. This “word” to be made flesh again in service of the disciples of Jesus. Healing ministers; teaching; preaching of the Word.

This for Him while He has gone to prepare a place for us. We keep house for Him.



## **JOTHAM, KING OF JUDAH**

(2 Chron. 27: 1—28: 2.)

**INTRODUCTION.**—Jotham is a red flag of warning. His life proves the folly of seeking material things alone. Read the Scripture indicated above. We have here:

- I. A Good Man Not Religiously Inclined. Verse 2.
- II. An Aggressive Policy Concerned Only with Material Things. Verses 3-5.
- III. A Great Nation Falling under Corrupt and Godless Rule. Chap. 28: 1, 2.
  1. The Jotham way leads to godlessness and moral corruption. Every man of influence should stand for the things eternal and worth while.
  2. The Jotham policy is short-sighted. Every person of influence should build with principles as well as with brick and mortar.
  3. The Jotham rule begets national degeneracy. Every ruler should set precedents for righteousness that those who follow will not dare despise.

## **THE CHURCH HIS BODY**

(1 Cor. 12: 12-27.)

**Notice:**

- I. How the head contributes to the health and well-being of the body.
- II. How the members of a body are subject to the head.

- III. How the members of the body carry out the suggestions of the head.
- IV. How the members work together.
- V. How a disabled member hinders the progress of the body.
- VI. How members come to each other's aid when one is disabled.

### **THE MEASURE OF MAN**

“And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her.”—1 Kings 10: 4, 5.

**INTRODUCTION.**—Read text and relate circumstances.

Discuss the various observations upon which her judgment was made up.

- I. His wisdom—good judgment. The readiness of his mind.
- II. The house he lived in. The fitness of what he had gathered about him.
- III. The food of his table. How he treated his body.
- IV. Servants. Attitude toward his subordinates.
- V. His sacrifice to God the “ascent” into the house of God.

*Resume:* By these things a man may be known. By care at these points a character may be built.

## THE GROWTH OF A CHURCH

(Eph. 2: 19-22.)

- I. The law of life is activity. If a church is alive, it will be doing something.
- II. Activity means development. The church that keeps busy will grow and increase.
- III. Development means differentiation. Where people are at work each will seek his own task.
- IV. Differentiation calls for adjustment. It is in the adjustments of church life that discords arise.

## THE SPIRITUAL CARE OF THE YOUNG

(Deut. 11: 18-21; Jer. 31: 31-34.)

INTRODUCTION.—Jewish care of the young as shown in texts. The New Testament precept. Eph. 6: 1-4. Yet, note these facts:

- I. Total "children" (under twenty-five) in the United States, Protestant and non-Catholic, forty-two million. Not in Sunday school, twenty-eight million. Only one-third in Sunday school. Only one-fourth of those of school age.
- II. Of those in Sunday school only 40 per cent. remain to become Christians—60 per cent. lost.
- III. It takes one teacher four years, or four teachers one year, to win one to Christ.
- IV. What can be done:
  1. Set an aim.

2. Adopt a standard of efficiency.
3. Enthuse.
4. Ask God's help and keep busy.

## **THE MINISTRY OF THE SMALL TO THE GREAT**

(Acts 9: 1-19; text: Verse 17.)

- I. Disciples and apostles. Acts 9:10-16.
- II. Personal touch.
- III. Gentle words.
- IV. Expression of fellowship in Jesus.
- V. Benefit to be conferred.
- VI. New power and guidance to be given.

## **GOD'S USE FOR THE SECOND GENERATION**

“And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.”  
Gen. 26: 18.

INTRODUCTION.—Isaac, second of the patriarchs, holds a common place in history. This text indicates the work he had to do.

His mission was such as falls to many—such as falls to the present generation in our Central States.

- I. To dig again the wells—agriculturally.
- II. To dig again the wells—educationally.
- III. To dig again the wells—religiously.

## A FAREWELL WORD FROM PETER

“But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.”—2 Pet. 3: 8, 9.

INTRODUCTION.—Peter, now old and about to die (chap. 1:14). writes from Babylon to the disciples in Asia Minor.

Here he would show that

- I. God takes time. He does not reckon as men do. To Him a thousand years are as a day. He has time—all time. Verse 8.
- II. God's promises may be long in fulfillment (as seems to men limited by time), but they are all fulfilled finally. Verse 9a.
- III. God's love for man endures. He is patient. “He is not willing that any should perish.” Verse 9b.

## IN THE POTTER'S HOUSE

“Behold, as the clay in the potter's hand, so are ye in my hand.”—Jer. 18: 6.

- I. Clay—truth to-night by use of the humble object.
- II. The potter—God's method with mankind shown in the ways of a common laborer.
- III. The accident—light on the tragedies of life through a petty incident.
- IV. The Restoration—the ways of God illustrated by ordinary human resourcefulness.

## IF MAN IS LOST, WHO IS TO BLAME?

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.”—Heb. 10: 26, 27.

INTRODUCTION.—Discuss text. God has sought to save the world.

I. By good men sent to exemplify goodness in contrast with badness. Enoch, Noah, Abraham.

But moral excellence would not win them, though God still uses good men.

II. By governments set up to control—Moses' law—the judges—the kingdom. But they found ways to avoid the law.

III. By the gospel of Christ—love's appeal. His plan to have it preached in all the world, then the end.

It has come thus far to you.

If you are lost, who's to blame?

## HOW MAY I KNOW GOD?

(Acts 17: 24-31.)

I. He is in the material world to awaken admiration.

II. He is in the moral world to arouse conviction.

III. He is the center of the spiritual world to inspire reverence.

IV. But we know Him tangibly

1. Through the Scriptures of the Old and New Testaments.

2. Through our own experiences as Christians.

## THE SUBTLETY OF SIN

“Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death.”  
—Jas. 1: 13-15.

INTRODUCTION.—Sin is the corruption of the God image in us, the ruin of the the spirit of godliness. Illustrate with watch or automobile the spring or motor of which is gone.

Sin is subtle in its beginnings. It consists of and proceeds by substitutions:

- I. Self-trust for trust in God. Corruption of the intellect. Rom. 12: 3.
- II. Self-love for love to others. Corruption of the affections. Rom. 12: 9.
- III. Self-will for the will of God. Corruption of the power of volition. Rom. 12: 19.

Appeal: “And the sin, when it is full grown, bringeth forth death.”

## GLIMPSES OF THE GREAT LIFE

(Mark 1.)

- I. Jesus and the home circle. Verses 29-31. A *helpful* life.
- II. Jesus and the crowd. Verses 32-34. A *busy* life.

III. Jesus in solitude. Verse 35. A *God-controlled* life.

IV. Jesus and the main task. Verses 36-39.

This helpful, busy, God-controlled life directed toward the accomplishment of one worthy end—a purposeful life.

## HAPPINESS BY FORMULA

INTRODUCTION.—The Beatitudes (Matt. 5:1-12) show how man may be happy. They aver that:

- I. Poverty of spirit plus the kingdom of God equals happiness.
- II. Mourning plus comfort equals happiness.
- III. Meekness plus the inheritance of the earth equals happiness.
- IV. Hunger and thirst after righteousness plus satisfaction equals happiness.
- V. Mercifulness plus mercy equals happiness.
- VI. Purity of heart plus the presence of God equals happiness.
- VII. Peacefulness plus divine sonship equals happiness.
- VIII. Persecution plus the kingdom of heaven equals happiness.
- IX. False accusation plus fellowship with God equals happiness.



## CHRISTIAN SERVICE

- I. As described by the Old Testament. Luke 4:16-22.
- II. As carried on by the Lord during His life on earth. Matt. 4:23.
- III. As defined by Him when He sent His disciples to the work. Matt. 10:5-8.

## HOW GOD WOULD SAVE THE WORLD

(John 1:4; Matt. 5:14-16.)

INTRODUCTION.—God loves this world. He would save it—He will save it; but how?

He has but one way—by Christian influence.  
Read the two texts.

- I. What Is the Nature of This Influence?
 

It is like light.

  1. It reveals the truth.
  2. It offers guidance.
  3. It does not drive, it draws.
- II. How Does It Operate?
 

By reflection.

  1. Thrown against a prepared surface.
  2. Turned back on objects out of reach.
- III. What Is Its Final Effect?
  1. It edifies those who transmit it—teacher.
  2. It causes others to glorify God; and this is our great need—the world knows not God.

Appeal: Is such a life as ours worth while? Jesus can make it worth while.

**THE MAKING OF FEASTS**

(Luke 14: 12-14.)

INTRODUCTION.—Any saying of Jesus will convey more meaning than the words themselves can contain. So this—from it we see that:

- I. Christian service should be disinterested—do good for goodness' sake, not for personal reward.
- II. Christian service should be discriminating—to the lowly and less fortunate, not to those already well circumstanced.
- III. Christian service should be direct—performed in person and not by proxy.

**“FIRST TO MARY MAGDALENE”**

“Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.”—Mark 16: 9.

INTRODUCTION.—Why first to Mary? Background unknown.

- I. To a *woman* first.
- II. To *one who had been healed*. See text.
- III. To *one who had ministered*. Luke 8: 2.
- IV. To *one who had watched at the cross*. Matt. 27: 56.
- V. To *one who could bear a message*. Mark 16: 10.

Appeal: Only Mary Magdalene answered to all these specifications.

## “HOW READEST THOU?”

“And he said unto him, What is written in the law? how redest thou?”—Luke 10:26.

INTRODUCTION.—There are three proper, yes, essential, ways of reading the Bible.

- I. Historically—with reference to what the writers meant to convey to their readers, and what the readers understood them to mean.
- II. Doctrinally—with reference to what God meant to convey to the race in this present age. Paul wrote for his own times; he did not expect things to remain long as they were; but God put in His words a content for the Christian age and for all men.
- III. Devotionally—with reference to our own individual needs. What is there here for me? Not, What did Paul mean for me? nor, What did God design for me? but, What is there here I can use?

## HOW JESUS WOULD SAVE THE WORLD

(Read Matt. 9:18-34.)

- I. Jesus Is the Saviour of “His People.” Matt. 1:21.
  1. He came when a Saviour was needed.
  2. He called Himself “the Son of man,” and His work was to benefit all who were “afar off.”
- II. He Made but a Beginning of the Work He Planned. Acts 1:1.
  1. He “began” to feed, heal, forgive, comfort and direct His people.

2. He "began" the adjustment of all earthly evils and abuses.

III. He Assured His Disciples of Success as He Sent Them Forth. John 14:12.

They are but to continue with their ability what He had begun with His. Illustrate. Let us be helpers.

### FIVE GOSPEL PARADOXES

- I. The *sword* that brings peace. Matt. 10:34.
- II. The *bondage* that proves to be liberty. Rom. 1:1 (Weymouth's translation).
- III. The *service* that gives mastery. Mark 10:44.
- IV. The *surrender* that assures triumph.
- V. The *death* that issues into larger life. Gal. 2:19, 20; 1 Cor. 15:35-44.

### THE HINDERING VEIL

"And he said, Take it up to thee. So he put out his hand, and took it."—2 Kings 6:7.

- I. The blindness of the Jews to the claims of Christ. Rom. 11:25.
- II. The blindness of Protestantism to the evil of division.
- III. The blindness of the Christian world to-day to the meaning of the ordinances.
- IV. Our own blindness to the signs of our times. Matt. 24:32.

## HOW TO BE HAPPY

“Blessed are the pure in heart: for they shall see God.”—  
Matt. 5: 8.

INTRODUCTION.—Happiness is well-nigh the universal quest of man. We seek it in all ways, but seldom find it. Note this formula text (“blessed” here means “happy”).

A careful consideration of the words here used will help us.

- I. What is meant by the term “heart”? “Inner life—thoughts, feelings, will.”
- II. What is meant by “pure”? “Rid of things that ought not to be there.” Illustrate.
- III. What is meant by “*seeing God*”? To realize His presence in the world.

Appeal: There is a beginning-place for the process—the good confession.

## IF I COULD BEGIN AGAIN

(After preaching twenty-five years.)

- I. I would never contend over small matters.
- II. I would not be anxious for the larger field.
- III. I would choose a “range” and stay within it.
- IV. I would save some money every year.
- V. I would conserve my own physical forces and develop them.

- VI. I would save the people's time.
- VII. I would not strain after fine effects in preaching.
- VIII. I would concentrate on the work of preaching the gospel.

But I am not wanting to begin again. Once is enough; we can't go back.

In a sense, however, I am beginning again—beginning my second lap.

Thus beginning, I give you here my creed:

1. I believe that Jesus Christ is the Son of God.
2. Because I believe Him the Son of God, I believe all He said.
3. I believe what His apostles said.
4. I believe the story of the Old Testament.
5. I believe the church is His body, to do His work in the world, and of that body I am a humble and grateful member.

## THE LAW OF THE HARVESTS

“For herein is the saying true, One soweth, and another reapeth.”—John 4: 37.

INTRODUCTION.—Probable significance of His words.

- I. In material things it is true that one soweth and another reapeth.
- II. In intellectual possessions, also, one soweth and another reapeth.
- III. But especially true in spiritual things that one soweth and another reapeth.

## INCOMPLETE OBEDIENCE

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.”—1 Cor. 10: 6.

### I. Abraham.

The command to separate himself from his kinsfolk was not obeyed at once, and God came with His promise only when Lot had been sent away. Gen. 13:14-17.

### II. Israel in Canaan.

The command was not to stop short of exterminating the inhabitants of Canaan. Ex. 23:32, 33. This may be disregarded. Judg. 2:1-4.

### III. Saul King of Israel. 1 Sam. 15:13-16, 22, 23.

## HEAVENLY VISION AND EARTHLY DUTY

“Why stand ye looking into heaven?”—Acts. 1:11.

It is easier to dream than to do—to speculate than to demonstrate. This we see:

### I. In Our Every-day Affairs.

1. The farmer who studies the moon instead of the soil.
2. The educator who grades and systematizes till he has no school left.
3. The statesman who theorizes till revolution breaks.

### II. In All Moral Movements.

The idealist pictures a heaven here below; the practical man goes out and grubs out a

stump and trains a boy not to swear and chew tobacco.

### III. But Especially in Religion Is This True.

1. The creed-writers.
2. The ascetics.
3. The present-day promoters of big money movements.
4. Our own selves as disciples in obscurity.

Appeal: Yet something comes of looking into heaven.

## SHALL WE DIG IN?

INTRODUCTION.—Refer to the European war and the tactics followed until the United States entered. Make parallel with the Restoration plea in the religious world.

We dig in:

- I. When we cease to preach the whole truth.
- II. When we make a truce with any evil thing.
- III. When we fail to train our own members in Christian fundamentals.
- IV. When we permit the local church to become tributary or subsidiary to something else.
- V. When we give public recognition to unfaithful teachers.
- VI. When we allow other concerns to take precedence over the conversion of men or the planting of churches.

Appeal: Shall we dig in and delay settlement of issues now up?



## NOT OF CONSTRAINT

“Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to *the will of God*; nor yet for filthy lucre, but of a ready mind.”—1 Pet. 5: 2.

INTRODUCTION.—The elder or overseer was to do his often distasteful duty, “not of constraint, but willingly.” So should all Christian service be rendered.

- I. Men believe, repent and obey “not of constraint,” else it is no surrender to God.
- II. Christians worship willingly, or they do not worship.
- III. Service rendered to others must be willing, or it is not Christian service.

## LESSONS IN DISCIPLESHIP

INTRODUCTION.—Our Lord's followers were called by various names: Disciples, brethren, Christians, children of God. The term “disciple” is the one used by angels when referring to them.

- I. The Name.
  1. It means learner.
  2. The attitude to be continuous—one is always a disciple though he becomes a Christian presently. Illustrate: Entered apprentice of Masonry.
- II. The Relationship.
  1. We enroll in the school.

2. We are fitly cleansed and clothed. Illustrate: Orphan in India.
3. Granted constant divine presence—Holy Spirit.

### III. The Conditions of Discipleship:

It is spiritual—the relation of the human spirit to the divine, therefore it transcended—

1. Relation to earthly goods.

“Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple” (Luke 14:33).

2. The desire for ease and comfort.

“Whosoever doth not bear his cross and come after me” (Luke 14:27).

3. All fleshly relationships.

“If any man cometh unto me, and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also.”

All this because it is the relation of spirit and not of flesh.

## JESUS CHRIST AND MOTHERHOOD

“And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.”—Luke 1:46, 47.

- I. The Mother's Forward Look. Luke 2:18, 19.
- II. The Son's Forward Look. John 2:1-4.
- III. The Backward Look of Both. John 19:25-27.
- IV. Motherhood a Symbol:
  1. The voice in a crowd. Luke 11:27, 28.
  2. The still closer relation. Matt. 12:46-50.

## THE MODERN WITNESS FOR CHRIST

“But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.”—Acts 1: 8.

INTRODUCTION.—Comment on the work of witnessing for Christ as done by the apostles.

Their work well done, a different witness must needs be born now. They asserted that the good news (gospel) was true.

We prove it to be the power of God to save. This we do by:

- I. Obedience to its commands—when we obey and when we secure the obedience of others.
- II. Faithfulness in the church—when we are faithful and when we induce others to be faithful.
- III. Godly living when we exalt Christ ourselves, and when our stand for right serves to guide others.

Thus do we modernizers follow the apostles and fathers; thus serve the plans of God in this age as they served in theirs. How shall we meet and please this skeptical, careless age?

## THE LIFE THAT WAS LIGHT

“In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.”—John 1: 4, 5.

“In him was life, and that life was the light of men. And the light shineth in darkness, and the darkness *overcame it not.*”

- I. In Him was life—a life different from the stone, the plant, the man—a measure of spiritual life unknown before.
- II. *That* life was light—to make clear, to lead, to beautify, to uplift—all that light does.
- III. It shineth in darkness—on a darkened world—the Dark Ages. Into obscure places, into darkened lives, and it was not overcome.

## **SAVING THE LOST**

- I. What Is It to Be Lost?
  1. Physically.
  2. Intellectually.
  3. Morally.
  4. Spiritually.
- II. How Do the Scriptures Regard the Lost?
  1. Lost sheep of house of Israel. Matt. 15:24.
  2. The Lord's mission. Luke 19:10.
  3. Illustrated thrice: coin, sheep, boy—all "lost."  
Luke 15.
- III. How May the "Lost" Be Saved (found, that is)?
  1. How when lost in other than spiritual sense—physical, intellectual, moral? How, then, the spiritually lost?
  2. Jesus' example:
    - (1) The lost young man.
    - (2) The lost woman.
    - (3) The lost Nicodemus.
  3. The gospel fitness to save the lost—fits intellect, affections, will.

## THE SEAT OF AUTHORITY

INTRODUCTION.—Authority in the home of childhood.

- I. The Need of Authoritative Direction in Religion.
  1. We must know God—His attitude toward man, His estimate of sin and law of pardon.
  2. We must know about His church on earth—how we ought to behave ourselves in the house of God.
  3. We must know what lies beyond this life.
  
- II. Some Mistaken Locations of the Seat of Authority.
  1. Scribes and Pharisees located it in traditions of the fathers. Matt. 15:1-9. False system.
  2. Catholic Church in popes and priests and clericals, and corruption has resulted.
  3. Enthusiasts in human emotions, and vagaries have sprung up.
  4. Philosophy in human reason, and faith has gone out.
  5. New thought in human consciousness, and practical religion goes up in hot air.
  
- III. Divine Locations of the Seat of Authority.
  1. In Old Testament it was:
    - (1) In chosen representatives: Messenger to Abraham; Samuel to Saul; Elijah to Ahab; Nathan to David.
    - (2) In special revelations: Heb. 1:1, 2; John 1:14; Matt. 17:5.
  2. In apostolic times: John 14:26; John 20:22; Matt. 28:19.
  3. In our own day:
    - (1) In Jesus Christ.

(2) Hence, also, in the apostles.

(3) Therefore, of necessity, in the New Testament.

## THE LOVE OF GOD FOR LOST MAN

INTRODUCTION.—We understand a thing best by knowing what it does. Illustrate: Electricity, heat, light, wind.

Of God's love we know by certain facts as to what it has done.

### I. God's Love Is Intense.

“God so loved the world that he gave.” “That he gave”—that He gave *His Son*—“his *only begotten Son*.”

### II. God's Love Is Impulsive.

A parable represents God as a good shepherd seeking a lost sheep.

### III. God's Love Is Inclusive.

The sheep that was lost was one of a hundred—the rest safe in the fold.

But to come to facts: “But God commendeth his love” (Rom. 5:8).

### IV. God's Love Is Insistent.

1. “Behold, I stand at the . . .” (Rom. 3:20).

2. “Having loved his own . . .” (John 13:1).

3. “Who shall separate us from the love of . . . God?” (Rom. 8:35-39).

### V. God's Love Is Inspirational.

“If God so loved us, we also ought to love one another” (1 John 4:11).

## THE INQUIRY OF THE GREEKS

“Sir, we would see Jesus.”—John 12: 21.

**INTRODUCTION.**—The question a most natural one. The answer must be studied to be understood. Jesus is not ready to see the Greeks, but by His death will become the Saviour of all men.

- I. To see Jesus will convince the skeptical. This was our Lord's method: Andrew and Nathanael. Peter on board the boat. Philip (John 14:9). Mary at the tomb. The apostles and Thomas.
- II. To see Jesus will arouse the indifferent. This the remedy when a church is idle.
- III. To see Jesus will win the sincere. This, and not mere attractions, should attract all to Christ.

**Appeal:** Let this, then, be our aim, to see Jesus anew.

To study His coming to the earth; to learn His purposes; to adopt His method; to be occupied for and by Him; to bear His message.

## PRECIOUS OINTMENT

(Mark 14: 3-9.)

**INTRODUCTION.**—This Scripture tells how one woman used such treasure as she had been able to save so as to honor Christ. Let us rise high enough from the scene to catch the keynote of it. This we shall find is, “Give Christ what you have.”

There is still need of precious nard to soothe and satisfy the senses of mankind often sorely tried by the varying sights and sounds and odors of a world gone wrong.

- I. The precious ointment of cheerfulness.
- II. The precious ointment of encouragement.
- III. The precious ointment of sympathy.

Appeal: These, the best gifts, are so common that often we neglect to give them.

But no such gifts can rise out of a life not yet committed to the unselfish program of Jesus.

## THE MINISTRY OF MIRACLE

“Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? . . . And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.”—Mark 2: 9, 19.

INTRODUCTION.—Explain text—“Which is easier” (for you), to forgive sin or to heal palsy? Both impossible; both on the same plane. He wished to prove His power to forgive sin—in the visible world. He would do so by performing a miracle in the visible world.

But this raises the whole question of the purpose of miracles. Of this matter we may remark that:

- I. Miracle supplies a *basis for faith* in Christ.
- II. Miracle *justifies* our hope of life beyond the grave.
- III. Miracle as an *expression of love* prompts such exercise on our part and in our sphere.

Conclusion: “Now abideth these three, *faith, hope and love.*”



## LIFE MORE THAN MEAT

“Is not the life more than the food, and the body than the raiment?”—Matt. 6: 25.

INTRODUCTION.—Man is a soul, but he lives in a body. It is a continuous struggle if he would keep his body under. Many walk by sight and live for gain. A few seek after treasures unseen. In working out the problem all our joys and sorrows come.

When we follow the Spirit we get real gain. When we sow to the flesh we reap corruption.

### I. Familiar Illustrations of This Fact.

1. Israel.
2. Ancient Rome.
3. The church during the Middle Ages.
4. Individuals in families that prosper.

### II. Our Country as an Illustration.

1. Colonial days. Puritan conviction and colonial frugality hand in hand.
2. The church as she has suffered or prospered materially.
3. The result in society. Note conditions now—commerce, industry, religion.

### III. All This but to Confirm Bible Teaching.

Let us recall:

1. The experience of Solomon. Eccl. 2: 1-11.
2. The teaching of Jesus. Matt. 6: 19-21; Matt. 6: 31-34.
3. The apostolic injunction. Eph. 4: 28; 1 Tim. 6: 9.

**Conclusion:**

1. These things are eternally and always true—to-day as then.
2. Our day is an outstanding example. The earth's riches are being disclosed; self is foremost.
3. In the midst of this the church—that dares to hold up the truth and seeks to exemplify it.

**“IS IT I?”**

“Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?”—Matt. 26: 20-22.

**INTRODUCTION.**—We are to examine ourselves at the table.

1. We are apt to be frank and honest then—when we eat.
  2. Jesus is present, forbidding evasion.
  3. Divine presence helps man to see himself.
- But it is not only here that we should ask, “Is it I?” That inward glance is fit:

- I. When we see some great sin in another.
- II. When we hear gross rumors of others—before we repeat them.
- III. When we have been sorely tempted.
- IV. When we are praised unduly.

**Appeal:** Christ is here. Let us look into His face by faith and ask, “Is it I?”

## “LIFT UP YOUR EYES”

“Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.”  
—John 4: 35, 36.

INTRODUCTION.—Circumstances. Text: People were saying: “We have sown seed; in four months we shall gather a harvest.”

### I. The Present Time Propitious.

Here He confutes a common illusion—that a time will come for action, for culmination.

### II. The Waiting Task Vital. Unless it be attended to, further progress is barred.

1. Personal development.
2. Community betterment.
3. Local church.

### III. Adequate Reward Is Sure.

1. Reward has its rightful place in every life.  
“Who planteth a vineyard and eateth not of the fruit thereof?”
2. But there are rewards trivial and rewards eternal.
3. We are assured that no small service rendered for Him will fail of its reward. “And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward.”

## THE FALLOW GROUND OF YOUTH

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David. . . . And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.”—Luke 2: 4, 9.

INTRODUCTION.—Cite circumstances of utterance.

Suggestions:

- I. Vital significance of early adolescent years.
- II. The place of the spiritual in character-making.
- III. The house of God as a place of refuge. Illustrate: Adonijah and Solomon.

## A LESSON FROM JAMES

(Jas. 1: 2-8.)

INTRODUCTION.—There is a sermon in the emphatic words of this passage.

- I. *Temptation*, if rightly understood, is the route to patience (endurance).
- II. *Endurance*, when it has done its work, makes perfect.
- III. *Wisdom* to so understand temptation and endurance, and to use them as aids to perfection, God will give to them that ask.
- IV. *Doubt* defeats prayer, however; therefore ask in faith. The route to victory is temptation, endurance, perfection.

## THE PRACTICAL IN RELIGION

“*Exhort* servants to be in subjection to their own masters, *and* to be well-pleasing to *them* in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”—Tit. 2: 9, 10.

INTRODUCTION.—Here is a passage of two verses that begins with human slavery and ends with God.

It purports to tell lowly men how they may do a wonderful thing—“adorn the doctrine of God.” It is an interesting study.

1. “Be in subjection to masters.” Find a place and fill it.
2. “Not gainsaying.” Overcome common tendencies and weakness.
3. “Not purloining.” Shunning common sins.
4. “Showing all good fidelity.” Doing common duties.

Appeal: It is *this* that God asks of each man.

## THE MISSION OF THE CHURCH

(Lesson: Luke 24: 44-54. Text: Matt. 28: 19.)

INTRODUCTION.—1. Men waste their time and strength for lack of definite purpose.

2. The church is living for self in many instances; she must learn her true work.
3. The purpose for which the church was formed is stated in the great commission.

Incidental to this work the church must:

- I. Stand with All that Is Good.
  1. As individuals.

2. For the good in organized society—fraternities, denominations.

II. Stand also against All Evil.

1. As individuals.

2. In social life—the saloon and all evils licensed by public sanction.

3. Within its own bounds—worldliness, sectarianism, pharisaism.

III. It Must Go to the Sinful in Love and Tell Them of a Better Way.

1. Indisputably our mission is to the lost and ruined.

2. The only true and unfailing spur to such work is love.

Appeal: The mission of the church is the unison of all her members. The life laid out here is the only profitable one for all.

## SOUND DOCTRINE

(Tit. 2: 1-10.)

INTRODUCTION.—“But speak thou the things which befit the sound doctrine.” “That the word of God be not blasphemed.”

I. Sound doctrine for old people. Verses 2 and 3.

II. Sound doctrine for younger people. Verses 4-8.

III. Sound doctrine for those who serve. Verses 9, 10.

Conclusion: The whole of this counsel is that we avoid forms of evil most common and cultivate virtues most desirable.

## EVERY MAN A SINNER

“Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God.”—Rom. 3: 22, 23.

INTRODUCTION.—To show every man a sinner, define sin and illustrate what God has done for man and how man has received His great benefits.

- I. Humanity disbelieves God.
  - II. Humanity is disobedient to God.
  - III. Humanity has disenthroned God.
- Appeal: Each man must do his best to reconstruct and repair.

## THE NECESSITY OF FIRST PRINCIPLES

(2 Pet. 1: 12-15.)

INTRODUCTION.—Peter and the keys. He was a first-principles preacher. He would have the Christian virtues named in verses 5-7 added to primary obedience, and would include all as first or elementary things. Note his care for these matters.

- I. He would continue to repeat them, though he knew they were perfectly familiar. Verse 12.
- II. This had been his special charge from the Lord—to “feed the lambs”—and as he saw the time of departure approaching, he felt the obligation more heavy. Verses 13, 14.
- III. He even sees beyond his own decease, and seeks to provide for that time. Verse 15.

**Appeal:** Why this special care of an apostle for these "first things"?

1. They are fundamental to all that must follow, as the multiplication table.
2. They meet the requirements of man's nature, intellect, affections, will.
3. They provide safeguards against false teaching and vain philosophies of the world.

## **THE OX THAT TREADETH OUT THE CORN**

"For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth?"—1 Cor. 9: 9.

- I. **The Fitness of the Figure Used.** The patient, helpless ox working for his board.
- II. **The Subject Sought by Its Use.** The support of those who, like the ox, give all for a mere living. Extend application.
- III. **The Wider Application.**
  1. Preachers are hindered in their work by things other than low pay.
  2. Others than preachers are hindered from their best by the uncharitable attitude of their co-laborers.
  3. There is loss to the owner more than to the ox when the muzzling process is permitted.

**Appeal:** Christianity asks for every man his due.

1. In the church.
2. In the community, so far as applied.
3. In the world, when it prevails.



## THE PRESENT AGE

INTRODUCTION.—Paul's word in 1 Cor. 10:11 as to the "ends of the ages." Proceed, then, to consider:

- I. The prophetic word of Jesus as to the age then opening. Matthew 13. (Seven prophetic parables.)
- II. The promise of Jesus as to His presence through that age. Matt. 28:19, 20.
- III. The provision of Jesus for the enlistment of followers during the age—the church.

## SATAN'S PROFFER REFUSED

(Mark 1:12; Matt. 4:1-11.)

INTRODUCTION.—The temptation follows baptism.

1. Satan strikes where God is at work.

2. The young disciple must be defeated then or never.

3. The young seek enlistment of talents.

What means temptation? It is opportunity to disguise. Two ways are open—the tempter's and a "way of escape."

By a study of Jesus' experience we may be forewarned and forearmed.

- I. The physical appetites. "Command that these stones be made bread."
- II. The passion for display. "Cast thyself down."
- III. The desire for position and possession. "All these [kingdoms of the earth] will I give thee."

**Appeal:** Two sentences—the one tragic, the other full of comfort and recorded by Mark—and a sequel.

1. "And he was with the wild beasts."
2. "And the angels ministered unto him."
3. Then "he came into Galilee preaching the gospel of God."

## **THE FELLOWSHIPS OF LIFE**

(Phil. 1: 3-11. Text: Verse 8.)

**INTRODUCTION.**—Paul is in prison waiting trial before Nero. His mind goes back to the fellowships of his more active life. By the recollection of it all he is sustained and comforted. How much our fellowships do to make us strong in life!

- I. The fellowships of innocent pleasure—childhood. David looking back to Bethlehem.
- II. The fellowships of study—school days; public school and college; "twenty years ago."
- III. The fellowships of essential labor. The arduous toil of middle life, as compared with what is now called "labor" and made the occasion of endless bickerings.
- IV. The fellowships of trial—life's reverses, sorrows, revelations.
- V. The fellowships of faith—the church as a body. How numerous they are!  
How varied and helpful!  
How free from usual limitations!  
"Blest be the tie that binds."

## FIVE QUESTIONS ABOUT THE CHURCH

- I. How did the church originate?
- II. Where and when did the church begin?
- III. By what name was the church called?
- IV. What were the terms of admission into the church?
- V. How was fitness for church membership determined?

## THE BALANCE-SHEET OF LIFE

“The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have *it* abundantly.”—John 10: 10.

INTRODUCTION.—At the beginning of each new year business men take an invoice and reckon up profits and losses. Christians may well do the same. Two forces at work to hurt or help our spiritual life. Text: “The thief cometh;” that is loss. “I came;” that is gain. Let us balance up spiritually.

But there is a balance-sheet concerning a longer space; what do we lose and what do we gain by the passing of the years?

### I. We Lose:

The full grace and vigor of physical life.

The quick and ready use of mental faculties.

The power to execute our purposes as of yore.

Better recognize these natural losses and provide other resources.

**II. We Gain:**

In patience, forbearance, consideration for others.  
 In wisdom, the result of knowledge stored up  
 and effort made.

In power to command by force of influence.

Note that what we lose is of the lower; what  
 we gain is of the higher.

**III. What We Keep:**

Faith in God and man.

Hope of the future—for the world and for our  
 own souls.

Love—the power to see as God sees and appre-  
 ciate as he appreciates.

Appeal: What have we from the past year?

## **ESSENTIALS OF SUCCESS**

“And they cried, The sword of the Lord and of Gideon.”—  
 Judg. 7: 20. Lesson: Deut. 20: 1-9.

INTRODUCTION.—Here we see a band of three hundred  
 defeating a much larger force. It could be so:

- I. Because theirs was a right cause. They worked  
 with God.
- II. Because, also, they were willing to trust God. They  
 separated themselves from those not approved of  
 God.
- III. Because they did their best. They organized.
  1. Separated into groups.
  2. Used initiative.
  3. Followed their leader.

## CALLED SAINTS

“To all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.”—Rom. 1: 7.

INTRODUCTION.—God called His flock by different names: Friends, disciples, Christians. Here it is saints or “separated ones.”

The disciples were called saints:

- I. Because God loved them. Love asks for separation, for special attention, for devotion to the one who loves.
- II. Because He would develop them. He sees what they can become.
- III. Because He so much needs saints or separated ones to-day.

## LOST JOY RESTORED

“Restore unto me the joy of the salvation; and uphold me with a willing spirit.”—Ps. 51: 12.

INTRODUCTION.—Song and life—the song-bird and the plumage-bird.

- I. What Is the Secret of Song on the Lips?
  1. Song in the heart.
  2. A pure heart.
  3. A God-directed life.
- II. How Is the Song Lost Out of Life?
  1. God is lost—by neglect, by sin.
  2. Heart purity is lost.
  3. Where no Christ is, no song is.

**III. How Is Song Restored?**

1. "Create in me a clean heart."
2. "Renew a right spirit within me."

**IV. What is the result of restoring lost songs?**

"Then will I teach transgressors thy way."

**OUR HERITAGE OF BROTHERHOOD**

"Others have labored, and ye are entered into their labor."  
—John 4: 38.

We are met here to remember our dead. They did much for us. But the richest benefit is the world's ideal of brotherhood.

**I. Growth of the Ideal.**

1. Cain and Abel.
2. Abraham and Lot.
3. Moses and the Jew.
4. Jesus and the Samaritan.

**II. Striving after the Ideal.**

1. Blood.
2. Kinship.
3. Race.
4. Common trade.
5. Common enterprise.

**III. The State of the Case Now.**

1. We see that love is the solvent.
2. We see that love is limitless.
3. Life is a clinic or laboratory.
4. Experience the test. "More blessed to give than to receive."

## THE PROFITS OF GODLINESS

“But godliness is profitable for all things, having promise of the life which now is, and of that which is to come.”—  
1 Tim. 4: 8.

### I. The Profit of Godliness.

1. Not happiness merely.
2. Not health merely.
3. Not prosperity merely.

Some would hold out that these are the chief good.

### II. The Promise of Godliness for This Life.

1. Better health.
2. Simpler life.
3. More tranquil temper.
4. More stable character.

### III. The Promise of Godliness for the Life to Come.

1. It encourages faith.
2. It prompts hope.
3. It offers assurance.

## THE VIRTUES OF LOT

“Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded.”—  
—Luke 17: 28.

INTRODUCTION.—Lot had a disastrous end, as a result of his errors, but he had many merits. It will help to consider them.

I. He was of *good lineage*.

II. He could accept *good counsel* with grace.

III. He had *ambition for his family*.

IV. He easily *won distinction* when he moved to town.

V. He *preserved his personal integrity*.

VI. He readily *received the messengers of God* and *obeyed* them.

Where, then, did Lot lose out, for he did lose out so far as this world is concerned?

1. He acted from the *impulses* of early training and not out of personal *conviction*.

2. He reflected the merit of another rather than exhibited merit of his own.

3. He gave God a less and less place in his life till God was shut out.

## THE SERVANTS' UNION

INTRODUCTION.—We have heard much of late about a proposed big union of all who labor. The idea is good, but it is not new. There is such a union already—the church of Christ.

I. It was established by Christ, who set us an example of unselfish service. Luke 22:27.

II. Service was made the condition of membership. Matt. 26:24, 25.

III. Service is the standard of promotion. Matt. 20:25-27.

1. The plan works. Family and church depend upon it and endure.

2. Commerce and industry are learning it.

3. The individual benefits by it.



## FEELING AFTER GOD

“The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands. . . . For in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.”—Acts 17: 24, 28.

INTRODUCTION.—Parents often give gifts, but plan that children shall in some measure merit them. God has allowed man to shift for himself in material things. The coal and minerals have to be mined. In seeking to know God there is a prescribed way to proceed.

- I. Believe. Heb. 11: 6.
- II. Do. Matt. 7: 21.
- III. Know. John 17: 17.
- IV. Love. 1 John 3: 16-19.
- V. Serve. John 14: 21.

## THE MISTAKES OF ABRAHAM

“And he believed in Jehovah; and he reckoned it to him for righteousness.”—Gen. 15: 6.

INTRODUCTION.—How mistakes often help us. Illustrate: Jessup.

Abraham, father of the faithful, can aid us, if we consider his errors, even at this distance.

- I. He failed to obey God as to his kindred. Gen. 12: 21.
- II. Twice he allowed his wife to represent herself as his sister. Because he was fearful.

III. He doubted God's promise far enough to take a second wife—Hagar.

How, then, we ask, did Abraham win in the end?

1. He believed God.
2. Acting on personal faith in God, he kept himself headed right constantly.
3. He learned from his mistakes, and gave God a larger place in his life till God had it all.

### **FATHER, FORGIVE**

“And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.”—Luke 23: 34.

INTRODUCTION.—The last prayer of Jesus during “the days of his flesh.”

#### I. The Plight of Man.

“They know not what they do,” blindly opposing the heavenly Father who seeks only their good.

#### II. The Pity of God.

The attitude of God toward erring man is shown in Jesus Christ: “He that hath seen me hath seen the Father.”

#### III. The Policy of Jesus.

To forgive and not oppose when evil appeals with man as its advocate and victim. “Love your enemies, pray for them that despitefully use you and persecute you.” “Wherefore God hath highly exalted him, and given him a name that is above every name.”

## THE CURE FOR ANXIETY

INTRODUCTION.—Worry is a disease—a bad habit of the mind. It is the commonest of our bad habits.

Jesus forbade it and proposed a cure. Matt. 6:34. His remedy was to trust God after having done our part. Matt. 6:26-30.

The Psalmist had learned this earlier; he had not heard Jesus, but had found the way. Ps. 56:3.

This is practical:

### I. In Our Worries over Things General.

1. As to the future welfare of our race and the Government.
2. As to the growth and prosperity of the church.
3. As to the trend of young life.

### II. In Our Worries Personal.

1. Material prospects.
2. Physical condition.
3. Family affairs.
4. Death and the future life. “The sting of death is sin.” “But thanks be to God.”

## THE ESSENTIALS OF VICTORY

INTRODUCTION.—Rehearse Gideon's experience. See Judg. 7:1-23. In the battle-cry there used are suggested the essentials of victory.

1. A worthy cause; one that is righteous—one God can approve.
2. Competent leadership—capable, God-fearing.
3. Loyalty on the part of the people. True to the cause—ready to follow the leader.

No such cause ever lost, and none lacking these elements ever won for long.

- I. How Has It Been with Our Nation?  
Revolutionary War.  
Civil War.  
Recent war.
- II. How Has It Been with Reforms We Have Made?  
Slavery.  
Saloon.  
Universal suffrage.
- III. How Has It Been in Religious History?  
Constantine.  
Luther.  
Campbell.
- IV. How Has It Been in This Congregation?
  1. We must have a just cause.
  2. We must develop leaders.
  3. We must be loyal to our own cause and our leaders.

## **THE FORGIVEN MAN**

(Ps. 32: 1-11.)

- I. He has a new joy in his heart. Verses 1-5.
- II. He has a new message for his fellows. Verse 6.
- III. He has confidence in God. Verses 7-9.
- IV. He has a new refuge in trouble. Verses 10, 11.
- V. Presently he has a new world in which to live.

## FIRST THINGS FIRST

“But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.”—Matt. 6: 33.

INTRODUCTION.—Order is Heaven's first law. To have things in right order is an indispensable element in success. Religion is no exception here.

- I. *Righteousness* comes before *happiness*.
  - II. *Spiritual adjustment* comes before *righteousness*.
  - III. *Obedience* comes before *spiritual adjustment*.
  - IV. *Faith* and *love* come before *obedience*.
- Appeal: Reconsider in reverse order.

## THE DAY OF GOOD TIDINGS

“Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, punishment will overtake us; now therefore come, let us go and tell the king's household.”—2 Kings 7: 9.

INTRODUCTION.—Relate the incident. We of to-day stand at the crisis of history. There are glad tidings to be proclaimed—we do not well to keep silence. “Business as usual” will not do now.

- I. This is a day of good tidings for our country.  
Old World ideals have fallen—rule without God, rule in the place of God, rule in partnership with God. We offer rule by God-controlled men—rule for God.
- II. A day of good tidings for the Restoration movement.

Old World religious systems have failed also. What models will serve for the new?

### III. Good tidings for the local church.

Ecclesiastical, overhead, extra-congregational machinery is creaking with rust. The local church is found to be the real resource of Christendom.

**Appeal:** Why is our country the world's hope?

Why the Restoration movement the most virile religious force?

Why congregational Christianity the most effective?

Because these leave room for individual growth and initiative.

## **THE DECEITFULNESS OF RICHES**

(Matt. 19: 24; 1 Tim. 6: 9; 1 Tim. 4: 19.)

**INTRODUCTION.**—From these passages it is clear that there is something in the possession of riches that endangers the life of the spirit. What is it?

- I. It is seldom riches are gained without avarice or injustice.
- II. Those who have riches are apt to dissipate or indulge in luxury.
- III. Wealth is nearly sure to occupy the whole time and thought of the possessor.
- IV. Pride is apt to come with wealth.
- V. The rich are apt to make money the chief good.
- VI. The affections are often corrupted by wealth.

## THE POWER OF A FAITHFUL LIFE

(Acts 27: 21-44.)

- I. To win the confidence of the centurion.
- II. To give encouragement in time of distress. Ship's crew.
- III. To save others from suffering from the consequences of their folly. Attempt to escape.
- IV. To lead the thoughtful and thankful to a knowledge of the true God.

Appeal:

1. What is the secret? Faith in Jesus Christ as the Son of God.
2. Is it still possible? Yes, and with every one of us in a proportionate measure.
3. Is it still needed? Look about you and see.

## STANDING UP WITH THE ELEVEN

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words."—Acts 2: 14.

INTRODUCTION.—“But Peter, standing up with the eleven, lifted up his voice.”

I. Peter—the one.

1. The Lord's words to him:

“Fisher of men.”

“Thou art a stone.”

“To thee will I give the keys.”

2. Who tried walking on the water; who followed afar off and denied the Lord.

- II. With God and unity, a small group is as good as a large one.
- III. But there is need of the one (Peter) to stand up at the first.
- IV. Then there is need of the eleven to stand up with him.
- V. The initial act—to commit oneself.
- VI. The vital thing—to *stand* up. “Having done all, stand.”

## PAUL BEFORE FELIX

(Acts 24: 24, 25.)

INTRODUCTION.—Paul a general-purpose, ever-ready and always effective preacher. Note:

- I. The Man He Persuades.

“Felix”—had married three wives in succession. A bad man in power. Had he been but a humble man, as the jailor, he might have been saved.
- II. The Method He Uses.

“Reasoned”—discoursed. Called to entertain for an hour, he thrilled, startled, terrified. Felix had shut all this out of his life.
- III. The Message He Delivers.
  - 1. Righteousness—justice.
  - 2. Self-control—*revised*.
  - 3. The judgment to come. Note that these are revealed truths, but all of them reasonable.



## OUR DEBT—TO PREACH

(Rom. 1: 14-17.)

INTRODUCTION.—Paul thus sums up his obligation:

1. I am debtor—to all men.

2. I am ready—to pay his debt.

3. For I am not ashamed—of the gospel with which his debts were to be paid.

I. We are debtors for blessings given us freely by others—*parents, teachers, preachers.*

II. We should be ready to pay to our *sons and daughters*, to the *young* as they come on, to the *un-evangelized.*

III. We have no cause to be ashamed of the gospel with which alone our greatest obligations can be paid.

1. Consider what it did in its beginning.

2. Consider its influence even when imperfectly preached.

3. Consider the need of it among the nations to-day.

4. Consider the means by which its benefits may be carried to the heathen world.

5. Consider the promise of our Lord. **Matt. 24: 14.**

## DAVID AND GOLIATH

“So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.”—1 Sam. 17: 50.

INTRODUCTION.—There is much value in the story of the shepherd lad and the giant of the Philistia.

1. The historic fact.

2. The spiritual lesson.

3. The inferential teaching.

For us to-day there is moral stimulus. God has always slain the world's Goliaths through courageous Davids. "Not by might nor by power."

I. Autocracy slain by the beginning of America.

II. Slavery slain by feeble beginnings.

III. The liquor traffic also by small things growing large.

IV. We yet have:

1. In the church—denominations.

2. In morals—the tobacco evil.

3. In commerce—selfishness and dishonorable dealings.

4. In industry—self-interest.

## QUESTIONS THAT GENDER STRIFE

"But foolish and ignorant questionings refuse, knowing that they gender strifes."—2 Tim. 2: 23.

I. "Whose wife shall she be in the resurrection?"—putting obstacles in the path of faith.

II. "Which is the greatest command of the law?"—guessing at the divine side of matters beyond us.

III. "Who did sin, this man or his parents?"—bothering about the origin of evil.

IV. "What shall this man do?"—presuming to help God look after other people.

V. "Touching the coming of our Lord Jesus Christ" (2 Thess. 2:1)—speculation as to the unrevealed.

## CHRIST IN THE WORLD

“He was [is] in the world, and the world was [is being] made through him, and the world knew [knows] him not.”—John 1: 10.

It helps to change the tense. It changed the meaning, but still leaves it true.

1. Christ is in the world.
2. Making the world.
3. And the world knows Him not.

I. He is here preaching the truth. Kenoly, Cunningham, Hagin.

II. He is here separating good from evil.

III. He is here the friend of “little ones”: orphans—Mrs. Ayars; hungry—Hoover; ill and aged.

IV. He is here the Saviour of sinners, churches; nations—Germany; individuals; the young, to save from early errors.

Appeal: Is it not pathetic that just as men knew Him not so we know Him not now?

## THE DIVINE DANGER-SIGNAL

“Till an arrow strikes through his liver.”—Prov. 7: 23a.

INTRODUCTION.—The liver was regarded by the ancients as one of the seats of life. The arrow was a deadly weapon. The meaning is that man goes on in wrong ways till his life forces are impaired. How often this is true. How easily it could be avoided! We need only to heed the warnings of God.

**I. How true in our treatment of the body.**

We are ignorant of its nature and needs. We go on transgressing its laws till some vital organ begins to decline—"till an arrow strikes through the liver." Why not heed the divine suggestion that we regard the body as a temple of God and so care for it?

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God and ye are not your own? For ye were bought with a price; glorify God therefore in your body" (1 Cor. 6:19, 20).

**II. How true the saying, also, in our search for wisdom and knowledge.**

We become proud in our own conceits. We feed on science falsely so called until we feel ourselves equal to God, and yet have not wisdom, for the "fear of God is the beginning of wisdom."

Again God warns: "God chose the foolish things that he might put to shame them that are wise" (1 Cor. 1:27). No word against learning, only let it make place for God and the fear of Him.

**III. How true, also, when a man sets out to save himself from sin.**

Tower of Babel.

Benjamin Franklin's testimony in autobiography.

The Word of truth. Rom. 10:3. This of the Jews who were the chosen of God.

## THE QUEST OF LIFE

“He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.”—Matt. 10: 39.

INTRODUCTION.—A writer of our day has produced a very pleasant book entitled “What All the World’s A-seeking.” He presents happiness as the one universal quest—satisfaction with life.

Jesus Christ is the guide to life more abundant. For this He came and to this He would lead us. Note these three texts:

“I am come that they might have life, and that they might have it more abundantly.”

“He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.”

“Seek ye first his kingdom and his righteousness, and all things shall be added unto you.”

From these and other such passages I deduce three suggestive truths:

- I. The person who makes his own enjoyment the chief aim in life will miss the best things this world has to offer.
- II. Those who through respect for Christ relinquish their own natural interest to labor for the larger good will enter upon the richest life that is possible for them.
- III. Jesus Christ offers the final solution of the universal “How Shall We Be Happy?”  
Note that:
  1. He is the Son of God—highly exalted to be honored and obeyed, but also

2. He is the Son of man, to be sought familiarly and trusted implicitly, therefore
3. He is the helper of all. He cried, "Come unto me, all ye that labor."

## DOES THE CHURCH PAY?

INTRODUCTION.—There is a notion that we do a religious thing when we build a meeting-house or support a church, whether the church does any good or not. This is a fallacy. The church ought to pay.

1. The church should pay in cash according to the investment.

2. The church should pay in moral values.

The farm, the factory, the school should pay in these two ways.

Let us think for a little of the income from a church.

### I. The Material.

1. Actual cash raised.

- (1) Local.

- (2) General.

2. Material value to the community—to land.

### II. The Moral.

1. Social benefits.

2. Value as a support to good morals.

3. As a spiritual benefit to the individual.

### III. Conditions of Success.

1. Harmony in church life.

2. Capable leadership.

3. Attention to business.

## THE QUEST FOR GOD

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.”—Matt. 10: 40.

INTRODUCTION.—It has not been easy for our race to cling to the worship of an unseen God. With our five senses we would know, see, lay hold of Deity.

Jesus in a brief word directs us to God. “He that receiveth you [the apostles] receiveth me, and he that receiveth me receiveth him that sent me.” Therefore:

- I. To receive God, we first receive the apostles. Understanding who they are, we believe what they say. That is the sum of it.
- II. Further, to receive God, we receive the One of whom the apostles bare witness.
  1. Accepting Him by faith as what they claim Him to be—the Son of God.
  2. Showing for Him such regard as would be due one sent of God.
  3. Respecting and following His teachings as we would the truth from God.
- III. Thus we come to see God. “Blessed are the pure in heart: for they shall see God.”

The foregoing has led to purity of heart—of the inner life.

We come to God, and from Him have power much as we benefit by an electric current.

We find Him much as we would the moons of Jupiter—that is, by using the means required—aims to the natural senses.

**THE TEMPTATION OF JESUS**

(Matt. 4: 1-11.)

INTRODUCTION.—Note circumstances. Jesus, acknowledged as God's beloved Son, is ready to begin His life-work. The adversary knows Him as a foe to all evil and would overcome Him. Temptations approach us at the most vulnerable point with the most plausible and subtle appeal.

- I. The first temptation was that Jesus abandon *faith* as a means of establishing the kingdom and rely on bread—visible, material means.
- II. The second temptation was to abandon reason for sensation and to rely on the spectacular.
- III. The third temptation was to abandon conscience—to ignore the principle of absolute right in the winning of His ends.

Note: The evil one does not ask or hint that Jesus give up His main object. He only asks that He adopt other means of attaining it. So he ever works:

1. He does not ask the preacher to give up preaching, but to shade his message to suit surroundings.
2. He does not ask the Christian to give up heaven, but to get the best out of this world.
3. He does not ask the sinner to be a bad man. He tells him he can be as good outside the church as inside.



## CHRIST AND THE PRESENT AGE

“Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”—Matt. 28: 19, 20.

INTRODUCTION.—Christ is here. (1) He promised to be present whenever a few were met in His name. (2) Paul said: “Christ liveth in me.” (3) The mystery of the gospel age, he said, is “Christ in you the hope of glory.”

So He is here.

### I. This Is Shown by His Own References to Discipleship.

1. The disciples are as salt. Matt. 5: 13.

2. As light on a high place. Matt. 5: 14-16.

3. Sent as He was sent:

To bear witness. John 15: 20-27.

To serve unpaid. John 13: 14.

To be rejected by the noble and received by the lowly. John 1: 11, 12.

### II. It is Shown also in the Apostolic Conception of Discipleship.

1. Christians a peculiar people who exalt Jesus. 1 Pet. 2: 9.

2. Christians not friendly to the “world.” Jas. 4: 4.

3. Love of disciples a distinctive mark. John 3: 10, 11.

### III. It Is Still Further Shown by the New Testament Conception of the Church.

1. It is the "body" of Christ. Eph. 5:28-30.
2. It is the main support of the truth. 1 Tim. 3:14, 15.
3. Churches are the means by which Christ reveals Himself to the world. Rev. 1:12-20.

What, then?

1. Loyalty to Christ the one duty of disciples.
2. Christ is dependent upon His disciples.
3. The chief and main business of the church is to make and train disciples.

### **THE NEW GOSPEL**

**INTRODUCTION.**—Cite frequent expressions during the European war to the effect that the world must have a new message after the boys come home. What shall that gospel be?

- I. It must reveal God anew—not a new God, but a new conception of the true God.
- II. It must present Christ—not a new Christ, but a truer picture of Jesus the Christ. Teachings—ordinances.
- III. It must rise out of the Bible—not a new Bible, but the old Bible more reasonably read.
- IV. It must require righteousness—not a new kind of righteousness, but a stricter enforcement of God's righteousness.
- V. It must be a new gospel because, with hindering objects removed, we shall see clearly the old gospel.

**Appeal:** Our duty to abide in Christ, and love His gospel and His church till the vision splendid dawns upon us.

## CHRIST CRUCIFIED

“Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God; and the wisdom of God.”—1 Cor. 1: 22-24.

INTRODUCTION.—The Jews asked for signs and the Greeks sought wisdom, but Paul, knowing their need, preached “Christ crucified.” And with good reason, for:

- I. Christ crucified is God’s final effort to save men. See parable (Mark 12:1-9): “He sent him last unto them.” When love gives self it can do no more. “There remaineth no more sacrifice for sin” (Heb. 10:25).
- II. Christ crucified is salvation brought within reach of man—a thinkable theory, like parental care and sacrifice. The rent veil—“whosoever will may come.”
- III. Christ crucified is Christ multiplied—in the lives of others. See John 16:7: “If I go not away, the Comforter will not come unto you.” Which is better, one Christ, localized on earth, or millions of Christ men and Christ women?

Appeal:

Still do men ask for signs and seek after wisdom, but still should we preach Christ crucified.

Better than the best repair-shop is it to avoid the break.

Better than the best physician's care is it to keep well.

Better than the highest wisdom of man to rescue us from sin is Christ to keep us from sin.

## THE DIVINE IMAGE

“And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.”—Mal. 3: 3.

INTRODUCTION.—“And he will sit as a refiner and purifier of silver.” It is a prophecy of Jesus and how He will reproduce His own image in the world “as a refiner of silver.” We are the molten metal to reflect His likeness. He is dependent upon us. In mankind is the divine image to be preserved.

For twenty centuries Jesus has stood before our race, and

“Like some tall cliff that lifts its awful form  
Above the vale and midway leaves the storm,  
Though round its base the rolling billows spread,  
Eternal sunshine settles on its head.”

But how shall we preserve the image of the matchless Christ?

- I. By mental renewal. Rom. 12: 2.
- II. By gradual shaping of the personality toward an ideal. 2 Cor. 3: 18.
- III. By unceasing conscious effort to attain the likeness of Christ. Phil. 3: 14.

## DISCIPLES WHO GO BACK

“Upon this many of his disciples went back, and walked no more with him.”—John 6: 66.

INTRODUCTION.—Here is a group of disciples whose names we do not know—because they went back. Many still go back:

- I. The fearful—afraid of the world's smile or taunt.
- II. The reluctant—not ready to deny self and take up a cross of service.
- III. The self-seeking—who expect some sort of emolument or reward.
- IV. The super-refined—seeking show rather than service. Yet Jesus still calls for followers; some persevere.

## MEN CALLED OF GOD

“Among whom are ye also, called to be Jesus Christ's.”—Rom. 1: 6.

“For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?”—1 Cor. 4: 7.

INTRODUCTION.—God has helped the race forward by use of the best in the best of its own members.

- I. *Noah*—used to warn men of God's wrath against sin.
- II. *Abraham*—a pioneer of faith among unbelieving peoples.
- III. *Jacob*—father of a family of brothers.
- IV. *Moses*—lawgiver for God.
- V. *David*—to subdue heathen and make place for God's people.

- VI. *John the Baptist*—a voice to rally the righteous.
- VII. *Simon Peter*—to bear the keys and proclaim the truth.
- VIII. *You and I*—in each of us is some one quality God can use if we consecrate it.

## CHRIST'S IDEAL FOR THE CHURCH

“Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.”—Eph. 5: 25-27.

**INTRODUCTION.**—For every good thing there is an ideal and a real. The real reaches out after the ideal. The ideal must be kept in clear view or its power will be lost.

The ideals of Jesus are the ideals of the human race. He has not been surpassed and will not be. His ideal of the church is the only worthy one, and should be held in mind constantly.

- I. It was His ideal that the church should be clean.
  1. Its members were cleansed on entering, and
  2. The ranks were kept clean.
- II. It was His ideal that it should be a prayerful church—spiritual.
- III. It was His ideal that the church should be a saving force rather than a home of the saved.
- IV. It was His ideal that the church should be a place for training in righteousness and not an assembly of perfected saints.

## A FISHER OF MEN

(Matt. 4: 18-20.)

**INTRODUCTION.**—The transformation of Peter the fisherman into Peter the apostle is a wonder of the world psychologically. But it is not a lone incident in a distant century. It is susceptible of repetition indefinitely. It is a triumph of personal influence—a superior personality restoring an inferior. The development of this remarkable case is worthy of study. Through it we may discover a new force for human uplift.

- I. Peter's introduction to Jesus. John 1:40-42. In some such way we find the one we are to aid or who is to aid us.
- II. Peter's lesson in faith. Matt. 14:28-31. Christ enables men to get a correct measure of themselves and of life and its essentials.
- III. The bid of Satan for Peter. Luke 22:31-34. Satan would enlist each able individual in his service. Failing in this, he would wreck them or snatch them away from the Lord. Yet beyond is the field of usefulness.
- IV. A necessary fall. John 18:25-27. Why necessary? "When thou art turned ["come back," literally] strengthen thy brother."
- V. A final restoration. John 21:1-23. It is a law that when God repairs, the repair is permanent and secure. Illustrate: Scar tissue in the body.

## DISCIPLES WHO GO BACK

“Upon this many of his disciples went back, and walked no more with him.”—John 6: 66.

INTRODUCTION.—We have all met them. Some return for love of the world, some because they followed ignorantly and some for lack of strength.

### I. They Were Attracted by His Power Alone.

1. It betokened a great leader. Jews attracted.
2. It promised personal benefits. Selfishness won.
3. It would appeal to the careless. Something new.

### II. They Were Astonished at His Plan.

1. To bless *all* mankind.
2. To benefit by *teaching* the spiritual man.
3. To save the world through His disciples.

### III. They Were Repelled by His Process.

1. To save by sacrifice.
2. To give His own life in service and die when there was need.
3. To send His followers on a like mission.

### Final word:

1. His power no less to-day, even though exercised in different ways.
2. His plan unchanged is succeeding. The world is gradually giving way to his leadership.
3. His process the only successful one. It has no unhappy “come-back,” no reaction; it wins and holds. Once men know Christ, they do not desert Him.



## EXCEPT THESE BONDS

“And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.”—Acts 26: 29.

INTRODUCTION.—Circumstances.

- I. That he thinks of his bonds *last* shows how Paul forgot himself and his worldly condition in his zeal for the truth.
- II. That he mentions them at all shows his delicate regard and genuine good will for others.
- III. That he felt the stigma of imprisonment shows how human he was, but
- IV. That he did not resent the bonds *for himself* shows the temper of the man. If bonds helped his cause, all right.

## THE NEW GOSPEL WE NEED

“And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.”—Matt. 24: 14.

INTRODUCTION.—We used to hear of a new order of things for the church that would be made necessary by the war. We find ourselves in the same old world, confronted by the same old problems. Yet we do need a new gospel. Let me tell you of it:

- I. We need a gospel that *finds fault*—that finds for us our hidden faults and helps us get rid of them.
- II. We need a gospel that *stirs up strife* between right and wrong, that right may be known and may win.
- III. We need a gospel that *separates* good and evil.

IV. We need a gospel to *draw men down* from pride and preconceived notions to a true basis of character.

V. We need a gospel that *makes people uncomfortable* and dissatisfied with anything less than the best they can do.

Appeal: Where is such a gospel to be found? It is none other than the old gospel—the gospel of Christ.

## SOME CHRISTIANS I HAVE KNOWN

(Acts 11: 26.)

INTRODUCTION.—Why are there so many kinds and grades of Christians?

1. Christianity is the highest status of man.

2. The lowliest are urged to accept its ideals. Its adherents reach all altitudes or stop at any convenient level. Illustrate: Pike's Pike.

I. The "D" Christians—three kinds.

1. The dwarf.

2. The drowsy.

3. The dissentious.

II. The "U" Christians—three kinds.

1. The unoccupied.

2. The unrelated.

3. The un (w) holy.

III. The True Christians—one kind.

1. Born right.

2. Always growing.

3. Ever learning—learning by doing.

Appeal: I counsel that you be true Christians.



## AN AFTERWORD

Having just read the proof of the foregoing pages, I am prompted to add something on the matter of sermonic illustration.

The outlines in this book are little more than "leads" into fields of discourse. Indeed, any outline will not need to be more than that. But the value of the sermon and its attractiveness will depend largely on what is used to "fill in."

For material other than the teaching element that enters in, the young minister is directed to the following sources as being of greatest value and richness:

First, the Scriptures. The Old Testament, we are specifically informed, was meant for use as "examples." The New, therefore, may be illustrated oftenest and best by reference to the Old. But one part of the New will often serve to illuminate another part. An easy readiness to go from the one to the other, from one book or writer to another, or from one passage to another, is invaluable to the speaker on religious topics. The gain is twofold: the discourse in hand is enriched and enlarged in its reach, and the hearer is given a convincing impression that the Bible is one book from one source—the very word of God indeed and in truth.

Secondly, experience. Happy that preacher whose mind is so constituted that it instinctively sees in the passing panorama of life the material that will be

needed to point out and brighten the paths of others he is expected to guide. To such an one the flock of swallows coursing through the air, ripening corn standing in the fields he passes, the common weed growths by the roadside, are fresh, sweet provender for his sermonic storehouse. But especially will the words and acts of men, his own impressions and experiences in dealing with his fellows and his own errors and failures serve to point the lessons he is called upon to set forth.

But there is place for caution here. The minister who draws from personal experience is exposed to two insidious perils. He may exalt himself unduly, making his own the leading part and himself the hero, or sage, in every case cited; or he may be tempted to invent situations or exaggerate instances until, all unsuspected in his own mind, he is taken as a joke in much he says. These things weaken pulpit work and lower the tone of the public ministry of whoever falls prey to them.

Thirdly, reading. One's daily reading of what passes—of what is familiar to most reading people in his audience—is a valuable source of illustration. It may not be wise to discuss or even to refer to the leading topics of newspaper sensation. Often it is a positive gain for the audience to note that a minister, known to be well informed on current topics, deliberately ignores the sensation of the day and keeps to his work of preaching Christ. But the little item, apt to be unnoticed by others, but that vividly illustrates the subject in hand—that bit of current print may be made immensely valuable if dexterously introduced and skillfully applied.

Fourthly, books of illustrations. Of these there are many. Some are of great excellence and many are mediocre. Will H. Brown has shown rare discrimination in his selection. The volumes he has issued are among the best that are apt to be brought to the attention of readers of this book.

Fifthly, poetry. It is easy to overdo in the matter of verse. The preacher who finds it easy to memorize will be apt to resort too often to rhymes and jingles. But the dexterous use of a few lines occasionally, when the theme and thought seem to suggest, can be made very helpful. Many people say they do not care for poetry. That is usually because they have never taken time to taste of it. If the public speaker will lead up to a climax in thought or speech where verse will round out what he has to say, he will find that most of his auditors will nab the sentiment as the trout takes a fly. But the citations must always be brief and never too frequent.

It has been my practice to preserve striking little poems and bits of verse and to classify them for future reference. I have been delighted and often delivered from dilemma by taking refuge in my collection. It is not easy for me to commit, so sometimes I paste my little poetic selection on a slip of paper and lay it on the pulpit with my notes until it is needed. Then, by having the idea well in mind, it is but needful to drop the eye a few times and the selection can be effectively rendered; it must be done slowly.

There is a book entitled "Preaching or Preacher," from the fruitful and gifted pen of W. A. Quayle. In it he contrasts two ideals often found to be held by preachers. One man has the notion of making himself

a great pulpiteer; whatever else may have to be sacrificed he will be a great preacher. Another would do good and effective preaching; by any and all means he would send the message of the gospel home to the hearts of his hearers.

It is not needful that any hint be given here as to which of these ideals is held to be most worthy. It matters little what happens to me, the humble originator of this modest volume, or to you, the chance reader; the slight impressions made by such personalities as ours will soon be gone and our bit of brains will be but a handful of brown dust. But it matters much that the truth be preserved and passed on. And it hath pleased God to do this by the simple means of preaching. So, then, forgetting ourselves and our ambitions, let us with utmost passion and abandon preach the Word. Then will the grace of our Lord Jesus Christ be with us all, even to the end of the age.















