

# “Suffer the Children . . .”

*Some plain speaking*

*by*

MONTAGUE GOODMAN

*on*

*the subject of “ God’s remedy for sin ” in view  
of the moral condition and spiritual need of  
young people today ; with an account of the  
way in which the C.S.S.M. has been raised up  
to meet this need.*

THE CHILDREN’S SPECIAL SERVICE MISSION  
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# “Suffer the Children . . .”

By MONTAGUE GOODMAN

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## I.

### OUR MISSION :

#### The Object We Have in View.

THE C.S.S.M. had its inception in Victorian days. I gave my first address to children in the reign of Queen Victoria. The C.S.S.M. came into being in the days of Victorian thought and Victorian life, and, of course, it is a truism to say that since those days there have been vast changes in conditions of life and thought in every realm. Times have changed—whether for the better or for the worse is according to the individual point of view—but young people today know nothing about the conditions under which we had the privilege (or otherwise) of living in those early days of the C.S.S.M. Changes have been experienced in every sphere of life, and not least in the sphere of religious thought and teaching. I remember going as a little boy to hear Mr. Josiah Spiers, the great

founder of the C.S.S.M. A party of us went from the nursery to a Sunday afternoon meeting. How it came to the knowledge of the nursery I do not know, but we had an idea that this gentleman had a way of creeping down the aisle at the close of the service during the last prayer and whispering in the ear of the child in the corner pew. I remember debating as we went down to the meeting which of us would have to have the seat in the corner, and I got it ! But, of course, our fears proved groundless !

So I am a C.S.S.M. child—a product of the C.S.S.M. I shall never forget that meeting, and it may interest those who are preparing addresses for children to know that although I cannot remember a single thing that Mr. Spiers *said*, yet I can *see* him now ; I can see him walking up and down the platform nursing his handkerchief as he told a story about a little girl with a doll.

### **How God Works.**

God always does His work in unostentatious ways and generally in an unexpected manner. When God is going to build an oak, He does not blow a trumpet and lay a foundation stone ; He just plants an acorn. In His good time, a centuries old

oak is the result. God never makes a fuss about what He is doing. When *we* are going to do something big, we generally make great preparations in order to get a good start, and as often as not our project goes up like a rocket, only to come to the same end. Josiah Spiers founded the C.S.S.M. in 1867. T. B. Bishop, Henry Hankinson, Henry Hutchinson, Samuel and James Tyler were great names in those days. They followed the lead of Payson Hammond, the American evangelist, who scandalized the churches in England by holding missions for *children* ! The papers talked about it, and criticism of every sort was levelled against this American who was gathering children together and telling them that they could be converted. This man said that boys and girls could be converted in the same manner or sense as the men and women who were converted under the agency of Moody and Sankey and other preachers. Our C.S.S.M. founders felt this to be not only possible, but urgently necessary. They realized that children were lost and needed to be saved. With this faith and this purpose they gathered boys and girls at the seaside, in mission halls, at Sunday afternoon meetings and elsewhere, and preached the Gospel to them. The results achieved were both

marked and remarkable. Many thousands of boys and girls professed to be saved, and they justified that profession in lives of fruitfulness in all parts of the world. It was said some years later that you could not get a dozen evangelical missionaries together in any part of the world without discovering at least one who was there on account of early influences at our seaside services.

One cannot measure the extent of the blessing that attended the faithful work of these simple men, for they *were* simple, childlike men in their methods. Mr. Spiers was like a great child, with gentle eyes and a loving voice. Wherever he went he was winning boys and girls for Jesus—just leading them to the Saviour—and results abundantly vindicated his work. The Victorian days have long since passed and we live in a different era. Revolutionary changes have taken place in education and home life. Alas, religion plays a greatly-diminished part in the upbringing of children. In the home, religion as represented by family prayers is almost extinct. I took a boy who was converted in the Scottish Camp to a Christian home for a night, and next morning the family gathered for prayers, the servants came in, and I read the Bible and we prayed. When we left he said to me, "Commy, that

is the first time I have ever seen family prayers ; isn't it beautiful ? ” Christian homes retain the custom, but think of the homes where there is no mention of the name of Jesus ! Added to this, it is perhaps not unfair to say that few of the leaders of religion today even profess to believe in the doctrine of conversion as applied to children in the manner taught by the C.S.S.M. in those early days. This constitutes a challenge to the objects of our Mission. If the boys and girls were lost in the days when Mr. Spiers founded the C.S.S.M., and needed to be saved, is it not possible for them to be lost today ? If boys and girls experienced true conversion then, ought they not to do so now ? We may look in two directions for the solution of the question—to the teaching of Scripture and to the facts of life around us.

### **What We Teach.**

In the C.S.S.M. we teach the lost condition of every child by nature ; we believe that he needs to be saved. Upon this the teaching of our Lord is explicit. Read the “ Children's Charter ”—Matthew 18. There Jesus applied the parable of the lost sheep to children. I know that on another occasion He applied it to publicans and sinners, but undoubtedly

He spoke it twice, for the moral is different each time. When He spoke it to publicans and sinners, He said that there is joy in the presence of the angels of God over one sinner that repents ; when He told it on the occasion recorded in Matthew 18, He said, " Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Little ones *perish*? little ones *lost*? that jolly little boy, that happy sunny little girl? no, surely not *lost*! But a little consideration will show how true is the Lord's teaching, as, of course, it must be ; for was not Zacchæus, the publican, once an innocent little boy? Was not the simple little fellow wholly guiltless of such things as usury and oppression? The Lord thus looks at children, and as He sees what the future will be, He speaks of little ones perishing. I know that the age of innocence is undoubtedly covered by Calvary, as is the condition of ignorance in the heathen. The effect of Calvary reaches out far more widely than sometimes we are inclined to think. God was in Christ reconciling *the world* unto Himself. He died, not for our sins only, but for the sins of *the whole world*. The little innocent babe with no sense of responsibility or choice of good or evil is covered by Christ's atoning work at Calvary ; but the age of



responsibility, of the choice of evil or good, is reached, and then comes the need. Not only in children is there early discovered a fallen nature and a rebel heart, but the fact is undoubted that *children left unrestrained will always grow up wicked*. Witness the conversation of two little children who were talking together: one said, "Billy, don't you wish we could kill God?"

I was once speaking at a Children's Service at the seaside on the subject of four kinds of hands that the Bible talks about—wicked hands, wounded hands, clean hands and holy hands. I talked to the children about wicked hands and a little boy went home and said, "Mother, Mr. Goodman says I have got wicked hands; I don't believe it." The mother, who was a Christian, said nothing. Next day, the little fellow came into the nursery and found his sister playing with his bricks; she had built a tower of bricks on the floor. The little boy's eyes flashed; he went up to those bricks and with his hands sent the tower flying all over the room. His mother looked up from her knitting and said quietly, "I think Mr. Goodman was right." The little fellow turned red and hurried out, his hands behind his back!

**The Conditions Today.**

Many do grow into wicked men and women in spite of prayerful training in the right way. I never face an audience of schoolboys without seeing the sinners of the next generation. What is it that fills our divorce courts? Why are additional judges appointed to deal with the ever-growing number of divorce cases? For every such case that comes into court, how many are there that do not? how many adulteries? When we take boys to camp today we can never be sure that they come from clean homes. As likely as not a boy will say, "Father married again, you know"; or, "I am not living at home now"; or, "Mother is having to keep us, as Father has left us." Unusual? No, I assure you it is not. Three at least of my old C.S.S.M. boys have committed suicide; numbers of them have been divorced from their wives; one was a murderer; others have fled the country. When you talk to boys and girls, do not be misled. Remember that the need is always there and that you have the remedy. The need is greater today than ever, if possible, because restraints are fewer. There is liberty of thought and action as never before. Remember that the foundation on which our nation was built and our Empire extended

was the influence on our national-character of the Bible. What is it that makes the type of men that build empires? Why is it that Britain is the most successful colonizing race? Broadly stated, it is owing to the Bible. It is not our guns nor our wealth; it is because there has been (during the four centuries in which we have had the Bible) enshrined in the British character a sense of reverence for the things that are in that Book. But this is being rapidly lost. Today nearly every public school in the land is engaged in attacking the foundations of England's greatness. I consider that any man who reflects upon the Word of God and detracts from the reverence, respect and weight that ought to be given to it, is a traitor to his country; he is doing far more harm than if he sold secrets to a hostile government. By hook or by crook we must lay hold of the youth of our land, if we can possibly do it. We are to speak out, we are not to hesitate. We should warn boys. Say to them, If your master at school in his ripe wisdom (fresh from the University!) assures you that the Bible cannot be trusted, it is your duty to pay him the proper respect that is due to a schoolmaster, *but do not believe what he says*. You are under no obligation to do so, for he is mistaken.

This business that we are putting our hands to is not just a pleasant seaside campaign where we tell pretty things ; we are dealing with the root of the whole matter. It is a solemn fact that you cannot assume familiarity today with what were once universally known Bible stories. I asked a well-educated boy of eighteen if he knew about Nicodemus. He replied, " No, I don't think I do ; who was Nicodemus ? " I told him the story from John 3, and when I got to verse 14, I said that of course he knew the story of Moses and the serpent of brass. He thought a moment and then he said, " Oh, yes ; it came to life, didn't it ? "

### **An Effective Remedy.**

You see the urgency. The need is greater than ever. Is the remedy as effective as ever ? May we expect children to be converted, as did our predecessors in the Victorian days ? We must apply the same two tests. First the test of Scripture. Turn again to the words of our Lord ; how explicit and solemn they are ! I would not be a modernist for any sum you could mention as I read these intensely awesome words : " Whoso shall cause one of these little ones which believe on Me to stumble (R.V.), it

were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18. 6). There are many today who are causing little ones to stumble. How often do we hear it said, "Teacher says the Bible cannot be believed now ; the stories are not really true." A public schoolboy said to me, " If I did not believe the Bible to be true I should not read it." Quite so ; neither should I. That which has made the Bible what it is and given it its pre-eminence, so that it holds the field and many millions of copies are circulated a year, is its inherent truth. This is a day when nobody believes anything. A man said to me, " You hear so many conflicting things from the pulpits of our land today that one has come to the conclusion that no one can really be sure of the truth of anything." That is the present position. " Modernist " is only a polite term for " unbeliever." His one cry is " I don't believe ! I don't believe ! " The modernist is only the old gnostic over again ; rather than being " modern " he is as old as the hills.

### **Children Can Be Saved.**

Take careful note of our Lord's expression :  
" These little ones which believe in Me."

There is nothing in Scripture to intimate that a child cannot be saved like any other sinner. That big word "whosoever" is all-inclusive. Moreover, it is striking that our Lord, when He was asked who was the greatest in the kingdom of heaven, took a child and set him in the midst, as though He would say, "Look at him: there is the greatest!" He made the lintel of the door into the kingdom of heaven so low that no one could get in but by stooping to the dimensions of a child. So far from it being difficult for children, it is far easier for a child than for anybody else. When our Lord said, "Suffer little children, and forbid them not, to come unto Me," it is undeniable that He meant what He said. It was never meant that a text like that should be taken out of its context and made to mean something mysterious or ecclesiastical. Our Lord said, "Suffer them to come; bring them in their simplicity to Me." The evidence of our experience has been that *they come*. When speaking to Sunday School teachers, I have sometimes asked all those who came to Jesus as children to stand up, and a great proportion of the audience invariably stands. Of course, this does not mean that all Sunday School teachers are converted. The other night, at a mission I was holding, a lady was converted,

and went home rejoicing. She was a Sunday School teacher brought to the meeting by one of her scholars! Yes, children may come to Jesus and bring others with them.





## II.

**OUR MESSAGE.****The " Good News."**

Our message is all-important ; it is *the* important matter. When you have gathered your children on the seashore, or in camp, or at your class or meeting, or wherever it is, what are you going to tell them ? When Joab achieved that victory over Absalom (and incidentally murdered him in cold blood), he selected Cushie to take the news to David. There was a young man there who loved David immensely, and he was very much afraid of the way that Cushie would do it, for he knew the tenderness of David's heart concerning Absalom ; so he went to Joab and said, " Let me run also," and Joab said, " Wherefore wilt thou run, my son, *seeing that thou hast no tidings ready ?* " Taking that question out of its context, it would be an apt question to ask some of our workers. " What are you going for ? Have you got any tidings ? " I think it is a matter that should be faced by every person who takes part in C.S.S.M. activities. They should consider, " What message have I ? What am I going to tell the boys and girls ? "

Speaking from considerable experience, I can assure you that constantly I have wondered what the answer would be. I have been to Seaside Services and I have heard young men stand up and talk to the children, and I have wondered why on earth they had come. I have thought, Is that all he has got to say ? All this organization and expense and all the programme and arrangements and efforts have gathered the girls and boys, and they seem very merry and happy ; but is that all it is for ? Are there no tidings ?

Now you know that the word " Gospel " just means " Good Tidings," and it would be a very good thing for us sometimes, as we prepare an address, or after we have given it, to ask, " Were there any good tidings in that message ? " For it is quite possible to have a " Gospel Meeting " without any Gospel at all ; there are a good many things said to boys and girls by way of appeal that have no good tidings in them, but rather the reverse. I have seen people at a service impress the minds and burden the hearts of boys and girls with appeals to do all sorts of things, and the children go away with a depressed feeling and no good news, for the speaker has given them no " good tidings."

### **A False Appeal.**

I remember that many years ago I took the chair at a boys' meeting. The speaker spent his time appealing to the boys to promise God that for the future they would be better boys ; that they would be earnest Christians, and so on. He was very sincere about it. When he kindly invited me to add a few words, I asked the boys if they had noticed that nowhere in the Bible does God ever ask anyone to promise Him anything ! but that on the contrary every person who came to Jesus with a promise got a rebuke for it. When Peter said to Him, " Though all men shall be offended because of Thee, yet will I never be offended . . . I am ready to go with Thee, both into prison, and to death," the Lord replied, ' Simon, before the cock crows tomorrow you will be swearing that you don't know Me.' Another said, " Lord, I will follow Thee whithersoever Thou goest," and he received the answer, ' Do you know that I have nowhere to sleep tonight ? '

When you appeal to children and others to make a full surrender to God it may be quite right, but there is no good news in it. Yet someone says, " To ask children to give their hearts to Jesus, surely that is right, isn't it ? " Well, there is no " good news " in

that ; nothing for the heart to rest and rejoice in. It is not the Gospel. Is God's Gospel a Gospel of giving ? Does the Lord ask me to give Him anything ? Can you find anywhere in the Bible where the Lord asks a sinner to give Him anything ? Is not the Lord the Giver ? Is not the whole essence of the Gospel that the free gift of God is eternal life ? He puts us all in the same class as poor, penniless beggars. The good news is that the feast is prepared ; that all can come in freely, that there is room for all. Tell the starving beggars the good news. Is it true ? Yes, the banquet waits. But I cannot come like this ! Yes, you may, for the invitation is to beggars. Oh, what wonderful good news ! Someone may say, You have forgotten " My son, give Me thine heart." I reply, *You* have forgotten " My son." You must be careful when you read the Bible to see to whom it is addressed. That verse is a loving appeal to *sons*. And how does one become a son ? not by giving, but by receiving. " As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." When I hear the good news and believe the good news and receive Him, then I find myself a son. Then it is that the Lord says to me, " Now, My son, it is time for you to begin

giving. I want you to give Me your heart." So these distinctions are really worth earnest consideration. Be careful when you preach that what you are preaching is the good news.

### **Sowing—and Reaping.**

In your message see to it that you are basing what you say upon the Word of God. The seed, said the Lord Jesus, is the Word of God. The work of the Bible in the sinner's heart is as the work of the seed in the ground. There could be no more apt illustration than that which our Lord used when He said that the seed is the Word of God. The sower sows the seed. It is not possible to see all that that seed is doing. The farmer casts the seed into the ground by faith, for sowing is always a work of faith. The marvel and mystery of it no one can explain: "First the blade, then the ear, after that the full corn in the ear." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I like that. There is the sowing and sighing. Seed-time is often a sad time. It is not always a happy thing—the sowing of seed. You will look at the children with a loving heart and you will say, "Alas, alas, that so many should not receive

the Word ! Alas, alas, these little ones in so few years will be men and women, going the way of the world ! ” There will be a going forth weeping, bearing precious seed. But with all the sadness and sighing there is the seed, and that seed is going to do its work. Believe in that seed, for later there will be sheaves and songs ; “ . . . shall doubtless come again with rejoicing, bringing his sheaves with him.” Those of you who are undertaking work amongst children will get this reward—the rarest and most blessed reward that could possibly be given to you : it is to see the thing that you have prayed over and that you have believed in and that you have done in faith, producing its fruit.

One of the consolations of life in its later stages, I find, is this, that wherever I go I am seeing the fruit—after many days. Only this last fortnight I have been meeting people who have come to me and told me of help received many years ago. A man came to me a little while ago after a meeting and brought his son. He said, “ I want to introduce my son to you. When I last saw you I was the same age as he is. What you said to me was so precious and made such a difference that I have brought my son for you to say the same to him.”

You *will* come again rejoicing ; yet

nothing but the true message will do the true work. You must not be ashamed of the Gospel. Remember that the Gospel has always an element of shame in it. It is a thing that to the natural mind is folly. Paul made that perfectly clear. He said he was anxious that nothing should turn him away from "the reproach of the cross." That is why some of these new "gospels" that are floating around are so passingly popular, because they evade the only thing that has a real reproach, and that is the cross of Christ. Sometimes their exponents will be clever enough to introduce a mention of the cross of Christ, but they will mean something different from what Paul meant by that expression. The cross of Christ, or, to use another Scriptural expression, the blood of Christ, is

### **The Acid Test of True Gospel Teaching.**

One of my camp officers said to me at the close of camp, "You know, Commy, I don't think I shall be here next year."

"Why not?" I asked.

"I think," replied he, "there is too much of the Atonement here."

"Too much of the Atonement? Is the Atonement, then, incidental? Is it not fundamental?"

Let us take heed of Paul's warning that it is quite possible to preach "another gospel." He even went so far as to say that it is quite possible to preach a Jesus who is "another Jesus." Today we hear of a Jesus of men's imagining; a sentimental Jesus. Remember that the message that is going to be effective among children, that has been effective for all the many years of the C.S.S.M., is the message of the Gospel of the Lord Jesus Christ, and if you find yourself preaching something that sounds very nice and very earnest, but has not that living power in it, it is not the Gospel, and it will not achieve anything.

I put this question to an Oxford professor : " Suppose a drunkard came to you in great distress and wanted spiritual help, what would you tell him ? "

" Well," he said, " of course, we are not all evangelists."

" No, but you surely would have something to tell him if he came to you."

" I should tell him to trust in the goodness of God," he replied.

" But," I said, " is that good news to him ? The man might well say, Look at me, ruined by drink. I have tried and tried again to break the habit. Don't talk to me about the goodness of God, I cannot see any goodness in God."



The great unveiling of the goodness of God is Calvary: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." That is the Gospel. So we have constantly to watch carefully to see that we preach the good news to the boys and girls, that we tell them the Gospel.

### **What is the Gospel ?**

What then, is the Gospel? Paul put it plainly, "in a nutshell" in 1 Corinthians 15: "I declare unto you the Gospel," said he, "which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved." Then he tells us what it is: "For I delivered unto you . . . that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." That is the Gospel. Make that your sheet anchor; make that your acid test, your plumb-line. That is the tidings that we must tell the children: first, that Christ died for our sins according to the Scriptures; secondly, that Christ rose again the third day according to the Scriptures. You need not do it in a doctrinal sort of way. The Bible

is God's illustration book of the Gospel, and all the Scriptures tell the good news.

"Christ died for our sins *according to the Scriptures.*" Where does it say in the Old Testament Scriptures that Christ died for our sins? In several places—in Isaiah, for instance. But where in the Old Testament does it say that He would rise again the third day? Where do the Old Testament Scriptures speak of Christ rising again? The marvel about the Bible is that its whole theme is "Christ died and Christ rose," and all that it has to say is an illustration or unveiling of that twofold truth. You will find it everywhere in the Scriptures. Our Lord was at pains to show us how to use the Old Testament in order to preach the Gospel. In particular, He picked out

### **Two Old Testament Stories**

to illustrate, first, that Christ died according to the Scriptures; and secondly, that He rose again according to the Scriptures. We should have considered it far-fetched to apply these two incidents as illustrations of the two great truths of the Gospel; we should not have thought of applying them unless the Lord had done so.

Consider them: "As Moses lifted up the serpent in the wilderness." If there had

been no John 3 it would not have occurred to us that a brass serpent on a pole had anything to do with Christ dying for our sins. Yet in a single sentence Christ makes it crystal clear. No one could conceive a more perfect illustration. Something made in the likeness of sinful flesh ; a brass serpent, yet with no poison in it. It is set up on a pole—a cross. A message is given that sounds like foolishness, and yet is wonderfully simple—that anyone who looks away to the serpent shall *live* (note, not “get well”). As you tell the story, you can make the children imagine a learned scholar amongst the Israelites saying, “What nonsense! what childish nonsense!” But a simple boy reasons to himself, “Moses must be right; he is God’s prophet. I am going to believe what he says.” And he looks and lives. Thus you find that Christ died for our sins *according to the Scriptures*.

The other story is more arresting still, for it is the one story in the Bible that the man who does not read the Bible always uses as an illustration of the “nonsense” it contains. An infidel once asked a Salvation Army lassie, “How could Jonah have lived inside that whale for three days and three nights?” She replied, “I don’t know, but when I get to heaven I’ll ask him.” The man went on,

“ But Jonah may not be there.” “ Oh,” she replied, “ in that case *you* can ask him, can’t you ? ” Can you find anything more perfect in the Old Testament Scriptures to illustrate Christ rising again the third day ? “ As Jonah . . . so shall also the Son of man . . . ” That is the sign, the only sign, that is going to be given to this generation, the sign of the prophet Jonah. The men of Nineveh repented at the sign of the prophet Jonah, and turned to God, and God had mercy on Nineveh because they believed the sign of the prophet Jonah. What was it that arrested the attention of that great city when Jonah began to preach in it ? It was undoubtedly the condition of the man who gave the message. He had been three days and three nights in a whale, and he must have shown the inevitable marks of it. His very skin may have been yellow with the gastric juices of the whale ! His cry was, “ I have risen from the dead ! ” The whole city was arrested. They took him to the king—a man who had risen from the dead. He had an astonishing story to tell. “ I have come to tell you that in forty days, just six short weeks, this city shall be levelled to the ground. My God Who raised me from the dead sent me to say so.” The consequence was that the city repented, and his

message became a blessing. So " God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." That is the Gospel—the Gospel of the Saviour Who died and the Gospel of the Saviour Who rose.

### **The Best Illustrations.**

You may take your Bible and find your illustrations there. If you want to hold the attention of your scholars, you have no need to go outside the Bible for perfect illustrations of the Gospel. In fact, to go outside is often dangerous. Many illustrations of the Gospel that I have heard concocted by speakers have been travesties of the Gospel. So be careful how you use other illustrations. Scripture illustrations are the ones that children will like best and will remember best, and that will bring the most light. For an illustration is a light-bringer, a window to let the light into the heart and mind. That is why God gives us so many of them.

The successful Christian worker amongst young people is the one who achieves best the preaching of the Gospel. Your earnestness will not do it. It is not your personality ; it is not your charm, if you happen to have any. It is not any of these things that are going to do it ; it is just the marvellous

Word of God, this living thing. Boys and girls will say, "That is real; I have never heard that before." It is astonishing how many people there are who have never heard the Gospel. You ask people what they understand the Gospel to be; they will say, "Believe in God; be religious; do your best, and ask Christ to help you." You will find that they have not the remotest idea of the Gospel. Our business with the children with whom we come into contact is *to see that they know the Gospel*, not as ranters, not as those who merely quote Gospel phrases until the children get to know them so well that they mean nothing to them. There are two things that the child needs to know: first, that he is right in heart and conscience with God; and, secondly, that he may have victory over his sins. He promises to be good; he tries to be good; he says, "I will never do that again," but he fails. The message he needs is twofold: first, that Christ died for his sins, and peace is made thereby with God; and, secondly, that Christ rose again according to the Scriptures to be his Saviour and Deliverer from the power of sin.

If you preach that Gospel, the child will bless your name as long as he lives, and he will be thankful for the memory of the C.S.S.M. where he heard the Gospel.

## III.

**OUR METHODS.**

It is hardly necessary to remind anybody who is a worker in the C.S.S.M. that our Mission is a special one and that we need to be prepared to specialize if our goal is to be achieved. There is a special technique which has to be developed, or, rather, is being developed in the C.S.S.M. I suppose everybody has been struck by that who has attended our seaside services ; that is the thing that strikes most boys and girls when they first come. It is not like church ; it is not like Sunday school ; it is not like anything they have ever met ; they have never come across anything quite like it or like the workers.

That technique has been developing for over seventy years and it is known as the C.S.S.M. method. It is admittedly imperfect, but it has achieved a great measure of success. When we function in the open air, we are by no means an open air meeting ; the two types are poles asunder. Our concern is with religion, yet our services can hardly be called " religious " meetings in the accepted sense. We are manifestly very much in

earnest, yet no one could accuse us of religious gloom ; on the contrary, we are essentially happy, yet there is nothing of the excitement attending some revivalist campaigns. Our gatherings are specially for children, yet there is nothing childish about them. In a word, we are the C.S.S.M., and there are certain things that are

### **Conspicuous by their Absence**

at our missions, camps or seaside services.

*Sectarianism* disappears entirely. We have no denominational axe to grind ; we wear no religious labels ; our workers while at the seaside shed their ecclesiastical distinctions, for all are one in Christ Jesus. I remember being very much impressed by that years ago at Sheringham. In a large house-party someone asked what different denominations our workers belonged to, and we discovered that nearly all the outstanding denominations were represented. If you are a true C.S.S.M.-er all sectarianism disappears at the seaside.

Then again, *officialism* disappears. If a minister leads or helps in C.S.S.M. activities, he ceases to assume his office as such, and is on the same level with the rest of the party.

And *controversy* has no place amongst us. We preach the common faith as set forth in



our basis, and as to other questions, we "forbear one another in love." To do this implies no compromise of our individual beliefs, no disloyalty to our faith. Our object is to win the children to Christ, and shedding these other things, we can honestly, with one mind and one purpose, pull together. We are going to be loyal to our Lord and—if we are helpers—loyal to our leader.

I have often said that a good motto for each helper to hang over his bed, so that he might see it on going to sleep and the first thing in the morning on waking, would be, "I am not the leader of this mission." And remember that there is someone who is, and that every worker owes real loyalty to him for the time being ; for a leader's function is to lead, and under his leadership we are going to win the boys and girls for the Saviour.

Our methods must, of course, be such as do not repel or coerce, but win them.

### **Ours is Delicate Work.**

The fish are easily frightened. The bait must be carefully selected and varied according to the varying types of fish. The opportunity of a mission is a fleeting one. Contacts are casual and few. How quickly the time passes ! You have seen the boys and girls

a few times irregularly, and then you see them no more. The true, successful C.S.S.M. worker is one who, while very much alert and ready to take each occasion that offers, yet does it in such a way that no child will think that he is being pursued. We must be careful to remove any fear of attack from those we want to win.

In the Scottish Camp I always endeavour to disarm the campers from the start. I say that the camp is a holiday and that we are going to have as good a time as we can, with every sort of sport, but that there is one half-hour I am going to ask the fellows to give me—and I ask them to give it wholeheartedly, to cut it out of the holiday and give it to me—and that is the half-hour of morning prayers. I promise them that I am going to speak as plainly as possible every morning, but that after that the matter will rest entirely with them. They are perfectly free to go home the same boys as they came, and no one is going to interfere with them; no one is going to buttonhole them or pursue them. I tell them that if there is going to be any pursuing, they must do it. This has had the very satisfactory effect of disarming the boys, and the results have been most encouraging. Instead of our doing the pursuing, I find that the boys

themselves, knowing that no one was going to interfere with them, will sit down and listen and think, and then come for talks, asking us to explain things.

That is in a measure the scheme we adopt with regard to the children. If they think you are "after" them and are wanting to talk to them, they will be on their guard. They will answer you in the way they think you expect them to. If you win their confidence and their affection, if they know you are really in earnest and yet not interfering with them, you will find the response is much more the sort of response you want than if you are pursuing them.

### **Children are Easily Exploited.**

It is possible to take advantage of their confidence and simplicity. As adult missions are very largely brought into disrepute by the methods of enthusiastic but ignorant evangelists, so it is all too true of many children's missions. We must be careful to differentiate between the work of the Holy Spirit and that of the missionary. I have known methods adopted that produced some sort of decision or response from the great majority of the children present. If you are only "keen" enough and interest the children

and get their goodwill, it is not at all a difficult thing to get decisions from them, if you want them. I remember going once, years ago, to take a children's mission. I do not know why, but they had a different missioner each night. On the Thursday night it was my turn. I found in the vestry an enormous pile of decision cards, all signed and filled in. I took one off the top and I went into the hall. The front row was a row of boys. I went up to one of them and said, "Well, have you been to the meetings all this week?"

"Yes, sir."

Then I showed him the card.

"Have you signed one of these?" I asked.

"Yes, sir, I signed mine on Tuesday."

"Oh, that's very nice; and what did you mean?"

"Don't know, sir," was his disappointing reply, so I turned to the next boy.

"Did you sign one?" I asked.

"Yes, sir, I signed mine yesterday."

"Well, what does it mean?"

"Don't know, sir."

I turned to the next boy, and in reply to my question, he said, "Yes, sir, I signed one *every night!*"

The missionaries had got the goodwill of the boys. The children had listened, and said to themselves, "Teacher wants us to sign these ; he will be very pleased if we do ; yes, we will sign." I am not condemning the use of decision cards, but I am only showing their liability to abuse.

Two things must be clearly distinguished, otherwise we shall only deceive ourselves and harm the children. We *must* remember that the work we are doing, although it seems so simple and bright and cheerful and happy, is really the work of the Holy Spirit, and that real lasting results will be produced through His agency or not at all. So that if there is going to be that change in the life of a child that we want to see—a permanent thing—it must be the work of the Holy Spirit. You are working like a gardener, always with a view to the future. You are aiming at a change of a permanent character in the child, and this will not be effected by your personal influence, but by the Holy Spirit of God.

### **What is the Change Aimed At ?**

It is presented under four names in the Scriptures : Repentance, Conversion, Regeneration, Salvation. Repentance is a

change of *mind*. Conversion is a change of *heart*, for "with the heart man believeth unto righteousness." Regeneration is a change of *nature*. Salvation is a change of *life and character*. The sinful boy begins with a change of mind, turning in his mind from the things that are godless to the things that are godly—a turning from death unto life, and from the power of Satan unto God. It is the Holy Spirit through Whom that change will take place. "He will convict the world of sin, and of righteousness, and of judgment" (incidentally, do not fall into the mistake that so many people make about that verse; it is not "judgment *to come*" that is said or meant), as on the Day of Pentecost He convicted people's hearts so that they cried out, "Men and brethren, what shall we do?" These were the very people who had looked in the dying face of the Son of God without concern. But when the Holy Spirit came, these same men cried out, "What shall we do?" The work of the Holy Spirit operates in a child exactly in the same manner. What you will be praying and hoping to see is the Holy Spirit working in your services. The first thing that He will produce is a real conviction of sin. In a child, conviction of sin must be distinguished from a guilty conscience, which

is the usual outcome of wrongdoing. The first instinct of a child is to cover up his sin. He knows he is a sinner, but it is his care to cover up his sin, if possible. To do this he will lie at an astonishingly early age. Little nursery children are often first-class liars. It is when the Holy Spirit works in the heart of a child that the "refuge of lies" will be swept away.

### **An Important Distinction.**

It is well to distinguish between conviction of *sin* and conviction of *sins*; in a gaol you will find very little conviction of sin, although all are convicted of sins. The former is the work of the Holy Spirit of God. The most pronounced examples in Scripture are upright men like Job, Isaiah, and Saul of Tarsus.

One evening, after a mission service, I was stopped by a little boy who touched my coat. "May I talk to you?" he asked.

"Well, what do you want, sonny?" I said. He was such a little chap that I took him on my knee. "What do you want me to talk to you for?"

He burst into uncontrollable sobs and blurted out, "Because I am such a sinner."

"How old are you?" I asked.

"Nearly seven."

Of course, he was not old enough to know much about sin, but the Holy Spirit of God had enlightened him, illuminated him and told him the truth. Incidentally, I am never sorry to see tears in a child. They are his natural expression of grief. Do not try to produce them ; that is abuse. But if I see a child crying, I always say, " Never mind your tears ; I am glad to see them. You need not be ashamed of weeping for your sins ; be ashamed rather that you never have before." Tears are the true " holy water."

Beware of trying to produce conviction of sin by lurid stories, dramatic appeals and methods, solemn voice and gesture. I have seen this done sometimes at boys' meetings. I have known speakers take some particular boys' sin and try to produce conviction of sin. All that results is an inflamed conscience and an unhealthy condition of mind. Faithful teaching concerning the holiness of God, His hatred of sin, His solemn warnings of judgment to come, will bring conviction without any additional efforts on your part. You need not tell boys they are sinners ; they will tell you, for it is the Holy Spirit of God Who convicts of sin. Let Him do it. Take the children to Mount Sinai before you take them to Calvary. You can show them Mount Sinai aflame, if you like, and



tell them of God's laws and what He expects of men. Sinai will bring them to a sense of their sinfulness.

The same is true of child conversion ; it is wholly the work of the Holy Spirit of God, Who convicts of righteousness through the atoning work of Christ.

### **A Worker's Query.**

Sometimes I have been asked, " Will you tell me how I ought to approach the subject of Calvary with children ? How can they understand substitution and atonement ? " Well, of course, the work of Calvary is quite beyond the understanding of children, but so it is of everybody else. The atonement is beyond human comprehension, but it is the resting-place of faith. God does not ask us to understand the atonement ; He asks us to believe it, to believe the good news that there is a resting-place ; and the very delightful thing in my experience is that boys and girls find their resting-place there, too.

A little lad was found in the vestry of a church after a meeting taken by a well-known C.S.S.M. missionary. The boy was weeping and seemed quite distraught about his sins. The missionary took him to the

Bible and showed him that Christ had died for his sins.

“ But I cannot see it,” the boy said over and over again.

“ Well,” said the missionary, “ go home and pray about it, and then come again tomorrow and I will talk to you.”

Next night the boy came, and he was so different, his face so full of light and joy and happiness and confidence that the missionary asked, “ Are you the boy who spoke to me last night in the vestry ? ”

“ Yes, sir.”

“ Well, you look very happy now.”

“ Well, sir, I went home and prayed and said, ‘ Lord, please show me,’ and then you know, sir, suddenly I saw it.”

“ What did you see ? ”

“ I saw that Christ died for me.”

“ But I told you that a dozen times.”

“ Yes, but I did not *see* it.”

Will you remember that ? that it is the work of the Holy Spirit to illuminate the soul and show the finished work of Christ, and give faith a resting-place there.

### **Two Methods—Wrong and Right.**

I went into the vestry during a children’s meeting and saw an enthusiastic worker

with three boys against a wall. "Come in, Mr. Goodman," said he, "we have got as far as Romans 3!"

I looked at the rather frightened boys, and said, "Boys, you want to come to Jesus, don't you?"

"Yes, sir."

"Is that why you came in?"

"Yes, sir."

"Shall we tell Him that you want to?"

They knelt down and I prayed with them. I told them very simply that Jesus had died and that there was a resting-place for them if they would believe the good news; and that if they came to the Saviour, the first thing He would say would be, "Thy sins are forgiven." Those boys went home happy. So you see it is not so much doctrine that is going to bring about the conversion you seek. The Word of God, very faithfully and simply presented, and the Holy Spirit are going to do it.

### **Decision is Not Conversion.**

I would draw a distinction between two things that differ—*decision* and *conversion*. Decision is a purely mental matter; not that I think there can be any real conversion without the effort of decision preceding it. The prodigal son came to himself and made

up his mind, but that did not bring him to his father. He had to rise up and come to his father. Decision is no real conversion. You will often find in your work that children have made decisions ; sometimes they have made more than one. At a certain college in South Africa I asked the boys, " How many of you fellows have decided for Christ ? "

They all put their hands up, but they were by no means all Christians.

" That is very interesting," I said, " but how many of you have decided more than once ? "

Half of them put their hands up. It is not decision that saves men. It is conversion, and that is the Holy Spirit's work. If a child says, " I have decided for Christ," say, " I am glad to hear that," but say to yourself, " We will wait and see if this is the work of the Holy Spirit of God. We shall see ; there will be signs that will show themselves in time, whether the Holy Spirit was here or whether this was a passing emotion or the influence of the meeting or of the person who was speaking."

Every conversion of a child is a miracle. Only the miraculous can effect that which will prevail against all the adverse influences that will be brought to bear upon the child. Our Lord said, " He that endureth to

the end shall be saved.” The real test is the ultimate outcome. Yet God’s Holy Spirit will give assurance of His work to the child ; so that if a child makes a profession of conversion, always encourage that profession, at the same time praying that it may prove to be the work of the Holy Spirit of God. If it is this, it will endure to the end.



## IV.

**OUR MISTAKES.**

There is a price to be paid by the one who would be a soul-winner—the price of constant self-examination, correction, humiliation and self-denial. It is not easy to undertake a work of God, and that for two reasons : (1) Because it is essentially a spiritual work and we are not wholly spiritual ; and (2) Because it is work for the Kingdom of God, and therefore constitutes a direct challenge to the devil and his kingdom ; and the devil is never slow to accept the challenge. “ We wrestle not against flesh and blood,” but against wicked spirits in heavenly places. We must never forget our Lord’s words in the parable of the sower : “ Then cometh the devil.” We may take it that the devil is a regular attender at Gospel services. His business is to thwart the Gospel and he will do it by hook or by crook. We are fighting an implacable foe, who is a past-master at his job, and will hinder us in every way he can. But “ the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.” We are faced

in all our service with a dual opposition—opposition from our own natural hearts, and opposition from the devil.

### **The Tragic Mistake of Pride.**

The “carnal mind” will have to be dealt with all the time. There is a constant natural tendency for self to assert itself, to seek to make a fair show in the flesh. We assume that we are of some account, when we are not. One of the most caustic things that Paul ever said was, “If a man think himself to be something, *when he is nothing*, he deceiveth himself.” And he asked, “Who then is Paul, and who is Apollos, but ministers by whom ye believed? . . . I have planted, Apollos watered; but God gave the increase.” There is nothing more contemptible than for a Christian worker to assume that he is rather an important person in the eyes of God. One of the lessons that God is at pains to teach His people is that they should keep in their proper place, not seeking anything but His glory. To seek our own glory, to display our natural gifts for the admiration of others, is contemptible.

Yet the worker who undertakes the service of God must be diligent to approve himself, and that in a threefold direction. He must



be diligent *to approve himself to God*. “ Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth ” ; that is, handling aright the Word of God. When I do so, God says, “ I approve that.”

### Seek Divine Approval.

All the time God is either approving or disapproving. So when you get a flattering comment after you have given your address, do not take too much notice of it. It is told that Spurgeon, when he descended from the pulpit on one occasion, was complimented on having preached a splendid sermon. His reply was, “ Thank you, the devil told me that before I left the pulpit.” You need to be careful not to accept the remarks of the flatterer who comes to you with his net. Watch him ! Rather ask yourself, “ How does God measure that ? Was I handling aright the Word of truth ? Did I handle it in such a way that God may say, ‘ Well done ! I approve that ’ ? ”

Then we are *to approve ourselves to ourselves*. “ Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.” That just means that I am to take a perfectly sane view of myself as a servant of God, whatever form my service

may take. I am to prove my work in such a way that I may say, "Yes, thank God, I am sure that God has given me this ministry, that He has gifted me, that He has equipped me and that He is using me to His glory." The result will be, as Paul says, "Then shall he have rejoicing in himself alone, and not in another." There is no need for mock modesty in the matter. Thank God, I have proved the ministry to which God has called me and I am rejoicing in it.

### **The Joy of God's Service.**

I do not know anything more blessed outside heaven than to find a specific service to which you are obviously called, and in which you are being manifestly used; to be able to say humbly, yet definitely, "I have discovered what God has given me the ability to do, and God is blessing me in the doing of it."

Thirdly, I am *to be approved to other people* (2 Cor. 6. 1, 3), that is, to those around me. We have to commend ourselves to other men's consciences in the fear of God. My ministry is to be such that those who hear me are to be constrained to recognize me as a servant of God, whether they receive my message or reject it. See how Paul approved himself in

the eyes of men : “ In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments,” and so on ; not that he sought such things, but that the more adverse the circumstances, the more clearly he approved himself as a true minister of God. “ By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left ” (2 Cor. 6. 1-7).

### **Three Points to Note.**

Notice these last three things—by the *Word of God*, by the *power of God*, and by the *armour of God*. People are to see that the word I speak is the true Word of God and rings true ; and that as I speak it there is a power in my message. I approve myself to be the minister of God by the power of God. There is, in fact, a peculiar power about a preacher of the Word of God, whether it is at a children’s meeting or anywhere else. There is something that other people do not possess ; he is speaking in the power of God. After giving an address have you ever been able to say to yourself, “ Thank God, I was enabled to speak in the power of God. I did

not amuse them, or appeal to the gallery, or crack jokes. I sent them away recognizing that the Word of God had been spoken in the power of God " ? Covet that greatly. Pray that it may be so, for if you do that you are a minister of God.

And then Paul adds the *armour of righteousness*. How do I approve myself to be the minister of God by the armour of righteousness ? I think it is that I say in effect to my hearers what Paul said to his, " Brethren, be as I am, for I am as ye are. Here am I, just a tempted man, the same object of attack from the devil as other men ; there is no difference between us, except this, that I stand before you as *an armoured man*, and thus I approve myself as a minister of God, as the servant of Christ, by the armour of God. I am not only preaching these things, but I am proving them, putting them to the proof in my own experience. When I offer you God's salvation, I offer it because I am experiencing it myself. I am approving myself to be the minister of God by the armour of God on the right hand and on the left."

So let us go to our ministry approving ourselves, approved of God, and to those to whom we go.

**Another Common Mistake.**

Nor may I make the great mistake of thinking that perhaps I might do a *little* work for God. I must not under-estimate my work. There must not be a low estimate of what you are doing. I have heard people say, "I think I would like to do a little work." But why a *little* work? Why not do a great work? Is not the humblest work a great work for God? Nehemiah writes in the first person in his book, and he says a good deal about himself. We like him all the better for it; we like a man who talks about himself, if he talks candidly and without conceit.

Note then two things that Nehemiah said. First, he told how other governors before him used to take bribes, and made a good thing out of their office. "But," said Nehemiah, "so did not I, because of the fear of God." He undertook his service for his God on the basis of the fear of God. Will you remember that at the back of your ministry there is to be that awe of God? Go to your ministry with a right estimate of the God you serve as One Who is to be feared.

Then Nehemiah showed that he had a right estimate of his work. Sanballat, one of the local Gentiles, who was out to oppose, sent a message to Nehemiah, asking him to come

down " to one of the villages in the Plain of Ono " for a conference. Of course Nehemiah refused, and what he actually said was very significant. " I am doing a great work, so that I cannot come down : why should the work cease, whilst I leave it, and come down to you ? " He was only building up the broken wall of a tumble-down city ! That is what it looked like, but in his vision it was a great work, and so in fact it was, for he was rebuilding a nation for God.

### **Do Numbers Mean Success ?**

Do not make the grave mistake in your C.S.S.M. work of judging the success of your mission by its numerical success, or by the enthusiasm shown, or by the interest of the local people. These are rather illusory. I have heard workers say, " You can't think what a fine crowd we had ! " But they did not have nearly such a big crowd as the nigger-minstrels further on ! If you were to adopt their methods you would get their crowd. These things are no criterion. The criterion is whether you arrest the children. You may have only a little company of children in a small seaside place out of the limelight altogether, yet perhaps one boy there is won to the Saviour, and grows up to be a man of God. In after-years he may be

standing for God in some heathen land where his witness will set its stamp on the country for a century and on some lives for eternity. Are you going to estimate that as a small work ?

“ He that believeth shall not make haste.” Do not be in a hurry. We are to be on the alert for souls, but never in a hurry. I have such faith in this message that I am preaching that I am perfectly certain it will bear fruit. I am going to see the outcome in eternity. When I give the message, it causes me very little concern whether I get crowds of professed converts or whether I do not, because I have such faith in the message I preach that *I am sure it will do its work*. Once I am clear about this, that God is speaking through me, I do not care. I use no efforts to make a show of converts. I believe that that is one of the mistakes to be avoided in work amongst children. There is a temptation to get “ results ” in order to have something to talk about. “ We had a glorious time—at the testimony meeting a hundred children stood up.” And I am sometimes tempted to reply, “ Was it not a pity ? ”

### **Things to Avoid.**

Then there are other things which we must seek to avoid in Christian service : (1) *In*

*Ourselves.* (a) *Self-sufficiency.* “ When I am weak, then am I strong.” “ Who is sufficient for these things ? ” You ? Certainly not ! “ Our sufficiency is of God.” (b) *Self-indulgence.* Take care ! Watch this ! Be on your guard ! You are there as ministers of God. Be very cautious how you indulge yourself and let yourself go. There are many perfectly “ lawful ” things that are certainly not expedient for you to allow in the course of your service among the children. Remember they are watching you, and are often more impressed by what you do than by what you say. (c) *Self-concern,* that is, avoid thinking too much about yourself. Leave yourself alone. Ask the Lord to make you selfless, and just do not think about yourself. Some people rather pride themselves on being introspective ; they are always deploring the wickedness of their own heart. Better take it for granted that it is wicked, and then leave it alone, and do not occupy yourself with yourself. Curiously enough, this is often a kind of spiritual pride.

(2) *In our relationship to our fellow-workers.*

(a) *Self-assertiveness.* Esteem others better than yourself. Probably they are ! You know yourself so well. It is easy to esteem others better than yourself, if you know yourself aright. (b) *Criticism.* Someone asked



Bishop Taylor Smith what he thought about a certain fellow-preacher, and his reply was,

**“ Dog Doesn't Eat Dog ! ”**

that is, we do not criticize one another. Nothing hinders the work of God more than a spirit of criticism. “ Forbearing one another in love ” is a first-class motto. You need to remember that, if you find other people difficult to put up with, they probably find you difficult to put up with, too !

(3) *With regard to the children.* (a) *Undue familiarity.* Do not give yourself away. Remember you are there as a minister of God. Yours is the high honour of being a servant of God. Maintain your dignity as such. Guard against undue familiarity, and watch still more against (b) *Undue affection.* There must be no petting, no favouritism, no showing special attention to the charming little boy, the beautiful child. They may not be so charming as they look. Some of us were not very attractive children, but in spite of that initial drawback we have been able to do something when we grew up. Often a boy develops an inferiority complex rather badly, and feels that he is not much good for anything. If you step into that life, you may be more of a blessing to such a boy than you can conceive. Another and more attractive boy

always has people round him who are pleased to see him, and you may not count nearly so much with him.

Remember to avoid anything that detracts from

### **The Dignity of Your Message.**

Be careful that when you present the Gospel you give it the dignity that it deserves. Never talk lightly about it. Never make glib reference to the Name that is above every name. Never talk in a sentimental way about Jesus. Never give children cheap ideas or light thoughts of Jesus. A very good safeguard is always to call Him the *Lord* Jesus. Do not let the name slip too freely from your tongue. - Speak of Him as He deserves, and so maintain a high and holy standard, and God will bless your efforts as He has been pleased to bless the work all down these years. Note as an interesting thing that the Lord Jesus rarely went for "key-men." The popular thing today is to get "key-men" converted. That boy goes to Eton! Capture that Harrow boy! And all the men workers focus their attention on him. But do you remember how the Lord Jesus searched Jerusalem once for a man. He passed by Pilate, Herod, the chief priests and other important people, and he sought out a penniless beggar, who

had been to the Pool of Siloam and had his eyes opened. He had been excommunicated, and no one would have any dealings with him. But Jesus found him and asked him, "Do you believe on the Son of God?" Not, be it noted, "What is your opinion about Christ?" but "Do you believe on the Son of God?" And to that ignorant, "nobody" of a man He graciously revealed Himself: "Thou hast both seen Him, and it is He that talketh with thee." The thing that Jesus assiduously hid from the wise men of the world He went out of His way to reveal to a beggar. He made the same direct revelation of Himself to only one other person, and she was a Samaritan harlot!

In like manner it may please Him through your ministry to reveal Himself to babes, for it is out of the mouths of babes and sucklings that He has ordained praise; and it is from among the babes and sucklings of today that the men and women of God in the generation to come will arise.

Yours is a ministry to be envied. Take heed to the ministry you have received in the Lord, that you fulfil it! (Colossians 4. 17).

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