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FREEMASONS' HALL
ADDRESSES.

BY THE REV.

JOSEPH DENHAM SMITH.

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NO. 2.  
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LONDON :
S. W. PARTRIDGE, 9 PATERNOSTER-ROW.

—
Price One Penny.



SECOND ADDRESS.

THE Second Meeting was held on Friday, November 15th, at two o'clock in the afternoon. The Hall was filled. Among the audience were a considerable number of Ministers.

The proceedings were opened by singing the hymn, commencing:—

“ There is a name I love to hear,
I love to sing its worth;
It sounds like music in my ear,
The sweetest name on earth.”

MR. SMITH then read, at intervals, part of the 25th chapter of Matthew:—

“ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish.” (ver. 1, 2.)

These ten virgins represent Christendom. I may add, they represent Christendom at this moment. The five wise represent those who, in truth and reality, are believers in the Lord Jesus Christ; and the five foolish virgins represent those who are professors only. It is an appalling intimation. May I not say, that we may almost take it for granted that where there are ten individuals making a profession of Jesus, that five of them are Christians only in name. In the parable of the sower, our Lord goes still further, and intimates that only one professor

in four was found bringing forth fruit to everlasting life. I want to show you how solemn this thought should be to us.

“While the bridegroom tarried, they all slumbered and slept.” (Ver. 5.)

Ah! believe me, there are multitudes of professing Christians in London, who have all the appearance of these five wise virgins before the cry was made, and on the other hand, there are thousands who have all the appearance of the five foolish, so locked are they in spiritual slumber, who are in reality Christ's. They seem, to the ordinary eye, both alike. They read the same Bible, they kneel before the same altar of prayer, they sit down at the same Lord's table, they hear the same Gospel, they are found talking the same truth. It is an awakening thought, that these virgins, all of them, professed to hold the most solemn and elevating, the most spiritual and practical truth to be found within the covers of the Bible—the second advent of the Lord Jesus Christ. The five foolish are represented as even anticipating the return of the Lord Jesus Christ. The fact ought to send a searching thought down into our hearts to-day. One object we have in these meetings is to lead us just to think of our condition, and to remind one another what and where we are. There are souls here deeply exercised about these things. Wherever we go, we find it to be so—in this country, in Paris, in Italy—and we found it so the other day in Geneva. People want to know if they are, indeed, believers in the Lord Jesus Christ.

The narrative goes on to say—

“At midnight there was a cry made.” (Ver. 6.)

I would not speak dogmatically, and say that this is the midnight of Christendom—that this is the mid-hour of profession; and I would not speculate about it, for there is much here that is practical; but whether this be so or not, there are thousands raising the cry—thousands asking, what they must do to be saved—thousands awakened to a sense of the realities of eternity, and of their unspeakable importance. Thousands and tens of thousands since 1859 have been alarmed, and aroused to an apprehension of their condition. Blessed be God, London is not an exception. I came into this room last night wondering whether God would shew the power of the truth as I had seen it in Dublin on Tuesday last, where at the two meetings, multitudes assembled. And surely God did allow us to see some manifestation of His power last night in this Hall. He gave a shower of blessing. God is awakening souls.

There was a lady in my neighbourhood, who had been for long months in deep anxiety about her soul. She prayed over and over again, and could get no rest. She read her Bible, prayed, and went to the Lord's Supper, and could get no rest to her soul. But one day she came looking so happy, that I knew something had transpired. I said, “You are happy now?” “Yes,” she replied, “I am. I found the secret at last. I was endeavouring to make myself out a *Christian*, and to come to God as such; but having dropped the idea of being a Chris-

tian, I found redemption was for *the sinner*. Now," said she, "I know whom I have believed: now I know what and where I am." Ah, beloved! don't try to make yourselves Christians *before* you come to Christ. As it is physically impossible for you to make copper gold, so it is morally impossible that you can come to Jesus on the ground of being Christians. Sinners appear before God accepted, and enter heaven, on the ground of *Christ for the lost*. I do not mean to say that you are not to rejoice that you are Christians. Delightful is it to be a Christian—to be Christ's! When the first awakening took place at Antioch, the Christians of Jerusalem sent one of the brethren to witness what was being done; perhaps to see was it mere excitement, or what it was. And when he came to Antioch, he found—what did he find?—he found the people had got a deep sense of Christ—for as you know the disciples were first called *Christians* at Antioch. They were anointed with a heavenly anointing. That was what Barnabas found. And did he say it was excitement, that the conversions were too sudden, or that they had not been brought about in the right way, having been effected by means of those who were scattered abroad on the persecution of Stephen? No, indeed; but it is said, "When he saw the grace of God, *he was glad*."

Oh! it is the sweetest thing out of heaven to see souls converted. Joy rings through the house when the child is born; and when souls are born we should be filled with gladness. I have seen multitudes in Dublin filled with joy over converted sinners. Holy angels would blush to think of not

singing over converted sinners. They sing not only over fifty, but over *one* converted soul. I have seen multitudes rejoicing and praising God. You might as well tell Niagara to go backward, as to tell these converted ones not to rejoice.

But you say, "How do you know they were converted?" God help you! How do you know you are converted yourself? What sign had Paul that the jailer was converted? Paul believed, as we saw last night, in sudden conversion. Paul had the most unsuspecting mind. When a poor soul said, "I want to be saved," Paul invited it to "the Lamb of God that taketh away the sin of the world;" and when that soul said, "I believe," he did not raise up doubts. A person filled with self, can never have rest in his own soul, or understand rest and joy in the souls of others. But self must be laid aside; so sings Doddridge—

"With *ashes* who would grudge to part,
When call'd on angel's food to feast."

Blessed exchange! Christ instead of ashes! Christ is the object which angels delight to honour. God himself rests with infinite complacency in Christ. God is love, and love must have an object, else what meaneth that beautiful incident in Leviticus, when one part of the offering was laid aside for the sons of Aaron, and the other part for God Himself. It is to shew that God and the sinner have the same object. Shall I go further? Let me say, it will be a blessed thing just now, if we should so think about Jesus, and have our hearts so occupied about him, as to forget ourselves. As we saw last night,

Paul regarded himself as dead—he had done with himself, as a natural man. “I am crucified with Christ,” said he, “nevertheless I live.” “Ah,” said Luther, “it is not the *I* that was crucified that lives; it is another *I*.” What is that *living* “*I*?” Is it Paul himself, the natural man? Nay. Is it the *I* that was crucified? No, indeed: not *that I*, but *Christ*. Says Paul; “yet not I, BUT CHRIST THAT LIVETH IN ME.” Oh, what a Gospel that is to the soul that knows it!

I meant to read further, but my mind has been led off elsewhere; God grant that the truths spoken may be blessed!

Let me add, what a dreadful thing it will be to find out that one has no light! The five who had lights in their lamps were like the others in their inglorious slumber. It is a sad thing to slumber; but observe, the moment they were awakened, they went out to meet the Bridegroom. There was no reluctance whatever. And so, when we are awakened, we shall not hesitate to go out to Jesus—“whom having not seen, we love.” We may fall asleep and forget him; but when awakened, our old love comes back—our first love—and we go out to meet him. But the others found they had no light. They did not know this while they slept. The dark night discovered it. If I were to go out into the Strand or Fleet-street, with two lanterns in my hands, in the broad daylight, one of them having a light in it and the other not, it would take a sharp eye to discover which had the light in it, and which had not; but if I were to go out with my lanterns in the dark, everybody would be able to see in which of the two

was the light. The time is coming when it will be seen if you have light or not; and oh! it will be horrid! horrid! horrid! to discover that you have *no light*. The dark night of death is coming. May God, by His Holy Spirit, awaken you this morning, and give you to see where you are!

Several letters from persons desiring salvation were then read, and three prayers were offered.

The hymn was sung, beginning:—

“ A mind at ‘ perfect peace’ with God,
 Oh, what a word is this!
 A sinner reconciled through blood—
 This, this, indeed, is peace!”

[THE ADDRESS.]

Mr. Smith then delivered a second Address, upon the words in Colossians, second chapter, tenth verse:

“Ye are complete in him.”

There are here two specific truths alongside each other. They are not found together by chance, but are designedly so placed by the Spirit of God: one regarding Christ himself—“ *In him dwelleth all the fulness of the Godhead bodily;*” the other, regarding believers—“ *Ye are complete in him;*” or in him ye are filled up out of his fulness: for this is the reading of the passage—“ *In him dwelleth all the fulness of the Godhead bodily,*” and ye are filled out of that fulness.

Grand is the utterance concerning Jesus Christ himself! We cannot qualify it or amend it. It is not said that he is allied to God; or that in him

dwelleth *some* fulness—but in him dwelleth *all* the fulness—all the perfections and attributes of God. There is nothing pertaining to the Divine Being—to the Godhead—that is not in him; not *some*, or *most*, but *all the fulness* of the Godhead bodily. As the divine Shekinah was found dwelling in the tabernacle, so the fulness of God was in Christ. What abysses of the Godhead were in him! what power to forgive sins! what a rod he held over death! what life he poured into the grave! He, as man, was made sin, and took the place of the guilty. As Son of God, he had divine righteousness—was the righteousness of God. And now ye are filled up from his fulness; “ye are complete in him.”

This is a truth for saint and sinner. I want you, calmly and dispassionately, to consider it with me. Nothing can go beyond completeness; and you can add nothing to it. You might as well try to purge a sunbeam, or purify the whiteness of the snow, as to add to what is perfect; and if it be true that the believer is thus complete in Jesus, is it not important that we should know and understand it?

The Apostle does not isolate any particular persons among the saints, and say, that such and such are complete in Christ. He writes to *all* the Colossians. There were some of them, no doubt, like those who were here last night, newly quickened, and filled with joy on believing in Christ, and others, like those who glorified God in our midst on their behalf. Some of the Christians at Colosse, were only babes in Christ; yet, the Apostle, without discriminating between the father in Christ, and the babe in Christ, between those who had attained to

manhood, and those who had just begun to live, says of all, "Ye are complete in him."

I would have you remark further, that the Apostle does not say, you *will* be complete—he does not put it in the future tense, like some who say: "By-and-by you will be complete. By-and-by, when death comes, there will be some sort of change wrought upon you, so that you may go to glory with all sails set." No, no, beloved; the Apostle makes no such work of it; he says—"Ye *are* complete in him."

Now, let us ask, in what does the completeness consist? God's delight in eternity was the salvation of the sinner. The manifestation of His own glory was not complete before the eyes of His intelligent children until He had saved the sinner. God said to Abraham: "I am thy shield, and thy exceeding great reward." Mark Abraham's reply. He did not say—"Lord, I thank thee; it is just what I want;" but he says, "Lord God, I do want that surely; but that is not the special thing I want. What wilt thou give me, seeing I go childless?" He wanted an *object* on whom his love could rest—he wanted Isaac. Now, God had everything, and I do not say His happiness was not complete, for that is infinite; but it would seem as if the manifestation of His character and glory was not complete until He had an object on which His love could endlessly and infinitely flow out. What a wondrous thought it is! But then He could not take that object up into his bosom in its fallen and corrupt condition. It was covered with defilement from head to foot, and could not purify itself. The Ethiopian could not

change his skin, nor the leopard his spots. Man alienated from God by wicked works could not restore himself to the favour of his Maker. But God's love could not rest till He had saved the sinner; and God's holiness could not rest till He had taken away the sin. You understand me so far. God then wanted an object, and we must now see how that object could be brought into His bosom. The object must be perfect—complete—in order to be admitted into God's presence. There must be a perfectness beyond what man of himself could attain to. There must be a completeness beyond that of the very angels themselves; for the angels are not what man has been made in redemption. This completeness was of God. God put the Son of His love from His bosom, to become the Substitute of the sinner; and to do everything for the sinner that the sinner could not do for himself. For this purpose he became man. He passed by the nature of angels, and became a man. He entered into our sorrows, and bore our sins. Just as the Christian confesses, so the confessing ONE, when Surety for the sinner; in the words of the 32d Psalm, says—"I acknowledge my transgression." Not his own but ours. He had taken upon himself the responsibility of the sins of his whole Church, and must tell them out before God. They had to be borne, confessed, expiated, removed, carried away; and that work he undertook. He bore away sin; he took the transgression upon himself—"HE WAS MADE SIN FOR US." He became the Sin-bearer. He took the place of the guilty. God, who *could not clear the guilty*, could not clear *him*; and, therefore, said: "Awake, O sword, against my shep-

herd." It was God who "laid upon him the iniquity of us all." And that being done, He tells the believer, "Now, believer, salvation is yours. Christ is yours. *There is your perfectness. Ye are complete in him.*"

First—I would say for your peace of mind, "you are complete" as regards *atonement*; for he became sin for us. (2 Cor. v. 21.) He died to expiate its offence. The sacrifice was consumed to very ashes. "He put away sin by the sacrifice of himself." Then you are "complete" as to its *forgiveness*, as we shall see to-morrow. But let me say this now, though you see in your life a dark background of sin, your forgiveness is complete. There is a dark cloud, but the bow is upon it. We do not see the bow clearly, because we have not seen the cloud, and we have not seen the bow, because we have not brought the "sweet cane" with our offerings; that is, we have not brought Christ as accepted of God, the only true ground of forgiveness. God charges it upon you that you have not called upon Him, bringing with you the Son of His love—have not had communion with Him, have never sat at the table spread for you by His loving and bounteous hand. Many of God's people are content to remain outside in fear and doubt, while the music and the dancing of His forgiveness is going on inside, yet the joy of the father is in having the believer along with the Son of His love—in the very bosom of love, as we have been singing—

"So nigh, so very nigh to God,
Nearer I cannot be,
For in the person of His Son,
I am as near as he."

So says the hymn, and so the truth. To the sinner who comes to God through Christ, it is said, "I have blotted out thy sins," taken the sponge of grace and dipped it in the crimson tide which flowed from Calvary, and now left, instead of the black line of sin, the crimson line of forgiveness. I have blotted out thy transgressions." Ye are complete then in your forgiveness.

"But," says some poor soul, "I know I am complete as to atonement and forgiveness, but I cannot feel sin *removed*, I know that sin is atoned for, and I see completeness as to God's forgiveness, but not as to the *removal of sin* from my own soul." Now, says the Apostle, the blood of bulls and of goats could not purge our sins, but they are taken away by the blood of Christ. Let me suppose a friend in a state of estrangement from me. I have done that friend an injury, and I am unhappy whenever I meet him. I know I have done him wrong. Presently he sends to me, and says "Do not fear to meet me; I have banished from my mind the subject that alienated us; therefore let it not dwell in yours." I can now go happily into the presence of my friend. Thus with God and the soul; what the blood of bulls and of goats could *not* do, God by the blood of Christ hath done. This first shows sin put away by the cross; and being gone from the cross, sin is removed from our own conscience. How complete this removal! God says, "Your sins are gone from my remembrance; they have been removed by my Son, and you may now approach me in peace." And so ye are complete as to the removal of sin.

Then we are complete as to *righteousness*. God presents the sinner with a divine purse, in which, when opened, he finds four precious treasures. "He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption." I do not wonder that "*Wisdom*" has been put first. I am all ignorance, and know nothing about sin and God, and I must have light—knowledge; and I find, on coming to Christ, that he is made unto me "*wisdom*." He is "the light of the world." Next he is made unto me "*righteousness*." You hear some people say, "If we could but put on the garment of Christ's righteousness;" but this comes short of the truth. A garment to cloak and conceal uncleanness hid underneath, is not what we need, nor is it what we *are* in him. Believers *are* "the righteousness of God in him." Righteousness is not a mere attribute or a garment to be put on over your own filthy self. But *in him you are made righteous*. It is the Lord HIMSELF who is the righteousness of every saved sinner. "He that knew no sin became sin for us, that we might BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." It is because Christ, (who is the end of the law for righteousness—for the law could go no farther than *His death*) has done everything requisite to the completeness of those whom God would have with Him, that therefore, he is "the Lord our righteousness." It is *God's* righteousness which, in perfect consistence with Himself, has put away sin and saved the sinner. Blessed perfectness! For as there is no defect in Christ, so there is none in the righteousness of the believer.

Then comes "*sanctification*." Some hesitate here. But look at that epistle in which Paul tells those to

whom he wrote, that they had been idolators, and guilty of everything that was abominable. "But," he says, "ye *are* washed, ye *are* sanctified, ye *are* justified." It is not *may* be, *would* be, or *will* be, but *are* "washed, sanctified, justified"—all this the believer has in Christ, and by the Spirit of our God. However important my own attainments in holiness, walk, and character may be, (and they are most important), they can never reach the requirement of God, which is *absolute perfection*. God can have nothing that is imperfect before Him. If I went on in my own progressive personal growth down here for ever, I should never be complete : my progress would never reach the infinite: therefore, I want before God, a *complete* sanctification, which, when sin is put away, I have in Christ.

Some may say, "Then you do not preach man's personal sanctification." But, indeed I do. I preach that as Christ is before God, so is the believer ; and that he is to walk according to that standing—to live according to Christ. He is to put on Christ; to be holy, for He is holy. What Christ was in character, he is to be. Christ brought into every scene, must regulate everything. Thus Aaron's sons were consecrated and anointed on the right ear, the right hand, the right foot, showing that, as a practical every-day holiness, the ear will not hear, the hands will not handle, what is contrary to Christ, and the foot would not go where Christ would not go. Can any truth be more practically and personally sanctifying or separating than this ?

Sanctification, as well as justification, has a double aspect. We are justified before God by faith—be-

fore men by works. So there is my sanctification before God, *which Christ is*, and there is my sanctification, *in myself*, by the Spirit, which is an evidence of the other. It is a thought full of rest to me, that I do not expect to enter heaven on the ground of what I am *in myself*, but solely on the ground of *Christ*. It is a relief to know this. A devoted saint, lately deceased, says in his journal, speaking of an illness at sea, "I am not taken from earth yet; not holy yet; not fit for heaven yet." There may be some of you who hold the like sentiment, and I would ask, when will you be *quite* holy? when (on your own ground) *quite* "fit for heaven?" Personal progressiveness in its very name implies *incompleteness*. Those who hold this view know not the truth. They do not understand what sanctification in its highest signification is. They hold it to mean a growing spirituality of mind, an unworldly walk, a being like Christ in character, a progressive conformity to the Divine will. Now, all this is true—blessedly true; it is one aspect of sanctification. I hold it as strongly as any one in this room. But this is not all that is meant by sanctification. No, nor is it the greater part. This definition is radically defective; it is wanting in the primary idea. Sanctification, in its primary signification, is not expressive of any intrinsic quality; it does not mean a personal property.

The terms "holiness" and "sanctification," in their primary meaning, simply signify *separation from evil*—*separation unto God*. Aaron and his sons were separated. The "Holy place" and "the Holiest" in the Tabernacle, along with "the vessels"

in the sanctuary, were separated. They were *holy, sanctified*. So with the "Holy Mount," and the place of the bush that burned, which was holy. Not that there was anything intrinsically holy in them. The persons, the places, the vessels, *were made such through their relationship with God*. The "Holy place," and the "holiest," the "holy Mount," the "holy vessels," along with Aaron and his sons—all on the same ground, were said to be holy.

Thus the *sinner, in himself*, has nothing personally or intrinsically holy; but quite the opposite. Yet, owing to this relationship to God, through Christ, who has put away sin, he is, on believing, separated unto God—holy unto Him.

The true idea of sanctification or holiness, is presented when, in the vision of glory in Is. vi., we find the leading trait in God's character is "HOLY, HOLY, HOLY:" that is, *separate from all evil*. How evident, then, is it that if we are to be in His presence, we must be holy likewise! He has brought us into His presence to be "*in the light as He is in the light*;" therefore we must be without spot or stain. Had we either, we should be unfit for the light.

In Eph. ii. 13, we are "*made nigh by the blood of Christ*." And in Heb. x. 19, we have "boldness" (liberty) "*to enter INTO THE HOLIEST by the blood of Jesus*." These positions demand a holiness in accordance with their character. It was a sense of the Holiness of God's presence that made Isaiah at first cry, "Undone"—and "Woe is me," until he learned by the "*live coal*" that "*his iniquity was gone*." Then he was at rest. Then, though still in the midst

of all that display of Holiness, which at first had made him tremble, he was at liberty to say, "Here am I, send me."

This question of holiness is brought out in the New Testament as the result of God's eternal counsel and good pleasure of His will. We are declared "*sanctified through the offering of the body of Christ.*" There, too, the question of peace, and our perfectness before God, are settled once and for ever, by the work and person of Christ, who, "*by one offering hath perfected for ever them that are sanctified.*"

Now, unless I see this—the fitness and perfectness he has given me (that "by his one offering he hath perfected for ever them that are sanctified,")—I cannot have settled peace. Instead of being at peace with God when in His presence, that very presence would disturb my peace. It would detect the unfitness which I find to be in me.

The common idea is, that the Spirit works out this perfect fitness—holiness—in the believer. Now, what the Spirit does, is to reveal it. The Spirit could not accomplish it in us, because the evil nature is still there—the flesh always warring against the Spirit. And yet, to be happy and at rest in God's presence, I must be perfect. To come short of this, destroys my title to be in His presence, and hinders my peace there. Yet, every instinct of the new nature demands this perfect holiness, which we can never attain to through the Spirit. We must, then, distinguish between the perfect holiness which we have *in Christ*, and which is always the same, and the sanctification by the Spirit, which is progressive, and therefore still incomplete.

It is in reference to the *second* aspect of sanctification, namely, by the Spirit, that we are to put off the old man, and to put on the new ; to put on the Lord Jesus ; to walk as Christ walked ; that is, to be *in life and walk* on earth *what* the believer is *made in his standing*, as described, before God. The aim, in fact, of believers here on earth should be, through the Spirit by the Word, to live and act *according to what God has made them before Himself in Christ*. Therefore it is, because I know that I am as Christ is before God, I ought to walk *like Him*. The knowledge of my perfect position is the ground of exhortation for the highest walk here below. When this is not seen by the believer, lowness and defectiveness of walk, because of lowness of standard, are the sure result.

Now, it is in regard to the first of these two aspects of sanctification, which is always the same, that "we are complete in Him ;" it is *that*, and not the second, which constitutes your standing before God, and fitness for heaven. It was on the sole ground of Christ that the dying thief entered heaven the very moment of conversion.

But you must distinguish between these two things. If you do not, you will be thrown back upon yourselves, and will be looking into your own deceitful and sinful hearts for comfort, which you will never find there. Oh, miserable employment ! to be looking for comfort to our own imperfect attainments—to the rags of our own righteousness, which can never cover us, and to the changing image of Christ in our own hearts, instead of triumphing in him, our divine, risen, glorified Saviour, and having everything in him !

Ah! no, no; for your standing before God, and meetness for Heaven, "YE ARE COMPLETE IN HIM." Believe me, the moment a man receives Christ, like the dying malefactor, he has everything necessary to heaven; he is "meet for the inheritance of the saints in light." What relief it gives to see this! It is the bread of life to the soul, instead of the ashes of self! What a salvation! What redemption! How complete!—now and in the future—for time and Eternity!

"My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the tomb with glad surprise,
And in my Saviour's image rise."

And now, finally, we are complete as to *our rank*. We can never be higher in rank than now. "Now are we the sons of God." We may be nearer to Him in heaven; we may have more knowledge in heaven; the horizon of knowledge may be extended, as it will be eternally extending, but we shall never be higher in rank than we are now. No matter what your progressiveness may be, Christ is "all in all" to every believer; and, from the first, we are "complete in him." Completeness is not the goal of our divine life, but its starting point. The moment you believe, Christ is of God made unto you "wisdom, righteousness, sanctification, and redemption." May the Holy Spirit, whose teaching this is, apply it to your souls! He only can quicken it in you as seed to life eternal.

And now, oh! ye who are unsaved, let me ask, whether you have been able to catch any glimpse of this truth? This truth is for the sinner to believe,

and for the believer to enjoy. Let me tell you, in all fidelity, that if you go down to death, from such meetings as these, without embracing the truth, neglecting or despising it,—there will be for you a hell, an outer darkness, beyond which nothing can be deeper or darker ; for “how can you escape, if you neglect so great salvation ?”

Beloved friends, time is passing with many of you. I see many a silvered head here this morning. God has brought here many an individual of whom it might be said, “in three days you must pass over this Jordan ;” and saved or lost, there is but a step between you and death—between you and eternity. Are you content, all ye unconverted ones, to die in an unsaved state ? Are you content to go down, down to eternity, with the sound of the Gospel in your ear, but not in your heart ? How long wilt thou sleep on the verge of eternity ? Awake, thou that sleepest, and arise from the dead, and Christ will give thee life—life in him. Eternal life is “in His Son”—life which is ours ON BELIEVING.

Now let us sing—

“I do believe, I will believe
That Jesus died for me.”

When reading the letters that had been sent up, which expressed the longing of the writers to know their salvation, Mr. Smith said :—

Whilst in Switzerland the other day, a Genevese was very anxious to know that the Lord had put her sins away ; and a lady present who had attended some of the meetings at Kingstown, said, “It is ten months since he put my sins away.” I replied, inquiringly,

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“ Was it so ? ” The answer came, “ eighteen hundred years ago. ” Yes, Christ bore them *then*, and having once borne them, He will bear them no more.

“ He ’s gone inside the curtain’d sky
To die no more ; ”

and if your sins were not put away eighteen hundred years ago, they never will be.

“ My faith, ”

sings Dr. Watts,

“ Looks back to see, ”—

not looks *in* to see ; you will never see anything by looking in except sin and condemnation.

“ My faith looks *back* to see
The burden thou didst bear,
When hanging on the accursed tree,
And hopes her guilt was there. ”

Shall I say—

“ And *knows* her guilt was there. ”

How do I know my guilt was there ? God tells me so, and let me believe God. It is believing God that drives Satan and unbelief out of men. “ Abraham believed God, and it was counted unto him for righteousness ; ” you cannot receive that truth too soon, nor can you receive it too warmly, and when you do receive, on the belief of the truth, a sense of forgiveness, then will you be able

“ To bless the Lamb with cheerful voice,
And *sing* his dying love. ”

Speaking of those distressed believers who, from their letters, evidently did not know the place before

God which His love has given them, Mr. Smith said: As I was going out of Limerick one night by the mail, the guard came up to me and said, "Will you allow me to shake hands with you." I said "Who are you?" "I am the guard of the train, sir." "What do you know of me?" "I know where I am now," said the guard. "Where are you, guard?" "I am sitting down at the table of which you told us to-night, spread by the father for his prodigal." "Then you are not outside, longing to come in?" "Oh, no, sir." "What are you doing?" "I am listening to the music and the dancing." "Then you are happy?" "I am, sir." These, dear friends, are happy times; and this is a happy work—"work for everlasting!" May many a soul in this multitude to-day be led to take up the cry—"What must I do to be saved?"

At the close of this Second Meeting, a large number remained, many under deep conviction of sin, and some rejoicing in having received peace and rest of soul in believing.

[Owing to its importance, the passage on the twofold aspect of sanctification has been somewhat amplified.]