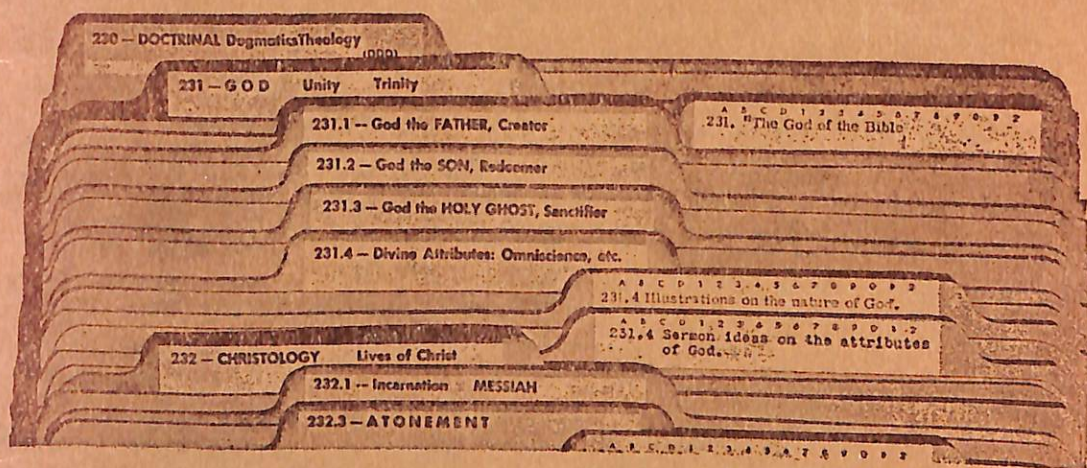


GLEANINGS

From a

PASTOR'S FILE

(Topical Bible Studies No. 29)



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By
E. T. BURGESS

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Topical Bible Studies Number 29

E. T. BURGESS

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CHRIST SENT DISCIPLES, BUT HE SENT TAUGHT DISCIPLES


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What Is the Unpardonable Sin?

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. . . Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation," Mark 3:22-29.

See Matthew 12 and Luke 12 for other scriptures dealing with this same subject. There are too many ideas on this matter not based on the Word of God. What we think about it doesn't matter if what we think is not in harmony with God's Word. If we were to go down the street asking every person we met what the unpardonable sin is we would probably get dozens of different answers. Would all of them be right? Certainly not.

The phrase "Unpardonable sin" is of human origin, nevertheless there is a specific sin mentioned in these Scriptures for which there is no pardon. What is it? The only thing worth while in an examination of the matter is what the Scriptures tell us. All we need to know in order to understand what this sin is is found in these Scriptures. When we accept what they have to say about it the matter is settled.

WHAT IT IS NOT

It is not the sin of murder. Murder is an awful sin, one of the worst. It is awful because in murder a life is taken that cannot be restored. The murderer does something for which he cannot make amends. If it is an un-saved person who is killed a soul is sent to hell. Never minimize the awfulness of murder. But murder is not the unpardonable sin.

How do we know it is not? Because there are Bible characters who were guilty of this sin and God forgave them. Some of them became instruments of righteousness in God's hands. Such men as Paul and David need only be mentioned.

It is not the sin of rejecting Christ. This is often preached. But if it were true then when a person rejected Christ one time—for instance, when that person came to the years of accountability—there would be no hope for him. If this be true, we might as well cease preaching to all those who have heard the Gospel once and rejected it—there would be no hope for them.

It is not the sin of "sinning away one's day of grace." This is often preached. But it just isn't true. Fact of the matter is, there is no such sin. Some teach that after people reject and reject Christ time after time that they cannot be saved, no matter how desperately they might want to be. In other words, some seem to believe that there is a time or place in a person's life beyond which that person cannot be saved.

Now there is great and grave danger in a person continuing to reject Christ over and over. Such a person becomes so hardened in unbelief and

A COMPILATION OF SERMONETTES, SERMON OUTLINES, PROGRAM MATERIAL, AND MATERIAL FOR SPECIAL OCCASIONS, INCLUDING CHRISTMAS, NEW YEAR'S DAY, MOTHER'S DAY, ETC.

Note by author: Most of the material found herein is original. Some of it has been picked up through the years from many sources and no effort has been made to give credit because our memory is too frail to recall from whence some of it came. This booklet is presented in the hope that the material found herein may be used for God's glory, without any thought of personal credit to the author or anybody else. Anything that can be used for the glory of God should not be copyrighted.

rebellion that his chances of being saved become less and less. BUT, the fault isn't the Lord's. God doesn't withdraw His promise to save. The danger lies in the person rejecting so often that his heart becomes hardened and no longer responsive to Gospel appeal. This is a different thing entirely from the idea of God setting a date beyond which He will not save the individual. As long as a person is conscious and answerable for his actions he has the opportunity to be saved as far as God is concerned. If there was such a time and place beyond which we could not be saved how would we know when it is? It doesn't pay to speculate in these matters.

But some rely upon that verse in Genesis where it is said, "*My spirit shall not always strive with man*" in an effort to support this theory. Now this verse was written before the age or dispensation of grace was ever declared. It was written before the present office work of the Holy Spirit began. This is not to say that there was no work of the Holy Spirit in that day. Now what is the sense of this message in Genesis 6:3? It is simply stated there. God gave them 120 years to repent and believe Noah. At the end of that 120 years God kept His promise. He no longer strove with them. Those words have reference to that dispensation alone—no other.

WHAT IT IS

Let the Scriptures answer. What was Jesus doing? He was casting out demons by the power of the Holy Spirit. What did they accuse Him of? They said, in effect, He was working in league with the Devil. What sin did they commit? Accrediting the work of God—especially the work of the Holy Spirit—to Satan. What did Jesus say? No forgiveness for it.

So then we might conclude that the "unpardonable sin" is the sin of wilfully, knowingly, and maliciously attributing the work of the Holy Spirit to the Devil.

CAN IT BE COMMITTED TODAY?

We see no reason why it cannot. It is just as possible. In a sense there may be greater danger of committing it today. Why? Because of the increased knowledge of God's will among the people in this day. When human lives are changed by the power of the Spirit of God and somebody attributes this to the work of the Devil—look out!

CAN IT BE COMMITTED BY A GENUINE CHRISTIAN?

The same Scriptures answer that. This is what Jesus meant by "being divided." A really saved person will not do such a thing. All saved people are going to heaven without the loss of a single one. If a saved person could commit this sin then the doctrine of apostasy is true. See? There is another reason why a saved person cannot commit it—Jesus stands for all the sins of the saved (I John 1:7). A truly saved person is indwelt by the Holy Spirit, and a person indwelt by the Holy Spirit will have no desire to do such a thing.

BUT—

We need to remember. The "unpardonable sin" is one thing and unpardoned sins is something else. Comparatively speaking, few people commit the "unpardonable sin" but many are guilty of unpardoned sins (notice the plural).

DEATH TRIUMPHANT

(A Funeral Outline)

"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," I Corinthians 15:56-57.

Paul was speaking to Christians at Corinth. These words constitute a part of the resurrection chapter. Studied closely the verses reveal three thoughts.

FACT OF DEATH

Long before we came to live, the sentence of death was passed upon us. Read Hebrews 9:27.

Couldn't forget it if we tried. Cemeteries, obituary columns, funeral processions, departure of friends—all remind us of its certainty. Forced by its presence to acknowledge its power.

Good health, modern science, cannot prevent it. Comes to young as well as old, to the righteous as well as the unrighteous. We will come to death through one of five avenues.

1. Disease. Human body is target for unseen foes.
2. Accident. We live in a world of disaster and unexpectedness.
3. Murder. Increasing hourly.
4. Suicide. In hectic storms of life persons lose mental balance.
5. Decay. Human machine wears out and must stop.

TRIAL OF DEATH

Though we have never tasted it we know it is an ordeal, and all our waking and sleeping hours we are rushing toward it. What are some the things that make death a trial?

1. Love of life. God gave life—sin brought death. We love life and hate death. We draw back from death with a shudder.
2. Death is an untried venture. Death is as old as man but always new to the living. There is always a sense of fear when we embark on an unknown sea.
3. It is a lonely thing. We can walk this life hand in hand with loved ones and friends. They can stand by our bed and cool our brow—but they can go no farther. They go with us to the brink, but we must embark alone. Strange that he who craves human companionship must die in solitude, but Moses did.
4. Separates us from people and things we love. Man is an emotional being. Early in life he forms likes and dislikes, makes certain attachments. Falls in love and builds a home. Ties are made stronger by the passing years. Thought of parting makes death a bitter thing.
5. The sting of death. With all the above things in mind Paul selected none of them as the crowning bitterness of dying. But the "sting" which sin gives to death is what makes dying so horrible. Death is a thousand times more difficult because of the stain of sin.

VICTORY OVER DEATH

Christ is our victorious leader. He has gained victory over sin and

Satan and all the forces which shadow mankind (Hebrews 2:14-15). Christ shares the fruits of His victory with His people.

1. Through Christ we conquer fear and dread that hovers around the grave. Faith gives us calm confidence in the parting hour. Infidels may steel themselves against the coming ordeal, but only those who life is hidden in Christ can approach the tomb like one who "wraps the drapery of his couch around him and lies down to pleasant dreams."

2. Victory over the loneliness of death. Though without human companionship the dying Christian has a sustaining power in Him who said, "I will never leave thee." Study Psalm 23.

3. Victory over sting of death. Through His own blood Christ has removed the stain from the souls of those who are saved. He carried the load to Calvary, the debt has been canceled. One day we shall stand over the newly opened grave and say, "O death where is thy sting, O grave where is thy victory?"

4. Victory over the confines of the tomb. It brings horror to look into an open grave. But Jesus arose as the firstfruits from the dead. We, too, shall arise.

"When the last sigh is heaved, and the last tear is shed,
And the coffin is waiting beside the bed,
And the widow and child forsake the dead,
The angel of the Lord shall lift this head."

The Sign of a Man's Knees in the Sand

Mr. Sumrell
"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit," James 5:16-18.

Read the entire story in the 17th and 18th chapters of First Kings.

For three and one half years there had been neither dew nor rain in Israel. Their dire distress had divided the people into seven groups. Today we are faced with a spiritual drouth, and these seven groups are still with us.

1. GROUP ONE: The Ahabite self-seekers. "Ahab went up to eat and to drink." Feeding their stomachs and gratifying their craze for pleasure and amusement. The Ahabites are a mighty lot in the land today.

2. GROUP TWO: The mourners over the drouth. The Scriptures do not need to mention this crowd. They are a sure crop in every drouth. We can see them gazing mournfully at the deep cracks in the earth—signs of the worst drouth Israel ever had suffered, but they were not closing a single crack by their complaints. They are still with us today.

3. GROUP THREE: The seven thousand who had not bowed their knee to Baal—Israel's modern religion (I Kings 19:18). But neither were they bowing their knee to Jehovah to any apparent purpose. Looking for the restoration of the worship of Jehovah in Israel, they were doing nothing to bring it to pass. They represent the solid but silent body of church members who today listen appreciatively to an orthodox pastor, or without protest to a destructive modernist.

4. GROUP FOUR: The "straddlers" or "middle of the road men." The sample shown is Obadiah. He was a believer in Jehovah and a supporter of the Prophets, but running with the machine. He tried to look out for the glory of God with one eye, and for his position in Ahab's court with the other. Obadiah's name can be written many times, with varying spellings, in our day.

5. GROUP FIVE: The bread and water prophets. A hundred prophets of the Lord, in a cave, divided into two camps, looking for their bread and water. Here is perhaps the saddest spectacle on the whole horizon. Here were men, called of God to the prophetic office and having God's message, hiding from danger in a cave, looking to Obadiah for their daily supply of bread and water, but neither preaching the Word nor praying for a revival. We need not look in vain for this company in our midst today.

6. GROUP SIX: The sky-gazer—a lad with an intent, wistful face, gazing upward, looking for the sign of a man's hand in the sky; yet he was doing nothing to bring to pass that for which he longed and watched. We must look beyond the gazers for the sign of a revival to find the man whom God used to turn the tide.

7. GROUP SEVEN: One man—Elijah. He wrote in the sand the sign for which God was looking—"the sign of a man's knees in the sand." It was when Elisha furnished that sign, which any one of the others might have furnished, that there was the "sign of a man's hand" in the sky and a "sound of abundance of rain" and a "very great rain." Clad in an ox-hide mantle, knees in the sand, and head between his knees, one man won the victory.

While the Ahabites today look for their restaurant signs and movie signs; while the calamity mourners look for more and deeper cracks in the whole human experiment; while the seven thousand with dustless knees listen with equal urbanity to orthodox or modernistic preaching; while the Obadias look to some Ahab for the signals of the machine; while the hundred prophets of the Lord look for their "bread and water" instead of declaring the whole counsel of God; while the sky-gazers gape for some supernatural sign in the heavens—God is watching for the "sign of a man's knees in the sand."

The Man Who Tied God's Hands

*8
Ruth Johnson*

"Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation," Exodus 32:10.

REVIEWING THE SCENE

Moses had been called up to Mt. Sinai for a conference with Almighty God. Forty days and forty nights go by. The people get impatient and ask Aaron to make them a god that they can see. Aaron calls for the golden earrings, bracelets and rings of the people—and makes them a golden calf.

Then God's wrath begins to flame. He tells Moses to go down to the camp, for the people had gone back to the beastly idol worship of Egypt. When Moses got in sight of the camp, what he saw made him sick. Those two million ex-slaves had changed over to a nudist colony. There was the golden calf in the center—naked men and women whirling around it and leaping into each other's arms, while the music rang and the trumpets shouted.

These same people, six weeks before, had taken the vows of the covenant. Moses knew that an outraged God would wipe that rebel throng from the face of the earth, and he fell to earth in an agony of prayer for his people. Then we hear one of the most startling statements ever made by the Creator. God said, "Let me alone. . ."

Think of it—God is here asking permission, not from Cherubim or Seraphim; not from some great leader of heavenly hosts; not from some arch-angel armored in might; but from a lone man on his face in the dust. God is saying to that man, "Let me alone, let me alone." God speaks in the form of asking permission from a heartbroken man. This man, Moses, by the intense pleading of his prayer had (and we should say it reverently) caused God to halt His action.

SCALING THE HEIGHTS

Too many of us live in the lowlands when we ought to be on the heights in God's service.

Like Jacob's Ladder, the top rung is by the throne of God and the bottom rung is beside the humble, trusting child of God.

God has more blessings for us than we ever dreamed of.

SPIRITUAL DWARFS

In the year 1833 there was born in a New England home an unusually tiny baby. The name of his parents was Stratton, and they named him Charles Sherwood. To the world at large, however, he is not known as Charles Sherwood Stratton, but as "General Tom Thumb." For years he was a fixture in P. T. Barnum's Circus. When Barnum got hold of him he was fourteen years old and weighed sixteen pounds. He lived to be forty-five, and the most he ever weighed was twenty-two pounds. He was just one foot, ten inches high.

Tom Thumbs, in a physical sense, are very rare. But spiritual Tom Thumbs are a multitude. And there is a reason. They remain spiritual dwarfs because they lack faith and prayer.

HOW TO RECEIVE MORE FROM GOD

Prayer brings more things from God than anything else. Witness the value of the prayer of Moses in our lesson text.

1. Abraham prayed for Sodom and Gomorrah, and God heard him.
2. Elijah prayed for fire from heaven and he got it.
3. Gideon prayed for victory and it came.
4. A childless woman prayed and God sent a son. *Sarah 90 yrs old Abraham 100 yrs old*
5. Stephen prayed and received an answer. *Acts 6*

We need to spread our wants before God and He will spread a table in the midst of our enemies. We serve the same God who told Joshua to speak the word and He would stop the sun in its flight; the same God who spoke when Moses held out the rod, and the Red Sea came together over Pharaoh's hosts; the same God who came to Babylon and put out the fires which had been made seven times hotter; the same God who went into the lion's den with Daniel and stopped the hungry mouths of the lions; the same God who broke the shackles and opened the prison doors to let Paul and Silas out.

The Message of Easter

Mrs. Jackson

"But some man will say, How are the dead raised up? and with what body do they come?" I Corinthians 15:35.

Interesting to note that God saw and foretold questions that men would ask.

Every Sunday is "Easter"—the day of the resurrection of our Lord. Studying the events in the life of Christ we study about the last few hours before Calvary. We follow Him through Gethsemane . . . up to the Cross . . . Calvary is now past . . . His body has been buried . . . and death has been conquered because Christ is risen. His resurrection is a guarantee of our resurrection. But some man will ask, with what body will we come?

1. A SPIRITUAL BODY. It is clear that the Lord was given a spiritual body. "We shall be in the likeness of his resurrection."

A body that is not subject to natural law. Jesus could not be kept in by physical gates and bars. Appeared "in the midst of them."

Without laboriously climbing the stairs we shall ascend of our own accord. Lord proved this when distance between His feet and ground widened when He ascended. Space will mean nothing then.

2. A POWERFUL BODY. Our Lord was given a powerful body. Such shall we be given too. Today we grow tired and weary. Oftentimes we are unable to complete our tasks. We become weary and exhausted and must have rest. Sleep is necessary, sometimes a vacation is in order. All because our bodies are wearing out.

With our resurrection body we shall never know fatigue. How wonder-

ful it will be never to be weary again.

3. AN IMMORTAL BODY. Too, our Lord had an immortal body, a body that could never die again. There can be no death in heaven. Bible tells us that the "last enemy" shall be destroyed. What an enemy death has been, taken our friends and loved ones, broken up families, has sent the undertaker to our homes. Death brings tears, leave scars and fills cemeteries.

But there will be no funerals in heaven, no crepe on doors, immortal bodies never die. *"When he shall appear, we know that we shall be like him."*

4. AN INCORRUPTIBLE BODY. Again, our Lord had an incorruptible body. We, too, shall have such. Every seven years—so doctors and scientists tell us—our bodies undergo a complete change. Every cell in them changes completely every seven years—yet our identity remains the same. (Is this proof that we shall not lose our identity in death and corruption of our present bodies? We think so.)

Our present bodies are continually and constantly corrupting. But in our resurrection bodies there can be no decay. Corruption belongs to earth alone, not to heaven.

5. A GLORIFIED BODY. Our Lord was given a glorified body. A body so glorious that it outshone the sun. We, too, shall have such a body.

We are given a glimpse of such a body on the Mount of Transfiguration where it is said that the very raiment of the Lord glistened and shone. "They that turn many to righteousness shall shine as the stars."

So glorious that even angels will look upon us in wonder and amazement.

Peter had never known Moses and Elias—their lives were separated by centuries—yet he recognized them on the Mount of Transfiguration. How come? Will we know each other in heaven? Certainly. We'll not know less in heaven, but more.

What it will be like in heaven it is impossible to fully say. But wrinkles will be gone and beauty restored. We shall be changed we are told. Changed into His likeness. What a change—in a moment—at the last trump.

A Treatise On the "Tater" Family

"... what manner of persons ought ye to be in all holy conversation and godliness," II Peter 3:11.

All people fall into one of several moulds, even church members. Brother J. L. Brown, whom many of our older preachers will remember, used to say: "I call every man Brother—if I miss him in Christ I'll hit him in Adam."

We are all children of Adam and we all have our faults. The following acquaintance with the "Tater" Family reminds us, in a light-hearted manner, of our faults and failures.

1. UNCLE "HESSL."

He is a hesitator. Because he is a hesitator he fails to take advantage of his opportunities, and wishes later he had.

Too many of us are like Uncle "Hessi," putting off until tomorrow the things we should do today. Many church members are guilty here. It's a lot easier to keep up than it is to catch up.

2. THEN THERE'S COUSIN "SPEC."

He's a spectator. He just stands and looks on, not doing anything himself. He's the kind of a person who is willing to let somebody else carry the load. Many church members like this.

We shouldn't be like Cousin "Spec." It is better to get in the game than to sit on the sidelines and grumble and criticize.

3. THE NEXT MEMBER OF THE "TATER" FAMILY IS AUNT "COM."

She is a commentator. She's the one who talks for hours on end without running down. Uncle "Hessi" says she must have been vaccinated with a phonograph needle.

Aunt "Com" is the one who keeps the latest gossip going around. She hangs one ear over the backyard fence while she is doing the laundry. In this way she hears everything going on, and some things that aren't going on. We should talk when we have something to say that will benefit. There's a difference in "having something to say" and in "saying something."

4. NEXT IS BROTHER "IMMI."

He's an imitator. He apes other people. Not having a mind of his own he copies after others. He imitates others in speech, dress and language. Some preachers are guilty here.

We should be careful in imitating others, for the things we imitate in others are usually the faults that others have.

5. NOW MEET GRANDPA "COMMU."

He is a commutator. Know what a commutator is? It is a device for reversing the flow of electricity. It serves a good purpose in some things—in motors for instance.

But Grandpa "Commu" is rather hard to get along with because he's nearly always in reverse. He's always "agin" everything, seldom for anything progressive. The Baptist church that doesn't have a Grandpa "Commu" is extremely fortunate.

6. DON'T LEAVE WITHOUT MEETING SISTER "AGIE"

She's the agitator of the family. She is a half-sister of Brother "Immi." "Agie" is always agitating, stirring up trouble. She delights in trouble making. If there isn't any trouble going on she slips around to somebody's blind side and starts whispering to get some started. She takes delight in confusion. This is why she doesn't have any "boy friends." Most everybody despises "Agie." I wish she would get married and settle down.

7. HERE'S ANOTHER MEMBER OF THE FAMILY.

We're not very proud of him. His name is "Dick" and he is a step-child. He's the fellow who thinks he knows everything. In fact, he's a downright smart-alec. He has no regard for the rights and privileges of others. He wants everything done his way.

"Dick" is sort of an outcast, for there's no place in our economy for Dictators. "Dick" will probably die an old bachelor. He lives a lonely life. We're a little bit sorry for "Dick."

Purpose, Place and Position of Baptism

Baptism is a New Testament ordinance.

Has no place in a Christless life.

Intended for believers only.

Given as a symbol, not vested with saving virtue.

But important for the purpose for which it was given.

1. BY IT WE PREACH THE GOSPEL

It is the embodiment of the whole Gospel, the death, burial and resurrection of Jesus.

It is a living, moving picture of eternal truth. As long as men live they will eat and drink, hence, the Lord's Supper; and when men die they must be buried, hence our baptism.

It is a most forceful proclamation of what we believe.

The importance of visual aid in teaching—hence the Lord has given us a visual aid of the Gospel.

2. BY IT WE ERECT A MONUMENT.

It memorializes an historical fact. Jesus was real. His death was real. His resurrection was real. By this ordinance we declare our belief in the reality of these things.

It is also a monument to our own dead past. By this we say to the world that we are dead to the old life, and are raised to walk a new path. Our baptism is a monument to our old self, to which we died in our conversion.

3. BY IT WE MAKE A PLEDGE.

It is our public announcement that we have joined the army of the Lord, and henceforth we intend to be true to Him.

It is the uniform of service. It does not make us Christians, but in this ordinance we don the Christian uniform.

It is a pledge to the Lord of our loyalty to Him, and a pledge to the church that we will cooperate with her.

It is a pledge to the forces of evil that we shall no longer be numbered with them.

4. BY IT WE PROCLAIM A PROPHECY.

It is a prophecy of the return of the Lord. The church is to administer this until He comes.

It is a prophecy of our own resurrection. Just as we believe that Jesus rose from the grave, so we believe that we, too, shall rise. We look toward that time when the tombstones will melt right and left and the dead in Christ be raised.

5. BY IT WE PAINT A PICTURE.

Baptism is one of the ordinances left to us the purpose of which is to bring to the minds of people in every generation the notable event that took place at Calvary.

Calvary is the pivotal point of all time. Water falling on the Continental Divide trickles in one of two directions. Calvary has the same effect on men—they go in one direction or the other.

Who Cares?

(An evangelistic sermon outline)

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living," Psalm 142:4-5.

A psalm of David. See I Samuel 22:1.

1. THE EARLY CHRISTIANS CARED.

Were willing to be tied to the stake. Nero told them that if they would renounce Christianity they could go free. They refused, were tied to stakes, covered with pitch and set afire until the city was literally lit up by these human torches.

No one can convince me they didn't care.

All the Apostles died a martyr's death except one.

When John Bunyan was in Bedford jail he was promised his freedom if he would cease preaching Christ, and he said, "I will stay in this jail until cobwebs grow over my eyeballs before I will make a butcher shop of my conscience." We need more Bunyans today.

2. OUR MISSIONAIRES CARE. Many have left comforts of home and gone to many parts of the world, making sacrifices to do so. They have faced dangers, seen and unseen. If those of us at home knew more about the perils and sacrifices of our missionaries we would support them more and criticize less.

David Livingstone went from England to Africa. He was not heard from for many years. Stanley, famous newspaper man, went in search. Found him in interior, sick. Livingstone had written in his diary, "Lord, I have served you in this land for 30 years. Let me go home." But he died there. Natives took out his heart and buried it in Africa. He meant that much to them. Some of our missionaries have their hearts in their field.

2. GOD THE FATHER CARES.

See First Peter 3:9. From the days of Adam when He cried, "Adam, where art thou?" until this present day, He is crying, "Sinner, where art thou?"

4. GOD THE SON CARES.

See Matthew 11:28; Isaiah 53:5. Isaiah says He was wounded for our transgressions. What is a wound? Webster says:

"Divisions of the soft part of the body by a mechanical force applied externally."

There are only five kinds of wounds.

1. Contused wound. Caused by a blunt instrument. Jesus suffered this as He was hit on the head with a rod. "They shall smite the judge of Israel with a rod upon his cheek," Micah 5:1.

2. Lacerated wound. Caused by a tearing instrument. Jesus suffered this by what we call a cat-o-nine-tails, a whip. This was the Roman scourge. "The plowers plowed upon my back: they made long their furrows," Psalm 129:3.

3. Penetrating wound. Caused by sharp pointed instrument. Suffered this when crown of thorns pressed down (Thorns around Jerusalem were four inches long).

4. Perforating wound. Caused by a piercing through. "They pierced my hands and my feet," Psalm 22:16.

5. Incised wound. Caused by a sharp-edged instrument. "But one of the soldiers with a spear pierced his side," John 19:34.

All this is evidence that He cares.

5. THE HOLY SPIRIT CARES.

Has been proven that more than seventy per cent of all the people saved, who have been saved, were saved in a revival meeting. Why is this? We think the answer is in the fact that a stated time for revivals brings more prayer, more concern, more interest on the part of God's people, and then the Holy Spirit can operate more effectively. But He stands ready ALL THE TIME.

6. THE LOST IN HELL CARE.

With the exception of the Trinity, the lost in hell care more than anybody else. The rich man in Luke was concerned about his five brothers. He became missionary-minded when he got to hell.

The lost in hell are crying out for salvation of all the lost on earth.

One Step Beyond

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall together with them in the clouds, to meet the Lord in the air: and so words," I Thessalonians 4:16-18.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord," II Corinthians 5:6.

INTRODUCTION—Greatest thought that can occupy the mind of man is heaven and how to get there. The Bible was written to show us how to prepare for heaven.

1. THERE IS A HEAVEN. The Bible teaches it. Logic and reason demand it. There is no instinct in man or animal that does not respond to a fact. The very fact that men dream of such a place as heaven proves its existence.

2. IT IS OUR ETERNAL HOME.

One cannot read John 14 without thinking of home. That is exactly what heaven is—home of the redeemed ones, eternal home.

There are several things about the home of our boyhood that are not true of any other place on earth, as far as we are concerned. Some things are sacred in our memory forever. Heaven will be an eternal joy and we will never have to move away.

3. WHERE IS IT LOCATED?

We cannot describe it geographically. But the geographic location

is not what makes a place so dear to us. The location is not what endeared your childhood home to your memory. It is the sentiment attached that makes it so dear.

Heaven is just one step beyond this life—just a heartbeat away. It is a place where our loved ones are. A place where Jesus is.

4. A PLACE OF NO GOODBYES.

Have you ever stopped to think how that there is no such word as "goodbye" in the language of heaven?

We would not exchange any city on God's earth for that city not made with hands. If we had the power would anyone of us bring back the loved ones who have gone there? Is there a one who would prefer these mortal bodies to incorruptible ones? Who is there that would change the companionships of earth with those of glory?

5. HOW TO GET THERE.

In John 14 Thomas interrupted the Lord and said, "*Lord, we know not . . . the way.*" Jesus immediately said, "*I am the way.*"

Jesus is the way. He is the answer to every question, the solver of every problem, the supplier of every need. What a lesson Jesus taught here: He is the answer, the Saviour—and no man can come unto the Father except by Him.

What must I do to be saved? A question that has been asked in the hearts of most men through the centuries. Jesus answered it in John 14.

The Philippian jailer asked it a long time ago. The answer came, "Believe on the Lord Jesus Christ and thou shalt be saved."

Shall We Know Each Other in Heaven?

"For now we see through a glass, darkly (in a riddle); but then face to face: now I know in part; but then shall I know even as also I am known," I Corinthians 13:12.

Even the Pagan poets and philosophers expected to meet and know their loved ones in heaven. Homer, Virgil, Socrates, Cicero and others believed it. What does all this teach us? It is strong presumption, if not proof, in favor of the claim that we shall know each other there.

The teaching of poetry and philosophy, however, is not enough in such an important matter. Let us look elsewhere for proof. Revelation teaches it as well.

1. THE TEXT TEACHES IT.

It teaches that without doubt we shall know each other there.

Here our knowledge of each other is limited, in heaven it will be complete.

The flesh is a veil that covers the soul and conceals much from view. Limitations of human language prevents us from revealing our inner selves, even to our most intimate friends. A better medium of communication will insure great knowledge in heaven.

There is much in the best of us contrary to God's will. But in our heavenly character there will be no reason for concealment. Motive, imagination, desire, temper, etc., will be such as God approves.

This thorough knowledge, then, will prevent all misunderstanding, and heaven will be paradise.

2. IMMORTALITY OF THE SOUL TEACHES IT.

We learn from the story of the rich man that memory survives death. While memory lasts we can never forget the mental, moral and spiritual features of others.

The disciples recognized Moses and Elijah on the Mount of Transfiguration even though they had never been introduced to one another.

Imagination, reason, conscience, love are part of the immortal soul, and in order to prevent recognition we would have to blot them out. Human love was made for eternity in contrast to an animal's love. The animal loves its young only until the young is able to care for itself.

3. FELLOWSHIP OF HEAVEN GUARANTEES IT.

Fellowship without recognition is impossible. Jesus talked about "Our Father's house." Is the thought of a family of children who are total strangers to each other logical?

Some object to doctrine of heavenly recognition because, they say, if they could recognize those there, and a loved one was missing, they would grieve for the missing one. Such an argument is human, but it is also foolish. Suppose we recognize none in heaven, then why wouldn't we grieve because of not knowing whether any loved one was saved? Besides—not too many are worried about such a thing now, and we certainly won't be worried any more about it in heaven.

4. OUR NAMES WRITTEN THERE.

It is said more than once that our names are written in heaven. Jesus said, "Rejoice not that the devils are subject unto you, but rather rejoice because your names are written in heaven."

Now the name stands for a person. It means him and nobody else. It marks that person as an individual. "Many shall sit down with Abraham, Isaac and Jacob . . ."

5. PAUL BELIEVED IT.

In writing to the Thessalonians Paul says: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Paul is looking forward with pleasure to meeting his converts in glory. See also II Corinthians 1:14.

6. CHRIST THE FIRSTFRUITS.

Between His resurrection and His ascension His friends recognized Him. Two disciples at Emmaus recognized Him. Mary recognized Him, even His voice. Thomas saw at a glance that it was his Lord.

A Sample of What People Are Thinking

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," John 14:2-3.

A reporter for the New York Daily News went out on the street and asked six people this question: "Do you think you will go to heaven when you die?"

The following are the answers given by the six. It is interesting to study them.

1. A FIRM COMPANY REPRESENTATIVE. *James Mal*

"Yes, I am sure of it. There must be justice in its true sense. Otherwise there would be no logic to living. Going to heaven when I die will be but a small recompense for all the dirty deals, yes, I mean dirty deals, that have come my way and made life a hell on earth."

Comment: A whole sermon could be preached to show this man's folly, and to point up his false philosophy. He makes three big mistakes.

a. His hope is grounded upon justice. But where is justice in over-looking sin?

b. His claim of deserving heaven. Except for the grace of God nobody deserves heaven.

c. Bible nowhere offers a single line of Scripture to support his idea of gaining heaven through suffering.

2. A BAR MAID. *Willie*

"I don't know. Like most women, I gossip, talk about others behind their backs, and I'm envious and jealous of other women who have more than I. The only thing I wouldn't do that many women do is go out with a married man. Recently I read a book 'The Devil Is a Woman' and it made sense."

Comment: This admission "I don't know" was the most honest of the six. Noteworthy is the fact that she knew that such things as gossip, envy, jealousy, back-biting and other acts of a "respectable" person are terrible sins.

Despite the fact that she does everything in the book but go out with a married man, she seems to think she has a good chance to go to heaven.

3. OWNER OF A BAR AND GRILL. *Mrs. Austin*

"Yes, indeed, just as sure as the good Lord has mercy in His heart. I'm going through hell now. I was forced out of my old place of business where I had been for years. It's hard for my customers to become accustomed to my new place. I've always tried to do the right thing, and there must be some reward."

Comment: He says he is "sure" because he's "going through hell now." The change had been hard on his "red-nosed" customers. What foolish reasoning. He is a merchant of madness, a seller of sorrow, a companion of crime, a dispenser of death. God's mercy cannot receive a single rejecting sinner into heaven.

4. A BROOKLYN TYPIST. *Minnie*

"I think so. I'm sure I'll have to make a stop on the way at a place called purgatory to be cleansed of my sins. In fact, I don't think there is

a hell. A God who is all good would not conceive of such a horrible place as hell where one would burn for eternity. God is mercy."

Comment: It is an amazing thing that she believes in a purgatory of which God doesn't speak and refuses to believe in a hell of which He does speak. How does she know that God is good? The same Bible that tells her He is good tells her there is a hell. The God of mercy is also a God of justice and judgment.

5. A BROOKLYN SALESMAN.

"It isn't as easy as saying yes or no. There's some doubt about it. There's an old expression, 'Heaven for climate and hell for company.' I've always preferred company to climate, and if that's the way it is, I'll be with many of my friends for a long time."

Comment: Two main errors here.

a. It is as easy as saying yes or no. In fact, the only way it can be answered is by yes or no. God wants us to know.

b. "Heaven for climate and hell for company." There is no company or companionship in hell in the real sense. That is, there will be found no sense of enjoyment in that place.

6. RADIO STATION WORKER.

"Only God knows that, but I have hopes. I've never killed anyone; I never stole anything, and I have never desired another woman's husband. Of course that is all negative and I know I should do something positive to enter the sacred kingdom. I'm still young and I hope I'll have a lot of time to think and act."

Comment: She made her first mistake in saying "Only God knows." See Luke 10:20. Jesus said people **COULD** and **SHOULD** know. Read I John 5:13.

Her second mistake. All her hopes were based on her works.

SUMMARY: Did you notice that not one of the six persons mentioned here mentioned the Lord Jesus Christ in any way? Yet we are told in John 14 that He alone is the way. Remember, in the Sermon on the Mount, we are told:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Going Back to Bethel

(A sermon for backsliders)

Text: Genesis 35:1-5.

Thirty years before Jacob had fled from home. In camping out, he stopped one evening at Bethel. In a vision, he saw angels ascending and descending upon a ladder. He made a covenant with the Lord pledging himself to him. See Genesis 28:20-22.

With a new stride in his walk he went on his way. For twenty years he lived with Laban, his uncle, forgetting his promise to God and growing colder spiritually. In a round-about-way God saw that Jacob left his uncle. Taking all his possessions he started home. He meets Esau whom he had wronged twenty years before. Esau forgave him and Jacob promised to follow him to Mt. Seir. But he failed to do so and went to Succoth instead.

There Dinah, his only daughter, fell into sin. She came to her moral and spiritual ruin. To avenge her honor Jacob's sons killed all the males of the city. How godless is the history. It was then that God called Jacob back to Bethel. Man's extremities are God's opportunities.

1. SOME REASONS WHY JACOB WENT BACK TO BETHEL.

- a. His neglect was becoming serious in his own life.
 - Had been absent from God's house for 30 years.
 - Had been in going distance for ten years.
 - No one can be spiritually minded who stays away.
- b. His family relations were becoming serious.
 - Can expect nothing else.
 - Dinah had become a harlot. Sons were growing up with bad dispositions. Entire family was becoming corrupt.
- c. Was in positive danger.
- d. His life was actually in danger.

2. WHAT HE HAD TO DO TO RETURN TO BETHEL.

- a. Repent of his sins.
- b. Cast out his idols.

3. WHAT JACOB RECALLED OF HIS FIRST VISIT.

- a. Remembered the condition of his heart when he first came to God.
- b. Recalled the vision he had of God 30 years before.
- c. Remembered the vows he had made, which he had not kept.
 - How many of us are modern Jacobs?

4. DID IT PAY?

We have commercialized in our thinking. We usually want to know if a thing pays before we do it. Did it pay Jacob to go back to Bethel?

- a. Received personal attention of God.
 - b. Received renewal of blessings of past.
 - c. Helped prepare him for sad, dark hours, ahead.
 - d. Promises made to Abraham and Isaac confirmed in him.
 - Many dark hours were ahead for Jacob, such as the death of Deborah, Rebekah's nurse; death of Rachel, such as the death of Deborah, Isaac, Jacob's father; Joseph's bloody coat, etc.
- But Jacob found strength for all this by having gone back to Bethel.

A Thanksgiving Theme

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," Hebrews 13:15.

Time, place and purpose of the first Thanksgiving by Pilgrims.

Many Thanksgivings since. Another one is here.

It is fitting to give thanks unto the Lord, not only once a year but daily. Our text says "continually." Ought always to be conscious of His goodness.

Things to Be Thankful For

We cannot mention them all. Some of the more prominent ones are:

1. SALVATION.

Through the goodness and grace of God we have this anchor of the soul, both sure and steadfast.

Read II Corinthians 9:15.

2. CHRISTIAN FELLOWSHIP.

What would our life be like without it?

It provides a source of comfort and strength in our pilgrimage to the city that lies ahead.

Our moments of enjoyment together a prelude to the joyous life that lies ahead.

Through Christian fellowship we encourage one another. Sometimes the path is rough, the thorns are sharp.

3. LIGHT FROM THE OPEN BIBLE.

Think of those in abject misery scattered over foreign soil who grope in darkness, while we bask in the warming rays of a Saviour's love.

We need to carry the light we have to others. Fire that is smothered will soon die. A pool that receives but does not flow out will soon stagnate.

4. CHRISTIAN HOMES.

We should be thankful for patient companions. A true Christian home is fast becoming a novelty—but how it is needed.

Marriage relationship is next to our relationship with God. Are we thankful for patient, loving wife or husband?

5. FOR MATERIAL PROSPERITY.

We have more and better things than any race or generation before us. Yet many are constantly griping and dissatisfied. We are probably the most selfish and greedy race on the face of the earth.

It is a real Christian who recognizes that all that he has comes from the giver of all good gifts.

The World's Darkest Night

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light," Romans 13:12.

Bible predicts a time of darkness. See Isaiah 60:2; Micah 3:6; Joel 3:15; Amos 8:11-12; and many others.

There can be no question about it. It is coming. The only question is, Just how near are we to it? The shadows of it are already creeping across the world.

1. WE ARE IN THE NIGHT OF SIN.

Sin has always been here, but not to its present degree.

- a. Tempo of war increasing.
- b. Immorality increasing.
- c. Blasphemy increasing.
- d. Atheism fast gaining control of mind of man.

2. WE ARE IN THE NIGHT OF IGNORANCE.

This is a highly scientific age. Yet there is widespread ignorance of God's way and will.

- a. Ignorant of purpose of God.
- b. Ignorant of need of Christ.

3. WE ARE LIVING IN A NIGHT OF HERESY.

- a. Heretical teaching alarming.
- b. Growth of heretical sects.
- c. The prominence of "no difference" philosophy.

4. IN A NIGHT OF SORROW.

The greatest baptism of trouble the world has ever known about to be unleashed on mankind.

- a. Horrors of next war.
- b. Disappointments increasing by the hour.
- c. Sorrows untold now happening and seemingly nothing can be done.
- d. Christ's cause bleeding as never before, but little response.

5. NIGHT OF SUFFERING.

- a. More deaths from heart disease, cancer, etc. Men's hearts failing them for fear, for looking after those things coming on the earth.
- b. Pains and travail is of this world becoming more agonizing by the minute.

6. AFTER THE NIGHT COMETH THE DAWN.

Casting our eyes toward the East we can almost see the first rays of the coming Son of Righteousness who is to arise with healing in His wings.

Then His enemies will flee away, banished will be death, buried will be fears, gone will be heartaches, and forgotten will be cares.

The Measure of a Man's Life

(a Brotherhood program outline)

"... for a man's life consisteth not in the abundance of the things which he possesseth," Luke 12:15.

What is a good yardstick to use in measuring a man's life? God uses one kind and man usually uses another. But God's yardstick is accurate, we can depend upon it.

1. KNOWLEDGE AS A MEASURE.

Man's life consists, at least in part, of what he knows.

- a. He must not only know something, but also must know the right things.
- b. And must know them well if they are to benefit. A man may own a great violin, but if he knows nothing of music he possesses only a piece of wood and some string as far as he is concerned.
- c. What does man know about his soul? about God? about Jesus?

2. WHAT HE DOES AS A MEASURE.

This is a practical way of measuring a man's life. Tell me what a man does and I can pretty well tell about his heart.

- a. Man who knows how to use his hands sees the fruit of his labor. The farmer sees seeds grow.
- b. In a spiritual sense—what does man do? Does he go to church?

3. WHAT HE LOVES AS A MEASURE.

The things he loves reveal the depth and breadth of his life.

- a. Love money and he becomes hard, cynical, bitter, sometimes cruel and mean.
- b. But if he loves that which is noble, life is mellowed and softened.
- c. To love God is best of all.

4. ASPIRATION AS A MEASURE.

What is man's aim in life? A man is as great as his aim, his hopes, his ideals.

- a. Measure men by their possessions and Nero ranks high while Paul remains a pauper. But measure them by their aspirations and Paul ranks with the immortals while Nero sings to the lowest level.
- b. If his aim is to please the Lord and worship Him, he is the most noble of men.

Saints in Wrong Places

(Program outline)

The Bible teaches both by precept and example.

Many examples are given of God's children suffering because of their being in the wrong place at the right time.

1. A DISCOURAGED WORKER.

Elijah under the juniper tree.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers," I Kings 19:4.

2. A BACKSLIDING BELIEVER.

Abraham in Egypt.

"And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine was grievous in the land," Genesis 12:10.

3. A DISOBEDIENT SERVANT.

Jonah in the sea monster.

"When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple," Jonah 2:7.

4. A LAZY SAINT.

David on the house top.

"And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon," II Samuel 11:2.

5. A SILENCED WITNESS.

Lot in Sodom.

"And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed," Genesis 14:12.

6. A MISERABLE DISCIPLE.

Peter before the fire.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them," Luke 22:55.

The New Testament Church

"Ekklesia, the Greek word from which we get the word "church," is used 115 times in the New Testament. It is used in the singular to designate a local institution 76 times. It is used in the plural to designate several local churches, or a group of churches, 36 times. It is used 3 times to designate a worldly assembly or mob as in Acts 19:32, 39.

1. THE WORD MEANS "ASSEMBLY".

In a technical sense there can be no church until the members of a church are assembled.

Notice these Scriptures: Acts 14:27; Acts 15:4; Acts 18:22; I Corinthians 11:18; III John 6, etc. In these scriptures we find such expressions as "before the church," "gathered together," "received of the church," "come together in the church," etc.

Acts 11:22; Matthew 18:17; etc., shows how things were brought before the church, the church would "hear" things, proving that the early churches assembled together to carry on a business.

2. BIBLE KNOWS NOTHING OF ANYTHING BUT LOCAL CONGREGATIONS.

Acts 13:31, the church that was "at" Antioch.

I Peter 5:13, the church "at" Babylon.

Philemon 2, church in a house.

Colossians 4:15, church in house.

I Corinthians 16:19, in house.

Romans 16:5, in house.

Acts 11:26, assembled with church.

Revelation 1:4, seven churches in Asia.

Acts 16:5, churches increased in number.

Some mysterious, giant, universal and invisible thing not known to the Bible. It is rank heresy.

3. CHURCH HAS HIGH AUTHORITY.

No power or authority on earth higher in ecclesiastical matters than a local church body.

Study Matthew 16:19; 18:18, Romans 14:1; I Corinthians 5:1-5; II Thessalonians 3:6.

4. EACH LOCAL BODY COMPLETE IN ITSELF.

The local body is not a "branch" or "arm" of something more complex and mysterious.

I Corinthians 14:23, ". . . the whole church be come together into one place" proves that each is complete within itself. Also see Acts 15:22.

5. A DEMOCRATIC BODY.

Many things decided in Bible times by casting lots, and the term is used in a highly figurative sense. See I Chronicles 24:5 and 25:8.

In Acts 1:26 we find the church voting to elect a successor to Judas. This shows that at least two men were voted on.

We even have scripture for giving the right hand of fellowship, Galatians 2:9.

6. COOPERATION BETWEEN LOCAL CHURCHES.

This is the Bible way. See such Scriptures as II Corinthians 11:28; 8:23.

Paul says he "robbed churches" (took wages of them). If the church is universal, why didn't he say "church" instead of "churches"? "Chosen of the churches (plural) to travel with us" shows an Association of churches. "Messengers of the churches." Why didn't he say, "Messengers of THE CHURCH"?

7. CHURCH IS CUSTODIAN OF THE GOSPEL.

See Matthew 28. The Lord is not looking to the Salvation Army, the Masonic Lodge or some other group or agency to spread the Gospel. It is the peculiar privilege of the Churches of Jesus Christ.

8. ORIGINATED DURING MINISTRY OF CHRIST.

"Upon this rock I will build (enlarge) my church." Had to be in existence then. Not founded on Day of Pentecost. Commission given before Pentecost. Anything founded on Pentecost is too late to receive the Commission. The church was assembled on day of Pentecost, but not started then.

Where organized, by the sea, on the mountain? Doesn't matter too much, but I think it was started when Jesus said, "Follow me, and I will make you fishers of men." See Matthew 4:18-19.

9. HOW LONG IT WAS TO LAST.

"And the gates of hell shall not prevail against it."

This is all we need to know. Jesus either told the truth or he didn't tell the truth. See also Ephesians 3:21.

10. THE BRIDE OF CHRIST.

The church is the body of Christ. See I Corinthians 12:12.

It is a manifestation of a personality. A person can exist without a physical body, as the soul exists without a physical body between death and the resurrection, but that existence cannot be made manifest. So Christ manifests Himself to the world through His body.

This body is to be the Bride of Christ. No doubt about that. He is not going to take for Himself a Bride that is a spiritual fornicator, or one with unclean habits and doctrines.

First Adam had a bride, so the Second Adam must have one. Isaac is a type of Christ's taking a Gentile Bride. See Acts 15. See Revelation 19:7-9; 11 Corinthians 11:2; and Matthew 22:1-14.

Note: While we ordinarily use the word "it" in referring to the church, actually we should say "her" or "she" as the church is more than an organization—she is an organism, she is living.

Why Stand Ye Here All the Day Idle?

(a program outline)

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand here all the day idle?" Matthew 20:6.

Idleness a great sin. The person who is busy rowing seldom upsets the boat. The Christian who is busy in service and pulling on the oars means most to the Cause of Christ.

1. WHY? FIELDS ARE WHITE UNTO HARVEST.

"Say not ye, There are yet four months, and then cometh harvest? . . . Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together," John 4:35-36.

It is harvest time now for a great many souls. Many passing out into a Christless eternity by the hour.

2. WHY? THE WORK IS SO GREAT.

See I Corinthians 3:9 and others. If we are laborers together with God, then we have a great partner. What we can't accomplish, He can. No greater responsibility than that of being a Christian. No work more important.

3. WHY? THE TIME IS SO SHORT.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time no longer," Revelation 10:3-6

The eleventh hour is here. It is almost midnight by God's clock. Ephesians 5:16, *"Redeeming the time, because the days are evil."*

4. WHY? WHEN THE RETURN IS SO GREAT.

What could bring greater joy than that found in soul-winning? See I Corinthians 9:1.

He that *"repeath receiveth wages."*

5. WHY? WHEN SOULS THAT ARE PERISHING ARE PERISHING FOR ALL ETERNITY?

Bible doesn't say they go into a day's punishment, a week's punishment, a month's suffering—but EVERLASTING PUNISHMENT.

The word "eternity" adds emphasis to punishment in hell.

Purported Death Warrant of Jesus Christ

In 1810, some workmen, while excavating in the ancient city of Aminternum (now Aquila) in the kingdom of Naples, found an antique marble vase in which lay concealed a copper plate, bearing on the obverse side a long inscription in the Hebrew tongue. This, when translated, proved to be the death warrant of Jesus Christ. On the reverse side of the plate were found the words, "A similar plate is sent to each tribe." It reads as follows:

"Sentence rendered by Pontius Pilate acting Governor of lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross. In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of the Holy Jerusalem,—Annas and Caiphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of lower Galilee, sitting in the presidential chair of the praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1. He is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the Temple, followed by a multitude bearing palm branches.

Orders the first Centurion, Quilius Cornelius, to lead him to the place of execution. Forbids any person, whomsoever, either poor or rich, to oppose the death of Jesus Christ. The witnesses who signed the condemnation of Jesus Christ are: Daniel Robani, a Pharisee; Joannus Robani; Rophel Robani; Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

A Look Into the Cradle

(Christmas theme)

"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts . . ." Matthew 2:11.

Christmas has been commercialized too much, but aren't you glad you live in a land where its observance is permitted instead of forbidden? Observance of Christmas should center around the worship of Christ.

1. BIRTH OF A CHILD ALWAYS A GREAT EVENT.

As we look at a baby in its cradle we realize that cooing bit of humanity may become a genius, lead armies to battle or deliver nations. He

may hold a sceptre over an empire, or become a prophet of God and save nations from doom. Or he may become an arch criminal and cause the world to shudder at his deeds.

2. WE LOOK AT SOME FACES IN HISTORY.

We look into Cain's cradle, and we see a murderer.

We look into Abel's cradle, and we see a martyr.

We look into Noah's cradle, and see a preacher of righteousness.

We look into Abraham's cradle, and see a friend of God.

We look into Moses' cradle, and see the deliverer of Israel.

We look into Pharaoh's cradle, and see a wicked ruler.

3. "A CHILD IS BORN, A CHILD IS BORN."

Men had been listening to this announcement for 4,000 years.

Now we hear it again, this time in Bethlehem. We look into the cradle amidst the malodors of the stable, and what do we see?

Poverty is everywhere apparent. No doctors in attendance. Is this just one more child? Some thought so, because John 7:43 says "There was a division among the people."

4. THIS BIRTH FORETOLD.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isaiah 7:14.

Doctrine of Divine conception of Christ clearly taught in the Bible. There was nothing miraculous about His birth, He was born as millions of others, but the miracle was in the conception. No human father.

"For unto us a child is born, unto us a son is given," Isaiah 9:6. First statement refers to His humanity, a Son being given refers to His deity.

5. WHAT DIFFERENCES DOES IT MAKE?

It makes all the difference in the whole world. If Christ was not virgin-born we are without a Saviour. The whole plan of human redemption rests upon this one vital point.

This virgin-born Son was born to die. This Son was "given" on the Cross of Calvary.

6. GOVERNMENT SHALL BE UPON HIS SHOULDERS.

See Isaiah 9:6. The child has been born, the Son has been given. Both these prophecies have been fulfilled. This is a cheering message to many broken, bleeding hearts. But there remains one other part of the prophecy to be fulfilled—He will one day rule, literally so. Truly, the "government shall be upon his shoulders."

7. THE FOLLY OF THE SKEPTIC.

There are those who ask, if you were told today that a child had been born of a virgin—would you believe it? We reply:

If predicted centuries in advance, we would believe it.

If a place of birth, manner of life and death foretold, we would believe it.

If the child lived a perfect life, so enemies even found no fault, we would believe it.

Above all, if all the power of the world's greatest empire could not hold that body in the grave; if preaching about its death, burial and resurrection caused the drunkard to drink no more, and the lost to be saved—we would believe it. Wouldn't you?

The Fatal Stroke

(Evangelistic)

"Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee," Job 36:18.

Gospel opportunities are sometimes removed and the case of individuals becomes ransomless.

1. THE STROKE MAY COME BY LOSS OF OUR INTELLECT.

Have you ever thought how that as a rational being we have many opportunities, but that this rationality could be lost?

What a delicate organ is our brain. In a sense our eternity is dependent upon that little organ. Suppose it is damaged to where we lose our ability to understand, and we are in an unsaved condition when that happens? We cannot plead this as an excuse at the judgment. God will say that you had many years and many opportunities in which you could have been saved.

Attend to it on the death bed? Usually the intellect is clouded during those hours. Do you want to risk it?

2. STROKE MAY COME IN THE HARDENING OF YOUR HEART.

We see people who, twenty years or more ago, were serious about their souls. They are not any longer. They seem to have become hardened in their unsaved matter. What has happened? They have become hardened in their unsaved condition.

God hasn't withdrawn His mercy—they have become "set" in their rebellion.

Pen dipped in darkness may be writing the last sentence in someone's life right now insofar as that person's salvation is concerned. Who? Because such a person has refused entrance to God's Holy Spirit so many times that he can no longer discern His presence.

3. THE STROKE MAY COME IN A SWIFT EXIT FROM THE WORLD.

Sometimes we hear the aged say, "I can't live much longer." But do you know that a hundred young and middle-aged die to one aged person?

The old seem to stand around like stalks, separate stalks of wheat in the corner of a field. But when death goes a-mowing, it likes to go down the middle of the harvest—cutting the best specimens.

What is more, we seldom go out of this world in the way we expect. And never at a time that we have chosen. That moment is nearly always a surprise. Suddenly, it rushes upon us—and many are unprepared.

Some are going while we speak. They slide from the pillow, or slip from the pavement, and in the twinkling of an eye they are gone. Eloquent funeral orations will do them no good if they are unprepared.

Sometimes a man is sentenced to life imprisonment, but a new Governor or Judge can pardon him. But the impenitent who go out of this world have no such hope. They go into everlasting punishment.

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The Path of the Prodigal

(Evangelistic)

"... I have sinned," Luke 15:18.

Here is a confession that has sobbed its way through the centuries. The Prodigal Son is not the only one who found that sin does not pay.

1. WHY DID HE GO INTO A FAR COUNTRY?

- (a) Not because he got up on the wrong side of the bed that morning and decided to make a wreck of himself.
- (b) Not because he wanted to bring pain and heartache to somebody else.

He went for just one reason—he went because he was seeking to please himself. He thought he would be more free in that country beyond the hills. And he probably thought his larger freedom would bring him larger joy, and that he would have a better time generally.

He was simply bent on living his own life, as so many are still, unhindered by any of the restraints that some authority put upon him.

Self-pleasing is the fountain source of a great many sins.

2. SELF-PLEASING IS EXPENSIVE.

He who is bent on pleasing himself alone is doomed to pay a terrible price. Nor is he the only one who suffers. No man ever sinned without wounding somebody else.

What did self-pleasing cost this young man?

- (a) It cost him the fellowship of the father. To turn away from God, our heavenly Father, is to turn away from the heart's true home.
- (b) It cost him his freedom. What tragic irony. It was his freedom he went to seek. "Give" he said to his father, but when he was broken in spirit he said "make me." The road by which he sought freedom led to slavery.

This is an old story with many examples. For instance, Samson went for a holiday to Gaza, and the outcome was fetters of brass and a slavish grinding in the prison house.

- (c) It cost him the doing of a mean and sordid task.

If this son represents the Jew—as some claim—what humiliation was his, feeding swine. We can only understand the full tragedy of it in the light of the fine things he could have done.

The terrible truth about self-will is that it not only sets us to tasks that are sordid and mean, but robs us of the joy of doing those things that are worthwhile.

This boy became a moral and spiritual bankrupt. And the man who persists on the road of self-will loses all. What did this boy receive for his great investment?

Nothing but a pinched face, an empty heart, and a gnawing agony that rung from his lips the cry, "I perish with hunger."

3. BUT THE BOY CAME BACK.

How did it come about?

- (a) He came to himself. He really began to exercise his powers of reason. He realized he had been out of his mind in doing all those

foolish things.

- (b) He came to a decision. Did he say, "I will arise and reform?" Or, "I will arise and go and join the church?" No. Did he say, "I will arise and go to work?" No. But, "I will arise and go to my father." Having resolved to go to his father he also resolved to tell the truth . . . "I have sinned."
- (c) Having made the decision he puts it into effect. Watch the ragged wretch as he turns away from the swine pen and starts toward his father. The father saw him a long way off. God will meet us when we start the journey.

Beware of These Ifs

Doubt is the father of "ifs"—and there are many children in the family.

1. "IF THOU WILT."

"And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean," Luke 5:12.

This is DOUBT of Divine willingness.

2. "IF THOU CANST."

"And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us," Mark 9:22.

Here is DOUBT of Divine power.

3. "IF I MAY."

"For she said within herself, If I may but touch his garment, I shall be whole," Matthew 9:21.

Here is DOUBT of personal fitness.

4. "IF IT BE THOU."

"And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water," Matthew 14:28.

This is DOUBT of Divine Word.

5. "IF THE LORD WOULD MAKE WINDOWS IN HEAVEN."

"Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof," II Kings 7:2.

Here is DOUBT of Divine providence.

A Mother's Day Theme

"And . . . consider the lilies of the field, how they grow; they toil not, neither do they spin," Matthew 6:28.

Miss Anna Jarvis of Philadelphia originated the idea of a mother's day and it was first observed in 1908. The spirit of it grew and later Congress set apart the day, and the President of the United States recommended its observance.

Jesus used the lily to teach some great truths. Let us use it here in connection with the observance of Mother's Day.

1. ITS WHITENESS SPEAKS OF THE PURITY OF MOTHERHOOD.

Wedlock is holy, and "forbidding to marry" one of the Biblical marks of a moral decline. Pity the misguided soul that thinks himself superior because of celibacy—he hides behind the wall of hypocrisy to sling mud at the ones who bore him.

But even God's holy ordinance of matrimony can be perverted into legalized vice. There are wicked mothers like Jezebel who sell their children into sin. The vice of today is a great traffic. Every true man ought to set himself against it, or else Mother's Day will become meaningless.

2. ITS FRAGRANCE TELLS OF THE BEAUTY OF MOTHERHOOD.

Motherhood is attractive. Even the hen with her brood attracts attention. The cow with her calf is an object of interest. How much more the baby and its mother.

There are old pictures of a mother rocking her child to sleep in a homemade cradle by the glowing fire of the old fireplace. There is no greater picture than that of a mother crooning to her child. Angels would trade places with her. Her office work is far above that of kings or emperors.

3. ITS FORM TELLS OF LOVE OF MOTHERHOOD.

The lily produces aromatic spices, its oil a medicine or perfume. Even when bruised or cut it breathes to bless others. So the essence of motherhood is love.

In joy or sorrow, in laughter or tears, the mysterious perfume that is a mother's love exhales its fresh fragrance to all.

Pity the motherless boy—how much he is missing! Many great men have said that they owed all to their mother.

A boy with a worthless mother is also to be pitied. He has encouragement of the wrong kind.

No nation has ever risen higher than its women. Greece and Rome stood without rivals when they had mothers to train their children. America should take a lesson from that.

4. IT LASTING QUALITY SPEAKS OF FAITHFULNESS.

It is a mother's love that approximates the love of God. It is a true mother love that never fails. The father gives up in the sickroom, but the mother forgets weariness and sleep and hopes on.

The father might lose patience with a wayward child, perhaps exile him from home. Not so the mother, she never gives up.

It is said that in one of our Universities there was a son of a widowed mother. She labored and toiled to keep him in school. She sold most all her possessions rather than take the boy out of school. At commencement he was graduated. He sat on the platform dressed in his plain brown suit, but he was the honor graduate. When a beautiful gold medal was handed him, he stepped from the rostrum and walked to the back of the room where sat by the door a little old lady in black. He tied the medal around her neck. She buried her wrinkled face in her hands and wept like a child. The congregation cheered—it was Mother's Day.

"There Is a Lad Here"

(Outline for young people's program)

"There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" John 6:9.

Relate circumstances of the text.

1. ONE INSIGNIFICANT PERSON OFTEN IMPORTANT IN GOD'S ECONOMY.

Most of the people probably ignored this boy, yet he had what the masses needed.

In our day there is much demand for youth with its talents in every field, including the work of the Lord.

2. THERE MIGHT BE A LAD HERE DESTINED TO FEED MULTITUDES ON THE WORD OF GOD.

God calls people when they are young. It is better to respond than wait and waste many years.

This lad's name is not given, but the story of his usefulness has been perpetuated through the ages. So it will be with those who serve the Lord in youth.

3. THERE MIGHT BE A LAD HERE WHO WILL PURPOSE TO LIVE FOR THE CAUSE OF RIGHTEOUSNESS.

God doesn't call all of us into the ministry, but this doesn't mean that we should not live for the cause of righteousness. There must be followers as well as leaders, soldiers as well as officers, in the army of the Lord.

Daniel is an example. Daniel purposed in his heart not to defile himself with the sins of the land in which he found himself.

4. THERE MIGHT BE A LAD HERE WHO IS LOST.

If so, God stands ready to save—to be with you and to bless what talent you have to His glory and service.

The Bible a Scientific Book

The Bible was not designed as a textbook on science—yet it is in accord with all the known facts of science. Whatever science has discovered to be true has been taught in the Bible all the time.

It is said that the head engineer of the Standard Oil Company was reading his Bible one time and was fascinated by the story of how the Ark of Noah and other early things were sometimes sealed with "pitch." Suddenly, he had an idea. He called a meeting of the Directors of Standard Oil Company and announced to them that oil was to be discovered in Egypt. They asked him how he knew. He knew that where this "pitch" was found there would be oil. And that's how oil came to be discovered in Egypt.

There are many similar stories of how the Bible has been of great value to man besides fulfilling its original purpose—that of revealing a Saviour to mankind. The following are just a few of the scriptures that prove the Bible to be ahead of science every step of the way. In these scriptures the inventions and discoveries of science are foreknown.

1. AUTO, Nahum 2:4.
2. AIRPLANE, Isaiah 60:8.
3. SUBMARINES, Psalm 107:23.
4. SCIENCE OF GEOLOGY, Job 12:8.
5. LIFE IN THE BLOOD OF THE BODY, Deuteronomy 12:23.
6. EARTH ROUND, Isaiah 40:22.
7. CLOUDS FORMED FROM DUST, Nahum 1:3.
8. ARMY TANK, Nahum 3:2.
9. MORE WORLDS THAN ONE? Hebrews 11:3.
10. FIRST ANIMAL LIFE IN WATER? Genesis 1:20.
11. LAND ANIMALS NEXT IN ORDER? Genesis 1:24-25.
12. MAN LAST? Genesis 1:27.
13. SCIENCE says everything produces after its kind. Genesis says so eleven times.
14. SCIENCE says light existed before the sun. So does the Bible, Genesis 1:3.
15. SCIENCE says air has weight. So does the Bible, Job 28:25.
16. SCIENCE can't count the stars. Bible says so, Genesis 15:5.
17. SCIENCE says winds controlled by a natural law. Bible said it first, Ecclesiastes 1:6.
18. SCIENCE says water evaporates. Bible said it first, Ecclesiastes 1:7.
19. SCIENCE says earth turns on its axis. Bible said it first, Job 38:13-14.
20. TELEVISION FORETOLD? Job 38:35.

The Sabbath Settled

Everyone knows that the Old Testament Sabbath was the seventh day of the week, and that Sabbath observance was included in the Ten Commandments. But Colossians 2:14-17; II Corinthians 3:7-11; and other Scriptures inform us that we are not under the Law of Moses, not even under the Ten Commandments as originally given.

BUT every one of the Ten Commandments are re-stated in the New Testament with THE EXCEPTION OF ONE. And that one is the one that has reference to keeping the Sabbath day. Now this is significant, in fact it is all we need to justify us in not keeping the seventh day.

But does this leave us without a day? Certainly not. Let us take some Scriptures to show that the early churches met on the first day of the week for worship:

1. CHRIST AROSE ON THE FIRST DAY OF THE WEEK, Mark 16:9.
2. APPEARED TO MARY ON THE FIRST DAY OF THE WEEK, John 20:9.
3. COMMISSION GIVEN ON FIRST DAY OF THE WEEK. Church assembled, and Jesus spoke at the evening hour, John 20:19-21; Luke 24:47.
4. HE ASCENDED ON FIRST DAY OF THE WEEK, Luke 24th chapter.
5. PENTECOST CAME ON FIRST DAY OF THE WEEK. If 50 days after He arose had to be first day of week. Seven times seven is 49 and add one to make fifty. (Church was assembled on Day of Pentecost.)
6. CHURCH TOOK LORD'S SUPPER ON FIRST DAY, Acts 20:7.
7. COMMANDED TO LAY BY IN STORE ON FIRST DAY, I Corinthians 16:1-2. (Each "first day" says Greek.)
8. JOHN RECEIVED REVELATION ON FIRST DAY, Revelation 1:10.
9. IT IS SPECIFIED SEVEN TIMES THAT EARLY CHURCH MET ON FIRST DAY. But not one time is it recorded that Jesus met with the church on the seventh day. He certainly met with her on other days because He was with them 40 days after He arose. Why is the Bible silent about His meeting with her on the seventh day?

HISTORICAL DATA

Andrews History of The Sabbath, page 377, says English Council in A. D. 746 ordered that the Lord's Day (Sunday) be observed. Sozomen's History of Church, book two, chapter 8, page 22, says "Constantine honored the Lord's Day because on it Christ arose from the dead." This was A. D. 450.

History of Sabbath Legislation, page 36, says: "Emperor of Rome decreed that on the day of Sunday, properly called the Lord's Day, our ancestors ceased from lawsuits and business." This was A. D. 386. In Apostolic Constitution, book 2, section 7, it says: "On the day of

the Lord's resurrection, which is the Lord's Day, meet more diligently." This was A. D. 250.

Tertullens Apology of Church, chapter 16, date A. D. 200: "We solemnize the day after Saturday in contradiction to those who call this their Sabbath."

Justins Apology, chapter 67, Date A. D. 140: "But Sunday is the day on which we hold our common assembly, because Jesus Christ our Saviour on the same day arose from the dead."

Thoughts on the New Year

"Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore," Joshua 3:4.
Read and explain the setting of this lesson text.

1. THE OLD PASSES AWAY . . . THE NEW OPENS UP.

a. A picture of our pilgrimage through the world, Ecclesiastes 12:7. James, "What is your life?"

A sailor, after his ship was wrecked and he was thrown into the water, swam back to the ship to get a compass. Was he wise?

b. Are we traveling toward heaven?

The last entry in the log book of Columbus on that celebrated voyage reads: "Sailed all this day due West, which was our course."

What is our course?

2. TIME IS VALUABLE.

Suppose I go into a store and ask to buy a year, even an old second-hand year. None are for sale. Not even a second-hand week is on the market. Where is the storekeeper from whom I can buy even a day? If I had all the gold in the world I couldn't purchase a minute.

a. We ought, then, to redeem the time. *"Teach us to number our days, that we may apply our hearts unto wisdom."*

c. Tomorrow is the devil's today.

3. TIME IS GONE--BUT WE HAVE THE PRESENT.

What are we to do with the present? See Ephesians 5:16. The days are evil . . . and we need to walk circumspectly, not as fools.

a. Many playing with fire, tasting forbidden sweets, nibbling at the bait of the devil. All the souls in hell began by playing with this fire.

b. We can't have the past, we don't have the future—we have only the present.

4. THOUGH WE HAVE NOT PASSED THIS WAY BEFORE, GOD PROMISES TO BE WITH US.

a. His presence will go with us, Exodus 33:14. Here we are, facing the unknown road of a new year. Where will it lead?

To death for some of us. To trouble for others. To failures for yet others.

b. But there is sure victory for the one who takes Christ along.

Forewarned About Satan

"We are not ignorant of his devices," II Corinthians 2:11.

As shown by a reading of this chapter, Paul is speaking of the devil. He does not tell us what the devices of Satan are, but they have probably been the same from the beginning of time.

Let us see about some of them.

1. HE LABELS EVIL THINGS WITH PLEASANT NAMES.

a. He calls the world of sin and pleasure a gay world. God calls it a lost world.

b. He calls business men whose transactions are on the shady side smart men. God calls it dishonesty.

c. He calls an evil life a fast one. God calls it a purposeless life.

d. He calls different brands of liquor by pleasant sounding names. "Four Roses" for example. God says liquor is a great evil. Satan sometimes calls for temperance, God calls for total abstinence.

2. HE SOMETIMES APPROACHES ON OUR STRONGEST SIDE.

Our characters are complex things. Weakness and strength are strangely mixed in us. Men look on our worst side, God looks on the best. And strange to say, Satan sometimes approaches us on our good side. Examples?

a. Moses was a meek man, but in his passion broke the tables of the

Law.

b. Abraham was called the father of the faithful, but even he was guilty of unbelief.

c. Patient Job sinned through impatience.

d. Tolerant John sinned through intolerance.

There is a lesson for God's people here. See II Peter 3:17.

3. HE PICKS HIS TOOLS WITH CARE.

a. He uses the right instruments for his work. He picks his agents carefully. Take the case of Jesus, when He was in the desert Satan came in person; next time he sent Peter. Sometimes Satan approaches us in the form of someone we love.

It is not the men who hate us, and not the men and women we despise who tempt us most.

b. His instruments are many, and he knows just which one to use on a certain occasion.

4. HE SOMETIMES SHAMS DEFEAT.

While the battle rages a man is apt to be on his guard, and at his strongest. But when the enemy is apparently defeated—or a long way off—men relax and morale fails.

a. Many a soul has been lost because it won the first encounter. Sin has a way of finally gaining the victory.

b. Don't make the mistake of thinking that Satan is not in the world. See First Peter 5:8. Anybody who thinks the devil is in hell now should take another look at the world.

5. HE LAYS EMPHASIS ON TOMORROW.

a. Satan says there is plenty of time. God says today is the day of sal-

vation. Don't think that tomorrow will do as well. This is the arch device of the arch-tempter.

Satan is for breaking with sin—tomorrow. He is for living a higher level—tomorrow.

b. God lays emphasis on today. He is here now with the power to save, to cleanse, and to send you home a new creature in Christ Jesus.

Earth's Great Jubilee

"A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field," Leviticus 25:11-12.

Study this chapter closely. Every seventh day was a day of rest. Every seventh year was a sabbath year of rest for the land. See Leviticus 25:3-4.

When seven sabbatic years had been observed, then came the year of jubilee, the fiftieth year. See verses 8-9.

As far as the country was concerned the purpose of the year of jubilee was to give rest to the land. Is not this a type of the Millennium when earth shall be at peace? See Jeremiah 50:34.

1. YEAR OF JUBILEE WAS A RECOGNITION OF GOD'S OWNERSHIP OF THE LAND; AND IS A REMINDER TO THE CHRISTIAN THAT THE LORD IS OWNER OF ALL.

See Leviticus 25:23. It was God's property, and He could tell the Israelites what they could do with it. Every child of God should realize this truth. Read I Chronicles 29:11.

2. YEAR OF JUBILEE WAS AN EXPRESSION OF DEPENDENCE UPON THE PROVIDENCE OF GOD: AND SIMILARLY CHRISTIANS NEED TO LEARN TO DEPEND UPON GOD FOR THEIR NEEDS.

See Leviticus 25:20-22 and 25:12. They were to make use of what grew of itself. And all in all, they were to trust God that there would be enough to meet their needs. Read II Corinthians 9:8. God never fails to supply all our needs in any situation.

3. YEAR OF JUBILEE MEANT RELEASE FOR PRISONERS AND THE OPPRESSED, RESTORATION OF LOST ESTATES; AND JESUS CHRIST CAME TO ACCOMPLISH THE SAME RESULTS IN THE SPIRITUAL REALM.

See Leviticus 25:10, 28.

At the year of jubilee all mortgaged homes were redeemed, and all

prisoners set free. Jesus Christ came to do the same thing spiritually as the year of jubilee did materially. Read Luke 4:16-21.

4. YEAR OF JUBILEE TYPIFIES THE MILLENNIUM IN BANISHING EVILS FROM THE LAND.

As in the year of jubilee so in the Millennium shall these evils be done away: oppression, injustice, poverty, slavery, unemployment, indebtedness, crime, etc. See Isaiah 11:4-5.

5. YEAR OF JUBILEE TYPIFIES THE MILLENNIUM BECAUSE IT WILL BE A TIME OF GREAT REJOICING AND BLESSING.

See Psalm 89:15. The word "jubilee" means the "blast of a trumpet." The year of jubilee was to be a time of great joy and happiness, and everything was done to bring this about.

And the same thing will be true of the Millennium when Christ reigns on earth. Joy, praise and blessings will be manifest everywhere. See Isaiah 55:13; 65:21-22.

6. THE PRACTICAL BEARING OF THE YEAR OF JUBILEE UPON THE DAILY CONDUCT OF THE JEWS ILLUSTRATES THE INFLUENCE OF CHRIST'S NEAR RETURN TO EARTH.

See Leviticus 25:15. If the next jubilee year was near, then the price would be low. If the next jubilee year was far off, then the price would be high. The nearness of the year of jubilee influenced conduct.

Similarly, the nearness of the Second Coming of Christ ought to influence all our dealings with one another. Read Matthew 25:13.

Life—A Tale That Is Told

"For all our days are passed away in thy wrath: we spend our years as a tale that is told," Psalm 90:9.

1. TO SOME IT IS A SHORT STORY.

"So teach us to number our days, that we may apply our hearts unto wisdom," Psalm 90:12. See Psalm 89:47-48.

2. TO OTHERS IT IS AN ADVENTURE STORY. Study Psalm 23:6; Deuteronomy 30:15, 19.

3. TO OTHERS IT IS A MYSTERY STORY.

"Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them," Proverbs 5:6. See Mark 4:11.

4. TO SOME IT IS A SENSUOUS NOVEL.

Many lives filled with trashy, sexy, sensuous literature, Jude seven and eight describe these.

5. TO SOME IT IS A LOVE STORY.

a. Love for God, the Creator of man.

b. Love for wife or husband, family.

Can you think of a greater scene than husband and wife facing the trials of life together, growing old together, facing life's sunset without remorse or regret?

Strange Fire on Modern Altars

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not," Leviticus 10:1.

1. THE STRANGE FIRE OF NADAB AND ABIHU WAS FIRE THAT GOD COMMANDED NOT.

- a. Is a type of religious practices not based on Word of God.

These two priests thought they knew better than the Lord, for they failed to follow the Lord's instructions. We see the counterpart of this in many religious cults whose practices are based on something other than the Bible.

- b. The prophet Isaiah warned all such people, Isaiah 8:20.

Most of these cults have a little truth in their teachings, and this makes them all the more dangerous.

2. THE STRANGE FIRE OF NADAB AND ABIHU DID NOT COME FROM THE ALTAR.

- a. Is a type of failing to worship God on the ground of shed blood of Christ. Specific instruction was given the priests regarding the burning of incense upon the golden altar. In Leviticus 16:12 they were told to take burning coals from off the altar. The fire used in burning the incense was to come from the brazen altar where atonement was made for sin. Blood atonement must be the basis for all worship, Ephesians 2:13.

- b. Some modernists have gone so far as to leave "the blood" out of hymn books used in religious services. This sort of thing is not worship at all, but is "strange fire."

3. STRANGE FIRE OF NADAB AND ABIHU WAS FIRE THAT WAS NOT KINDLED BY GOD.

- a. This is a type of failing to pray to God in the name of Jesus. The fire of the Lord was given at the inauguration of the priesthood, Leviticus 9:24. This fire, kindled by the Lord, was to be kept burning at all times by the priests. See Leviticus 6:13.

- b. The altar of incense is a type of Christian prayer. Our prayer fire must come from off the altar of sacrifice where the merits of Christ are to be seen. They must be based upon the merits of Christ—and they must be prayed in Jesus's name, John 16:23.

4. THE STRANGE FIRE OF NADAB AND ABIHU WAS FIRE THAT WAS KINDLED BY THEMSELVES.

- a. A type of attempting to serve the Lord in the energy of the flesh instead of the power of the Holy Spirit. These priests kindled their own fire instead of using God's fire. All other fire than the Holy Spirit is "strange fire" to God, Romans 8:8.

5. THE STRANGE FIRE OF NADAB AND ABIHU, BEING MAN MADE FIRE, IS A TYPE OF SUBSTITUTING SOMETHING ELSE WHEN UNWILLING TO WAIT ON THE LORD.

- a. Might be a type of "worked-up" revival as a substitute for a heav-

en-sent one. It is sometimes easier to kindle our own fire than to secure God's fire. The fire of God's revival requires giving up some things—and this we are sometimes unwilling to do.

Elijah poured water on his sacrifice on Mount Carmel in order that no one could claim that man-made fire was palmed off as coming from God.

- b. May we not be satisfied to have counterfeit revivals.

6. STRANGE FIRE OF NADAB AND ABIHU WAS FIRE THAT VIOLATED THE SANCTITY AND GLORY OF GOD.

- a. A type of magnifying the love of God at the expense of the holiness of God, Leviticus 10:3.

- b. God's fire is a type of His holiness. Many say, "God is too good to damn anyone." It is true that God is love, but it is also true that God is holy, and as such He must punish sin.

- c. Let us not talk about the love of God and forget at the same time about the holiness of God. Both attributes of the Lord are essential.

Gospel Arithmetic

1. ADDITION.

"And beside this, giving all diligence, ADD to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness," II Peter 1:5-6.

2. MULTIPLICATION.

"Grace and peace be MULTIPLIED unto you through the knowledge of God, and of Jesus our Lord," II Peter 1:2.

3. SUBTRACTION.

"Wherefore LAYING ASIDE all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babies, desire the sincere milk of the word, that ye may grow thereby," I Peter 2:1-2.

4. DIVISION.

"Wherefore COME OUT FROM AMONG THEM, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Corinthians 6:17-18.

5. THE RESULT.

"For if THESE THINGS be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins," II Peter 1:8-9.

Steady Until Sundown

"... and his hands were steady until the going down of the sun," Exodus 17:12.

INTRODUCTION—This was said of Moses just before Joshua won the victory over Amalek.

Sunset will come for each of us. Are we going to remain steady in our Christian walk? There are some areas in which we need to remain steady and constant. What are they?

1. THE CHRISTIAN SHOULD REMAIN STEADY IN LOVE.

There is a difference in cold admiration of the blessings and things of God, and the warmth of love kindled by the Holy Spirit. It is this latter that we should retain.

a. What do we love? New Testament says, be not conformed to this world.

b. Spasmodic love is not enough. A stream that is constant in its flow attracts; the stream that ceases to flow repels.

2. THE CHRISTIAN SHOULD BE STEADY IN SERVICE.

There's more to do than ever. The time is so short. Joshua never grew weary in the fighting.

a. Our prayer should be that God will enable us to hold up our hands unto sundown.

b. Perseverance is the badge of true faith. To continue in the face of all obstacles marks one as a true Christian.

3. THE CHRISTIAN SHOULD BE STEADY IN PRAYER.

Moses couldn't join in the front line fighting, but his petitions discomfited the enemy more than the fighting of Joshua.

a. Intermittent supplication avails little. Constant in prayer the thing that defeats the enemy.

b. We can't all go to the mission fields, to the front lines, but can hold up the hands of those who do go.

4. THE CHRISTIAN SHOULD BE STEADY IN TRIALS.

Trials must come, for this is place of sin and sorrow. But:

a. "Weeping may endure for a night, but joy cometh in the morning," Psalm 30:5. There is a "morning" for God's people.

b. The trial of our faith is a precious privilege.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ," I Peter 1:7.

Our sufferings not to be compared with the glory world, Romans 8.

5. CHRISTIANS SHOULD BE STEADY IN FAITH.

To walk by faith distinguishes us from the rest of earth's multitudes.

a. Our heritage. "These all died in faith," Hebrews 11.

They were pioneers.

b. We are "pioneers" in our day.

Until the evening of life is over, until we come to the rising of a better sun in the land where prayer gives way to praise—let our hands be steady in the faith.

The "Fetching" Power of Grace

"Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar," II Samuel 9:5.

Read also II Samuel 4, 9, 16 and 19 to get the entire story. Mephiboseth is a wonderful type of a sinner saved by grace.

1. HIS FALL IS SYMBOLICAL OF THE FALL OF MAN.

II Samuel 4:4. This son of Jonathan and grandson of Saul became lame through a fall that happened at the time of the death of his father and grandfather.

This fall of the young prince might picture the Fall of man whereby all men became sinners, Romans 5:12.

2. HIS HELPLESS CONDITION TYPIFIES THE CONDITION OF THE SINNER.

See II Samuel 9:13. Lame on "both his feet." He was absolutely dependent upon outside help. Even so the sinner is helpless without the Saviour, John 15:5.

3. THE SEARCH FOR HIM IS LIKE THE SAVIOUR SEEKING THE LOST.

See II Samuel 9:1-4. David wanted to be kind to someone for Jonathan's sake. He had to search for the object of kindness. How like Jesus this all is, searching for the lost ones, Matthew 18:11-12.

4. BRINGING HIM TO THE KING A TYPE OF SALVATION BY POWER OF CHRIST.

Read II Samuel 9:5. One thing is sure, he couldn't have come by his own power—so the king "fetched" him. And sinners cannot save themselves by their own efforts, John 14:6.

Grace attracts attention. It softens a hard heart where nothing else can.

God also "fetched" Jacob, Genesis 27:45. It is said that the wind and the sun engaged in a contest to see which one could get a man to remove his coat first. The wind blew hard and fast, but the harder it blew the more tightly the man wrapped the coat around him. The sun beamed, and as its rays became warmer and warmer the man soon removed his coat. This is a typical illustration of the grace of God operating in a person's heart and life.

5. WHAT GRACE PROVIDED.

a. The king called him by name, as Jesus does His followers, John 10:3. Kindness was shown for Jonathan's sake even as kindness is shown the believer for Jesus' sake, Ephesians 4:32.

c. An inheritance was given and a place at the king's table; similar blessings are ours in Christ, Ephesians 1:14; Luke 22:29-30.

d. Mephiboseth expressed confidence that the king would make everything right, and the believer receives confidence when the grace of God begins operating in his heart and life, James 5:7.

e. Mephiboseth loved the king more than the gifts, as we should love the Lord, Revelation 5:12.

The Mystery of Iniquity

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way," II Thessalonians 2:7. Read the first twelve verses of this chapter in connection with this lesson.

FOUR THINGS ARE OBVIOUS FROM THIS SCRIPTURE

1. The "mystery of iniquity" (literally, spirit of lawlessness) which was destined to head up finally in the Anti-Christ, was already at work in Paul's day. Anti-Christ himself has not been revealed, but his spirit has been at work many years. The tempo of his activity has increased with the years.

2. A restraining power was holding back this spirit, but this power to be removed. Not until the removal of this power will Anti-Christ be revealed. What is this restraining power? Could it be other than the Spirit of God indwelling His people and His church?

3. A judicial blindness will be sent of God upon the inhabitants of the world at that time because of their stubborn refusal of God's mercies in the day of their opportunity, and they will perish in their delusion.

4. Anti-Christ to be finally destroyed. But in the meantime we are warned to look for his activities.

MYSTERY OF INIQUITY WORKING STILL

1. His hand is seen in protestantism today. Beware of this "get together" idea being preached and practiced by Protestant groups.

Nearly every denomination today is affected by modernism, evolution, socialism and commercialism. In large sections of the world, even in America, it is impossible to hear a gospel sermon.

In the midst of it all stands the churches of Jesus Christ, the most hated institutions on all the earth? Why? The answer is obvious—in the power of the Holy Spirit they are the only bulwark against the spirit of Anti-Christ.

2. At work in educational field. Theological seminaries, which are supposed to exist for the training of men for the Gospel Ministry, are actually engaged in wrecking the faith and sending forth a crop of infidels to prey upon mankind.

Education has become more of a "brain washing" than anything else in these days. Education, which owes so much to the open Bible and to Christianity, has departed from respect for the Bible and has become a stronghold for atheism and infidelity.

3. At work in political and governmental affairs. What strange powers are playing upon the minds of world statesmen. Where is the man who has the answer to the problems confronting the nations today?

Two main powers are locked in mortal combat for world supremacy, Christ and Anti-Christ. Men are not going to solve the problems existing among and between nations. Until the Lord comes, these problems are destined to increase.

Jonah a Type of Church in Relation to Its Missionary Task

(Outline for mission program)

1. JONAH HAD FAILED TO CARRY OUT HIS TASK.
The church has failed in its missionary endeavors. Every tribe on earth needs the "good news" and we have failed to send it.
2. JONAH'S GOD SUFFERED IN THE EYES OF THE WORLD.
The God of heaven suffers in the eyes of the modern world because of church's missionary failure.
Jonah was a poor advertisement for his God. And so are we.
3. JONAH WAS AFFLICTED FOR HIS FAILURE.
And the church has been handicapped because of its missionary failure. But for Jonah's failure the storm would not have happened. How much of the trouble in the world could have been prevented had we been faithful in our duty?
4. HIS AFFLICTION CHANGED JONAH'S ATTITUDE.
A total, all-out effort for Missions should be the desire of the church that is suffering from lethargy and indifference.
5. THE GOD OF JONAH HAD TO DEAL WITH THE PROPHET BECAUSE OF HIS LACK OF LOVE FOR SOULS OF OTHERS.
Lord is dealing with the church today for its lack of concern.
We should be burdened for the souls of people throughout the whole wide world.

The Manna, a Type of God's Provision

Text: Exodus 16.

1. THEY NEEDED THE MANNA IN THE WILDERNESS.
This world is a wilderness, and people need a supply of bread from heaven. And they need it every single day. See verse 4.
2. THEY GATHERED IT EARLY IN THE MORNING.
See verse 21. God should be taken into each day. The first thing in the morning.
3. USED IT DURING THEIR ENTIRE JOURNEY IN THE WILDERNESS.
We need God through all our earthly pilgrimage.
4. JESUS IS THE ANTI-TYPE OF THE MANNA.
Jesus Himself claimed to be so, John 6:32-33.
5. THE MANNA SATISFIED THE HUNGER OF THE ISRAELITES.
So does Christ, John 6:35.
6. MANNA WAS MYSTERIOUS IN CHARACTER.
So is salvation in Christ in some respects, John 3:8. But it is none the less real.
7. MANNA CAME TO WHERE THE PEOPLE WERE.
Salvation in Jesus available to all who will accept it. The manna lay where it was easy to reach and gather. And so does the Gospel of our salvation, Romans 10:6-8.

Following the Crowd

"Thou shalt not follow a multitude to do evil . . ." Exodus 23:2.

No command of God is needlessly given. There is a reason for each one. Early in history of the human race God issues this warning about following the multitude, "running with the crowd."

The crowd is usually going in a direction that is contrary to God's way.

The highest ambition of many is to be popular, to be accepted into the inner sanctum of society, to be in style, even if it means going contrary to God's way.

1. GOD HAS A CLAIM UPON US.

He has a right to regulate our lives. Failure to recognize this places one on the level with beasts of the field.

There is an index in humans—the soul—through which man is capable of knowing God and being in communication with him.

One cannot receive the blessings of God, at least not His greatest blessings, while unconscious of His claims upon us.

2. IT IS COWARDLY TO FOLLOW THE CROWD.

That is, if the crowd is going in the wrong direction . . . and it usually is.

Many crimes have been committed through the false bravery exhibited in the frenzy and heat of a mob spirit. Men have taken the law into their own hands at such times and under such conditions.

Following the crowd gives us the excuse we are looking for to violate God's commands. Many a young person will do well to remember this truth. Many a person has wished that he had never listened to the voice of the crowd.

3. WE MUST ANSWER AS INDIVIDUALS.

If there is one thing clear in the Bible, it is that every person must give an account for his own actions. The crowd that encourages us in wrong-doing will not be present to help us when we stand before the God of the Universe.

Men like to think that somehow, in some way, they can escape their personal responsibility in this matter. That's why many people subscribe to heresy—they like to think that somebody or something else has the responsibility. This is why many trust to some so-called church or creed to save them.

But every man must give an account of himself to God.

4. DECISION CALLED FOR.

No one ever amounted to anything who didn't have the ability to make and act on decisions. "Any old chunk can float down stream" but it takes action and decision to stem the current and go upstream.

We must take a stand against wrong, even in the face of ridicule and opposition, if we are to please God.

It is well to have friends, but not at the cost of leaving God out of our lives. What about the "friend that sticketh closer than a brother"?

It is all right to be popular if we can do it without compromising our Christian life and conversation. But how popular are we with God?

How is it with you? Come thou with us . . . and we will do thee good.

The Blunders of Pilate

"If thou let this man go, thou art not Caesar's friend," John 19:12.

Pilate's name is stained with blood, the blood of Christ. He had partners in his crime, but the final decision was made by him. When the Jews uttered the words of our text, Pilate flung Christ to the mob to be carried to the Cross.

Up until this time he had tried to avoid such an act. He evidently had a conscience, a sense of justice—but he threw away his chance. He bowed to "pressure."

1. HE FIRST TRIED TO BE NEUTRAL.

When Jesus was first brought before him he knew at once that to condemn Jesus would be gross injustice. If he decided in favor of Jesus, he would make some powerful enemies. So what did he do.

a. He decided to have nothing to do with Jesus.

"Take ye him, and judge him according to your law," he told the Jews.

But they did not have the authority to inflict the death penalty.

So Pilate is again confronted with the matter. Friendless and defenseless as this Prisoner appeared to be, Pilate felt afraid in His presence. He asks Jesus, *"Art thou a king?"* He goes to tell the Jews he finds Jesus not guilty. But they accuse Jesus of being a traitor, of stirring up the people in Galilee.

b. The word "Galilee" gives Pilate hope.

Once again he tries to avoid passing sentence on Jesus. Galilee was under the jurisdiction of Herod . . . and so he sends Jesus to Herod. But Herod and his soldiers, after mocking Jesus and setting Him at naught, send Him back to Pilate.

c. He tries again.

He remembers that it is the custom for the Governor to release a prisoner at this season. So he gives the Jews choice of Jesus or Barabbas, hoping they would choose Jesus. They chose Barabbas. Pilate is exasperated and says, "What must I do then with Jesus who is called Christ?" They say, "Crucify him, Crucify him."

He has tried to do nothing at all; he has tried to shift responsibility; tried to put the decision in other hands; lay the responsibility on other shoulders—but he failed.

It is equally impossible for us, or any man, to escape the decision that the name Christ forces upon us. Every man is born into this world with the name of Christ upon his hands. We cannot avoid Him; we cannot dodge Him; cannot straddle the fence. Reject Him we may—but decide we must.

2. HE TRIED TO COMPROMISE.

When Pilate found that he must do something, he tried to walk a middle course.

a. *"I will scourge him and let him go."* He thought that when the Jews looked upon this severe punishment, even they would be satisfied. *"Behold the man,"* he said. Behold how He has suffered, surely this is enough to satisfy your lust for blood. But Pilate failed again.

To compromise is to start toward failure. If we are not for Him, we must be against Him.

b. Pilate goes again to Jesus for a conference.

He asks, "Whence art thou?" Jesus makes no reply. Pilate evidently thought a prolonged conversation might develop some way yet unthought of. But he fails again.

3. FINAL DECISION HAD TO BE MADE.

Pilate evidently sought to release Jesus at all costs. But his foes said, "If you let this man go, you are not Caesar's friend." Pilate shudders, Christ or Caesar. This was the "knock-out" blow delivered by the Jews. Pilate bows to pressure.

Christ or Caesar. That was the question before Pilate. It is the question before you and me. It is the supreme question. Upon its right answer depends our chance of Heaven. Pilate had his chance, he threw it away. We still have ours.

An Earnest Call to Service

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel," Numbers 10:29.

1. IT WAS A CALL TO SAFETY.

These people were in a strange land, foes surrounded them on every hand. They were a different people. God had promised to preserve them.

God has promised to honor and bless the Church of Jesus Christ. There is no salvation in the church—but there is safety. It is the place for those who are saved by grace and traveling through this wilderness.

2. IT WAS A CALL TO JOIN HANDS.

Only by cooperation with others can we fulfill our complete destiny as Christians. We can be of service to one another as well as being of service to God.

"Thou mayest be to us instead of eyes," verse 31. This man could have been a great help to the Israelites—he could have been their guide, their "eyes."

"Yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee," verse 32. Mutual benefits in cooperating with one another in the service of God.

3. IT WAS A CALL TO A PROMISED GOOD.

- Good company. God's people best company always.
- Good instruction. God taught them as He led them.
- Good work. Work of church is greatest in all the world.
- Good goal. Following where God leads.

4. IT WAS A CALL TO A GLORIOUS DESTINY.

Entered Promised Land. Life a pilgrimage, where it ends is what counts.

Empty Churches

Empty churches, and well filled jails,
 Empty churches, and mankind fails;
 Empty churches, and liquor flows,
 Empty churches, and evil grows;
 Empty churches, sin's in style,
 Empty churches, and youth goes wild;
 Empty churches, and wasted lives,
 Empty churches, and Satan thrives.

Empty churches, and prayerless hearts,
 Empty churches, and Christ departs;
 Empty churches, and homes are sad,
 Empty churches, and men go mad;
 Empty churches, and no Pentecost,
 Empty churches, and souls are lost;
 Empty churches, and drunkards die,
 Empty churches, and orphans cry.

Empty churches, and revivals cease,
 Empty churches, and crimes increase;
 Empty churches, and gamblers meet,
 Empty churches, and wrongs defeat;
 Empty churches, and war-clouds roll,
 Empty churches, and death takes a toll;
 Empty churches, and forsaken pews,
 Empty churches, and sad, sad news.

Empty churches, and nation's blight,
 Empty churches, and spiritual night;
 Empty churches, and much ill-will.
 Empty churches, and men hate and kill;
 Empty churches, O' sad the truth,
 Empty churches, and defeated youth;
 Empty churches, it's sad to tell,
 Empty churches, and men to hell.

Bible Exercise

These may be worked from these pages or transferred to a blackboard and worked by asking these questions of an assembled group.

When worked these exercises will provide certain Bible names and verses.

NUMBER ONE

1 2 3 4 5 6 7 8 9 10 11 12 13

If Elijah fled from Jezebel, put K under 9; if Benaiah slew a tiger and a bear, place M under 12. If God spoke to Job in a whirlwind, put E under 7; if Lot was Abraham's uncle, place S under 2 and 4. If Samson wrote two books of the Old Testament which bear his name, put R under 3; if Luke was the beloved physician, place L under 8.

If Enoch was translated not to see death, put N under 3 and 4, and 11; if Thomas denied Christ three times, place E under 5 and 8.

If Hagar was the mother of Samuel, put Z under 1; if Eunice was the mother of Timothy, place H under 1, 6, and 13.

If God did not permit David to build the temple, put A under 2, 5, 10 and 12; if Esther was a wicked queen, place F under 3, 8, and 9.

I Samuel 1:1-2.

NUMBER TWO

1 2 3 4 5 6 7 8 9 10 11 12 13

If Huldah was a judge, put L under 5; if Mary Magdalene thought Jesus was a gardener when they talked at the empty tomb, place P under 12.

If Herodias told her daughter to ask for the head of John the Baptist, put J under 8; if Isaac went to Syria to get a wife, place B under 4 and 6.

If Herod killed James with a sword, put N under 4; if Orpah was Elimelech's wife, place W under 3.

If Jacob hid strange gods under an oak, put T under 6; if Nehemiah was cast into a dungeon, place G under 10. If the disciples were first called Christians at Berea, put R under 4; if Jeroboam made two golden calves for the Israelites to worship, place O under 9.

If Ruth met Boaz in Jerusalem, put C under 8; if Hagar was the mother of Ishmael, place H under 7 and 13. If Paul was banished to the isle of Patmos, put A under 3; if Jacob built an altar at Bethel, place E under 3 and 11.

If Daniel was a major prophet, put A under 1 and 5; if David was the son of Solomon, place N under 2.

If Achor hid a wedge of gold, put J under 8; if Bernice was the wife of Agrippa, place S under 2 and 10.

Genesis 41:45.

NUMBER THREE

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

If Samson told his riddle to Delilah, put R under 6 and 11; if Saul was the first king of Israel, place T under 3.

If Bartholomew was an apostle, put H under 4 and 8; if Peter doubted the resurrection, place O under 1.

If Candace was an Ethiopian king, put D under 7; if Philip had four daughters who prophesied, place R under 6 and 13.

If Agabus was a prophet from Judea, put E under 1, 5, and 12; if the twelve spies brought back a good report, place G under 2 and 9.

If Rachel died when Benjamin was born, put U under 11 and 14; if Asa was judge, place M under 7.

If Haman was hanged on his own gallows, put A under 7 and 9; if Miriam named her brother Moses, place S under 2 and 13.

If three Hebrew men were cast into the fiery furnace, put S under 2, 10, and 15; if Paul wrote the book of Acts, place Y under 5 and 7.

Esther 2:16, 17.

NUMBER FOUR

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

If Asenath was the wife of Joseph, put Q under 11; if Festus was a king, place I under 10 and 12.

If fifteen years were added to the life of Zedekiah, put T under 3; if Noah sent a dove and raven from the ark, place C under 5.

If Laban's youngest daughter was Rachel, put R under 2; if Jesus talked with the Doctors at Damascus, place A under 8 and 13.

If the ten virgins had oil in their lamps, put O under 6 and 9; if Alexander the coppersmith did Paul much evil, place S under 4.

If Jesus rode into Jerusalem on a camel, put N under 2; if Zacchaeus was a publican, place U under 12.

If Moses wrote the ten commandments, put E under 10 and 14; if Balaam's beast fell down when she saw an angel, place P under 1.

If God sent ten plagues upon the Egyptians, put L under 7, 8, and 14; if Jacob and Esau parted at Mizpah, place G under 5 and 7.

If Deborah was the wife of Lapidoth, put A under 9, 10, and 15; if Aaron was the son of Zipporah, place B under 6.

If Moses was older than Aaron, put C under 7; if Jesus wept when Lazarus died, place I under 3, 6, and 13.

Acts 18:2.

NUMBER FIVE

1 2 3 4 5 6 7 8 9 10 11 12

If Keturah was the second wife of Abraham, put B under 7; if Joseph was sold for thirty pieces of silver, place E under 8 and 11.

If Jacob's name was changed to Israel, put M under 12; if Moses worshiped the golden calf that Aaron made, place T under 1 and 9.

If the Lord's supper was instituted to commemorate the resurrection of Jesus, put I under 10; if the iron gate opened for Peter of its own accord, place S under 1.

If the tempter came to Eve in the form of a serpent, put R under 2 and 8; if the apostles were first sent to the Gentiles, place C under 4.

If Solomon built the temple of the Lord, put H under 5 and 10; if Moses was searching for lost donkeys when God spoke to him from the burning bush, place O under 7 and 11.

If Paul was struck blind on the way to Damascus, put A under 2, 4, 6, 9, and 11; if the lame man asked Peter and John for healing, place J

under 7 and 12.

Genesis 17:15.

NUMBER SIX

1 2 3 4 5 6 7 8 9 10 11

If Peter warmed himself by a fire in the hall when Jesus was taken to trial, but H under 4; if Eli's two sons offered strange fire before the Lord, place T under 8 and 10.

If Jacob sold his birthright to Easu for a mess of red pottage, put A under 7; if Naomi was the wife of Elimelech place L under 6.

If Rachel was Jacob's first wife, put C under 5; if Jonathan used arrows to let David know that Saul was going to kill him, place V under 9.

If Elijah asked the widow for a mite, put K under 5; if James and John were mending their nets when Jesus called them, place C under 3.

If Herodias was once married to Herod's brother, Philip, put M under 1; if the Israelites ate manna in the land of Egypt, place D under 7 and 9.

If Adam named his wife, put D under 7 and 11; if Ruth was Naomi's sister-in-law, place Y under 10. If Mary and Elizabeth were cousins, put A under 5 and 8; if Jezebel was a righteous queen, place G under 2 and 6.

If Boaz was the son of Ruth, put H under 3; if Dinah was the daughter of Leah and Jacob, place I under 2 and 10.

I Samuel 18:27.

NUMBER SEVEN

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

If Methuselah lived 969 years, put B under 7; if Acts was written by John, place D under 9.

If God told Abraham that he would be a father of many nations, put K under 14; if there are 29 books in the Old Testament, place O under 16.

If Jacob had twelve sons and one daughter, put P under 3, if five lepers turned and thanked Jesus for healing, place T under 7 and 13.

If Moses stayed in mount Horeb forty days and nights, put Z under 5 and 12; if there are 56 books in the Bible, place E under 10.

If Joanna was the wife of Chuza, put I under 6 and 15; if Aaron caused the iron ax head to swim, place U under 7 and 8.

If Boaz gave Ruth six measures of barley, put E under 2, 11, and 13; if Samson was the wisest man, place C under 3 and 5.

If Nebo is the mount on which the Ark rested, put K under 6; if Abraham came from Ur of the Chaldees, place A under 8 and 16.

If eleven apostles were present at the Last Supper, put R under 9; if Jonathan was David's generous friend, place H under 1, 4, 9, 10, and 17.

II Kings 20:21; 21:1.

NUMBER EIGHT

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

If the prodigal's brother ran to meet him when he returned home from a far country, put T under 7; if Stephen was the first Christian martyr, place H under 5.

If Daniel was a major prophet, put R under 7; if King Saul was a short man, place B under 9.

If Sarah laughed when God told her she would have a son, put N under 10 and 12; if John was the beloved physician, place K under 3.

If Job cursed God in his affliction, put C under 12 and 13; if Joseph and Mary fled to Egypt with Jesus place S under 1 and 15.

If the raven brought a fig back to Noah, put U under 7 and 14; if Nathan told a parable to David, place I under 6 and 13.

If Jehu was a fast driver, put P under 3 and 4; if Amos was called the weeping prophet, place Z under 1.

If Gideon had an army of three hundred men who could lap water like a dog, put A under 2, 8, 9, 11, and 14; if Jesus was baptized when he was twelve years old, place E under 5 and 10.

NUMBER NINE

1 2 3 4 5 6 7 8

If David was the youngest son of Jesse, put H under 4; if Sapphira fell dead before her husband did, place V under 1.

If Martha was cumbered with much serving, put A under 7; if the earth was of one language until the law was given to Moses, place R under 8.

If Daniel was cast into the fiery furnace, put M under 5; if Esther was chosen queen of the place of Vashti, place U under 2.

If seven locks of hair were shaved off of Samson's head, put B under 5; if Ephraim was the first-born son of Joseph and Esenath, place O under 1 and 8.

If the earth opened up and swallowed Korah and his men, put Z under 8; if Jeroboam and Rehoboam were brothers, place E under 4.

If Seth was one of Noah's sons, put D under 3; if John wrote five books of the Bible, place R under 1.

If Jochebed hid her son for three months, put O under 6; if Zacharias was made dumb for eight days, place S under 8.

If Eutyclus fell from the third loft while Paul was preaching, put T under 3; if Haggai is the last book of the Old Testament, place B under 5.

Ruth 4:13.

NUMBER TEN

1 2 3 4 5 6 7 8 9 10 11 12

If Obed-edom is a city of Samaria, put Y under 12; if Demetrius was a silversmith who made shrines for Diana, place M under 9.

If Lot pitched his tent toward Sodom, put C under 11; if Noah sent a dove from the ark first, place A under 5.

If Onesimus was the father of Philemon, put E under 10; if Abigail became David's wife, place I under 2.

If Jesus saw Nathaniel under a fig tree, put Z under 1; if a gold cup was put in Benjamin's sack, place G under 8 and 12.

If the first-born of the Israelites was slain, put T under 2; if Zacchaeus climbed a sycamore tree to see Jesus, place E under 10.

If Rebekah loved Jacob more than Esau, put H under 6 and 12; if Moses married his aunt, place N under 4.

If Nehemiah was a cupbearer for king Artaxerxes, put A under 5 and 8; if Jabin was a judge, place F under 3.

If Deborah and Balaam sang a song of thanksgiving after Jabin's army was defeated, put O under 3; if Bernice was the wife of Agrippa, place L under 3, 4, and 7.

Genesis 4:19.

Topical Bible Studies

NUMBER ELEVEN

1 2 3 4 5 6 7 8 9 10 11 12 13

If a sabbath day's journey is less than a mile, put T under 7 and 11; if there were two windows in the ark, place O under 13.

If the flood waters continued 50 days, put A under 3; if Peter cut off Malchus' ear, place H under 12.

If Matthias was chosen in Judas' place, put N under 3; if Caleb and Joshua were brothers, place C under 5.

If Jael killed Barak, put R under 10; if Joshua led the Israelites into Canaan, place C under 5.

If Isaiah compared us to sheep, put M under 9; if Jonah was the most patient man, place E under 8.

If Joseph had a coat of many colors, put U under 2; if Abel was the first murderer, place C under 6.

If Darius was a priest, put M under 7; if Nathan was a prophet, place Y under 13.

If three wise men came to visit Jesus, put S under 12; if the wise men brought three gifts to Jesus, place O under 10.

If the Sadducees believed in the resurrection, put Z under 5 and 10; if Joel was a prophet, place I under 4 and 8.

If Mary stayed with Elisabeth three months, put E under 1 and 6; if Agrippa was a high priest, place G under 10.

II Timothy 1:5.

NUMBER TWELVE

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

If Phebe is the mother of Peter, put M under 4 and 8; if Adam had no father or mother, place E under 4.

If Isaiah was the Messianic prophet, put L under 9 and 11; if Benaiah was a king, place U under 17.

If Elijah was taken to heaven in a whirlwind, put B under 16; if Mark was an apostle, place C under 14.

If David had eight brothers, put Z under 7; if Hannah lent her son to the Lord, place S under 6 and 14.

If Jude wrote a book of the New Testament, put H under 3, 7, 12, and 15; if Genesis is the longest book in the Bible, place A under 8 and 11.

If Nimrod was a mighty hunter, put R under 5; if Philemon was a runaway slave, place N under 1 and 10.

If Onesimus was a silversmith, put T under 15; if Festus was a governor, place Z under 18.

If the angel Gabriel spoke to Mary and Joseph before Jesus' birth, put M under 1; if seven devils were cast out of Mary of Bethany, place E under 9 and 14.

If Jesus first appeared to Mary Magdalene on Easter morning, put A under 2, 8, 10, 13, and 17; if Solomon asked the Lord for riches, place O under 7, 9, and 11.

Isaiah, 8:1.

NUMBER THIRTEEN

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

If Adam and Eve were driven from the garden, put C under 6; if Cain built the tower of Babel, place J under 10.

Topical Bible Studies

If Joseph had twelve brothers, put S under 15; if Noah lived 950 years, place V under 9.

If there are twelve major prophets, put T under 13; if Abraham was rich in cattle, silver, and gold, place M under 12.

If Sodom and Gomorrah were destroyed, put J under 3; if Vashti and Esther were cousins, place T under 7.

If Jacob and Esau were twins, put I under 5; if Ezra was king of Salem, place O under 15.

If Aaron's sons saw the promised land, put A under 9; if the Israelites ate manna from heaven, place O under 4 and 13.

If Rahab hid two spies under the flax, put R under 1, 11, and 14; if Samuel was the son of Eli, place E under 12.

If Paul raised Jairus' daughter from the dead, put D under 2 and 8; if Jesus healed Peter's mother-in-law, place E under 2, 7, 8, 10, and 15.

I Thessalonians 5:16 ("Rejoice evermore").

NUMBER FOURTEEN

1 2 3 4 5 6 7 8 9 10 11 12 13 14

If Obadiah was a major prophet, put B under 3; if eight people were saved in the ark, place D under 8.

If Nadab was a son of Eli, put Z under 5; if Ezra was a priest and scribe, place B under 3.

If Gad was the son of Jacob and Zilpah, put A under 7 and 13; if Jesus had no brothers, place T under 10.

If there is one mediator between God and man, put E under 2 and 10; if Mordecai was Haman's best friend, place G under 11 and 12.

If Joseph was made ruler over Egypt, put C under 5; if Aaron entered the promised land, place T under 7.

If Joshua succeeded Moses, put R under 14; if Diana was goddess of the Corinthians, place O under 8.

If Peter led his brother Andrew to Christ, put C under 4 and 7; if Goliath was a champion of the Philistine army, place H under 6.

If Timothy's father was a Greek, put U under 4; if Mephibosheth was David's son, place M under 13.

If there are four gospels, put Z under 11 and 12; if there are ten tribes of Israel, place G under 13.

If Gallio was a Roman soldier, put F under 7 and 8; if Gehazi became a leper, place N under 1 and 9.

Daniel 1:1.

NUMBER FIFTEEN

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

If Mephibosheth was lame at birth, put Z under 4; if Lot was the son of Haran, place T under 7.

If Rahab was saved by a scarlet cord, put E under 13; if Zebedee was the father of John the Baptist, put R under 6.

If Barabbas was released in Christ's place, put Z under 1; if Dorcas was unmerciful, place I under 8.

If Lydia was the mother of Thomas, put S under 10; if Gamaliel was a doctor of the law, place P under 3 and 9.

If Isaiah was the son of Amoz, put N under 5 and 12; if Elisha was

