

them as people who "wander about from house to house", not only idle but tattlers also and busy-bodies, speaking things which they ought not." Then he said we exhort you brethren that you study to be quiet and to do your own business.

The (industrious life) ought to be ambitious, to be quiet. The word "study" literally means ambitious. You have been ambitious to make a noise in the world. Now reverse that. And make your aim be ambitious for quietness.

That is (doing much good) without attracting attention to yourself. The Christian should not clamor for recognition. He should be content that his work prospers. That's the most important thing in Christian work.

We should be (so busy with our work) that we have no time for idle talk. And we should work peaceably. A noisy man is often quarrelsome.

Doing one's own business - The claim of a church is no excuse of neglecting secular business. To be busy with your own work and your own efforts.

Peter never forgot his Lord's rebuke. Let none of you suffer as a busy-body. In other men's matter. Translate that into (plain English) language means to mind your own business.

Pull the beams out of your own eyes and let your neighbor's eyes alone.

Keep your own doorstep clean and trust your neighbor to do the same thing. In behalf of his.

MIND YOUR OWN BUSINESS

John 21:22; 1 Thess. 4:11

Introduction -

One morning after the resurrection, according to the promise Jesus met his disciples on the shore of the lake of Galilee. Peter who on the night preceding the crucifixion had three times in succession denied Jesus, was in the group with the disciples. There on the shore of the lake, three times in succession Jesus asked Peter the question, "Simon, son of Jonas, lovest thou me?" And of course Peter replied, "Lord thou knowest all things; thou knowest that I love thee." And having received this assurance Jesus pointed to his sheep and to his work and said, "Feed my sheep and shepherd my lambs."

Now it was at this point that this (disciples) whom Jesus loved drew near. And with a meddlingness characteristic of humanity, Peter pointed to John and said "Lord, what shall this man do?"

Whatever may have been his (motive) in asking the question, it is evident that it did not meet the Lord's approval. For at once he rebuked Peter, saying, "I will that he tarry til I come. What is that to thee? Follow me."

Peter wanted to know what John was to do. He wanted to put John in his right place. And the answer of Jesus in effect was, You never mind just now what John is to be or to do. You take

heed to yourself and do the appointed work. Mind your own business. Follow thou me.

Peter had been told to feed his sheep. And John must also be employed. Now Peter had been told also that he would suffer. And it was hard to suffer alone. And he was concerned about another. We are apt to be busy in other men's matters and to neglect our own souls sometimes. And we are apt to be busy about other people's duties. And neglect our own duties.

We may be solicitors of things that have nothing to do with our lives. We may be interested in other people's character. That has nothing in the world to do with our lives. It is out of your line and my line to judge. (Romans 14:13) For what is that to me? The duty is ours; not the events of other people's lives but our own individual. Because a good man's steps are ordered by the Lord.

We see here first of all, (individual responsibility.) That each person has a special, certain relationship to Jesus Christ. (To each individual) men and woman Jesus said follow thou me. If to gratify some curiosity we begin to ask about the other man, we have but the answer of Jesus. What is that to thee? Follow thou me. Mind your own business. A conscientious indifference to other people's affairs is a commendable Christian virtue. One important part of the scheme of life in which we find ourselves is to learn just what our own responsibility is; assume it; and

let other people assume their responsibility. The minding of one's own business is somewhat a rare accomplishment.

(Happy is) the man who knows what his business is in this world; knows what his heart is in service; and does it. To mind one's own business is to be true to a task that God has assigned. It makes little difference (what our part is in God's world-wide campaign. But God may send one of us to plow a field and may send another to rule a kingdom; he may send another to sweep a room; he may send another to paint a picture. The distribution of talent and division of labor is of divine appointment. And in the day of final rewards. There will be also rewards as to those who have plowed the field, swept the rooms, or painted the picture faithfully. And they will receive equal commendation for that work.

second this has application in the social life. The average human being likes to pry into other folks affairs. A good deal of the world's troubles comes from people not minding their own business.

The trouble in (Eve) began that way. If Eve had minded her own business and let forbidden things alone, she would have stayed out of a lot of trouble.

If (David) had minded his own business and not been on the top of the house looking into his neighbor's bath house, he would have stayed out of trouble.

(Paul) in speaking to the people of Thessalonis. He described

faith and service to Jesus Christ. Some men of great learning have really become enemies of Christ and Christianity. Like Engelsol. He was against religion.

But listen to what Jesus says, But what is that to thee?

Their refusal to follow Jesus does not touch the question of your relationship to Christianity. Nor of your need of the gospel. If you refuse and reject Jesus, they do so with their own peril.

Their decision to risk the future without a Saviour does not give you a title to the mansions in the skies. Now if you refuse a guide to go with you over the mountain paths because there is

some man who went before you and said that he would find his own way without a guide. Is it wise for you to refuse a physician because the man next door to you will have nothing to do with

Jesus. Is it wisdom on your part to turn away from the gospel and to endanger your soul because there is some eminent man or literary scholarship who refuses to bow his proud intellect

before the cross of Christ?

And as you consider this if you refuse to follow Jesus, because some distinguished man or set of men refuse to follow him, then you are putting more faith in that man or set of men than you are willing to put in Jesus Christ.

Suppose the disciples had reasoned in that way. They would have said our chief priests, our scribes, our leaders, our scholars, our divines, the most eminent, learned men have

We should have the right ambition. To mind our own business is a good maximum for young men. There is money in it. There is certainly honor in it. Every young man ought to have a business and keep at it. The passage in Thess. to do your own

business in the margin reads "be ambitious to do your own business". There is the secret of success. To be ambitious is to perfect yourself. On the witness stand. Rockefeller said every

member of the firm devoted his entire time and attention to promoting the company's growth and that none of them had any other business. Now there is a lesson for success in life for young people. And you cannot ignore it.

The men who have climbed to immense in this world have had a business and they have had their mind on it.

Paul said this one thing I do. He preached the gospel.

Plato settled his mind on philosophy. Edison concentrated his intellect on electricity. Another would perhaps play the

violin. Raydole knew how to make hammers. The secret of success is concentration. On some one business or profession. The man who can do some one thing better than anybody else will never

have to hunt for work.

To mind your own business is a good working plan in the church. For church work. It is a high and a holy sense that should cause us to make our religion our own business. Jesus said I must be about my father's business.

We read in one place where everyone stood in his place about

the camp. Now success in the work of the church is certain when every man and woman is in his place, doing his work, to which God has called him.

And that everyone is at work in a particular way. Darcus making garments for the poor. Paul preaching the gospel. Timothy the deacon, doing his work. Timothy the evangelist, carrying on his work.

This is a command of Jesus, in the next place. That is that to thee? Follow thou me. That's the best answer that can be given to any of the objections people offer when they are urged to begin a Christian life.

The command of Jesus, follow thou me; our life business is to obey that divine order and command. That is life's first great imperative. It is a personal command. It singles out one by one individuals and it separates us from the mass and it causes us to know that we're not hid in the multitude of people. That every man and woman must face this command of Christ to follow thou me. You cannot evade this command; you have got to face it and deal with it.

What had to face this question. What shall I do then with Jesus? It was here inevitable question that is every's man's question. What shall I do with Jesus?

When you bring men and women face to face with this question, they are urged to enter into the Christian life, they

hesitate and they argue and they abject. They often talk like this. They say, you ask me to become a Christian. You ask me to commit my immortal soul to the caring and keeping of Jesus Christ. You ask me to accept his word as truth; his commands as law. You ask me to surrender my life to his control. You ask me to make my eternal destiny on the truth of his divine character. And I would say, yes. That is required. You are to surrender your will to his will. Our wills are not ours but we must make them his. You are to accept his truth that he teaches. You are to abandon every other hope of salvation and depend upon him. For other refuge have I none. Hangs my hopeless soul on thee. You must give yourself to Jesus as the patient would turn his life over to the physician.

The language of your heart must be, "I will go where you want me to go, dear Lord; over mountain, and plain, and sea. I will do what you want me to do, Lord; I will be what you want me to be."

Now why do some people refuse? They will not submit to the teachings of Jesus. Do you know that (some) men distinguished in science have stood outside the Christian religion? And yet if scholarly men refuse to accept Christian religion, a person will say well I'm acting wisely in this matter.

But here is the proposition: Your relationship to Jesus Christ is not affected by the position of others or that anyone else may take. There are men of scholarship who have witheld

There are tares among the wheat just as Jesus said there would be.

The gospel net encloses fish of all kinds just as Jesus told in the parable. There are wolves that enter the fold in sheep's clothing just as Jesus said.

Judas probably was a church member. And Annas and Sannas were church members we know. Simon the sorcerer was a church member. These were bad people and, extremely so. One was a traitor; two of them were liars and the other was an outlandish sinner. Men and women equally bad. Have been in the church since and are in it yet. There probably is that there will be men and women of that sort in the church to the very end of the chapter. Of history. They are not many such but there are some. But what of it?

What if Noah did get drunk? What is Abraham in the hour of weakness did tell a lie about his good looking wife and say she is my sister? What if David did fall into the pit of adultery? What if Peter did deny his Lord and Judas betray him? What if Paul and Barnabas did contend sharply and separate from each other? And what if Christian man has an ungovernable temper? And that woman an uncontrollable tongue? All this does not touch the question of your personal relation to Jesus Christ. Nor does it excuse you from living the Christian life.

nothing to do with Jesus. The men prominent in the affairs of the nation, the leading of business, are not on his side. The men who have given him allegiance are very ordinary men. Therefore we will not accept his leadership or seek his mercy.

If the leper had argued that way, he would never have been cured of his leprosy. If the madman had argued that way he would have never been restored to his right mind. If the blind man had taken counsel of the learned and mighty of Jerusalem he would have never cried out and said now I see. If the humble fishermen of Galilee had not had dependence enough to rest upon the conviction of their own heart they never would have accepted Jesus Christ and become great men in this world. It makes no difference how brilliant or learned a man may be. The orient may reject him. The scribes may disown him. The aristocracy may make fun of him. What they do so at their own peril.

What is that to me? Truth is true though it is in the minority. A truth in the dungeon is still a truth, and you would rather be the sole mourner at the funeral of defeated right than to be crowned king of the festival that triumphs wrong. You rather weep with Mary at the cross of Jesus than to rejoice with Caiaphas and his crowd in the palace of Pilate. Virtue does not depend on numbers. For its value.

Popularity does not make a thing right. The majority may be against Jesus when he was here. Dr. Watson has a good chapter

in his book called The Matter of Popularity - Right or Wrong.

The long stretches of history have shown that the majority was wrong. The testimony of the centuries is that men who accepted and followed Jesus were right.

Christianity has claims. The early disciples were convinced by what they heard, they saw, that Jesus was right. They listened to the sermon on the mount. They saw the everlasting realities of religion.

They listened to the parables and felt that he was the king creation come from God. They witnessed his miracles and were persuaded that he was divine. They joined themselves to him, they followed him to the death. They were eternal gainers by the choice. They were made wise by wisdom. They were made pure by his holiness. And by his courage these men stood among the great of that day.

Now I am speaking to many of you who perhaps know deep down in their hearts that Christianity is the holy reasonable religion that is fitted to man's nature. It is reasonable because it appeals to your reason. It is sympathetic; it appeals to your emotions. It is humane because it appeals to our benevolence. It is that which illuminates because it appeals to your imagination. And it is elevated because it appeals to your ambition. It is divine because all that is in you is divine. Whatever of divinity is there is in you, be little or much, will

rise and respond to the claim of Jesus Christ.

Tennyson somewhere says that we need much love the highest when we see it. Christianity is the highest. To know Christ gives us of God the highest. The expression of his love in dying for man is the highest.

Your heart touched by the love of God; your conscience is enlightened by the spirit of God; tells you that this is the wisest thing in all the world.

Now there is another application of this truth I'd like for us to consider. About the crookedness of Christians. When men and women are urged to publicly to declare their allegiance to Jesus Christ by uniting with the church they often point to the failures and the faults and the inconsistencies of professing Christians. They have a lot of excuses for not taking their stand before God in this world. Now I do not want to cover up or explain away the crookedness of some people who call themselves Christians.

I have been a church member a good long while. I've come in close contact with church members of our own denomination and other denominations. And I will frankly admit that I have met many whom I wished were different from what they were. And I have wished the same for myself. There are some who say (oh, Lord, Lord) but do not the things who are commanded. Just as Jesus said there would be.

right? Because some of you profess the faith are not consistent does not justify you in refusing the grace of the gospel. The fact that Arnold was a traitor did not justify other men in withholding patriotic service. The fact that others are hypocrites and a dishonor to their profession will not justify you in staying separated from Christ in the church.

There is counterfeit money in circulation. Do you therefore refuse to have anything to do with money? If I should offer you a nice clean 5 dollar bill would you refuse it because there are counterfeit bills in circulation? If I should offer you a genuine diamond would you refuse it because there are diamonds on the market that are not real? Would you refuse a whole patch of land because part of it is under rocks on or the rocks. You do not refuse to be called a citizen of the U. S. because we have a few thieves and traitors in the country. If there was no genuine money, there would be no counterfeit money. If there were no genuine diamonds then there would be no counterfeit diamonds. If there church members as a whole were no better than those outside, no one would ever pretend to be a Christian. The counterfeit is a tribute really to the genuine. The wolf comes in sheep's clothing. Just because the real Christian is a high type of man and leads men to assume these nobler things in life.

Now when you criticize the church because of men and women in it, you are through a false and inconsistent. Remember this. If one out of the 12 was false 11 out of the 12 were true could be. If one turned out to be a traitor, 11 followed on safely unto death.

Of the 3000 who joined the church on the day of Pentecost, Ananias and Sapphira were the only ones so far as we know who proved false to the profession that they made. The percentage of that early church averaged high. Eleven out of 12 stood loyal for Jesus to the very end of life. In the midst of persecution they stood steadfast. They counted their own lives not dear unto themselves.

If you invested in 12 gold mines or 11 wells and 11 of them turned out to be a paying oil well or gold mine, you would not say your investment had been a failure. If you sowed 12 fields of wheat and 11 of them had a wonderful harvest, you will not say well as a farmer I'm a failure. If 92% of your business investments turned out profitable, you would not call yourself a failure. No, that percentage in a public school turned out to be good students and applied themselves, you would not say that the school business is not worthwhile.

You apply the same common sense principle in your criticism of church members. The average of honest, purposed, true-hearted men and women in the church is high.

Some whose lives are not up to the standard are trying hard to be better than they are. But they are conscious of their moral weakness. They have come into the church as sick people going to the hospital to be helped. Some you condemn as inconsistent are probably trying to fight the battle of manhood and womanhood more so than those on the outside.

Peter was an inconsistent Christian at first. He blundered, he stumbled, he made a mess of things for the first few years. But Jesus was patient with him, did not turn him out of church and Peter at last triumphed over his weakness and became a strong heroic saint confirming the scriptures. They that stumbled are girded with strength. So it is that many a man in the church today. You never turn a man out of church because he was not up to the standard. As God reasons heart he knows that many a weak, stumbling Christian is striving hard to make the heavenly heights. Where men condemn, God commends. Some men's moral failures are more praiseworthy than other men's successes. And so if you knew all, we oftener have pity than to have criticism.

We read in the Bible that the wicked watcheth the righteous. Now I sometimes think of these critics who like watchdogs have their eyes on faulty Christians. Staring before God in judgment. One of them says Lord I saw a score of your followers on earth doing wrong. No Christian should do. I counted a dozen who would get drunk at times. Something I never did. I knew

several who did not pay their debts and the Lord said unto him, well done, good and faithful critic, inasmuch as you have been diligently acute in detecting the shortcomings and inconsistencies of some of my weak followers, I appoint unto you the dwelling place among the hypocrites whom I have placed on my left. Enter thou in and take all the pleasure thou canst extract from fellowship with them.

I admit there are real hypocrites in the church. There always have been, I suppose there always will be. I never saw a field of grain that was absolutely without a weed or an orchard without some bad fruit with worms in it. And you never expect to see a church on earth that is perfect in creed, conduct or character. If there were such a church, perhaps I would not be eligible for membership in it.

There are hypocrites in the church. There are counterfeit Christians just as there are counterfeit coins in circulation but what is that to thee?

Does the counterfeit exonerate you from accepting and fraternizing with the genuine?

If you can make the cases as strong as you can and then tell me whether or not it is good and sufficient reason. A reason that you refuse to become a follower of Jesus Christ and unite with the church. Will the inconsistencies of others make your course consistent? Will another man's wrong make your course

Reformers have toiled for him and martyrs have died for him. The question is, will you honor him? Every man and every woman, and every child must acknowledge Christ on earth to be acknowledged and rewarded of Christ in heaven. Whosoever shall confess me

before men him shall the son of man confess before the angels of God. *The good Samaritan - Will the good Samaritan be called by the roll of the Lamb? - No - helped the man -*

Yes, there will be a roll called in heaven some day. And those who have washed their robes in the blood of the Lamb and been made white will stand among the redeemed. They will come out of every nation and kindred and tongue. And my friend, the question is, will you be among them? When the roll call is made will your name be called?

We read in the Bible certain ones whose names are in the book of life. Jesus said to his disciples rejoice because your names are written in heaven.

My friend, is your name written? In the Lamb's book of life on the fair pages? Have you ever stood up and been counted among the followers of Jesus? Did you ever make a decision, a definite act to declare yourself a follower of Jesus on earth?

There are people who wear buttons because they belong to a certain organization. There are men who wear badges to make it clear to distinguish their order. There are others who carry charms to show that they are enrolled in a fraternity. But have you acted on this word to follow Jesus so that you might come and sit together in heavenly places?

Now we might look at this proposition that Jesus is talking about here in another way. Men and women point to the divisions and dissensions in the church. As an excuse for not uniting themselves to the church and the Christ. They say they cannot decide which is the true church and therefore they stay away from all. The Roman Catholic church claims to be the one safe, sure road to heaven. The Episcopal calls theirs the church. The Presbyterian, the Methodist, the Baptist, all claim to originate with the apostles. Now these multitude of churches and denominations with their divisions. Is this a reason for people not uniting with the church?

The question is this. There are differences and there are dissensions among the churches. The cause of Christ has suffered because of these divisions. There are too many church organizations and denominations. The signs of the times are toward yet other divisions. But as things are, there are various denominations that are composed of conscientious people who honestly believe that they serve God in the best way.

For illustration, Paul and Barnabas contended sharply and separated from each other. But they did not separate from Christ and from Christian work. They worked in different fields. Perhaps by different methods. So with denominations today. They work under different names but they are working for the same master. There is a significant passage in the first epistle of Corin-

thians "There are differences of administration but the same Lord. And there are diversities of operations but it is the same God who worketh all in all as the body is one and hath many members, so also is Christ". Each denomination of Christians today are trying to do good for God and humanity. And a man might well be proud to be a member of any of them.

The Episcopal church may worship and work in a way that best suits some people. The Presbyterians and so on may be working God's work in the best way adapted to them and the fellowship of these churches. You will find some splendid specimens of Christian manhood and womanhood. The Quakers have done a work for God. That probably angels would applaud. The Salvation Army has proved its right to be in existence for it lifts from the lowest depths. Now the men and women in all these different churches serving God, lifting humanity. The question for you to consider is this Are you in the King's service?

Are you helping to extend the gospel? Are you doing your utmost to rescue men? Are you trying to win the prodigal back to God? Thus the message of Jesus is still what is that to thee? It is not what this man shall do, but what are you going to do?

It is very easy to criticize. It requires very little brain and no grace at all to set up yourself as a critic and as a saint. But remember that in criticizing churches you are apt to forget that they who differ may serve the common master and Lord.

The flowers of heaven bloom in all of these gardens of the Lord. The fruit of the spirit abounds in all of these gardens. God uses and blesses all these churches.

Here is a little critic passing judgment on a church. You might say the Presbyterian church is too cold and undemonstrative for you. They lack fervor. The Methodists are too noisy. They do not have the proper solid foundation. Or somebody else might be too ritual, have too much ceremony, too much form. Or the Baptist may be too strict on baptism and the Lord's Supper. And someone else might not like the church government; in the Salvation Army may be too emotional; or the Quakers too quiet. Thus a man sit back and he belongs to no church but he passes judgment on all of these.

Now what is in the final analysis the real test of a church's worth? How are we to know whether it is a real church of Christ or not? The answer by their fruits ye shall know them.

Judging by the divine standards do these have divine approval? They have an organizational part in this world; they may differ in some ways; but does God smile upon them?

What is the final test? It is this; the campaign is over. In the great review of the Judgment Day the armies of the King come forth. They who fight faithfully in whatever regiment may hear Jesus say well done thou good and faithful servant. All who in any way have been loyal to Christ and the church. For we know that poets have sung for him and artists have painted for him.

It shall come home with tremendous force to each of us. We shall all stand before the judgment seat of Christ. And we shall remember then that Jesus said what is that to thee? Follow thou me. Every man shall give an account of himself to God. There will be an innumerable multitude on the right of the King that day. They will gather out of every nation and denomination. Will you be there? When thou my righteous judge shall come, to fetch thy ransom children home; shall I among them stand? Shall such a worthless worm as I who sometimes am afraid to die be found at thy right hand?

May the gracious spirit of God lead you into his pleasures forevermore as you mind your own business and that means giving attention to your own salvation. For this life is too great for you to spend your time worrying about the other person's interest and give attention to your soul's interest.

*Mr. Howard of the paper to see Mr. Steward's wife - Robert -
house of
Ill. fame*

*She told how of business -
Tired of 10 comm - - way - 2002 -*

Times & prayed - Don't send me back -

*she said - Not happy - miserable - Not having time of my life
- I go back like former if that is -*

*Business hour - Together - a 4th person - one like
into the son of God -*

That's every body's Business - saved -

Plamp Feb 17, 63 P.M. -

50 Mayall Feb 11, 63 P.M