

What to Teach
and
How to Reach
The Young

BY
GEORGE GOODMAN
Author of "Seventy Best Bible Stories," etc.



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"Then said I, Here am I; send me" (Isa. 6. 8).

HARK the voice of Jesus crying—
"Who will go and work to-day?
Fields are white, and harvest waiting;
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward He offers thee:
Who will answer, gladly saying—
"Here am I; send me, send me?"

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.
If you cannot rouse the wicked
With the Judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

If among the older people
You may not be apt to teach,
"Feed My lambs," said Christ our Shepherd,
"Place the food within their reach."
And it may be that the children
You have led with trembling hand
Will be found among your jewels
When you reach the better land. **D. MARCH.**

A Letter Preface.

FELLOW-WORKERS AMONG THE YOUNG,—I shall greatly rejoice if I can in the present volume help you in the happy work to which the Lord has called us. I am hoping to do so—

I. **By Counsel.** Stating in the first part of it some things of prime importance in the work that I have learned by experience. Our experience, like every other good gift that cometh from above from the Father of Lights, is not to be kept to ourselves, but passed on to others.

It has generally cost us a good deal, and is therefore all the more valuable. I have not overdone the advice, for a little goes a long way with the willing learner, and the best counsel one can give after all is, "Set to work and learn, and prove for yourself what is the best way." There are diversities of gifts, ministrations, and operations, and our gracious Head does not reproduce His instruments, each is an entirely new and original one, and your originality and distinctive personality are His more precious equipment.

II. **By Example.** One who advises must not shrink from showing the way. I have therefore attempted to give illustrations of what I advocate.

Only in this I have had the privilege of putting to the test in practice what I have submitted by way of example. How many plans and efforts have proved abortive I cannot say, but those presented in this volume have proved more or less efficient and successful.

What happy memories some of them recall. I almost envy the young worker his youth, for I feel that his opportunities are so great and the privilege of winning the young for Christ so unspeakably precious.

III. **By Suggestion.** The Outline Addresses are suggestions only. What is needed in such a volume is not complete addresses, not an attempt to save the worker trouble—that were to do him a great injury. Trouble must not be saved, but taken. I want to call him to trouble. To so suggest things that he has to take off his coat and get to work, from a deep desire to see them accomplished. That is what I believe to be the best way to help a worker. That which kindles thought and stirs desire, that sets the heart on fire with love and zeal is what is wanted.

I hope these outlines are suggestive. They are not for copying, but for bettering; not for imitation, but for emulation. They are very poor compared with what you can make of them if you let them awaken your resolve to set the truths in them in a finer setting, so that they become in your lips burning words of love that shall reach the hearts of your hearers.

If any of them strike you, use them as weapons with which to strike others, when you have sharpened and furbished them afresh in the forge of your own heart.

No attempt has been made at any systematic teaching. Samples would perhaps be the best description. Samples from several of the great treasure stores of Scripture that should tempt you to "buy the truth," of which these are samples. The price is diligence, perseverance, and prayer. May you grow very rich, since "the hand of the diligent maketh rich" (Prov. 10. 4).

IV. In Conclusion. I ask you to think of the priceless honour of winning a soul for Christ, of turning a sinner from darkness to light, of opening the windows of some child-soul and letting in the True Light, of changing a whole life from waste to holiness and devotedness, so that the child grows up a man of God.

It is often done by a few words of truth and love spoken in the power of God, and we may speak these words. "A word fitly spoken how good is it?" It is worth while taking much trouble to speak that word. "Life and death are in the power of the tongue," and since "the lips of the righteous know what is acceptable" (Prov. 10. 32), therefore "the mouth of the righteous is a well of life" (Prov. 10. 11).

I can think of no joy so exquisite as to know that God has used the love of your heart and the words of your lips to "save a soul from death" and "convert a sinner from the error of his way."

May that joy be yours, not once nor twice, but often till He come with His reward for the good and faithful servant.

Grace and peace to you,

Yours heartily,

GEO. GOODMAN

10 CALVERLEY PARK,
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WHAT TO TEACH AND HOW TO REACH THE YOUNG.

Our Aim.

“THAT WE MAY PRESENT EVERY MAN PERFECT IN
CHRIST JESUS” (Col. 1. 28).

THE difference between a Sunday school teacher and a day school teacher, or a lecturer and a Christian teacher, may be stated thus:

The lecturer and day school teacher have as their first aim the imparting of knowledge; the Sunday school teacher or speaker has it as his first aim **to introduce his hearers to a living Person**, even the Lord Jesus Christ, so to set Him forth that those who hear may know Him and go out to Him in faith and love, may believe upon Him to the saving of the soul, and cast in their lot with Him for life.

The lecturer can do his work by natural means, the Christian worker needs divine and supernatural help. He can only do his work by the Holy Spirit, and is therefore helpless unless his work is accompanied by a holy life, a godly walk and much prayer.

Our aim, then, is to know that glorious Person with an ever deepening intimacy, to know His will as expressed in His words, and to show Him and His excellences forth to others, seeking that life and lip shall testify of Him.

Our ministry is essentially a **ministry of Christ**, in all His grace and truth; and we are ourselves to be a sweet savour of Christ. As teachers of the young

we must aim at the highest and the best. A low aim means a falling short. It is true we may not succeed; we probably do not see the children and young people often enough or long enough to finish any work, but what we do must be a good foundation for those who follow after. Our foundation must be deep and strong, so that the superstructure built by whom it may be will stand well (see 1 Cor. 3. 10).

With this in view, I propose stating a few matters of great importance.

I. Up to a certain age children must not be pressed to make profession of conversion.

I say "pressed." I am as convinced of the fact of early conversion as it is possible to be. Many hundreds of testimonies to the early assurance of salvation have come under my notice. It would be impossible to deny or explain them away, for they come from missionaries, pastors, teachers, evangelists, and other workers who are proved men and women, and whose word and judgment are unimpeachable. Moreover, the Lord taught child conversion (see my pamphlet, "The Children's Mission"), and spoke of "little ones which believe in Me."

Nevertheless it is not wise to press children to say that which as yet they may imperfectly understand or still more imperfectly express.

Sympathy and encouragement with every right desire must be shown, but any manifestation of life should be spontaneous.

Moreover, it is not necessary.

Since these last words were penned I have had a children's mission, and one evening inquired if any had gone home to tell their parents or others that they had come to Christ. No suggestion that they should do so had been made, and no outward sign asked for. It was found that many had made this confession spontaneously.

II. A good moral basis should be laid.

This is the outstanding feature of our Lord's ministry as we see from the Sermon on the Mount.

There is a kind of teaching that seems to disparage morals, from which children might gather that "being good," "trying" and "doing good" are of no value.

This of course is wrong, as we learn from many Scriptures. For example, Acts 10. 35 and Romans 2. 6-11. God is well pleased with every thing right and good, and every wish and effort in that direction. He is Himself "good."

It is true that "being good" and "doing good works" will not save the soul, but it is as foolish to disparage moral effort as it would be other necessary and excellent things. Eating and drinking will not save your soul, but they are necessary. Dressing tidily, healthy exercise, pleasant manners will not save the soul; true, but who would speak slightingly of them?

So obedience to parents, truthfulness, thoughtfulness, kindness, and unselfishness do not save the soul from sin and judgment, but the man who in his zeal against "salvation by works" leads a child to think lightly of them and relax moral effort has done that child a lasting and cruel injury, just as truly as if in pointing out that the "Kingdom of God is not meat and drink" he should lead one to think that such things were no use, or worse still, "deadly things," and lead them to starvation. Let every teacher have a strong moral basis in all his teaching. It has been likened to laying the fire well, then when the spark comes to it, it will burn up brightly and well.

III. To this end every child should be taught the Ten Commandments, the Beatitudes, the Lord's Prayer, 1 Corinthians 13, and large parts of the book of Proverbs. He should be urged to diligence in committing to memory the books of the Bible, and

such Scriptures as the teacher thinks most desirable, as, for example, Isaiah 53 and Psalm 22, 23, or 32.

Hymns well chosen are a great storehouse of truth, and have in many cases been used in after years to bring conviction and lead to repentance.

IV. Conversion should not be taught or urged as the ultimate end of all the teaching.

Conversion should be shown to be a beginning, not the goal or end. It is entering the door, with a view to walking in the way. It is being born with a view to living. It is coming into light from darkness in order to walk in the light. It is receiving Christ in order to walk in Him.

To keep emphasising the fact that the believer *has* eternal life is to put the emphasis wrongly. The believer is called to "lay hold on eternal life" (1 Tim. 6. 12). That is, having received it, to live vigorously in the power of it. He should make it clear he has it by manifesting it in life and conduct, and not let his assurance rest in argument, but in manifested life. This is the teaching of 1 John (see 2. 3-6; 2. 29; 3. 6-10; 3. 14, etc.).

V. Constant appeals in regular work should be avoided.

They lose their value and the ear becomes used to them.

There are times when the Spirit of God will lead us to be urgent, but generally let the Word be carefully taught, and let it have time to generate in the heart and bear fruit. If I were asked for the one thing above others from which evangelical Christians are suffering to-day, I should say premature profession, leading to false assurance. The fruit is picked before it has had time to ripen. Persons who have "been converted once," believe they are safe, though walking obviously as the world does, in divers lusts and pleasures.

Never let having been converted once be a ground of hope. It is he that believeth that is saved. In other words, faith is a continuing principle, not a past event.

VI. A wide range of truth should be taught.

Some Gospel preachers never get further than this: "You are a sinner, God loves you, Christ died for you, you believe and you are saved." These things are blessedly true, but to repeat them endlessly in one form or another is not either a desirable or adequate presentation of the Gospel of God. It does not meet the need nor remove the difficulties of those who hear it.

You must be a more efficient minister of the New Covenant than that. You must be better furnished if you are really going to preach Christ crucified: the wisdom of God, and the power of God in all His fullness.

The glories of Christ are endless. However true your little creed is, it will not satisfy the hungry soul with the bread of life nor lead the seeker to fall in love with his divine Lord that he can and will receive Him with faith and hope and love.

The Apostle in Romans 10. 14 asks "How shall they believe on Him of whom they have not heard?" Let us put it thus: "How shall they believe on Him of whom they have *insufficiently* heard?" Is this little creed a sufficient preaching of Christ? I think not.

"The whole counsel of God" should be declared so that Christian character can be formed. The word Gospel is not limited in its meaning to the way a sinner can be justified, but it includes all good news from Heaven.

We want not merely Christians, but healthy, strong, happy, well-established and well-instructed Christians. That is our aim, that they may be "presented perfect in Christ Jesus "

VII. We must prepare honestly and well.

In this, if you sin, your sin will surely find you out.

The great Campanile at Venice, after standing many years, cracked and fell. It was found that shoddy material had been built in where it could not be seen. Let us lay this to heart, and build with good tempered mortar, tempered with prayer and patient perseverance. "Let every man take heed how he buildeth" (1 Cor. 3. 10).

VIII.—Persevere. It is patient continuance in well doing that tells.

IT CAN'T BE DONE.

SOMEBODY said that it couldn't be done,
 But he with a chuckle replied,
 That may be it couldn't, but he would be one
 Who wouldn't say so till he'd tried.
 So he butted right in with the trace of a grin
 On his face, if he worried he hid it.
 He started to sing as he tackled the thing
 That couldn't be done, and he did it.

Somebody scoffed, Oh, you'll never do that,
 At least no one ever has done it."
 And he took off his coat, and he took off his hat,
 And the first thing we knew he'd begun it.
 With a lift of his chin and a bit of a grin,
 Without any doubting or quiddit,
 He started to sing as he tackled the thing
 That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
 There are thousands to prophecy failure,
 There are thousands to point out to you, one by one
 The dangers that are sure to assail you.
 But just buckle in with a bit of a grin,
 Then take off your coat and go to it,
 Just start in to sing as you tackle the thing
 That "cannot be done," and you'll do it.

Preparing the Address.

SOME SUGGESTIONS.

EVERY good workman will work in his own way. A copyist is never an artist.

Our individuality is God's choicest gift to us; when we try to be somebody else we act like the dog crossing the stream, we lose the substance in our desire for the shadow.

Nevertheless we may help one another, and the following thoughts are the result of much difficult experience and many a failure, aye, and many a happy, fruitful season, too.

I. The first difficulty in preparation is to **fix on the subject**. At missions I have found it very useful to settle beforehand a programme of topics, as sin, grace, the Cross, repentance, faith, leaving the choice of subject till later, as so much depends on circumstances, although a progressive line is good.

II. The preparation should **begin with prayer** for the fullness of the Spirit. Let it be no formal request, but plead such promises as Luke 11. 13.

III. **The determination of the subject** is assisted by the following methods:

1. Read the Scriptures (if you have a topic, those on that topic) with the heart lifted up for guidance. Suggestion comes from Scripture, the Spirit's sword.

2. If then a theme is brought to mind with conviction go through the Scriptures (with the assistance of a Concordance) on the subject, pondering each text in turn, noting in a rough notebook such matters as strike you. No order need be observed.

3. Consider carefully what are the illustrations of the subject to be found in Scripture. Note them down.

4. Think out or look up other suitable matter and illustration, noting it in the rough book.

IV. The matter having been collected, should then be **reduced to order**.

1. Points should be stated in a wise and pleasant sequence. If they fall easily into alliterative or other headings use these, but do not force them.

2. Illustrations selected and put in place.

3. Scriptures chosen for quotation.

4. Attempts made to express the points in clear, terse, *proverbial* language (Eccles. 12. 9), easy to remember. Some practice in epigrammatic style is good. For a perfect example of epigrammatic style read "The Nonsuch Professor," by W. Secker. It is a remarkable production issued in 1660; or Spurgeon's "John Ploughman's Talk," far better.

5. The stories should be practised and an outline of each noted.

6. The appeal and ending carefully studied, so that when you have reached the end you may stop.

V. Your **finished "notes" should be prepared** for use. Headings should be numbered i, ii, iii, and the chosen expression underlined. Illustrations should be marked X in the left margin, and texts to be quoted =. You will then be able to see the whole at a glance. Do not have too many notes, nor over-elaborate them. They may be the shortest possible form of suggestion.

VI. **Memorise and visualise your notes.** Go through the chief points of your address aloud as a rehearsal.

VII. Then kneel and tell the Lord what you believe He has led you to. **Go through the main points in prayer.** Present it as an offering to Him, ask Him to sanctify and use it, and plead for those who are to hear it that it may be blessed to them.

The Best Form of Address.

I HAVE given many years of thought to the best form of address to children, and have listened to some of the masters of the art of winning children, and have tried most forms myself. As the result I beg to submit the following convictions.

I. In my judgment without doubt **the well told Scripture narrative**, with simple points illustrated with incidents from real life, preferably those coming within the experience of the speaker, is the best.

All the world loves *story-telling*. I have seen the Arab story-teller with his simple one-stringed instrument sitting in the streets of Cairo with a crowd of eager listeners. I have heard Mark Guy Pearse tell the story of the Passover to a thousand, young and old, when one almost hesitated to breathe. I was present when D. L. Moody told the story of Herod to several thousand men, and swayed them as corn before the wind. I have listened to Josiah Spiers telling his thousands stories of boys and girls he had met, and I never expect to see anything more effectual than these.

I have seen a mother gather her children round her knee, and by her simple, loving stories move them to laughter, love, indignation, or tears, and have said to myself, This is God's way. This was Christ's way. It cannot be beaten, the straightforward, unaffected telling of stories.

I am attempting to give a few samples of story-telling, and am convinced that a little practice will make perfect in this delightful method of imparting truth.

II. The **blackboard or diagram** is a good—I think the best—accompaniment to the story-telling

method. It appeals to eyegate with the least distraction. It is referred to only when the points are made, and thus does not divide the attention as a model or picture does.

Yet I would sooner hear the good story-teller without his blackboard than with it. When he comes to his appeal and the real grip, he had much better keep the children's eyes on his own than on the blackboard.

III. I put **the Object Lesson** in the third place, and that for the following reasons:

1. The distraction is greater. I have seen elaborate objects, some worked by electricity, that have raised excitement to a high pitch. I have seen red rags turned to white by chemicals till it was almost equal to a conjuring performance, but I have noticed that the consequent excitement has dissipated all power and sense of the Lord's presence.

After the electrically worked model a father told me, "My children were most interested in the working model, but I could not gather the lessons taught from any of them."

2. The lessons to be drawn from models are generally few and limited. The speaker is generally restricted and held up by his model.

3. The really good model is exceedingly rare, and difficult as a rule to make. To hold up a piece of coal, a few dirty rags, or some other material has never in my judgment added much to the usefulness or interest of the meeting.

I recently heard R. Hudson Pope give a series of object addresses such as I shall never forget, and I should judge could hardly be surpassed. He is a "past master" of this art. Yet I thought him at his best without the models, when in his gracious, bright, earnest way he appealed heart to heart and eye to eye to the young people.

IV. Nature Studies I believe to be a failure when substituted for the teaching of Scripture. Excellent illustrations can be drawn from natural objects. This is the use Christ made of them, and His authority and appeal were always as ours should be, to the Word of God.

I have never heard a nature subject address that has struck me as being either powerful or impressive. Interesting they have been, and even instructive sometimes, but lacking the authority of the "Thus saith the Lord," and, moreover, they are very limited in range of teaching. Let us "preach Christ, even Him crucified," and for this we must go to Scripture.

Excellent illustrations are to be found in nature. Indeed it is one of God's three great illustration books. The three are in order of value:

1. **SCRIPTURE.** With its histories, characters, types, and visions.

2. **NATURE,** with its pictures and parables. What can be done in this line can be seen by the study of our Lord's references to natural objects. I never see a sparrow without blessing God from my heart for that living object lesson of redemption and resurrection and fatherly care. How true is T. T. Lynch's sweet little poem:

"He talked of grass, and wind, and rain,
Of fig-trees, and fair weather;
And made it His delight to bring
Heaven and earth together.

"He spake of lilies, vines, and corn,
The sparrow and the raven;
And words so natural, yet so wise,
Were on men's hearts engraven.

"Of yeast with bread, and flax, and cloth,
Of eggs, and fish, and candles.
See how the whole familiar world
He most divinely handles."

Read 1 Corinthians 15 and see how the great Apostle to the Gentiles confirms the revelation he had as to

resurrection by analogies from nature; or, again, read Mrs. Gatty's "Parables from Nature," and you will see at once what grand things can be done in this line, but the latter are difficult to use from the platform, as they are perhaps too elaborate.

I have added a few specimens of parables that have been found useful as illustrations.

3. **EXPERIENCE OR PROVIDENCE** is the third illustration book. Past and present history, the human elements around us, our own experiences, and even the newspapers can furnish us with telling illustrations had we eyes to see and diligence to collect and store them.

Most speakers find their most effective illustrations from the incidents that have occurred in their own work. Such should be carefully recorded for two reasons, first, that they may not be forgotten, and, secondly, that they may not be exaggerated or added to. We must tell the truth always in recounting facts, and not draw the long bow or colour in brilliant hues from our imagination what was actually quite a simple affair. Jesus said, "I am the Truth." He is not effectively served by aught else.

V. **Parable and Poem** are excellent as aids to addresses, if not as complete addresses. A well recited poem is exceedingly useful, and if wisely selected and to the point is most impressive.

SUITABLE POETRY.

May I give one or two I have used in this way.

Cowper on the Simplicity of the Way of Salvation.

O how unlike the complex works of man
 Heaven's easy, artless, unencumbered plan!
 No meretricious graces to beguile,
 No clustering armaments to clog the pile.
 From ostentation as from weakness free,
 It stands like the blue arch of Heaven* we see

*Instead of "cerulean".—AUTHOR.

Majestic in its own simplicity;
Inscribed above the portal from afar,
Conspicuous as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickenng words, BELIEVE and LIVE.
Too many, shocked at what should charm them most,
Despise the plain direction and are lost.
"Heaven on such terms!" they cry with proud disdain,
Incredible, impossible, and vain;
Rebel because 'tis easy to obey,
And scorn for its own sake the gracious way.

Or when speaking on the

Word of God.

Sir WALTER SCOTT'S fine words:

"Within this sacred Volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To lift the latch and force the way
To read, to learn, to watch, to pray.
But better had they ne'er been born
Who read to doubt or read to scorn."

or these:

"Behold the Book whose leaves display
Jesus the Life, the Truth, the Way;
Read it with diligence and prayer,
Search it and thou shalt find Him there."

The Cross of Christ.

When speaking on the Cross I have often used
JOHN NEWTON'S familiar words:

"In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight,
And stopped my mad career.
I saw One hanging on a tree
In agonies and blood,
He fixed His languid eyes on me,
As near the Cross I stood.
Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death,
Tho' not a word He spoke.

What to Teach.

My conscience felt and owned the guilt,
 And plunged me in despair;
 I saw my sins His blood had spilt,
 And helped to nail Him there.

A second look He gave, which said,
 'I freely all forgive,
 This blood is for thy ransom paid;
 I die that thou may live.' "

Our Eternal Destiny.

Or how solemn is the warning in the following poem written by JOSEPH ADDISON ALEXANDER, D.D., in 1837:

There is a time, we know not when,
 A place, we know not where,
 That marks the destiny of men
 In glory or despair.

There is a line by us unseen,
 That crosses every path;
 The hidden boundary between
 God's patience and His wrath.

O what is that mysterious bourne,
 By which man's path is crossed,
 Beyond which, God Himself has sworn,
 The soul that goes is lost.

How long might I go on in sin?
 How long will God forbear?
 Where does hope end, and where begin
 The confines of despair?

The answer from the skies is sent:
 Ye who from God depart
 While it is called to-day REPENT,
 And harden not your heart.

Or when speaking on "Christ, the Door," I have used B. M.'s beautiful description of the child coming to Christ in

"The Man at the Gate."

A little child stole up to the gate,
 And knocked with a tiny trembling hand.

A wreath of flowers on his golden hair,
 The light of youth in his shining eyes,
 And the look of an earnest purpose there,
 As one who must win a place in the skies.

"I am only a little child, dear Lord,
And my feet are stained already with sin,
But they say you have sent the children word
To come to the gate and enter in."

The Man at the gate looked up and smiled,
A heavenly smile and fair to see,
And He opened, and bent to the pleading child,
"I am willing with all my heart," said He.

But I must not go on. Collect a few such, and see what a hush comes over your meeting as some tenderly expressed truth is thus told out.

I have included a few original parables. They are not easy to tell, but some can do it with great effect, and there is no reason why we should not try. It may be one of the "if by all means I may save some" (1 Cor. 9. 22).

VI. **Alliteration** in addresses is good, provided it is not over done, and that the subject rules the alliteration and not vice versa. I have heard headings beginning with S or P, as the case may be, that would never have been there except that they had the fortune, or misfortune, to begin with these letters.

VII. **The form of the address** should depend on the occasion.

1. Is it necessary to draw and attract your audience? Then lantern lectures, object services, pictures, diagrams, and other expedients can be resorted to.

2. Is it sought to awaken and win for Christ? Then do if possible without these expedients, and speak eye to eye and heart to heart.

3. Are you teaching? Then refer frequently to your Bible and teach your hearers to do so too, or (I might say "and") have headings with texts written out in full under them, which can be repeated together as each point is made and learned. (For examples see Nos. 80, 81, 103).

In my judgment **groups of texts** form the

most useful addresses. Each point being a Word of God you have a great advantage. (See Nos. 76, 77, 79, 85).

VIII. **After-meetings and personal talks** should in my judgment be unpremeditated and unprepared. To be cast then wholly on the Lord is demanded by the fact that you can never say beforehand either the number, age, need, or circumstances of your inquirers. You must quickly adapt yourself to the conditions in humble reliance upon the Spirit's guidance.

IX. Avoid **trying to be funny**, and especially that form of facetious "patter" that savours more of the music hall than of the Gospel. Do not talk about yourself, nor rebuke your audience for having "coffee-pot" faces, nor hold yourself up as a shining example of joy. Remember we are told not to preach ourselves (2 Cor. 4. 4) but "Christ as Lord."

In these things there is the danger of trying to make people think we are smart or clever, and some silly person is sure to be sent by the enemy to tell us how "good" it was.

X. You will recognise that these are largely matters of opinion. True, but opinion based on a long experience. If you differ from them, well, "Let every man prove his own work, then shall he have rejoicing in himself and not in another" (Gal. 6. 4).

A WORD OF ENCOURAGEMENT.

"I have more confidence in the spiritual life of the children I have taken into my Church than I have in the spiritual condition of the adults received. I will go further and say, I have usually found a clearer knowledge of the Gospel and a warmer love to Christ in the child convert than in the man convert."

C. H. SPURGEON.

Examples of Story-Telling.

THE following principles govern good story-telling:

I. The Principle of Truth.

Where an incident or a parable told in Scripture in a few words is to be enlarged into a story, it must be done without exaggeration. No new element must be introduced, and only such details added as are certainly or reasonably likely to be true. For example, it is reasonable and right to depict a mother weeping over her dead child. To introduce such a scene into the story of Jairus' daughter is therefore true to life.

In telling the story of the Passover it would be fair and true to fact to depict the children looking on and asking questions about the sprinkling of the blood on the door.

Mark Guy Pearse allowed himself to go so far as to imagine the children making a pet of the lamb for the four days it was with them. This is reasonably possible, but perhaps verging on sentimentality.

II. The Principle of Beauty.

The imagination should be kept under control, and only beautiful conceptions allowed, except where the dark side of tragedy or terror has to be brought in, then it should be subdued and earnestly and wisely handled so as not to shock or repel.

The speaker will visualise the scene, and paint a lovely picture from it, using the darker shades with great care, and only to throw into relief the beauty of the central theme.

He must be an artist painting his word picture, and dip his brush in brains and heart, and mix his colours with love and joy.

Exaggeration and acting are the greatest enemies to true art.

Sympathy and tenderness, strong and true, are most needed. Sentimentality is exaggeration in its worst form. It is degraded tenderness.

III. The Principle of Self-Control.

Some speakers get more unreasonable, exaggerate more terribly, and talk wilder nonsense the more excited they become. One can watch them losing self-control as they go on, until one is seized with a dread of what they will say next.

Now, where the Spirit of the Lord is there is liberty, but the fruit of the Spirit is self-control. There is nothing so charming to listen to as a strong man speaking powerfully and lovingly with dignified self-command. It is well to remember that all exaggeration and excited talk weaken the whole effect.

It is an old trick of cross-examiners to get the witness angry, excited, and unreasonable, for then he will talk wildly and give his case away badly.

Therefore in story-telling "study to be quiet." Don't make faces or grotesque gestures, and don't shout, which is less convincing. You are the Lord's ambassador. Remember the majesty of your Master and the dignity of your calling.

IV. The Principle of Love.

Your story must be full of tenderness, encouragement, and hope. You must show sympathy with your hearers. They are generally well disposed to speakers. Take advantage of this and enlist all the kindness you can. Let love mark every word. The truth in love, grace seasoned with salt, but avoid ultra-sentimental "sob-stuff," as it has been called.

V. The Principle of Joy.

John Bunyan was led to Christ through overhearing the godly conversation of some woman sitting "at a

door in the sun." This is how he recalls it: "Me-thought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language and with such appearance of grace in all they said that they were to me as if they had found a new world." Go thou and speak likewise.

Let your story be well thought out and planned beforehand. Do not depend on the enthusiasm of the moment, there may be no enthusiasm; but be ready with one good point after another.

In the first of the stories I attempt to tell I give an old story with no addition, but what is true to life. In the margin I have put notes, such as would be needed or used as an aid to memory. Try telling the story from these notes, and see how easily the story unfolds itself.

It is better to do without them when speaking. Prepare them, but memorise them, and leave yourself free to be led by the Spirit, to omit or add as He bids.

THE SON OF TIMAEUS.

Once upon a time—a time-honoured way of beginning a fairy story—but once upon a time there *really* was a man. To be exact, about 1900 years ago, a man named Timaeus.

*Timaeus—1900 years ago.
Jericho, City of Palms.*

He lived at Jericho, in Palestine, the city of palm trees. A city with a wonderful history.

(Details of the city's history can be added if thought well.)

Marriage.

He was married and lived with his wife in a humble little home.

Son born.

One day, to their great joy, a little boy was born to them.

Joy, Hope.

No blessing was so great to a Jew as this.

(The hope of the Messiah in every Jew's heart can be described.)

Named.

Now of course baby must be named, and as he was the only child they decide to call him by his father's name. The son of his father, the son of Timaeus, or, as it is in Hebrew, Bartimaeus. As he was the first-born in the family the next thing they had to do was to redeem him, for, alas, man is born in sin, and is an unclean creature in God's sight. *Leviticus 13. 13.*

(Read and explain Levit. 13. 13 if thought well, and attention is well gained.) *Redeemed.*

So a lamb is chosen from the flock, a lamb in its first year, and carefully examined to see that there is neither spot nor blemish in it, and it is carried with the little baby to the temple, and there presented before the Lord. *The lamb slain.*

(Recount the rite of offering the lamb, and if thought well, touch on the type of Christ).

Then the redeemed child is carried home in pride. *Strange eyes.*

But a sad thing happens. One day as mother looks at her child she notices that his eyes have a strange look about them. True, he laughs like other babies, but his eyes do not follow her about, nor does he show any sign of recognition in them. *A fear.*

A dreadful fear comes over her, almost a certainty, but as yet she dare not breathe a word of it to Timaeus, until one day she sees he has marked it too.

Mother asks father.

"Do you think, dear, there is anything wrong with baby's eyes?" mother says quietly.

"I trust not, love," he answers, but she tells by the way he says it that he is in doubt about it. *Blind.*

"He cannot be *blind*," at length cries the mother, her own bright eyes filling with tears, as she utters the word she has feared so much. "Has God brought our sins to remembrance thus? Has He visited them on our darling child?"

Suggestion: Has God brought sin to remembrance.

(Explain that this was the superstition of the time, see John 9. 2 and 1 Kings 17. 18).

Is God cruel?

Yes, it is true, he was blind. Was it cruel of God? No, God cannot be cruel. "It was that the works of God should be made manifest in him" (John 9. 3).

A purpose.

(Explain that there is always a loving purpose in all God does or allows, even though not seen at first.)

Incident of blind girl.

I once asked a **little blind girl** why God had allowed her to be blind. She could give me no good reason, so I told her this:

Suppose a number of children belonged to a drawing school, and one was given the picture of a queen to draw, another that of a beggar girl, others pictures of different kinds, and another of a blind girl, and suppose a great prize were offered to the one who did best. Who would get the prize? Would the girl who drew the queen? No, was the reply, not unless she did better than the one who drew the beggar or the blind girl.

True, I answered, and God has given each of us a life to live, a picture to draw for Him. He has given the queen one kind to draw and me another, and to you He has given the life or picture of a blind girl to draw.

Which of us all will get the prize?

It will be no use complaining that the drawing is too difficult. Let us ask Him for grace to do our best for Him, so that one day He can say to us, "Well done," and the more difficult it was the more honour to Him and joy to us. *Grows up a beggar.*

Years passed by. Bartimaeus with his dull, sightless eyes grew up. His parents died, and he was

left to face the world alone. So with little but a rough old coat he sat at the highway side begging.

An old coat.

The rest of the story can be told

Under Seven Headings

taken from the story itself as told in Mark 10. 46-52.

The Son of God visits Jericho.

Describe how the Son of God came from Heaven; His visit to Jericho; enlarge on the glory of His Person, the grace of His poverty, and tell how Bartimaeus

Seven C's from the context.

1. **Cried out** (v. 47). Quote the promise of Romans 10. 13. Emphasise the fact that many have never done so.

2. **Charged to hold his peace** (v. 48). Speak of the many discouragements to faith. Too young, too bad, good enough, tried once, etc., etc.

3. **Cried the more** (v. 48). The persistency of true desire. Tell how Joshua bade the sun stand still, but how at the cry of a sinner the Sun of Righteousness, the Creator of the sun stood still.

4. **Commanded to be called** (v. 49). Tell of grace that despises none. "Thou hast given commandment to save me." The free invitation.

5. **Comforted**. "Be of good comfort. Rise, He calleth thee" (v. 49). Good news for the sinner. He must respond to "Rise." Connect "He . . . thee."

6. **Cast away his garment** (v. 50). Hindrances removed. The garment of fear, pride, doubt, mistrust must be put off.

7. **Came to Jesus** (v. 50). The interview described. What wilt thou? The result, "Followed Jesus in the way" (v. 52).

A closing hymn: "Jesus of Nazareth Passeth By" or "Jesus Christ is Passing By."

Another example :

THE PLAGUE IN THE HOUSE.

“IT SEEMETH TO ME THERE IS AS IT WERE A PLAGUE IN THE HOUSE” (Levit. 14. 35).

A “Suppose” Story.

Let us suppose that years ago there lived in Judah a father and mother with three children. One, the eldest, a boy we will call **Reuben**; the second, a girl with dark, earnest eyes and black hair, we will call **Miriam**; and the third, a curly headed boy, we will call **Benjamin**.

Their house is only one story high, square, and white, with a stairway on the outside leading to the flat roof, where an awning is spread, and it is pleasant to sit in the cool of the evening or early morning.

It stood on the plains of Bethlehem, and looked eastward to Jerusalem, to which they turned when they sang Psalms and prayed.

One day Reuben comes to his father in some concern and says:

“Father, there is something rather strange on the wall in my room, and it seems to be growing and spreading. Will you come and look at it?” And together they go into the little bedroom shared by Reuben and Benjamin.

There father sees in the wall of the house some “hollow strakes, greenish or reddish, which in sight are lower than the wall.”

“I don’t like the look of that, Reuben. Has it been there long?”

“No, father; it has only come lately. It began quite small and has got larger and larger.”

“Bring me the “**Scroll of the Law**,” Reuben; there is something about it there.”

So a large parchment roll was carefully uncovered and unrolled until the Law of Moses (Levit. 14) was

found that spoke of the care of houses. There father read that if any plague appeared in a house (v. 35), "he that owned the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house."

"Come, Reuben, we must go up to **the Temple at Jerusalem**. It is a pleasant morning, and we shall enjoy the walk."

So the two go together and find **God's priest**, and deliver their message: "It seemeth to me there is as it were a plague in my house."

Then the priest bade them empty the house, and promised he would come and look at it.

So that day they moved their furniture out and found lodging elsewhere, and later on the priest paid a visit and examined the house, and the "**greenish and reddish strakes**" on the wall. Father and mother await anxiously the result.

"Yes," says the priest, I fear your house has a plague in it. I must shut it up **for seven days**," and with that he affixes a seal on it that it may not be entered.

After seven days he comes again and closely examines the wall again. The marks have spread, and seem to have eaten deeper into the plaster of the wall. So he pronounces it **unclean**—it is a plague of leprosy—that awful disease that got into men's bodies, and into their clothes, and even into houses. What shall be done?

The wall must be "**scraped round about**," and the plaster taken off, and the stones in which any mark of leprosy was found dug out of the wall, and all must be carried to an unclean place where no harm could be done.

Then fresh clean stones must be put in, and new mortar and plaster, and all made good, and then shut up for a further period.

The priest tells them that if when he revisits the house the plague has broken out again, then he must break down the house and carry all away, for God could not let his people live in an unclean house.

This is bad news for the little family, and you can imagine what an anxious week that was before the priest came again.

But this is a suppose story, and we will therefore spare the little home and suppose that the priest comes and finds no more "green and reddish strakes," and so he can "**pronounce the house clean.**"

So he calls Reuben, and says, "Reuben, I must make an atonement for this house, **and I shall want two living sparrows.** Will you run into the village and buy me two. Bring them to me alive and un hurt."

So Reuben goes and finds he can buy two sparrows for a farthing (Matt. 10. 29), and that for two farthings he can get five—one thrown in (Luke 12. 6).

While he is gone the priest bids Miriam get a clean basin and take it to the stream where the water is running or "living"—not the pond where it is green and slimy—and bring him a basin of "living water."

"And Benjamin," he says, "I want you to pick me a bunch of the little green herb that you see growing out of the wall in the garden. Get some scarlet wool and cedar wood, and bind it so as to make a little brush of it."

Soon the children return from their errands. Together they go into the room to the wall where the plague has been.

The priest bids Miriam stand before him with the basin of water, and taking one of the little living birds he holds it over the basin, and with one sharp movement of his fingers kills it and allows the blood to fall into the basin, turning the water to crimson with the little creature's blood.

Then taking from Benjamin the little bunch of

hyssop he dips it into the basin and sprinkles the plague-stricken wall seven times with the blood and water, so that where the plague had been the walls run down with water and blood. Then bidding the children follow him he goes out of the village into the open fields. Then he tells Reuben to give him the other bird, and taking it in his hand he dips it in the basin, burying it beneath the water. Then taking it out he frees it, throwing it into the sky, so that it spreads its little blood-stained wings, and the children watch it as it goes higher and higher until it is out of sight in the heavens.

Now the house is clean, the furniture is put back, and again it is their **"home, sweet home."**

As they sit around their table Reuben says, **"Father, tell us what it all means?"**

But father says he does not know what it is intended to teach, only it is written in the law, and no doubt God has some lessons to teach from it.

But we can tell now what it means.

The meaning can be given thus:

1. **What is the house?** It is my body, the house where I live; the eyes are the windows, etc. (see Eccles. 12. 1-7).

When you look at me you only see the house I live in. But "the hidden man of the heart" only God sees.

2. **What is the plague?** Sin that dwelleth in me, causing me to cry, "O wretched man that I am, etc." Describe from Romans 7. 14-24 the power and guilt of sin within. The plague spots are the sins in the outward life.

3. **What can cleanse the house?** I must go to God's Priest. Emphasise that there is only One Priest to whom we can go—none on earth. The plague-stricken stones must be removed (repentance).

4. **What are the two sparrows?** The two to-

gether are Christ—one in His death, one in His burial, resurrection, and ascension.

“I am as a sparrow alone upon the housetop” (Psa. 102. 7), a despised thing, thrown in, not worth half a farthing in men’s eyes.

The only way to cure the sin plague in the heart: A Saviour who died (the bird slain). The heart must be sprinkled (Heb. 10. 22). A Saviour who lives (the bird buried and risen), to keep from its indwelling power (Heb. 7. 25).

As an example of a story telling address I give the following by WILLIAM LUFF. I have often heard it told with effect.

A.L.S.—A STORY OF THE SEA.

Once a gentleman gave an address to children, in which he told a real sea story, as follows:

It was at a place called Stornoway, in the island of Lewis, that there lived a fisherman named Peter, a good man and true; and Peter had a wife and a snug little cottage; and one day Peter’s wife gave him a tiny baby girl. But afterwards she was very ill, so she told Peter God had sent this child to their home, and he must teach her so that she would meet her mother in Heaven. Then she died.

If Peter had been like some men, do you know what he would have done?

“Drowned himself,” one boy said, when he heard the story. Perhaps so, or gone to the drink and got intoxicated. Peter knew where to go. He went and told Jesus.

Soon another trouble came, and the little girl went to her mother in the sky, and Peter was left all alone. Fishing did not seem half so nice now, for he had no one to fish for; but the Lord Jesus helped him.

One day, when he was out on a fishing voyage, he

met a young Swede, named Jan Georg, whom he brought home to live with him. Of course he told him about his wife and his baby girl, and about Jesus and Heaven, so they were soon great chums.

Then there came a season when no one could catch fish. All the fishes seemed to have gone on strike; they would not be caught. Time after time the boats came home empty, until at last Jan and Peter got the people together to pray. They knew their need, and they knew God could supply that need, so they asked Him. And then, do you think they put their night-caps on and went to bed? Dear me, no; they believed God would answer, and so they wanted to go out and catch the fish God would send.

Peter and Jan got their boat ready and went off, quite expecting to fill their nets in no time.

They laid them out, waited, and then drew them in, but no fish were there.

"If at first you don't succeed, try, try, try again," says the little song. So they tried again, but without success.

Then instead of catching fish, something caught them—a storm. The waves rose and kicked their little boat about like a football, first one way and then another. Poor Peter began to think this was a strange way of answering prayer. At last there came a calm, and they put out their nets once more.

When they began to pull them in they were full of fish, large ones, small ones, fat ones, good ones, fine ones, such a boat load! But they also found pieces of wreck floating about, and in the morning they saw more, and knew that a ship had gone to pieces on the rocks near by. They looked toward them.

"What's that?" said Jan, pointing to something on a rocky ledge, from which the tide had gone. Getting in the small boat they rowed to it, and Jan clambered up.

"It's a little girl lashed to the lid of a chest," he shouted, and putting his hand to her heart he added, "and she's alive."

So he lowered her down into the boat, and it made Peter cry, for he thought of his own little girl.

But Jan had yet to get down, and you know wet rocks are slippery. Suddenly his foot slipped, and he plunged forward, striking his head against the side of the boat. Just then a bad wave jumped up and pulled him under the boat and out to sea. They waited, but no Jan came up. He had saved the child, but at the cost of his own life.

With heavy heart Peter looked about, but he could neither find Jan nor anything to tell the name of the wreck.

Pinned in a corner of the little one's dress was a purse containing notes for £300. On the purse were three initials, "A.L.S."

"That's what we'll have to call her," said Peter, "Als, and since Jan Georg saved her, she'll have to be 'Als Georg.'"

Those three letters are the initials of each of us. They are mine, for I was A.L.S.

1. **A Lost Sinner.** Like the little girl on the rock, wrecked and dying; but like her, I had A.L.S.

2. **A Loving Saviour** who saved me, but gave His life to do it. Jan was near to Peter, but how near was Jesus to God? Shall I not take His Name, and so be A.L.S.?

3. **A Live Saint?** Peter became a father to her, working for her, and laying up the £300 for the future. What a father God is, and what a portion He lays up for every A.L.S.

Suppose one day, as Als sat on Peter's knee, he asked her if she knew why she had such a name.

"No, Peter, I don't."

"My dear, once you were tossing in the sea; then you

were washed up on a rock, and a man named Jan Georg saved you, but was killed in so doing. So I named you after him." If he could have told her Jan was alive on a distant island would not she want to go and see him?

Jesus lives, and we shall one day see Him. Do not let us be ashamed to bear His Name.

I give another called

"THE KING'S GARDEN."

It is an illustration of story-telling and parable combined. It was published by my brother Montague in 1899. I have heard him tell it with good effect. He is a story-teller *par excellence*. The children in the front row have been seen to rise unconsciously and creep toward him in eagerness not to miss a word of the story.

"THOU SHALT BE LIKE A WATERED GARDEN"

(Isa. 58. 11).

There once lived a great and powerful king who ruled over a very large and beautiful country. In the midst of his possessions he chose a place one day where he thought he would like to plant a lovely garden that should be the choicest spot in all his dominions.

He had the land cleared of all the wild trees and bushes and weeds, and round it he placed a high wall, so high that no evil beasts could be able to get over it. In the wall he had one gate made with bolts and bars, and locks on the inside so that the garden should be secure from all intruders.

In the corner of the garden was a little house with every requirement to make the person to whom he gave the charge of his garden happy and contented. And now came the question, "Who should that person be?"

At length the king chose a boy named "Will" to be the one who should live in the garden. He took

him and showed him every part of it: the fertile soil in which he was to plant his seed, the little house in the corner in which he was to live, the high walls all round, and the gate with the bolts and bars which was to make him secure from all comers.

"The garden is to be yours," said the king, "to till and plant trees and shrubs, which shall yield good fruit, which one day I will come and gather. Whatever seeds and roots you desire to plant you have only to ask for and they shall at once be sent.

"You see there is a wire from your little house in the garden to my great castle on the hill by which you can send messages to me when you wish."

Having said these and many other kind words of counsel and advice the king departed and left Will standing proud and happy in his new possessions. "See," he cried aloud, "I am master of it all!"

He had no sooner said this than he heard a voice that said, "Oh, no, you're not!"

Looking round in surprise to see who had spoken, Will saw standing just outside the close shut gate a tall stranger, with a dark face and eyes that seemed to look right through Will as he gazed at him.

"Oh, no, you're not," repeated the stranger, "as I will very easily show you; you are only the servant of the king who put you here, and who is a cruel hard master, who does not love you or wish you well. After you have toiled hard, tilling his ground and planting his seed, he will come and gather all the fruit himself, and you will have nothing at all for your trouble and labour."

"Oh," said Will very thoughtfully, "I never thought of that."

And then the stranger continued, "Why should you serve him? Why not be your own master? You have a strong gate and high walls round your garden, and could easily rebel against the king and take the garden

as your own. And besides if you open the gate and let me in I will be your servant, and plant all kinds of good and pleasant fruits which you shall eat to your heart's enjoyment."

How nice and pleasant this all sounded to Will, and though something within reminded him that the garden really belonged to the king, and he ought not to listen to such wicked suggestions, yet he did listen, and, alas, listening led to acting, and in a few minutes the gate had been opened and the stranger was inside.

And now for a time all seemed just as pleasant as the stranger had promised. Will lived at ease in his little house, and the new comer did all the work. And how hard he did work, to be sure! In a very little time the garden was planted with all kinds of trees and shrubs. Now the soil of which the garden was made was very wonderful. So fertile was it that the seeds and shrubs were no sooner planted than they began to grow apace, and in a very little while were yielding fruit.

When the fruit was quite ripe the stranger took Will round the garden and bade him eat freely whatever he liked. Will ate greedily all kinds of fruits, which tasted very sweet to him, at least while he was eating. Afterwards he found what he had eaten turned very bitter and made him ill.

And yet, in spite of this, he found he could not leave the fruit alone, but had so strong a craving for it that he ate night and day. Another curious effect the fruit had on him was to change the appearance of his face.

At first he had a bright, open, honest face, but as he ate so his face altered, and grew more and more like that of the stranger until you would really have thought them father and son.

Will had often asked the stranger to tell him what were the names of the fruits he had planted, but the stranger had always refused, till at last one day, weary

with his constant request, he took him round the garden, and, pointing to the trees, gave them their names.

I can't remember nearly all he mentioned, but here are some of them: **Anger, self-will, pride, lying, cheating, unkindness, uncleanness,** and a dark, clinging, far-spreading vine called **strong drink.**

At first these ugly names frightened Will, but the craving for the fruit still continued, and he was soon eating as freely as before.

One day, after he had been feeding upon this evil fruit for many months, he found in one of the rooms of his little house, stowed away in a drawer, a very ancient *mirror*.

He was glad to find this, for he had no looking-glass of his own. As he gazed into this glass, instead of finding the open, honest face he expected to see reflected there, he was amazed to find a cruel, hard, deceitful face there, very much like the stranger who had sown the evil seeds in his garden.

"Ah!" said he, in dismay. "See what I am coming to! I am spoiling myself with this wretched fruit. I will have done with it for ever."

Rushing out into the garden he seized an axe that lay close at hand, and started hewing away at the trees with all his might.

The stranger was out of the way at the time, the hatchet was very sharp, and Will was very much in earnest, so it was not a great while before all the trees and bushes that had borne such evil fruit were cut down and cleared away. The axe that did all this hard work had on its blade two words, "Good Resolve."

"Now," thought he, "there is an end for ever of all that bad fruit. How glad I am!"

But the foolish boy had forgotten one thing. **The roots were all there still.** And the soil was so miraculous that the roots began at once to sprout, and

in a wonderfully short time (about a fortnight at most) all the work of the axe called "Good Resolve" was undone, and there were the fruit trees yielding fruit more abundantly than ever. And, worse than all, the old craving for the evil fruit returned, and Will was eating away just as before.

One evening as he walked about the garden, feeling very unhappy, he heard a gentle knocking at the gate, and heard a sweet voice say: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in."

Looking round, he saw at the gate One standing so quiet and patient, and with such a loving gentle face that poor Will's heart went out to Him in love at once. In His hand that knocked upon the gate Will saw the scar of a dreadful wound, and also in His feet and other hand, in which He bore a light. Upon His brow He wore a crown, but not a jewelled, golden crown, but one of thorns.

He looked as if he had stood there knocking a long, long while, and had oft repeated, unheeded, His loving invitation.

And as Will listened something seemed to say within him, "This patient, loving One will make all things different in your garden. He has overcome the stranger, and is stronger than he. He will drive him from the garden, and will undo all his shameful work."

There was a struggle for a few moments in Will's heart, for the evil stranger had come, and was standing by his side urging him with whispered words to keep fast the gate.

"He will take away your liberty and make you his slave," whispered the stranger. "He will sow his own seed and root up mine."

But here the stranger overstepped himself. "Then," cried Will, "if that be so, I do most gladly receive Thee in to be my Master and Lord, and to undo the

evil work of this most evil one." And with that the bolts were withdrawn, the gate thrown open, and the Saviour entered.

Again the gate was closed and bolted fast. But where was the stranger? He had slipped out the very moment the Saviour had entered, and never gained access again.

Now, I want you to watch with me and see what took place in the garden. Not a word was said by the Saviour (who was none other than the Son of the Great King) of Will's rebellion, but together they went through the garden, and as the light the Saviour carried showed up first one evil tree and then another, a strange thing happened. It seemed as though they could not live in the Saviour's light, but withered before it. And so indeed it was; the shining of the light was ever after more than sufficient to restrain and wither every evil tree of the stranger's planting.

Then in their place He planted nine beautiful trees, which took root and bore fruit at once. They were called Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faithfulness, Meekness, and Self-control.

Now as Will ate of this new fruit his face began to change again. It lost the cruel, hard, deceitful expression, and began to grow more and more like the One who had sown the good seed.

How happy he felt, and how earnestly and often he talked with his new Friend, and how he strove in everything to please Him and show his gratitude for His great goodness!

There was one fear he had, however, and as they walked one evening in the garden he took courage to mention it. "Saviour," said he, "what would happen if Thou wert to go away from my garden and leave me alone?"

The Saviour answered, "I will never leave thee nor forsake thee." And He never did.

SATAN WALKING IN DRY PLACES.

As a piece of story-telling it is hard to surpass this by the wonderful one-eyed Welsh preacher, CHRISTMAS EVANS.

The preacher appears to have been desirous of teaching the beautiful truth, that a mind preoccupied, and inhabited by divine thoughts, cannot entertain an evil visitor, who is compelled to betake himself to flight by the strong expulsive power of divine affections. He commenced by describing **Satan** as a vast and wicked, although invisible spirit—somehow as Milton might have described him; and the preacher was not unacquainted with the grand imagery of the "Paradise Lost." Christmas described him as spreading his airy flight on indefatigable wings, determined to insinuate himself through the avenues of sense to some poor soul, and lure it to destruction. And with this end flying through the air and seeking for a dwelling-place, he found himself moving over one of those wild Welsh moors the preacher so well knew and had so often travelled, and his fiery although invisible glance espied a young lad in the bloom of his days and the strength of his power sitting on the box of his cart driving on his way to the quarries for slate or lime.

"There he is," said Satan; "his veins are full of blood, his bones are full of marrow. I will cast my sparks into his bosom and set all his passions on fire. I will lead him on, and he shall rob his master and lose his place, and find another, and rob again and do worse. And he shall go on from worse to worse, and then his soul shall sink, never to rise again, into the lake of fire." But just then, as he was about to dart a fiery temptation into the heart of the youth, the evil one heard him sing:

'Guide me, O Thou great Jehovah,
Pilgrim through this barren land;

I am weak, but Thou art mighty,
Hold me by Thy powerful hand;
Strong deliverer,
Be Thou still my Strength and Shield.'

'Oh, but this is a dry place,' said the fiery dragon as he fled away.

"But I saw him pass on," said the preacher, "hovering like a hawk or a vulture in the air, and casting about for a suitable place where he might nestle his black wings, when at the edge of the moor he came to a lovely valley. The hills rose round it; it was a beautiful, still, meadow-like spot, watered by a lovely stream, and there beneath the eaves of a little cottage he saw a girl, some eighteen years of age, a flower among the flowers. She was knitting or sewing at the cottage door. Said Satan, 'She will do for me; I will whisper the evil thought in her heart, and she shall turn it over and over again until she learns to love it, and then the evil thought shall be an evil deed, and then she shall be obliged to leave her village and go to the great town, and she shall live a life of evil, all astray from the paths of my Almighty Enemy. Oh, I will make her mine, and then by and by I will cast her over the precipices, and she shall sink, sink into the furnace of divine wrath.' And so he hastened to approach and dart into the mind of the maiden. But while he was approaching all the hills and crags seemed to break out into singing, as her sweet voice rose high and clear chanting the words:

'Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me.'

'This is a very dry place, too,' said the dragon, as he fled away.

“And so he passed from the valley among the hills, but with hot rage. ‘I will have a place to dwell in,’ he said. ‘I will somehow leap over the fences and the hedges of the purpose, and covenant, and grace of God. I do not seem to have succeeded with the young, I will try the old,’ for passing down the village street he saw an old woman. She, too, was sitting at the door of her cot, and spinning on her little wheel. ‘Ah!’ said Satan, ‘it will be good to lay hold of her grey hairs, and make her taste of the lake that burneth with fire and brimstone.’ And he descended on the eaves of the cot. But as he approached near he heard the trembling, quavering voice of the aged woman murmuring to herself lowly, ‘For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee.’ And the words hurt the evil one, as well as disappointed him. They wounded him as he fled away, saying, ‘Another dry place!’

“Ah, poor Devil!” exclaimed the preacher, “and he usually so very successful! But he was quite unsuccessful that day. And now it was night, and he was scudding about like a bird of prey upon his black wings, and pouring forth his screams of rage. But he passed through another little Welsh village, the white cottages gleaming out in the white moonlight on the sloping hillside. And there was a cottage, and in the upper room there was a faint light trembling, and ‘Oh,’ said the Devil to himself, ‘Devil, thou hast been a very foolish Devil to-day, and there in that room where the lamplight is, old Williams is slowly, surely wasting away. Over eighty, or I am mistaken; not much mind left, and he has borne the burden and heat of the day, as they call it. Thanks to me, he has had a hard time of it. He has had very few mercies to be thankful for. He has not found

serving God, I think, a very profitable business. Come, cheer up, Devil, it will be a grand thing if thou canst get him to doubt a bit, and then to despair a bit, and then to curse God and die. That will make up for this day's losses.'

"Then he entered the room. There was the old man lying on the poor bed, and his long, thin, wasted hands and fingers lying on the coverlet; his eyes closed, the long silvery hair falling over the pillow. Now, Satan, make haste, or it will be too late. The hour is coming, there is even a stir in every room in the house, they seem to know that the old man is passing. But as Satan himself moved before the bed to dart into the mind of the old man, the patriarch rose in bed, stretched forth his hands, and pinned his enemy to the wall, as he exclaimed, 'Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me; Thou preparest a table before me in the *presence of mine enemy*; Thou anointest my head with oil; my cup runneth over; goodness and mercy shall follow me all the days of my life, and I will dwell in the house of my God for ever.' Oh, *that* was a fearfully dry place! The old man sank back, it was all over. Those words beat Satan down to the bottom of his own bottomless pit, glad to escape from such confusion and shame, and exclaiming, 'I will return to the place from whence I came, for this is too dry for me.'"—*Extracted from "Christmas Evans," by Paxton Hood.*

The Wise Preacher.

"Because the preacher was wise he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth" (Eccles. 12. 9, 10).

Teaching by Parables and Proverbs.

It is only those who have tried this method of teaching or illustrating their subject know how difficult it is. Yet nothing holds and instructs like the beautiful parables of the Lord Jesus. He chose this particular method of teaching when He spoke to the multitude. "Without a parable spake He not unto them."

I am giving a few samples of my own attempts in this direction. All have been published before in "Words of Life and Beauty." One or two of them I have found in frequent use.

Proverbial teaching is very valuable. It is specially commended in Ecclesiastes 12. 9: "Because the preacher was wise, . . . he gave good heed, and sought out, and set in order many proverbs."

Proverbs are truth in a nutshell, salt, easily remembered, pithy and good. As Tennyson puts it, "Jewels five words long that sparkle on the stretched forefinger of all time."

By all means collect, store, and use such. "Give good heed," "seek out," and "set them in order."

THE PARABLE OF THE WILD HORSES.

A LESSON ON TEMPER, TONGUE, AND THOUGHTS.

The boy stood in a chariot with the reins in his hand. In his face was the fresh grave look of youth, and the earnestness of noble purpose.

As the breeze stirred his hair, the excitement of driving gave fresh colour and glow to his cheeks, and yet there was a slight mark of anxiety in his look, which showed itself in the closed lips and the eagerness with which he read the sign post as his horses galloped past it. It ran thus, "To Eternity."

The horses he drove were three and ran abreast. They were high mettled and spirited, and often too much for him. I marked their names as he called to them from time to time. The strongest was named T....r, and often dashed so wildly and was so reckless that I marvelled that the chariot was not overturned and the boy thrown from it.

But these dashes were generally followed by quiet for a time, though they occurred again and again, and that most unexpectedly and at little provocation. The second was named T....e. It is said that no man can tame this animal, and that it never has been tamed, so wild and uncontrollable is it. But I noticed that this one was generally quiet until the first set it prancing. The third was named T....ts. And this restless, wandering beast was never still or scarcely under control for two moments together. I remarked that this seemed to concern the boy very little, so long as the others ran fairly well, and he did not perceive the danger into which he was often brought by its restlessness.

Now I observed that after a time the boy lost control absolutely of the horses, and they, finding that the hand that held the reins was insufficient to master them, took matters their own way, and getting the bits between their teeth bolted. It was a terrible sight to see them, each wildly careering its own way, to the imminent danger of the occupant of the chariot.

As I marked the fear and despair that came over the face of the driver, I heard a prayer escape from his lips, "Lord, save me."

Hardly had it been uttered than to my surprise I beheld what I had not seen before, a second person in the chariot, of strong yet gentle bearing. Calm in the danger he stood beside the boy watching with deep interest what was taking place.

He marked the futile efforts to reduce the wild

horses to order, to stay their frantic flight, and at length said "Give me the reins."

There was a moment's hesitation, and then another desperate effort to pull up the flying animals. It looked almost as if it would succeed, and a smile of triumph passed over the boy's face, but it faded away as the creatures again plunged and defied his powers. Again the stranger said, "Give me the reins."

He handed them over, but I noticed that the stranger did not take them from his hand, but placed a hand over his—a hand so strong, so steady, so quiet that the horses felt and owned the new power and were quieted.

So the journey proceeded happily till the chariot passed out of my sight along the road to Eternity.

THE PARABLE OF THE BEGGAR AND HIS RAGS.

As I walked one day down Buckingham Palace Road, hard by the Palace of our gracious King, I chanced upon a beggar sitting in the gutter in a very sad plight. I might have passed him by had not a strange thing attracted my notice to him.

I perceived that he was very busy, so diligent indeed that I marvelled at it, for beggars are not usually so earnestly occupied.

So I drew near, but he was yet so busy that he did not for a time raise his eyes. So I stood awhile watching him as with a needle and thread he was mending his clothes.

This was all the more remarkable, for they were but filthy and disgusting rags.

But as I marked this he raised his eyes. "You are busy I perceive," I began, hoping to satisfy my curiosity.

"Yes, I have no time to lose," he replied, setting to work again with great zeal, "for this evening I must dine with the King."

I was amazed. "With the King," I exclaimed. "Have you then an invite?"

"Yes, here it is," he answered, holding out to me a handsome card, gilt edged, and bearing the Royal Arms.

"How did you come by this," I queried.

"Why, it fell by me close here as I was sitting as usual by the roadside, and as it has no name filled in I am going. No one needs a good dinner more than I do."

"But your clothes," I said, looking at the rags.

"Yes, I admit they are not fit as they are for the royal presence, but I am mending them, I am doing my best, my *very* best; none of us can do more. Can we, sir?" and he fell again to his work.

I thought to ask him if his best were good enough, if he thought his efforts would succeed in making such rags good enough, but I conjectured that perhaps hunger and dirt had unhinged his mind, so I left him and went on my way.

As I did so I meditated much upon a passage in Isaiah 64 and a story in Matthew 22, and of how some beggars (and I was one) did get into a feast once and how it was spoken of in Luke 14. What in each of these passages did the beggar remind me of?

THE SPEAKING SCROLL.

A PARABLE NEEDING INTERPRETATION.

I was born in Darkland, a country far off from the Sun. Like most of the inhabitants of that land, I groped hither and thither aimlessly, knowing not whither I went, often falling and seeing not at what I stumbled.

I continued thus till one day there met me a gracious and Holy One, who breathed upon me the Spirit of Life, and placing a scroll written within and without in my hand bade me walk in the light of it, for its words were "Spirit and life."

So I took the gift, which the more I examined the more I delighted in.

It had three wonders about it.

First—As I pondered its pages and meditated upon the thoughts in it, I heard from it “*a still small voice*” that spoke to me, not so that my ears could hear, but so that my conscience and my heart were deeply affected.

Secondly—It would sometimes, when I was very diligent and prayerful over it, emit *a bright and beautiful light*. This light shone on my feet, so that it threw a piece of brightness on the next step I should take. It became indeed a light in darkness, and I noticed that to walk in it was the safe, sure, and certain way. While others stumbled and fell (often to their own destruction), and I often fell before, yet now if I stepped boldly on to the path of light I never fell.

Thirdly—The scroll gave out a *charming and heart-moving music*. So sweet indeed that it strangely swayed my soul, and often caused tears of an inexpressible joy to come into my eyes.

How great was my blessedness with this treasure, for I knew the voice was the voice of the gracious and Holy One speaking through the book, and that the light was but a shining from Himself, and the music the lifting up of His face upon me.

One day from the book came the words: “Grieve not the still small voice, or the light and the music will cease.”

Now the book or scroll had quite an ordinary appearance, so that when I showed it to others and recommended it to them, they smiled as if I were mad, and could see nothing wonderful. Only some did.

One day I opened the book after a long time of neglect (for I grew careless), and to my amazement there was no voice, nor light, nor music.

At this I was amazed and somewhat afraid lest it had lost its wonderful power; but chancing on one I knew had a like scroll he told me the trouble was in myself, and that by my neglect I had grieved the voice, and that I must humble my heart.

So I set to examine myself, and that with many tears. I moreover proclaimed a fast that I might refrain from all follies and trifles and give myself to confessing to Him my neglect, and I moreover began to make straight paths for my feet, *i. e.*, regular habits and times for waiting upon my Lord.

Once, while thus confessing and bemoaning my folly and repairing the mistakes and putting right the wrong, to my inexpressible joy the voice spoke clearly once more and the light sprang forth again, and the very bells of Heaven seemed to ring in the music that came from the scroll.

So I set a diligent watch not to grieve the voice again, and so I continue to this day, and the voice and light and music are

“Unspeakable and Full of Glory.”

Explain the voice, what it stands for, and the light and music, and why they were lost and then found.

THE PARABLE OF THE BOY IN THE WELL.

It fell upon a day that as I walked in the country I heard stifled but startling cries, “Help! Help!”

Now the strange thing was that as I peered around I could see no one, nay, not even a house or a tree where such cries might come from, and the cries had a muffled sound, as if the one crying were covered up. So I looked around again, and there I spied a well, over which was a windlass, such as you country boys and girls know well the look of.

So I thought that perchance some one had fallen into the well. And so it proved, for when I got to its

edge the cries were clear and plain and rang round the walls of the well.

In answer to my question "Who is it," I learned that it was a boy who cried for help lustily. "How came you to fall into the well?" I asked. "I ran without looking where I was going, and had my head turned round as I ran, and so fell in."

Then I began to muse, and thought how foolish are boys, and how much they need some rules to guide them lest they fall into wells as they run. So I drew out my pocket-book and proceeded to write down *ten wise rules*, which, if a boy keep, he shall never fall into wells.

Now as I reread my rules, I saw that each was good and just and true. So I was about to drop then down the well to the boy, saying, "Here are ten rules, which, if you keep——!" but the boy cried out in anguish—

"Alas, kind sir, it is not rules I need but a deliverer, and right speedily, or I shall certainly perish in this cold water."

So I stretched out my hand, and by dint of much pains and care was able to rescue him, and none too soon, because for a time he lay as one dead, but shortly revived, and having thanked me warmly again and again, made his way to his home, often looking back to wave me more thanks.

So I went on my way musing, and considered why my rules, which were wise and good and just and true, were not able to help the boy in the well. So I ask you to render me an interpretation and say who is the boy, what are the rules, and the well, and why the rules were not able to save him, and what was needed.

THE PARABLE OF THE STAR.

A lady who lived years ago had the following dream which was deeply impressed on her memory, and led to a great and blessed change in her life.

She had been long seeking the way of salvation, not only from the guilt, but also from the power of sin. Disappointed and weary with all her failures she fell asleep and dreamed.

In her dream she found herself fallen into a deep and dark pit, a horrible pit full of miry clay, with precipitous sides. Bruised and crushed by the fall, she looked around for help, but found none. Her cries met with no response, and she saw that in her present state she was ready to perish. None knew of her whereabouts. No one cared for her soul. Despair seized her. At length she began to make frantic efforts to scale the slippery sides of the pit, only to sink back besmeared with clay and slime. Again and again she tried. Sometimes a faint hope dawned as she raised herself a few feet, but it soon vanished. The task was impossible. At length she gave up herself for lost, and lay helpless and hopeless in the mire and dirt.

After a period of deep despair she lifted her eyes up to where far above she could see the sky. How distant seemed the line of the edge of the cliff against the sky.

It was night, and *a single star* was shining. It seemed to bring a ray of hope into her living death. She welcomed its light, and gazed at it.

As she did so she found herself raised as by its influence, in the air, and to her amazement discovered that while looking at it she had risen several feet upwards. She turned her eyes downwards to see how far she had risen, and immediately she sank again to the bottom. This happened twice and thrice.

In a moment the truth dawned upon her. She must keep her eyes upon the star. She did so, and rose slowly, surely, till with a glad cry she stood upon the firm ground above, saved.

Then she woke.

THE PARABLE OF THE EYE-SALVE.

In the land of Lukewarm lived a colony of people who were afflicted in a peculiar and distressing way.

It may have been due to the climate, which was of an uncertain kind, neither cold enough to be bracing, nor so warm as to kindle the blood. This produced a drowsy want of energy and a torpor that may in some measure have accounted for the trouble.

The peculiar affliction was as follows:

The people were nearly blind, not quite, but so blind that they saw things wrongly, and in a distorted kind of way. For example:

They thought they were rich when they were poor (for you must know their blindness was mental as well as physical), and were very proud when they had reason really to be wretched and miserable.

They seemed, moreover, to be satisfied with the silliest trifles and baubles, just as if they were solid gold, and they would delight in them and contend for them most eagerly.

Another distressing symptom was that they thought they were well dressed, when they had on filthy rags, and often were so ragged that their bodies were even naked, to their shame.

So these deluded and foolish people lived thinking they had need of nothing, and could see afar off, and were to be admired, when the contrary was so much the case, that they became a byword and a reproach amongst all people.

One day there stood a Stranger (but who once had been well known and loved in the city), and knocked at the great gate of the principal city of that country. As He knocked He spoke in a commanding yet loving voice. "If any man open the door, I will come in and sup with him, and he with Me." It was long before any opened, and to them that did He went in.

He first advised them to buy (without money and

without price) some wonderful eye-salve for anointing their eyes. This when applied to the eyes made many tears flow at first, but soon scales seemed to fall from the diseased eyes, and things were seen in their true light.

How their pride was humbled when they saw their wretchedness and misery, how shame kindled their cheeks when they saw their nakedness and rags, and the sordid things they had taken for gold.

But the Stranger counselled them, and they bought of Him (and that without fee or reward) gold tried in the fire, and beautiful raiment white and glistening, after which the Stranger rebuked and chastened them with a whip of small cords, but so lovingly that the smart of it was a sweet pain, and made them zealous to do well in the future.

Then the Stranger sat down and supped with them, and told them that if they continued as He had helped them to start, and overcame their enemies, they should one day sit with Him in His throne.

What passage of Scripture does this illustrate, and what is its lesson?

JUSTICE AND MERCY BY THE GRAVEYARD.

BY CHRISTMAS EVANS.

Methinks I find myself standing upon the summit of one of the highest of the everlasting hills, permitted from thence to take a survey of the whole earth, and all before me I see a wide and far-spreading burial ground, a graveyard, over which lie scattered the countless multitudes of the wretched and perishing children of Adam! It is walled all around, but it has gates, large and massive, ten thousand times stronger than all the gates of brass forged among men; they are one and all safely locked, the hand of Divine Law has locked them; while there, by the brazen gates, stand

the inflexible guard, brandishing the flaming sword of Law!

But see! In the cool of the day there is one descending from the eternal hills in the distance. It is Mercy! the radiant form of Mercy, seated in the chariot of Divine Promise. She comes through the worlds of the universe; she pauses here to mark the imprisoned and grave-like aspect of our once fair world. She wept over the melancholy scene, and she said, "Oh, that I might enter! I would bind up their wounds, I would relieve their sorrows, I would save their souls!" "Why dost thou not enter?" inquired the heavenly host. "Oh," said Mercy, "Law has barred the gate against me, and I must not, and I cannot unbar it." And Law stood there watching the gate, and the angels asked of him, "Why wilt thou not suffer Mercy to enter?" And he said, "No one can enter here and live." Then again I heard Mercy cry, "Is there no entrance for me into this field of death? Open, Justice, open! Drive back these iron bolts, and let me in, that I may proclaim the jubilee of redemption to the children of the dust!" And then I heard Justice reply, "Mercy, surely thou lovest Justice too well to wish to burst these gates by force of arm, and thus to obtain entrance by lawless violence. I cannot open the door. I am not angry with these unhappy ones, I have no delight in their death or in hearing their cries. But *without shedding of blood is no remission.*"

So Mercy expanded her wings, splendid beyond the brightness of the morning, and returned to her native throne in the Heaven of heavens. But she could not forget the prison and the graveyard, and she re-descended with a more rapid and radiant flight, and she stood again by the gate, but again was denied admission. And the two stood there together, Justice and Mercy, and Justice dropped his brandishing sword

while they held converse together, and while they talked there was silence in Heaven.

“Is there no admission on any terms whatever?” she said. “Ah, yes,” said Justice; “but then they are terms which no created being can fulfil. I demand atoning death for the eternal life of those who lie in this graveyard; I demand divine life for their ransom.” And while they were talking, behold there stood by them a third form, fairer than the children of men, radiant with the glory of Heaven. He cast a look upon the graveyard. And he said to Mercy, “Accept the terms.” “Where is the security?” said Justice. “Here,” said Mercy, pointing to the radiant Stranger, “is my bond. Four thousand years from hence demand its payment on Calvary. To redeem men,” said Mercy, “I will be incarnate in the Son of God, I will be the Lamb slain for the life of this graveyard world.”

The bond was accepted, and Mercy entered the graveyard leaning on the arm of Justice. She spoke to the prisoners. Centuries rolled by. So went on the gathering of the firstfruits in the field of redemption. Still ages passed away, and at last the clock of prophecy struck the fullness of time

At the close of the four thousandth year, when Daniel’s seventy weeks were accomplished, Justice and Mercy appeared on the hill of Calvary. At the foot of Calvary’s hill was beheld the Son of God. “Lo, I come,” He said; “in the bond it is written of Me.” He appeared without the gates of Jerusalem crowned with thorns.

And he passed through this dense array an unresisting victim led as a lamb to the slaughter. He took the bond from the hand of Justice, and, as He was nailed to the Cross, He nailed it to the Cross. The rocks rent, the sun shrank from the scene as Justice lifted his right hand to the throne, exclaiming, “Fires

of Heaven, descend and consume this sacrifice!" The fires of Heaven, animated with a living spirit, answered the call, "We come! we come!" and Justice dropped the fiery sword at the foot of the Cross, and the Law joined with the prophets in witnessing to the righteousness which is by faith in the Son of God, for all had heard the dying Redeemer exclaim, "It is finished." The weeping Church heard it, and lifting up her head cried, too, "It is finished!" Attending angels hovering near heard it, and, winging their flight, they sang, "It is finished!" The graves of the old burial ground have been thrown open, and gales of life have blown over the valley of dry bones, and an exceeding great army has already been sealed to our God as among the living in Zion, for so the Bond was paid and eternal redemption secured.

SCRIPTURE CHORUSES.

The teaching of texts set to good music is very valuable. I have published two volumes of these, entitled, "Caravan Choruses" and "Village Choruses" (2d. each; 30 choruses with music).

The teaching of rhymes which are ribbald or easily parodied should be avoided as tending to lower the dignity of the Gospel.

Anyone who has heard a large company of children sing such texts as, "This is a faithful saying, etc.," "We have redemption, etc.," "He is able to save, etc.," cannot fail to be impressed.

The Art of Illustration.

IN speaking to the young, illustration is much better than anecdote. A good story well told is very useful, but it must not be **an old oft-told yarn**, the facts of which vary with every speaker, the principal character of which changes sex, and is sometimes a little boy and at others a little girl. In other words, a story should not be clearly made up and obviously untrue, unless, of course, it is stated to be a "suppose" story or an illustration.

There are many good **historical incidents** and stories of well-known persons, but each speaker should verify them for himself, and state the true person and correct facts as far as possible. To hear the same story put down to Rowland Hill, Spurgeon, Wesley, or Moody is likely to impress the child with the idea that he is being trifled with. It is quite easy to find out the truth, and should be done if the story is to be used as stock-in-trade as a good story may fairly be.

But good illustrations are better than anecdotes. I am giving a few such, and propose to add some to the addresses where they will be found useful (See Nos. 5, 22, 25, 29).

Some Specimen Illustrations.

The point of these is that they were *enacted*, not merely told. A little ingenuity in this direction might not only have good results at the time, but serve well, as these do, for telling at meetings.

THE BISCUITS "OF REWARD" OR "OF GRACE."

You know that the Bible says that sinners are "saved by grace," through faith in the Lord Jesus Christ.

Well, a friend of mine once took a large class of

infants, and wanted to teach them what "of grace" meant.

So she held up a ginger biscuit, and said:

"This biscuit will go to any one who can say the text set to be learned without a mistake. So when I hold it up and say, 'This is of reward,' I shall mean that any one who can earn it by saying a text can have it.

"But this one is to be for any one who doesn't deserve it or earn it if they will believe me and take it. So I shall say, 'This is of grace.'"

All the children were most attentive and watched closely.

Then the teacher held up a biscuit, and said, "'*This is of reward,*' who will have it?"

A little boy stood up at once and said a text, and the biscuit was given to him, for he had earned it. Then another was held up, and the teacher said:

"This is of reward, too."

There was a pause, for not many could say the text properly; however, a little girl stood up, said the text, and got it.

But a great many could never get the biscuit, because they had failed to learn the text.

Then the teacher held up in her hand a biscuit, and said, "'**This is of grace,**' who will have it?"

Fifty little hands were held up in a moment, and the free gift was given to many who did not earn it, but simply believed and took it.

Then the teacher told them simply that none of us had earned or could earn salvation, for all had sinned.

But that it was "of grace," and any sinner who believed must ask and receive.

It was "of grace," because Jesus bore the curse that the blessing might be offered to whosoever will.

It is all of grace, and at last,

"I shall see Him face to face,
And tell the story '*Saved by Grace.*'"

THE BAD BOYS' TEA.

AN ILLUSTRATION BY EDMUND CLARK.

In one of the villages visited by the caravan some years ago it was found very difficult to make the children understand the meaning of the word "Grace," or to get them to realise that God loved the unlovable and guilty sinner, that Christ died for those who never deserved it, and offered to receive and save the vile, the godless, and the enemy of God if he would but turn and live.

At last the "caravangelist" hit upon a plan.

He announced a free tea for bad boys. Writing in bold letters on the black board:

"Bad Boys' Tea at 6.30 To-night,"

he put it at the entrance to the field where all could read it as they passed.

What a stir it made in the place, and what remarks were passed upon it.

"I shan't go," said one, "I'm not a bad boy."

"I shan't," said another. "I'm a bad boy, but I'm not going to acknowledge it like that."

"I shall go," said a third, "for I'm a bad boy right enough; I've had the cane to-day at school!"

When the time came 37 arrived to the bad boys' tea. All confessed themselves bad boys, and so they were, too, as we shall see.

But this was the point. The evangelist was able to tell them that it was just in this way that God offered His salvation to sinners—none deserved it, none earned it; it was the free gift of His grace for Jesus' sake who died for the ungodly.

But the story is not quite finished.

These bad boys earned their name, for they went away and told the others that there was to be a

"Good Girls' Tea"

the next day. It was untrue, but they told the girls they were to bring cups with them.

So when 6.30 came next day the evangelist was surprised to see girls coming down the village with cups, as if there were to be tea.

Alas! They were disappointed, as all who think they are good will be.

Jesus said, "I come not to call the righteous, but sinners." Not because He prefers sinners, but because "There is none righteous, no, not one. There is none that doeth good, no, not one."

WASHING A PIECE OF COAL.

AN ILLUSTRATION BY MR. GRANT.

In one village visited the children had been taught that a little water sprinkled by a so-called priest upon a baby's face washed its sin away and made it fit for Heaven.

To show the folly of this and that there were some things that water could not wash white, Mr. Grant offered a prize to any one who would wash a piece of coal white.

Of course he wished to show that our hearts were like coal, black all through, and that outward ceremony like sprinkled water could never cleanse away sin; there must be the washing in the precious blood which can only take place when the sinner comes to Jesus, believing upon Him who died for his sins.

However, three children tried to win the prize, and each brought a piece of coal which they had tried to wash. One boy had tried all the morning. He had used cold water, then hot water, then soda, and lastly monkey brand, but the coal remained as black as ever.

So Mr. Grant used this simple means to show that sin cannot be purged away by ceremonies, like washing. Just as the Scriptures say, "Though thou wash thee with nitre, and though thou take much sope, yet is thine iniquity marked."

No, there is only one remedy for sin, and God gives

it in that wondrous verse, "The blood of Jesus Christ, His Son, cleanseth us from all sin."

For that blood shed on the Cross atoned for sin, and all who believe are freely forgiven, and are clean in God's sight.

"What can wash away my stain?
Nothing but the blood of Jesus."

TIED UP WITH COTTON.

"HE SHALL BE HOLDEN WITH THE CORDS OF HIS SINS"
(Prov. 5. 22).

At a meeting for children the preacher illustrated the power of sin to bind men with evil habits thus:

He invited a boy to come and take a seat on the platform, and telling him it was only a piece of cotton, he tied him to his chair and told him he was a prisoner.

At this the boy sprang up, laughing at the feebleness of the cord that bound him. It was quite easy to break.

A second time he was bound, this time five or six strands of cotton tied him to his seat.

Again he sprang up, or attempted to, for at the first try he was held down by the cotton. A second effort, however, easily released him.

Then twenty strands bound him, and it took a struggle to get free.

Then a hundred times the cotton was wound round him, and he was a prisoner! All his efforts were in vain, and the other children laughed at his discomfiture.

Is there a girl named Grace here? Yes, there was one. Come and cut these cords with a knife and set the prisoner free.

So the lesson was learned, "'Tis grace that sets us free." When sin has fast bound us, at first weak, but daily growing stronger with constant indulgence, till we are like the woman Jesus healed "whom Satan had bound."

THE CHRISTMAS TREE.**A SIMPLE STUDY IN PROPHETIC TRUTH.**

The late beloved Henry Hankinson once gave the following beautiful object lesson in his children's meeting at Mildmay.

On the platform was a large Christmas tree covered with candles. Each of these was to represent the light of prophecy, the testimony to Christ in the Old Testament until He came who is the Light of the World and the True Light shone out. The Protevangel, the promise of Genesis 3. 15, was read, and one of the lowest candles was lit. It shone out in the darkened room.

Then Genesis 22. 8 was read, "God will provide Himself a Lamb," and another candle of promise was lit. Then old dying Jacob's promise of the coming of Shiloh (Gen. 49. 10) was read, and another candle was lit.

One after another the candles were kindled, each standing for a promise of the coming of Messiah, till the whole tree was blazing with light.

Then in the fullness of time the large electric bulb on the top shone out, and the feeble candle light looked dim, an illustration of Him who was the True Light and who said, "I am the Light of the World. He that followeth Me shall not walk in darkness, but shall have the light of life."

I WAS journeying in the noontide,
 When His light shone o'er my road—
 And I saw Him in that glory—
 Saw Him—Jesus, Son of God.
 All around, in noonday splendour,
 Earthly scenes lay fair and bright;
 But my eyes no longer see them
 For the glory of that light.

(Read Acts 22. 6-11; Phil. 3. 7-12).

MRS. BEVAN.

Things Old.

“EVERY SCRIBE INSTRUCTED UNTO THE KINGDOM OF HEAVEN IS LIKE UNTO A MAN THAT IS AN HOUSEHOLDER, WHICH BRINGETH FORTH OUT OF HIS TREASURE THINGS NEW AND OLD” (Matt. 13. 52).

THERE are some excellent outlines of addresses for children which have been used from that time “when the memory of man runneth not to the contrary.”

The inventors of these outlines have long been forgotten. Some of them can be found in books many years old. They have done excellent service, and no one should hesitate to use them, only taking care that no one has been there first and anticipated him.

Among the simplest and best of these I put the following:

Various texts can be used.

“WHERE ART THOU?” (Gen. 3. 9), or

“HERE AM I” (Isa. 6. 8), or both can be used.

S I N
SAV I OUR
SA I NT

This is the simplest form. It makes three points only. The first I “in sin” can be used to enforce our “birth in sin;” our condition, “dead in sin.”

The second “I” is found in Saviour. Those truths of the believer being “in Christ,” “no condemnation” (Rom. 8. 1); “a new creature” (2 Cor. 5. 17).

The third “I” in saint can be used to enforce “Meet to be partakers with the saints in light,” “Called to be saints” (Rom. 1. 7), and such Scriptures.

Another form of the same idea is:

S	I	N
CHR		ST
L		GHT
FA		TH

All these being Scriptural expressions: "In sin," "In Christ," "In light," and "In faith."

Another excellent outline has been used for various subjects. It is best applicable to "**The Parable of the Pharisee and the Publican.**" I heard it so given many years ago by Joseph Jordan, who wrote the words on the blackboard in perfect copperplate.

HIS	CON	DITION. "Stood afar off."
		VICTION. Would not lift up his eyes
		TRITION. Smote his breast. [to heaven.
		FESSION. Me a sinner.
		VERSION. Went home justified.

This outline I found in a very old volume. It still does good service. **Naaman the Leper**, "I thought." His wrong conceptions of the way of salvation.

Wrong	P	erson. Went to the king.
		lan. I thought he would stand, etc.
		lace. Are not Abana and Pharpar, etc.
		rice. Ten talents of silver, six thousand pieces of gold.

Another old friend I have heard several times recently is an illustration of a good and simple grouping of texts.

"IT IS	Finished" (John 19. 30). The way of Salvation.
	Written" (Matt. 4. 10). The way of Assurance.
	I" (John 6. 20). The way of Satisfaction.

Very similar is that based on the three questions:

“**WHERE** art thou?” (Gen. 3. 9). An inquiry for the Sinner.
 “**WHERE** is He?” (Matt. 2. 2). An inquiry for the Saviour.
 “**WHERE** is thy brother?” (Gen. 4. 9). An inquiry for the Saint.

I remember hearing the following long ago from the lips of Henry Varley.

The Misgivings of Unbelief.

FOUR PEOPLE WHO SAID “IF” TO CHRIST.

“If Thou wilt.” The leper (Matt. 8. 2).

“If Thou canst.” The father of the lunatic boy (Mark 9. 23).

“If I may.” The woman who touched (Matt. 9. 21).

“If it be Thou.” Peter walking on the water (Matt. 14. 25).

The following I published in *Scattered Seed*, perhaps twenty-five years ago. It was original so far as I know, but I have seen it reproduced in varying forms so often that I almost fear to own it. I called it

“Learning to Spell.”

“NO GOOD” (Rom. 7. 18). Our state by nature.

“SO LOVED” (John 3. 16). The grace of God.

“HO, EVERYONE” (Isa. 55. 1). The call of mercy.

“GO IN PEACE” (Luke 7. 50). The peace of God.

Another was suggested to me by seeing the prayers printed on a card.

Four Simple Prayers.

Peter’s Prayer, ..	“SAVE me, ..	Matt. 14. 30.
Jabez’ Prayer, ..	“KEEP me, ..	1 Chron. 4. 10.
David’s Prayer, ..	“TEACH me, ..	Psalm 27. 11.
Isaiah’s Prayer, ..	“SEND me, ..	Isa. 6. 8.

It is unnecessary to point out the use that can be

made of these. The four stories can be told. Note that "Jabez" means "sorrow," that he discovered sorrow came from sin, and determined to belie his name by seeking salvation from it. Why should he be "sorrow" when like Isaac he might be "laughter."

Another excellent outline I found in an ancient "tome," dry and heavy, but affording this much honey.

Three Works of Faith.

Purifies the heart,	..	..	Acts 15. 9.
Overcomes the world,	..	..	1 John 5. 4.
Works by love,	..	..	Gal. 5. 6.

I have had many a convicting and refreshing season from this old friend.

Perhaps the most persistent old friend—a good old friend, too. May he long survive! is:

The Three Appearings in Hebrews 9. 24.

Past, ..HE *appeared* to put away sin.

Present, ..Now *to appear* for us in Heaven.

Future, ..Shall *He appear* without sin unto salvation.

Here is full scope for teaching on the finished work, the present session at the right hand of God, and the coming again of our Lord Jesus. What three more glorious themes could be desired.

S. W. (John 4).

An interesting way of telling the story of the Lord's interview with the Woman of Samaria at the well is the following. It is one of the "things old."

OUTLINE.

S. W met S. W. at S. W. She was an S. W.

He gave her S. W. and she became an S. W.

The first three are simple:

The "Samaritan Woman" met the "Saviour of the World" (v. 42) at "Sychar's Well."

The rest give scope for good teaching.

She was a **sinful woman** (vv. 17, 18).

He gave her **satisfying water** (v. 14).

She became a **spiritual worshipper** (v. 24).

I once gave this at the seaside in the presence of Miss Ada Habershon. I asked the children to tell me what the woman became. They were all baffled, including Miss Habershon. She tried hard, and suggested "**saved witness**," which might be added with good effect (v. 42). Then she tried "**soul-winner**" (v. 39), which is better still. No one forestalled the true answer. How beautiful that a sinful woman may become a "spiritual worshipper," aye, and a "soul-winner," too.

The Blood of the Passover.

Four very simple points can be made on this important subject.

THE BLOOD Shed (Matt. 26. 28).

Sprinkled (Heb. 12. 24; 10. 22).

Sheltering (Exod. 12. 13).

Speaking (Heb. 12. 24).

It is not enough that Christ died and His blood was shed, it must be "sprinkled," that is, faith must accept the proffered mercy, then will there be safety, while the blood speaks of peace and covenant relationship.

No More.

Three or more of the following make a useful address. Such groupings of texts are common property and always forceful.

NO MORE Conscience of Sin (Heb. 10. 2).

Sinning (John 8. 11).

Children (Eph. 4. 14).

Servants (Gal. 4. 7).

Curse (Rev. 21. 4).

Or these are good, though old. I heard J. W. Fegan once speak on these to great profit:

Christ died (1 Cor. 15. 3)	ACCORDING
Rose again (1 Cor. 15. 4)	TO THE
The Royal Law (James 2. 8)	SCRIPTURES.

Another is:

ALWAYS Confident (2 Cor. 5. 6).
 Triumphant (2 Cor. 2. 14).
 Abounding (1 Cor. 15. 58).
 Praying (Eph. 6. 18).

The following is a simple old outline, which has a double application—first to Christ, and then to those who are united to Him by faith.

LIFTED	UP	(John 3. 4).
RAISED		(Acts 2. 24, 32).
TAKEN		(Acts 1. 2, 9, 11, 22).

We, too, “died,” “rose,” and shall be “caught up” with Him.

Some have liked to say they would talk about nothing, thus:

NOTHING	To pay (Luke 7. 42).
	Bettered (Mark 5. 26).
	To eat (Mark 6. 36).
	But leaves (Matt. 21. 29).
	Covered (Luke 12. 2).

But do not have “nothing to say,” like the man without the wedding robe in the parable, and keep back nothing.

What to Teach.

PART I.

THE TRUE NATURE AND CHARACTER OF GOD.

List of Addresses.

1. GOD, THE CREATOR. Poem: "The days of Creation."
2. JOHN 3. 16.
3. THE GOD OF ALL GRACE.
4. GOD'S THREE GREAT GIFTS.
5. GRACE ABOUNDING. Illustration: "A Temple in Ruins."
6. GOD REVEALED IN CHRIST.
7. CHILDREN ASKING QUESTIONS.
8. CHILDREN IN THE STREETS.

THE GOD OF GLORY.

My God, how wonderful Thou art,
Thy Majesty how bright!
How beautiful Thy mercyseat,
In depths of burning light!

How wonderful, how beautiful
The sight of Thee must be!
Thine endless wisdom, boundless power,
And awful purity!

Yet I may love Thee too, O Lord,
Almighty as Thou art;
For that hast stoop'd to ask of me
The love of my poor heart.

No earthly father loves like Thee,
No mother half so mild,
Bears and forbears as Thou hast done
With me, Thy sinful child.—*F. W. Faber.*

PART I.

The True Nature and Character of God.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, *that he understandeth and knoweth Me*, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord” (Jer. 9. 23, 24).

It is a solemn thing *to misrepresent God*. It is the teacher and speaker’s greatest danger. It can be done even by the tone of voice in which we speak. God, who is Love, may be made to appear unreasonable, “a hard Master.” We may

“Magnify His strictness
With a zeal He will not own.”

He may be made to appear harsh and overbearing in His judgments, or on the other hand, His lovingkindness and tender mercy may be made to appear weak, sentimental, and altogether unworthy of Him.

He is Light and Love. He is full of Grace and Truth.

Let us see to it, then, that our highest glory is that we understand and know Him and represent Him aright.

He has revealed Himself in Christ. “He that hath seen Me hath seen the Father also,” said the Lord Jesus. Let us remember this as we seek to speak in His Name.

ADDRESS No. 1.

GOD THE CREATOR.

(Read Genesis 1.)

Tell the story of Creation as graphically as possible. Point out:

1. The possibility of a long age between verses 1 and 2. The earth "became" without form and void. It was not so made (see Isaiah 45. 18). Possibly inhabited before, and now reconstructed for man. Read "Ages Before Moses," Munro Gibson; or "Earth's Earliest Ages," by Pember. "Created" is used three times (vv. 1, 21, and 27).

2. That Christ was present, and was the active agent in creation (John 1. 3; Col. 1. 16; Heb. 1. 2).

3. Notice God's first recorded words, "Let there be light." They may be taken as the text or motto of the whole Bible.

4. That seven days may mean periods, but there is no reason why they are not actual days.

5. "Evolution" does not profess to do without creation. It is only a process. It is a mere theory. It does not agree with the words, "Everything after his kind."

The story of creation is given to teach us

The Majesty of God.

We must not think of God as if He were a man.

"Thou thoughtest that I was altogether such a one as thyself" (Psa. 50. 21). "God is a Spirit" (John 4. 24. Read Isa. 40. 25, 26). "Lift up your eyes, and behold who hath created all these things" (Isa. 40. 26).

Creation shows us God in

1. **His Greatness.** "The Heaven of heavens cannot contain Thee" (2 Chron. 6. 18). The telescope discovers millions of stars, each probably a great sun with a system of worlds and planets round it.

The True Nature and Character of God. 69

2. **His Wisdom.** "In wisdom hast Thou made them all" (Psa. 104. 24). How perfectly everything works together. What harmony! And all "in hush of silent majesty."

3. **His Beauty.** How exquisitely beautiful is creation. The sky, the green earth, the flowers, birds, butterflies, etc. All are but a reflection of "the beauty of the Lord" (Psa. 27. 4; 90. 17; and 96. 9). God is infinitely beautiful. In Himself light and joy. The blessed God.

4. **His Goodness.** When God had made each thing, we read that He saw "it was *good*." Seven times this occurs, the last time "*very good*." God is Good. His Name is *Love*.

5. **The Glory of Christ.** "He upholds all things." "All is made *by* Him and *for* Him" (Col. 1. 16).

THE DAYS OF CREATION.

(It is suggested that this should be committed to memory.)

Upon Creation's opening day God said, "Let there be light,"
And separating light from dark, He called them day and night.
Upon the second day He spread the firmament and sky,
And bid the waters underneath divide from those on high.
The third day saw the land appear, the gathering of the seas,
The tender grass, herbs yielding seed, and the fruit-bearing trees.
Then on the fourth the mighty sun shone out in splendid power,
The lesser lights, the moon and stars to rule the midnight hour.
The waters, fifth, brought forth great whales and creatures there
that move,
The air was filled with winged fowl that fly in Heaven above.
The sixth day saw the earth bring forth cattle and creeping things,
And beasts that move upon the ground without the aid of wings.
Then God created man, upright, in image of his Lord,
Blessed him and bade him multiply and rule all with his word.
And looking on the living host and the green herb for food,
God saw each thing that He had made, and lo, 'twas very good.
Thus were the heavens and the earth and all their hosts displayed,
The seventh day God rested from His works which He had made.

G. G.

ADDRESS NO. 2.

JOHN 3. 16.

Many outlines have been suggested for this great text. I made and have used this for many years.

God's Grace. "For God so loved the world."

God's Gift. "That He gave His only begotten Son."

God's Gospel. "That whosoever believeth in Him should not perish."

God's Glory. "But have everlasting life."

This simple division of the text gives good opportunity for bringing out the **FOUR FACTS** stated in it. Point out that they *are* facts.

1. **God's Attitude to Man.** Grace. Jeremiah 29. 11 is a good text to use. Men do not know that the heart of God is toward, not against them.

2. **The Meaning of the Cross.** The expression of grace; the answer to justice. Mercy and truth met there. Righteousness and peace kissed each other there.

3. **The Good News** is that sinners need not perish.

4. **The Glory of God** is seen in His bringing many sons to glory, and giving them eternal life.

The old story of the Irish beggar boy, known as John 3. 16, can be told with effect to gain attention. I once heard Manton Smith tell it with much force to a large company of children. The story is to be found in "The Travellers' Guide."

The text can be taught to the children by asking them to say each part of it in answer to four questions: What is God's Grace? What is God's Gift? etc.

Luther called this verse "The Little Gospel." It contains the most remarkable, concise statement of the truth of our salvation. There are several good choruses in which it is set to music.

ADDRESS No. 3.

THE GOD OF ALL GRACE.

AN ACROSTIC.

GRACE. Many definitions have been attempted of this great word. The simplest way to explain it is to show the difference between love and grace. God is love, but when He bestows that love on guilty, unclean, rebellious sinners, then it is grace. Grace is love displayed to undeserving objects. God is not grace, God is Love; but love undertaking the sinner's salvation is grace. Therefore God is called the God of all grace. His grace is seen in His treatment of the sinner. GRACE IS GOD:

GIVING. "God so loved the world, that *He gave* His only begotten Son." Love always gives. The attitude of God to rebellious man is summed up in these words.

REDEEMING. "Thou hast *redeemed* me, O Lord God of truth" (Psa. 31. 5). Remember: (1) Redemption was God's work. His love was seen on the Cross (Rom. 5. 8). He was in Christ there (2 Cor. 5. 19). (2) That it was in and through Christ. It was the redemption that is in Christ (Rom. 3. 24).

ACCEPTING. "He hath made us *accepted* in the Beloved" (Eph. 1. 6). Behold what manner of love! Children of God (1 John 3. 1).

CLEANSING. "What God hath *cleansed*, that call not thou unclean" (Acts 10. 15). "When I see the blood I will pass over you" shows that God saw the blood, and He became our Saviour because of it.

ETERNALLY SAVING. "Whosoever believeth in Him shall not perish, but have *everlasting life*" (John 3. 16).

ADDRESS No. 4.

GOD'S THREE GREAT GIFTS.

- I. **His Son.** "For God so loved the world, that He gave His only begotten Son" (John 3. 16).
- II. **The Scriptures.** "All Scripture was given by inspiration of God" (2 Tim. 3. 16).
- III. **His Spirit.** "The Holy Ghost, which God hath given to them that obey Him" (Acts 5. 32).

Point out value of each of these gifts. They are given to every believer, old or young. Each is spoken of as being "*in the heart*" (Eph. 3. 17; Psa. 119. 11; Gal. 4. 6). Each has its place.

1. **In Regeneration.** Born again by believing on Christ (1 John 5. 1). By the Word of God (1 Peter 1. 23). By the Spirit (John 3. 8).

2. **In Sanctification.** By the offering of body of Christ once for all (Heb. 10. 10). "Sanctify them by Thy truth; Thy Word is truth" (John 17. 17). By the Spirit (Rom. 15. 16).

3. **In Peace.** Having made peace, He is our peace (Eph. 2. 14). "Great peace have they that love thy law" (Psa. 119. 165). "The fruit of the Spirit is peace" (Gal. 5. 22).

4. **In Liberty.** "If the Son shall set you free, ye shall be free indeed" (John 8. 36). "I will walk at liberty, for I seek Thy precepts" (Psa. 119. 45 and John 8. 32). "Where the Spirit of the Lord is there is liberty" (2 Cor. 3. 17).

Note that each must be given a right place in our thoughts. The Spirit is not our Saviour. *Jesus is the Saviour* of the world.

He was God's great gift. "The gift of God is eternal life," but this is "in Christ" and part of the great gift.

"Blessed be God our God,
Who gave for us His well beloved Son;
That Gift of gifts, all other gifts in one,
Blessed be God our God."

The Word and the Spirit witness of Him. We are told to

Look unto Jesus.
Hear the Word of the Lord.
Walk in the Spirit.

All these we can do at once. They teach us the right place each gift should hold in our hearts.

ADDRESS No. 5.

GRACE ABOUNDING.

“WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND” (Rom. 5. 21).

Explain the meaning of the text, “Sin great, but grace greater.” The very essence of the Gospel message is here. Grace’s triumph over sin.

I.—God’s heart has never changed toward man. Sin made no difference to His love. Illustration of mother who sent her wandering daughter the message: “Tell her I love her just the same.” Sin prevented the sinner’s approach, but grace overcame that.

II.—The worst sinners have ever found God good to them. Seven examples:

1. Matthew 5. 45. Sunshine on the evil, rain on the unjust man’s field.
2. Adam at the height of his sin received the promise (Gen. 3. 15, 16).
3. Cain had a mark put on him to protect him (Gen. 4. 15).
4. At the flood there was an ark provided and a rainbow.
5. Lot was dragged from Sodom by angels.
6. Nineveh was spared.
7. Ahab found some grace.

“In wrath God remembers mercy.” There is no harshness in His heart.

III.—It was so at the Cross. Man was at his worst. The murder of Christ found God at His best—the time of grace. The murder day became redemption day. At the Cross grace triumphed over sin.

The subject can be divided thus:

1. GUILT MET BY GRACE. Man suffers from guilt. What can quiet the conscience and allay the sense of guilt? Only grace as seen at Calvary. Enforce Hebrews 9. 14.

2. RUIN MET BY REGENERATION. (*See the Illustration below.*) Man is not only guilty, but ruined. "Thou hast destroyed thyself, but in Me is thine help found." The Cross allowed God to receive the guiltiest and create him anew. The ruin became a recreated habitation, a temple for God.

3. SIN MET BY A SAVIOUR. But man was not only guilty and ruined, he was a servant of sin, and grace met this need by the provision of a loving Saviour, who, having died, is risen from the dead.

ILLUSTRATION.

A Temple in Ruins.

This illustration is from John Howe's "The Living Temple." He was born in 1630 and died 1705. The beautiful simile can easily be adapted.

"That God hath withdrawn Himself, and left His temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye that bear in their front, yet extant, this doleful inscription, "Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man to show the divine presence did some time reside in it; more than enough of vicious deformity to proclaim He is now retired and gone. The lamps are extinct, the altar is overturned, the light and love are now vanished, which did the once shine with so heavenly

brightness, theretofore burn with so pious fervour; the golden candlestick is displaced and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, is exchanged for a poisonous, hellish vapour, and here is, "instead of a sweet savour, a stench." The comely order of this house is turned all into confusion; "the beauties of holiness" into noisome impurities; the "house of prayer into a den of thieves," and that of the worst and most horrid kind, for every lust is a thief, and every theft sacrilege; continual rapine and robbery are committed upon holy things. The noble powers which were designed and dedicated to divine contemplation and delight are alienated to the service of the most despicable idols, and employed unto the vilest intuitions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness.

Look upon the fragments of that curious sculpture which once adorned the palace of that great king—the relics of common notions, the lively prints of some undefaced truth, the fair ideas of things, the yet legible precepts that relate to practice. Behold with what accuracy the broken pieces show these to have been engraven by the finger of God, and how they lie now torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish! There is not now a system, an entire table of coherent truths to be found, or a frame of holiness, but some shivered parcels. And if any with great toil and labour apply themselves to draw out here one piece, and there another, and set them together, they serve rather to show how exquisite the divine workmanship was in the original composition than for present use to the excellent purposes for which the whole was first designed. "

ADDRESS No. 6.

GOD REVEALED IN CHRIST.

(AN ACROSTIC.)

"HE THAT HATH SEEN ME HATH SEEN THE FATHER"

(John 14. 9).

This most important truth should be taught to our young people. It will require care, prayer, and diligence. Why?

1. Because children often have low ideals of God.
2. Because often they think of Christ as a hero of the past, only a good man, a historical character.
3. Because God and Christ are sometimes opposed in their thoughts.

I.—First, state plainly that **Jesus of Nazareth** was **GOD** as well as **MAN**. Teach the children one of the great texts that assert this. Choosing that which you think most appropriate, such as John 1. 1-3; Romans 9. 5; Philipians 2. 5; Colossians 2. 9; 1 Timothy 3. 16; Hebrews 1. 8; 1 John 4. 15.

II.—Then, that to know what God is like we must look at Christ. Explain, not His body, for God is a Spirit, but His **Character**.

III.—That the glory of God is seen in the face (person) of Jesus Christ. Teach a text on this. 2 Corinthians 4. 4 and 6, Colossians 1. 15, or Hebrews 1. 3. Christ is the **Express Image of God**.

In Christ we See God's

1. **COMPASSION**. "God is love." This is asserted in Romans 5. 8. "God commendeth His *own* (R. v.) love to us in that...Christ died." And again, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" (Rom. 8. 39). Christ's love is God's love. "His compassions fail not" (Lam. 3. 22).

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2. **HOLINESS.** "God is light." Christ, like God, could not sin. He was holy, harmless, undefiled, and separate from sinners (Heb. 7. 26). Holiness was seen in His walk on earth. Thus God showed us His holiness as applied to the daily life of man.
3. **REDEMPTION.** It is expressly stated that at the Cross "God was in Christ reconciling the world unto Himself" (2 Cor. 5. 19). It must not be said that God died, for God cannot die, but He who was man and God gave Himself for us—a Ransom. Let this truth be specially emphasised lest young people should think Jesus kinder than God.
4. **IMAGE.** That is, moral character. As we see Christ acting, walking, and talking, then we know exactly what God is like in His moral glory. Think of this in connection with such passages as Matthew 11. 29; Mark 1. 41, and the wonder grows. The word "image of God" is found in 2 Corinthians 4. 4; Colossians 1. 15; Hebrews 1. 3. That is why images of God are forbidden, there is one true image—Jesus. Others are false.
5. **SAYINGS.** Remember that Christ said, "These sayings of Mine" are God's sayings. He spoke nothing from Himself. See John 7. 16; 8. 28; 12. 49, etc. Therefore Jesus speaking is God speaking.
6. **TRIUMPH.** The triumph of Christ at Calvary and in resurrection is "God's grace abounding over sin" (Rom. 5. 21). His mercy rejoicing against judgment. He, the living God, has devised means whereby His banished be not expelled from Him (2 Sam. 14. 14). It was He who triumphed in Christ (2 Cor. 2. 14)

ADDRESS NO. 7.

CHILDREN ASKING QUESTIONS.

“WHEN YOUR CHILDREN SHALL SAY UNTO YOU, WHAT MEAN YE BY THIS SERVICE?” (Exod. 12. 26).

This address may be used for children or adapted for workers.

1. *The Inquisitiveness of Children.* The Bible, true to life, recognises that children will ask questions. There is good and bad curiosity. Children should ask, it is the way to learn. Do not be afraid to ask about spiritual things. “Ask thy father, and he will show thee” (Deut. 32. 7).

2. *The Jewish Children Did This.* They were not snubbed, but lovingly answered. God loves inquirers, He often says, “Ask,” “Ask of Me,” “Ask and ye shall receive.”

3. *Things They Asked About* and had explained to them were:

1. **The Passover** (Exod. 12. 26). “When your children ask ye shall say, It is the sacrifice of the Lord’s Passover, who passed over the houses of the children of Israel.”

2. **The Feast of Unleavened Bread** (Exod. 13. 8). “Thou shalt show thy son in that day, saying, This is done...for a sign...that the Lord’s law may be in thy mouth.”

3. **The Firstborn Redeemed** (Exod. 13. 14). “When thy son asketh thee,...What is this? Thou shalt say, By strength of hand the Lord brought us out of bondage and slew all the firstborn,...therefore all the firstborn of my children I redeem.”

4. **The Commandments** (Deut. 6. 20). “When thy son asketh thee, What mean the testimonies? thou shalt say,...The Lord commanded us...for our good always.”

5. **The Twelve Stones in Jordan** (Joshua 4. 6).
“When your children ask,...What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the Ark of the Covenant.”

The five things the children asked about, and what these types teach, are those on which all children should be instructed.

1. **Redemption** by the Blood of the Lamb.
2. The importance of judging and **putting away sin**.
3. The value of true **consecration** to God.
4. The **Law** is good. It should be graven on the heart
5. **Resurrection**.

If the children are young, let three of the points be chosen and the story told graphically and the meaning taught. Say, for example, “The Passover,” “The Unleavened Bread,” and “The Twelve Stones.”

ADDRESS No. 8.

CHILDREN IN THE STREETS.

Begin by a well thought out picture of children in the streets playing games on the pavement, dancing to a barrel organ, laughing at a “Punch and Judy” show, walking in procession, singing at the treat. Your pictorial ability can find scope here. Say a little about Jerusalem.

THREE STREET SCENES.

1. **Children Dying in the Streets.**

“Pour out thine heart like water before the face of the Lord: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street” (Lam. 2. 19).

Describe the siege of Jerusalem. Call your graphic powers into play. Tell the reason of the sorrow: Sin, rebellion, departure from God. Emphasise *sin* and *sorrow* always go together. Tell how many children are “dying” in the land, the sad loss of life through

sin. Don't be afraid to tell the truth. Hundreds of thousands of young people die before their time. "Slain by sin," drink, lust, neglect, anger, and other robbers.

2. Children Singing in the Streets.

"A great multitude spread their garments in the way;...the children crying in the Temple and saying, Hosanna to the Son of David" (Matt. 21. 8-15).

A different scene. The Saviour has come, and the children are welcoming Him. The Saviour and singing are ever connected, just as sin and sorrow. Tell of the wonderful visit to Jerusalem and what the children saw before the week was ended.

3. Children Playing in the Streets.

"And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8. 5).

The same city, but rebuilt and beautified. It is the Millennium, and the Lord is reigning there. How happy and free it all is! The children play in the streets. Tell, too, of Heaven, the heavenly as well as earthly Jerusalem. "Yes there are little ones in Heaven."

"THERE are little ones glancing about in my path
In want of a friend and a guide;
There are dear little eyes looking up into mine,
Whose tears might be easily dried."

What to Teach.

PART II.

THE OLD TESTAMENT TYPES AND PARABLES.

List of Addresses.

9. THE FIRST TWO CHILDREN.
10. THE BEGINNING OF WORLDLINESS.
11. FOUND SLAIN IN THE LAND.
12. WILT THOU GO WITH THIS MAN?
13. DAVID AND GOLIATH.
14. DIED ABNER AS A FOOL DIETH?
15. THE POOR WISE MEN.
16. SERVANT TO AN AMALEKITE.
17. TWO PRODIGAL SONS.
18. THE LAME PRINCE.
19. HE DIDN'T KNOW.
20. THE CUP IN BENJAMIN'S SACK.
21. THEN CAME AMALEK.

THE TWO TESTAMENTS.

*"The New is in the Old contained,
The Old is by the New explained."*

ONE God, the same in either part,
Is witnessed speaking to the heart.

In law He shows His holiness,
In grace His willingness to bless.

Mercy and truth together blend,
While righteousness and peace descend.

On the dark cloud of judgment storm,
The rainbow, grace's radiant form.

A "shadow" in the law is found,
Of grace that doth o'er sin abound.

Each type some glory doth express
Of Christ, the Lord our righteousness.

The law saith, "Do, and thou shalt live;"
The Gospel, "Look, believe, receive."

G.G.

PART II.

The Old Testament Types and Parables.

The Lord has graciously given the Old Testament as a book of types and parables. The first eleven chapters contain some history of the world, but from Genesis 12 on the history of a man, a family, and a nation are used as

Enacted Parable,

or, as it has been called "History with a Purpose."

These histories are the best form in which to teach children the true character of God. He is seen dealing with actual men, and thus His ways are learned.

The types are the most graphic and delightful anticipations of the Gospel of Christ, and should be greatly used with children.

No one thus using the Old Testament will be much troubled with modernism. They will quickly see that the God of the Old Testament is the same Who revealed Himself in our Lord Jesus Christ. As they unfold the types they will exclaim: "This is no man's word, it is written with the finger of God."

In speaking of some of the Old Testament stories as parables, it is not intended that they are not actual history, but that they are *history with a spiritual aim*, or historical parables selected by the Holy Spirit to teach His saints and the world the ways of God.

It is important to teach these to the children. God's true character is seen in His dealings with men.

ADDRESS No. 9.

THE FIRST TWO CHILDREN.

(Read Genesis 4.)

Cain and Abel are typical characters. Cain, the first man of this world. Abel, the first man of faith (Heb. 11. 4).

Notice CAIN'S behaviour:

1. **Unbelief.** Both must have been told that God could, since the fall, only be approached by sacrifice; since Abel's obedience is said to have been an act of faith, and faith must have had its warrant.

2. **Bloodless Approach to God.** He brings the work of his hands, fruit of the earth that had been cursed (Gen. 4. 3).

3. **Passion.** "Very wroth, and his countenance fell." Note, this was with God.

4. **Refuses Warning.** God shows special grace to Cain. He tells him: "If thou *offerest* well," that is as told, "thou shalt be accepted." No respect of persons is shown, any sinner coming by blood is accepted. "If not, a sin-offering crouches at the door." That is to say, If you want to offer rightly, see there is an animal all ready at the door. Then "Thou shalt rule." Power comes with obedience.

5. **Kills Abel.** The man of the world kills the man of faith. It is always so. Here Abel is a type of *Christ*. The world slew Him, the man of the world does the same. He rejects Christ. "I will not have this Man to reign over me." Thus Christ is banished from his life.

6. **Insults God.** "Am I my brother's keeper?" So the man of the world. What is it to him that his brother man suffers? He pleases himself. Compare the rich man's neglect of Lazarus in Luke 16.

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7. **Goes Out from God**, and begins to make this world as pleasant a place as possible in which to live without God. See next address.

ABEL is a type of the man of faith.

1. **Approaches God** with sacrifice.

2. **Is Accepted**. Is reckoned righteous, *i.e.*, justified. "Obtained witness that he was righteous" (Heb. 11. 4).

3. **Suffers for Righteousness**. Remember the Christian's privilege (Phil. 1. 29; 1 Peter 4. 16), "to suffer for His Name."

4. **His Testimony Remains**. "Being dead, he yet speaks" (Heb. 11. 4).

5. **Seth is in Figure Abel Risen Again** (Gen. 4. 25). Abel is thus the resurrection man, like Lazarus (John 12. 1 and 9). We who believe are risen with Christ. In the world, we are not of it.

ADDRESS No. 10.

THE BEGINNING OF WORLDLINESS.

(Read Genesis 4.)

I. In the last address we saw that Cain was the typical and first man of the world. He was "of that wicked one" (1 John 3. 12), Satan. All worldlings are (1 John 5. 19; Eph. 2. 2).

II. Satan is the prince of this World and its god (2 Cor. 4. 4). Christ called him its prince three times (John 12. 31; 14. 30; and 16. 11).

III. See how Cain and his descendants, under Satan's guidance, started making *the world a comfortable place to do without God in*. This is worldliness, man making the world his aim and home. Compare

the definition in 1 John 3. 16. The worldling seeks to gratify

1. The lust of the flesh,
2. The lust of the eye.
3. The pride of life.

IV. The ways of this world. Having got rid of Christ (see last address) it gives itself up to:

1. **Pride of Possession.** Cain built a city and called it after his son Enoch (v. 17). No more a common interest, but personal possession; others walled out.

2. **Polygamy.** Lamech takes two wives, one named Adah, another named Zillah (v. 19).

3. **Trade and Love of Gain.** Jabal dwelt in tents and had cattle (v. 20).

4. **Pleasure Seeking in Music and Dancing.** Jubal handled the harp and organ.

5. **War!** Directly each is for himself, then comes strife. Tubal-cain sharpens iron. He is the first recorded "whetter" of iron (in *margin*, v. 22). No doubt as weapons of defence and attack. Notice

Lamech's War Song,

no doubt sung by Tubal-cain. It may be translated thus. Lamech said to his wives:

"Adah and Zillah hear my voice,
Ye wives of Lamech give ear to my speech,
For I slay a man if he wounds me,
Even a young man if he hurts me.
Lo, Cain would be avenged sevenfold,
But Lamech seventy times seven."

V. Emphasise the fact that the world is getting *better* for the godless man to be self-indulgent in. It is getting *worse* in God's sight. It is ripening for judgment, waxing worse and worse (2 Tim. 3. 13).

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ADDRESS No. 11.

FOUND SLAIN IN THE LAND.

(Read Deuteronomy 21. 1-9.)

Explain the importance and value of the types: Pictorial prophecy. That they were written "for us" (1 Cor. 10. 6 and 11; Heb. 9. 8, 9). Begin by telling this story. It is a good opportunity of word painting. A graphic scene and startling event.

I. **A Murder Committed.** A dead body found "lying in the field" (v. 1). Tell the story of Cain and Abel, the first murder. Then the story of Christ, the greatest murder of all. The murder of the Son of God. His dead body found in the field. "The field is the world." Emphasise what must God have thought when He looked from Heaven and saw that dead body! He had said, "They will reverence My Son," but they have killed Him.

II. **An Inquiry Instituted.** Who committed the crime? Describe the steps taken: Judges came forth (v. 2); measuring from the body (v. 2); nearest city counted guilty (v. 3).

Who Murdered Christ?

1. **THE JEWS.** Not with their own hands, but with their hearts (Acts 2. 23; 3. 15). They are charged with it.

2. **EVERY CHRIST REJECTER.** It was our sins nailed Him there. All that reject Him "crucify Him for themselves" (Heb. 6. 6). Dwell on this strongly. The measure reaches to you.

Illustration: I heard John M'Vicar say that he once stood before the looking-glass, and, shaking his finger at himself, said, "It was you who crucified the Lord of Glory."

III. **A Sacrifice Offered.** A heifer must die (v. 4). A plea for mercy (v. 8). Note and explain that the slain One became the Substitute for all who receive Him. So that either:

1. You are counted guilty of the murder by rejecting Him, and thus crucifying Him.

2. You are saved by accepting Him as your substitute and surety.

IV. A Way of Escape Provided. The elders:

1. Washed their hands over the heifer (v. 6). That is, disassociated themselves from the murder. What shall I do? Agree with His rejection or receive Him? Compare Pilate's washing his hands.

2. They said, "Our hands have not shed this blood." We cannot say this, but we can say that we will not do it "for ourselves." I have not for myself crucified Him afresh.

3. They pleaded for mercy. That did not deny guilt, though repudiating their complicity in the deed. Let us not deny guilt, but by repudiating the sinful act for ourselves obtain mercy.

ADDRESS NO. 12.

"WILT THOU GO WITH THIS MAN?"

(Read Genesis 24.)

I. **Heir to All Things.** When we read that Abraham had given all that he had to Isaac, we at once think of Him whom the Father "hath appointed Heir of all things." So that we may reckon Isaac the only beloved son of Abraham as a type of the Lord Jesus. For Isaac, too, had once been offered as a sacrifice. Abraham desired a wife for his son, and sent his servant away across the desert to seek a bride for Isaac.

II. **A Bride for Christ.** We read the story in Genesis 24. Let us follow this servant, for He is a type of the Holy Spirit whom God sent that He might find a bride for the Lord Jesus, calling out a people who shall "be married to another, even to Him who was raised from the dead." Such is the holy union between Christ and His saved ones.

III. The Spirit's Work. The servant, divinely guided, meets Rebecca at the well. He graced her with gifts, and is invited in to tell his story to her relations and friends. They listen, and seeing the matter to be of the Lord, they turn to the young woman and say, "Wilt thou go with this man?"

IV. The Gospel Invitation. Here in a simple figure is the Gospel of Christ.

He has, after tasting death for us, been raised to the right hand of the Majesty on High. He is "crowned with glory and honour," and is Heir to all things. But He is still the Friend of sinners.

"When He lived on earth abased,
Friend of Sinners was His name;
Now, above all glory raised,
He rejoices in the same."

He invites His blood-bought bride to share His throne; to be His "joint heir," and as she stands hesitating, the Holy Spirit urges His claim and pleads, "Wilt thou go with this Man?"

May your answer be as hers, "I will go."

"Hearken, O daughter, and consider and incline thine ear, forget also thine own people and thy father's house, so shall the King greatly desire thy beauty for He is thy Lord."

So under the beautiful imagery of a love story we have the old, old Gospel in its tender charm.

"One there is who loves thee waiting still for thee."

We must not omit the end of the story. Like all the love stories it ends with "they lived happily ever after," for the words with which the parable ends are, "She became his wife, and he loved her."

So, as the well-known hymn says:

"The love of Jesus, what it is,
None but His loved ones know."

Respond freely, fully, and whole-heartedly to the entreaty, "Wilt thou go with this Man?" with a true "I will go," and you, too, shall know the love that passeth knowledge.

DAVID AND GOLIATH.

(1 Samuel 17.)

A GREAT FIGHT WHICH WAS A TYPE OF A GREATER.

When David was sent by his father to see how his brethren did in the battle with the Philistines, he was a type of the blessed Son of God, sent by the Father in order that He might be "made like His brethren," partaking of flesh and blood.

As he comes to the camp let us see what happened, for we may learn great things from the parable.

I. The Giant Goliath. When he came he found his brethren, indeed all Israel, in great fear. The giant Goliath was defying them and calling for a champion to come and fight him, and none dared accept the challenge. King Saul was head and shoulders above the rest, and should have gone, but he sat in his tent with his royal knees smiting together.

What a state of things! How like our state as sinners! A great and terrible giant defies us and holds us, "all our lifetime subject to bondage." (Read what it says in Hebrews 2. 14, 15.) His name is Death. He has been called "the king of terrors." The Scriptures call him "the last enemy." Who shall meet him and defeat him and deliver us who are "in fear of death?"

II. God's Champion. Let us follow the story. David, who is God's man, His chosen king, the man of faith, volunteers to meet the giant. At first his brothers deride him, but he silences them with the language of faith. He recounts his victory over the bear and the lion. And is not God still the living God? Can He not be trusted to deliver?

So he is taken to Saul, who wonders at his faith and courage, and would dress him up in armour; but

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David wants no expedient of that kind. God is sufficient for him, and in His Name alone he goes.

Watch him as he descends into the valley to meet the giant, and see in him a picture of Jesus, "Great David's Greater Son," going down to the contest with death for us. Death that had not then lost his sting. At Calvary the Lord met all the powers of sin and death and hell for us and prevailed.

III. Death Slain in Death. Notice that it says of David, "There was no sword in the hand of David." So, drawing the giant's sword, "he cut off his head therewith." So the Lord Jesus met the champion of death, and with his own weapon (death) destroyed him, that is, his power and claim. "That through death He might destroy (R.V., bring to naught) him that had the power of death, that is, the Devil."

IV. A Great Deliverance. And having conquered, David comes back from the valley with the head of the giant—a type of the Lord Jesus risen from the dead, returning Victor. "Having spoiled principalities and powers, He made a show of them, openly triumphing over them" (Col. 2. 15).

V. The Heart Won. What happened when David came back from the fight? Why, Jonathan's soul was knit to him, and he loved him as his own soul. See how Jonathan strips himself of his robe, his garments, his sword, bow, and girdle, and gives them to David out of the love of his heart; he even surrenders his kingdom.

It is this alone that will make us yield all to Christ, when we remember how, by dying, He delivered us; how He has risen and is the Mighty Conqueror. Then, if our souls are knit to Him, and we love Him as we love our own souls, we shall gladly give ourselves and all we have, and are "in full and glad surrender" to Him who loved us and gave Himself for us.

ADDRESS NO. 14.

"DIED ABNER AS A FOOL DIETH?"

(2 Samuel 3. 33.)

You shall answer the question when I have pointed out the parable.

Abner was the champion of Saul's son, Ish-bosheth, who had been proclaimed king over Israel. Joab was David's mighty man while David was in Hebron, and as yet only king over Judah. The three sons of Zeruah, Joab, Abishai, and Asahel were all strong men, but Asahel was a fine runner, "as light of foot as a wild roe," and after one of the many battles between David and Ish-bosheth, pursued Abner and ran him so close that Abner at length slew him with the hinder end of his spear in order to escape his pursuit.

Now the law of Moses was that the avenger or "revenger of blood" was to slay any who committed murder, and that awful duty fell on the slain man's brother as next-of-kin (see Num. 35. 21). Only where it was not premeditated murder the slayer might flee into one of the six "cities of refuge" and be safe.

Now Abner had been to King David to try and make terms of peace while Joab was absent, and when Joab came back and heard it he sent for Abner and slew him, and the question is, did Abner die as a fool dies?

I. An Avenger of Blood. First, *Abner knew Joab was "the avenger of blood,"* of his brother Asahel's blood. So that he disregarded the solemn danger he was in. This was not wise.

II. A City of Refuge Near. Secondly, *Abner met Joab at the gate of Hebron, one of the cities of refuge,* a few steps and he would have been in safety. Thus

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he neglected the salvation God had provided for him. This was not the act of a wise man.

III. **Hands and Feet Free.** Thirdly, we read of Abner, "*Thy hands were not bound nor thy feet put in fetters,*" that is to say, there was nothing to prevent him fleeing into the city of refuge. This again added to his folly.

IV. **The Parable Unfolded.** Now all this is a simple parable. The avenger of blood is pursuing every sinner, for "the wrath of God is revealed from Heaven against all unrighteousness," and the word has gone forth, "the soul that sinneth it shall die." But God has provided salvation in Christ. He is the City of Refuge. The door stands open. His blood covers guilt and cleanses sin, and you may flee to Him for refuge from the avenger. And, lastly, if your feet are not fettered, flee at once. Your hands are not bound, lift them and cry for mercy now.

If you do not, and you perish in your sins, you will be exactly as Abner, and there is but one answer to the question: "Died Abner as a fool dieth?"

ADDRESS NO. 15.

THE POOR WISE MAN.

(Ecclesiastes 9. 14, 15.)

The parable is so short that we can give it *in toto*:

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

Shall we interpret it thus? for there are alternatives in this as in other cases in Scripture.

I. The Little City—this World. The little city is the world. So little that God has to “humble Himself to behold” what is in it and the heavens too. There are few in it, for “the nations are as a drop in a bucket.”

II. A Great King—Satan. The great king who besieged it is Satan. Read how great in Ezekiel 28. 12, 13, 15: “Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering... Thou wast perfect in thy way....till iniquity was found in thee.” How great a king to come against this poor world.

But he did not destroy it as he wished, for there was a poor wise man in it.

III. A Poor Wise Man—Christ. *Poor*, so poor as not to have where to lay His head, and who was despised and rejected of men.

Wise—even Christ the Wisdom of God (1 Cor. 1. 24).

Yet a *Man*. True, He was God manifest in the flesh, yet He was “found in fashion as a man.”

IV. The City Delivered. This poor wise Man delivered the city. He died to save it, and thus became the “Saviour of the World,” or, if you will, the only Saviour for the world.

It was no easy victory to defeat the great king, for this king tried every means to seduce and overcome the poor wise Man.

First, he offered him the city if He would but acknowledge him as his supreme lord (Matt. 4. 9). Then failing in this, he raised the city itself against Him, so that they cast Him outside the city walls, and there cruelly put Him to death. But God raised Him from the dead, and thus He became Victor over death and the **Prince** of this world, its Champion.

V. Ingratitude. “*Yet no man remembered this*

same poor Man." How have you treated Him? Is it true of you that there is:

"Not a place where He can enter
In the heart for which He died."

Let it no longer be said of this poor wise Man that "His wisdom is despised and His words are not heard" (v. 16), but rather that "His words are heard in quiet more than the cry of him that ruleth among fools" (v. 17), even in the quiet of your heart.

ADDRESS No. 16.

THE SERVANT OF AN AMALEKITE.

(1 Samuel 30.)

Egypt is a type of the world and Amalek is a type of the flesh, so that when this young man is said to be an Egyptian servant to an Amalekite, it is a sorry picture of an unsaved worldling who has become a slave to the flesh. What an awful state to be in!

I. The Way of Transgressors Hard. Now, the way of transgressors is hard. Sin is a cruel master. The Amalek was evidently the Hun of his day, so that when his servant fell ill he left him to die by the road-side. This is how the Devil treats his dupes. Having enticed them into evil, he abandons them in their need.

Frederick (misnamed "the Great"), after flattering and amusing himself with the wretched infidel Voltaire, turned him out of his country, and said of him, "I shall want him at the utmost another year; we squeeze the orange and throw away the peel."

II. Great David's Greater Son. David, a type of His glorious Son, the Prince of the House of David, the Lord Jesus, came and found the poor slave dying, and gave him bread, water, and a piece of fig and cluster of raisins, so that his spirit came again to him, and then heard his sad story.

Oh, that every sin slave would tell the Lord Jesus his story, for He is able to save.

Like another good Samaritan, the King cared for him, saved him, and took him into His service.

The young man's plea is very touching:

1. **SWEAR UNTO ME.** "Swear unto me by God." Yes, our Saviour has condescended to swear that no one who trusts in Him shall perish (Heb. 6. 16-18).

2. **NOT TO KILL ME.** The Lord will do this, too. He will never allow the sinner to perish. He has died, and that to save us from death. Death cannot touch us.

3. **NOR DELIVER ME TO MY MASTER.** Thank God, the Lord Jesus does this, too. He will not let the old enemy regain his power. "Sin shall not have dominion over you, for you are not under the law, but under grace."

4. **I WILL BRING THEE DOWN.** It is the delight of the sinner thus saved to serve His new Master.

ADDRESS NO. 17.

THE TWO PRODIGAL SONS.

(Deuteronomy 21. 18-21; Luke 15. 11-32).

Did you know that the Old Testament has its Prodigal Son as well as the New?

He was stubborn, rebellious, and would not obey his father or mother, although they chastened him, moreover, like the prodigal in the New Testament, he was a glutton and a drunkard.

I. **An Old Testament Prodigal.** There was probably not a pin to choose between the two; they are both "wasters," these prodigals of the Old and New Testaments.

But what a difference in the way they are treated, and it is in this difference that the lesson lies.

The Old Testament prodigal is laid hold of and

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brought forcibly to the magistrate at the city gate. His parents tell the sad story of the idle and stubborn son, and the men of the city stone him with stones that he die. He is no more worthy to be called a son, and is accordingly slain.

II. **A New Testament Prodigal.** But the New Testament prodigal also confessed himself "no more worthy to be called a son." Yet he was welcomed with a kiss ("many kisses," the word is in the plural), given a ring, shoes, and the best robe (marks of sonship), and welcomed with rejoicing and merriment over the fatted calf. Why the contrast?

III. **Law and Grace.** It is a parable of *law* and *grace*. *The law* shows no mercy, it produces and recognises no repentance, it cannot save the prodigal, he must die.

You who trust in the law, who claim to be accepted on the ground that you have done or are doing your best, do you not hear the law?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Let him die the death.

The Apostle Paul found it so, for he says, "I was alive without the law once, but when the commandment came, sin revived, and I died." Can you follow that? Has it not been so with you? Did you not find when you promised to be good that sin revived in you and slew your hopes, so that before God you died as to any chance of Heaven?

IV. **Grace.** 1. **GIVES REPENTANCE.** But *grace*, that outflow of God's love to the sinner in Christ, see what it does for the prodigal. *It gives him repentance*, so that he cries, "Father, I have sinned," "I am not worthy." So when you turn to Christ you will hate sin and condemn yourself, for He is "Prince and Saviour to give repentance" (Acts 5. 31).

2. **SHOWS MERCY.** *It shows him mercy.* The kiss
H

of forgiveness, the outcome of the compassion of the Father's heart.

3. **MAKES HIM A SON.** *It makes him a son.* He asked to be a hired servant, but grace gave him the position of a son, the best robe, a ring, and shoes, all told the relationship into which he was brought. "Ye are all the children of God by faith in Christ Jesus."

4. **FILLS WITH JOY.** *It filled him with joy.* Joy in communion with his father. "They began to be merry. We are not told when they left off; perhaps never, for each returning prodigal adds to the joy.

ADDRESS No. 18.

THE LAME PRINCE.

(2 Samuel 9.)

The Prince Mephibosheth had had a fall when quite a child. The accident is recorded in chapter 4, verse 4. When only five years old the news of the defeat and death in battle of his grandfather, Saul, and father, Jonathan, came to the palace, and his nurse in her desire to save him ran with him, but in her haste let him fall, and ever after he was lame on both his feet.

I. Fallen and Far Off. Dark days followed. Born in a palace, he had now to seek a poor existence in Lo-debar (the land of no bread), far off in Gilead beyond the Jordan, and in constant fear of discovery and death at the hand of the new king.

But the new king was David, the long ago lover of Jonathan, the lame prince's father, a man full of grace, and he longed to show kindness to the poor prince. So he sought him out and sent for him to come to him.

So far the parable is easy. We have suffered from a greater fall, the fall of Adam. In that fall we were

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“made sinners” (Rom. 5. 19), and have been spiritually lame on both our feet, that is, unable because of sin to walk in the way of God’s commandment, we were “yet without strength” when Christ died for us. “Far off” we lived in a starvation land, we who were made for such noble purpose.

II. Sought and Sent For. So the prince came to the king, and, no doubt little expecting such grace, fell at his feet saying: “*What is thy servant that thou shouldst look on such a dead dog as I am?*”

The best thing we can do is to take the place of sinners before God, our true place, with no disguise or pretence.

Note the grace of the king’s heart, and learn the parable of how Christ welcomes sinners, once His enemies. *He bade him, “Fear not.”* Such, too, are the words of our glorious King, “*Fear not, for I have redeemed thee, I have called thee by thy name.*” He said, “*I will surely show thee the kindness of God.*” So God commends His own love to us. It is our Lord’s desire to show it to us, so that we may say with John, “We have known and believed the love that God hath to us.”

III. Enriched and Enobled. *He enriched him.* All that his father had lost was restored to him. So we enjoy all the fullness of the riches of Christ.

He appointed him a place at the royal table as one of the king’s sons. So does our gracious Lord sup with us and we with Him.

He spoke of the future. “Always at my table,” was the king’s desire. So does our Lord and King speak of the long ages of the future.

“That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Eph. 2. 7). What a prospect for eternity!

"HE DIDN'T KNOW."

Samson was a "Nazarite to God," and as such must not touch any fruit of the vine and must not cut his hair (Numb. 6. 2-6).

The first kept him from any undue influence except that of the Spirit of God, and the second marked him out before men.

"Doth not even nature itself teach us that if a man have long hair it is a shame unto him." So he went about bearing daily his reproach.

I. Sin Weakens. As one who thus honoured Him, God gave him supernatural strength. You all know how he laughed at bars of iron and strong cords. Nothing could bind him or resist him. If his shame was his hair, his glory was his strength, as it is written, "The glory of a young man is his strength." But he fell a prey to fair women, as so many strong men have done, and after many attempts she got his secret from him. God seems to have pardoned his many sins, till he let go his sacred vows, and thus abandoned himself to disobedience, and then left him to the consequence of his folly. What a picture of the disobedient child of God! So the "foolish woman" cut off his hair and bound him. This time he laughed as before at the bonds, and said, "I will go out as at other times and shake myself free." Alas, "*he wist not,*" he didn't know "*that the Lord was departed from him.*"

II. Grace Glorifies. Another story, for the same parable is from two stories.

Moses, the "man of God," was called up into Mount Sinai, and there spoke with God face to face. "With him." God said, "I will speak mouth to mouth."

The result of this forty days' communion with God

was that the skin of Moses' face shone while he talked with God. When he came down again to the people "they were afraid to come nigh him," so that he had to put a veil on his face while he talked to them, but he took it off while he spoke to God. The same words are used as of Samson, "*Moses wist not that his face shone.*"

III. **Unconscious Influence.** This double parable has one great lesson. *Unconscious influence.* "He wist not."

The sinning believer (what a sad contradiction it sounds) may not know it, but his strength is gone. The power of Christ no longer rests upon him. He is weak as another man, and in great danger but for preventive grace.

He may "shake himself" as at other times, but nothing results.

The child of God, who spends time alone in communion with his Saviour over His Word, may not notice the difference, but others will mark a shining of the face, a likeness to Christ, who is "meek and lowly in heart," and will be influenced unknown by the one who sought a closer walk with God.

Many eyes are on the one who professes faith in Christ. Does he think they do not know what goes on in secret. Is his sin so hidden that it is undiscovered? Indeed, No!

They miss what he perhaps does not. They see his strength has gone. "The joy of the Lord" is your strength, and sin chases away all joy in the Lord. You may seek to keep up appearances, but joy is the one thing that cannot be imitated. The joy unspeakable is full of glory.

So, also, those onlookers discover the peace, the humility, the gladness of heart, the keenness that comes from talking with God. It cannot be hid.

THE CUP IN BENJAMIN'S SACK.

The story of Joseph is one so full of types of Christ that there is probably no other like it in the Scriptures. Take some points in which he is a type of Jesus: beloved of his father; hated of his brethren; sent to visit them; sold for silver; falsely accused; sent to prison (type of death); raised to the right hand of power; appointed a Prince and Saviour. Then his brethren in their need come to be saved, but before he makes himself known to them he must test them.

Have they repented of their sin in selling him a slave into Egypt?

How can he try this point? Ah, an opportunity occurs! They have another brother, Benjamin. He will put them into the same position again and see if they will treat the second brother as they did him, the first.

I. A Skilful Plot. So he lays a skilful plot. You know the story. The cup is found in Benjamin's sack!

Would they heartlessly desert this brother as they did him? They might easily refuse to listen to his protestations of innocence and shut their hearts to his tears. But no, they remember their former sin. Reuben attributes all their misfortune to it, "*Spake I not unto you saying, Do not sin against the child?*"

II. A Sincere Penitence. Sin they felt had come home to them, as it always does. As, for example, when an elder brother sins against a younger. And they determine to stand by him. The appeal of Judah, in Genesis 44, verses 18 to 34, brings tears to the eyes for its tender pathos. What an exhibition of God-given repentance! They will suffer life-long slavery rather than repeat their former sin. Do you wonder that Joseph "wept aloud" and could not hold in the love of his heart longer, but made himself known to them and bade them "come near" and embraced them.

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III. **A Saviour's Pity.** How shall we apply the parable? Have you treated Jesus (our Joseph) well? Did you not many times refuse His pleading, and at last reject Him and sell Him for your sin?

Now, do you need a Saviour? See in Jesus, the rejected One, exalted at the right hand of the Majesty on high. He searches and tries your heart. Are you wanting only to escape punishment? Will you reject and sell Him again if you can merely escape? Or does your heart truly repent of that rejection, and do you receive Him as Lord and Saviour, and draw near to give Him the kiss of reconciliation and submission and the love of a grateful heart?

ADDRESS No. 21.

"THEN CAME AMALEK."

A Study of Exodus 17.

Man has three principle enemies: the world, the flesh, and the Devil. Each of these has its type in the Old Testament. Egypt represents to us the world; Pharaoh, the Prince of Egypt, typifies the Devil, the prince of this world. From the power of each of these the believer has been delivered (1. John 2. 14 and 5. 4, R.V.). But one enemy followed Israel into the desert, and was never finally shaken off—Amalek, the type of the flesh.

Let us see how he was dealt with, and learn how we may overcome.

Amalek, grandson of Esau, who sold his birthright for "a morsel of meat," and son of a concubine, may well be considered a type of that "law of sin and death" we find in us, known as "sin in the flesh," or, more shortly, "the flesh."

I. **When the Fight Began.** The Rock had been smitten and the Living Water had been received from it. "That Rock was Christ" (1 Cor. 10. 4). That

water was the Spirit, given when Christ had been smitten (John 7. 39), and received by all who believe (Eph. 1. 13). Directly the Spirit is received the fight begins. It is described in Galatians 5. 17.

II. How the Victory was Won. There were two parts to the battle. One on the mountain-top, one on the plain below. Each of these was needed to win in the fight. One typifies Christ in intercession on the right hand of God, the other Christ by His Spirit with His people, leading them to victory here below.

III. The Scene on the Top of the Hill. Moses intercedes for Israel. His hands are lifted up and grow weary, so Aaron and Hur support them. While he thus prays the people conquer.

Our Intercessor ever lives on the mount of God. His hands never grow weary. While He prevails we need never be beaten in the battle.

“This Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save to the uttermost all that come unto God by Him” (Heb. 7. 24, 25).

IV. The Fight in the Valley. Joshua leads them against the enemy. Amalek is beaten. So as we “walk by the Spirit,” that is, respond with willing, prompt obedience to the will of our Lord as made known by the Spirit, “we shall not fulfil the lust of the flesh.” This is the way to conquer Amalek.

Note. Amalek was to be utterly put out of remembrance (v. 14). This means, “They that are Christ’s have crucified the flesh” (Gal. 5. 24). And there was to be war with Amalek from generation to generation (v. 16). This means, that though “crucified,” the flesh must daily by the Spirit be “mortified” (Rom. 8. 13).

What to Teach.

PART III.

THE EXCEEDING SINFULNESS OF SIN AND GOD'S JUDGMENT UPON IT.

List of Addresses.

22. THE PARABLE OF THE LOST SHEEP. Illustration: "The Old Shepherd."
23. THE SNOW SERMON.
24. THREE LOST THINGS FOUND.
25. NO DIFFERENCE. Illustration: "The Children and the Fruit."
26. A SEASIDE SERMON.
27. "MY SIN." Illustration: "Sacrificing Love."
28. TOO MUCH FOR ME.
29. SIN FINDING THE SINNER OUT. Illustration: "The Unseen Angel."
30. ESAU, THE PROFANE PERSON.
31. THE SPIRIT CONVICTING.
32. SEVEN-FOLD EVIDENCE OF MAN'S FALL.
33. JACOB WRESTLING WITH THE ANGEL. Poem: "Wrestling Jacob."
34. OLD AGE. A Bible Allegory.
- 35-42. OUTLINES ON SIN AND JUDGMENT.

SIN AND ITS CURE.

THE worst of all diseases
Is light compared with sin ;
On every part it seizes,
But rages most within.
Tis palsy, plague, and fever,
And madness all combined ;
And none but a believer
The least relief can find.

From men great skill professing
I thought a cure to gain,
But this proved more distressing,
And added to my pain.
Some said that nothing ailed me,
Some gave me up for lost ;
Thus every refuge failed me,
And all my hopes were crossed.

At length the Great Physician,
How matchless is His grace,
Accepted my petition,
And undertook my case.
First gave me sight to view Him—
For sin my eyes had sealed ;
Then bid me LOOK unto Him !
I looked, and I was healed.

JOHN NEWTON.

PART III.

The Exceeding Sinfulness of Sin

AND GOD'S JUDGMENT UPON IT.

I was once taken to task by a dissenting minister for speaking to children on the subject of sin. He told me children did not sin. I asked in reply, "Then why do they kick, and scream, and bite; and say, 'I won't,' 'I will,' etc." He replied, "That is incipient will."

True, but incipient *self-will*; in other words, sin, rebellion, the commencement of that which slays body, soul, and spirit if not stopped.

The Word of God teaches that we are born in sin, and manifest it from birth (Psa. 5. 15; 58. 3; Gen. 6. 5; Rom. 3. 23), and that in this there is no distinction or exception.

That we should leave this awful fact out of our teaching is a proposition that no one who loves children will entertain for a moment. It is to be cruelly unfair and unjust to them to leave them unwarned and unarmed.

Children very early discover sin in themselves. Romans 7. 18-23 expresses exactly what children mean when they say, "It is no good trying to be good" or "I can't help it." It is a common thing to find them troubled, weeping, and even sleepless because they are "so naughty."

Why should they not be taught the true facts, the nature of sin, and its terrible possibilities. That this must be done with great tenderness and wisdom is very true, but that it should not be done at all is a false proposition.

A middle-aged man met a friend who told him he had been frightened when he was a child by hearing about sin and judgment and hell. "Ah," he replied,
"I wish I had been."

I can understand his point of view. Not that I suggest children should be frightened, but that sin should cause them some concern is right and proper. Lying, cruelty, disobedience, and selfishness are very common among quite young children, and Scripture recognises it and tells us, "Even a child is known by his doings, whether his work be pure and whether it be right" (Prov. 20. 11). Let us then be faithful and as loving as we can, and they in their turn will be grateful. Lying is not incipient will; it is sin. Cruelty is not incipient will, it is innate evil. Selfishness is not incipient will, it is the discovery of "sin in the flesh."

The initial fact of our being sinners by birth will greatly help children if wisely taught. It will explain to them what often so much perplexes them:

"Why it is so much easier to be bad than good."
 To see the cause is the first step to their seeing their need of a Saviour and the grace that is supplied in the Lord Jesus, a divine and human Redeemer and Deliverer, full of grace and truth, who having suffered, being tempted, can sympathise and help.

ADDRESS No. 22.

THE PARABLE OF THE LOST SHEEP.

FOR THE YOUNGEST CHILDREN.

(Read Luke 15.)

Note that Jesus told this parable twice. Once to publicans and sinners (Luke 15) and once about children (Matt. 18). This teaches us that children are like lost sheep and need a Saviour.

As it is addressed to young children, the parable

can be divided thus. The whole can be written on the blackboard:

The Lost Lamb.

"What man of you having a hundred sheep if he lose one of them."

The Seeking Shepherd.

"Doth not leave the ninety and nine in the wilderness, and go after that which is lost *until he find it.*"

The Joyful Journey.

"And when he hath found it he layeth it on his shoulders *rejoicing.*"

The Happy Home.

"And when he cometh *home* he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost."

I. The outline can be introduced by the illustration, "THE OLD SHEPHERD," given below. I have never found it fail to catch attention.

The SHEPHERD, the SHEEP, and the FLOCK suffer. The threefold sorrow and suffering illustrates the exceeding sinfulness of sin and its sadness.

II. "Until he finds it," emphasise the richness, longsuffering, and persistence of grace. Grace that went so far as Calvary to find the lost.

III. The Joyful Journey illustrates the Christian life. A walk home with the Lord. He carries. How safe and sure!

IV. The Happy Home gives scope for teaching the joy of Heaven.

THE OLD SHEPHERD.

AN APPEAL TO THE IMAGINATION.

I want you to suppose, children, that I have standing beside me on the platform an old eastern shepherd. Look at his bronzed face and rough skin. Like Jacob, he can say, "Thus I was, in the day the drought con-

sumed me, and the frost by night, and my sleep departed from mine eyes."

Notice his rod, he can use that on a wild animal if it prowls around; and his staff, that is for the sheep; and his sling, with which he can drive off a vulture or a hyena.

I want to talk to him and ask him to tell you something about his business.

"Come, shepherd, tell these children, will you, what it means for a sheep to get lost?"

"That I will, willingly, sir. Well, first, you must remember that the sheep have cost the shepherd much care. He has tended them from lambs, he knows them each by name, and loves them. He is no hireling, sir. They are his own."

"Yes, yes, that is true. Go on, shepherd."

I. "Well, first you must know when a sheep goes astray

The Shepherd Suffers,

that is, if he is a good shepherd. It goes to his heart to see his sheep in danger, and often I have known shepherds who from love to the sheep have taken long journeys and run great risks to find a lost sheep. Is not there a hymn your children sing:

"None of the ransomed ever knew
How deep were the waters crossed?"

Well, that's it. The shepherd suffers."

"Thank you, shepherd, we understand that, go on, tell us more."

II. "Well, sir, then

The Sheep Suffers.

There are rare savage animals about this country. Wolves, vultures, hyenas, and even a lion or a bear. It is much the same as in King David's day. You recall he had to tackle a bear and a lion when he was a shepherd."

"That is true, shepherd!"

"And sheep are uncommon silly, sir. My dog will find his way home, but not a sheep, sir. Many a one have I found with a broken leg, in some hole on the mountain, and I'm sad to tell you, have often before now found the bare bones that the birds have cleaned of a straying sheep. It is a bad day when a sheep gets away, sir."

"Is that all, shepherd?"

III. "No, sir. There's a third thing. You must think this, sir, that when one sheep gets through a hole in the hedge and strays away a dozen will follow it.

The Flock Suffers.

Others follow the lead, and there's no end to the danger to them."

"Thank you, shepherd. We must not forget your wise words. Farewell!"

ADDRESS No. 23.

THE SNOW SERMON.

If the weather has suddenly changed, and the scene is covered with fresh snow, the occasion can be taken to use this simple outline.

I. A Snow Picture.

"Gehazi went out from Elisha's presence a leper as white as snow" (2 Kings 5. 27).

Tell the story. Teach the fact that leprosy was God's chosen picture and type of sin.

Describe the progress of leprosy. "Till all the body was white as snow" (Lev. 13. 9-11).

What a solemn picture of sin!

II. A Snow Promise.

"Though your sins be as scarlet, they shall be white as snow" (Isa. 1. 18).

Scarlet, not black, is the Bible colour for sin. It is glaring, startling, and deep-dyed.

Illustration: Look at a scarlet flower through a scarlet glass. It is white as snow. So seen "in Christ" the believer is clean every whit.

III. A Snow Prayer.

"Wash me, and I shall be whiter than snow"
(Psa. 51. 7).

Tell the story of David's sin.

His conviction and sense of guilt and shame.

His consciousness of defilement.

The prayer of faith and assurance of mercy.

His restoration and service (Psa. 51. 12, 13).

ADDRESS No. 24.

THREE LOST THINGS FOUND.

The stories in Luke 15 can be simply and graphically told. They are each of things LOST and FOUND. The Lord intended by these to explain:

1. What it means to be lost.
2. What it means to be saved.

I. The Lost

Sheep, was "Ready to Perish" (Isa. 27. 13).

Silver was "Good for Nothing" (Matt. 5. 13).

Son was "Dead in sins" (Eph. 2. 1).

To be lost (not merely in danger of being lost, but lost *now*, for so the Lord always expressed it, see Matt. 18. 11; Luke 19. 10, etc.), means to be *in a dangerous condition*, "in sin," "under wrath," so that to die in that state (John 8. 24) is to perish.

It is to be *useless*. No unsaved person can serve God. A sovereign though gold and bearing the king's image is worthless while lost.

The prodigal's "dead" state can be used to show that sinners are dead while they live (1 Tim. 5. 6).

Emphasise the radical distinction between the "dead" and the "living," the lost and the found.

II. The Found

Sheep was "Kept by the power of God" (1 Peter 1. 5).

Silver was "Meet for the Master's use" (2 Tim. 2. 21).

Son was "Alive unto God" (Rom. 6. 11).

In these salvation is taught in its three aspects: safety, service, and communion.

The six Scriptural expressions used as definitions above should be repeated till learnt by the children. Hymn, "Lovingly the Shepherd," to close with.

ADDRESS No. 25.

"NO DIFFERENCE."

There are three Scriptures containing these words. They may be called:

I. The "No Difference" of Guilt.

"There is no difference, for all have sinned" (Rom. 3. 22).

If you are addressing older children, point out the meaning of this verse. Notice the past and present tenses. Have sinned (or "sinned," probably in Adam is meant) and fall short (present and continuing).

We are sinners by our association with Adam, and fall short every day of God's glory, that is, Christ.

The only salvation that can meet our need must be of grace. There is no chance for merit to our dying day. We fall short after, as well as before, our conversion.

If addressing little children use the story below. All have not sinned.

- | | |
|---------------------------------|-----------------------------|
| 1. In the same way. | } BUT ALL
ARE
GUILTY. |
| 2. The same number of times. | |
| 3. To the same degree of guilt. | |
- ‡

II. The "No Difference" of Grace.

"There is no difference...The same Lord over all is rich unto all that call upon Him. For whosoever shall call on the Name of the Lord shall be saved" (Rom. 10. 12, 13).

Christ died for all. The grace of God is seen in this to all alike. All that call upon Him find Him gracious.

Just as a true mother loves all her children, and makes no distinction, though they are in many ways very different, so the Lord is *rich* in grace to all.

III. The "No Difference" of the Gospel.

"God...put no difference between us and them, purifying their hearts by faith" (Acts 15. 9).

All are saved alike, Jew and Gentile. It is "by faith."

THE CHILDREN AND THE FRUIT.

Three children are, we suppose, playing in a room. Presently mother comes in and puts on the table a large dish of plums, ripe and rich, with a lovely bloom on them.

"Now, children, you'll not touch the plums."

A chorus, "No, mother," and away she goes. Presently temptation leads Jack to look at them. "I say, Mabel, just look at them. Did you ever see such beauties? What a fine one that is," and his finger has made a big blue bruise on it as he points it out. "I say, I've done it now. I think I shall have that one," and quick as thought he takes and eats it. Mabel follows suit, and then little Dick cries for one and gets it.

"We're in for it now!" says Jack. "I'm going to have another," and soon a third follows.

Mabel has a second, but little Dick has not finished his first when mother re-enters.

"What, children, you've been eating the fruit! I thought you promised me not to touch it." "Jack

had three, mother; I've only had two, and Dick only one."

"Children, there's no difference. How many you've had does not alter the disobedience and the sin. I shall have to punish you all, not according to the numbers you have had, but for the guilt that touched the forbidden fruit. In that you are all alike disobedient and guilty."

ADDRESS No. 26.

A SEASIDE SERMON.

"THE SEA IS HIS AND HE MADE IT."

Like all the lovely things God has made, the sea is a lesson book in which God has hidden truths for those who "search them out" (Psa. 111. 2) and "have pleasure therein." Look around! Now all together repeat, line by line, John Newton's lines on the seashore:

"In every object here I see
Something MY HEART that speaks to thee;
Hard as the rock that bounds the strand,
Unfruitful as the barren sand;
Deep and deceitful as the ocean,
And like the tides in constant motion."

Now, look again, and let us repeat together the second verse:

"In every object here I see
Something MY LORD that speaks of Thee;
Firm as a rock Thy promise stands,
Thy mercies countless as the sands;
Thy love a sea immensely wide,
Thy grace an everflowing tide."

Notice that from each object the poet draws two lessons. Pictures of the sinner's heart and emblems of the Saviour. He knew what he was talking about.

Relate the story of JOHN NEWTON. His early career, slave owner, then himself a slave. His dream and conversion, his faithful ministry.

Let us look at the lessons :

I. What the **Rocks** teach.

The hardness of the sinner's heart (Rom. 2. 5).

The firmness of the Saviour's love and promise (Psa. 18. 2).

II. What the **Sands** teach.

The instability and weakness and unfruitfulness of man (Matt. 7. 26).

The countless blessings of mercy from God (Deut. 33. 19).

III. What the **Sea** teaches.

The deceitfulness of the sinner's heart (Psa. 107. 26) ;
Isa. 57. 20).

The breadth of the love of God in Christ (Eph. 3. 18).

IV. What the **Tides** teach.

The inconstancy and restlessness of sin (Isa. 57. 21).

The wealth of the inflowing grace of God (Psa. 104. 24, 25).

These points may be illustrated by tales of the sea, such as "Caught by the Tide," "Paul's Shipwreck," "The Tidal Wave at Lisbon," and other stories showing the immensity and power of the sea. While the rock affords ample scope for teaching on the "Rock of Ages."

Christ walking on the sea speaks of His power over it. He made it.

ADDRESS No. 27.

"MY SIN."

A GROUP OF TEXTS.

"Who can say, ...I am pure from *my sin*?" (Prov. 20. 9). This address is given that "sin" may be shown to be a *guilty* thing, for which there is no excuse.

The emphasis should be on the fact that *sin* in the heart produces *sins* in the conduct.

Until the heart is right with God all will be wrong.

Illustrations: A bad tree bears bad fruit. No good water from a poisoned well (see Job 14. 4).

Four texts about "my sin."

I. "My sin" is ever before me" (Psa. 51. 3).

CONVICTION.

God is *holy*, how can a sinner appear before Him?

Illustration: A beggar in rags trying to force a way into the king's palace.

Heaven is a *holy* place. The sinner uncleansed in Heaven would have to walk down the streets like a leper crying "Unclean, unclean!"

If my sin is ever before me, what must I do?

II. "I will be sorry for my sin" (Psa. 38. 18).

CONTRITION.

Not sorry because found out, but sorry because God is grieved and sin is hateful.

Sorry with *a godly sorrow that leads to repentance.*

Repentance is a heart change that leads us to hate, renounce, and seek salvation from sin.

III. "I acknowledged my sin" (Psa. 32. 5).

CONFESSION.

Like the prodigal: "Father, I have sinned."

And the publican: "God be merciful to me a sinner."

IV. "Cleanse me from my sin" (Psa. 51. 2).

CLEANSING.

How? By the blood. The blood of Jesus Christ cleanses from all sin.

When? "Now is the accepted time."

Through what? Faith in the One who died, the Just for the unjust—a sacrifice of love.

The following illustration can be used.

An Illustration of Sacrificing Love.

William of Orange (afterwards King William III) was seized with the same fatal malady (smallpox)

which had destroyed both his father and his mother in the prime of their lives. The eruption refused to throw out, and he remained half dead. The physicians declared if some young healthy person who had not had the disease would enter the bed and hold the prince in his arms for some time the warmth might cause the pustules to appear and thus preserve the hope of his country. This announcement produced the greatest consternation among the attendants of the prince, even those who had had the smallpox were naturally terrified at encountering the infection in its most virulent state, for the physicians acknowledged that the experiment might be fatal.

One of the pages of the Prince of Orange, a young noble of the line of Bentinck, who was eminently handsome; resolved to venture his safety for the life of his master, and volunteered to be the subject of the experiment, which, when tried, was completely successful.

Bentinck imbibed the confluent smallpox, narrowly escaped with life, and **his handsome face was marred by his fidelity**; but for many years he became William's favourite and Prime Minister.

ADDRESS No. 28.

TOO MUCH FOR ME. *

The aim of this address is to show the need of a Saviour. Three texts should be read, and stated as follows:

A Burden too Heavy for Me.

"Mine iniquities are gone over my head : as an heavy burden they are *too heavy for me*" (Psa. 38. 4).

An Enemy too Strong for Me.

"He delivered me from my strong enemy, and from

*First published many years ago in *Scattered Seed*.

them that hated me: for they were *too strong for me*" (Psa. 18. 17).

A Journey too Great for Me.

"Arise and eat; because the journey is *too great for thee*" (1 Kings 19. 7).

I. The Burden too Heavy. Guilt on the conscience.

Illustrate with Pilgrim and his burden in "Pilgrim's Progress."

Imagine a bag fixed on the back and a stone dropped into it each time a sin was committed till the burden became crushing.

II. The Enemy too Strong. Indwelling sin.

Explain Romans 7. 18.

Illustrate the power of habit. A boy tied round with one piece of cotton can break it, but not with a thousand. A bundle of sticks cannot be broken.

The old story of the camel in the Arab's tent can be used.

III. The Journey too Great. The path to Heaven the way of life

Its many dangers and difficulties. How many strong men have fallen? No one is safe without a guide.

Illustrate by story of young man who started to climb a great mountain in Switzerland with no guide, and was lost on the glaciers.

The address should end with an explanation of the burden gone by faith in Him who bore our sins in His own body; of the risen Saviour, able to save to the uttermost, and of the indwelling Spirit who guides safely in the way. The order can be emphasised. Until the burden is gone the enemy will not be conquered. There must be reconciliation before deliverance, and then, reconciled and saved, we can walk safely with our Guide in the way.

ADDRESS No. 29.

SIN FINDING THE SINNER OUT.

“Be sure your sin will find you out” (Num. 32. 23).

This address is perhaps the most searching I have ever used. It needs tenderness and wisdom. Its purpose is to warn and awaken those who are careless.

SOME POINTS TO MAKE.

- I. First, point out it is not said that **sin gets found out**. All sins are not found out in this life. It says, **Sin finds you out**. Teach the difference.

Illustration: A bloodhound, hunting for a runaway slave, at last finds him out and springs on him. So sin fastens on men.

- II. **God sees and uncovers hidden sins**. Not always in this life, but often as an example.

ADAM tries to hide, but was found.

CAIN hid his brother's body.

ACHAN hid the stolen goods, but the lot fell on him and found him out.

ANANIAS and SAPPHIRA. Their sin was exposed.

Any of these can be chosen for detailed story telling.

Other illustrations from real life are plentiful and well known: “The Contraband that would not Sink,” “The Ship's Log found in a Shark,” etc.

- III. How does sin find men out? Chiefly—

1. By being **Written in their Character**.

Even on the face.

A deceitful boy, a frivolous girl, a cruel man, a drunkard can readily be told by the face.

2. By their becoming **Slaves of Habit**.

No chains are so strong as evil habits.

The sins become heavy yokes (Deut. 28. 48).

Illustrate by the story of the blacksmith who

was made to forge his own chains, or the story of the diver who was gripped by an octopus.

3. By Spoiling the Life and Usefulness.

Sin is a great robber. Life's golden opportunity is gone. Sold for a sinful pleasure.

Illustration: Esau who sold his birthright for a little meat. A suicide left a letter saying, "It might have been so different."

4. By Numbing the Conscience, until seared as with a hot iron, it no longer does its work.

Fools make a mock at sin.

Illustration: The toll gate-keeper who said "Coming" in his sleep. The man who trembled when he first stole can now laugh.

5. By being Seen in the Lives of Others.

A big brother leads his little brother astray.

An elder sister teaches her little sister to sin.

A father sees his sin visited on his children (Exod. 20. 5).

It is an awful thing to see my sins finding me out in the ruined life and perhaps lost soul of another.

6. In the day of Death and Judgment.

The address should end with some very tender references to the love of God, the death of Christ, the invitation, "Come unto Me," and a note of hope for the worst.

THE UNSEEN ANGEL.

AN APPEAL TO THE IMAGINATION.

I fancy, children, I can see a shining angel, a little bit like the one Manoah's wife saw. You remember Samson's mother. She described her heavenly visitor as "a man of God, whose countenance was like the countenance of an angel of God, very terrible" (Judges 13. 6). Not at all like the picture-book angels, but terrible in majesty and beauty. I imagine he comes

silently and unseen by any one else, and stands by me on the platform.

I am going to **suppose a sad thing**, that he speaks in solemn accents to me, and tells me that in the large company of children before me there is one boy who will, when he becomes a man (unless he repent and seek the Saviour), be a very wicked man. He will break the heart of a loving mother, and disgrace the name of an honoured and respected father; he will come to beggary and rags, and even to crime and prison. He will at last die in his sins.

Again he speaks, and this time tells me of a girl here, who as she gets older forsakes the guide of her youth, and turns her back on home, brothers, and sisters, and goes up to the great city and lives in pleasure and in sin. Nothing is held sacred by her, and all that is noble and beautiful, gentle, and holy is despised and forsaken in her wild desire for excitement and folly. Her pitiable career is cut very short, and she dies unknown, wretched, and alone, far from all who love her—unrepentant and hopeless.

“See,” says the angel, “I will point my finger at that boy and then at the girl.”

I see the shining finger raised, and it rests first upon the one and then upon the other, and with a sigh and a tear sparkling in those bright and solemn eyes he departs.

Children, **what should I do in such a case?** I should come down and sit beside that boy and plead with him with all the earnestness of my heart to seek the Lord while He is near, and thus ensure that that of which the angel warned would never come to pass. And it is true, for in every large gathering of young people there are those who will thus live and die in sin. No angel, however, points them out. Come to Christ now and make sure you are not that boy or girl.

ADDRESS No. 30.

ESAU, THE "PROFANE PERSON."

"Lest there be any...profane person, as Esau, who for one morsel of meat sold his birthright" (Heb. 12.16).

It is not often the Holy Spirit stigmatises a man. Adjectives are not frequent in Scripture. Its stories are told without any comment as a rule, but here God calls Esau a "profane person." The main lesson is the profanity of despising Christ.

Tell the story as graphically as possible, as given in Genesis 25. 29-34. Emphasise the difference in the two brothers. One set on blessing, the other despising it. The one loveable the other hateful (Rom. 9. 13).

Divide the story thus:

I. The Birthright.

To Esau it meant the position of firstborn (remember he was a twin, and only had it by a few minutes). The larger inheritance. The hope of Messiah. Priest of the family.

To each of us it means: *All there is in Christ.* The *new* birthright.

Salvation, holiness, service, reward.

II. The Bargain.

"A morsel of meat!" What a price! "Thou hast sold thyself for naught" (Isa. 52. 3).

It means letting Christ go for self-indulgence, worldliness, gain, or fear.

What shall it profit?"

III. The Blessing. It contains Genesis 27. 27, 28.

"*The dew of Heaven.*" The gift of salvation and the Holy Spirit.

"*The fatness of the earth.*" A harvest of souls for the hire.

"*Plenty of corn and wine.*" Spiritual contentment and holy joy.

A position of influence, dignity, and authority (v. 29).

Blessing to others. "*Blessed be he that blesseth thee.*"

IV. The Bitter Cry.

Esau "found no place of repentance, though he sought it carefully with tears" (Heb. 12. 17). He was "rejected."

Some things are never regained. Good repute and influence forfeited by sin, and life's lost opportunity. If Christ finally rejects, then "Too late, too late, will be the cry."

ADDRESS NO. 31.

THE SPIRIT CONVICTING.

"When He, the Spirit of God, is come He will convict (R.V.) the world of sin, of righteousness, and of judgment" (John 16. 8-11).

This passage teaches the work of the Spirit of God as regards the world. That is His first work in bringing men to Christ.

I. It is by **conviction**. The Spirit accompanies the Gospel preached, and uses it to convict the hearers.

II. He convicts of **three things**: Sin, righteousness, and judgment. That is, He shows men the *true nature* of these things.

III. The world has wrong notions of all three, and is quite ignorant of the real character of them.

SIN, by the world, is merely "doing wrong things." A false estimate.

RIGHTEOUSNESS is regarded as doing right things. Again an inadequate idea.

Of JUDGMENT the world knows little or nothing. It thinks the world is getting better.

IV. The Spirit convicts of

1. Sin.

"Of sin because they believe not on Me."

Sin is seen to be not "doing wrong things," but an attitude of heart and mind toward Christ of UNBELIEF, that involves an absolute rejection of His Lordship, a mistrust of His love, a refusal of His salvation.

Sin is *lawlessness*.

"I was a wandering sheep,
I would not be controlled."

2. Righteousness.

"Of righteousness because I go to the Father, and ye see Me no more."

Righteousness is not "merely right doing."

It is the result of JUSTIFICATION. A new relation and standing before God.

It is brought about by the death of Christ.

The fact that He has gone to the Father and we see Him no more is the EVIDENCE that we are justified, that is, "right with God. He is Jehovah-Tzidkenu, the "Lord our Righteousness" at the right hand of God. We who are found in Him are safe because He is there.

The Spirit reveals this, the world does not understand it.

3. Judgment.

"Of judgment because the prince of this world is judged."

Unregenerate man does not know that this world and its prince are under judgment. He cannot see anything wrong, and makes this world his nest and his object, little thinking that it is "reserved unto fire" (2 Peter 3. 7 and 10).

When, however, the Spirit opens his eyes, then he is convinced of it, and finds himself a stranger and a pilgrim in a strange land.

This is the first threefold work of the Spirit in conviction.

ADDRESS No. 32.

**SEVENFOLD EVIDENCE THAT MAN IS A
FALLEN CREATURE.**

“By one man’s disobedience many were made sinners” (Rom. 5. 19).

AN APPEAL TO FACTS.

I. Scripture asserts that man is a sinner by birth, a fallen creature.

II. History confirms it. We see it in “man’s inhumanity to man.” The late war confirmed it.

III. Experience puts it beyond doubt.

In ourselves. Do you deny that sin reigns in your heart?

In others. Do you know a case of a “sinless” man?

THE FACTS THAT SHOW IT ARE:

1. Guilt on the Conscience and Fear of Death.

Here is an unanswerable fact. Some have tried to deny it, but the approach of death has undeceived them (see Hebrews 2. 15). “Conscience doth make cowards of us all,” and this conclusively shows that all are under sin, which brings guilt and fear.

2. Sin in the Flesh, or the presence of indwelling sin.

It did not need revelation to show this. The natural man confesses it. Heathen writers acknowledge it.

Horace: “I see and approve the better course, I follow the worse.”

Cicero: “Nature has given us of knowledge; we corrupt it by our immoralities.

Seneca: “We are all wicked; what we blame in another each will find in his own bosom.”

3. Selfishness and Unkindness.

Charles Lamb wept at the remembrance of the way he had treated his mother, and longed for a moment to tell her his shame at it.

Each can ask himself, “Is not this ingrained in me?”

4. Pride.

Man’s pride evidences his fallen state. He has

nothing to be proud of, and yet is full of vanity. Pride is increased with ignorance.

5. Enmity and Unbelief.

This specially is noted in Scripture as a mark of man's fall (Rom. 5. 10; Col. 1. 21).

Man hates God, fights against Him, refuses Him obedience, thus revealing his fallen state.

6. Discontent and Unhappiness.

Misery, like pain, is a symptom of something wrong. Many refuse to confess themselves sinful, but own to discontent and misery.

Voltaire said, "There is more misery in man than in all the animals."

The description of Isaiah 57. 20 is graphic and true to life: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

7. The Failure of Life's Purpose.

Perhaps the greatest evidence of man's fall is that his life has become a meaningless thing, without aim or purpose. "Let us eat and drink, for to-morrow we die," is the practical confession of millions. Life is a failure. It has ceased to mean anything.

Schopenhauer wrote that to him life "Produced the conviction that nothing is worth our efforts, our energies, and our struggles; that all possessions are vanity, the world a bankrupt in all quarters, and life a business that does not pay its expenses."

What a confession of man's ruin.

The godly G. H. C. MACGREGOR, telling of his conversion, said: "Amid all my scepticism and doubt there was one thing I could not doubt, that was that I was not what I ought to be. I was a sinner. Sin was a fact in my life."

It was this that led him to seek the Saviour.

ADDRESS No. 33.

JACOB WRESTLING WITH THE ANGEL.

Read Genesis 32. 24-32.

“Yea, he had power over the angel, and prevailed”
(Hosea 12. 4).

Begin with a short outline of Jacob’s career up to this time. His cunning, lying, stealing, and yet longing for the blessing of God. A complex character. Well called Jacob, the Supplanter.

I. The Climax of Life.

The time had come when God would have mercy on Jacob. He had predetermined to do so (Rom. 9. 11-13).

The circumstances were opportune. Jacob was in great fear of his brother. His sin was finding him out.

The “angel of the Lord” is stated to be both man (v. 24) and God (vv. 28 and 30, and Hosea 12. 5). There “He found him,...even the Lord God of hosts.” It is one of the Christophanes or preappearances of Christ. Christ met Jacob that day.

II. The Constraining Love.

The Lord sought to bring Jacob to “full surrender” to faith, instead of cunningly looking after himself. It was love constraining him to yield, to give in to God, to trust Him to guide his career and fulfil His promises. The Lord wrestles with us to the same end.

III. The Clinging Faith.

The Lord reduces Jacob to weakness. He could no longer resist, so he clings and pleads.

“I yield, I yield, I can hold out no more,
Constrained by divine love, I own Thee conqueror.”

Now faith prevails. “I will not let Thee go except Thou bless me,” and seeks to know the name. It is not then revealed. The angel of the Lord’s name is “Secret” (Judges 13. 18), the same word in Hebrew as

“Wonderful” (Isa. 9. 6). Thus we identify it. “The Name above every name” (Phil. 2. 9).

IV. The Changed Name.

Jacob becomes Israel. No more a deceiver and cheat, but a prince with God. Grace changes men.

He showed the change at once. Instead of sending the weak ones in front to appease the angry brother as he had planned the night before, he boldly goes first, trusting in the Lord his God (chap. 30. 3). The altered life attests the altered name. Sinner becomes saint.

WRESTLING JACOB.

For those who do not know Mr. Charles Wesley's wonderful poem I give part of it. To the elders it could be recited; it is perhaps beyond children.

Come, O thou traveller unknown,
Whom still I hold but cannot see;
My company is gone before,
And I am left alone with Thee.
With Thee all night I mean to stay
And wrestle till the break of day.
I need not tell Thee who I am,
My misery and sin declare;
Thyself hast called me by my name,
Look on my hands and read it there.
But who, I ask Thee, who art Thou?
Tell me Thy Name, and tell it now.
In vain Thou strugglest to get free,
I never will unloose my hold!
Art Thou the Man that died for me?
The secret of Thy love unfold.
Wrestling, I will not let Thee go
Till I Thy Name, thy nature know.
My prayer hath power with God. The grace
Unspeakable I now receive;
Through faith I see Thee face to face,
I see Thee face to face and live.
In vain I have not wept and strove—
Thy nature and Thy Name is Love.
I know Thee, Saviour, who Thou art!
Jesus, the feeble sinner's Friend;
Nor wilt Thou with the night depart,
But stay and love me to the end.
Thy mercies never shall remove!
Thy Nature and Thy Name is Love.

ADDRESS No. 34.

OLD AGE.

A BIBLE ALLEGORY.

Read Ecclesiastes 12. 1-7.

1. This chapter is a call to "Remember **now** thy Creator," that is, to seek Christ while young.

Emphasise the value of this shortly.

Moses prayed: "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days" (Psa. 90. 14). He knew the value of early godliness.

2. It speaks of **evil** days coming.

It then uses a kind of riddle, or puzzle, or parable of OLD AGE, describing under brilliant metaphors the creeping on of old age with its loss of powers.

3. The outstanding lesson is, "Seek Christ while young."

To grow old without Him is **EVIL** indeed.

The old sinner is a wretched being.

4. The unravelling of the puzzle is difficult, and we are not certain as to some points. But the following will be found useful and suggestive.

5. Note old age without God is the day of "no pleasure" (v. 1), "darkness" (v. 2), "clouds returning after rain," that is, one storm of sorrow following on another. Then come—

I. The Keepers of the House Tremble.

The house is the body. The arms are the keepers given to protect it. As old age creeps on they tremble. Describe the trembling hand of the grandfather.

II. The Strong Men Bow Themselves.

The legs, they are the strength of a man. He carries his house on them. But age causes them to bend and bow, even requiring one or two sticks as props lest the house fall.

III. The Grinders Cease because they are Few.
Of course the teeth. Describe the toothless state of old age.

IV. Those that Look Out of the Windows Darkened.
The failing eyesight. How sad is this to a godless man. He seems to anticipate the blackness of darkness.

V. Doors Shut in the Street.
The hearing lost. There is a street on each side of the head called the ear-passage. It has a door at which sound knocks and enters, but this fails with age, and "the sound of the grinding," that is, the women grinding the corn to make the evening meal, that pleasant sound at the end of the day, cannot be heard as of old. The sinner becomes deaf—an evil day. The "daughters of music" are brought low.

Describe Beethoven's sorrow when deafness came upon him.

VI. Rising Up at the Voice of the Bird.
Sleeplessness. Long, weary hours in the night, then dosing off till a little sparrow chirps at the window, and there is no more sleep. How long those sleepless hours if there is no communion with God!

VII. Fears in the Way.
Nerve failure. The day of fearless courage has gone. Forebodings take its place. Stairs are a danger, to cross the road a terrible risk.

VIII. The Almond Tree Flourisheth.
The hair turns white, like an almond tree in bloom.

IX. The Grasshopper a Burden.
The weakened mind cannot bear worry. Every little thing is a burden.

X. Desire shall Fail.
Desire is really "caperberry." It refers to the loss of appetite. Even sauce (caperberry sauce) does not

stimulate it. There is no taste in food and no wish for it.

XI. Mourners go about the Street.

The end (man goeth to his long home) is anticipated, and gloomy thoughts and forebodings, like mourners, are constant. Having no hope, the future is dark.

XII. The Silver Cord Loosed.

The back bent. The spinal cord, or backbone, is so weak it can no longer hold the man up straight.

XIII. The Golden Bowl Broken.

The brain begins to give way. The head, that golden bowl that protects the brain, is as if broken.

XIV. The Pitcher Broken at the Fountain.

This is obscure, but is by many thought to refer to the lungs, where the blood flows as into a pitcher, and is refreshed and renewed by fresh oxygen.

XV. The Wheel Broken at the Cistern

is thought to refer to the heart, the wheel at the cistern of the blood, that pumps it through the veins. When this fails then the dust returns to the earth as it was, "dust to dust," and the spirit returns to God who gave it.

OUTLINES—Sin and Judgment.

No. 35.—What is Sin?

There are three definitions in Scripture.

I. "SIN IS LAWLESSNESS" (1 John 3. 4, R.V.). Insubordination, rebellion of heart, refusal of the authority of God.

II. WHATSOEVER IS NOT OF FAITH IS SIN (Rom. 14. 23). Unbelief, giving God the lie (1 John 5. 10), refusal to trust God.

III. ALL UNRIGHTEOUSNESS IS SIN (1 John 5. 17).

Wrong thoughts, acts, feelings, all are sin. Many are doing wrong who think it does not matter, but all wrong is guilty.

Note that sin in the heart is responsible for sins in the life. (See *Witness Manual*, "Sin," in which this is worked out at length.)

No. 36.—Without.

EXCEPTION,	Rom. 3. 19,	All sinners.
EXCUSE,	Rom. 2. 1,	All guilty.
ESCAPE,	Rom. 2. 3,	All lost if dying without Christ.

To this may be added other "withouts," as "without Christ," "without God," "without hope." And the well-known group:

Without Blood no remission (Heb. 9. 2).

Without faith no pleasing God" (Heb. 11. 6).

Without holiness no man shall see God (Heb. 12. 14).

No. 37.—Paul's Reasoning with Felix.

RIGHTEOUSNESS. We have Paul's teaching on this in Romans.

TEMPERANCE. We have Paul's teaching on this in Galatians.

JUDGMENT TO COME. We have Paul's teaching on this in Thessalonians.

This can be worked out profitably as a study on these three truths.

No. 38.—"Exceeding."

The EXCEEDING	Sinfulness of sin (Rom. 7. 13).	
,,	Riches of His grace (Eph. 2. 7).	
,,	Greatness of His power (Eph. 1. 19)	
	The sinfulness of sin is seen by the law.	
It dishonours	God. Bringing guilt and judgment.	
,,	Myself. Bringing sorrow and ruin.	
,,	Others. Leading others after me.	

What to Teach.

No. 39.—“Cannot.”

“While we were yet without strength” (Rom. 5. 6).

A lesson on the sinner’s utter inability to save himself.

HE CANNOT	PLEASE God,	..	..	Rom. 8. 8.
„	REST,	..	..	Isa. 57. 30.
„	KNOW the Truth,		..	1 Cor. 2. 14.
„	CEASE from Sin,		..	2 Peter 2. 14.
„	ENTER the Kingdom,		..	John 3. 5.

No. 40.—“Me.”

Ask each child to be your text. Inquire, “Of whom am I speaking?” Enlist the answer, “Me.”

God be merciful to ME a sinner,	..	Lost.
Who loved ME, and	.. Gal. 2. 20,	Loved.
Gave Himself for ME,	„ ..	Saved.
Christ liveth in ME,	.. „ ..	Indwelt.
Here am I, send ME,	.. Isa. 6. 8, ..	Sent.

No. 41.—One.

SIN—One point guilty of all,	..	James 2. 10.
SACRIFICE,	.. .. .	Heb. 10. 12.
SAVIOUR,	.. .. .	Acts 4. 12.
SHEPHERD,	.. .. .	John 10. 16.

No. 42.—“Not One.”

A SIMPLE AND USEFUL GROUPING OF TEXTS.

Rom. 3. 10.	“There is none righteous, no, NOT ONE.”
Rom. 3. 12.	“There is none that doeth good, no, NOT ONE.”
Job 14. 4.	“Who can bring a clean thing out of an unclean?” NOT ONE.
Psa. 49. 7.	Who “can by any means redeem his brother?” NOT ONE.
Jos. 23. 14.	Hath aught “failed of all the good things the Lord spake?” NOT ONE.
John 17. 12.	Is any of the sheep lost? NOT ONE.

What to Teach.

PART IV.

THE LORD JESUS CHRIST: HIS GLORY AND WORK.

List of Addresses.

43. C.H.R.I.S.T. An Acrostic.
44. J.E.S.U.S. An Acrostic.
45. JESUS AS LORD.
46. JESUS IS GOD.
47. WHAT THINK YE OF CHRIST?
48. OUR LORD IN PRAYER. With other "Sevens."
49. THE TRUE WORKER.
50. THROUGH JESUS CHRIST OUR LORD.
51. WE SEE JESUS.
52. THE BLOOD POWER AND LOVE OF CHRIST.
53. "FINISHED."
54. THREE "ONE WORD" SERMONS.
55. THE CROSS.
56. THE CROSS IN VARIOUS ASPECTS.
57. THE MINISTRY OF RECONCILIATION.
58. VICTIM AND VICTOR.
59. "FOR" AND "INSTEAD OF."
60. THREEFOLD CLEANSING."
61. A GREAT TOPIC: JESUS, A SAVIOUR.
Illustration: "Jesumani—the Jewel of Jesus."
62. JESUS ABLE, WILLING, READY, AND SEEKING
TO SAVE.
- 63-71. OUTLINES ON CHRIST AND HIS WORK.

BEHOLD THE MAN!

THEY plaited Thee a crown of thorn,
And placed it on Thy head;
A purple robe, with bitter scorn,
Thy sceptre was a reed.
Behold the Man! Behold your King!
Was Pilate's mocking cry, Lord;
Thou hast redeemed us, loud we sing,
And own Thee King most High, Lord.

They led Thee from the judgment hall,
And nailed Thee to the tree;
They gave Thee mingled wine and gall,
And mocked Thine agony.
"Father, forgive them," was Thy prayer;
"'Tis finished," was Thy cry, Lord,
Thou hast redeemed us dying there,
And art gone up on high, Lord. G.G.

ANOTHER'S LIFE, ANOTHER'S DEATH.

UPON a life I have not lived,
Upon a death I did not die;
Another's life, another's death,
I stake my whole eternity.
Not on the tears which I have shed,
Not on the sorrows I have known;
Another's tears, another's grief,
On them I rest, on them alone.
Jesus, O Son of God, I build
On what thy Cross has done for me;
There both my death and life I read,
My guilt, my pardon there I see. DR. H. BONAR.

PART IV.

The Lord Jesus Christ: His Glory and Work.

Our teaching and preaching is of Christ (Acts 5. 42). A spiritual ministry is a ministry of Christ. As all roads lead to London, so every address must lead to Christ or you have failed.

In this sense we understand Paul's word, "We preach Christ crucified" (1 Cor. 1. 23), and his resolve, "I determined not to know anything among you save Jesus Christ and Him crucified" (1 Cor. 2. 2). It is a good challenge to my heart when about to speak. "Is this testimony to Christ? Am I preaching Him?"

I read once of a young man about to preach his trial sermon. He studied hard and had partly prepared a profound discourse, when his old mother, coming in, laid her hand lovingly on him, and said, "My son, speak a good word of the dear Lord Jesus."

He burnt what he had prepared and began again. As the paper burnt he noticed on it the words, "Semetic hyperbole," and smiled as he thought how nearly he had started on a wrong road.

See, then, that you "Preach unto them

JESUS"

(Acts 8. 35), and this with a double purpose.

I. That they may Behold His Glory.

The glory of His person, His character, walk, and life, and His work. Remember "He is altogether lovely." See that you represent Him so. Pray, labour, commune with Him, that you may "show forth His excellences."

Do not preach a small, a mean, a poor Christ,

“another Jesus” (2 Cor. 11. 4), a mere man. Such is not the Christ of God, the express image, the effulgence of the glory of God. I charge you before God not to misrepresent my glorious Lord, to lower the dignity and majesty, the all-surpassing glory of the Son of God—God the Son.

II. That They may Understand His Work.

The work of Christ on Calvary must be rightly understood and presented.

I fear in this it has been often sadly and badly set before the children.

I once heard a speaker to children say to them: “Jesus paid all your debts, and you have only to believe it, and you are saved.”

I called his attention to the gross misrepresentation contained in such a statement of the work of Christ, and received the reply, “The children don’t know the difference.”

I do not think he meant to imply that false teaching can be given because the children cannot detect it, but the words suggest it. I am sure you would not consider it unnecessary to be correct because you have simple hearers.

The double error in the words is:

1. **It suggests that the “debt” of the disobedient and unbelieving has been paid.** Now we know from a thousand Scriptures that the Christ-rejecter will be judged for his sins as well as for the rejection of Christ. It is only the man found in Christ who can say the liability is gone. In other words, *there is no substitution where there has not been first identification.* This is explained further in Addresses 57 and 59.

2. **The sinner is not saved by “believing it.”** He must receive Christ (John 1. 12). Facts do not save, whether believed or not. The Lord Jesus saves. The facts believed will (they may not, how-

ever) lead the sinner to Him, the Person. It is He, and not the facts who is the Saviour.

I use this illustration to awaken you to the sense of danger. You must not represent the work of Christ falsely.

Read Sir ROBERT ANDERSON'S chapter on "The Cross" in his "The Gospel and Its Ministry"* if you need help on this important subject.

ADDRESS No. 43.

C.H.R.I.S.T.

"We preach Christ" (1 Cor. 1. 23).

Describe the preacher as a sign-post that points the way. Emphasise that the sinner needs a Saviour, not law.

Use the parable of "The Boy in the Well" (p. 45).

Tell the story of Christ in chapters thus:

C Came to Save.

"The Son of Man is come to seek and to save that which is lost."

Tell the story of His birth. The angel announcing "a Saviour."

Give such details of His life as time allows.

H Hanged on a Tree.

Describe the disappointment of disciples. "We thought," etc. (Luke 24. 21).

Tell the scene of Calvary very simply.

Particularly, "My God, My God, why," etc., and "It is finished," as showing that death had to come before He could save.

R Raised from the Dead.

Tell the story of resurrection and ascension.

Point out that still "salvation" tarried.

* Pickering & Inglis, London and Glasgow. 2/4 post free.

I Inviting Sinners.

Emphasise the fact that *now*, since He is dead, risen, and ascended, salvation is preached to all.

Enlarge on the invitation. Sinners, not the good, are invited.

S Saving Believers.

Not all invited come. Thus only some are saved.

Who are these? Believers.

Give illustrations of the first converts.

T To Come Again.

The end of the story is not yet.

Describe 1 Thessalonians 4. Illustration, "A Magnet," that separates and catches up the metal.

ADDRESS No. 44.

J. E. S. U. S.

"He preached unto him JESUS" (Acts 8. 35).

Not law, not religion, not good works, not ideals alone, but *Jesus*, without whom the others are "dead," but in whom all take their right place. He works them in His own.

Illustration: The believer is not a Christmas tree on which good things are hung, but a fruit tree on which precious fruits grow, its life being Christ.

The speaker to children should never weary of telling the old, old story of Jesus and His love.

He wants the children *first of all* to know Christ, and therefore should be constantly plotting new ways of setting Him forth.

Here is a simple acrostic on which to hang the story.

Speak then of Jesus:

J—Just and Having Salvation (Zech. 9. 9).

Note Who He is. "The Just One," "God manifest in flesh" (1 Tim. 3. 16).

What He came to bring. "Salvation."

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How He can be “just” and “save” (instead of condemning) the sinner.

This is the problem of the Gospel (see Rom. 3. 26).

E—“Endured the Cross” (Heb. 12. 2).

Tell the story, it always holds the attention.

Emphasise who He was who died, “The Prince of Life.”

The voluntary nature of His death
(John 10. 18).

Its atoning value, “To put away sin”
(Heb. 9. 26).

S—“Sat down on High” (Heb. 12. 2).

Show the value of resurrection as evidencing His finished work.

Teach the value of His session at the right hand of God.

U—Undertaking for Us (Isa. 38. 12).

The work of faith being to put our case in His hands as a doctor undertakes for his patient, as a lawyer his client’s case.

S—“Saving to the Uttermost” (Heb. 7. 25) or, *Soon to Return* (Heb. 10. 37). Either text makes a good ending.

ADDRESS No. 45.

“JESUS AS LORD.”

“He is Lord of all” (Acts 10. 36).

I. That Jesus is Lord was—

1. Prophesied in the Old Testament (compare Psa. 110. 1 with Matt. 22. 44).
2. Proclaimed by the angels (Luke 2. 11). “Which is Christ the Lord.”
3. Sung by Elisabeth (Luke 1. 43). “The mother of my Lord.”
4. Foretold by Zacharias (Luke 1. 76).

5. Claimed by Christ Himself (John 13. 13, 14).
"Ye call Me Lord, and so I am."
6. So preached at Pentecost (Acts 2. 36). "This same Jesus, both Lord and Christ."
7. Announced to the Gentiles (Acts 10. 36). "He is Lord of all."
8. Written of by the apostles as Lord (1 Tim. 6. 15).
9. Seen in Heaven as such (Rev. 19. 16). "Lord of lords."

II. Salvation is by **receiving and confessing Him** as such (Rom. 10. 9).

Make it quite clear that He is not *Saviour* unless He is *Lord*.

Rebels and unbelievers have no Saviour.

III. In practice **this means four things**, which may be stated as an acrostic.

L—Lord in the Heart.

"Sanctify Christ as Lord (R.V.) in your hearts"
(1 Peter 3. 15).

As Lord in the secret life, Christ should occupy the throne of the heart, swaying the affections, and reigning with undisputed authority over everything.

"O, Come and reign, Lord Jesus,
Rule over everything."

Every thought is to be brought into obedience to Him (2 Cor. 10. 5).

O—Ordering the Steps.

"Order my steps in Thy Word and let not iniquity, have dominion over me" (Psa. 119. 133).

Where Christ is Lord the life is a guided one.

By His Spirit He leads His sheep (Rom. 8. 14; John 10. 27).

No step is taken (as business, marriage, etc.) without His word.

R--Redeeming the Life.

"Who redeemest thy life from destruction" (Psa. 103. 4).

That is to say, the life is not merely guided, but controlled.

The Lord undertakes the "redemption" of the life from all that spoils or defiles it. Thus the believer's soul is saved. The "salvation of the soul" referring to those who have been previously reconciled (Rom. 5. 10; Heb. 10. 39; and James 1. 21).

Thus the Lord redeems not only the man from perishing, but his life from being destroyed as to its usefulness.

D—Directing the Work.

"I will direct their work in truth" (Isa. 61. 8).

It is the part of a servant to serve. He is directed in that service by His Master.

This is no small part of His lordship.

ADDRESS NO. 46.

JESUS IS GOD.

"Christ, . . . who is over all, God blessed for ever"
(Rom. 9. 5).

As early as possible children should be taught the Deity of Christ. In order to help teachers the following main lines are stated; a few only of many Scriptures are selected. For more see my "The Deity of Christ," where they are collected.

I. **Foretold** in the Old Testament that "a Child," a Son, should be born who would be God) (Isa. 7. 14; 9. 6; Psa. 2. 6; 45. 1; 110. 1; Micah 5. 2; Zech. 13. 7).

II. **Stated Definitely.** Many ask: Does the Bible really teach that Jesus is God. See John 1. 1, 2; Romans 9. 5; 1 Corinthians 15. 47; Philippians 2. 5;

Colossians 2. 9; 1 Timothy 3. 16; Titus 2. 13; 3. 4 (R. V.); Hebrews 1. 8; James 2. 1; 1 John 4. 15; 5. 5; 5. 20; and Thomas' great confession in John 20. 28. The doubter was the first to name Him, God.

III. **Christ Claimed Deity.** Do not be misled by the critics who keep repeating He did not. They trade on the common ignorance of Scripture, and when faced with the Word throw doubt on its authenticity. First cutting all references out, they then say there are none.

1. That He came out from God. John 8. 42; 8. 23; 6. 62; 16. 27; 17. 5; 17. 24. 18. 37.
2. That He is One with the Father. John 10. 30; 14. 9-11; 15. 23).
3. That He is the "I AM." John 8. 58; 8. 28; 8. 24. (There should be no "he" in these texts).
4. That He was equal with God. John 5. 23; 5. 18; Matthew 28. 19.
5. That He is Omniscient. John 2. 24, 25; 21 17; Luke 9. 47; 7. 39; 5. 22.
6. That He is Omnipresent. Matthew 28. 20; John 3. 13; 1. 18.
7. That He is Omnipotent. Matthew 28. 18.
8. That He was Judge of all the earth. Matthew 16. 27; John 5. 22, 25, 27.
9. That He is Life-Giver. John 5. 21-25; 6. 27; 6. 33-40; 11. 25; 20. 31.
10. Forgives sins. Matthew 9. 2; Mark 2. 7; Luke 7. 48.
11. Accepts worship. Matthew 2. 11; 8. 2; 14. 32, 33; 28. 9; John 9. 35. (Compare Acts 10. 26 and Rev. 1. 9, 10; 22. 8).
12. Answers prayer. John 14. 13. Notice, "I will do it."
13. Claims absolute devotion. Mark 8. 34; Matt. 10. 37; Luke 14. 33.

14. Promises to come again. John 14. 3; Matthew 26. 64; 24. 42; Revelation 22. 20.

IV. The Apostles all Ascribed Deity to Him.
Romans 9. 5; Hebrews 1. 8, and see above II.

V. The Book of Revelation places Him on the throne, worshipped equally with God. Revelation 5. 13; 7. 9, 10; 17. 14; 20. 6; 21. 22; 22. 3.

ADDRESS No. 47.

“WHAT THINK YE OF CHRIST?”

(Matt. 22. 42).

This address is to call attention to the glory of Christ. I recommend it. I have had much joy in thus showing the excellences of my Lord in His walk and work on earth.

I. Notice the **Setting of the Question**. It was asked by Christ Himself. Make a point of this. Say He asks it of you, “What do you think of Me?”

WHOSE SON IS HE? Son of David! Yes, but David called Him Lord (Psa. 110. 1), so He was David’s Son and David’s Lord.

He was Son of God and Son of Man.

II. There is **Another Question**: “What shall I do with Jesus?” The answer to this depends on your answer to the other.

III. Tell the **Story of Jesus** under the following heads:

1. What do you Think of His Birth?

Never man was born like this Man! Foretold by prophets, announced by angels, born of a virgin, worshipped by wise men and shepherds.

2. What do you Think of His Character?

Never Man was perfect before! He never failed, made a mistake, or sinned. Could say to

enemies: "Which of you convinceth Me of sin?"
 All the graces in equal balance. Courageous
 (Luke 13. 32) and yet meek and lowly in heart
 (Matt. 11. 28).

3. What do you Think of His Words?

Never man spake like this Man! Recall—

(a) PARABLES. Shakespeare, Milton, or any other never wrote such simple, searching stories as the Lost Sheep, Prodigal Son, Good Samaritan.

(b) CLAIMS. "I am" Way, Truth and Life.
 Resurrection and Life.

Who could say such things?

(c) INVITATIONS. "Come unto Me all ye that labour." Did ever man talk like that?

4. What do you Think of His Works?

What Manner of man is this?

(a) POWER OVER NATURE. Even the wind and sea obey Him.

(b) DEVILS. He cast out the demons with His word.

(c) DEATH. Three times raised the dead.
 He went about doing good.

5. What do you Think of His Death?

Spoke of it in anticipation.

Voluntary. "No man taketh My life from Me, I lay it down of Myself" (John 10. 18).

Sacrificial. "A ransom."

Tell the wonderful scene. Did ever man die like this?

6. What do you Think of His Resurrection?

Never man rose triumphant from the dead! Tell the story simply. There is majesty in it.

7. What do you Think of His Claim on You?

Did ever man make such a claim? He demands *all* (see Matt. 14. 26, 27). "Come, follow Me."

“If Christ were not God, how fearful such a claim!

How natural, how moderate, how just, if He is in very deed Divine.”—CANON LIDDON.

ADDRESS No. 48.

THE LORD IN PRAYER.

A SEVENFOLD WORK

(John 17).

I. Note the opening words: “Father, the hour is come.”

THE HOUR! Predetermined before creation.

Anticipated by prophets.

Spoken of by Himself (Matt. 20. 17-19; 21. 37-39).

The great hour of the world's history.

II. There are many remarkable things about the prayer, but now we notice SEVEN “I HAVE'S.” They tell the story of the Lord's work for His people.

1. **“I Have Glorified Thee”** (v. 4).

The glory of God was ever the Lord's first aim.

He seeks now that in the Cross He may glorify God (vv. 1, 5). The first need was that *the insult of sin* to God's majesty should be put right and His glory vindicated.

2. **“I Have Finished the Work”** (v. 4).

He anticipates the glorious words, “It is finished” on the Cross. In glorifying God He put away sin. This was perfectly done, and that for ever (Heb. 10. 12-14).

3. **“I Have Manifested Thy Name”** (v. 6).

That His people might know the Name, that is, the true character and authority of God was ever Christ's desire. He gave eternal life to the elect, “the men which Thou gavest me,”

(v. 6) “in order that” (*iva*) they might know God. The natural man cannot know God. It needed a new creation before he could do so.

4. **“I Have Given Them Thy Words”** (v. 8).

Note the progress. First God’s glory, then sin put away, then the Name revealed, and now the words given. Every provision is thus made for the saints.

Note that the elect “receive” (v. 8) and keep (v. 6) the words, that is the feature that distinguishes them.

5. **“I Have Kept Them.”** None lost (v. 12).

Here is the eternal security of the believer. None is lost. They are kept by Christ in the power of God. Only Scripture was fulfilled in Judas. He was a devil, and never a child of God.

6. **“I Have Sent Them into the World”** (v. 18).

They are saved to serve, and so having provided for their safety and sanctification (v. 17), He now sends them. Thus they are saved, sanctified, and sent.

7. **“I Have Given Them the Glory”** (v. 22).

The same glory that God gave Him. Not His inherent glory, we have not that, but His acquired glory through perfectly pleasing God. This we have. He will work it in us, so that we may share His glory (Rom. 8. 29).

This address will enable you to exalt Christ in the eyes of your hearers by emphasising His glorious work for His people.

There are **Five Other “Sevens” in the Chapter.** I give them that they may be used if thought well.

I. **Seven Requests for the Saints.**

1. Keep them from perishing (v. 11).
2. Keep them from the evil of the world (v. 15).

3. Sanctify them (v. 17).
4. That they may be one (v. 21).
5. May be with Him (v. 24).
6. May behold His glory (v. 24).
7. That His love may be in them (v. 26).

II. Seven Times "As" the Standard.

"As He is, so are we" (1 John 4. 17).

1. Given eternal life, as Christ given power (v. 2).
2. One AS we are (v. 11).
3. Not of the world, AS I am not (vv. 14, 16).
4. Sent AS Thou hast sent Me (v. 18).
5. "In us" AS Thou Father art in Me and I in Thee (v. 21).
6. Given glory for oneness even AS we are one (v. 22).
7. Loved AS Thou hast loved Me (v. 23).

III. Seven Relations of the Saint to the World.

1. Given to Christ out of the world (v. 6).
2. Living in the world (v. 11).
3. Kept from the world-evil (v. 11).
4. Hated by the world (v. 14).
5. Not of the world (v. 16).
6. Sent into the world (v. 18).
7. A testimony to the world (vv. 21, 23).

IV. Seven Things Given to Christ.

1. Authority (v. 2).
2. Work (v. 4).
3. Men (v. 6).
4. Words (v. 8).
5. Name (v. 12, R.v.).
6. Glory (vv. 22, 24).
7. Love (v. 26).

V. Seven Times the Saints are Spoken of as Given to Christ.

1. Eternal life "to as many as Thou hast given Him" (v. 2).

2. "Thy Name manifested unto the men Thou gavest me out of the world" (v. 6).
3. Thine they were, "and Thou gavest them Me" (v. 6).
4. "I pray for them which Thou hast given Me" (v. 9).
5. "Kept those whom Thou hast given Me" (v. 11)
6. "I have kept those that Thou gavest Me" (v. 11).
7. That those may be with Me and behold My glory "whom Thou hast given Me" (v. 24).

ADDRESS No. 49.

THE TRUE WORKER

(Isaiah 50. 4-9).

This beautiful passage speaks of the servant of Jehovah, and teaches us by His holy example what the spirit of a true servant should be. I divide it thus: Notice the assumption of Deity in verses 2, 3.

I. The Listening Ear (v. 4).

"He wakeneth morning by morning, He wakeneth mine ear to hear as the learned."

II. The Learned Tongue (v. 4).

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary."

III. The Lowly Mind (v. 5, and Matt. 11. 29).

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward."

IV. The Loving Heart (v. 6).

"I gave my back to the smiters and my cheeks to them that pluck off the hair; I withheld not my face from shame and spitting."

ADDRESS NO. 50.

“THROUGH JESUS CHRIST OUR LORD.”

The Epistle to the Romans is the Holy Spirit's unfolding in detail of the Gospel of the grace of God. It should be learned practically by heart by every one who aspires to teach or preach the Gospel. One of the key notes may be said to be the words at the head of this page.

Salvation is “through Jesus Christ our Lord.” In the Acts the first gospeller proclaimed, “Neither is there salvation in any other.” The Lord's words agree. “I am the Way; . . . no man cometh unto the Father but by Me.”

It will be noticed that chapters 5, 6, 7, and 8 of Romans end with words to this effect. They form a simple division on which to base an outline of those wonderful chapters.

CHAPTER V.

I. Grace Reigns “through Jesus Christ our Lord” (v. 21). Since the Cross God has been able in righteousness to hold back judgment and allow grace to reign. Therefore from Calvary on is the day of grace. God is not judging sinners now, nor imputing their trespasses to them. He is beseeching them to accept His proffered mercy (2 Cor. 5. 19-21). Every teacher must get this well in mind. It is most vital. The day of grace will end (see Luke 13. 25).

CHAPTER VI.

II. Eternal Life “through Jesus Christ our Lord” (ver. 23). This chapter teaches union with Christ in His death and resurrection. As the result of this, life even eternal life comes to us through Him. Salvation is not only justification, but life, and both are through Jesus Christ our Lord (1 John 5. 11).

CHAPTER VII.

III. **Deliverance** "through Jesus Christ our Lord" (v. 25). The seventh chapter is the cry of the saint under the power of indwelling sin. He calls himself a wretched man, and asks, "Who shall deliver me?" The answer is, "Through Jesus Christ our Lord." This is the practical side of the Christian life. It affords most valuable teaching for young people recently converted.

CHAPTER VIII.

IV. **The Love of God** "in Christ Jesus our Lord." This wonderful chapter tells of no condemnation, of life and peace by walking in the Spirit, of the glorious hope of the future, of all things working for good, of God being for us, and of nothing being able to separate us from the perfect love, and this love reaches us in Christ Jesus our Lord.

Another Simple Division

of the first eight chapters of Romans is the following. It is given in my book, "From Guilt Through Grace and Glory."

It is useful to place a very simple scaffolding of such a book before young people that they may fill in the detail for themselves.

- Chapters 1-3. **The Guilt of Man.**
- Chapter 3. **The Grace of God.**
- Chapters 3, 4. **The Gift of Righteousness.**
- Chapters 5-7. **Godliness of Life.**
- Chapter 8. **Glory Now and Hereafter.**

Three Great Things.

1. THE FINISHED WORK for Salvation.
2. THE FAITHFUL WORD for Assurance.
3. THE FRUITFUL WALK for Testimony.

ADDRESS No. 51.

"WE SEE JESUS"

(Hebrews 2. 9).

Again the glorious Lord shall be our theme. To the elder ones the context should be explained. The points are:

1. Hebrews 1 taught that Christ was *God*; chapter 2 teaches He is *Man*.
2. Psalm 8. 4 is quoted, "One in a certain place," *i.e.*, in Scripture, asks, "What is man?"
3. Man should have been "crowned with glory," and "over God's creation." But he has fallen (v. 8).
4. But there is A MAN crowned with glory and honour, the Lord Jesus the representative Man. In Him regenerate man will come to glory.
5. We see Him, let us say, in three places.

I. We See Jesus "Crucified."

Humbled, "lower than the angels" (v. 9). Why? So as to be able to die, because God cannot die. For whom? For every man (v. 9). "It became Him" as "Captain" (v. 10) to suffer for them. He identifies Himself as Man with them (v. 11). His brethren. Note the three quotations.

1. Sings praises in the midst of them (v. 12) (Psa. 22. 22 and 25).
2. Takes the same attitude of faith (v. 13) (Psa. 18. 2).
3. Calls them His children (v. 13) (Psa. 8. 18).

II. We See Jesus "Crowned."

God has already highly exalted Him (Phil. 2. 9). He has made Him "Prince and Saviour" (Acts 5. 31). Like Joseph, He sits on the right hand of power,

Saviour of His brethren. We see MAN crowned with glory and honour!

III. We See Jesus "Coming."

For this we look on to chapter 10, verse 37. "Yet a little while, and He that shall come will come."

"We anticipate His coming
With bright hope, in faith and love."

ADDRESS NO. 52.

THE BLOOD, POWER, AND LOVE OF CHRIST.

To "*show forth the excellencies of Him*"

(1 Peter 2. 9, R.V.).

This is a very simple outline that can be made useful for the youngest hearers.

I. The Blood of Jesus Cleanses (1 John 1. 7).

Tell the story of the death of Christ tenderly and graphically. Emphasise what John says he witnessed (John 19. 34, 35). How particularly he noticed it. How he after refers to it, and says, "It cleanses from ALL sin."

Note.—Care must be taken not to be material in the use of the words, "blood cleanses." It is high metaphor, and refers always to "guilt put away on the ground of sacrifice." In no other sense does blood wash or cleanse.*

If it is borne in mind that blood is always equivalent to the "life laid down" the danger can be avoided. Never use the word "blood" except where "the life laid down" or "poured out" could be equally used. As to moral cleansing, see the address, "The Threefold Cleansing," No. 60.

* SIR ROBERT ANDERSON contended that "washing in blood" is unscriptural. As often used and sung it certainly is, but I see no reason why the purging of the conscience from guilt should not be likened to being washed, and I think Scripture so uses it (1 John 1. 7; Rev. 7. 14; 22. 14, R.V.; see also Numbers 35. 39)

Teach how perfectly the guilt of all sin is put away through the finished work of Christ:

1. From God's presence.
2. From our consciences.

II. The Power of Christ Conquers (2 Cor. 12. 9).

Tell the story of Paul's thorn in the flesh. How he asked three times for its removal and was refused. Grace was sufficient. So Paul gloried in infirmity, because the power of Christ was seen in his weakness. That power rested on him (2 Cor. 12. 9). Explain how this may be so to all:

"The conquering Saviour shall break every chain,
And give us the victory again and again."

III. The Love of Christ Constrains (2 Cor. 5. 14).

Explain 2 Corinthians 5. 14. How a Christian serves His Lord from love.

It constrains to two things. Notice the double THAT. If one died for all, then all died (v. 14).

„ They that live should not live to themselves (v. 15).

Love saves us from self.

These are the three great powers in the believer's life: The Blood that *Cleanses*, the Power that *Conquers*, and the Love that *Constrains*.

ADDRESS No. 53.

“FINISHED.”

Point out that he is a very unwise man who does not look to the end of a thing. How will it end? A wise question.

Illustration.—Boy starting down a steep hill with no brake. A man leaping in the dark.

There are three things said to be finished.

I. Sin, when it is Finished (James 1. 15).

Here is FINISHED SIN—death! Warn against the beginnings of sin. Tell what one sin did in Adam's

case. The finish certain, not perhaps. Note Eve's mistake in quoting what God has said. She substituted "lest" for "surely" (Gen. 2. 17 and 3. 3). Satan's prompt use of it (Gen. 3. 4). Speak of Christ's warning, "Ye shall die in your sins."

Illustration.—A curate prayed by the bedside of a dying thief, and looking up found him dead with his (the curate's) watch in his hand. He had picked his pocket when dying.

II. Jesus said: "It is Finished" (John 19. 30).

Here is FINISHED SALVATION. Emphasise the finished nature of salvation. "Jesus did it all." We do not add to a finished work.

Illustrations.—The wedding feast ready: "Come, for all things are now ready." Relate the conversion of Hudson Taylor through the text, "It is finished."

The finished work must be entered into.

Illustration.—The line is built, the price paid, the engine made, the carriages got ready. The train draws into the station. All is finished at great cost. All is ready, but I must enter in.

III. Paul said, "I have Finished my Course" (2 Tim. 4. 7).

Here is FINISHED SERVICE. Contrast with finished sin. Tell of the useful, happy life of the apostle, and ask which shall be the end of each one present?

ADDRESS No. 54.

THREE "ONE WORD" SERMONS.

We do not find long sermons in the Bible. The longest recorded sermon of Christ, the Sermon on the Mount, can be preached in fifteen minutes.

The Lord sometimes preached very short sermons. Some of them only one word long. Could you preach a sermon in one word? Each sermon had a wonderful pulpit from which it was preached.

- I. **The Pulpit,** The Cross of Calvary.
The Sermon, "FINISHED" (John 19. 30).

Note that "It is finished" is only one word in Greek, Τετέλεσται.

Tell the story of Calvary. Enforce the "finished work."

- II. **The Pulpit,** The Open Grave.
The Sermon, "REJOICE" (Matt. 28. 9).

The word is "χαίρετε." Here it is translated, "All hail," but in many other places "Rejoice," as in Philippians 3. 1 and 4. 4, "Rejoice, and again I say, Rejoice." It means a salutation probably, as "Joy to you."

Tell of the joy of resurrection, relating such part of the story as needed.

- III. **The Pulpit,** Walking on the Sea.
The Sermon, "COME" (Matt. 14. 29).

Ἐλθέ is the word.

"O word of words the sweetest,
Come, O come to me."

Tell the story of Peter walking on the water to Christ.

ADDRESS No. 55.

THE CROSS.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 5. 14).

THE CROSS IS THE PLACE OF

- I. **Rejection.** It was the culmination of man's sin.
- II. **Righteousness.** For there sin was judged in the Person of the Sin Bearer.
- III. **Reconciliation.** For God was in Christ reconciling the world unto Himself.
- IV. **Repentance.** It is love there seen that leads men to repentance.

V. **Remission.** His Blood was shed for remission, and it is there it is received.

VI. **Regeneration.** In looking to Him lifted up we live.

VII. **Retribution.** For the Christ rejecter will be counted guilty of that blood-shedding.

ADDRESS No. 56.

THE CROSS IN ITS VARIOUS ASPECTS.

Four Scriptural Expressions.

I. **"The Death of the Cross."** Philippians 2. 8 speaks of the SHAME the Lord suffered. His grace in humbling Himself and despising the shame (Heb. 12. 2), and man's sin in putting Him there.

II. **"The Blood of the Cross"** (Col. 1. 20) speaks of PEACE through the finished work of Calvary.

III. **"The Word of the Cross"** (1 Cor. 1. 18, R.V.) speaks of the GOSPEL message.

IV. **"The Offence of the Cross"** (Gal. 5. 11) speaks of the REPROACH of those who take up His Cross, who refuse to compromise with the world and its religion.

ADDRESS No. 57.

THE ATONEMENT EXPLAINED;

OR, **"THE MINISTRY OF RECONCILIATION."**

There is perhaps no place in Scripture where the atoning work of Christ is so definitely explained as in 2 Corinthians 5. 19-21.

For the sake of helping those who work among the young to a correct understanding of this great theme, let me give the points of this great passage. Note then:

I. **"God was in Christ."**

God and Christ were of one mind in this great matter.

Christ's love was God's love (see Rom. 5. 8 and 8. 39). Never represent the work of the Cross as if it altered God's heart towards man. God never changes. He loved and loves the sinner.

II. "Reconciling the World unto Himself."

God did not need reconciling. It was the world that needed it. God's heart did not need changing, but he did need to be propitiated that His attitude of judgment might become one of mercy.

Out of Christ the sinner could expect only judgment, now in Christ there is mercy offered.

The atonement afforded God a righteous ground upon which to meet the sinner. In this sense the world was reconciled. A basis for peace was found in the Cross.

Under the law the message was, "Prepare to meet thy God." Under grace the word is, "Sinner, God is prepared to meet thee."

All are not in fact reconciled, as we see from verse 20, where they are entreated to be, but the ground of peace is laid in the Cross.

III. "Not Imputing their Trespasses unto Them."

Since Calvary grace reigns. The sinner is not being judged. Mercy holds back judgment, and sin is not imputed for the time being. It will be later to the Christ rejecter when the day of grace ends, but now "grace reigns."

We do not see sinners cut off now (except in some cases chosen as examples). Grace still waits, while men are besought to hear, and turn, and live.

IV. Now Then we are Ambassadors for Christ.

Note the beauty and dignity of the preacher: "*As though God did beseech you by us.*"

Note the tender love and condescension of the living God, the God of all grace. He beseeches! "We pray you in Christ's stead."

V. "Be ye Reconciled to God."

This is the way we are to preach, to call men to be reconciled to God, telling them that in the Cross God can righteously receive and graciously pardon and save them. He has laid the foundation of reconciliation in the Cross. Avail yourself of it and be reconciled.

This is the *appeal par excellence* of the Gospel, "Be ye reconciled to God," for He has reconciled the world to Himself through Calvary.

VI. "For He Hath Made Him to be Sin for Us."

Here substitution is taught. Not for all, but for believers. "He was made sin" that we "might become righteous."

When? When we are reconciled. The reconciled sinner sees the mighty exchange. He made sin; I become righteous in Him. (See on this No. 59.)

ADDRESS NO. 58.

VICTIM AND VICTOR.

"Jesus died and rose again" (1 Thess. 4. 14).

- I. A simple and beautiful text. Two great facts:
 Christ as Victim, "Jesus died."
 Christ as Victor, "Rose again."

- II. It is a good thing sometimes to tell the story of the Crucifixion from beginning to end in a careful unexaggerated way. I have never known it fail to hold the attention of the roughest children.

Care should be taken not to stress too much the physical suffering (as the Romanist does).

Christ no doubt, as a brave Man, met physical death fearlessly, as many another martyr has done. It was not the physical suffering, but His being made sin, and being forsaken of God, and made a curse, that caused Him to cry out.

I. Christ the Victim.

Relate the arrest in the garden and then

1. *The Trials.* They are four.

- (1) Annas.
- (2) Caiaphas.
- (3) Pilate.
- (4) Herod.

The details of the trials, the several scourgings and mockings. The "good confession" before Pilate.

2. *The Events Preceding the Crucifixion.*

Simon of Cyrene.

The words to the women following.

3. *The Events at the Crucifixion.*

The priests mocking.

The soldiers gambling for the clothes.

The women watching afar off.

4. *The Seven Words.* Thinking of others.

(1) "Father, forgive them," etc.

(2) The thief, "To-day shalt thou be with Me in Paradise."

(3) His mother, "Woman, behold thy son," etc.

The Darkness.

The Sacrifice. (Thinking of us.)

(4) "My God, My God, why hast Thou forsaken Me?"

(5) The fulfilment of Scripture, "I thirst."

(6) "It is finished."

(7) "Father, into Thy hands," etc.

Shortly explain why He died.

II. Christ the Victor.

Such stories of resurrection as time permits can be told.

There are twelve appearances after resurrection:
(1) Mary Magdalene (Mark 16. 9, 10; Matt. 28. 9);

(2) the women (Matt. 28. 9); (3) two disciples (Luke 24. 13); (4) Peter (Luke 24. 13; 1 Cor. 15. 5); (5) ten in upper room (Luke 24. 36); (6) eleven with Thomas (John 20. 19); (7) by sea of Tiberias (John 21. 1-24); (8) Galilee (Matt. 28. 16; 1 Cor. 15. 5); (9) to five hundred (1 Cor. 15. 6); (10) James (1 Cor. 15. 7); (11) Ascension (Luke 24. 51); (12) Paul (1 Cor. 15. 8).

Select one or two of these and tell them to enforce the reality of His resurrection. Emphasise two facts.

He died as Victim to redeem.

He lives as Victor now to save.

A Saviour who died, but who now lives is the One who can meet our need.

ADDRESS No. 59.

THE DEATH OF CHRIST.

“FOR,” OR “INSTEAD OF?”

“A Ransom for (ὅπεν) all” (1 Tim. 2. 6).

“A Ransom instead of (ἀντὶ) many” (Matt. 20. 28).

It troubles some that although Christ died for all, all are not saved. The reason is because Christ dying *for* us is not enough, I must be able to say, “Christ died *instead of* me.” Christ died for *all*, but He died *instead of* some. Let me explain.

I. Salvation Offered to All.

Suppose I am a millionaire, and put a million pounds in the bank, and I leave in my will the direction that any poor child who has no clothes shall be provided with them free on application, out of my great gift. Now let me ask you, For what poor children do I put my money in the bank? “Oh,” you say, “for *all*.” Yes, in my love and desire I do it for all, even as God is not willing that any should perish. Yet is it for *all*? Do all get the clothes?

No, you say, it is for those who hear, believe, and come. Exactly so. In love, desire, and scope it is for all, but in actual enjoyment it is for those who believe. In this sense the Lord Jesus died *for* all. The door of mercy stands open, whosoever comes will not be refused or cast out.

II. Suretyship for those in Christ.

But suppose again that in addition to this I add another direction in my will that any debtor to the Government who came, should be released from his debt by a great Deed of Suretyship into which I had entered with the King by which I have made myself responsible for the claims against all who come.

Let me ask you, For whom am I surety? For all? No, certainly not, the invitation is to all, but I only stand surety for and answer for those who hear and believe and come. A surety pays *instead of* another. Then what does my million pounds in the bank mean? It is *for* all. Yes, for the invitation is thrown open to all. It is *instead of* some. I pay what they should have paid. I pay instead of some, that is, instead of them who hear and believe and come. They could not pay, so I stand instead of them. Now Christ died *for* all in that God has said that He desires not the death of the sinner, and whosoever comes shall not be cast out.

III. Substitution only for Believers.

But did He die *instead of* all? Can any who have not believed and come say, He paid my debt? No, for He stood Surety for those who believe and come. Can *all* say, He "put away my sin?" No, for He "put away the sin" of those for whom He stood Surety. Has the unbeliever a substitute? No, for a substitute is one "*instead of*" another. It is not until I am united to Christ by faith that I can say He died "*instead of*" me. When I "lay my hand" on Him

and receive Him as my Saviour, then I can speak of what He has done "instead of" me as my Surety, my Substitute. And when I am "in Christ," then I can speak boldly thus: "*I died*" (see Col. 3. 3; Rom. 6. 7, 8). When did you die? "When my Surety died and my Substitute stood instead of me." Happy the sinner who can truly say of Christ, "He is my Surety," "He is my Substitute," for then He can say, "My debt is paid, my sin is gone. What He did was 'instead of' me." This is why the offerer had always first to put his hand on the head of his offering. He made it thus his substitute. It died "instead of" him.

As I passed out of a meeting I said to a young person: "Did Christ die *for* you or *instead of* you?" I got no reply, but later I received the following letter: "You perhaps noticed my hesitation when you put the question to me: 'Did Christ die *for* you or *instead of* you.' I could not answer you then as it would have been folly, as I was very uncertain, and I thought and prayed much about it. Thank God, I can now truly say with all my heart He died *instead of* me."

Which is it with you? "For" or "instead of?" Have you yet said:

"My faith would lay her hand
On that dear head of Thine."

IV. The Type of the Ark.

For whom did Noah build the ark? Surely the door of mercy was thrown open for all. Whosoever believes the warning of coming judgment and accepts the salvation provided will be saved.

Then judgment falls. The rain pours down on the ark *instead of* those inside. Is it instead of those outside? No, judgment falls on them, they are not found in the ark. So the ark was for them, but did not bear the judgment *instead of* them.

Are you "in Christ?" Then judgment fell on Him

at Calvary for you. But if you are not in Him, He died for, but not instead of, you.

Calvin puts it thus: "The death of Christ is sufficient for all, it is efficient for the believer."

ADDRESS No. 60.

THE THREEFOLD CLEANSING.

"Ye are clean," "Clean every whit" (John 13. 10).

"Let us cleanse ourselves" (2 Cor. 7. 1).

This address was published in full in *The Witness*, in 1920. It is repeated here on account of the importance of the subject.

There are three great types of cleansing:

I. That effected at the **Brazen Altar** (Lev. 17. 30).

II. That effected by the **Ashes of the Heifer** (Num. 19).

III. That effected at the **Laver** (Exod. 30. 17-21).

These may, for the sake of memory, be called respectively:

Cleansing by Blood.

„ by **Ashes.**

„ by **Water.**

Each of these represent an experience in the life of the sinner saved by grace.

The first is **once for all** cleansing.

The second is **occasional** only.

The third is **habitual**.

Let us look at them in turn.

1. **Cleansing by Blood** (1 John 1. 7; Heb. 10. 14).

The remarks on this subject in the address No. 52 should be recalled. This type sets forth the initial and perfect putting away of sin effected by Christ on the Cross. It is always spoken of as A FINISHED WORK.

Only once can a believer be thus cleansed. He is "perfected for ever" by the "One offering." Learn what this means (Heb. 10. 14).

Once bathed, He is "clean every whit" (John 13. 10). This cleansing puts away sin from God's sight, puts sin away from the believer as to its condemning power. He has a perfect standing for ever.

2. Cleansing by Ashes (Num. 19; Heb. 9. 13).

This cleansing is to meet the case of a believer whose conscience has again become defiled.

The type is, a man defiled by touching dead things; and when a believer falls into sin or defiles his conscience by dead things, *i.e.*, things of the old, past life in the world, he is in that case. His conscience is defiled. What must he do?

He does not need to be converted again. Christ cannot die again. The Blood still "speaks" on the mercy-seat of perfect remission (Heb. 10. 18). But he needs the application of ashes and water of separation.

ASHES=The remembrance of Calvary.

WATER=The Word of God applied to the correction of the wrong thing. The water of separation.

Let us study to have a conscience void of offence; but should it become defiled, "Let us *cleanse ourselves* from all filthiness of the flesh and spirit" (2 Cor. 7. 1).

Then we shall be restored to happy communion again.

3. Cleansing by Water (Eph. 5. 26; John 17. 17).

Just as the priests (and we are such) had to wash their hands and feet before they went into the holy place to serve, so we must daily see that our heart and life are washed in the water of the Word (Psa. 1 19. 9).

Let us avail ourselves of all these. If we have been washed and are clean every whit let us see that we keep a clean conscience and a clean walk.

ADDRESS No. 61.

THE POWER OF CHRIST TO SAVE.

A GREAT TOPIC.

“Thou shalt call His Name JESUS, for He shall save His people from their sins” (Matt. 1. 21).

No teacher or preacher should ever go long without bringing this truth before the hearers. It must be a constant and habitual theme. It can be presented in many ways, but must not be forgotten or omitted.

The following are a few useful outlines:

Jesus Able to Save (Heb. 7. 25).

Emphasise that the Name means:

JE=Jehovah.

SUS=Deliverer, Saviour.

Thus His Name proclaims His Deity and His office.

I. Any Kind of Sinner.

Show how God will have ALL men to be saved. None too guilty; none too good.

II. From Any Kind of Sin.

Tell stories of deliverance. Children love and always listen to them.

Newton delivered from slavery.

Jerry M'Auley from drink.

Pastor Hsi from opium, etc., etc.

Make Christ appear a glorious Saviour. He has no failures.

III. Under Any Kind of Circumstances.

Some think their case too hard. Perhaps drunken parents, atheistic home, Roman Catholic superstition. None of these can defeat Christ.

IV. In Any Kind of Place.

It is commonly said, “You cannot be a Christian where I live or work.” It is not true. The Bible tells of sinners saved in strange places.

On a cross (the dying thief),
 In a prison (the jailor at Philippi),
 In a chariot (the Ethiopian eunuch), etc.

V. For Any Length of Time.

The common excuse, "I couldn't keep it," is answered by Jude 24, "He is able to keep," and by Hebrews 7. 25, "He is able to save to the uttermost" (a word of time). His sheep shall never perish.

VI. At Any Time. Now. No need to wait.

ADDRESS No. 62.

This is a useful and simple outline.

FOUR SCRIPTURAL EXPRESSIONS.

JESUS IS

1. ABLE TO SAVE (Heb. 7. 25). Because having died He became the author of salvation, and having risen He lives to save. Death and resurrection proclaim His power.

2. WILLING TO SAVE (2 Peter 3. 9; Acts 27. 43). The love of His heart assures us of this. As a child said, "If He died for us He must want to save us."

3. READY TO SAVE (Isa. 38. 20). Speak of His quick response to all who come. "Immediately," and "As many as touched." Show His readiness. He has not changed.

4. SEEKING TO SAVE (Luke 19. 10). He is not passive but active. He begins it, just as God sought Adam, not Adam God. Prove this fact all through Scripture. God in Christ is always the seeker.

Jesus is a Saviour.

- | | | | |
|--------------------------|----|----|--------------|
| 1. From WRATH, | .. | .. | Rom. 5. 9 |
| 2. From SINS, | .. | .. | Matt. 1. 21 |
| 3. From EVERY EVIL WORK, | .. | .. | 2 Tim. 4. 18 |
| 4. From THE EVIL WORLD, | .. | .. | Gal. 1. 4 |
| 5. From DEATH, | .. | .. | Heb. 2. 15 |

If you cannot sing the Lord's praise from these, what more can be said!

ILLUSTRATION.

Jesumani—The Jewel of Jesus.

SHOWING WHAT THE LORD JESUS IS DOING EVERY DAY.

On the day that I was born the chief devil-priest came to my house and tied a leather necklace round my neck. From that day my hair was never cut, washed, or combed. I was dedicated to devil-worship, to tell the frightened people the requirements of the cholera goddess, to appease her when she attacked our village. I was to become a shameful drunken priestess, but one day Miss Posnett came with her medicine tent to our village, and healed many of our sick people. Soon after we all became Christians, but my parents could not save me if they remained there, and so the whole family came to work in Medak. I was baptised there, and my leather necklace and my hair were publicly cut, and I was named "Jesumani," *i.e.*,

The Jewel of Jesus.

After many years' training I was married, and I went with my husband and our darling little girl to a very hard village, where they had burnt down the teachers' house three times. We volunteered to go and try. On the first day they filled our house with dirt, and threw dung after us, but I soon won over the women and children, for Miss Posnett had taught me how to sew little frocks and women's jackets covered with pretty patterns in beads. The women could not keep away when they saw these, and they asked me to teach them, so that very soon they were all wearing these nice little bodices, and instead of burning our house and filling it with dung they came every day to sit with me, and invited me to their homes. Now there are three hundred of these very villagers who are waiting baptism.

I should be a drunken devil-priestess dancing before
a dirty little idol to-day if Jesus had not found me and
Made Me His Jewel.

OUTLINES—Christ His Glory and Work.

No. 63.—Sins (Matthew 1. 21).

AN ACROSTIC.

“JESUS . . . He shall save His people from”
Sin’s Stain. Guilt is first removed.
 ,, **Inclination.** A new nature is implanted.
 ,, **Need.** New strength is given. The believer
 need not sin.
 ,, **Sorrow.** Joy takes the place of mourning.

Note that it is “His people” whom He thus saves.
The rebel and unbeliever has no deliverer. He is the
prey of the Devil.

No. 64.—“For Us.”

Here is a sweet study of dying love.

At Calvary the Lord was made:

1. “A Curse for us” (Gal. 3. 13).
 Here *Judgment* is in view.
 2. “Sin for us” (2 Cor. 5. 21).
 Here *Substitution* is in view.
 3. “Suffered for us” (1 Peter 2. 21).
 Here *Love* and *Example* are in view
 4. “Died for us” (Rom. 5. 8).
 Here *Mercy* is in view.
-

No. 65.—“So Great Salvation” (Heb. 2. 3).

A Great Person who brought it.

- ,, Price paid for it.
- ,, Promise to those who receive it
- ,, Penalty to those who reject it.

No. 66.—Salvation Described.

AN ACROSTIC.

What does it mean to be SAVED?

It is to be **Saved** from death (Rom. 5. 9).
,, ,, **Accepted** in the Beloved (Eph. 1. 6).
,, ,, **Victorious** through Christ (1 Cor.
15. 57).
,, ,, **Eternal Life** received (Rom. 6. 23).
,, ,, **Death** vanquished (Heb. 2. 15).

No. 67.—“The Precious Blood” (1 Peter 1. 19).

AN ACROSTIC.

Bought us, 1 Cor. 6. 20.
Loosed us from our sins, Rev. 1. 5, R.V.
Obtained Redemption, Heb. 9. 12.
Overcame Satan, Rev. 12. 11.
Death vanquished, Heb. 2. 15.

No. 68.—An Emphasised Prayer.

“Say unto my soul, I am thy salvation” (Psa. 35. 3).

Teach the children what emphasis means. Repeat the text four times, putting the emphasis on four words in turn.

1. “Say unto my soul, I am thy salvation.”
This makes it *precious*, since Christ Himself is our salvation.
2. “Say unto my soul, I am thy salvation.”
This makes it *present*. A present salvation for all who believe.
3. “Say unto my soul, I am thy salvation.”
This makes it *personal*.
4. “Say unto my soul, I am thy salvation.”
This makes it *perfect*.

Should the power of God be evident, ask the children to bow in silent prayer, and each for himself pray. “Say unto *my* soul, ‘I am thy Salvation’.”

No. 69.—**Old Things Passed Away** (2 Cor. 5. 17).

The **Burden of Sin** are things of the past.

Bondage of Sin ,, ,,

Blindness of Sin ,, ,,

Bitterness of Sin ,, ,,

The Blood relieves from the Burden of Guilt.

The Power of Christ from its Bondage.

The Light shines in and the Blindness is past.

The Joy floods the heart and the Bitterness is gone.

 No. 70.—**Threefold-Deliverance.**

Psalm 116. 8.

Thou Hast Delivered My Soul from Death.

Mine Eyes from Tears.

My Feet from Falling.

This is followed by holy resolves:

I will **Walk** before the Lord (v. 9).

Take the cup of salvation (v. 13).

Pay my vows (v. 14).

Offer sacrifices of thanksgiving (v. 17).

Here we have the "Thou hast" resulting in "I will" with the explanation in the first verse: "I love the Lord because He hath." It is the old story of constraining love.

 No. 71.—**Christ is Said to Be**

Our **Passover** (1 Cor. 5. 7).

Our **Propitiation** (1 John 2. 2).

Our **Peace** (Eph. 2. 14).

Our **Priest** (Heb. 8. 1).

Our **Portion** (Lam. 3. 24).

Others can be added: Our **Prince** (Acts 5. 31); Our **Power** (1 Cor. 1. 24).

A selection of three or four will suffice to show what Christ is to those who trust in Him.

Thus: **PASSOVER, PRIEST, PRINCE.**

Or, **PASSOVER, PEACE, PORTION.**

What to Teach.

PART V.

REPENTANCE TOWARDS GOD AND FAITH TOWARDS OUR LORD JESUS CHRIST.

List of Addresses.

72. WILT THOU BE MADE WHOLE?
73. THREE QUESTIONS ABOUT SALVATION.
74. EARTH, HEAVEN, AND HELL.
75. THE GOSPEL IN A PROVERB.
76. "NOT."
77. THE TRUE NATURE OF GOSPEL REPENTANCE.
78. "IN VAIN."
79. WHAT FAITH DOES.
80. "YEA, LORD."
81. JUSTIFICATION IN SEVEN ASPECTS.
82. THE ESCAPED SLAVE.
83. THE TRUE NATURE OF SAVING FAITH.
84. WHY? A Group of Seven Texts.
85. COME UNTO ME.
86. LOOKING.
- 87-93. SHORT OUTLINES—REPENTANCE AND FAITH.

THE FOUR CALLS OF THE SPIRIT.

Genesis 6. 3.

THE Spirit came in childhood,
And pleaded, "Let Me in!"
But, no, the door was bolted
By heedlessness and sin.
"Oh! I'm too young," the child said,
"My heart is closed to-day!"
Sadly the Spirit listened,
Then turned and went away.

Again He came and pleaded—
In youth's bright happy hour—
He called, but found no answer,
For, fettered by sin's power,
The youth lay idly dreaming:
"Go, Spirit; not to-day;
Wait till I've tried life's pleasures"—
Again He went away.

Once more He came in mercy,
In manhood's vigorous prime;
He knocked, but found no entrance;
"The merchant had no time."
"No time for true repentance,"
"No time to think or pray,"
And so, repulsed and saddened,
Again He turned away.

Yet once again He pleaded—
The man was old and ill—
He hardly heard the whisper,
His heart was sear and chill;
"Go, leave me! when I want Thee
I'll send for Thee," he cried;
Then, turning on his pillow,
Without a hope he *died*!

Copied from a girl's album, in which it was written by a friend

PART V.

Repentance towards God and Faith towards our Lord Jesus Christ.

Having taught the objective truths of the Gospel, then we may address ourselves to the subjective. The objective must come first—"Christ must be set forth evidently crucified" (Gal. 3. 1), or all calls to repent and believe will be vain.

How can men believe in what they do not know? To call a man to "look" involves the answer, "At what?" See then that the answer is clear. Let the object of faith, that is, Christ, be most diligently, lovingly, and persistently set forth. Make Him glorious. Show His excellences, sing His praises, tell of His triumphs, speak of His presence. Then you can bid the sinner repent and believe upon Him.

There are two great dangers into which Gospel preachers and teachers are liable to fall. They are:

I. Omitting the Call to Repent. What Mrs. Booth, the wife of the first General of the Salvation Army, called "Only Believism" arises from this. Her scathing words are:

"What avails his intellectual belief while he is the slave of his lusts? What better is the man who believes in chastity and sins than a man who does not believe in chastity and sins? As a French infidel, answering a caviller against holiness, said the other day. 'You believe and sin; I do not believe and sin. Where is the difference? It seems to me I am the better off of the two.' Exactly, for however true and grand a man's beliefs may be, of what use are they if he does not act them out? Can faith save him? Nay,

verily. Such a faith can damn him. Further, any theory that leads men to suppose that they are safe without being actually saved is the most dreadful of all."

Repentance must not, however, be made a good work, as the Romanist makes it. One must keep on the one side from teaching salvation by man's own efforts, and on the other from "Only Believism."

The truth lies here, that repentance is a turning to Christ THAT SINNING MAY CEASE. If that aim is missing, then the seeker is only seeking a "refuge of lies," and not salvation as God proclaims it.

Repentance is a change of mind, leading a man to seek in Christ a new life.

The sample addresses following (see specially 77 and 83) will explain this more fully.

II. The other danger is that of **Wrongly Representing the Nature of Saving Faith.**

The faith that saves is confidence and dependence placed in the Lord Jesus Christ as Lord and Saviour.

If this is in fact missing, the faith is in vain. I may even have confidence in Christ as a Saviour (that is, believe thoroughly in Him as a possible Saviour) and yet withhold my submission and allegiance. That is faith without repentance. I do not *place* my confidence in Him. I refuse it.

Illustrations might be multiplied, that of Blondin, the tightrope walker, and the boy is excellent

Blondin asked the boy did he believe he could carry him across the rope. Yes, the boy was sure he could. "Then, jump up," said Blondin. "No, thank you," said the boy. He believed, but did not want to go. So salvation is not in believing only, but also in willingness to go (repentance).

The folly of reading a text to a seeker and saying "Do you believe that?" and when he replies, "Yes," answering, "Then you are saved," has often been

pointed out. Beware lest "believing a text" is made the way of salvation instead of "Believe on (into, upon, or in) the Lord Jesus Christ." One appeals to the head, and is a merely intellectual assent; the other brings the sinner to a living, loving, present Saviour to Whom to submit, in Whom to trust.

ADDRESS No. 72.

"WILT THOU BE MADE WHOLE?"

THE STORY OF THE MAN AT THE POOL OF BETHESDA
(John 5. 1-16).

This story illustrates the nature of true repentance. Tell the story simply and graphically. Point out that the Lord spoke three times to the man.

1. A word to the WILL: "Wilt thou be made whole?"
2. A word to FAITH: "Rise, take up thy bed, and walk."
3. A word to CONSCIENCE: "Go and sin no more, lest a worse thing come unto thee."

I. "Wilt thou be made whole?"

Teaching should be given as to man's will, that it may be set up against God.

Nothing need keep the sinner from salvation. *Sin* has been dealt with at the Cross, that need not. *Chains* can be broken. *Weakness* can be made strong. Only one thing can—*the will*. I may reject Christ.

Christ, in the same chapter, tells the Pharisees this: "*Ye will not come unto Me that ye might have life.*"

Repentance is the submission of the will. The "I won't" becomes "I will."

Do you wish to be saved? That is, to cease rebellion, to live to God, to be made like Christ? Or are these things still distasteful? Then repent. Let your mind be changed. Call upon the Lord.

II. "Rise, take up thy bed, and walk."

To the willing (repentant) soul the Lord speaks a word to FAITH. He calls him to believe and act in faith. "Rise!" No saying I cannot. Let faith act. As the attempt is made the power of God will come. This was true of—

1. THE TEN LEPERS. "As they went (faith acting) they were cleansed.

2. THE WOMAN WHOM SATAN HAD BOUND. She could not lift herself. But Jesus said, "Thou art loosed," and she did the impossible.

3. THE MAN WITH THE WITHERED ARM. He could not stretch it out, but when Jesus bade him do it, he did.

III. "Go, and sin no more."

This third word has its place in every true Christian's life. It is the word to the CONSCIENCE. That is why I became a Christian. To cease sinning and rebellion.

"A worse thing!" What is that. It is this, to show to the world that there never having been any true repentance, the profession made was false. There was no real faith, and the life is unchanged. The "worse thing" of Hebrews 6. 6; Matthew 25. 12; and 2 Peter 2. 22.

ADDRESS No. 73.

THREE QUESTIONS ABOUT SALVATION.

I. "Are there Few that be Saved?" (Luke 13. 23)

It must have appeared so to an onlooker.

1. Jesus had said He was the Way, the only Way (John 15. 6). Then if this poor carpenter of Nazareth was the only Way, then there must be few saved. Enlarge on His glory, though humbled for a season.

2. And Jesus said, "*few there be that find it*" (Matt.

7. 14). It is apparently so now, but the end is not yet.

3. Christ will certainly in the final triumph have the greater company. An innumerable host (Gen. 3. 15).

But notice the Lord's answer:

- (1) There be few that find it. See that you are one. "Strive to enter in" (v. 24).
- (2) There will be a day when the opportunity will have gone. "When the Master of the house has shut to the door" (v. 25).
- (3) Many empty professors will then find out their mistake. "Lord, Lord, open to us...I know not whence ye are, depart ye workers of iniquity" (v. 27).

II. "Who then Can be Saved?" (Luke 18. 26).

Tell the story that led to this question. The rich young ruler. Rich, young, moral, religious, and a ruler. What more could be wanted? If such a one could not be saved, who then could?

Note the Lord's double answer. "No one," and "Any one." *No one!* For with man it is impossible. Salvation is not man's work. Teach this clearly. Impossible!

Any one! for with God all things are possible. No sinner too guilty. Since it is God's work, the vilest may come.

III. "What Must I do to be Saved?" (Acts 16. 30).

The story of the Philippian jailer should be simply told, and the answer to the question taught: "Believe on the Lord Jesus, and thou shalt be saved." It is an answer that is—

1. **Apostolic**, therefore authoritative, binding for all time.
2. **Simple**. Believe on the Lord Jesus.
3. **Sure**. Thou shalt.

4. **Sufficient.** Saved.
5. **Immediate.** One minute the jailer was lost, the next saved, baptised, and rejoicing.
6. **Universal.** "And thy house." What is true for one is true for all.
7. **Personal.** "Thou."

ADDRESS NO. 74.

EARTH, HEAVEN, AND HELL.

Read the three parables, Luke 14. 16-24; 15. 11-32; 16. 19-31. They contain respectively a picture of Earth (chap. 14), Heaven (chap. 15. 7 and 10), and Hell (chap. 16. 23). They may be described as—

I. Earth and its Madness.

The story of the Great Supper can be thus interpreted. The Man who made the Supper—GOD.

THE SUPPER. Christ in death and resurrection.

THE INVITATION. "Come, for all things are now ready."

THE EXCUSES. Earth and its madness.

II. Heaven and its Gladness.

The description the Lord gives of joy in Heaven over one sinner repenting is very beautiful.

The lost sheep found, causes gladness in Heaven. Emphasise the great interest Heaven has in earth.

III. Hell and its Sadness.

The sadness of Hell consists in—

1. **ITS TORMENTS.** Whatever the language may mean, it is terrible. Do not spare, but speak very tenderly. Do not make God seem harsh or unreasonable.
2. **ITS MEMORIES.** "Son, remember."
3. **ITS HOPELESSNESS.** "A great gulf fixed."
"Cannot" (v. 26) is a solemn word.
4. **ITS DREAD FOR OTHERS.** "I have five brothers!" (v. 28).

ADDRESS No. 75.

THE GOSPEL IN A PROVERB.

“By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil” (Prov. 16. 6).

1. Proverbs have been called “Saltcellars.” They are truth in a nutshell. They are burrs that stick to the clothes, not readily shaken off or forgotten.

2. The book of Proverbs is inspired and is spiritual. It is not true that it is merely a moral or worldly book. The Gospel is often found in it. This Proverb is an example.

3. Proverbs run in couplets as a rule. They hunt in pairs. This one does.

I. Two Names for Sin.

INIQUITY. This is the Godward aspect of sin. It is the insult, indignity, and dishonour done to God. All sin outrages the whole order of God.

EVIL. This is the manward aspect. Sin brings men into an evil condition. The way of transgressors is hard. Sin ruins.

II. Two Requirements.

Iniquity must be *purged*. Evil must be *departed from*. God’s claim comes first. How shall the guilt and insult of my sin be purged? How shall I escape the just judgment due to it? It must be purged. Then how shall I get out of my evil case?

Note Specially.—All moral evil must be departed from. There is a common mistake that conversion all at once corrects moral evil. Oh, no! It no more does so than it mends a broken leg. In this the moral and physical are on the same plane. True conversion supplies a new motive, a great constraining love, and thus departing from evil is accomplished.

But enforce this. Every wrong moral step has to

be retraced. The further you go the further you will have to retrace.

Some never succeed in this. The sins of their youth lie down with them in the grave. Two questions.

III. How is Iniquity Purged?

By mercy and truth. Truth must be the basis of mercy. No mercy except in righteousness. God cannot do wrong. He cannot wrongly show mercy. Righteousness must be satisfied if mercy is to be shown.

This was accomplished at Calvary. Here "mercy and truth met together; righteousness and peace kissed each other" (Psa. 85. 10).

IV. How to Depart from Evil?

By the fear of the Lord. The New Testament language would be by "the obedience of faith."

Step by step evil is overcome, moral weakness is recovered, new habits are slowly formed, new ways of life and thought are learned, and thus the sinner departs from evil, having been first purged.

ADDRESS NO. 76.

"NOT."

A SIMPLE GROUPING OF TEXTS.

1. The aim of this address is to show how men are *not* saved. The last text, though beginning with "Not" also, giving the way he may be.

2. Explain the nature and danger of a refuge of lies (Isa. 28. 17). A false hope. "A way that seemeth right" and ends in death (Prov. 14. 12). "The way of a fool is right in his own eyes" (Prov. 12. 15). A fearful thing to die unsaved, yet thinking all is well.

Illustration.—Vain Hope, in "Pilgrim's Progress," rowed Ignorance across the river of death.

3. That there are not many, but only one way of salvation. It is:

I. "NOT that we loved God" (1 John 4. 10).

"But that He loved us." Show what a good thing this is, for if it had been by our love how small hope we could have had. God loves sinners. Emphasise this. Not their sins. It was His love that conceived the plan to save rebellious man

II. "NOT the righteous, but sinners" (Matt. 9. 13).

No merit entitles us to salvation. We are, none of us, good enough. None righteous. If only "righteous" could be saved then we are lost. Note that Christ came to call sinners.

Many Illustrations can be used to enforce this: The dying thief; Saul, chief of sinners; the cruel jailer; the woman who was a sinner.

Choose those you can best use, and emphasise this great fact: "Christ died for the UNGODLY."

III. "NOT by works of righteousness" (Titus 3. 5; Eph. 2. 9).

Here is good scope to teach salvation by *grace*.

- (1) Not *ceremonial* works, as baptism, confirmation, and holy communion.
- (2) Not *moral* works. For all our righteousnesses are as filthy rags.

Note.—It is not that God is not pleased with He always is, but that our moral efforts are vain for a ground of salvation: (1) From being done from a wrong motive, not for the glory of God. (2) As being ruined and stained with sin, and therefore unacceptable.

- (3) Not *religious* works. Church work, almsgiving, Romish penances, pilgrimages, and other trifling.

Only one work, the finished work of Christ, can avail for salvation.

IV. "NOT I, but Christ" (Gal. 2. 20).

This reveals the true secret.

Salvation is not from myself.

Salvation is of the Lord.

Christ *for* me, on the Cross for mercy, on the throne for deliverance.

Christ *in* me for life and holiness.

Christ *with* me for peace and service.

ADDRESS NO. 77.

**THE TRUE NATURE OF GOSPEL
REPENTANCE.**

"Jesus began to preach and to say, Repent," (Matt. 4. 17).

"God now commandeth all men everywhere to repent" (Acts 17. 30).

1. Repentance is a difficult thing to explain. The word means in Greek **to change the mind**. As in our word derived from the French, "repent," to think anew, to rethink.

2. **Illustrations** from Scripture:

Matthew 21. 29. The younger son said, "I will not" go, but afterwards he repented (changed his mind) and went.

Luke 15. The prodigal son is seen set on going *away from* his father; later he is seen set on going *to* his father. Why this change of mind? He has repented.

Repentance is a radical change of mind resulting in altered conduct.

3. This change of mind and will is **demanded by the law**, but is brought about by the Spirit. It is the gift of the risen Saviour (Acts 5. 31; 11. 18). Who can change a rebellious sinner's mind and will? Only grace.

4. The preaching of the Gospel in the power of

the Spirit brings about this change of mind. The goodness of God leads men to repentance (Rom. 2. 4). The love of God as seen in the Cross breaks the hard heart and leads to a change of mind and will.

5. This repentance is called by various names:

I. It is Repentance "Toward God" (Acts 20. 21).

In this it differs from legal repentance, which is from sins. We do not ask men only to turn from their sins, but to turn to God. He will give the repentance needed, they cannot otherwise hate their sins nor see their danger, nor have they power to forsake them.

II. It is Repentance "Unto Life" (Acts 11. 18).

Because it has in view "life," not merely moral reform as under the law. It is a change of mind as to "life." Salvation and eternal life become the desire of the heart, and lead the sinner to call on the Lord for the same.

III. It is Repentance "from Dead Works" (Heb. 6. 1).

That is, abandonment of all faith in such works. They cannot save. They only deceive the soul with false hopes. They must be repented of, that is, the mind must be changed concerning them, so that the heart rejects them.

IV. It is Called Repentance "to Salvation" (2 Cor. 7. 10).

Just as it is "into life." The mind is changed and no longer rejects the way of salvation in Christ, but desires and seeks it. The "I won't" of the Christ-rejecter becomes the "I will" of the seeker after salvation in Him.

V. It is Called Repentance "Not to be Repented of" (2 Cor. 7. 10).

That is, it is a permanent change. It is like the eyes of the blind being opened. The light has shown him things he can never unsee.

The **sevenfold effect of Godly or Gospel repentance** is seen in 2 Corinthians 7. 11.

- (1) What carefulness is wrought.
- (2) What clearing of yourselves.
- (3) What indignation.
- (4) What fear.
- (5) What vehement desire.
- (6) What zeal.
- (7) What revenge.

Thus they shook themselves clear of the evil thing.

VI. This repentance is **not a meritorious thing**, as Romanists say. It is exactly the opposite. It is self-judgment and shame, self-condemnation and destitution. "Behold I am vile," and this results in a "Broken and a contrite heart."

Remorse is not necessary repentance, for there may be no change of mind and will in it.

Penitence may also fall short of the change of mind and will. Men often enjoy their own tears.

Penance is a hateful sham. It is buying off true repentance with a price. Men sin and do penance as a bargain so as to be able to sin again.

VII. Bid men "**Repent and Convert**" (Acts 3. 19). That is, change their minds and turn to God. Use the word of the Cross and it will prove to be the Spirit's power to bring this about.

ADDRESS No. 78.

"IN VAIN."

"This man's religion is vain" (James 1. 26).

It is a solemn fact that much that passes for religion, devotion, and faith is "in vain." Here is a list of four things that give us to think.

I. **Believing in Vain.**

"Unless ye have believed *in vain*" (1 Cor. 15. 2).

Where the foundations are destroyed then we have

no rest for our faith. Faith in our own opinion is vain. We must have the Word of God, we cannot build on men's ideas. Modernism is seeking to do this. They are destroying their hope, and will find their faith is "in vain," since it has no substance to rest in. Faith is "in vain," too, if it is workless (James 2. 20), for faith must be a living principle.

II. Christ Dead in Vain.

"If righteousness came by the law, then Christ is dead *in vain*" (Gal. 2. 21).

An awful thought! Calvary of no avail? No, not in the least to whoever trusts in his own works, or hopes for righteousness by law-keeping.

Let the moralist, the ethical philosopher, have this plainly put to him.

All their theories, high sounding and plausible as they are, mean that Christ died in vain.

III. Grace Received in Vain.

"Receive not the grace of God *in vain*" (2 Cor. 6. 1).

It is possible to believe in grace, to confess it as a truth, and yet do despite to it, to outrage it. Those who profess to be saved by grace and continue in sin do this (Rom. 6. 1, 2).

Those who rejoice in grace and show none to others do so, too (Matt. 5. 7; 6. 14; 18. 35).

IV. Worship in Vain.

"*In vain* they do worship Me, teaching for doctrine the commandments of men" (Matt. 15. 9).

In nothing is man so rebellious and vain as in the very thing where God is most concerned, that is, in worship.

Now, worship must be "in spirit and in truth" (John 4). All other is in vain.

The idolatrous worship of Romanist priests, the vain repetition of ceremonialists, the formalism of man-made liturgies, all are in vain.

WHAT FAITH DOES.

“Seest thou how faith wrought?” (James 2. 22).

I. Explain that faith is a working principle. If I really believe God I shall act differently from those who do not. Men act because they believe. Many examples and illustrations of this are to be found.

II. Even children are divided into two classes: “Children in whom is no faith” (Deut. 32. 20). “Little ones which believe in Me” (Matt. 18. 6). Their work shows if they believe or not (Prov. 20. 11). Tell some story of the difference shown when a child believes.

III. The Scriptures tell what men who believe God do. Thus faith—

F—Fears. “By faith Noah...moved with fear” (Heb. 11. 7).

The first work of faith is fear. Tell the story of Noah, of Rahab, of others, who, believing God, feared coming judgment and took the way of escape. It is the fool who does not fear. “He passes on and is punished” (Prov. 22. 3; 27. 12). Illustrate this from real life.

A—Accepts. “As many as received Him” (John 1. 12).

Faith not only fears judgment, but accepts the proffered mercy in Christ. Explain that faith is receiving Christ, not merely believing about Him. Illustrate. Zaccheus received Him joyfully. The Stranger at the door “open to Him.”

I—Inclines the Ear. “Incline your ear and come unto Me” (Isa. 55. 3).

This expression is of frequent use in Scripture (Psa. 17. 6; 45. 10; 49. 4; 71. 2; Prov. 2. 2; 4. 20). It means to give attention to God and to His Word. This is the next work of faith. The believer goes

to the Bible. God's Word becomes his delight. He listens and seeks to do it.

T—Triumphs. "Who always causeth us to triumph in Christ" (2 Cor. 2. 14).

Faith is a strong active principle. In the power of Christ it triumphs. It lays hold of His strength. Tell some of the triumphs of faith: David and Goliath; Jonathan and his armour-bearer; Daniel and the lions; the three in the furnace.

Faith says, "I can do all things through Christ."

H—Holds On. "The righteous shall hold on his way" (Job 17. 9).

Faith is a continuing principle. Here is the difference between the professor and true faith: One gives up, the other goes on. This is a most important point. Let it be illustrated: The fire burning against the wall in "Pilgrim's Progress." The cruse of oil and barrel of meal. True faith in Christ continues. "In these is continuance" (Isa. 64. 5).

ILLUSTRATION.

Who are W.B. and H.T.B.?

"W.B. shall not perish but have everlasting Life."

Who is W.B.?

If you were the W.B. that Jesus means would you be quite sure you were safe?

Oh, yes, you say, of course I should. Why? Because Jesus says so?

But can you trust Jesus? Is His Word so sure as all that? Why, of course, you say. He is absolutely trustworthy. I shouldn't worry if I had His Word for it.

Well there is no doubt W.B. is safe because Jesus says so.

Then there is another person who is safe, for Jesus says:

"H.T.B. hath everlasting life."

Oh, how good to be H.T.B.!

Suppose one day you were going along, and you met H.T.B.

“Good morning, H.T.B., how sad you look. What’s the matter?”

H.T.B. answers: “I did think I had everlasting life yesterday, but I’m afraid after all I shall perish.

“Why?” “Oh, I don’t feel safe, and I don’t feel happy, and then I’m so weak.”

“But what made you think you were safe yesterday?”

“Because Jesus said so.”

“And has He altered His mind?” “No, of course not. He changes not. He is the same yesterday, to-day, and for ever.”

H.T.B. soon brightens up, and goes away reading his unchanging Saviour’s words: “H.T.B. hath everlasting life.”

Who is W.B.? Who is H.T.B.?

Look and see. Are you W.B.? You will find it in John 3. 16: “God so loved the world, that He gave His only begotten Son, that W.B. should not perish, but have everlasting life.” Then look at John 3. 36 and you will see that Jesus says, “H.T.B....hath everlasting life.” W.B. is “Whosoever Believeth.” H.T.B. is “He That Believeth.”

ADDRESS No. 80.

“YEA, LORD.”

THE LANGUAGE OF FAITH.

I. Faith has been well called “Saying ‘Yes’ to Jesus.”

The first mention of faith may be translated, “Abraham Amen’d to God.” When God promised, Abraham said Amen or Yes. “He believed God.” Faith is the response of confidence and trust in God.

II. It is quite easy to illustrate this from Scripture. Look through the picture gallery of faith (Heb. 11),

and see there how men believed God. Saying "Yes" to His Word.

III. We have four examples of people saying "Yea" to Christ.

1. "Yea, Lord" to His Warnings.

"Have ye understood all these things? They say unto Him, Yea, Lord" (Matt. 13. 51).

The Lord had finished telling the seven parables of this chapter. They should be shortly recounted and the import of them pointed out. Four kinds of soil. Tares among the wheat. Leaven in the meal. The net cast into the sea. Each contains solemn warnings. Have we really heard and feared? Can we say, "Yea, Lord."

2. "Yea, Lord," to His Word of Life.

"Whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord" (John 11. 26, 27).

Christ revealed Himself as the Life Giver, the Resurrection. Tell the story of Lazarus. That miracle is repeated in all who believe.

Have you believed? Can you say in reply to the question: Believest thou this? "Yea, Lord."

3. "Yea, Lord," to His Wonderful Power.

"Believe ye that I am able to do this? They say unto Him, Yea, Lord" (Matt. 9. 28).

Two blind men wanting their sight. Had they faith to be healed? So the Lord asks them, "Believe ye that I am able to do this?" This is a call for faith to all of us. How much and often we need His mighty power, and each time the question comes, and faith should reply, "Yea, Lord."

4. "Yea, Lord," to His Winning Love.

"Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord" (John 21. 15).

Tell this simple, touching story of Peter's recovery.

It forms a good basis on which to apply the question, "Lovest thou Me?" that faith may reply, "Yea, Lord."

The Four Questions Put.

Have you heard My warning? "YEA, LORD."
 Have you believed My salvation? "YEA, LORD."
 Can you trust My power? "YEA, LORD."
 Lovest thou Me? "YEA, LORD."

ADDRESS No. 81.

JUSTIFICATION IN SEVEN ASPECTS.

I find these seven points copied in my Bible. I do not know to whom I am indebted for them.

I. Justification by God. ITS AUTHOR.

"It is God that justifieth" (Rom. 8. 33).

Justification is the legal aspect of the believer's relation to God as Judge of all the earth. God must do right or He would step down from His throne and belie His own nature. Yet He justifies, and that the ungodly, when he believes in Jesus (Rom. 3. 26; 4. 5).

II. Justification by Grace. ITS SOURCE.

"Being justified freely by His grace" (Rom. 3. 24).

Note the word "freely." It means gratuitously. Grace acted without any merit or constraint on man's part, and the gift of salvation is free.

Luther brought to light again justification by grace. Romanists profess salvation by faith, but justification that is gratuitous, and to him that "worketh not" they do not understand.

III. Justification by Blood. ITS GROUND.

"Being now justified by His Blood" (Rom. 5. 9).

There was no reason in man, but there was in the Cross. There God found a ground upon which He

could be Just and the Justifier of him that believeth in Jesus (Rom. 3. 26).

A judge cannot forgive. He must be satisfied. The Cross satisfied the Judge of all the earth. He can now acquit the believer.

IV. Justification by Resurrection. ITS PROOF.

"Raised again for our justification" (Rom. 4. 25).

Resurrection only justifies in that it shows that the Sacrifice has been accepted. "He was delivered for our offences, and was raised again (*dia*) because of our justification" (Rom. 4. 25).

The Blood having secured justification, the Lord rose from the dead in evidence of the completeness of the work.

V. Justification by Faith. ITS MEANS.

"Being justified by faith, we have peace with God" (Rom. 5. 1).

Faith identifies us with Christ, so that His death is reckoned our death. In Him we died, and "he that died is justified" (Rom. 6. 7, R.V.). Thus peace ensues, the curse has gone, and we rest.

VI. Justification by Words. ITS EVIDENCE,

"By thy words shalt thou be justified" (Matt. 12. 37).

The evidence of justification is from the lips of those who make confession to His Name (Heb. 13. 15, R.V.). A man's words disclose what is in him. "Out of the abundance of the heart the mouth speaketh," and thus he reveals the truth or not of his justification.

VII. Justification by Works. ITS FRUIT.

"By works a man is justified, and not by faith only" (James 2. 24).

Just as words evidence it, so good works are the fruit of it. "I will show thee my faith by my works" (James 2. 18). "Seest thou how faith wrought with his works" (James 2. 22). Just as love is not love if it shows no kindness (v. 16), so faith is no faith if it produce no works.

THE ESCAPED SLAVE.

“Thou shalt not deliver unto his master the servant which is escaped from his master unto thee” (Deut. 23. 15).

I. Here the God of mercy teaches His people mercy. “He delighteth in mercy” (Micah 7. 18), and desires it in us.

II. At the same time He gives us a **Picture of the Way of Salvation**. Faith may see in this story God speaking to His beloved Son: “Thou shalt not deliver unto his Master the sinner which is escaped unto Thee.”

III. Point out how often we find in the law shadows of the Gospel, “The law had (not was) a shadow” (Heb. 10. 1). Here is one of those shadows of good things. We find—

1. A Picture of the Sinner.

“A slave.” To whom? The Devil.

- (1) Who has the power of death and holds in fear.
- (2) Who is the accuser, and keeps under guilt.
- (3) Who “binds” and makes them sin slaves.
- (4) Who “blinds” so that they see not what to do
- (5) Who “deceives” so that there is no hope.

2. A Picture of the Saviour.

A refuge for the escaped slave. Many texts can be used to enforce this simple picture:

“A Man shall be as a hiding place.”

“Thou are my Refuge.”

“I flee unto Thee to hide me.”

“The Name of the Lord is a strong tower, the righteous runneth into it and is safe.”

Tell stories of runaway slaves. Example in “Uncle Tom’s Cabin” and “Onesimus.”

Perhaps no simpler illustration of the way of salvation could be found: Flying to Christ for refuge.

Illustration.—The Cities of Refuge; Sanctuary in Olden Times.

3. A Picture of the Saint (Deut. 23. 16).

"He shall dwell with thee, even among you, in that place which he shall choose in one of the gates, where it liketh him best; thou shalt not oppress him."

- (1) "NOT GIVEN UP." John 6. 36 is usually read as if it said, "Him that cometh unto Me I will in no wise refuse," instead of "cast out." But it really means what it says. Those who come are never given up (*ἐκβάλλω*, throw out). The Eternal Security of the believer is here seen.
- (2) "SHALL DWELL WITH THEE." Here is our call unto fellowship.
- (3) "WHERE IT LIKETH HIM BEST." Here is satisfaction. The believer finds in Christ that which he likes best. Life indeed.
- (4) "THOU SHALT NOT OPPRESS HIM." Here is liberty. No longer the spirit of bondage again to fear, but the spirit of sons—freedom.

ADDRESS No. 83.

THE TRUE NATURE OF SAVING FAITH.

"We are . . . of them that believe to the saving of the soul" (Heb. 10. 39).

I. Since so much rests upon faith, it is important that it should be correctly understood and set before young people aright. Our eternal destiny depends on it (Mark 16. 16). No amount of trouble is lost seeking to grasp this clearly. What is this faith that God requires if we are to be saved?

II. Let us first clear the air by removing some common mistakes.

1. It is not merely a Correct Creed.

The mental assent to facts is very important, for not

to believe facts is very dangerous, but it is not enough. Faith must go further.

Illustration.—A man is warned not to touch a highly charged dynamo. He is told it means certain death. But being of an unbelieving and sceptical turn of mind, he laughs at the warning and places his hand carelessly on the live wires. Instantly he dies! Why? "He that believeth not shall perish." To reject God's warning is to die.

2. It is not mere **Credulity**.

Credulity is that foolish state of mind that will swallow anything. It is the sign and hallmark of a fool as contrasted with a wise man. It is the faith of the Romanist, who is told that to submit his reason to the "Church" is the highest faith. It is not, it is the highest folly.

3. It is not **Superstition**.

The difference between faith and superstition is that the former believes facts and the latter lies.

It is not faith to believe in a winking Madonna, or in a "saint's" walking-stick turning away the lava streams of Etna—it is superstition. Faith accepts the Word of God because reason assures him that God is true.

4. It is not **Imagination**.

Imagination invents the object of its trust. It puts its confidence in a fable, a nonexistent thing of its own making. It is a kind of mental idolatry. It makes an idol, not out of wood (unless such a person's head may fairly be said to be made of that material), but out of flimsy ideas with no substance.

The Modernist invents a "Christ," a "Jesus" of his own, bearing no resemblance to Him revealed in Scripture, and asks us to bow down to this toy of his own making. His "Jesus" is a mere man born in the usual manner, with no supernatural powers who could

not offer himself a sinless sacrifice, and did not rise from the dead. This feeble imagination we reject.

III. The important feature of faith is that it is confidence placed **in the Right Object**.

Illustration.—Two men are drowning. A rope is thrown to them. One seizes it and is saved, but the other seizes a passing log. It looks bigger and stronger, but, alas, his faith is in the wrong object, and he is swept away by the torrent.

IV. The right objects for true faith are—

1. God and His Word

“Have faith in God” (Mark 11. 32).

“I believe God” (Acts 27. 25).

Note.—It is not as creeds say, “I believe in God” (that is, in His existence, an obvious fact that saves no one, James 2. 19), but “I believe God,” that is, I believe what He says. I rely on His truth, which believed, directs me to—

2. Christ, His Finished Work and Present Power. “If we believe that Jesus died and rose again” (1 Thess. 4. 14).

So that believing God’s testimony concerning His glorious Son, and as a result turning to and receiving that One who died and rose again as Saviour and Lord is saving faith.

V. I have heard it said, “Believing that Jesus died will save no one, but believing He died *for me* will save any one.”

This is only partly true. I may believe he died *for me* as a mere fact of history, and it will mean nothing unless I go to Him and receive Him as my Lord and Saviour.

Illustrations.—I may believe about the lifeboat but never get into it. I may have confidence in the train but decline to go by it.

VI. The essential and saving quality in faith is **Submission to and Confidence in Christ.**

There is no saving faith without submission (Rom. 10. 3). It is not merely trusting, but trusting myself, my whole self, both to His authority and His saving power.

JESUS SAVES. Not believing mere facts, not professing beliefs, but actually subjecting myself to Him to be saved in all confidence and trust. This is saving faith. None of those who thus trust in Him perish.

ADDRESS No. 84.

WHY ?

A GROUP OF SEVEN TEXTS.

1. **"Why will ye die?"** (Ezek. 18. 31). An appeal to the lost.
2. **"Why tarriest thou?"** (Acts 22. 16). An appeal to the hesitating Christian to be baptised.
3. **"Why are ye so fearful?"** (Mark 4. 40). A word to the timid disciple.
4. **"Why call ye Me Lord, Lord, and do not the things that I say?"** (Luke 6. 46). A word to the disobedient Christian.
5. **"Why could not we cast him out?"** (Mark 9. 28). A word to the powerless workers.
6. **"Why dost thou judge thy brother?"** (Rom. 14. 10). A word to the proud and quarrelsome.
7. **"Why stand ye all the day idle?"** (Matt. 20. 6). A word to the unprofitable servant.

In the Interpreter's House the Pilgrim saw a "brave picture" of the Lord's servant. He stood "as if he pleaded with men." This outline affords good scope for doing so.

ADDRESS No. 85.

"COME UNTO ME."

There is no presentation of the Gospel that has been so much used of God to children as that which presents Christ as the One to whom they come.

There are many excellent outlines on the word "Come." I have, however, found real joy in this grouping of texts.

I. **An Invitation.** "*Come unto Me*" (Matt. 11. 28).

Point out who gives it. How unique it is. No mere man could say it. The simplicity and beauty of it.

II. **A Reason.** "*Come, for all things are now ready*" (Luke 4. 17).

This gives good opportunity for teaching on the finished work. Tell the story of the feast prepared.

III. **A Promise.** "*Him that cometh unto Me I will in no wise cast out*" (John 6. 37).

IV. **A Warning.** "*Come now*" (Isa. 1. 18).

"Let us reason together." Of what? Of righteousness, temperance, judgment to come, as Paul did with Felix. Of the danger of delay, etc.

V. **A Lament.** "*Ye will not come*" (John 5. 40).

How solemn is this. *Illustration.*—Jesus weeping over Jerusalem. "I would, but ye would not" (Matt. 23. 37).

"*Coming*" is a difficulty often with little children. "I don't know how to come" or "I come always when I say my prayers," are common remarks. It should be shown to be a "once for all coming for ever," as a bride comes to the bridegroom, or a servant comes to the new master. It is "*the heart running out after Christ,*" as Bunyan says, to become His and to receive Him. *To receive and be received for all time.*

"If I ask Him to receive me
Will He say me, nay?
Not till earth and not till heaven
Pass away.

ADDRESS No. 86.

LOOKING.

I suppose this is the term more often used by the Holy Spirit to illustrate saving faith than any other.

I have found much joy in following the word through Scriptures, from the first "look" to the last, when we shall "see His face" and the guilty "look" on Him whom they pierced."

I suggest the following as useful.

I. Looking for Salvation. *"Look unto Me, and be ye saved."*

Illustrate of course by Numbers 21 and John 3. 14.

II. Looking for Example. *"Looking unto Jesus, the Author and Finisher of faith"* (Heb. 12. 2).

Notice not "our" faith. It is not here intended that we are looking for the perfecting of our faith (though that is taught elsewhere), but we look at Him who began and perfectly walked in the path of faith.

He did what He asks us to do. Lived by faith. He began, continued, and finished it. He is our perfect Example of the life of faith.

III. Looking for Sanctification. *"We beholding (looking) as in a glass the glory of the Lord, are changed into the same image"* (2 Cor. 3. 18).

This glorious Scripture teaches us that by looking in the Word of God we see the glory of the Lord and are changed into the same likeness. Here is practical holiness, the Scriptural way.

IV. Looking for His Coming. *"Looking for the appearing of the glory of the great God and Saviour Jesus Christ"* (Titus 2 13).

Here is the purifying hope of the saints.

A simpler form for little ones is:

Looking:

For LIFE (Num. 21. 8). For LIGHT (Psa. 34. 5).

For LIBERTY (Gal. 5. 1). For LOVE (1 John 4. 11).

OUTLINES—Repentance and Faith.

No. 87.—Three Samaritans.

I. **The Samaritan Woman** (John 4). The sinful woman who became a spiritual worshipper.

II. **The Samaritan Leper** who returned to give thanks (Luke 17).

III. **The Good Samaritan** who showed mercy (Luke 10). Here we have three good lessons. Salvation, gratitude, good works.

No. 88.—Three Pharisees.

I. **Nicodemus** (John 3. 1).

II **Simon** (Luke 7. 40).

III. **Saul of Tarsus** (Acts 9. 1; Phil. 3. 5).

Note that grace can reach Pharisees. Often they were sincere, though blind. God loves sincerity. Each was taught a lesson

1. Nicodemus, the need of the new birth.

2. Simon, that grace receives sinners.

3. Saul, that "the flesh" profiteth nothing (Phil. 3. 5-7).

No. 89.—Nicodemus.

There are three references to this Pharisee in John. They can be used as teaching the three stages in the Christian life.

John 3. 1-17, **His Conversion.**

John 7. 50-53, **His Confession.**

John 19. 39, **His Consecration.**

Thus the "man who came by night" (in each case he is called this) boldly confessed Christ before the Sanhedrin, and risked his life by showing devotion to His Lord at the time when it was dangerous to do so.

Note his liberality, a hundred pounds weight of precious spices. What must that have cost?

No. 90.—Remission.

I. The Divine Plan or Requirement.

“Without shedding of Blood is NO REMISSION”
(Heb. 9. 22).

II. The Divine Provision.

“This is My Blood shed...FOR REMISSION” (Matt.
26. 28).

III. The Divine Promise.

““Whosoever believeth on Him SHALL RECEIVE
REMISSION” (Acts 10. 43).

No. 91.—Three Calls of the Gospel.

From Paul’s first recorded sermon (Acts 13. 38-41).

1. **Beware.** A word of warning (v. 40).
2. **Behold.** A call to look (v. 41).
3. **Believe.** A command to believe (v. 39).

No. 92.—The Work of Faith.

Receive,	Salvation (John 1. 12).
Rely,	Trust and Confidence (Psa. 37. 7).
Rest,	Peace (Rom. 5. 1).
Rejoice,	Joy (Phil. 1. 25).
Respond,	Service (1 Thess. 1. 3).

No. 93.—The A B C of Faith.

Accepting the Person (John 1. 12).

Believing the Word (John 5. 24).

Confessing the Name (Rom. 10. 9).

This is worked out and published in tract form under the title, “The A B C of Faith.” It can be had for a penny from the publishers.

What to Teach.

PART VI.

MORAL CONDUCT AND HOLINESS.

List of Addresses.

94. BE YE HOLY.
95. "GOOD."
96. "RIGHT."
97. HOW THE FIRST CONVERTS ACTED.
98. THE TEN COMMANDMENTS.
99. THE SERMON ON THE MOUNT.
100. OUR LORD'S WORDS TO THOSE HE HEALED.
101. WHAT CHRIST COMMANDED FOR THOSE HE
RAISED FROM THE DEAD
102. WHAT IS YOUR LIFE?
103. THE REIGN OF GRACE.
104. A BATTLEMENT TO THY ROOF.
105. THOUGHTS, TONGUE, AND TEMPER.
106. WALK IN THE SPIRIT.
107. FEEDING ON CHRIST.
108. THE SEVENFOLD WORK OF THE WORD OF GOD.
109. WHAT PAUL TAUGHT.
- 110-115. SHORT OUTLINES.
116. THE SABBATH.
117. SEVENFOLD TESTIMONY TO THE COMING OF
CHRIST.

A LITTLE CHILD'S MORNING PRAYER:

I THANK Thee, Lord, that Thou hast kept
My soul in life while I have slept;
The sun has chased away the night,
Now come to me, who art my Light.

Teach me to know my heart within,
The blood that cleanses from all sin;
Teach me to look to Christ above,
For grace to act in truth and love.

To-day will fresh temptations bring,
Dear Saviour, let me to Thee cling;
To-day will little duties bear—
May I do all with patient care.

At work or play, in every place,
Teach me to live before Thy face;
To do the thing that pleases Thee,
And in each action faithful be.

Make me to love my parents dear,
And honour them with filial fear;
And, thinking daily on Thy Word,
To live a little child of God.

G.G.

PART VI.

Moral Conduct and Holiness.

The true teacher will constantly emphasise the fact that to be saved and to be holy are the same thing, for “without holiness no man shall see the Lord.”

Just as light and heat are in one flame, so salvation and holiness are qualities of the same work of God in the soul. Whom He saves He sanctifies. The same offering effects both (Heb. 10. 10). In other words: *If our faith is not sufficient to change our conduct it is insufficient to save our souls.*

To say I am in touch with Christ to save me, but it makes no difference in my life, is to contradict the alleged faith in Christ.

The evidence that the paralytic's sins were forgiven was that he could get up and walk (Matt. 9. 6). But even where there is true evidence in the life, of regeneration there must be sound moral teaching and exercise unto godliness. Children and young people who profess faith in Christ must then be diligently taught.

I. That Moral Conduct is the Result of Moral Effort. Just as physical fitness is by physical practice and exercise.

“It is not try, but trust,” is a much abused expression. Like all *ultra* or non-scriptural expressions, it is misleading if not carefully guarded. Faith never prevents, but rather stimulates effort. I try all the more because I trust.

“See how faith wrought!” is James' expression (chap. 2. 22). It is equivalent to saying, “See how that boy is trying now that he is trusting Jesus.”

It is true trying will not effect some things (*e.g.*, the salvation of the soul from guilt; true peace with God, strength from God), but all moral success is by

moral effort made in the strength received from God, while the peace of God keeps the heart.

II. That Holiness is the Character and Separateness from Evil of Christ Reflected in Us. It is the beauty of the Lord our God upon us.

It is not in "experiences," "second blessings," and "happiness." These have their place in bringing us to a closer walk with God, but holiness is character wrought out in conduct.

Those who think holiness consists in experiences are generally self-occupied, self-centred, and live in emotions rather than actions, and are frequently found making great claims and professions of holiness, not borne out when tested by time. Avoid this error.

Experiences and blessings may prepare us for holy living, but the living is the real thing, the use we make of these visitations. It is brought about by—

1. Communion with the Lord by prayer, and
2. Meditation in the Scriptures (John 6. 63; 17. 17; 2 Cor. 3. 18).
3. By the exercise of faith on each occasion, so that we "walk by faith."
4. By the exercise and practice of love, so that we "walk in love."
5. By the exercise of hope. The Coming of the Lord a great sanctifying power (1 John 3. 3).

There is no short cut to holiness, it requires—

6. Patient continuance in well-doing.
7. Growth in grace. Growth being a steady, slow thing.

III. That Victory Over Sin is by "Walking in the Spirit."

Many remedies for sin in practice (besetting sin) have been suggested, but it is better to keep to Scripture. The remedy as stated by the Holy Ghost is:

“Walk in the Spirit, and ye shall not fulfil the lusts of the flesh” (Gal. 5. 16).

Let the teacher first learn this for himself in practice, and then teach it diligently to his hearers.

For some teaching on this subject, see the address on “Walking in the Spirit” (No. 106).

IV. That even these things are not the goal or end just as conversion is not, but they are means to the true end or aim of life. **Doing the Will of God.**

This was Christ’s aim in life: “I delight to do Thy will, O My God” (Heb. 10. 2).

God has an appointed path for each. Let us find out what it is (Rom. 12. 2), and then do it heartily for His glory. These things teach and exhort.

ADDRESS No. 94.

“BE YE HOLY.”

“Be ye holy for I am holy” (1 Peter 1. 16).

A very simple outline for little ones.

I. **God is Holy.** Nothing unclean or unloving or unholy can live in His sight.

Enforce this. Show that “light” cannot be defiled. In this it is like God. Darkness flies from before it. Like light, holiness is a very beautiful thing. It is never ugly.

II. As sinners with a sinful nature, **we can never be holy apart from Christ.** First we must come to Him. Only saved ones can be holy. They should be and are therefore called saints—holy ones.

III. **Holiness has Two Meanings:**

1. Set apart. Separated for God. This has been done for us by Christ (Heb. 10. 10). If we are really His we have been sanctified, and are holy.

2. Made like Christ. Holiness is likeness to Jesus in character and walk. This is

brought about by the Spirit in us and the Word of God (John 17. 17).

IV. **Holiness is a beautiful thing.** We read of "the beauty of holiness." Ali ugly things are unholy. The so-called "holy" men of heathen religions or "saints" of Romanism are both ridiculous and offensive, because repulsive and morbid. The setting them up as examples has done much harm. Holiness is a thing of light, sweetness, fragrance, and joy. It is love that can sacrifice itself for the good of others. It never makes a show of self-immolation, it smiles when it suffers. It radiates kindness at expense to itself, but with unaffected joy.

V. There are marks or **distinctive features of holiness.** A holy person is one who has—

H—Heart Purity (Acts 15. 9; Matt. 5. 8).

An unclean person even in thoughts cannot be called holy. Illustrate from things clean outside, but inside bad.

- (1) Whited sepulchres.
- (2) Cups washed outside.
- (3) Bad apples looking good.

Sometimes I have used HAPPY instead of Heart Purity, for joy is one of the features of holiness. Gloomy religion is not holy. Holiness is happiness.

O—Obedience, and that from the heart (Rom. 6. 17).

Heart obedience marks a holy man. With children, willing obedience to parents, who stand *in loco Dei* to them, is a mark of holiness or piety.

L—Love is the bond of perfectness.

A disagreeable saint is a contradiction in terms. God is love. All who are like Him love.

Y—Yieldingness, or unselfishness.

This is a mark of holiness. Holiness is seen in self-denial and sacrifice for others. Let your "yielding" be known unto all men (Phil. 4. 5).

ADDRESS No. 95.

GOOD.

“Trust in the Lord and do good ” (Psa. 37. 3).

“He that doeth good is of God” (3 John 11).

“Good” is a magnificent word! God is good. We should love good, be good, and do good. “He that doeth good is of God.”

I. “There is none **that doeth good**” (Rom. 3. 12). “I know that in me (that is, in my flesh) there dwelleth no good thing” (Rom. 7. 18). So BY NATURE none is or does good.

II. But this is changed when man is regenerated. The Lord speaks of “**good men**” (Luke 6. 45) and of “good hearts” (Luke 8. 15) Joseph of Arimathaea is described by the Holy Spirit as “a good man” (Luke 23. 50). So is Barnabas (Acts 11. 24); and Cornelius was a just man of good report (Acts 10. 22) So let us be careful not to speak to children as if no one can be good.

III. “**Goodness**” is a fruit of the Spirit (Gal. 5. 22). It is not a natural fruit, but is wrought in men by the Spirit of God. It means kind thought leading to kind actions that do men good—good in their bodily need, good in their mental and moral life, and good by ministering Christ and the Word of God to their spiritual need.

BEING GOOD is having a loving, kind heart, taught of God.

DOING GOOD is putting kind thoughts into practice.

IV. Get your children to **love all good**. As seen in Christ, “who went about doing good.” As seen in saints, who are good men and women, and are full of good works; and to be ambitious to be like their Heavenly Father, whose goodness is shown even to the unthankful (Matt. 5. 45).

V. There are many ways of teaching "good." See that your Gospel has as its practical end to make good men and women. Here is one outline from 1 Timothy, chapters 1 and 6.

1. A GOOD CONFESSION (vv. 12, R.V., and 13). This is a good beginning to confess Christ. His example is beautiful (v. 13).
2. A GOOD CONSCIENCE (chap. 1. 19). A most important thing to keep. Enforce how Paul "walked in all good conscience." We cannot be sinless, but we can keep a good conscience and should do so.
3. A GOOD CONDUCT. That they "do good" (v. 18), and "be good." Rich in good works. By this means a "good foundation" is laid (chap. 6. 19).

ADDRESS No. 96.

RIGHT.

"For this is right" (Eph. 6. 1).

I. There are not many things said in the New Testament only to children as such. Those in 1 John 2 to "little children" are to those young in the faith, who may be grown-ups. I only know of Ephesians 6. 1, Colossians 3. 20, and 1 Timothy 5. 4, all of which enforce obedience to parents, or "kindness (piety) at home"

II. Obedience and kindness then are God's special words taught to children. Let us see that we teach them likewise. It is not often one hears children addressed on these subjects.

III. But notice specially the argument used.

"For this is Right."

"Right" is a word that must have great weight with children. If it is right, it is God's will. It is pleasing Jesus, it is part of the Gospel.

IV. Notice, too, that in 1 Timothy 5. 4 another argument is used.

“For this is Good.”

It teaches us that God would have children impressed with the importance of what is right and good.

V. Let us then see the

Special Messages to Children.

1. OBEY YOUR PARENTS “in the Lord.” Here is a grand opportunity for enforcing what the obedience of faith and love is. Obeying because I want to please the Lord.

But “in the Lord” may not only mean:

In the *fear* of the Lord (as fearing Him),

In the *love* of God (as loving Him),

In the *faith* of Christ (as trusting Him), but also

In the *power* of the Lord (in His strength).

These explain the expression, “In the Lord.”

2. “HONOUR THY FATHER AND MOTHER” (Eph. 6. 2). Not only obey, but honour, that is, reverence. The special promises attached to this command should be pointed out:

(1) That it may be well with thee.

(2) That thou may'st live long on the earth.

There is no doubt that disobedience and dishonour done to parents is responsible for many an early death. Illustrations can readily be found.

3. “IN ALL THINGS” (Col. 3. 20). These words are added in this verse, they do not appear in Ephesians 6. 1. The obedience extends to all things:

(1) Seen and unseen.

(2) Expressed or implied.

(3) Commanded or desired.

The words “in all things” are repeated to servants in verse 22, and there are added these words, “not

with eye service, as men pleasers, but in singleness of heart, fearing God ; and whatsoever ye do, do it heartily as to the Lord." These words the children might well be taught.

4. **LEARN FIRST TO SHOW PIETY AT HOME** (1 Tim. 5. 4). The margin renders it "kindness," and the word "first" emphasises it as of the greatest importance. "Kindness" is a beautiful word, it means as those who are akin to each other. Piety is obedience mixed with kindness, a high but simple standard for children.

5. **TO REQUITE THEIR PARENTS.** Here is a further thought for the children to pay their parents back for the love and care they have received.

A Good Illustration is to get the children to add up how much they have cost their parents at so much a day for food, so much for clothes, schooling, and home. Are not the parents right in expecting to be requited? To say nothing of the love they have expended.

The words, "That is good and acceptable before God," show how the Lord approves such things in the young.

As the children obey their parents when young, so they will obey God when older. The one is training for the other.

ADDRESS No. 97.

HOW THE FIRST CONVERTS ACTED.

"They that gladly received His Word" (Acts 2. 41).

I. First note

How they Were Saved.

Christ had been preached as the One who died and rose again, and was now Lord and Christ. Those who heard and believed asked what they must do. The

answer was, "*Repent and be baptised*" (the outward confession of inward faith). The double blessing followed:

- (1.) Remission of sins (v. 38).
- (2.) Receipt of the Holy Ghost (v. 38).

See that your converts are made on the same plan.

II. Then note how this newly received indwelling Spirit led them to act. There are seven steps—

1. They were Baptised (v. 41).

It is interesting to note that there is no difficulty in the Bible about baptism. It is of *believers* only, never of children unable to believe. It is only when men seek—

- (1) To avoid believers' baptism,
- (2) To find infant sprinkling in Scripture

that difficulties begin. If men would simply act on Scripture there would be no controversy.

Baptism is never called "*a Seal*." It is not the seal of the New Covenant. The Holy Spirit is that (see Eph. 1. 13): "After that ye believed ye were sealed with that Holy Spirit of promise."

2. They Continued Steadfastly in the Apostles' Doctrine (v. 42).

This same doctrine is now stored up for us in the sacred deposit of Holy Scriptures.

New converts must be directed to the Word of God as the means of feeding on Christ (John 6. 63), the heavenly Manna, and to grow thereby (1 Peter 2. 2).

3. And Fellowship (v. 42).

All believers are members of the body of Christ, and should not be divided into sects and parties, for that is to destroy the outward manifestation of the inward unity of the Spirit (1 Cor. 1. 12, 13; and Eph. 4. 3).

Man-made creeds, prayer-books, and other schemes divide Christians, but these are unscriptural (Col. 2.

20-22), and should be avoided as far as possible.

4. And in Breaking of Bread (v. 42).

Every believer should respect his Lord's wish. "This do in remembrance of Me" (1 Cor. 11. 24). Should follow the example of those early believers, and gather to the Name of the Lord on the first day of the week to break bread (Acts 20. 7), and should not neglect the assembly (Heb. 10. 25).

5. And in Prayers (v. 42).

The prayer meeting should not be forgotten. Some professors have never attended these gatherings for prayer. Why not? Is it that they are believers in name only? Does not the Spirit lead them to join in the prayers of His saints? Think on this.

6. And Had all Things Common (v. 44).

This did not continue as the assembly grew (Acts 6. 7), but the spirit of generous giving, of readiness to communicate (Heb. 13. 16) did. And it does remain to the present day. Those who are spiritual still recognise that all they own and have is Christ's. They confess themselves "stewards" only, and never refuse a brother in need (James 2. 16). Giving is part of true faith.

7. They Praised God (v. 47).

Gladness (v. 46) marked them. Great joy, joy unspeakable and full of glory (1 Peter 1. 8) was their portion. It is the same to-day. Spiritual believers are happy, rejoicing souls.

ADDRESS No. 98.

THE TEN COMMANDMENTS.

A STUDY FOR TEACHERS.

I. The Commandments are "holy, just, and good" (Rom. 7. 12). They reflect the **Moral Character of God**, who never changes.

II. The Ten Commandments (Exod. 20. 1-17).

1. **Reveal God's Nature** (v. 1). "I am the Lord God which brought thee out of Egypt" (v. 5). "I the Lord thy God am a jealous God." Visiting iniquity, showing mercy, etc.

2. Are for **Man's Good** (Deut. 6. 20).

For the happiness of home life (Exod. 20. 12, 14).

For the happiness of business life (Exod. 20. 15, 16).

For the happiness of national life (Exod. 20. 8, 13, 17).

III. **Given to the Jews**, never to the Gentiles (see Acts 15. 5 and 10, 11). Yet the Gentiles, having a conscience, are a law to themselves (Rom. 2. 14), and often find it "written in their hearts" (chap. 2. 15).

IV. **Christians are Not Under Law.**

1. As to their *standing*, because under grace (Rom. 6. 14).

2. In *practice* as they are led and walk by the Spirit (Gal. 5. 18, 25).

V. Though not under the law of Moses (which legislated for the immature), yet Christians (now the perfect is come),

1. **Walking in the Spirit.** Keep the moral law, for the greater (the will of God) includes the less (the moral law).

2. **The Ten Commandments** are all repeated in the Epistles to Christians in a spiritual form, except that relating to the Sabbath (see address No. 116).

Example. The Commandment said: "Thou shalt not steal" (Exod. 20. 15). The Gospel says: "Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4. 28).

See how grace excels law. Grace turns the stealer into a worker and giver. The law did not, and could not do this (Heb. 7. 19; 8. 7, 8).

VI. **The Christian's Relation to the Law is:**

1. He is not "cursed" by it, since he is not under it.

2. "In Christ," the Jew and Gentile alike "died to the law" (Rom. 7. 4), and "he that died is justified" (Rom. 6. 7, R.V.). The law cannot reach the dead to condemn him (Rom. 7. 6, R.V.).

3. Walking in the Spirit, the believer fulfils the law (Rom. 8. 4). Not perfectly so as to be justified thereby, but in exact proportion as he walks in the Spirit so he ceases to transgress its moral principles.

4. "The law of the Spirit of life in Christ Jesus" made him free from the law of sin and death to this end (Rom. 8. 2-4).

ADDRESS No. 99.

THE SERMON ON THE MOUNT.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7. 24).

I. The Sermon on the Mount is **not law**. It is not to be dispensated away to a future kingdom. It is the **rule of life** for the Christian now (chap. 7. 24).

II. That **it is not law** is shown by the following facts:

1. "The law is not of faith" (Gal. 3. 12), and the sermon is faith all through (see especially chap. 6. 25-34).

2. In it we address God as Father. Our Heavenly Father (chap. 6. 9, 14, 18, etc). Law never teaches this.

3. There is to be grace shown, not a legal spirit.

(1) Turning the other cheek is not law, but grace.

(2) Giving the cloak also is love, not law.

(3) Going two miles in order to win a soul is Christian conduct.

(4) Loving enemies is only possible for those born of God (1 John 4. 7).

(5) To be perfect is the ideal of Christ's people (Col. 1. 28).

III. Some have said **it contains the laws of the kingdom of Heaven**. That is true if correctly understood. The principles of Christian conduct are those which do and will prevail in the kingdom.

The kingdom is now set up in believers' hearts. Any future development of it will have the same King (there is only one), will be the same kingdom (there is only one, called sometimes the kingdom of God, the kingdom of Heaven, the kingdom of His dear Son, the heavenly kingdom, and the everlasting kingdom, according to the point of view from which it is spoken about), and will have the same principles of love and perfection that are contained in this sermon.

IV. Some say **the principles of the sermon** cannot be carried out now.

This is not true. There is nothing to prevent any one carrying them out if they have the heart to do so. The Lord Jesus did them before He taught them (Acts 1. 1) when He "man's pathway trod midst pain and woe," and so may we (Matt. 5. 19).

V. Some would have them carried out in a hard, legal, and unreasoning spirit, and, for example, literally give to every scoundrel that asks. **The more intelligent** would, however, act thus:

1. They accept these great principles as those governing their lives. They recognise the Lord says, "Give," "Love," "Bless," and they seek to let this govern all their conduct.

2. They weigh with these great principles other words of God, and seek to know the right balance and proportion of truth.

Thus in giving they consider 1 Timothy 5. 8 and 2 Thessalonians 3. 10. The first prevents them giving away what is needed for their own wife and children, and the second saves them from encouraging the lazy loafer and letting him spend their money in

the public-house. We are to be "wise, understanding what the will of the Lord is" (Eph. 5. 17).

VI. The **Beatitudes** are similar in character to the fruit of the Spirit in Galatians 5. 22, 23, and to 1 Corinthians 13. They are the marks which characterise the new creation, the regenerate man. They do not grow on the natural tree, but are fruit from trees of the Lord's planting.

They are the mind of Christ. Each is an example of how He walked, and this we are to have and manifest (1 Cor. 2. 16; Phil. 2. 5).

VII. There is a beautiful sequence in them. They show the progress of grace working in the believer from his first conviction of sin to his full growth in Christ. Compare thus:

Poor in spirit,	..	..	Conviction of sin.
Mourning,	..	..	Sorrow for sin.
Meek,..	..	..	Teachableness and readiness to hear and learn.
Hunger and thirst after righteousness,	..	..	Salvation. "Filled."
Mercifulness,	..	..	The first love of the believer.
Purity of heart,	..	..	Sanctification.
Peacemaking,	..	..	Working for Christ.
Persecuted.	..	..	Taking up the Cross.

It is but the Christian life depicted in the matchless manner of Him who spake as never man spake. These things do and teach.

VIII. Some say a Christian could not pray, "**Forgive us our debts**, as we forgive our debtors." But why not? Think:

1. What is to prevent a Christian forgiving his debtors? He should do so.

2. It is not conditional salvation. The right translation is, "Seeing we have forgiven our debtors."

To come to our Father and ask for His parental forgiveness while we refuse to forgive is to mock God. It is not justification, but the saint's relation to the Father that is here taught.

3. This truth is taught all through the New Testament. Our Father's paternal forgiveness and restoration to communion and joy in the Lord are conditioned on "confession" and "forgiveness of others," that is, neither legal nor Jewish, but Christian principle (see Matt. 6. 15; 18. 35; Luke 6. 37; 1 John 3. 9; Eph. 4. 32; 2 Cor. 2. 7; Col. 3. 13).

ADDRESS No. 100.

OUR LORD'S WORDS TO THOSE HE HEALED.

The following is very useful for following up a time of blessing when there have been professions of conversion.

When the Lord had healed any one He often sent the healed one away with a few words of counsel. Here are some of them:

I. "Go in Peace" (Luke 7. 50; 8. 48).

This really is "Go into peace." A beautiful thought for a saved sinner. "Being justified by faith, we have peace with God."

To go into peace means to enter upon a life where conscience no longer accuses. Sin no longer reigns. A great calm has come, and Christ is now our Peace (Eph. 2. 14).

The stories of the woman who was sinner and the woman who touched, to whom these words were spoken, can be told.

Note, the same words were used by Elisha to Naaman. This man anticipated his troubles, but was told to go into peace, leaving all with God.

II. **“Go and Wash”** (John 9. 7).

The believer though purged as to guilt by blood needs nevertheless to wash his ways with the water of the Word.

Flesh and spirit he is bidden to cleanse (2 Cor. 6. 1), so that his life may from now on be morally clean, as well as clean every whit in God’s sight.

III. **“Go and Sin no More”** (John 8. 11 and 5. 14).

Tell the two stories, and impress upon all that sinning must cease. There are worse things that may come upon the one who continues in sin, and God desires His children so to lay hold of Christ that He does actually in practice “save them from their sins” (Matt. 1. 21).

IV. **“Go and Tell”** (Mark 5. 19).

V. **“Go and Show”** (Luke 8. 39).

Every true believer should confess his Lord. He should go home and tell. But his telling must be accompanied by showing.

Both lip and life must witness how great things the Lord hath done for thee.

VI. **“Go and Preach”** (Luke 9. 60).

VII. **“Go and Work”** (Matt. 21. 28).

These two words can one or both be enforced according to circumstances.

God calls to service. There is a work for each and every redeemed soul should:

“Tell to all around

What a dear Saviour I have found.”

A Simple Form of the Same.

GO AND WASH,	..	..	..	John 9. 7
,, WALK,	..	..	..	Luke 8. 39
,, WITNESS,	..	..	..	Mark 5. 19
,, WORK,	..	..	..	Matthew 21. 28

Another outline much on the same lines is:

ADDRESS No. 101.

**WHAT CHRIST COMMANDED FOR THOSE
HE RAISED FROM THE DEAD.**

I. **The Little Girl.** "Give her something to eat" (Mark 5. 42). Emphasise the fact that converts newly born and risen from the dead should be given spiritual food (1 Peter 2. 2).

II. **The Young Man.** "He gave him to his mother" (Luke 7. 15). New converts should be given into the godly care of older saints. The Assembly in this case should be "Mother Church." It should be a nursery for new-born souls.

III. **Lazarus.** "Loose him, and let him go" (John 11. 44). The new convert should be loosed from the grave clothes, that is, the evil habits, associations, company, and practices of the old unconverted days.

ADDRESS No. 102.

WHAT IS YOUR LIFE?

(James 4. 14).

I. The importance of the question to all. Each should know why God has given the gift, what it is, and how to use it.

II. The answer given in the text. It is **Short.**

A vapour, like smoke, or fog, or cloud.

A weaver's shuttle, quickly passed.

A bedouin tent, soon folded up.

A tale that is told.

Show a piece of paper, giving the average length of life. Divide it into four and tear off one piece. Forty years less ten. What a large gap. Tear off another. Only twenty, and half gone.

III. It is **Uncertain.** We know not what a day may bring forth.

A sage bade his disciples prepare for death the day

before they died. "But," they objected, "we may die to-morrow." "True," he replied, "then prepare to-day."

IV. It is full of **Possibilities**.

For **EVIL**. Like Cain, Ahab, Judas.

For **GOOD**. Like Abraham, David, Paul.

Illustrate this. The golden opportunity of life.

V. It is **Responsible**.

1. It determines our destiny in the next.

2. It has to be given account of.

VI. There are **Three Kinds of Life** set before us in Scripture.

VII. Each has its pleasures, so that we find **Three Kinds of Pleasure**. They are:

1. **LIFE TO THE FLESH** (Rom. 8. 13), with *the Pleasures of Sin* (Heb. 11. 25).

That is life lived as a mere animal. The drunkard, the gambler, the passionate.

Illustration. Esau, who sold his birthright for a morsel of meat. He had his pleasure—a mess of pottage. Sin has its pleasures, but they are bitter sweets.

2. **LIFE TO THE FASHION** of this world (1 Tim. 5. 6; Rom. 12. 2), with *the Pleasures of this Life* (Luke 8. 14).

This is the life lived for worldly reasons—pleasure, wealth, ambition, pride.

Illustration. Solomon, who found all vanity, and hated life. Its pleasures are the deceitful pleasures of this life, broken cisterns that hold no water (Jer 2. 13).

3. **LIFE OF FAITH** (Gal. 2. 20), with *Pleasures for Evermore* (Psa. 16. 11).

Illustration. Paul (Gal. 2. 20). Joy unspeakable (1 Peter 1. 8).

ADDRESS No. 103.

THE REIGN OF GRACE.*

(Titus 2. 11-14).

I. The foregoing passage may be said to contain an outline of the Christian life. It is addressed to servants (probably slaves), most of whom could not read, and therefore is concisely stated in a form easy to remember.

II. The passage can be divided thus:

1. **What Grace Brought.** Salvation.

“The grace of God that bringeth salvation hath appeared unto all men.”

2. **What Grace Taught.** Holy Living.

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.”

3. **What Grace Wrought.** A Blessed Hope.

“Looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ.”

4. **What Grace Sought.** A Peculiar People.

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people (a people for His own possession, R.v.), zealous of good works.”

There is more than enough here to make a good address to young believers. Only a few points may be noticed:

(1) Grace not only saves, but teaches and works in us.

(2) Grace teaching us to live is most important.

Negatively—Denying ungodliness and worldly lusts.

Positively—To live soberly, righteously, and godly.

*Published in 1898 in “Words of Life and Beauty.”

- (3) Notice the threefold lesson to learn to live:
 SOBERLY. A right control of *myself*.
 RIGHTEOUSLY. A right attitude to *my neighbour*.
 GODLY. A right walk with *God*.

(4) The hope is not merely the rapture, that is but a beginning, but the appearing of the glory when Christ reigns, whose right it is, King of kings and Lord of lords.

(5) Note the kind of people grace seeks : SEPARATED, CLEANSED, ZEALOUS OF GOOD WORKS.

ADDRESS No. 104.

A BATTLEMENT FOR THY ROOF.

“When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence” (Deut. 22. 8).

I. Building a New House. This may be likened to starting a new home.

Young people will get married (God bless them!), and they should be taught how to order their new home aright. Of course you will teach them that to begin with.

1. They must marry only believers (2 Cor. 5. 14). The unequal yoke is not only sin, but a curse.

2. Their marriage must be “in the Lord.” Any Christian will not do. It must be the right one, and in this the Lord’s counsel must be sought. If He guides it will be “in the Lord.”

3. It must be in the Lord’s *time*, and the home established in the right *place*. Time and place are most important. Hurried marriages are repented at leisure, and homes started away from all means of grace are foolish.

II. Making a Battlement. There must be safeguards in the new home.

Home should be a guarded place. Children coming along must find rules and order established for the godly conduct of the home.

A godly and well ordered home is the best testimony for Christ in the world. The Christian ideal is not the ascetic.

Monks, nuns, and hermits are sickly failures, who run away from life and duty, and shirk the battle of life. God is not so glorified. Saints are not found in cloisters and cells, but in the home, by the hearth, and in the nursery.

III. What Battlements to Make.

1. PRAYER. This is a fence around the house that Satan cannot break through. Husband and wife should pray together. Family prayer must be established.

2. THE WORD OF GOD is a mighty battlement for the roof. Let it be read daily. Let mother teach it to the children from their earliest infancy. Let texts adorn the walls.

3. SINGING AND PRAISE. Let hymn singing be practised as soon as the children can lisp. Gather them round the organ or piano and teach them how to praise the Lord. Praise is comely. An adornment to the house.

4. REVERENCE is a great safeguard. Let spiritual things, specially the Name of God and the Lord's servants never be lightly spoken of. It is an awful mistake to criticise God's servants before little ones.

5. THE LORD'S DAY. Let this be observed. It will be a safeguard against falling into godlessness.

6. GODLY CONVERSATION. Let there be no foolish stiffness in talking of spiritual things. Father and mother must lead in this and talk freely of Christ.

7. ENTERTAINING OF SAINTS. Here is a safeguard for the new home, but shut and lock the front door to all sinners.

IV. **The Danger of Neglect.** "That thou bring not blood upon thine house, if any man fall from thence."

The neglect of these battlements may mean that one in the home falls, and blood come upon the house, which God forbid!

ADDRESS No. 105.

THOUGHTS, TONGUE, AND TEMPER.

"The fruit of the Spirit is...self-control" (Gal. 5. 23).

I. The control of these three is of the first importance
They may be likened to

A Pump Over a Well.

- | | | | |
|----------------|----|----|---------------|
| (1) The WELL, | .. | .. | The Thoughts. |
| (2) The SPOUT, | .. | .. | The Tongue. |
| (3) The PUMP, | .. | .. | The Temper. |

When the pump is agitated the waters of the well flow out of the spout.

II. The mouth speaks what is in the thoughts. Sometimes "a bit of the mind" spoken discloses a sad state of mind. "As a man *thinketh* in his heart, so is he" (Prov. 23. 7). It is good to be pure in heart (thoughts).

1. Thoughts

Are involuntary or intentional. Suggestion or contemplation.

We cannot prevent the first, but can the second. The old illustration: A bird may settle on my head, but I need not let it make a nest there.

Involuntary thinking is largely curable by practice.

Dangers of Evil Thinking.

(1) INVITES TEMPTATION. It is like soaking rags in naphtha. A fall into sin is usually the end of a long course of indulgence in evil thought.

(2) CORRUPTS THE INNER LIFE. Sooner or later the truth will out. Fire cannot be hid.

(3) RUINS THE HOLIEST AND HAPPIEST IN LIFE. The joy of good thinking. "My mind to me a kingdom is." My meditation of Him shall be sweet.

Counsels from Scripture.

(1) Sanctify Christ in the heart. Let Him sit daily in the temple of your heart.

(2) Bring every thought into obedience to Him.

(3) Cultivate holy thinking. Overcome evil with good (Phil. 4. 8). "Think on these things."

2. Temper

Is the spirit of the mind (Eph. 4. 23).

Two things are responsible for bad temper:

(1) PRIDE. "Only by pride cometh contention" (Prov. 13. 10). Shame soon follows (Prov. 11. 2). The remedy (Matt. 11. 29), "Learn of Me, for I am meek and lowly in heart."

Mr. Moody's remedy for quarrelling: Go and say you are sorry each time. It will soon stop it, and humble pride. Try it.

(2) HATE. Malice, envy, jealousy are cruel as the grave. Remedy: Love (1 Cor. 13). Read this chapter every day. It is a certain cure. "Love is of God." Go and ask Him for more.

3. Tongue.

If thoughts and temper are controlled, tongue will be. It is only a servant to the others.

Note the seven emblems of the tongue in James 3, and the value of a sanctified tongue in Proverbs 10. 11-13, 19, 20, 32. May ours be a well of life!

ADDRESS No. 106.

"WALK IN THE SPIRIT."

THE SECRET OF VICTORY OVER SIN.

Read Galatians 5. 16-26.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" (Gal. 5. 16).

Here is God's secret of victory over besetting sin. Learn it by heart (it is good to know the correct formula), and then let us seek to understand it. Here are some points:

I. We are Fallen Creatures Indwelt by Sin (Rom. 7. 14-21). "Sin in the flesh," or "the flesh" as it is called for short, is in us. This is an incurable thing. The flesh never gets better (Rom. 8. 7), we have to be delivered from it.

II. The Works of the Flesh in us are set out in verses 19-21. An awful list! The flesh is a reeking factory, turning out vile things constantly.

III. What Happens at Conversion? Two things.

(1) We are justified freely by grace (Rom. 3. 24).

(2) We are indwelt by the Holy Ghost (Acts 2. 38; 1 Cor. 6. 19; Gal. 4. 6).

This is true of every believer. There are no two kinds of Christians. All have sin in the flesh and the Holy Spirit.

IV. What Takes Place Then? A great fight. It is described in verse 17: "The flesh lusts against the Spirit, and the Spirit against the flesh." The Spirit comes to dispute the reign of sin in us. He is stronger than sin, and triumphs over it in us. This conflict never ceases, and will not till the redemption of the body (Rom. 8. 23).

V. What is My Part in this Fight? It is to walk by (R.V.) the Spirit. I may yield to the flesh when it invites (lusts), or I may obey the Spirit when He warns and urges (lusts) me to please God and look to Christ.

Illustrations. The CUCKOO lays an egg in another bird's nest, then two natures are hatched out in the nest, each crying out to be fed. Which ever gets

most food will be stronger. Do not feed the flesh or it will grow stronger.

A SEE-SAW. Children on either end, but a boy stands on the centre and can depress which end he will. He is your will; it can consent to the invitations of the flesh or obey the Spirit. You decide, and must do so rightly.

VI. The Result of Walking in the Spirit is "the fruit of the Spirit." It is described in verses 22, 23. A beautiful and glorious list. All that we desire as Christians to be seen in and upon us is there.

VII. A Christian's Relation to the Flesh is twofold.

1. He has **CRUCIFIED** it (v. 24). Once for all he has resolved in Christ that it shall never be heard. It must be nailed to the Cross, crucified, put out of hearing altogether, given the place of death.

2. He **MORTIFIES** it (Rom. 8. 13). Every hour of every day he learns to slay every evidence of life it shows. The first thought is killed. No mercy is shown. It is mortified, put to death.

Illustration. A rose tree of beauty and glory is grafted on to an old wild stem. In order to get good roses every shoot from the old stem must be mortified, cut off as soon as it appears.

VIII. To Walk in the Spirit is thus to give deep attention in our hearts to the revealed wish of God. Directly the Spirit convicts of the presence of sin, even the first thought, feeling, or desire (and all sin begins in thought), then in obedience to His gentle voice working through conscience and the Word of God to obey and mortify the evil thought. To disobey is to grieve the Spirit, and we are bidden "Grieve not the Holy Ghost whereby ye are sealed unto the day of redemption" (Eph. 4. 30).

ADDRESS No. 107.

FEEDING ON CHRIST.

"He that eateth Me shall live by Me" (John 6. 57).

A STUDY OF JOHN 6.

I. **Christ is the Heavenly Manna**, the Bread that came down from Heaven.

II. Life is **obtained** by eating Him (chap. 6. 54). Life is **maintained** by eating Him (v. 57). Two different words are used for eating.

III. Is this eating here **referred to the Lord's Supper**? No, for the following reasons:

1. The Supper had not yet been instituted.
2. Only those who have life must come to that supper. They must have so eaten as to have received life before they can eat in memory of Him. They do not come for life.
3. The eating is not to be an occasional thing, but habitual and constant as Christ lived by His Father (v. 57).
4. "The flesh profiteth nothing" (v. 63). Even if as a Papist says we actually ate flesh, it would avail nothing.
5. The memorial feast is a time when faith can feed on Christ, though it is not in view in this chapter.

IV. **How are we to Understand "Eating?"**

1. As explained in verse 35: "He that *cometh* to Me shall never hunger, and he that *believeth* on Me shall never thirst." Eating is faith appropriating Christ. Coming and believing.

2. As explained by the example of Christ living by the Father. Christ lived by faith, the dependent, obedient Servant of Jehovah, and we are to live by Him in the same way.

3. As explained by verse 63: "The flesh profiteth nothing. The *words* that I speak unto you they are

spirit and they are life." Faith takes those words and feeds on them, and they minister Christ to Him.

Just as bread in some mysterious way turns to bone, flesh, blood, hair, etc., and builds up my body, so the words of God convey to my spiritual being Christ the Heavenly Bread, and build up my spiritual life.

V. How are we to Understand "Eating My Flesh?" (v. 54).

It is a reference to *the sin-offering*, part of which was eaten by the priests (Lev. 6. 26). So faith trusts and appropriates Christ as the sin-offering. The Lord used the typical language of Leviticus.

VI. How are we to Understand "Drink My Blood?" It is a quotation from 2 Samuel 23. 17 and 1 Chronicles 11. 19.

Christ had in mind the conduct of His ancestor David. When the three mighty men fetched David (at the risk of their lives) water from the well of Bethlehem where he had been brought up he would not drink it. He said:

"Is not this the blood of these men?" (2 Sam. 23. 17). Not literally, but in effect, for the water cost them blood to obtain. And he said:

"Shall I drink the blood of these men?" (1 Chron. 11. 19). See the beauty of the Lord's teaching: "Here is for you salvation and life that cost Me My blood." To receive by faith this blood-cost life is practically drinking His blood.

There is no other salvation. Except you do this you have no life in you. Those who refuse a blood-bought salvation must perish. There is salvation in none other.

VII. To Eat is to Feed Faith on the Words of Life that bring to the heart the assurance of life through His death and sustenance by His continual supply.

Let us see to it that we feed on this manna, the Bread from Heaven.

Augustine says: "Why prepare thy teeth and stomach? Believe, and thou hast eaten."

Dean Alford says: "To drink His blood is to realise in our inward life the mystery of His satisfaction for sin, to digest and assimilate our own portion in that satisfaction and outpouring of that blood."

ADDRESS No. 108.

THE SEVENFOLD WORK OF THE WORD OF GOD.

A STUDY IN PSALM 19.

I. In this Psalm we have God's two great books spoken of. Both silent, but both witnessing (v. 3).

THE BOOK OF NATURE (vv. 1-6).

THE BOOK OF REVELATION (vv. 6-14).

II. Some teaching of the testimony of the creation to the "Eternal Power and Godhead" (Rom. 1. 20) can be given. Tell how the heavens declare His glory.

III. In each there is a "Sun" who is "like a Bridegroom" (v. 5). As the sun is the centre of one, so Christ is of the other.

IV. Note the different names for the Revelation: Law, testimony, statutes, commandments, fear, judgment. Each has its value as showing their nature.

V. Note a *progression* in the work of the Word.

1. **Converting the Soul** (v. 7).

This is the first use of the Word of God. It is to convert man to God. It is the instrument used by the Spirit in regeneration (1 Peter 1. 23; John 1. 13; James 1. 18). How many have been converted by reading the Scriptures without any human agency?

2. Assurance.

The Word is "sure," and it makes the simple wise. He can read his title clear.

The Word brings assurance of salvation to those who receive it with meekness and mix it with faith.

3. Joy.

The Scriptures are right and rejoice the heart. Here joy follows as it does in experience on salvation and assurance. We have here "safety, certainty, and enjoyment."

4. Enlightenment.

"The commandment of the Lord is pure, enlightening the eyes" (v. 8).

Here we see the believer learning from the Scriptures to walk in the light. He finds the word "pure," that is, unmixed, unadulterated, unlike men's teaching, it is not part reliable and part weak. It is unalloyed truth and guides his steps aright like light.

5. Purity.

"The fear of the Lord is clean, enduring for ever" (v. 9). Those who fear and "tremble at the Word" find that heart obedience works heart purity, and gives an enduring and abiding principle of life.

Either sin or the Word is given up. The mind cannot hold darkness and light together. One will drive out the other. Let the light in, and the impure thoughts fly.

6. Righteousness.

"The judgments of the Lord are true and righteous altogether" (v. 9). Upright conduct is the outcome of habitual study of the Word of God.

Just as the entrance of the Word gives light and purifies the heart, so it puts the conduct right.

7. Richness and Sweetness.

"More to be desired than fine gold,...sweeter than honey" (v. 10). How wonderful is our God. He not only saves, cleans, and puts right, but He

beautifies and sweetens the life through His Word. He adds warnings, too (v. 11), and greatly rewards those who obey (v. 11).

ADDRESS No. 109.

SEVEN THINGS PAUL TAUGHT.

“I kept back nothing that was profitable” (Acts 20. 20).

I have advocated a wide range of truth to teachers. Here we have the apostolic example. Let us consider how in addressing the Ephesians the apostle enumerates the things he taught them. They are (Acts 20):

I. Repentance and Faith (v. 21).

These things are discussed in Addresses 72-93, which see. They may be called the two door-steps into the gate of life.

II. The Gospel of the Grace of God (v. 24).

To establish the converts in grace was ever Paul's desire. Only grace can give stability.

To know their *standing* in grace (Rom. 5. 2),

To have their hearts *stablished* with grace (Heb. 13.9).

To prove that grace *sufficient* (2 Cor. 12. 9) was Paul's great desire for them.

III. Preaching the Kingdom of God (v. 25).

He taught them Church life, for the Church is part of the kingdom of God (Col. 1. 13), for wherever the king reigns there is the kingdom, whether in the hearts of His saints (Luke 17. 21), the Assembly, or in manifested glory.

No doubt Paul taught them, too, the future manifestations of that kingdom in both its millennial and eternal character. There is only one King and one Kingdom, wherever and however it may be set up. Do not confuse your hearers by making many kingdoms and drawing imaginary distinctions.

IV. All the Counsel of God (v. 27).

Here is a wide sweep. Nothing is to be forgotten. If we remember this we shall be saved from wearisome repetition, favourite lines and fads that so often mar the testimony of teachers. We must ever be serving up fresh truth from the counsels of God.

V. Warning Every One.

This is a great part of our ministry. Oh, for the love of the apostle who could add, "Day and night with tears." He knew of the "grievous wolves" (v. 29) of the "perverse things" taught (v. 30).

VI. He Commended them to God, and the Word of His Grace (v. 32) as their only safeguard.

Its power in their lives would be:

1. To build them up (v. 32).
2. To give them an inheritance among the sanctified (v. 32)

Other saints entered fully into the inheritance by diligence in prayer and the study of the Word. Why not they, too?

VII. Taught them to Give.

There are some valuable points here.

1. To LABOUR to support themselves.
2. To SUPPORT the weak.
3. To REMEMBER the Lord's words (not elsewhere recorded): "It is more blessed to give than to receive."

OUTLINES—Conduct and Holiness.**No. 110.—The Word of God Teaches Us**

in Psalm 19 how we may be—

- | | | | | | |
|---------------|----|----|----|----|-----------|
| 1. Safe, | .. | .. | .. | .. | v. 7 |
| 2. Sure, | .. | .. | .. | .. | v. 7 |
| 3. Strong, | .. | .. | .. | .. | v. 9 |
| 4. Satisfied, | .. | .. | .. | .. | vv. 8, 10 |

No. 111.—What to Do With the Word of God.

1. **Receive** it with meekness, .. James 1. 21
2. **Mix** it with faith, Heb. 4. 2
3. **Hide** it in the heart, Psa. 119. 11
4. **Do** it continually, Matt. 7. 24

No. 112.—Emblems of the Bible.

FOR	IT IS A
1. Cleansing,	MIRROR (James 1. 23). LAVEN (Eph. 5. 26).
2. Guidance,	LAMP AND LIGHT (Psa. 119. 105; 2 Peter 1. 9).
3. Food,	MILK (1 Peter 2. 2). BREAD (Jer. 15. 16). MEAT (Heb. 5. 12-14). HONEY (Psa. 119. 103).
4. Enrichment,	FINE GOLD (Psa. 19. 9, 10).
5. Building or Work,	HAMMER (Jer. 23. 29).
6. Refining,	FIRE (Jer. 23. 29).
7. Fighting,	SWORD (Eph. 6. 17).
8. Sowing,	SEED (Isa. 55. 10, 11; 1 Peter 1. 23; Matt. 13. 3.)

No. 113.—Marks of the New Birth.

From 1 John.

These make a searching address to those who profess and call themselves Christians.

- | | |
|--------------|--|
| 1 John 2. 9, | 1. Every one that doeth Righteousness |
| „ 3. 9, | 2. Doth not commit Sin . |
| „ 4. 7, | 3. Every one that Loveth . |
| „ 5. 1, | 4. Every one that Believeth |
| „ 5. 4, | 5. Overcometh the World |
| „ 5. 18, | 6. Sinneth Not |
- IS BORN OF GOD.

No. 114.—Let Us.

1. "Cleanse ourselves," 2 Cor. 7. 1.
2. "Lay aside every weight," .. Heb. 12. 1.
3. "Go forth unto Him," ,, 13. 13.
4. "Go on unto perfection," ,, 6. 1.

No. 115.—Four Names of Christ.

in John 1.

1. **Lord** (v. 23). Read and enforce His Deity (vv. 1-18).
2. **Lamb** (vv. 29, 36). Show the matchless grace of the Lord becoming the Lamb.
3. **Life** (v. 4). "The Life" is His Name.
4. **Light** (vv. 7, 9). "The True Light."

CLOSING MESSAGES.

ADDRESS No. 116.

GOD'S REST.

THE SABBATH AND THE LORD'S DAY.

There is so much confusion as to the Sabbath that it will help young people to see what Scripture teaches about it. Here are seven salient points:

1. **The First Mention** of the word is in Exodus 16. 23. It spoke to the Jew of the Creation, when "God rested on the seventh day and hallowed it." It was observed before the law, as we see from Exodus 16. 29, 30.

2. **It was Embodied in the Law of Moses** (Exod. 20. 8). Nehemiah 9. 14 suggests that it was then "made known" to them. The manner in which it should have been kept is taught in Isaiah 58. 13. It was to be a delight, not for our own pleasure. It was enforced by death (Num. 15. 32).

3 It was Given for a Special Sign. A test whether they would obey (Ezek. 20. 12). "Moreover also I gave them My Sabbaths, to be a SIGN between Me and them, that they might know that I am the Lord that sanctify them."

4. Christ Taught that:

- (1) He was Lord of the Sabbath (Luke 6. 5).
- (2) That it was made for man, and not man for it (Mark 2. 27).
- (3) That it is right to do good on it (Mark 3. 4).

5. The Sabbath was a "Shadow." The word "Sabbath" is only once mentioned in the epistles (Col. 2. 16), where it is spoken of as one of the "shadows" that have passed away. The body, the reality, is found in Christ.

6. It was a Shadow of the Rest of Faith in Christ. This is fully taught in Hebrews 4. 9. There remaineth therefore a "Sabbath-keeping" to the people of God. The real Sabbath-keeping of the believer is when resting from his own works he enters by faith into the peace and rest in Christ.

The believer's "Sabbath" begins at conversion and goes on all day and every day for the rest of his life. It finds its consummation when he is "for ever with the Lord."

7. The Believer is not Under the Law. The Gentiles were not directed to keep the Sabbath. This was clearly settled in Acts 15. 10-29. The believer does not observe days (Gal. 4. 9 to Col. 2. 20). He meets on the first day to worship and break bread after the example of the apostles (Acts 24. 2 and 20. 7).

The imposition of a ceremonial day on the Jew was to meet their state of immaturity, and was part of the discipline of law as a schoolmaster to bring them to Christ.

The Lord's day is to the believer full of worship and happy service and work for his Lord.

ADDRESS No. 117.

**SEVENFOLD TESTIMONY OF THE COMING
OF CHRIST.**

A GROUPING OF TEXTS.

I. Of Old Testament Prophecy.

“Behold one like the Son of Man come with the clouds of Heaven,...and there was given unto Him dominion, and glory, and a kingdom;...an everlasting dominion which shall not pass away” (Dan. 7. 13, 14).

This prophecy was claimed by Christ as referring to His future coming when He stood before the High Priest (Matt. 26. 64).

II. Of Parable.

“A certain nobleman went into a far country to receive for Himself a kingdom, and to return” (Luke 19. 12).

The subject of His coming is dealt with also in the parable of the Vineyard in Luke 20. 16. ; The Ten Virgins (Matt. 25. 6), The Talents (Matt. 25. 9), and The Good Samaritan (Luke 10. 35).

III. Of Promise.

“I will come again and receive you unto Myself” (John 14. 3).

IV. Of Angels.

“This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven” (Acts 1. 11).

The words “in like manner” prevent a merely spiritual meaning being given to the angelic message.

V. Of Apostles.

Paul claims a special revelation. “This we say unto you by the Word of the Lord” (1 Thess. 4. 15).

“The Lord Himself shall descend from Heaven with a shout;...we which are alive...shall be caught

up . . . in the clouds to meet the Lord in the air” (1 Thess. 4. 16, 17).

On this passage the famous Greek scholar, Dean Alford, says: “It will be manifest to the plain as well as to the scholar-like reader that attempts to interpret such a passage by the rules of mere figurative language are entirely beside the purpose. The apostle’s declarations here are made in *the practical tone of strict matter of fact*, and are given as literal details to console men’s minds under an existing difficulty. Never was a place where the analogy of symbolic apocalyptic language was less applicable. Either these details must be received by us as matters of practical expectation, or we must set aside the apostle as one divinely empowered to teach the Church.”

VI. Of Saints of All Time.

These confess that it has been :

1. A Purifying Hope (1 John 3. 3).
2. A Watchword (1 Thess. 1. 10).
3. A Blessed Expectancy (Titus 2. 13).

VII. Of the Final Word.

The Revelation of God closes with this subject: “Behold I come quickly” (Rev. 22. 20), and we may join with the spiritual Church of God in replying: “EVEN SO, COME, LORD JESUS” (Rev. 22. 21).

“Only a little while we pilgrims stay,
To spread the table on our desert way;
Soon will He come, and coming take us home!
Amen, e’en so, Lord Jesus, quickly come.”

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