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Sermon Outlines

Rev. J.E. Nash Collection

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1908

### Sermon Outlines; 1908

J. Edward Nash, Sr.

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German Outlines 1908



Jan. 5-'08 Isa. 41: 10 V

The realities of life whether secular or sacred are not play things. They are serious, they are great, they are awful. They are ordained in the eternal Council of God. But man though finite is called to cooperate with God in dealing with these realities.

Hence the entreaty exhortation of our text:

- 1<sup>st</sup> He fear self, Men, Institutions.
- 2<sup>nd</sup> He are to take courage in the thought that we are Gods people.
- 3<sup>rd</sup> God has promised to give strength
- 4<sup>th</sup> God has promised to help.
- 5<sup>th</sup> Our sustenance is to be found in Gods righteousness.

— Amen —

66 WALNUT ST., BUFFALO, N. Y.

September 6th, 1907.

DEAR CLERK:

The Association meets this year, Tuesday and Wednesday, October 1st and 2nd, with the Eden Church. Please see that the delegates from your Church are there for the first and all the sessions, for important matters are to be considered in each session.

A vote will be taken some time during the meeting of the Association to decide whether or not we approve of the Northern Baptists forming ourselves into one great body to be known as the Northern Baptist Convention. Please instruct the delegates from your Church how to vote on this question.

Please see that every blank in your letter is filled, and the letter sent to me or brought to the Association on the first day.

Our Association is out of debt now. But the expenses for the year will be about One Hundred Dollars. Please let your part of the expenses, including money for minutes, which is....., accompany your church letter. Breakfast and lodging will be free for all delegates. Dinner and Supper will be served by the Church at a reasonable rate, about 15c. per plate.

Trains leave the Erie depot at 8.20 A. M., 1.35, 4.30 and 6.30 P. M.

Yours truly,

J. EDWARD NASH.

Feb. 2-'08 Exo. 34: 29  $\mu$

There are always two agencies that work for our development. In physical life the material elements from without and the vital organs from within work for our physical growth and development. And so in spiritual life temporal agencies from without and divine graces from within work for our spiritual growth and efficiency.

We observe:—

1<sup>st</sup> That we exhibit the image of "God when we commune with Him.

2<sup>nd</sup> That the divine in us appears to the greatest advantage when we are engaged in divine service.

3<sup>rd</sup> That our greatest glory appears in self-forgetfulness.

Let us use every means that has been placed at our disposal for growth.

Amen

Feb. 2-'08 Luke 6:26 V

As we look back upon the days of our childhood - not simply the childhood of years, but as we look back upon the childhood of experience we do not see much of which to boast; we do not see many monuments of fame nor bundles of glory to commemorate our successes and achievements. Oh but the great mass of wreckage that lies constantly towering up before us. That are false pride, selfish motives, carnal ambition and temper and passion unconquered, all tell of the defeats and failures that have marked the greater part of our journey in the past. Things that we craved and longed for in our youth and thought contained joy we have obtained but instead of joy they have brought with intense untold grief. It is reasonable that in our more mature years we should

Luke 6:26

2

have a desire for the real that we should <sup>wish</sup> to know the way of real success. There comes a time in every real true life when flattery loses its attraction and praise ceases to charm. To observe:

- 1<sup>st</sup> That men dwell in two distinct spheres, one the evil and the other the good - the men and ideas correspond with the sphere in which they may be.
- 2<sup>nd</sup> That the influence men have on us will determine some what the influence we are to have on them.
- 3<sup>rd</sup> That in our efforts to get the most and best out of this life we should so far as possible seek those who are in sympathy with us in our efforts. Let us seek to use our fellow-men so as to be helpful to them and have them to be come helpful to us.

— Amen —



Feb. 9-08 Eph. 3: 17, 18, 19 μ

There is no field so fertile for  
the Christian ~~man~~ <sup>has</sup> the field  
of love. Our new life must  
not simply be an outgrowth  
of love. But it must be root  
ed and grounded in it. Then  
like the Apostle <sup>we can</sup>  
and will pray for the great  
body of God's people. The  
apostle prayed for four dis-  
tinct things for which we should  
pray. He prayed: -

1<sup>st</sup> For strength

2<sup>nd</sup> That Christ might dwell  
in the heart.

3<sup>rd</sup> Knowledge of Christ's love  
in its fullness.

4<sup>th</sup> To be filled with fullness of  
God.

May the Apostle's prayer  
be our prayer.  
Amen

Feb. 9 '08 Ezra 6: 21 & c. 22 & V

Israel proved her liberation and freedom by the way in which they kept the rites and ceremonies that God had seen fit to give them through His servant Moses. We observe:

1<sup>st</sup> That if we are in Captivity it is voluntary. For provision for our freedom has been made.

2<sup>nd</sup> That with your liberty come new responsibilities.

3<sup>rd</sup> That we can attend to these new duties only as we are separated from the idle throng.

4<sup>th</sup> That God will always be sought by those who have been liberated.

May we always rejoice in our liberation and use our freedom to the <sup>glory</sup> of God.

— Amen —

Feb. 16 '08 John 4: 48 v

The great mass of humanity  
has <sup>always</sup> been slow to accept  
truth, to identify themselves  
with the real, the per-  
manent, the profitable.

The period of shadow  
and type teaching has  
been a long one.

How God has longed to give  
to men His rich blessings  
in their fullness.

There is advantage in signs  
if men make the proper use  
of them.

1<sup>st</sup> The Old Testament signs  
2<sup>nd</sup> The New " "

ORDER OF SERVICES.  
— IN —  
MICHIGAN STREET BAPTIST CHURCH.

1. ORGAN VOLUNTARY.....
2. DOXOLOGY.....Choir and Congregation  
All standing.
3. INVOCATION.....Pastor  
Congregation Seated.
4. GLORIA.....Choir  
Congregation seated.
5. ALTERNATE SCRIPTURE READING.....  
Pastor and Congregation. All standing.
6. THE LORD'S PRAYER.....Chanted by Choir  
Congregation seated.
7. HYMN.....Choir and Congregation  
All standing.
8. SECOND SCRIPTURE LESSON.....Pastor  
Congregation seated.
9. PRAYER.....  
Congregation standing.
10. HYMN.....Choir and Congregation  
All standing.
11. SERMON.....
12. PRAYER.....  
Congregation standing.
13. CHANT.....Choir  
Congregation seated.
14. COLLECTION WITH MUSIC BY ORGANIST.....
15. NOTICES.....
16. 1ST AND 2ND VERSES OF "GOD BE WITH YOU, &C"  
All standing.
17. BENEDICTION.....

You are cordially invited to come again.

J. E. NASH, Pastor.

Feb 28 '08 Eph. 5: 1, 2 ✓

These words call us to  
a very lofty service.

And yet it can be rendered  
only by those who are meek  
and humble.

In order to follow God we  
must follow Him in all  
things.

He must know his way. It  
will not always be ac-  
cording to our ideas.

He must be prepared for this  
service.

He shall obtain great treas-  
ures, if we follow Him.

Let us see what kind of  
company we will be in  
if follow Him?

— Amen —

AFTER FIVE DAYS RETURN TO  
REV. WM. E. C. GUMBS, D. D.  
61 SYCAMORE STREET  
BUFFALO, N. Y.

Rev. E. Nash,  
City.

Mar. 1-08 Mem. 21: 8 Nov. 6-<sup>v</sup>70

Ordinarily we do not think of the highest function of our faculties of the greatest service they may render us. We satisfy ourselves with the common every day affairs. We see something, we hear something and we do not stop to inquire as to the value of that we see and hear.

Let us observe:-

- 1<sup>st</sup> That God has a remedy for every ill known to humanity.
  - 2<sup>nd</sup> That we do not see the best until we get a vision of God's provisions.
  - 3<sup>rd</sup> That we do not care for a vision of God's provisions until we feel our need helplessness.
  - 4<sup>th</sup> That we can not have a vision of God's provisions until we look according to divine instructions.
- May we always see God's provision.  
Amen

Nov. 6-'10

Mar. 1-'08 John 14:12 μ

While those early disciples realized that the Master in these words was conferring great honor upon them they trembled and feared because of the duty and responsibility that accompanied that honor. They asked how shall we with our imperfections and limitations ever do what our Master who is perfect and unlimited in His power does? But Jesus answers this question when He says you shall do what I do and greater works because I go unto the Father. In meaning He said I have reserved my mightiest works to be done thro



John 14:12

25

You when my Father and  
I are reunited in glory.

We observe: -

1<sup>st</sup> That the standard Jesus gives for service is calculated to keep His disciples humble and strong.

2<sup>nd</sup> That God has placed at the disposal of His people ample means and facilities for service: a) Jesus in glory b) The Holy Spirit in the world. c) Christian Civilization in all of its phases.

3<sup>rd</sup> That Jesus has reserved His mightiest work to be done by His disciples. a) That they may know His power is everlasting. b) So that they may always have work - hard work to do and not lapse into indifference and idleness.

Let each and all of us, who have been so highly honored by our Master, endeavor each day to make His desire a reality.

— Amen —

March 8-08 Matt. 13:33 μ

The Master spent a great deal of time in explaining the meaning and nature of His Kingdom. For those who do not understand the nature of the Kingdom are <sup>not</sup> prepared to defend her principles.

He taught the nature of the Kingdom by parables or pictures.

Let us learn from our text:-

1<sup>st</sup> That leaven works as an evil influence, a) In ones own heart b) In the life about us.

2<sup>nd</sup> That leaven works as a good influence, a) In Gods people b) In organizations.

3<sup>rd</sup> That leaven works silently.

Let us rejoice in the fact that God has seen fit to make us the leaven that is leaven this old world. Amen

March 15-08

Page 5: 11

R

Life is indeed a sea and the voyage from self to Jesus is a very trying one. The winds are contrary and the current is strong and against us. This means ~~that the~~ <sup>that the</sup> rights of living and days of anxiety. It is matter to report to heads - and so long as we are out in the common current of life, things drive us and force us the kumquat. As a rule we think a great deal, indeed too much of ourselves. Our ideas, opinions and wishes are of all importance to us and we would even drift about in our selfishness than to stay the command of the Master. We will here for the others. But we - maintain that:-

1st Our minds and thoughts must be directed by Gods truth before we can follow Jesus.  
2nd Our following Jesus means we must forsake all that is carnal.  
3rd Our following must be to the end.

Out in the raging sea I lie out of vision with God, but no full hard for the storm.

Ammon

Mar. 22-'08 Exo. 31:18 C.C.C.

One of the much practiced Customs among Civilized Peoples is to keep up a Correspondance between relatives, friends and acquaintances. And little as we may think about it ordinarily, Ione of the most important if not the most important part of our letters is the signature. I have seen persons and no doubt you have, begin to read a letter with joy and gladness beaming upon their faces until they happened to glance at the signature and found that it was not from the person from whom

Exo. 31:18

2

they thought it was. Then we have <sup>seen</sup> frowns and heard expressions of disgust. The same is true of a legal document all depends upon the signature. Ill. The pardon must <sup>have</sup> the signature of the governor or the president. But our gold and silver certificates or paper money must have the signature of that black man from Kansas W. L. Vernon before it has any value. Expressions of intellectuality and culture and sentiments of wisdom whether spoken or written have always held a very important place in the mind of the thoughtful. But they

Exo. 31:18

3

have always held the importance of the signature supreme.

We have selected as the subject of our brief discussion this afternoon God's Autograph. The word autograph is from two greek words αὐτός which means one's self and γραφή which means a writing. Hence a writing by one's own hand. Autographs vary in importance and value according to their antiquity, their character and prominence of their author and according to the nature of their contents. An autograph reveals something of the character and disposition of its author. We may expect to find in an autograph Truth.

Exo. 31:18

4

and Knowledge and Understanding  
and Wisdom. Each autographer  
gives us these qualities accord-  
ing to his specific aim.  
Shakespeare and Dryden and Dickens  
and Cowper and Milton and  
Tennyson and Bryant and Whittier  
give us these qualities in prose  
and song. Huxley, Darwin and  
Spencer, and Copernicus and  
Moose and Franklin and Edison  
write their autographs in terms  
of science. Liszt, Mendelssohn  
Gottschalk, Chopin, Wagner, and  
Beethoven would give us G.  
and K. and Und. and W. in terms  
of music. And Cromwell, Napo-  
leon, Washington would give  
us autographs upon Militar-  
ism and State Craft. So we

Exo: 31:18

5

that each class is limited to its own particular sphere. The man of letters discussing literature in his autograph. The Scientist discussing science. The Musician his music for his subject. and the Soldier and Statesman treat their respective subjects. But our observation and experience teach us that God's Autograph is all Comprehensive. That it takes in every thought and subject toward which the mind of man <sup>legitimately</sup> returns.

Thus <sup>are</sup> two phases under which man considers life. First the Religious and second the Historical. Under Religion we study philosophy



Exo. 31: 18      '12 6

In order to master Gods  
Autograph we must:-

- 1<sup>st</sup> Know its Contents
- 2<sup>nd</sup> Have faith in its Contents
- 3<sup>rd</sup> Love its Contents
- 4<sup>th</sup> Make sacrifices for its Contents
- 5 Make constant use of its Contents

Ethics and other sciences.

Under History we study fiction  
Poetry Essays addresses and  
sermons.

The theme of God's autograph is  
Truth, Knowledge, Understanding  
Wisdom. which meets the  
highest aspiration of man.  
In order to master God's auto-  
graph He must:

1<sup>st</sup> Have faith in its contents.

2<sup>nd</sup> Have love for its contents.

3<sup>rd</sup> Make sacrifices for its contents.

4<sup>th</sup> Be industrious as we read  
this autograph.

Let us remember that God has  
attached his signature to all cre-  
ated things. May we read it that the  
truth <sup>may</sup> make us free and that knowl-  
edge <sup>may</sup> give us life eternal.  
Amen

April 5-'08 Pt. 142: D.C. 40 <sup>July 30<sup>th</sup> 71</sup> V

In union there is strength is not simply a proverb to be repeated. It is a law to be obeyed - a principle to be practiced. Whatever may be said to the contrary we know a great deal of good is derived from combinations. Business is advanced, politics is made more efficient and society is strengthened, through combinations. There is no end to the number of ways in which combinations serve the race of mankind. But each individual making up the combine must be interested in every other individual in the combine. This is especially true of those combines that have to do with

Ps. 142:2-4

2

moral and spiritual affairs.

He will observe:-

1<sup>st</sup> The necessity for a Combine in the moral and spiritual redemption of man. a) man nor men can redeem himself alone b) God alone will not redeem man. c) Its personnel

2<sup>nd</sup> Those who may expect to be benefited by this Combine. a) The Indifferent b) The Doubting. c) The Bigoted d) The Humble and Faithful.

3<sup>rd</sup> The means employed and methods used in operating this Combination a) Agents to represent its work b) Samples to illustrate its work. c) Intelligently thoughtfully. d) Mildly not by force. e) Constantly.

May each of us here realize that he must be interested in his own soul and at the same time be interested in the souls of others.

— Amen —

Mark 12:10

given to them so long as they  
did so they were pleased  
with whatever God ordered  
into the structure. But when  
they became acquainted with  
other systems with which  
God had nothing to do and  
were carried away with  
them then they began to re-  
ject one after another and  
finally they rejected Jesus  
who was the Chief Cor-  
ner Stone. So now the  
Christian Church has had  
entrusted to her this im-  
portant work of building  
up this great religious  
spiritual structure. It  
is a comparatively easy  
matter for us who are  
living in the 20<sup>th</sup> Century  
to find fault with and com-

Mark 12:2C.10

curse those who failed  
 to do their duty a thousand  
 years ago. But we should  
 be concerned about our re-  
 ligious activity. Are we  
 accepting all that God has  
 provided and appointed to go  
 into this great spiritual struc-  
 ture? Or are we rejecting the  
 most important part (the  
 Chief Corner Stone)? Let us learn:  
 1<sup>st</sup> That each of us is doing something  
 in building this spiritual structure.  
 2<sup>nd</sup> That building material from many  
 sources will be presented to us.  
 3<sup>rd</sup> That we build acceptably only when  
 we use that material which God  
 has provided for the structure upon  
 which we are working.  
 4<sup>th</sup> That the building that has been done ac-  
 cording to God's plan is the only work  
 that stands. Jesus will come into his  
 own and become the Chief Corner Stone.  
 — Amen —

Oddfellows + Ruths Sermon  
May 10-08 9:20  
Lx42: 2 T P E S T E M

Ladies of the Household of Ruth  
and Gentlemen of the Repahoe  
Lodge of Oddfellows I am pleas-  
ed to be with you this after-  
noon and to take a part in  
the festivities of this your an-  
nual Thanksgiving. The pro-  
gram so far has been highly  
entertaining and instructive.  
And I understand the duty de-  
volving upon me this afternoon  
is not to give the history of  
your origin. It is not for me  
to say that your order sprang  
from Adam or that the sec-  
rets of your <sup>order</sup> awoke with some  
Egyptian sage. It is not mine  
to determine what part if any  
the Greek Philosophers, the Roman  
Warriors, the Gauls or the Britons  
had to do with producing the prin-  
ciples that make your order

great. We know that from the lap of <sup>2</sup>  
necessity sprang the infant that  
has grown into the grand order  
represented by you ladies and  
gentlemen here this afternoon.  
In the days of the infancy of  
your order ecclesiastical and  
social conditions were not  
so good as they are amongst  
today. Then if one were not  
a member of the royal fam-  
ily or connected with some  
wealthy house existence from  
year to year was an un-  
certainty; and medical aid  
in time of sickness was  
furnished only to those who  
had money with which to pay.  
Then when death came to  
these unfortunates the only  
hope was a pauper's grave.  
These circumstances formed  
a sufficient reason to bring  
into existence your noble



order. As we gather this after-<sup>3</sup>  
noon I am not asked to give  
information regarding the in-  
ternal working of the House-  
hold. For that I could not do.  
or to make known the deeds  
that have marked the activity  
of your lodge during the  
past year. For with them  
I am not familiar. Nor do  
I feel that you ladies and  
gentlemen are asking me  
this afternoon to exhibit your  
many virtues and the qual-  
ities which have brought  
such signal success to  
you and by which you have  
achieved such lasting victo-  
ries. For these are all ~~well~~  
well known to every City  
and hamlet both in this  
Country and beyond the seas.  
But we have gathered here  
this afternoon to draw

arrows from the same 4  
quivers and food from the  
same horn. There are all  
about us monster wrongs  
which must be pierced  
with the arrows of truth  
from your institution. There  
are thousands around  
us who hunger for  
knowledge. You must feed  
them from the storehouse  
of your accumulated love.  
They are those who are in  
darkness regarding the  
possibilities which are in  
them. It is left for you  
order to lift the veil and  
allow the light of manhood  
to break upon them. There  
are those who <sup>are</sup> bigoted nar-  
row and selfish. You must  
teach them the Fatherhood of  
God and the Brotherhood of man,

5  
by your examples of friend-  
ship, love and truth. To  
be prepared for the discharge  
of these duties you must  
be continually drawing  
from the great Source of  
Knowledge. There must be  
individual preparation on  
the part of each member.  
For let no one think that his  
order will be the standard  
by which men will judge  
him, but rather regard  
yourself an index through  
which men will get an  
impression of your order.  
Organizations represent ideals.  
Men represent realities.

Here to day we have  
reproduced the scene that  
was witnessed in Bethle-  
hem Judah nearly 30 cen-  
turies ago when Ruth  
a young Moabitish widow  
left her home and people

to follow Naomi her mother<sup>6</sup>  
in-law into the land of Judah  
and Boaz a kinsman of Naomi  
was ready and only waiting  
an invitation to assist her  
on to peace, happiness  
and prosperity. As you  
sit here this afternoon  
interrelated as you are  
in aims and motives  
I feel almost like call-  
ing you daughters of  
Ruth and sons of Boaz.  
For I can not help think-  
ing of the kind acts of that  
noble man as he provid-  
ed for that young widow  
and her mother-in-law.  
and of the womanly con-  
fidence which she expos-  
ed in him. But ladies  
and gentlemen I know you  
represent secret, benevolent

organizations and as such <sup>7</sup>  
you expect and require those  
who would join your ranks  
to stand examination and  
to pledge themselves to  
guard as a sacred trust  
the principles of your  
order. They will be ex-  
pected with you to use  
constantly the instruments  
of Friendship, Love and Truth  
to kill prejudice and caste  
feeling, to destroy selfish-  
ness and injustice and de-  
molish the strong-holds  
of error and wrong and to  
discover truth, honesty  
and righteousness. I  
wish therefore to speak to  
you from Luke <sup>19: 20</sup>  
<sup>12: 2</sup>  
Jesus never objects to re-  
ceiving members into His  
circle of light, love, and  
truth. But He never receives

them before they have been <sup>8</sup>  
examined and He has ascer-  
tained their ability or rather  
their willingness to grapple  
with and Master the mys-  
teries of His Circle. Hence  
His rigid questioning of  
the Apostle Peter. The  
Apostle stood the exam-  
ination gave the pass  
word and entered the new  
order and became one  
of its most honored mem-  
bers. The world's great truths  
have always been in the hands  
of the few. The Masses have  
never aspired to their posses-  
sion, partly because of the  
difficulties encountered  
in searching for them and  
partly because of the false  
training of centuries. For  
men were taught to believe  
they did not need to pos-

9  
sess these truths for themselves.  
The ancient sages and  
philosophers had a monopoly  
of all the great truths. To  
day a boy of 12 is in poss-  
ession of more facts about  
the world than was the  
average man of 1900 years  
ago. There was a time when  
the great masses were con-  
tented with certain set  
forms of dogma. They were  
taught to hold the traditions  
of the fathers rather than  
the truths of the Father.  
Hence when Jesus came into  
the world many of God's great  
truths were covered with  
the hypocrisy of the Phari-  
sees and hid beneath the  
prejudice of the priests and  
scribes. The words of our  
text bring inspiration and  
encouragement to those who

are searching for truth.

Let us observe:-

1<sup>st</sup> That we live in a world of mysteries. And the world's mysteries have never been nor ever can be understood and mastered by the uninitiated.

2<sup>nd</sup> That a thorough knowledge of men will give us a key to many mysteries. And a thorough knowledge of God will make us masters of all mysteries.

3<sup>rd</sup> That the value of our knowledge of men and of God depends upon the source from which we obtain the knowledge. All become acquainted with men and God through wicked sources. Another becomes acquainted through holy agencies.

May all of us know that in the inner circle of life are to be <sup>found</sup> wisdom, knowledge, love, and truth. "How grand in age, how fair in youth are holy friendship love and truth" Amen



May 31-08 Luke 12:4. 23<sup>or V</sup>

We often hear persons saying they wish to live so that the world shall not owe them any thing when they die. And they usually mean by that - that the world can pay them all the debt it owes them by giving them all they can eat and drink and wear.

This class of persons never express any anxiety about what they may owe the world at the time of their death.

In this world there are three distinct ways in which life expresses itself in which we are all interested. They are the Domestic, the Religious - and the Civic. There may be, there are many other ways in which life expresses itself (that interests)

and concerns only certain classes, orders and fraternities. But these three interest and concern us all. He observe:—

1<sup>st</sup> The domestic expression of life  
 a) Providing a home b) Loving the home and helping to make it happy.  
 c) Example to children and those whom we may influence by our life in the home.

2<sup>nd</sup> The Religious expression of life  
 a) A Christian not something else b) A member of the Church. c) A supporter of the Church and of all Christian work.

3<sup>rd</sup> The Civic expression of life  
 a) A voter interested in the laws that are to be made. b) Tax payer interested in public improvements. c) Business professional man interested in the common needs of humanity.

If we would understand the greatness and possibilities of life we must sit at the feet of the great teacher and let Him give us wisdom divine. Amen

June 7 '08 Rom. 1:14 DEC. 29-1912 V  
pl

Our Country is just beginning to recover from the terrible shock caused by the great number of business concerns that failed because they were such great debtors and had nothing with which to pay those to whom they owed. This kind of failure for life is indeed bad. But is not so bad and does not do half so much harm as moral and spiritual bankruptcy. The debts that we owe our fellowmen in material <sup>things</sup> however great they may be are not to be once compared with the moral and spiritual debt that we owe them. Men fret and worry and oft times commit suicide because of their great indebtedness in material things.

Rom. 1:14

2

But are never disturbed about their moral and spiritual debts. In the business world our creditors or those to whom we are debtors are those from whom we have received. But in the moral and spiritual world we are debtors to all from whom we have withheld that which they need. Let us observe:

1<sup>st</sup> That we are all in debt. Because  
a) We have been provided for { 1<sup>st</sup> physically  
2<sup>nd</sup> morally  
3<sup>rd</sup> spiritually

2<sup>nd</sup> To whom we are indebted  
a) To God b) To our fellow-men all classes - Quakers etc.

3<sup>rd</sup> The best method to be used in paying our indebtedness is not all at one time but a little now and then.  
a) Not grudgingly but willingly.

Of ourselves we may not be able to pay the debts of love, gratitude, cheer, encouragement etc. But let us always remember our Father is rich in all spiritual blessings and that He will give to all who ask His.

Amen

June 14-'08 I Cor. 13: L.C. 12 12

All of our Christian service and activity revolve around one great thought, that of knowledge. No man is ready for the duties of life until he is in possession of knowledge - workable knowledge. Earnestness is not. Can not be its substitute, zeal will not supply its lack. Enthusiasm can not take its place. As a rule man does not stop to think of the wonderful capacity he has for knowledge. Hence there is often knowledge hurtful - pernicious when there should be knowledge helpful. Whether we shall or shall not be able to perform those sacred duties which have been entrusted to us depends not upon the amount but the character of the knowledge we may have.

I Cor. 13: 2, C 12

2

Knowledge spiced with Christian virtues and alme with spiritual zeal is profitable. But the atmosphere of knowledge is a bad and uncomfortable one for the man who has no wisdom - understanding and discretion. Let us learn:

- 1<sup>st</sup> That we should recognize our capacity for knowledge. Created for that purpose.
- 2<sup>nd</sup> That we should recognize our need of knowledge. That we may be free from the bondage of error.
- 3<sup>rd</sup> That we should acquaint ourselves with the general field of knowledge.
- 4<sup>th</sup> That we should try to obtain the standard knowledge. Concerning theology and Anthropology.
- 5<sup>th</sup> That we should seek to make the best use of our knowledge. Not selfishly, not selfishly. But as a sacred trust from God.
- 6<sup>th</sup> That knowledge is progressive. We can not get it all in a day a year or in a life time.

Our usefulness in this world and our happiness in the beyond will depend upon our knowledge. Amen

DEC. 29-1912

June 21-'08 John 17: L.C. 11 . pc

We know that when Conditions are complied with prayer is always answered. And we know too that the Master never prayed without complying with prescribed Conditions. Then we must conclude that His prayer was answered. But <sup>say</sup> if it was we do not see very much evidence of it, when this people seem to be so divided. The difficulty is that we look too much at and think too much about things that are secondary and lose sight of the things are essential. When we stop to think of Conditions in the world as they really are and compare them with conditions that existed before the Master came into the world we shall see at once that His prayer has been answered.

June 21-08 John 17: L.C. 11 p. 2

Union or Consolidation in <sup>the</sup> political and Commercial <sup>life</sup> is sought and obtained oftentimes at great cost. Because its value and importance are recognized. An ordinary observer can readily see that there is great need of Union or Consolidation in Religious life. Observe:-

- 1<sup>st</sup> That there is need of greater in consideration of the nature of the life to be lived and work to be done.
- 2<sup>nd</sup> That there is need of greater U. that the Cause represented may be protected at all times by all Christians.
- 3<sup>rd</sup> That there is need of greater U. so that there may be more power.
- 4<sup>th</sup> That there is need of greater U. that there may be greater and better service.

This Union will come when we prayerfully seek it. So let us pray earnestly for spiritual Union.  
Amen



June 21-08 I Cor. 3: 20-21 Y

Only a few a very few in this world know how easy it is to become rich. We cling to old methods until we have worn them out and they have worn us out. The thing for us to do is learn the relationship existing between us and our God. Let us learn:-

- 1<sup>st</sup> That God has chosen man to be a partner in the ownership of the world.
- 2<sup>nd</sup> That man is given a place in controlling and conducting the world.
- 3<sup>rd</sup> That man is accountable to God and to his fellow men for his stewardship.

May we never forget that God is the head of this great universe.

— Amen —

June 28 '08 I Thes. 2:20 μ

It is a common thing for a Church or for individual members of a Church to express regard, esteem and even affection for the servant whom God has given them as their pastor. But it is <sup>not</sup> so common for the pastor to express the estimate and value he places upon the Church as a whole or as individuals. And there is a good reason for this apparent lack of appreciation, for the pastor is a teacher a disciplinarian and therefore feels that it is more profitable to the Church for him to point out the errors, the mistakes and vices that are ever present than to call attention frequently to the very few merits and virtues.

I Thes. 2:20

2

ture that have been achieved.  
But it can not do harm  
once in a while for the  
Church as a whole and as  
individuals to know the  
real estimate and value the  
Pastor places upon them.

The Pastor's Estimate of <sup>And that</sup>  
the Reasonably Expects of the  
Church.

1<sup>st</sup> They are the children of God Redeemed

2<sup>nd</sup> They are zealous and ambitious for  
its growth and prosperity of  
God's Cause.

3<sup>rd</sup> They are lovers of good despisers  
of evil.

4<sup>th</sup> They are burden bearers.

5<sup>th</sup> They are peace makers

6<sup>th</sup> They are life savers.

Our glory and joy are living  
active redeemed men and  
women and children.

— Amen —

June 28-'08 Phil. 3:14 V

In pursuing the course and working out the problems of Christian life there are two seemingly opposing methods to be employed. In one you are passive in the other you are very active. In the first method one becomes attentive to God's voice and watches his signs. In the second he uses every power that he possesses to carry out God's commands and to follow His signs.

He observes:-

- 1<sup>st</sup> That human life in its normal, natural state is active, energetic, pressing reaching its aim, purpose.
  - 2<sup>nd</sup> That God's call must be understood before it can be appreciated.
  - 3<sup>rd</sup> That God sets a mark before everyone who starts out for his prize.
- So are all striving let us strive for the highest and best.
- Amen