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The Sermon Outlines of M.C. Kurfees: Revised, Enlarged Edition.

M. C. Kurfees

B. C. Goodpasture

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The
SERMON OUTLINES

OF M. C. KURFEES

Compiled by
B. C. GOODPASTURE, Editor
GOSPEL ADVOCATE

REVISED, ENLARGED EDITION



GOSPEL ADVOCATE COMPANY
Nashville, Tennessee



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PREFACE

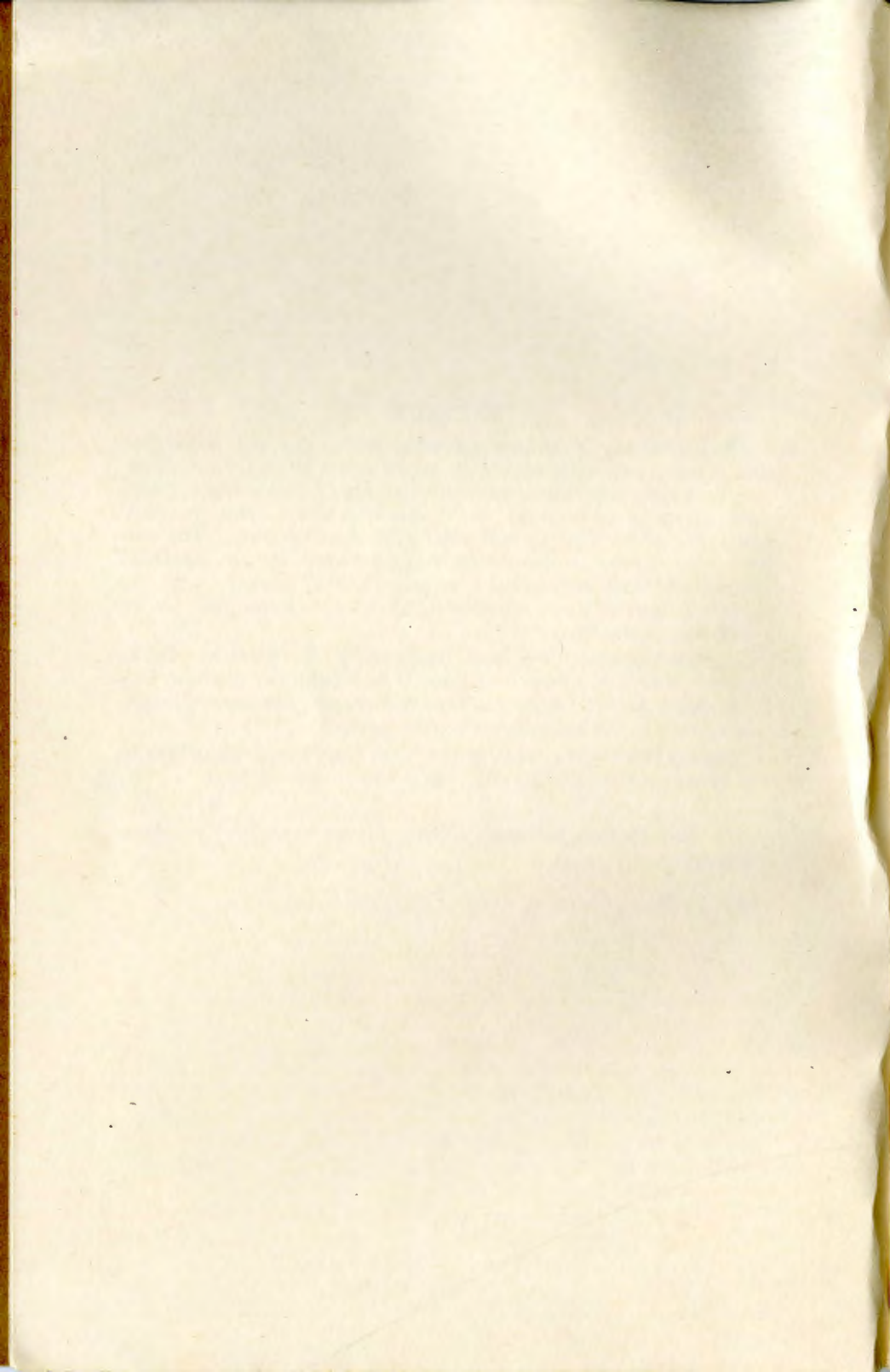
These outlines have been compiled under the firm conviction that good to the cause of Christ would result from their publication, and also from the urgent solicitations of many whose judgment is worthy of respect. M. C. Kurfees was a great and good man. He was a logician and scholar of the first rank. The outlines that appear in this book were prepared by our lamented Brother Kurfees during his long and faithful ministry with the Campbell Street (now Haldeman Avenue) church of Christ, Louisville, Kentucky.

Acknowledgments are due Brethren J. F. Kurfees, B. L. Douthitt, and J. M. Powell of Louisville, Kentucky; and also Foy E. Wallace, Jr., of Oklahoma City, Oklahoma, for their valuable cooperation in the compilation of this work.

This volume is sent forth in the hope that it may contribute to the advancement of truth and righteousness among men.

B. C. G.

(N. B.: In this enlarged edition fifteen outlines have been added.)



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THE FAREWELL PRAYER OF OUR LORD

John 17: 1-26

INTRODUCTION

1. This prayer, which is usually called our Lord's intercessory prayer, was uttered at the close of his earthly life. "Father, the hour is come." See what "hour."

2. This prayer is divided into three parts: First, the prayer for himself. (Verses 1-5.) Second, the prayer for his disciples then with him. (Verses 6-19.) Third, the prayer for all his future disciples. (Verses 20-26.)

3. The purpose now is to present the contents, and the great lesson of this prayer; and to this theme, attention is now invited.

I. THE PRAYER FOR HIMSELF

1. For his own glorification. (Verse 1.)
2. That he may glorify the Father. (Verse 1.)
3. That he may be glorified with the same glory which he had with the Father before the world was. (Verse 5.)

II. THE PRAYER FOR HIS DISCIPLES THEN WITH HIM

1. "Keep them in thy name." (Verse 11.)
2. "That they may be one, even as we are." (Verse 11.)
3. "That they may have my joy made full in themselves." (Verse 13.)
4. "That thou shouldest keep them from the evil one." (Verse 15.)
5. "Sanctify them in the truth." (Verse 17.)

III. THE PRAYER FOR ALL HIS FUTURE DISCIPLES

1. "That they may all be one." (Verse 21.)
2. "That the world may believe that thou didst send me." (Verse 21.)
4. "That they also whom thou hast given me be with me where I am." (Verse 24.)
5. "That they may behold my glory." (Verse 24.)



THE LORD'S PRAYER FOR HIS DISCIPLES

John 17: 9

INTRODUCTION

1. The very thought of a mother's prayer for her child is touching. So is that of a father.

2. But think of the prayer of Jesus for one—for you, for me. For you and me and all others of his disciples, he said: "I pray for them."

3. But we must not only have the thought of the Lord praying for his disciples, but we have the fact and the very things concerning us for which he prayed; and to this theme, attention is now invited.

I. HIS TWOFOLD INTEREST IN HIS DISCIPLES

1. He wanted them to be saved.
2. He wanted them to save others.

II. THE THINGS FOR WHICH HE PRAYED

1. "Keep them in thy name." (Verse 11; Eph. 1: 21; Phil. 2: 9; Heb. 1: 4; Rev. 19: 16.)
2. "That they may all be one." (Verses 11, 21.)
3. "That they may have my joy made full in themselves." (Verse 13; compare Heb. 12: 2 with John 15: 11; 16: 24; Phil. 2: 12; 1 John 4: 7; 2 John 12.)
4. "Keep them from the evil one." (Verse 15.)
5. "Sanctify them in the truth." (Verse 17.)
6. "That they . . . be with me where I am." (Verse 24.)
7. "That they may behold my glory." (Verse 24; compare verse 5; 1: 7; 8: 58; Col. 1: 17.)



THE SEVEN UNITIES OF THE SPIRIT

Eph. 4: 3

INTRODUCTION

1. In this passage the Ephesian Christians are clearly commanded "to keep the unity of the Spirit." This shows that they had that unity and that it was their duty to keep it.

2. Moreover, we are not left to guess at what that unity is. In the immediate connection, the apostle proceeds to point out that unity, showing clearly what it is.

3. When he points it out, he shows it consists of seven things; and hence, I designed our subject as "The Seven Unities of the Spirit," and to these attention is now invited.

I. THE SEVEN UNITIES SPECIFIED

1. There is one body. (Verse 4.)
2. There is one Spirit. (Verse 4.)
3. There is one hope. (Verse 4.)
4. There is one Lord. (Verse 5.)
5. There is one faith. (Verse 5.)
6. There is one baptism. (Verse 5.)
7. There is one God. (Verse 6.)

II. THE DENOMINATIONAL WORLD'S INCONSISTENCY IN DEALING WITH THESE SEVEN UNITIES

1. It says, as the passage says, there is one Spirit, one hope, one Lord, and one God.

2. But contrary to the passage, it says there are different bodies, different faiths, and different baptisms.

Might as well say "more than one Lord, or one God" as to say more than one body, etc.



THE BIBLE: THE ONLY SOURCE OF DIVINE AUTHORITY IN RELIGION

Psalm 119: 96; Matt. 17: 5; 28: 18-20

INTRODUCTION

1. By divine authority in religion is meant God's authority as distinguished from the authority of man. In our Savior's day, the question of authority was freely discussed. "By what authority doest thou these things?" "Who gave thee this authority?"

2. It is a self-evident proposition that, since both human and divine authority exist, unless we have some means of determining the source of both and how to distinguish between the two, we can never know when we are following the one and not the other. That it is important to make the distinction and to guard ourselves accordingly is clearly shown by the apostle's words in Acts 5: 29.

3. The announcement of my theme assumes the Bible to be the only source of authority in religion. Can it be shown to be the only divine authority in religion? I think so.

I. ALL BIBLE BELIEVERS ADMIT IT IS A SOURCE OF DIVINE AUTHORITY

1. See Heb. 1: 1, 2; 1 Cor. 2: 13.

2. The modern idea of Holy Spirit influence and of human reason assumes divine authority outside of the Bible.

II. AS THE BIBLE IS A SOURCE OF DIVINE AUTHORITY, HEAR WHAT IT SAYS ON THE SUBJECT

1. See texts.

2. See 2 Cor. 5: 20. Ambassadors. It must be either Christ in person or someone chosen and sent by him before the message is of divine authority.

3. Hence, it is not a matter of succession of either apostles or churches, but of hearing whom Christ has chosen and sent to speak for him. (See Eph. 3: 1-11; cf. Gal. 16-19; see 2 Tim. 2: 2.)



MEN AND THE WILL OF GOD

Matt. 7: 21

INTRODUCTION

1. There are two very significant reasons why all persons should seriously consider this language. (1) Because it is the language of Jesus. (2) Because of what it says.

2. Thus, it reveals two solemn facts: (1) That man must know the will of God. (2) That he must do that will.

3. Hence, our theme, "Men and the Will of God"; and to this theme, attention is now invited.

I. HOW MAN MAY KNOW GOD'S WILL

1. It must be revealed by God to man. Illustrate: how can I know your will or you know mine? Each must reveal it to the other.

2. This fact is distinctly recognized by the inspired apostle Paul. (1 Cor. 2: 11.)

II. GOD'S WILL IS REVEALED THROUGH THE BIBLE

1. As to how men are saved.

(1) Faith. (John 8: 24.)

(2) Repentance. (Luke 13: 3.)

(3) Confession. (Matt. 10: 32, 33.)

(4) Baptism. (Mark 16: 16.)

2. As to how they must worship. (Matt. 26: 26-28; Acts 20: 7.)

3. As to how they must otherwise live. (James 1: 26, 27.)



THE FOUR THINGS FOR WHICH THE BIBLE WAS WRITTEN

2 Tim. 3: 16

INTRODUCTION

1. Those who have proper respect for the word of God are anxious, of course, to know the purpose or purposes for which it was written. Such persons are willing, also, to take the Bible's own account of itself in the settlement of all such things. Its testimony ought to be final with everybody.

2. There are some things for which the Bible was not written.

(1) Science and philosophy. (2) Commerce. (3) Agriculture.

(4) Mechanics. (5) Domestic economy. But it regulates men in all of these.

3. Paul tells us plainly that it was written for *doctrine, reproof, correction, instruction in righteousness*.

I. DOCTRINE

1. This being true, must have no doctrine but the Bible. No doctrine on any theme except the Bible doctrine on that theme, and if it has nothing on it, neither should we.

2. One illustration. The Trinity.

II. REPROOF

1. We all need reproof sometimes, and there are times when we all need to reprove others.

2. Scriptures profitable for it. How it should be administered and how it should be received.

III. CORRECTION

1. Meaning of word.

2. It—the word of God—is to straighten us when we get crooked. Many are that way today.

IV. INSTRUCTION IN RIGHTEOUSNESS

1. Never do what you have any reason to think is not right. We are all so fallible that we are liable to err—to fail to know what is and what is not right. We need a guide. The Bible is that guide.



BLOOD AND THE REMISSION OF SINS

Heb. 9: 11-22

INTRODUCTION

1. Sin is probably one of the most dreadful realities ever seen in this world. Verified by history of sin both in and out of the Bible.

2. Then, see how “angels” are affected. (Luke 15: 7, 10.)

3. Hence, our theme, “Blood and the Remission of Sins,” and to which attention is now invited.

I. SIN AND BLOOD FROM THE BEGINNING

1. Sacrifice—Cain and Abel. (Gen. 4; Heb. 11: 4.)

2. Blood of animals remitted sin a year at a time. (Heb. 10: 4, 11.)

II. THE BLOOD OF GOD'S SON IS ESSENTIAL TO THE FINAL REMISSION OF SINS

1. Distinction between the terms. (Rom. 3: 25; Acts 2: 38.)

2. Hence, Jesus said. (Matt. 26: 28; cf. 1 John 1: 7.)

3. Blood of animals and of Christ compared. (Heb. 9: 13, 14, 15.)

4. Paul in Eph. 1: 7.

5. Efficacy of Christ's blood seen from a twofold point of view.

(1) It brings cleansing. (Rev. 7: 14.)

(2) It brings a “new song.” (Rev. 5: 9.)

“There is a fountain filled with blood
 Drawn from Immanuel's veins,
 And sinners plunged beneath that flood
 Lose all their guilty stains.”

THE DECEITFULNESS OF SIN

Heb. 3: 13

INTRODUCTION

1. The special thought in these words is the implied declaration that sin is deceitful. This still further implies that men may be vastly more under the dominion of sin than they are aware.

2. The figures under which sin is represented and described in the word of God confirm the fact of its great deceitfulness. Called a gin, snare, net, pit, and serpent.

3. It becomes us, then, to look soberly and seriously into the deceitfulness of sin. Deceitfulness in many ways. Note some of them.

I. IT IS DECEITFUL IN ITS MEASURELESS CONSEQUENCES AND THE WIDE EXTENT OF ITS INFLUENCE

1. No man knows where the sins he is committing will end. They may lead thousands to ruin! Awful thought! (See Gal. 6: 7, 8.)

II. DECEITFUL IN ITS SIMILARITY TO RIGHTEOUSNESS

1. The night comes on by gradual, unobserved twilight. It has come before we know it. So sin and righteousness almost shade into each other.

III. DECEITFUL IN ITS METHODS OF APPROACH TO MEN

1. It does not come as sin—this would expose and defeat its object.

2. It comes in the garb of pretended good to men.

3. High compliment to religion—even sin, to effect its hurtful and soul-destroying ends, comes to men in religious name and proposes to help man in his religion. Believing it will do this, he is in for all there is in it. Illustrate: questionable pleasures.



SIN AS ILLUSTRATED IN JUDAS ISCARIOT

John 6: 66-71

INTRODUCTION

1. The name Judas has become a byword and a reproach among men. Wherever Christianity has gone, there this name has become a synonym for deception, hypocrisy, and treachery; and each generation joins its predecessor in magnifying the ignominy that clings to the name.

2. Surely, then, we should study such a life so as to know the better how to avoid sin.

3. Hence, our theme, "Sin as Illustrated in Judas Iscariot"; and to this theme, attention is now invited.

I. HIS NAME AND PUBLIC CAREER

1. His name, "Iscariot," from Kerioth, forty miles northeast of Ramoth Gilead. "Ish," man, and the name of Kerioth.

2. Chosen as one of the twelve. (Matt. 10: 2-4.)

3. Sat with the others and heard the hallowed teaching of the Lord. Picture.

4. His wicked avarice and proposition to "the chief priests." "What will ye give me, and I will deliver him unto you?" (Matt. 26: 14-16.) "They weighed unto him thirty pieces of silver"—about fifteen to seventeen dollars.

5. Plot executed—the "kiss." (Matt. 26: 48.) Thief also. (John 12: 1-6.)

II. TWO LESSONS FROM HIS LIFE

1. Resist sin in its beginning.

2. Judas, for money, handed over the physical body of Jesus to be mangled; today, money, pride, and fashion hand over the spiritual body of Jesus—the church—to be mangled. See denominationalism.



WHERE GOD MEETS AND FORGIVES SINNERS

1 Kings 9: 3; Matt. 28: 19

INTRODUCTION

1. That God, who is infinite in power, wisdom and goodness, should have the exclusive prerogative of stipulating the conditions of pardon for man, is a proposition which commends itself to all right-thinking persons. Hence, in all the different dispensations, God has laid down such conditions.

2. The particular conditions of forgiveness have differed in different dispensations, but the principle of forgiveness has always been the same. Hence, see Rom. 15: 4; 1 Cor. 10: 11.

3. In ascertaining where God meets and forgives sinners, a most important lesson is taught in the Old Testament. Hence:

I. A SIGNIFICANT FACT

1. In the Old Testament times, God specifically promised to meet and bless the people in every place where he had recorded his name. (See Ex. 20: 24; Deut. 12: 5, 11; 16: 6.) Hence:

2. Here they made all acceptable offerings to Jehovah.

3. Attempt to change the order brought down condemnation from the Lord. (1 Kings 13.)

II. GOD'S NAME UNDER THE NEW COVENANT

1. It is ordained of God that men shall believe, repent, confess, and be baptized in order to reach the forgiveness of sins. (Mark 16: 15, 16; Acts 2: 38.)

2. In one institution the triune name is recorded. (Matt. 28: 19.)

GOD'S UNCHANGING MESSAGE FOR ALL PEOPLES

Matt. 28: 18-20; Mark 16: 15; Luke 24: 44-47

INTRODUCTION

1. It is astonishing to see how easy it is for men to depart from the Bible. And yet, when men are controlled by the ordinary denominational view of the Bible, it is not strange, after all, that there are such departures. In fact, such departures are natural.

2. The denominational view: It admits man's opinion as well as God's word in man's guidance.

3. The purpose now is to show that, above and separate from all human opinions, God's unchanging message is ordained for man's guidance at all times and under all circumstances "even unto the end of the world"; and to this theme, attention is now invited.

I. THE CONTENT OF THE UNCHANGING MESSAGE

1. What is it? What does this message contain? Three lines of truth:

2. What is to be preached? "The gospel." (Mark 16: 15, 16, etc.) Not science, literature, nor art.

3. What is to be done in becoming a Christian? Obey the gospel. (2 Thess. 1: 8; Heb. 5: 9.)

4. What is to be done in living a Christian? "Observe all things . . . commanded." (Matt. 28: 20.)

II. THIS MESSAGE IS FOR ALL PEOPLE OF ALL THE AGES

1. It says "all nations" and "every creature." (Matt. 28: 18, 19; Mark 16: 15.)

2. It is for them all "even unto the end of the world."

3. See Jer. 23: 28, 30.



THE MARKS OF THE NEW TESTAMENT CHURCH

Matt. 16: 18

INTRODUCTION

1. According to this language the "church" here mentioned was to be Christ's church. Not yours, nor mine, nor that of anybody else, but Christ.

2. Of course this church, whatever it is, is the New Testament church! But how can we know what it is today?

3. The answer is, we can know it by its marks; and hence the theme, "The Marks of the New Testament Church," to which attention is now invited.

I. THE CONDITIONS OF BECOMING AND REMAINING MEMBERS OF THIS CHURCH

Persons must—

1. Believe.

2. Repent.
3. Be baptized.
4. Eat the Lord's Supper and otherwise worship on the first day of the week.
5. Call themselves disciples, Christians, saints, brethren, children of God.
6. Send the gospel to others. Hence:

II. THE MARKS OF THE NEW TESTAMENT CHURCH

1. Those who have believed in Christ.
2. Have repented.
3. Have been buried in baptism.
4. Eat the Lord's Supper, etc., on the first day of the week.
5. Are called Christians, disciples, saints, brethren, children of God.
6. Are missionary.



THE ONE CREED, THE ONE CHURCH, AND THE ONE WAY

Deut. 12: 29-32; Eph. 1: 22, 23

INTRODUCTION

1. The preaching of different creeds, different churches and different ways is very confusing to the average mind. But Jesus foresaw that the cry later on would be: "Lo, here is Christ," and "Lo, there," but he added: "Believe it not." (Mark 13: 21.)

2. See how it is fulfilled today. See the different "churches" and the different "ways."

3. Hence, our theme, "The One Creed, the One Church and the One Way"; and to this theme, attention is now invited.

I. THE ONE CREED

1. The Bible the only creed God gave to man.

2. The excuse for formulating another is, it simplifies the Bible and puts it in a form more easily understood. See how that reflects on God!

3. The argument for the Bible alone as the only creed needed proven by these facts:

(1) If the creed has more than the Bible, too much. (See Rev. 22: 18.)

(2) If less, too little. (See Rev. 22: 19.)

(3) If just like the Bible, not needed.

II. THE ONE CHURCH

1. See Matt. 16: 18; Rom. 12: 4, 5; 1 Cor. 12: 13; Eph. 1: 22, 23; 4: 1-6.

2. The conclusion. ONE.

III. THE ONE WAY

1. See Matt. 7: 13, 14; John 14: 6; 2 Tim. 4: 1, 2.

2. The phraseology: "The way"; not ways.

3. Hence, by pursuing the course, every step of which we can read in the New Testament, is the way to have "the one creed," to be a member of "the one church," and to be walking in "the one way."

Let us stand by this one creed, this one church, and this one way.



THE RIGHT RECEPTION OF GOD'S WORD

1 Thess. 2: 13

INTRODUCTION

1. According to this language, it is possible to receive the word of God merely as the word of man. Of course, this shows the solemn importance of being careful how we receive even the word of God.

2. Just think what this implies! How do you receive the word of God? How do I receive it?

3. The purpose now is to present the great lesson here taught. Hence, our theme, "The Right Reception of God's Word"; and to this theme, attention is now invited.

I. GOD'S WORD AND MAN'S WORD COMPARED

1. The word of God defined. Of course, it is the word spoken by God. The documents written by men whom God inspired, and thus through whom God himself was speaking. (See Heb. 1: 1, 2; 1 Cor. 2: 11-13.) Here they are—sixty-six books—the Bible.

2. The word of man defined. Of course, it is the word spoken by men without divine aid. Illustrate: my word, your word, etc.

II. HOW MAN SHOULD RECEIVE GOD'S WORD

1. The text shows he may receive it merely as man's word. It is thus practically received by a large part of the religious world.

2. On the contrary, we should heed and reverence it as we read it or hear it read precisely as we should if God were audibly speaking directly to us.

3. Isaiah tells us how to hear it. (Isa. 66: 2.) This is the way to treat it—as the angels do. (Psalm 103: 20.)

"Most wondrous book!
Bright candle of the Lord,
Star of eternity, the only star
Which rose over time, and to the
Hills of God—the everlasting hills—
Pointed the sinner's eye."

THE HOLY SPIRIT IN CONVERSION**Rom. 8: 12-17**

INTRODUCTION

1. That the Holy Spirit operates on men, in some way, in their salvation is clearly taught in the Bible. This is generally admitted among all believers in the Bible.

2. But the religious world is divided on the subject. The "mediate" and "immediate" operation theories.

3. Hence, the theme announced for our consideration this evening is, "The Holy Spirit in Conversion," to which attention is invited.

I. THE TWO THEORIES IN EXISTENCE TODAY

1. The "immediate" theory.
2. The "mediate" theory.
3. Vagueness of the first. No standard.

II. THE THEORY TAUGHT IN THE BIBLE

1. Things predicated of the Holy Spirit.
 - (1) "Strives." (Gen. 6: 3.)
 - (2) "Testifies." (Neh. 9: 30.)
 - (3) "Convicts." (John 16: 8.)
 - (4) "Guides." (John 16: 13; Rom. 8: 4; Gal. 5: 28.)
 - (5) "Speaks." (John 16: 13.)
2. How the Spirit does these things.
 - (1) Through words. (1 Cor. 2: 13.)
 - (2) Spoken by men. (Neh. 9: 30; Matt. 10: 20; Acts 2: 4; 2 Pet. 1: 21.)
 - (3) Hence (Rom. 1: 16), "The Power of God."

**THE FAITH THAT SAVES THE SINNER****Luke 7: 50**

INTRODUCTION

1. It is a remarkable and sad fact that there is confusion among men over what is necessary to salvation. We see it on every hand. Look at denominationalism.

2. Why is it? Shall we conclude that even the Lord in his word failed to speak plainly so that men can understand, and yet holds them responsible for not understanding? No, but rather let us conclude that, as he does hold men responsible, they can understand if they will.

3. Faith is one thing over which there is confusion; hence, our theme, "The Faith That Saves the Sinner."

I. WHAT IS FAITH?

1. The belief of testimony. Illustrate: George Washington and Jesus lived. We don't know they did, but we believe it.

2. Hence, says Paul in Rom. 10: 17. This is the way it comes in matters pertaining to God and our duty.

II. HENCE, SAVING FAITH INVOLVES TWO FACTS

1. Belief of what God commands men to do.

2. Doing what he commands them.

3. Hence, salvation is ascribed to different things.

(1) Psalm 37: 40—"Jehovah" saves men.

(2) Psalm 60: 5—Jehovah's "right hand."

(3) Isa. 53: 11—"Knowledge."

(4) Matt. 1: 21—"Jesus."

(5) Acts 2: 40—"Self."

(6) Acts 4: 12—"Name."

(7) Rom. 5: 1—"Faith."

(8) Rom. 8: 2—"The law of the Spirit."

(9) 1 Cor. 1: 21—"Preaching."

(10) Eph. 2: 5—"Grace."

(11) James 1: 21—"Word."

(12) James 2: 20—"Works."

(13) James 5: 20—"Men."

(14) 1 Pet. 3: 21—"Baptism."



THE NEW TESTAMENT MEANING OF REPENTANCE

Luke 13: 3

INTRODUCTION

1. According to this plain declaration, it would be impossible to exaggerate the importance of repentance. Without it, man will perish. Think of this.

2. Fortunately, too, almost universal agreement here. Universalists alone excepted.

3. But what is meant by "repentance"? Purpose now to answer this; and hence, to this theme, attention is now invited.

I. ITS PROMINENCE IN THE NEW TESTAMENT

1. Commanded by John the Baptist. (Matt. 3: 6; Luke 3: 8.)

2. Jesus commanded it in text.

3. In great commission. (See Luke 24: 47.)

4. Peter. (Acts 2: 38.)

5. Paul. Acts 26: 20.

II. REPENTANCE AS DEFINED IN THE BIBLE

1. Produced by godly sorrow. (2 Cor. 7: 10.)

2. The repentance of the men of Nineveh. (See Matt. 12: 41; compare Jonah 3: 8-10.)
3. Followed by reformation of life. (Acts 3: 19.)



THE MEANING OF CHRISTIAN BAPTISM

Matt. 28: 19

INTRODUCTION

1. In order to have a proper understanding and appreciation of Christian baptism, two things are necessary:

- (1) We must know the act which the command requires.
 - (2) We must know the meaning of the act—what it was divinely appointed to signify.
2. The scriptures are full and clear on both these points, and I hope to give enough of the facts to make this fact evident.
3. Hence, the purpose now to select a few passages on both of them.

I. FACTS ON THE ACTION INVOLVED IN THE COMMAND TO BE BAPTIZED

1. It was in a river. (Matt. 3: 6.)
2. It was where there was much water. (John 3: 23.)
3. Person kneeling had to rise. (Acts 9: 11; 22: 16.)
4. Persons in a house had to go outside. (Acts 16: 33, 34.)
5. It was a burial in water. (Rom. 6: 4; Col. 2: 12; Acts 10: 47.)
6. Both administrator and candidate had to go down into the water. (Acts 8: 38.)

II. MEANING OF THE ORDINANCE

1. It puts men into the name of Father, Son and Holy Spirit. (Matt. 28: 19, 20.)
2. It puts them into Christ. (Gal. 3: 27.)
3. It puts them into the church. (1 Cor. 12: 13.)
4. It is for remission of sins. (Acts 2: 38; 22: 16; 1 Pet. 3: 21; Mark 16: 16.)
5. It is a burial with Christ—(Rom. 6: 4.)
6. It is a resurrection with him. (Col. 2: 12.)



THE MEANING OF THE LORD'S SUPPER

1 Cor. 10: 16

INTRODUCTION

1. There are two facts in connection with the Lord's Supper which set it out by itself and distinguish it far above all other

commemorative institutions. These are its profound simplicity, coupled with its profound significance—the profound simplicity of the ordinance itself and the momentous and far-reaching events which it commemorates. Monuments.

2. It is not the purpose now to enter into a detailed discussion of the subject, but to call special attention to the meaning of the ordinance.

3. Hence, to this particular phase of the subject, attention is now invited.

I. WHAT IS THE LORD'S SUPPER?

1. Its elements: (1) the bread, (2) the cup.

2. Their meaning: "The bread, a communion of the body of Christ"; "the cup, a communion of the blood of Christ."

II. THE MEANING OF THE INSTITUTION

1. It is commemorative—"this do in remembrance of me." (Luke 22: 19.)

2. It is prophetic—"till he come." (1 Cor. 11: 26.)

3. It is a proclamation—"ye proclaim the Lord's death." (1 Cor. 11: 26.)



GIVING MONEY TO THE LORD—THE CONDITIONS OF ITS ACCEPTABLENESS

2 Cor. 9: 1-7; 1 Chron. 29: 14

INTRODUCTION

1. In this sermon on giving money to the Lord, it is the purpose to state the conditions on which such giving is acceptable. Of course, we want to know that our giving is acceptable to God.

2. It is a fact that we may give, and yet the gift be not acceptable to the Lord. How important, then, to know how to give so that it will be acceptable to him!

3. Hence, our theme, "Giving Money to the Lord—the Conditions of Its Acceptableness"; and to this theme, attention is now invited.

I. THE PRINCIPLE OF GIVING WHICH JESUS RECOGNIZED

1. First of all, he gave himself. (Matt. 20: 28; 1 Tim. 2: 6; Tit. 2: 14.)

2. His doctrine on giving and receiving. (Acts 20: 35.)

II. THE CONDITIONS OF ACCEPTABLE GIVING TO THE LORD

They are plainly and explicitly stated and all responsible persons can see them.

1. It must not be "grudgingly." (2 Cor. 9: 7.)

2. It must not be "of necessity." (Ibid.) See Lowell's Sir Launfal: "He gives nothing but worthless gold, who gives from a sense of duty."

3. It must be a "freewill offering." (Ex. 25: 2; 35: 21, 29.)
4. It must be with "liberality." (Rom. 12: 8; 2 Cor. 8: 2; 9: 11, 13.)
5. It must be from "a cheerful giver." (2 Cor. 9: 7.)
6. It must be with "readiness." (2 Cor. 8: 12.)
7. It must be from those who have first given "their own selves to the Lord." (2 Cor. 8: 5.)



MUST WE HAVE A "THUS SAITH THE LORD" FOR ALL ACTS OF CHRISTIAN WORSHIP?

Deut. 4: 1-6; John 4: 23

INTRODUCTION

1. In the midst of modern religious fashions and tendencies, it is not strange that questions like this are sometimes propounded. See, for example, the different and conflicting things which different people do as worship to God. Compare them: Haldeman Avenue Church, a Presbyterian Church, and a Catholic Church.

2. Of course, when all this is observed by young people, they naturally conclude that all three are doing right; and when shown that some things done are not taught in the Bible, they ask the question before us today.

3. The purpose now is to give a full and candid answer to the question precisely as it is answered in the scriptures; and to this question, attention is now invited.

I. HOW THE LORD HIMSELF SAYS THE TRUE WORSHIP MUST BE

Mark the word "true." Hence, according to Jesus, the true worship must have the following marks:

1. It must be "in spirit." See how.
2. It must be "in truth." See how.
3. It must be an act which he has "commanded." (Matt. 28: 20.)

II. THE STANDARD APPLIED TO THE THREE SUPPOSED CHURCHES

1. The items or acts found among them: reading, prayer, exhortation, vocal music, Lord's Supper, the contribution, instrumental music, burning incense—eight acts.

2. Show what is true of six of them and of two of them.

A child can see that, according to the standard, we are compelled to hold on to six and let go two. Show how and why.

THE KIND OF MUSIC DIVINELY APPOINTED

Matt. 15: 9

INTRODUCTION

1. The principle to be set forth in today's sermon is one of the most important in all the Bible. As just announced, it concerns the music which is divinely appointed for Christian worship.

2. The term music is the English spelling of the Greek *mousike* and means "devoted to and skilled in the arts sacred to the Muses," which in classic mythology were called "goddesses of song and poetry." Of course, while we respect the art of music, we do not accept all the claims of mythology, though the term, in a varied form, occurs once in the New Testament—Rev. 18: 22—where it is rendered "minstrels."

3. Hence, our theme, "The Kind of Music Divinely Appointed"; and to this theme, attention is now invited.

I. THE MUSIC IN THE WORSHIP UNDER MOSES

1. Vocal. They had a trained choir of 288 voices. (1 Chron. 25: 7.)

2. Instrumental. Orchestra of 4,000 trained musicians. (1 Chron. 23: 5.)

3. Both vocal and instrumental music commanded.

II. THE MUSIC IN THE WORSHIP UNDER CHRIST

1. Vocal. (Matt. 26: 30; Acts 16: 25; Rom. 15: 9; Eph. 5: 19; Col. 3: 16; James 5: 13; 1 Cor. 14: 15.)

These seven instances are all that are found in the Bible on music in Christian worship.

2. Hence, only vocal music is commanded. See text on vain worship. "The commandments of men." (See latter part of Deut. 12: 32.)

3. Thus, all commanded to sing and everyone must take part as he is able. (See first part of Deut. 12: 32.)



THE CAUSE OF DECLINE IN CHURCHES

Eph. 5: 14

INTRODUCTION

1. In all realms, the law of cause and effect is universal in its operation. See in the physical world. Illustrate: poison in the stomach and death.

2. The history of the church illustrates the operation of this law. Illustrate: sometimes seen growing; at others, going back.

3. Hence, our theme, "The Cause of Decline in Churches"; and to this theme, attention is now invited.

I. THE PRESENT CONDITION OF THE CHURCHES

1. A comparison. Interest and attendance in churches compared with interest and attendance in worldly institutions. Illustrate: the churches and the picture shows.

2. A valuable fact. Some interested and wide-awake members attend all the meetings of the church, join in all of its work, and, as Paul expresses it, are "ready unto every good work." (Tit. 3: 1.)

Now, the lack of interest and lethargy here noted show the state of the case—what is the cause of it?

Illustrate: the physician and the disease—he seeks for the cause, knowing if he can remove the cause, the effect—the disease—will cease.

II. STATEMENT OF THE CAUSES OF DECLINE

1. Getting away from God, the only source of spiritual life. Illustrate: getting away from the fire, you get cold. (Psalm 10: 4; John 15: 5.)

2. Lack of genuine love for all the race regardless of birth, wealth, or social condition. Character alone should count here.

3. The general tendency to worldliness. Three scriptures on worldliness:

(1) God's will on it. (1 John 2: 15-17.)

(2) A prophecy. (2 Tim. 3: 1-5.)

(3) The sad result. (1 Tim. 5: 6.)



THE REMEDY FOR DECLINE IN CHURCHES

Eph. 4: 16

INTRODUCTION

1. The famous Spanish writer, Miguel Cervantes, author of the world-renowned *Don Quixote*, says: "There is a remedy for all things but death, which will be sure to lay us out flat some time or other." We see the truth of that statement on all sides.

2. Last Sunday we considered "The Cause of Decline in Churches," and today we are to consider the remedy. Illustrate: the physician-cause and effect-cause of disease removed, disease ceases.

3. Hence, theme, "The Remedy for Decline in Churches"; and to this theme, attention is now directed.

I. THE ONE GREAT AND ESSENTIAL PRINCIPLE

1. The underlying fact in the decline of churches being, getting away from God, follows that the underlying fact in the remedy for such decline is in getting back to God; but the latter can never be till Christians appreciate love for God and for man. (Matt.

22: 37-39.) This is the first step and the second step is equally essential.

2. The second step in Matt. 6: 33. Whenever and wherever these two steps are taken, all decline in churches will be remedied and they will increase in number and power more and more. That is the essential principle now.

II. THE INGREDIENTS WHICH CONSTITUTE THE REMEDY

1. See text. "All the body" (the church) must be "fitly framed and knit together"; its members must become a unit "as one man." (Neh. 8: 1.)

2. This is accomplished by two things:

(1) "That which every joint [every member] supplieth."

(2) "The working in due measure of each several part"—each member. Hence, every member of the church is actively and jointly engaged in all lines of work with every other member. This is "the remedy," and—

3. Then comes the grand result which God is also careful to tell us: "The increase of the body unto the building up of itself in love."



THE BIBLE DOCTRINE CONCERNING UNTAUGHT QUESTIONS

2 Tim. 2: 23

INTRODUCTION

1. In making even a divine revelation to mankind, one of two things was necessary and inevitable. Either (1) God would have to reveal all things to man; or (2) he would have to reveal only a part of all things and thus draw the line between what is revealed and what is not revealed. This conclusion is so self-evident that it needs no argument.

2. Well, God chose the latter course; hence, there are now and always have been questions on which there is no teaching in the Bible—no revelation from God—untaught questions; and the purpose now is to call attention to the Bible doctrine concerning such questions. What does the Bible say for us to do with them? Does it say anything about them at all? If so, what?

3. The Bible not only speaks about such questions, but tells us specifically what to do with them; and the purpose now is to call attention to the Bible doctrine on this line of questions.

I. THE LINE AS DIVINELY DRAWN BETWEEN THE TWO CLASSES OF THINGS

1. See Deut. 29: 29.

2. See Jer. 23: 25-30.

3. See Ezek. 22: 28.

II. THE ONE DIVINE RULE FOR THE OBSERVANCE OF THIS PRINCIPLE

1. Found in three passages.
 - (1) See Deut. 29: 29.
 - (2) See 2 Tim. 4: 1, 2.
 - (3) See Rev. 22: 18, 19.
2. Then, text. (2 Tim. 2: 23.)
3. Illustrations:
 - (1) Father, Son, and Holy Spirit.
 - (2) The second coming of Christ.
 - (3) Har-Magedon.
 - (4) Moses on opinion. (Num. 9: 6-8.)



FOOT WASHING AND THE LORD'S SUPPER

Luke 22: 19; John 13: 14, 15

INTRODUCTION

1. There are three significant statements of Jesus here which should have special attention:

- (1) "I then, the Lord and the Teacher, have washed your feet."
- (2) "Ye also ought to wash one another's feet."
- (3) "I have given you an example, that ye also should do as I have done to you."

2. Hence, that foot washing in some sense, is commanded, is simply a matter of fact. See the language.

3. The purpose today is to try to learn the lesson here taught; and to this theme, attention is now invited.

I. THE COMMANDS TO WASH FEET AND TO EAT THE LORD'S SUPPER

1. The custom to wear sandals.
2. The feet dusty and tired.
3. Custom to wash feet on entering a home. (See Gen. 18: 1-4; 19: 1, 2; 43: 24; Judges 19: 21; 1 Tim. 5: 10.)
4. The command to eat the supper was no custom, but the origination of a new ordinance.

II. FOOT WASHING RECOGNIZED AMONG GOOD WORKS

1. The case in Luke 7: 36-50.
2. Where the New Testament places it. (1 Tim. 5: 10.)
 - (1) Bringing up children.
 - (2) Using hospitality.
 - (3) Washing the saints' feet.
 - (4) Relieving the afflicted.
 - (5) Following every good work.
3. Hence, it stands with any and all acts of humble service one to another.

CHRISTIANS HAVING THE MIND OF CHRIST

Phil. 2: 5

INTRODUCTION

1. In all such connection as this, the term mind as here used denotes disposition, purpose or bent of life. Hence, as here, anything attributed to Christ's mind signifies his disposition, purpose or bent of life. In fact, in the original, the term is not in the noun, but in the verb form, and it literally tells Christians to *mind*, be *concerned* or be *careful* as Christ was.

2. Now, since Christians are thus admonished to have Christ's mind, it means they are admonished to have his disposition, purpose or bent of life, that they be intent on imitating him.

3. Hence, our theme, "Christians Having the Mind of Christ," to which attention is now invited.

I. CHARACTERISTICS OF THE MIND OF CHRIST

1. His sublime humility. See the context. Equal with God, yet how he regarded it. His condescension. (2 Cor. 8: 9; compare John 17: 5.)

2. His sympathy with the sorrowing. (See John 11: 35, and the entire context.)

3. His thought of doing only good for men. (Acts 10: 38; compare Matt. 4: 23.)

4. His antipathy toward all wrong. See his challenge. (John 8: 46.)

5. His firmness in contending for the truth. See his debate with the Jews (John 8); his trial before Pilate (Matt. 27: 2; John 18: 19).

II. HOW CHRISTIANS MAY HAVE THIS MIND

1. By cultivating the spirit of humility.

2. By showing sympathy with the sorrowing.

3. By always doing good and never evil to men.

4. By being committed against all wrong.

5. By firmness in contending for the truth. (1 Tim. 6: 12, and Jude 3.) How easy to depart from it, and how many do! (See 2 Cor. 11: 3.)



MAN'S DUTY AND MAN'S DESTINY

Rom. 6: 16

INTRODUCTION

1. According to this plain language, sin leads man into death. This does not mean physical death, but death spiritual and eternal.

2. Men are prone to judge these things by human sentiment and feeling. This is a very misleading standard.

3. Hence, the subject for this evening is "Man's Duty and Man's Destiny"; and to this theme, attention is now invited.

I. THE PRINCIPLE OF THE DIVINE JUDGMENT

1. What it is not. It is not a case of God's punishing men merely because they disobeyed. Illustrate: see the courts. The judge or jury can turn one loose whether guilty or not guilty. God's judgment is not like that.

2. What it is. What they sow, they reap. (Gal. 6: 7.)

3. Hence, Matt. 25: 46, "These shall go away into punishment"—not sent arbitrarily. They chose to go there and they go.

II. JEHOVAH'S APPEAL TO MEN

1. See Isa. 45: 22.

2. See 2 Pet. 3: 9.

3. See John 5: 40.

Hence, men fix their own destiny. God and Christ and the Holy Spirit and holy angels all want them to be saved.



CONTENDING FOR THE FAITH

Jude 3

INTRODUCTION

1. In this very instructive and significant passage, there are four prominent elements:

(1) "The faith."

(2) Contending earnestly for "the faith."

(3) The faith thus described was once for all delivered unto the saints.

(4) An inspired apostle was constrained to write and urge Christians "to contend earnestly for the faith."

2. It would be difficult to find in smaller compass so many great things.

3. Hence, our theme, "Contending Earnestly for the Faith."

I. A BIBLE DEFINITION OF THE FAITH

1. In general, faith is the belief of testimony. Illustrate: a man's honor and reliability; existence of the city of London.

2. "The faith" is that which has been "revealed" in the Bible. (Gal. 3: 23-25.)

3. Its metes and bounds are the word of God. (Rom. 10: 17; John 20: 30, 31.)

4. Hence, as far as God's word goes, this faith can go; and where that word stops, this faith stops. Confined exclusively to a "Thus saith the Lord."

II. THE CHRISTIAN'S CONTENTION FOR THIS FAITH

1. Must "contend" for it. A positive requirement.
2. Must "contend" for it "earnestly."
3. Must contend for it without addition, subtraction or modification.
4. Hence, this text rules out all contention for human wisdom, opinions, and speculations and confines us to this word of God alone.



THE MARKS OF THE IDEAL CHRISTIAN

Col. 1: 10; Rom. 12: 3-9

INTRODUCTION

1. The ideal Christian is what every Christian ought to strive to be. The marks of such a Christian are abundant proof of this proposition.
2. An "ideal" is a "perfect example." It is a model to be copied.
3. Hence, our theme, "The Marks of the Ideal Christian."

I. THE IDEAL CHRISTIAN DEFINED

1. One "filled with the knowledge of his will"—God's will. (Col. 1: 9.)
2. One who walks "worthily of the Lord." (Col. 1: 10.)
3. One who is "bearing fruit in every good work." (Col. 1: 10.) Illustrate: visiting the sick, the dying, backslider, the alien.
4. One who is "increasing in the knowledge of God." (Col. 1: 10.) Not a standstill.
5. One who is "strengthened with all power, according to the might of his glory"—God's glory. (Col. 1: 11.)
6. One who has "all patience and longsuffering with joy; giving thanks unto the Father." (Col. 1: 11, 12.)

II. THE RESULTS

1. Such a Christian gives light to the world. (Matt. 5: 14.)
2. Such a Christian is the salt of the earth. (Matt. 5: 13.)



THE CERTAINTY OF A FUTURE LIFE AS A MOTIVE TO RELIGIOUS ACTIVITY

Job 14: 14; 2 Cor. 5: 1

INTRODUCTION

1. Among all the motives to religious service held out in the Bible, one of the profoundest, most delightful and soul-satisfying is the certainty of a future life.

2. From the text just read, we see that the ancient world, as far back as Job's day, anxiously propounded the question: "If a man die, shall he live again?" And who does not sometimes ask the question? Especially in view of the sorrows, pains, and disappointments of this life. We are sometimes forced to say: "If a man is not to live again, then why should he have lived at all?"

3. The purpose of the sermon today is to consider the certainty of a future life, and to view it as a motive to religious service; and to this inviting theme, attention is now invited.

The subject divides itself naturally into two lines of thought: the facts of reason and the facts of revelation.

I. THE FACTS OF REASON

1. The "inner longing" implanted in men.
2. The testimony of heathen philosophers. Give quotation here.

II. THE FACTS OF REVELATION

1. The testimony of Paul. (2 Cor. 5: 1, 2; Phil. 1: 23, 24; Col. 3: 3, 4; 1 Thess. 4: 13.)
2. The testimony of Luke. (Luke 16: 19-31.)
3. The testimony of John. (John 14: 1-3; 1 John 3: 2.)



WHAT THE BIBLE REVEALS ABOUT THE LIFE BEYOND

Luke 20: 35, 36

INTRODUCTION

1. That there is a life beyond death—that after men die, they live again—we saw on last Sunday it clearly taught by the combined facts of both reason and revelation. We saw that a longing for such a life is stamped upon the human soul on the one hand; and is promised in the Bible, on the other.

2. But, after this question has been satisfactorily answered, another one of equal interest presses upon us for an answer. Of what will that life consist? In what way will its inhabitants be employed? What does the Bible reveal concerning the nature and conditions of that life?

3. To this very interesting question, your attention is now invited.

I. THE INHABITANTS WILL BE CONSCIOUS. (Luke 16.)

II. THEY CAN CONVERSE WITH EACH OTHER. (Luke 16.)

III. THERE ARE JOYS AND PLEASURES THERE. (Psalm 16: 11; Luke 15: 7, 10.)

IV. THE GLIMPSES PAUL GOT OF IT MADE HIM ANXIOUS TO ENTER UPON IT. (Phil. 1: 23; 2 Cor. 12: 2-7.)

V. ITS INHABITANTS NEVER DIE. (Luke 20: 36; 1 Cor. 15: 26; Rev. 21: 4.)



"WHERE ARE THE NINE?"

Luke 17: 17

INTRODUCTION

1. Among all the fine graces which adorn human character, the beautiful grace of gratitude is among the most prominent. On the other hand, one of the more repulsive traits is ingratitude.

2. Now, the healing of these ten lepers with the results is given by Jesus to illustrate these two things and to show the great danger of ingratitude.

3. Let us ask in which class does our Savior's language locate us this morning? Are we among "the nine," or with the "one"? Hence, our theme, "Where Are the Nine?" and to this theme, attention is now invited.

I. THE TEN LEPERS HEALED

1. The disease. Corrosive, repulsive, and incurable by man.

2. Ten of them meet Jesus and cry to him for mercy.

3. The healing. (See Lev. 14: 1-7.)

4. The result.

(1) One showed gratitude.

(2) Nine were indifferent.

(3) The searching statement and question of Jesus: "Were not the ten cleansed? but where are the nine?"

II. THE HEALED LEPERS REPRESENT SAVED SINNERS

1. With the lepers, the grateful and the ungrateful were as one to nine. A sad situation.

2. With saved sinners—members of the church—the proportion of the grateful and the ungrateful is substantially the same. See two facts:

(1) Many members continually slight some of the meetings and work of the church, taking no part in them at all, and Jesus is thundering into their ears: "Where are the nine?"

(2) Only a part of the church engages actively in all its work, and Jesus continues his question: "Where are the nine?"

THE CHRISTIAN HOME, THE WORLD'S GREATEST NEED

Gen. 18: 19; Eccl. 12: 9-14

INTRODUCTION

1. This passage is highly complimentary to Abraham and his home. It declares that he would "command his children and his household after him," and that they would "keep the way of Jehovah, to do righteousness and justice."

2. It all means that Abraham's home would be a model home—a home in which "righteousness and justice" would prevail.

3. Thus, it introduces the subject of the home, and hence the subject of the sermon today is, "The Christian Home, the World's Greatest Need"; and to this, attention is now invited.

I. THE MEANING OF THE CHRISTIAN HOME

1. It is a home presided over by Christians.
2. Its children are trained up in the fear of God.
3. Its members love each other and all mankind.
4. They practice the Golden Rule. (Matt. 7: 12.)
5. They make God's kingdom and his righteousness first before all things.

II. THE TRUE WEALTH OF THE NATIONS

1. The money value of nations. Not mere millions, but billions.
 2. Its young men and young women. Worldliness.
 3. Its schools, colleges, and universities. Yale, Harvard, Princeton, Columbia, Johns Hopkins, Vanderbilt, etc.
 4. In case of one like this nation, its vast business.
 5. Now, suppose all these were Christian.
- The Christian home is the bulwark of the world's safety.



CARRIED ABOUT WITH WINDS OF DOCTRINE

Eph. 4: 14

INTRODUCTION

1. This figure of speech, based on the blowing of the wind, is very significant. As a straw, a feather or other light substance is blown hither and thither by the wind, so men sometimes are swayed and carried about by the false teachings of men.

2. Practically all false teachers have some followers. No matter how foolish or absurd a doctrine may be, there is always somebody to follow it.

3. Hence, the admonition in the text to which attention is now invited.

I. THE SAVIOR'S WARNING

1. See Matt. 15: 7-9.
2. Then, hear Paul. (Col. 2: 20-22; Tit. 1: 14.)

II. DOCTRINES OF MEN

1. "Christian Science."
2. Instantaneous conversion.
3. The power to heal.



HOW TO BE STRONG IN THE LORD

Eph. 6: 10

INTRODUCTION

1. Christians sometimes say they are weak and cannot do much. We have all presumably heard them say this.

2. Then, here is a "command" which they should obey: "Be strong in the Lord." How can they do this?

3. The purpose now is to give the Bible answer to this question.

I. THE INSPIRED COMMAND: "PUT ON THE WHOLE ARMOR OF GOD"

1. It is a battle "not against flesh and blood."
2. What it is against.
 - (1) "Principalities."
 - (2) "Powers."
 - (3) "World rulers of darkness."
 - (4) "Hosts of wickedness."
3. This shows that the Christian life is a great struggle.

II. THE CHRISTIAN SOLDIER AND GOD'S ARMOR

1. Thus, Christians are "soldiers," and must fight.
2. Their armor.
 - (1) The girdle of "truth."
 - (2) "The breastplate of righteousness."
 - (3) "Feet shod," etc.
 - (4) "Shield of faith."
 - (5) "Helmet of salvation."
 - (6) "The sword of the Spirit, which is the word of God."



THE FUNCTION OF FREEDOM IN RELIGION

John 8: 31-36; Gal. 5: 1

INTRODUCTION

1. The term "freedom" is a relative term. This fact is illustrated both in the Bible use of it, and in its use in the language of men in general.

2. In our country, one of the most significant uses of it in the general parlance of men is in connection with African slavery. Colored men were owned by white men, and hence were in bondage to them until Lincoln's emancipation proclamation went into effect and set them free.

3. Hence, our theme, "The Function of Freedom in Religion."

I. THERE ARE TWO KINDS OF BOTH BONDAGE AND OF FREEDOM IN RELIGION

1. The two kinds of bondage.

(1) The bondage to sin. (Rom. 6: 6; Gal. 4: 8; Acts 8: 23.)

(2) The bondage to righteousness. (Rom. 6: 18.)

2. The two kinds of freedom.

(1) The freedom from sin. (Rom. 6: 18.)

(2) The freedom from righteousness. (Rom. 6: 20.)

II. CHRISTIANS ARE BOTH BOND SERVANTS AND FREEMEN

1. Bond servants of righteousness. (Rom. 6: 17.)

2. Freemen from sin. (Gal. 5: 1.)

3. Hence, no such thing as absolute liberty.

(1) Man has the liberty to do anything that is right, but nothing that is wrong.

(2) Man is in bondage to nothing that is wrong, but to everything that is right.



PURE AND UNDEFILED RELIGION

James 1: 26, 27

INTRODUCTION

1. The Bible definition of religion implies that religion may not always be pure and undefiled. Hence, a system may be a system of religion and yet be corrupt and unworthy of man's faith and practice.

2. See the context. "If any man thinketh himself to be religious," etc. Thus true and false religions in the world. Even Christianity may be perverted into a false system, etc.

3. The purpose now is to set forth the Bible representation of pure and undefiled religion; and to this theme, attention is now invited.

I. THE BIBLE DEFINITION OF PURE AND UNDEFILED RELIGION

In general terms, it consists of two things:

1. "To visit the fatherless and widows in their affliction."

2. "To keep oneself unspotted from the world."

Two words here vitally significant—"visit," "unspotted."

II. DESCRIPTION OF A CHURCH WITH PURE AND UNDEFILED RELIGION

This church is that now in a good measure; but I want to see it become such a church in full measure.

All its members, like the members of a beehive, all going back and forth, hither and thither, doing good to men—the sick, the poor, the troubled.



COUNTING ALL THINGS LOSS FOR CHRIST

Phil. 3: 7, 8; Matt. 16: 24-28

INTRODUCTION

1. We certainly have here a very broad and sweeping declaration. It is not only made by a man of rare intellectual endowments, but by a man who was inspired of God. Hence, it commends our unreserved confidence.

2. Paul is the man in the case; and a careful study of it will give us a correct idea of this great apostle of God.

3. The theme deduced from the case is: "Counting All Things Loss for Christ"; and to this theme, attention is now invited.

I. THE THINGS WHICH THE APOSTLE PAUL COUNTED LOSS FOR CHRIST

1. All the things that were gain to him. How does that strike you?

(1) High position as a member of the aristocratic sect of the Pharisees.

(2) The favor and good will of this sect.

(3) All the money compensation that would thus come to him.

2. All other things that stood in the way of his gaining Christ. Illustrate: Paul put in the balance on one side all other things, and on the other side Christ, and Christ with him outweighs all else.

II. THE THINGS WHICH ALL CHRISTIANS SHOULD COUNT LOSS FOR CHRIST

1. Personal favor with men, if need be.

2. Popularity with the world. (John 15: 18, 19.)

3. Their own wills. (John 4: 34; 6: 38.)

Let us say and mean every word of it as we say it:

"Through floods and flames if Jesus leads,
I'll follow where he goes;
Hinder me not shall be my cry,
Though earth and hell oppose."

THE CHRISTIAN'S COMPLETE CONSECRATION TO SERVICE

1 Chron. 29: 5; 1 Thess. 5: 23, 24

INTRODUCTION

1. Here are three solemn requirements of every child of God.
 - (1) To "willingly consecrate himself to God."
 - (2) To thus consecrate himself "wholly" in "spirit and soul and body."
 - (3) That thus he "may be perfect and entire, lacking in nothing." (James 1: 4.)
2. With reverence let us ask, could ever God himself speak more plainly and solemnly to his children? In substance, he not only commands them to consecrate themselves "willingly" and "wholly" to his service, but to do this that they "may be perfect and entire, lacking in nothing."
3. Hence, our theme, "The Christian's Complete Consecration to Service"; and to this theme, attention is now invited.

I. THE MEANING OF CONSECRATION TO GOD

1. The Hebrew term means "to fill one's hand to Jehovah"; namely, "with abundant offerings" to him.
2. Hence, the Latin "consecrate"—*con* and *sacrare*—meaning to "set apart" or "devote to God's service"—is a good rendering. Hence:

II. THE CHRISTIAN'S CONSECRATION MUST BE COMPLETE

1. It includes the whole man—body, soul, and spirit.
 - (1) Our "feet" must be consecrated to God. (Psalm 17: 5, and other such passages.)
 - (2) Our "hands." (Eccles. 9: 10.)
 - (3) Our "eyes." (1 John 2: 15-17.)
 - (4) Our "ears." (Mark 4: 24.)
 - (5) Our "tongues." (James 3: 2-12.)
2. Every child of God thus consecrated is "ready unto every good work." (Tit. 3: 1.)
3. And thus consecrated we can consistently sing Doane's beautiful words: "I am thine, O Lord, I have heard thy voice," etc.



THE VALUE OF TRUE KNOWLEDGE

Hos. 4: 6

INTRODUCTION

1. In the immediate context, the prophet makes two very significant declarations: (1) "There is no truth, nor goodness, nor knowledge of God in the land." (2) There is "swearing and

breaking faith, and killing, and stealing, and committing adultery." (Hos. 4: 1, 2.)

2. That is certainly a fearful picture. But see over our country at present!

3. Hence, the purpose of this sermon is to show two things: (1) That the right kind of knowledge is good for people. (2) That the wrong kind is bad for them; and hence our theme, "The Value of True Knowledge"; and to this theme, attention is now invited.

I. THE DEFINITION OF TRUE KNOWLEDGE

1. Not mere historic knowledge. See how much we can know that is of no value.

2. It is not mere theoretical knowledge. Mere theories are not demonstrated truth.

3. It is not mere scientific knowledge. This is valuable, but not the true knowledge spoken of in our text.

4. In John 17: 3 the true knowledge is declared to consist of two things: (1) A knowledge of "the only true God." (2) A knowledge of "Jesus Christ" whom God sent into the world.

II. THE RELATION OF SIN TO MAN'S DESTRUCTION

1. Unless forgiven, sin will kill the soul. (Rom. 6: 23.) What fearful "wages"!

2. But forgiveness is only through Christ. (2 Cor. 5: 17.) "If."

3. Hence, the true knowledge, the only way, is stated by Jesus in John 14: 6. This knowledge and this way will lead to eternal life.



CHRISTIANS LOOKING CAREFULLY HOW THEY WALK

Eph. 5: 15

INTRODUCTION

1. This is a very plain and a very significant admonition. Quote and emphasize.

2. Any properly thoughtful person can see that if Christians were in no danger of falling and being finally lost, no such language could properly be here. Quote and emphasize again.

3. Hence, the purpose today is to set forth and emphasize the great lesson here taught; and to this theme, attention is now invited.

I. AN ANALYSIS OF THE LANGUAGE

It says to Christians the following things:

1. "Look."

2. "Look carefully."

3. "Look carefully how ye walk."

This is certainly a significant outline of the Christian's conduct.

II. THE LESSON AND ITS VALUE

1. They must not only look carefully how they walk, but they must walk in the right way.
2. They could walk in the wrong way and yet look carefully how they walk.
3. Hence, they should watch:
 - (1) Their thoughts. (Matt. 15: 11.)
 - (2) Their words. (Matt. 12: 37.)
 - (3) Their deeds. (1 Cor. 10: 31.)



DISCIPLES OF CHRIST

John 15: 8

INTRODUCTION

1. Paul declares (1 Cor. 1: 24) that Christ is the wisdom of God. Then in verse 30 he says, Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption."
2. To become a disciple of Christ, therefore, is to reach the highest possible position in this life. The term "disciple" defined—a learner. Show what is involved. See the eunuch's question to Philip. (Acts 8: 34.)
3. Let us look into the matter of being disciples of Christ.

I. SOME FUNDAMENTAL CONDITIONS

1. Condition of discipleship. (John 8: 31.)
2. Condition of the world's knowledge of our discipleship. (John 13: 35.)

II. THE SIMPLICITY AND ONENESS OF CHRISTIAN DISCIPLESHIP

1. Simplicity of the orders for making and becoming disciples. (Matt. 28: 18-20.)
2. Record in the Bible of how these orders were carried out.
3. Work for disciples today.



POWER WITH GOD

Gen. 32: 28; Hos. 12: 3, 4

INTRODUCTION

1. The very thought of having power with God suggests a sublime attainment. When we think of who God is, his wisdom, power, and goodness, what a sublime and lofty achievement it is to be able to have power with him!

2. Let us all ask the question: Have we power with God today? Have I? Have you? If not, why not? Do you feel sure when you go to God you can prevail with him?

3. Let us see what it is to have power with God, and whether we have it.

I. WHAT IT IS NOT

1. Not physical force. (Job 40: 9.)
2. Not a matter of mental energy. (Job. 38: 4.)

II. WHENCE IT IS, AND WHAT IT IS

1. It comes of God's promise. God puts himself under bond to yield to man on certain conditions. (1 John 5: 14.)

2. It comes of our relationship to God. He is the Father and we are his children. Illustrate: the child's tear; the stranger's tear.

III. THE CONDITIONS

1. Simple unwavering faith. (John 14: 12, 13.)
2. Do his will. (John 9: 31.)
3. Fixed resolve and importunity. (Gen. 32: 26.)



THE THINGS THAT ARE EXCELLENT

Phil. 1: 10

INTRODUCTION

1. This admonition shows that there are two classes of things we may approve—things excellent and things not excellent. We are admonished to approve the former.

2. Please note this, although the Philippian church was one of the best churches of New Testament times, yet it needed this admonition; and how much more you and I need it!

3. Hence, the purpose now is to point out some of the excellent things which Christians should approve; and to this theme, attention is now invited.

I. THE IMPORTANCE OF DISCRIMINATION IN APPROVING THINGS

1. On all lines of both thought and action, there are two classes of things—right and wrong.

2. Please note this, although the Philippian church was one of the best churches of New Testament times, yet it needed this admonition; and how much more you and I need it!

II. SOME OF THE THINGS THAT ARE EXCELLENT

1. Humility. (See Phil. 2: 5-9.) See why he is "exalted."

2. Courage—physical and moral. Lindbergh has both. See the difference. Illustrate: a soldier, brave as a Spartan in battle, may be a moral coward.

3. Loyalty to the Lord. Exchange this for nothing.

4. Enthusiasm for the best. Be in earnest as a Christian. Suppose every member will see to it that he or she is present at every meeting and active in all the work of the church.



THE REFLEX INFLUENCE OF GOOD RESOLUTIONS

Phil. 3: 12-16

INTRODUCTION

1. It is both natural and proper at the beginning of a new year to think of what we hope to do, and it is equally proper, at such times, to form resolutions.

2. Permit me to say right at the threshold of our investigation that it is a good habit to make good resolutions in good faith. Even if something unavoidable prevents their execution, yet it was good to make them and thus cultivate the habit of proper purpose.

3. Hence, our theme, "The Reflex Influence of Good Resolutions"; and to this theme, attention is now invited.

I. SOME RESOLUTIONS PROPER FOR ALL CHRISTIANS

1. Personally and individually every Christian ought to say: "I resolve to make the best possible use of every opportunity for doing good." (See Gal. 6: 10.) Hence, what such a resolution means for every member, young and old, men and women, boys and girls.

2. In cooperation with others every Christian ought to say: "I resolve to do my best in standing by the church in all its meetings and in all its work."

3. Having made these resolutions, every Christian ought to say: "From time to time, I will pray to God to help me carry out these resolutions faithfully." This will make us try the harder to carry them out in good faith.

II. THE REFLEX INFLUENCE OF SUCH RESOLUTIONS

1. So being sincere, you will do your very best to carry out these resolutions.

2. This of itself will make you happy and make you conscious that you are thus a better man or a better woman—a better boy, or a better girl.

3. Finally, such resolutions faithfully executed will make us like Jesus our Lord, of whom Peter says: "Who went about doing good." (Acts 10: 38.) Referring to his sufferings, coupled with his good deeds for others, Peter further says: "Leaving you an example, that ye should follow his steps." (1 Pet. 2: 21.)

HOW TO HAVE A SUCCESSFUL REVIVAL

Matt. 5: 13-16; Tit. 3: 1

INTRODUCTION

1. On this last Sunday before our meeting begins, let us consider the question: "How to Have a Successful Revival." Of course, this question vitally concerns every member and all should be deeply interested in its answer.

2. Already the meeting is well advertised, and what now remains is to make it a success.

3. Hence, our theme, "How to Have a Successful Revival"; and to this theme, attention is now invited.

I. IN TWO DECLARATIONS, THE LORD FURNISHES THE KEY TO SUCCESS

1. "We must work . . . while it is day: the night cometh when no man can work." (John 9: 4.)

2. "Let your light shine before men; that they may see your good works." (Matt. 5: 16.)

Note the two and compare them.

II. THREE CONDITIONS OF A SUCCESSFUL MEETING

1. "Put them in mind . . . to be ready unto every good work." (See text, Tit. 3: 1.) Comprehensive.

2. "That the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 17.) Again comprehensive.

3. "Be ye steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15: 58.)

Note the three and compare them.



CHRISTIANS ARE MEMBERS ONE OF ANOTHER

1 Cor. 12: 14-27; Rom. 12: 4, 5

INTRODUCTION

1. This passage distinctly declares two significant things: (1) That the human body has many members, but that all the members have not the same office. (2) That the body of Christ has many members, and that they are "severally members one of another." (Rom. 12: 4, 5.)

2. The fact that all the members have not the same office is proof that each member has its own individual work to do. Significant.

3. Now, in the midst of these interrelationships, Christians, we are told, are members one of another; and it is to this theme that attention is now invited.

I. THE SIGNIFICANCE OF THE INSPIRED ILLUSTRATION

1. It is the human body. See its members: hands, feet, eyes, ears, mouth, nose. What each is for and does. No conflict.

2. See 1 Cor. 12: 14-27. Each member fills its own place and does its own work.

II. THE TWO GREAT LESSONS IT CONTAINS

1. The tender care each member should have for all the others.

2. The importance of each member always filling its own place.



THE NEW BIRTH

John 3: 7

INTRODUCTION

1. It is a remarkable fact that it is by a birth that we enter into the three great kingdoms or states of existence—the kingdom of nature or this world, the kingdom of God on earth, and the everlasting kingdom of our Lord and Savior Jesus Christ. Of our mothers we are born into this world; of water and the Spirit into the kingdom of God on earth; and from the dead into the everlasting kingdom. Of the second of these we are now to speak.

2. The language of Christ to Nicodemus settles the question of the necessity or essentiality. Simply cannot enter the kingdom without it. Declared by some to be a mystery.

3. Syllogism: (1) There are certain conditions with which, if we comply, we enter the kingdom. (2) But we cannot enter without being born again. (3) Therefore somewhere and sometime in compliance with these conditions we are born again. Illustrate: crossing stream.

I. THE CONDITIONS

1. See Heb. 11: 6; Luke 13: 3; Gal. 3: 27. At what point along the process are we born? Two facts deserve notice.

2. We know we are born again when the last condition necessary to entering the kingdom is complied with.

3. But it cannot be this side of baptism for the reason that the birth process is said to include baptism—"born of water," etc.—and it cannot be beyond baptism, for the reason that baptism introduces us into the kingdom.

II. THE PROCESS EXPLAINED

1. The word of God is the divine principle by which men are renewed or born again. (See 1 Cor. 4: 15; James 1: 18; Luke 8: 11; 1 Pet. 1: 22, 23.)

2. When are we born again? Not two births, but one. Show false theory.

- (1) Not the moment we believe. (John 1: 11, 12.)
 - (2) Not when we repent. (Luke 13: 3.)
 - (3) Not when we confess Christ.
 - (4) When baptized—for reason above given.
3. The eighth verse. Thus (by hearing his voice) is "every one born of the Spirit."



THE GREAT SALVATION

Heb. 2: 3

INTRODUCTION

1. This form of question is equivalent to an affirmation. State what and how.
2. The passage reveals the fact, too, that the salvation referred to is a great salvation.
3. The purpose of the sermon this evening is to note some of the things which constitute the greatness of this salvation.

I. IT IS GREAT IN THE PERSON AND MISSION OF THE SAVIOR

1. His person. God, man, eternity.
2. His mission. Compared with that of Moses and all the prophets, it rises far above all.

II. IT IS GREAT IN THAT FROM WHICH IT SAVES

1. See what sin has done and yet does. (Matt. 11: 28.)

III. IT IS GREAT IN THAT TO WHICH IT SAVES

1. Acquaintance with Abraham and all the servants of God, including the angels.
2. At God's right hand—pleasures forevermore.



THE GOSPEL, ITS FACTS, COMMANDS, AND PROMISES

1 Cor. 15: 1-4

INTRODUCTION

1. Among the numerous and various ways in which both persons and things are classified, it is remarkable how many of them fall under the head of a threefold division or classification. Moreover, it is further remarkable that this threefold division of things is recognized quite generally both in the Bible and outside of it.
2. For example, take the following instances:
 - (1) We have the Father, the Son, and the Holy Spirit.
 - (2) The body, the soul, and the spirit.
 - (3) The sun, moon, and stars.
 - (4) The patriarchal, Jewish, and Christian dispensations.
 - (5) History, poetry, and prophecy.
 - (6) The animal, mineral, and vegetable kingdoms.

(7) The three primary elements—hydrogen, nitrogen, and oxygen.

(8) Of time, past, present, and future, etc.

3. And it so happens that the gospel has facts, commands, and promises. To these, attention is now called.

I. THREE PROMINENT FACTS

1. The death of Christ.
2. The burial of Christ.
3. The resurrection of Christ.

II. THREE PROMINENT COMMANDS

1. Faith.
2. Repentance.
3. Baptism.

III. THREE PROMINENT PROMISES

1. Remission of sins.
2. The gift of the Spirit.
3. The life eternal.



THE OLD GOSPEL FOR THE NEW AGE—NO. 1

Deut. 4: 2

INTRODUCTION

1. The erroneous conclusion is sometimes drawn that, because a thing is said in the Old Testament, it is not binding on us today. But this position is not only not correct, but it is very misleading.

2. While it is generally true that we are not to be governed by things because they are in the Old Testament, yet it is also true that, to this rule, there are very important exceptions along two lines: (1) Morality. (2) The principles of obedience.

3. Hence, I select an Old Testament text for the sermon which I entitle, "The Old Gospel for the New Age," because what is said in this text is as applicable to the people of the present day as it was to the people of ancient Israel. To the theme in hand then, attention is now invited.

I. THE NEW AGE

1. If it be correct to say that a new international adjustment of states and governments, with a new conception of justice and mercy with both accorded to all men regardless of nationality or environment, and with a new conception of God and his church for all men, constitute a new age, then the people of the present day beyond all reasonable doubt, are just at the dawn of a new age.

2. It, therefore, becomes the duty of all of us to adapt ourselves to this new age and its new demands. Just here mistakes will become possible and even difficult to avoid. Hence:

II. THE GOSPEL FOR THE NEW AGE

1. See my text and apply.
2. Of course, we must take advantage of the new conception of social life that is to follow and make the most of it, but hold on to the old gospel.
3. What is called the "social gospel," and how, with the same old gospel, we should supply it, and see to it that the social side of Christianity is cultivated as never before.

This is where such institutions as the Y. M. C. A. and the Y. W. C. A. succeed and the church fails. They supply the social element; and the church as such should also do it.



THE OLD GOSPEL FOR THE NEW AGE—THE QUESTION OF AUTHORITY—NO. 2

Matt. 28: 18

INTRODUCTION

1. The question of authority is not only an important one in a general way, but it is primary and fundamental in all government. In fact, there can be no government at all in the proper sense of the word without both authority and the recognition of authority.
2. This fact is illustrated in the family, in the church, in the state, and in the nation. The absence of either authority or the recognition of authority in any one of these realms will bring anarchy and ruin to all government and all order.
3. Hence, pre-eminently in religion the question of authority is primary and fundamental; and to a consideration of this question, attention is now invited.

I. THE LOCATION OF AUTHORITY

1. It must be located somewhere and in somebody. Illustrate: the family.
2. Wherever and in whomsoever it is located, it must be respected and its mandates must be obeyed before there can be proper government and order.

II. ALL PROPERLY ORGANIZED GOVERNMENTS HAVE A HEAD AND AUTHORITY IS LOCATED IN THE HEAD

1. In an empire—in the emperor.
2. In a kingdom—in the king.
3. In a state—in the governor and legislature.
4. In a republic—in the president and congress.

III. IN THE CHURCH OR IN RELIGION THERE IS A KING

1. Christ is its king.
2. Hence, he says: "All authority hath been given unto me in heaven and on earth." Thus three conclusions follow:

- (1) His authority is not only supreme, but universal and for all.
- (2) Every message and every word coming from him has upon it the stamp of rightful authority.
- (3) No message and no word that does not bear this stamp is of proper authority among men.



THE OLD GOSPEL FOR THE NEW AGE—ORIGIN AND NATURE OF THE PRIMITIVE CHURCH—NO. 3

Matt. 16: 18

INTRODUCTION

1. It is not unreasonable to ask the question: If God be infinite in wisdom and power, why could he not make the Bible, as man's guide, so plain that there would be no differences and no divisions among men about anything taught in it? Possibly he has so made it—if men all treat it properly as a guide.

2. What the subject implies. See the word "primitive." See divisions, etc.

3. The purpose now is to view the church as it was when it was originated—as it was in the beginning.

I. WHAT WAS ITS PERSONNEL?

Answered by saying it was constituted of persons of whom three things were true:

1. Those who believed in Christ.
2. Were baptized into him. (See Gal. 3: 27; 1 Cor. 12: 13.)
3. Were continuing in obedience to him.

II. WHAT WAS IT IN ORGANIZATION AND GOVERNMENT?

1. It was presided over by a board of elders or bishops.
2. It had deacons to serve tables and otherwise minister to the welfare of the membership.

III. WHAT WAS IT IN WORK AND WORSHIP?

1. It assembled on the first day of the week to (1) read the word, (2) exhort, (3) pray, (4) sing, (5) eat the Lord's Supper, and (6) contribute into a common treasury.

2. As to its work, by means of evangelists, it preached the gospel in new fields and formed other churches. It was not Baptist, Methodist, Presbyterian, Episcopalian, etc.



THE OLD GOSPEL FOR THE NEW AGE—THE UNIVERSAL BROTHERHOOD OF MAN IN CHRIST—NO. 4

Read Deut. 15: 7-11; Psalm 133: 1; Matt. 12: 50

INTRODUCTION

1. Among the different ideas brought to the front and emphasized by the great World War, there are two to which I wish to

call special attention this evening: (1) The union idea. (2) The brotherhood idea. These two ideas are both beautiful and desirable—will be admitted by all rational and right-thinking people.

2. Almost anywhere we go in church meetings, the social circle, the conduct of business affairs, and practically everywhere else we hear men talk of the importance of getting together on the basis of brotherhood. Well, this entire conception is beautiful and the condition of union which it contemplates is desirable; but how can these high and desirable ends be achieved?

3. It is the purpose of the sermon this evening to answer this question.

I. THE UNIVERSAL ADMISSION THAT STRENGTH COMES OF UNION

1. Kentucky's motto.

2. It is seen to be true in all relationships and concerning all things. Illustrate: bundle of little sticks; a drop of water and the great volume that pours over Niagara.

II. THE BROTHERHOOD OF MEN IN CHRIST IS THE ONLY BROTHERHOOD THAT MEETS ALL LEGITIMATE HUMAN WANTS

1. It reduces all to a common basis of fellowship—rich, poor, high, low—regardless of color, condition, nationality.

2. It is the complete and utter destruction of all selfishness. See the poor in the lesson read.

3. It is the complete and utter destruction of all false ambition. In such a brotherhood there can be no Alexander, Napoleon, nor Hohenzollern. Here alone can be truly realized: "Blest be the tie that binds," etc.

Two men both doing the will of God can never clash. Same with two million or any other number.



THE OLD GOSPEL FOR THE NEW AGE—THE GREAT COMMISSION—ITS LAW OF PARDON—NO. 5

INTRODUCTION

1. The term "commission," as used here this evening, means a charge with directions for its execution. By "the Great Commission," so-called by way of pre-eminence, is meant the final great charge given by the Lord Jesus to his apostles for the proclamation of the gospel to the whole world.

2. We have a record of this commission by Matthew, Mark, Luke, and John. (Matt. 28: 18-20; Mark 16: 15, 16; Luke 24: 45-47; John 20: 21-23.) How to get this commission and its terms complete. Examine all witnesses.

3. The special purpose this evening is to call attention to the law of pardon contained in this commission.

I. WHAT THE FOUR WITNESSES DECLARE

1. Matthew: (1) teaching, (2) baptism.
2. Mark: (1) preaching, (2) faith, (3) baptism, (4) salvation.
3. Luke: (1) preaching, (2) repentance, (3) remission of sins.
4. John: (1) forgiveness of sins, (2) retention of sins.

II. THE SUMMARY OF TESTIMONY

1. Teaching or preaching the gospel to men.
2. Faith.
3. Repentance.
4. Baptism.
5. Salvation or remission of sins.
6. Condemnation or nonforgiveness.

III. THREE THINGS TO REMEMBER

1. Persons who do as here directed are promised salvation.
2. Persons who stop to ask if they cannot be saved in omitting some of these things should be told that no such promise is made.
3. This law of pardon was to continue to the end of the Christian age, and hence, we must make no change in it.



THE EVIDENCE OF PARDON, OR HOW PERSONS MAY KNOW THEIR SINS HAVE BEEN FORGIVEN

Rom. 8: 16

INTRODUCTION

1. The evidence of pardon, or how persons may know their sins are forgiven, introduces the question of testimony. The facts by which we know that a thing is true are to us the evidence of its truthfulness.

2. Moreover, the testimony required in the proof of propositions differs in kind according to the propositions themselves. As is the proposition in kind, so must be the testimony in its proof. Illustrate: (1) a problem in geometry; (2) whether Washington ever lived.

3. The purpose now is to show that the pardon of sins is a moral proposition and that the testimony in its proof is also *moral*; and, hence, that it is upon moral testimony that we are to believe we are forgiven; and to this theme, attention is now invited.

I. THE PLACE OF PARDON

1. Not in man. Fundamental mistake.
2. In God. Show how compelled to be.
3. State the proposition: How may we know God has forgiven our sins? Illustrate: governor's pardon.

II. THE TESTIMONY THAT IT HAS TAKEN PLACE

1. Two witnesses—Holy Spirit and man's spirit.
2. Testimony of the Holy Spirit.

(1) It specifies certain steps to be taken to become a child of God.

(2) It testifies that in taking these, one is forgiven.

3. Testimony of man's spirit.

He can know whether he has or has not taken these steps.

4. State the only and proper place of feelings.

Illustrate: Jacob *felt* Joseph was dead when he was alive. Show why, and the application.



HOW TO PREVENT APOSTASY FROM THE TRUTH, OR THE INFALLIBLY SAFE COURSE

Gal. 1: 6

INTRODUCTION

1. According to this plain and pointed passage, we are confronted with the significant fact, that even in this early period in the history of Christianity, there was a speedy and radical apostasy from the truth. What was the cause of it? Fortunately, we are not left to guess, for Paul answers the question in the immediate context that it was caused by false teachers.

2. Now, it is an axiomatic truth recognized in all departments of learning and in all world affairs as well as in religion that there cannot be an effect without a cause. Moreover, it is also universally recognized as axiomatic that when the cause is removed the effect will cease.

3. Hence, the purpose of the sermon this evening is to ascertain how to prevent apostasy from the truth, or the infallibly safe course; and to this theme, attention is now invited. On the hypothesis that the Bible is the word of God, I wish to show first of all:

I. THE DIVINE STANDARD OR CRITERION OF JUDGMENT

1. We can learn it from three passages. (Deut. 29: 29; 2 Tim. 4: 1, 2; Rev. 22: 18, 19.)

- (1) The first passage: What revealed.
- (2) The second passage: Preach it.
- (3) The third passage: Neither add to nor take from it.

II. THE PRACTICAL APPLICATION OF THE STANDARD

1. See Jer. 23: 28. "Speak my word faithfully."

2. Probably the greatest issue before the American people today is the question as to the real origin and character of the Bible.

Is it from God? Most everybody says *yes*; but in many of the leading institutions of learning in the country when they say *yes*

they mean it came from God just as did the works of Shakespeare, Milton, Byron, Homer, Virgil, Dante, Emerson, and Whittier.

Now on the hypothesis that men believe the Bible to be the word of God, let us ask, first of all, what was the cause of this early and radical apostasy from the truth?



THE POWER AND INFLUENCE OF EXAMPLE

Psalm 90: 12; Rom. 14: 17

INTRODUCTION

1. It has been correctly and beautifully said:

“Life is a volume from youth to old age;
Each year is a chapter, each day is a page.”

It has occurred to me that it will be profitable for us today, the first Sunday in the year, to reflect over the 1919 chapter. It is, with the exception of five days, a blank yet.

2. Like a newborn infant's life—its record is all yet to make—the leaves of its life's volume are all blank. How will they be filled? Serious and important question.

3. Hence, in considering today the record for 1919, the purpose is to call attention to the power and influence of example.

I. THE RELATION BETWEEN HUMAN DEEDS AND HUMAN CHARACTER

1. You cannot separate them; they stand or fall together; as is the life so is the character, and as is the character so the life has been.

2. Three things constitute the measure of our example for evil or for good—influence, ability, and opportunity.

(1) All men have some influence—some more, some less.

(2) All men have ability—some more, some less.

(3) All men have opportunities—some more, some less.

3. As is our influence, our ability for service, and our use of opportunities, so will be our example.

II. SOME TEXTS THAT WILL HELP US STUDY EXAMPLE

1. Gen. 4: 9.

2. 1 Thess. 5: 22.

3. Matt. 5: 13.

4. Matt. 5: 14.

5. 1 Cor. 10: 32, 33.

Conclusion: Analogy between the material and spiritual worlds—atoms of matter, drop of water, vesicle of air, and ray of light. No one exists in absolute isolation. How true that “no one lives to himself.”

THE JERUSALEM CHURCH

Acts 2: 43

INTRODUCTION

1. One of the most interesting facts in connection with the establishment and early history of Christianity is the rapid and marvelous increase in the number of its followers. For example, if we consider the case of the Jerusalem church, the first church of God that was ever established in this world, we are struck by its rapidly increasing membership, and we are led to ask the question: "How does it happen that such vast numbers were added to the church then and so few are, comparatively, added now? How does it happen that there were daily additions to the church then, while only weekly or monthly, and sometimes annually, additions are made now? See the 3,000 and the 5,000 men.

2. Now, it cannot be because there is any change in God's plan of saving men. So far as God, or his plan are concerned, it is exactly what it was then. We have the same God, the same gospel, the same word of God, the same Holy Spirit, and, in a general way, the same equipment for work that the church had then. Why, then, the difference?

3. In order that we may appreciate this difference and at least some of the reasons for it, I call attention today to some of the characteristics of this church—the Jerusalem church. We name the following:

I. CHARACTERISTICS OF THE JERUSALEM CHURCH

1. Their changed condition on becoming members of the church was so great that they even "took their food with gladness and singleness of heart." (Acts 2: 46.) How it must have impressed the world.

2. They not only began thus, but "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

3. They were completely revolutionized on the matter of property ownership. (Acts 4: 32.)

4. They were all "of one heart and soul." (Acts 4: 32.) Think of the power in this.

5. It was a courageous church. (Acts 4: 19, 20; 5: 29; 5: 41.)

6. It was a pure church. (Acts 5: 1-11.)

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THE CHRISTIAN AND THE CROSS**Gal. 6: 14****INTRODUCTION**

1. From the records of profane history, we learn that, long before our Savior died on the Roman cross, putting criminals to death by crucifixion—that is, by nailing them to a cross—was a method of inflicting capital punishment. Invention ascribed to Semiramis.

2. In use among the Egyptians, Carthaginians, Persians, Assyrians, Indians, and from the earliest times among the Greeks and Romans. It not only involved great suffering, but ignominy.

3. Hence, it became the symbol of suffering, self-denial, and shame which men are willing to endure for the sake of doing their duty. Hence, said Jesus, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24); and it is our purpose to view it in this sense today.

I. CHRIST AND THE CROSS

1. Four things he "must" do. He "must":

- (1) "Go" to Jerusalem.
- (2) "Suffer."
- (3) "Be killed."
- (4) "Rise again." "Must." See meaning.

II. THE CHRISTIAN AND THE CROSS

1. Self-denial: Sacrificing anything we have or refraining from anything we want that is in the way of following Christ.

2. Cross bearing: Doing anything essential to following him regardless of the suffering, or trouble it may bring.

3. What, then, did Paul mean when he used the stirring words of Gal. 6: 14? "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Exactly this: The one great thing in which alone I will glory is the cross of Christ no matter what it may cost in the way of self-sacrifice, inconvenience, burden bearing, and hardship. What a lesson!

III. THE CHRISTIAN SHOULD RESOLVE ON THESE TWO THINGS

1. He should glory in the cross of Christ alone.

2. By constant and unceasing devotion to the church in all its work, he should let this fact be known to the world.

THE BIBLE DOCTRINE OF HELL, OR THE FUTURE PUNISHMENT OF THE WICKED

Matt. 25: 46

INTRODUCTION

1. In the promise to deliver a sermon today on "The Bible Doctrine of Hell, or the Future Punishment of the Wicked," I wish it distinctly understood that I am to speak exclusively from the standpoint of those who believe the Bible. It is certainly no part of my purpose to argue the question from the point of view of those who reject the Bible. Hence, I shall take for granted that those whom I address believe the Bible and the whole Bible, and that whatever the Bible says on the subject settles it with them.

2. Another thing should be distinctly understood: the subject is too serious and the interests involved are too vast not to want to be right on the question. In fact, it is of such a nature that, instead of attempting to shut our eyes to its supposed awful reality, we should, on account of this very reality, be the more anxious to know the exact truth on the question, that we may govern ourselves accordingly.

3. Now with these things well understood, we open the Bible as inquirers to see what it says on the subject.

I. THE BIBLICAL TERMS WHICH ARE USED TO DESCRIBE THE WORLD BEYOND DEATH

1. The principal ones are Sheol, Hades, Paradise, Gehenna, and Tartarus.

(1) Sheol. Define. Sixty-two times in Hebrew Bible; rendered hell thirty-one times; and grave thirty-one times.

(2) Hades. Define. Ten times in Greek Testament.

(3) Gehenna. Define. Twelve times in Greek Testament.

(4) Paradise. Define. Three times in Greek Testament.

(5) Tartarus. Define. One time (in verb form) in Greek Testament.

(6) Mr. Russell's blunder on Sheol and Hades.

2. The Bible declares that there is a judgment and punishment after death. (Matt. 25: 41; Luke 12: 4, 5; 16: 19-31; Jude 6.)

3. The Biblical terms which are used to describe the character of this punishment. (Mark 9: 47, 48; Luke 16: 23-25, 28; Jude 7; Rev. 19: 20; 20: 10, 14, 15; 21: 8.)

4. The Biblical terms which are used to describe the duration of this punishment. (Matt. 25: 46; Mark 9: 47, 48; Rev. 14: 11; 20: 10.)

THE HOPE OF THE WORLD**1 Cor. 15: 17**

INTRODUCTION

1. So far as the celebration of the day is concerned, one Sunday, or first day of the week, from the New Testament point of view, is precisely the same as every other. Every first day of the week throughout the year is, from the true Christian point of view, the time to celebrate Christ's resurrection from the dead.

2. But practically nearly all the religious world of modern times, both Catholic and Protestant, have established the custom of an annual celebration of his resurrection on the day which, in the language of the modern church, is called Easter. Hence, it is a good time to examine the argument in support of Christ's resurrection from the dead.

3. It is my purpose to present this argument today. I have not hesitated to call it the "Hope of the World"; and to this glad hope, your attention is now called.

I. THE HONESTY AND FAIRNESS OF THE ARGUMENT

1. Listen to it as presented by Paul.

- (1) If his resurrection is not a fact, our preaching is vain.
- (2) If no resurrection, Christ was not raised.
- (3) If our preaching is vain, your faith is vain.
- (4) If your faith is vain, you are yet in sin.
- (5) If you are yet in sin, no hope is beyond this life.
- (6) If no hope beyond this life, we are of all men most pitiable.

II. THE STRENGTH OF THE ARGUMENT

1. Christ predicted his own resurrection. (Matt. 16: 21; Mark 8: 31; Luke 9: 22.)

2. This prediction deeply impressed the chief priests and the Pharisees. (Matt. 27: 62.)

3. The precaution. (Matt. 27: 64-66.)

4. The witnesses:

- (1) Mary Magdalene. (Mark 16: 9.)
- (2) Two disciples. (Mark 16: 12; Luke 24: 13.)
- (3) Peter. (1 Cor. 15: 5.)
- (4) The eleven. (Mark 16: 14.)
- (5) Above five hundred brethren at once. (1 Cor. 15: 6.)
- (6) James. (1 Cor. 15: 7.)
- (7) Paul. (1 Cor. 15: 8; cf. 9: 1; Acts 9: 3-8; 22: 6-11; 26: 12-18.)

5. But if we would see and feel the full strength of the argument, we must view the alleged fact of the resurrection of Christ as it has impressed all subsequent history.

(1) The profoundest scholarship has been unable to obscure its light or to weaken man's faith in the fact.

- (2) This fact has kept pace with every advance in civilization.
(3) It has a stronger hold on the world today than ever before.
"All hail the power of Jesus name."

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