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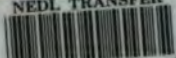
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# GLAD TIDINGS.

COMPRISING

SERMONS

AND

PRAYER-MEETING TALKS.

DELIVERED AT THE N.Y. HIPPODROME.

BY

D. L. MOODY,

From the Stenographic Reports, taken *verbatim*, expressly for  
*The New York Daily Tribune.*

CAREFULLY REVISED AND CORRECTED, WITH A

FULL INDEX TO ANECDOTES AND ILLUSTRATIONS.

ARRANGED

BY REV. H. H. BIRKINS.

*"How Beautiful are the feet of them that preach the gospel of peace, and bring  
GLAD TIDINGS of good things."—ROM. X. 15.*



NEW YORK:

E. B. TREAT, 805 BROADWAY.

1876.

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## NOTICE.

**THIS** volume is issued in compliance with numerous and repeated requests for the publication in permanent and popular form, of Mr. D. L. MOODY'S Addresses at the Hippodrome, in this city. The reports, which are from the stenographic notes taken only for **THE TRIBUNE**, have been carefully revised and corrected, and are believed to constitute the only complete and adequate publication of Mr. MOODY'S Sermons either in this country or in England.

**THE TRIBUNE.**

**NEW YORK, April, 1876.**



## PUBLISHER'S NOTICE.

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THIS volume needs no introduction. It is the Gospel, plainly, earnestly, and effectively proclaimed. The multitudes who have listened to Mr. Moody's soul-stirring appeals, and his presentation of "The Way, the Truth and the Life" in our own and other lands, furnish a sufficient evidence of his wonderful power as an evangelist.

These evangelistic services have, indeed, proved "Times of refreshing" not only to individuals, but to churches and whole communities, and from these services it is not unreasonable to predict that their influence will be universally felt and recognized by the future historian as a modern pentecost.

These discourses are not mere sketches or outlines, but are full *verbatim* reports.

THE TRIBUNE made special efforts to secure them correctly, by employing a corps of the most expert stenographers (frequently having four in attendance at one time) a difficult task which but few reporters could and many would not attempt, Mr. Moody frequently speaking at the rate of two hundred and thirty words per minute.

The sermons comprised in this work were all delivered in the New York Hippodrome in February, March, and

April, 1876. We mention this fact to avoid confusion on the part of many who might, under a different impression, secure copies of the reprint of Mr. Moody's sermons delivered in England.

A number of sermons have been omitted, such as were previously issued in smaller publications and tracts. Mr. Moody's idioms and manner of expressing himself have, however, been carefully preserved throughout the work.

The value of this work to Pastors and Christian workers is greatly enhanced by a full and accurate index to the anecdotes and illustrations with which Mr. Moody's discourses abound.

The attendance upon the services of Messrs. Moody and Sankey—the latter of whom sang the Gospel while the former preached it—has been unprecedented. It is carefully estimated that the average daily attendance has exceeded twelve thousand, and on many occasions thousands were unable to gain admission.

This volume goes forth as a silent preacher of *glad tidings* to the thousands who failed to hear Mr. Moody at the Brooklyn Rink, the old Depot in Philadelphia, and the New York Hippodrome ; and to the tens of thousands throughout the land who have heard of the power and influence of these revival services. With the hope that these sermons and "talks" may prove "Glad Tidings" to multitudes, they are sent out upon their errand of love and mercy.

E. B. T.

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## WEAK THINGS EMPLOYED TO CONFOUND THE MIGHTY.

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I WANT to call your attention to that 27th verse of 1 Cor. 1. that chapter I read to you : "*But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in His presence.*" There is just one sentence there I would like to call your attention to: "But God hath chosen the weak things of the world to confound the things which are mighty." Then in the 29th verse He tells us why He has chosen the weak things—"that no flesh may glory in His presence."

Now, if we are to have the Word in this City of New York, we must give God all the glory. I dread coming to a new place ; it takes almost a week or a fortnight to come down to solid work. The people are thinking of the choir, and saying "What a large choir !" and "So many ministers ! Surely there is going to be great work now, there is such a great choir and congregation and so many ministers." It is not by might and power, but by God's spirit, and we have got to get our eyes off of all those things, and there will be no work and no blessing until this is done. Now, we have not come with any new Gospel ; it is the old Gospel, the old story, and we want the old power, the power of the Holy Ghost ; and, if it is

anything less than that, it will all come to naught and be like a morning cloud—soon pass away. Now I can tell you, before the meetings go on any further, who will be disappointed and who in after years will say the meetings were a failure—every man and every woman that don't get quickened themselves. If there is a minister here in New York that doesn't get quickened himself, he will say the work has failed ; but I have never known a man who has got quickened, to say the work has failed. Nowhere that we have been has it been the case. What we want is to get down to ourselves, and if there is to be a true revival, there must be first a casting down of ourselves before a lifting-up. It was only when Abraham was on his face in the dust before God that He would talk to him. And it is then that God lifts us up and the blessing comes. There is no true revival until God's own people are lifted, until they are quickened. It will be superficial until then. It will be a counterfeit. If you attempt to begin to work among the ungodly and unconverted before you get quickened yourself, God won't bless you. As the Psalmist says, "When the Lord has restored to us the joy of His salvation, then we will be able to teach transgressors the way of the Kingdom of God," and not until then, and when we are cold and lukewarm and are conformed to the world, and have not the Holy Ghost resting upon us, why God is not going to revive His work. Here and there we will hear of one converted, but it won't be deep and thorough unless the Church of God is quickened.

Now, I have just come here, and I confess I have seen nothing in America like what has pleased me in Princeton. I think they have a revival there, and the President of the college told me he had not seen anything like it, and one of the Faculty told me he didn't think there had ever been anything like it in the history of Princeton. Of course I inquired into it, and I found that they had sent for differ-

ent ministers to come there and had been disappointed, and they got together—the Christians did—and prayed God to bless them, and one of the Faculty asked them to pray for *him*, and right there the work broke out, and there have been about fifty quickened and brought back who had wandered from Christ, and it looks now as if all Princeton was going to be blessed.

Oh that it may commence here to-night in our hearts ; that we may be quickened first, and then how quick the Lord will bless us. If you want to introduce two men to each other you want to be near to them. If you want to introduce sinners to God you must be near to God and to the sinner, too ; and if a man is near God he will have a love for the sinner and his heart will be near that man. But until we are brought near to God ourselves, we cannot introduce men to God. Somebody has said God uses the vessel that is nearest at hand, and if we are near to God He will use us, and if we are not of course He cannot. Now, what we want is to be in a position that will give God all the glory. There are some things that make me tremble at times as if the work will all come to naught, because there is so much man-worship. Now, we have got to get rid of this man worship before it will be a deep work. We have got to sink self. If we can only get " I " down in the dust and get outside of our dignity and get self out of the way and say, " Here, Lord, use me if Thou canst, and, if not, use somebody else," or in the spirit of the wilderness preacher who said, " I must decrease but He must increase," then the Lord will take us up and use us.

And right here, before I forget it, I want to urge the people of New York—the Christian people—not to buy anything of these people on the street. I am told that 65 men have come on from Philadelphia to sell photographs and medals, and I don't know what not, and they are hawking them in the streets. Why I would almost think

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nobody would come into the meeting if, when coming along, they hear these men crying the photographs. I believe that Christian people who patronize these men are doing the cause of Christ a great injury. I don't know that anything is hindering the work more than these men, that are making money out of us. If you want hymn-books, go into some bookstore and buy them. Don't buy these photographs. They are no more photographs of us than they are of you. I have not had one taken for eight years. [Laughter.] Some men complained that they had got counterfeits, and I was glad they had been cheated, because they ought not to buy them so on the street. People are apt to say of us, "Those fellows are speculating. They are just making money. They don't care anything about saving our souls." And the impression has gone abroad just on account of people's patronizing these men. Oh! let me beg of you to do anything you can to keep down this man-worship. Let us look at the Cross, with Christ full in view, and then we will have men coming into the Kingdom of God.

Now, let us get back to the text. It is the weak things that God wants to use. We want the great, the mighty, but God takes the foolish things, the despised things, the things which are not. What for? That no flesh may glory in His sight. Now, what is that written for unless it is that we shall learn the lesson that God shall have the glory, and that we are not to take any of the glory to ourselves? "That no flesh may glory in His sight?" Just the moment we are ready to take our places in the dust and give God His place, and let Him have all the glory, then it is that the Spirit of God will be given to us. If we are lifted up and say we have got such great meetings and such crowds are coming, and get to thinking about crowds and about the people, and get our minds off from God, and are not constantly in communion with Him, lifting our

hearts in prayer, this work will be a stupendous failure. Now, you will find in all ages God has been trying to teach His children this lesson—that He uses the weak instead of the strong.

What is highly esteemed of man is an abomination to God. When God was about to deluge the earth He wanted an ark built. What did He do—did He call an army? No, He just called one man to build the ark. In the sight of the world it was a very little thing, and yet when the deluge came it was worth more than all the world. The weak things of the world that excite our scorn and contempt are the very things that God uses. When God delivered Egypt He didn't send an army. We would have sent an army or an orator. We would have sent some man who would have gone down before the King, and laid it out before him in grand style, but God didn't do that. He sent this man Moses, who had been back there in the desert 40 years, a man with an impediment in his speech—and God said to Moses, "Moses, I want you to go down into Egypt, and bring my people out of bondage." That is not our way. When the King looked at him he ordered him out of his presence, "Who is God, that I should obey Him?" He found out who He was. God used the little fly and the little frog. The world looks upon the frog with scorn and contempt, but Moses said, "Oh, there are a good many of them." We may be very weak in ourselves, but see what a mighty God we have. God likes to take the weak things to confound the mighty. When God wants to move a mountain He does not take the bar of iron, but He takes the little worm. The fact is, we have got too much strength. We are not weak enough. It is not our strength that we want. One drop of God's strength is worth more than all the world. There was that giant whom we are told for 40 days came out every morning and every evening. Down into that Valley came the Giant of Gath every

morning, and he terrified all the army of Saul ; the whole army were trembling ; they were afraid. When Joshua was weak in himself and strong in the Lord, then they did not fear the giant. But you see Saul and his army had got their eyes off from God. When we get our eyes off from God how mighty that giant looks ! There came a young stripling up from the country—a sort of a delegate of the Christian commission. He heard of this giant, and the young boy began to inquire : “ What does this mean ? ” And they told him, and he wanted to go right out at once to meet him. The last man we would have chosen, but God’s ways are not our ways. God will have the glory, that is the point. If it had been some great giant, then we would have given the giant all the glory. The young stripling requires no army of Saul ; he just takes a few small, smooth, round stones out of the brook and puts them in his sling. He says to the giant : “ You have your sword, but I have come in the name of my God.” Yes, he leaned upon the strength of God. Now just look at that ! We are to pass that little stone into that sling. God directs it, and the work is done. The Giant of Gath falls. David was the last one we would have chosen, though he is chosen of God.

What we want is to learn the lesson that we are weak, and we don’t want any strength but God’s strength. Look at Jonathan with his small army ! “ Why,” he says, “ the Lord can save by few as well as many.” It is not these great meetings that are going to do the work. It is not by might and by power, but by the spirit of God. But let me just impress this upon you that it is weakness that God wants. There was weeping once in Heaven. John wept when the book of seals was brought out, and there wasn’t any one who could open the book. He might have looked upon Abel, but Abel wasn’t worthy to open the book. He might have looked upon Enoch, but Enoch wasn’t worthy.

He might have looked upon Abraham, and yet the father of the faithful wasn't worthy to open that book. There was Daniel and Elijah, and the holy men of the Old Testament, and not one of them worthy to open the book. Some of the saints of the New Testament had entered upon their reward. There was Stephen who was martyred. Stephen wasn't able to open the book. And John said he began to cry as he looked down, and there wasn't one worthy to open the book. But pretty soon a voice said, "Don't weep; the Lion of the Tribe of Judah is able to open the seals;" and John began to look around to see the Lion, and lo, it was a Lamb. Instead of having strength we want weakness. It is the Lion—the Lamb of Calvary. He sealed the Lion of Hell, He overcame the Lion, He conquered him. What we want to-night is to ask God to give us weakness not strength, then these obstacles, why how small they look! When we are walking with God, all these obstacles how they flee away. Go up in a balloon and look down upon some giant and how small he looks. Go up into some mountain and look down upon some giant and how small he looks! But get on a level and how large he looks! God takes the weak things to confound the mighty. When He wanted twelve men to introduce His Gospel, whom did He take? Did He call the wise and mighty? No; He called a few ignorant Galilean fishermen. It was those men the power of God rushed in upon. They were weak in themselves, but strong in God. So to-night, if there is a band weak in themselves but strong in God, what a work they can do! No other strength is worth having but the strength of God. When God wanted Germany to be blessed he gave power to one man. The Spirit came upon Martin Luther, and all Germany was blessed. When darkness and superstition was settling over Scotland, the Spirit of God came upon John Knox, and he moved all Scotland. You can go where you will in Scotland to-



day, and everywhere you will hear the name and feel the influence of John Knox in that country. You can go into England to-day and you will feel the influence of Wesley and Whitfield, grand men and mighty. They relied not upon their own strength, for the Spirit of the Living God was upon them. They were mighty in God. Look at that man Gideon. He marshalled his army of thirty thousand men to give battle to the Philistines. God said: "Gideon, your army is too great. My people would be lifted up, and they would take the glory upon themselves." God said to Gideon, "You just say to the men who are fearful and afraid, 'Go home.'" And the Lord reduced the army twenty thousand, leaving only ten thousand men. But God said: 'Gideon, you have got too many; if those ten thousand men get victory, they will say, 'Look what we have done.' Just take them down to the water, and we will try them again. Those that drink it up one way and those that lap it up another, they shall be separated.'" Then God took away all but three hundred. God said that was enough. "If I get a victory with those three hundred, I will get the glory." I would rather have three hundred men in New York whose hearts are right with God than a host who take upon themselves the glory which belongs to the Lord.

I have no doubt but that some here will say, "There are so many obstacles in the way I don't believe we are going to succeed. You won't succeed in New York; it is a very hard place, New York is." If God is with us we are going to succeed. If we take God out of our plans we are going to fail, and we ought to fail. Is not the God of our fathers strong enough to take this city and shake it as a little child? There is not a skeptic in the City of New York but what the power of God can reach.

When we were in Philadelphia, we almost failed for a few weeks. The crowds were so great that many of those who attended the meetings spent most of their time in

watching the people. We could not get their eyes towards the Cross for a long time. By and by, when the holidays came on, the numbers began to fall off, and it was the best thing for us. It was what we wanted, so that men could think of God.

Now, my friends, do not think that anything is small that God handles. Look at that little cloud up there, not bigger than a man's hand ; but that cloud was large enough to water all Palestine, and the land that had thirsted for three years and six months got all the water out of that cloud that it wanted. Plenty large enough if God is in it. Let me say before we close, that what we want is to get hold of God. Now, there are a great many people that lend their ears to other people. They never hear for themselves. They want you people to use their ears for them. Let us each go up for ourselves, and pray to God that we may get a blessing for ourselves. If the Spirit of the Lord God comes upon us it will take all eternity to tell the result. If the Spirit of God comes upon us afresh, I have no more doubt about the success of the meetings than I have that we exist. If we are cold and indifferent then the work will be superficial. It will not be lasting, and will not be such as many of you are praying for. Let us ask God that we may receive the blessing of the Holy Spirit. Let the prayer be "Oh ! God, quicken me. O ! God, give me a fresh baptism. Instil in me the blessing of Thy salvation." God said to Elijah just before he went away, "Go call Elisha to take thy place." If God calls us to a work, He can qualify us to do it. When the time drew near for Elijah to be taken from Elisha, Elijah said to Elisha, "I will go down and see the prophet." It had been revealed to Elijah that Elisha was going to be taken out. Elisha wanted to be anointed near the place he was called to fill. They traveled together until they reached Bethel, and then Elijah said, "You stay here, and I will go

down to Jericho and see how the prophets are getting along down there." But Elisha kept close to him, and they walked arm in arm to Jericho. When they reached Jericho, Elisha said, "You just stay here and I will go over to Jordan." They were on a tour of inspection of the theological seminaries. But Elisha still kept close to his companion, and as they were talking together, Elijah asked, "What can I do for you, Elisha? What is your petition?" "Well," says Elisha, "I want a double portion of your spirit." Well, that was a pretty bold petition. He was asking great things. That is what God wants us to do—ask great things. They came to the waters of the Jordan, and Elisha takes off his mantle, the waters spread, and they pass through safely, dry shod. While they were talking, there suddenly comes a chariot from heaven to bear Elijah away to glory. And Elisha takes up the mantle of Elijah, and Elisha goes back to Jordan; and when they saw the mantle of Elijah they cried out, "The spirit of Elijah rests upon Elisha." The mighty spirit of Elijah rest upon us to-night. Let us go to our closets. let us go to our homes, and let us cry to the God of Elijah—"Here I am, God, use me"—that we may be ready for all His services. Oh, that we may be weak in ourselves, that we may give all the honor and glory to Jesus, and if we do this we will see how quick He will use it.

## FAITH.

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IN beginning his sermon, Mr. Moody called attention to a clause of the 20th verse of the 5th chapter of St. Luke: "When he saw their faith." A little while before this, said he, Christ had been driven out of Nazareth, in his native town, and had come down to Capernaum to live, and He had begun His ministry, and some mighty miracles had already been wrought in Capernaum. A little while before this, one of the officers in King Herod's army had a son who had been restored. Peter's wife's mother, that lay sick with the fever, had been healed, and Mark tells us that the whole city was moved, that they had come to the door of the house where He was sitting, the whole city bringing their sick. In fact, there was a great revival in Capernaum. That is what it was, and it is all it was. The news was spreading far and near. Everybody coming out of Capernaum was taking out tidings of what this mighty preacher was doing, and His mighty miracles, and the sayings that were constantly falling from His lips. And we read in a few verses before this 20th verse, that a man full of leprosy had come to Him and said: "Lord, if Thou canst, make me clean," and I want to call your attention to the difference between a man that had the palsy and the man that had the leprosy. The man with the palsy had friends who had faith. The man who had the leprosy had no friends who believed he could be cleansed. There had been no leper cleansed for 800 years, and we

read back in the days of Elisha that there was a leper that was cleansed, but none since that time until now. Here is a leper that has faith and goes right straight to the Son of God Himself ; and I want to say if there is a poor sinner here to-night that has not got any friends that would pray for him, you can go right straight to Jesus Himself. You don't need any Bishop or priest or potentate to intercede. Right away to Christ came this poor leper. He said : " If Thou wilt, Thou canst make me clean."

There is faith for you. He did not say, like the man in the 9th chapter of Mark : " If thou canst do anything for us, have compassion." He put the " if " in the wrong place ; but this leper said, " If Thou wilt, Thou canst do it." It pleased the Lord, and He said : " I will. Be thou clean," and away went the leprosy. He was made well in a minute, and of course this news had gone out of Capernaum, and not only the city was stirred, but the country also, and now we read that they were coming up from all parts of Judea, from Galilee and all the villages, and even from Jerusalem. The news had reached Jerusalem, and the Pharisees and philosophers and wise men, were coming up to this northern town to see what this great revival meant. They didn't come up to get a blessing. Like a great many who come to these meetings, they came out of curiosity. They came to see how it was that this man was performing such mighty miracles, and they were told that He was in the house. There they were sitting around the Master, and we are told the power of the Lord was present to heal them. But it don't say that they were healed. They didn't think that they were sick and needed a Saviour. Like hundreds now that are drawing around them their filthy rags of self-righteousness, they think they are good enough without salvation, and they just come here to reason out the philosophy of the meeting, and how it is so many people come together night

after night to hear this old Gospel, which has been preached 1800 years. "And the power of the Lord was present to heal them." I have thought a number of times what a glorious thing it would have been if they had all been healed. What a glorious thing if those men coming out of Judea had been converted and gone back to publish the glad tidings in their homes and villages. What a revival it would have been. But they didn't come for that purpose, but only to reason out the thing.

But while these things were being done, suddenly a noise was heard overhead. The people heard a noise on the roof and looked up to see what was the matter. Now, there were four men in Capernaum—I have an idea they were young converts—who found a man who had the palsy, and they could not get him to Jesus. Matthew, Mark, and Luke all three give an account, but don't one of them say that the man himself had any faith. I can imagine these four men said to the man with the palsy, "If we can get you to Jesus all He has to do is to speak and the palsy is gone." And I see these four men making arrangements to take this man with the palsy away to Christ. They prepared a couch something like the stretcher we had in the war, and I see these four men each one taking his place to carry that couch through the streets of Capernaum. They go with a firm step and steady tread. They are moving toward that house where Christ is. These men have confidence. They know that the Son of God has power to heal this man, and they say, "If we can only get him to Jesus, the work will be done;" and while these philosophers and scribes and wise men were there, trying to reason out the philosophy of the thing, these men arrived at the door, and for the crowd could not get in. They undoubtedly asked some of the men to come out and let this man with the palsy in; but they could not get *them* out, and there they are. But faith looks over obsta-

cles. Faith is not going to surrender. Now these men felt they must get in in some way, and I can imagine they went to one of the neighbors and asked them, "Just allow us to use your stairway. Here is a man that has the leprosy and we want to get him in," and I see the men taking this man up, and at last they get him upon the roof of the house where Christ is preaching; and now you can hear them ripping up the roof, and everybody looks up to see what the noise is; and at last they see that while Christ is preaching these four men are making a hole large enough to let a man down through.

He must have been a good man, or he would have complained to see his roof torn up in that way. But these men wanted to get the leper cleansed. That was worth more than the roof. They wanted to get the man blessed. They let the man right down into the presence of these Pharisees and Scribes. It would have been like letting him down into an ice-house if Christ had not been there. Those Scribes and Pharisees—they didn't have any compassion; they didn't have any sympathy for the fallen; they didn't have any sympathy for the erring. There was One who had sympathy for the man who was suffering. They laid him right down at the feet of Jesus. My friends, you can't take palsied souls to a better place than to the feet of Jesus. They called upon the crowd to stand aside and make room, and they just placed him at the feet of Jesus. Christ looks up, and when He saw their faith—not the man's faith; it don't say that he had any—He saw their faith—that's the point. I believe that that whole miracle is to teach us that that whole lesson is to teach us Christians that God will honor our faith. I see the Son of God looking up at those four men who laid this leper down. He looked up yonder and saw their faith. There is nothing on this earth that pleases Him so much as faith. Wherever He finds faith it pleases Him. Twice

Christ marvelled. I believe Christ marvelled only twice. Once He marvelled at the faith of the Centurion, and He marvelled at the unbelief of the Jews.

When He saw their faith, He said to the man looking down at Him, "Be of good cheer ; thy sins are forgiven." Why, he didn't come for that ; he only expected to get rid of his palsy ; he didn't expect to have his sins forgiven. These men began to look around with amazement. "That is a very grievous charge ; He forgives sin. What right has He to do that ? It is God and God alone who does that." I tell you the Jews to a man didn't believe in the divinity of Jesus Christ. They began to reason among themselves, but Christ knew what they were thinking about. He could read their thoughts. Christ said to them, "Is it easier for me to say to the man, 'His sins be forgiven,' or for me to say, 'Rise up and walk?' Now that you may know that the Son of Man hath power to forgive sins, I say, 'Rise up and walk.'" Now the man was a leper. He hadn't the power to rise, but he leaps up in a minute. He packs up that old bed that he had lain on for years, and away he goes. The man walks out with his bed on his back, and away he goes home. The men began to look at one another with amazement, and one and another said, "We have seen strange things to-day." How long did it take the Lord Jesus Christ to heal that man ? Some men say, "Oh, we don't believe in instantaneous conversions." How long did it take the Lord to heal the man of the leprosy ? One word, and away went the leprosy. One word, and the man stood up, and he rolled his bed up, and away he went on his way home. I should like to have seen his wife. I can imagine she was about as surprised as any woman you ever saw.

But now the word I want to call your attention to is this : "When He saw their faith." Now, there are a great many men in New York that don't have any faith in the Gospel



at all. They don't believe in that Bible. There are a great many men in New York who are infidels. There are a great many skeptics. There is one thing that encourages me very much. The Lord can honor our faith, and raise those men. "When He saw their faith." Suppose a man should go to the house of his neighbor, and say, "Come, let us take neighbor Levi to neighbor Peter's house; Christ is there, and we can get him healed," and the two found they weren't able to carry the man, so they got three, and the three weren't able, so they got the fourth. Now I don't know of anything that would make a man get up quicker than to have four people combining to try to bring him to Christ. Suppose one man calls upon him after breakfast; he doesn't think much about it; he has had some one invite him to Christ before. Suppose before dinner the second man comes, and says, "I want to lead you to Christ. I want to introduce you to the Son of God." The man has got quite aroused now; perhaps he has never had the subject presented to him by two different men in one day. But the third man has come, and the man has got thoroughly aroused by this time, and he says to himself, "Why, I never thought so much about my soul as I have to-day." But before the man gets to bed at night the fourth man has come, and I will guarantee that he won't sleep much that night—four men trying to bring him to Christ. If we can't bring our friends to Christ, let us get others to help us. If four men won't do it, let us add the fifth, and the Lord will see our faith, and the Lord will honor our faith, and we will see them brought to the Son of God.

When I was at Nashville during our late war, I was closing the noon prayer meeting one day and a great strong man came up to me, trembling from head to foot. He took a letter out of his pocket and wanted to have me read it. It was a letter from his sister. The sister stated in

that letter that every night as the sun went down she went down on her knees to pray for him. The sister was six hundred miles away, and said the soldier, "I never thought of my soul until last night. I have stood before the cannon's mouth and it never made me tremble, but, Sir, I haven't slept a wink since I got that letter." I think there is many a Christian here who understands what that letter meant. The Lord had seen her faith. It was God honoring faith, and it was God answering prayer. And so, my friends, if God sees our faith, these friends that we are anxious for will be brought to Christ. When we were in Edinburgh a man came to me and said, "Over yonder is one of our most prominent infidels in Edinburgh. I wish you would go over and see him." I took my seat beside him, and I asked him if he was a Christian. He laughed at me and said he didn't believe in the Bible. "Well," said I, after talking for some time, "will you let me pray with you? Will you let me pray for you?" "Yes," said he, "just pray and see if God will answer your prayer. Now let the question be decided." "Will you kneel?" "No, I won't kneel. Whom am I going to kneel before?" He said it with considerable sarcasm. I got down and prayed beside the infidel. He sat very straight, so that the people should understand that he was not in sympathy at all with my prayer. After I got through I said, "Well, my friend, I believe that God will answer my prayer, and I want you to let me know when you are saved." "Yes, I will let you know when I am saved," all with considerable sarcasm. At last up at Wick, at a meeting in the open air, one night on the outskirts of the crowd I saw the Edinburgh infidel. He said, "Didn't I tell you God wouldn't answer your prayer?" I said, "The Lord will answer my prayer yet." I had a few minutes conversation with him and left him, and just a year ago this month, when we were preaching in Liverpool, I got a letter from one of the leading pastors

of Edinburgh stating that the Edinburgh infidel had found his way to Christ and found the Lord. He wrote an interesting letter, saying how God had saved him. And there may be many in the City of New York who will laugh at this idea, and they will cavil, and perhaps they will say to-night that God don't answer prayer ; but He does, if Christians will only have faith. God can save the greatest infidel, the greatest skeptic, the greatest drunkard. What we want is to have faith. Oh, let that word sink down deep into the heart of every Christian here to-night, and let us show our faith by our works.

Let us go out and bring all our friends here, and if there is poor preaching, we can bring down from Heaven the necessary blessings without good preaching. In Philadelphia a skeptic came in just out of curiosity. He wanted to see the crowd, and he hadn't more than crossed the threshold of the door before the Spirit of God met him, and I asked him if there was anything in the sermon that influenced him, in hopes that I was going to get something to encourage me ; but he could not tell what the text was. I asked him if it was the singing, but he didn't know what Mr. Sankey had sung. It was the power of God alone that converted him, and that is what we want in these meetings. If we have this power, when we invite our friends here the Lord will meet them and will answer prayer and save them. Let us go and bring our unconverted friends here. All through the services let us be lifting up our hearts in prayer. God save our friend ! O God, convert him ! And in answer to our prayer the Lord will save them.

While in London there was a man away off in India—a godly father—who had a son in London, and he got a furlough and came clear from India to London to see after his boy's spiritual welfare. Do you think God let that man come thus far without honoring that faith? No. He converted that son, and that is the kind we want—where

faith and works go together ; and if we have faith God will honor it and answer our prayer. Only a few years ago in the City of Philadelphia there was a mother that had two sons. They were just going as fast as they could to ruin. They were breaking her heart, and she went into a little prayer-meeting and got up and presented them for prayer. They had been on a drunken spree or had just got started in that way, and she knew that their end would be a drunkard's grave, and she went among these Christians and said, "Wont you just cry to God for my two boys?" The next morning those two boys had made an appointment to meet each other on the corner of Market and Thirteenth sts.—though not that they knew anything about our meeting—and while one of them was there at the corner, waiting for his brother to come, he followed the people who were flooding into the depot building, and the spirit of the Lord met him, and he was wounded and found his way to Christ. After his brother came he found the place too crowded to enter, so he too went curiously into another meeting and found Christ, and went home happy ; and when he got home he told his mother what the Lord had done for him, and the second son came with the same tidings. I heard one get up afterward to tell his experience in the young convert's meeting, and he had no sooner told the story than the other got up and said : " I am that brother, and there is not a happier home in Philadelphia than we have got ;" and they went out, bringing their friends to Christ.

Let us now show our faith by our works. Let us away to our friends, to our neighbors, and to those we have an influence over, and let us talk about Christ and let us plead with God that they may be converted, and instead of there being a few thousands converted in New York, tens of thousands can be converted ; and let our prayers go up to God in our homes and around our family altars. Let the

prayers go up, "O God, save my unconverted husband." "O God, save my unconverted wife." "O God, save my unconverted children," and God will hear that cry. As I was coming out of a daily prayer-meeting in one of our Western cities, a mother came up to me and said, "I want to have you see my husband and ask him to come to Christ." I took out my memorandum book, and I put down his name. She says, "I want to have you go and see him." I knew the name and that it was a learned judge, and so said to her, "I can't argue with him. He is a good deal older than I am, and it would be out of place. Then I am not much for infidel argument." "Well, Mr. Moody," she says, "that ain't what he wants. He's got enough of that. Just ask him to come to the Saviour." She urged me so hard and so strong, that I consented to go. I went up to the office where the Judge was doing business, and told him what I had come for. He laughed at me. "You are very foolish," he said, and began to argue with me. I said, "I don't think it will be profitable for me to hold an argument with you. I have just one favor I want to ask of you, and that is that when you are converted you will let me know." "Yes," said he, "I will do that. When I am converted I will let you know"—with a good deal of sarcasm. I thought the prayers of that wife would be answered if mine were not. A year and a half after I was in that city, and a servant came to my door and said: "There is a man in the drawing-room." I found the Judge there. He said: "I promised I would let you know when I was converted." I had heard it from other lips, but I wanted to hear it from his own. He said his wife had gone out to a meeting one night and he was home alone, and while he was sitting there by the fire he thought, "Supposing my wife is right, and my children are right: suppose there is a heaven and hell, and I shall be separated from them." His first thought was, "I don't believe a word of it." The second

thought came, "You believe in the God that created you, and that the God that created you is able to teach you. You believe that God can give you life." "Yes, the God that created me can give me life. I was too proud to get down on my knees by the fire, and I said, 'O God, teach me.' And as I prayed, I don't understand it, but it began to get very dark, and my heart got very heavy. I was afraid to tell my wife, and I pretended to be asleep. She kneeled down beside that bed, and I knew she was praying for me. I kept crying, 'O God, teach me.' I had to change my prayer, 'O God, save me ; O God, take away this burden.' But it grew darker and darker, and the load grew heavier and heavier. All the way to my office I kept crying, 'O God, take away this load.' I gave my clerks a holiday, and just closed my office and locked the door. I fell down on my face ; I cried in agony to my Lord, 'O Lord, for Christ's sake, take away this guilt.' I don't know how it was, but it began to grow very light. I said, I wonder if this isn't what they call conversion. I think I will go and ask the minister if I am not converted." The old Judge said to me : "Mr. Moody, I have enjoyed life in the last three months more than all put together." The judge did not believe, the wife did, and God honored her faith and saved that man. And he went up to Springfield, Ill., and the old Judge stood up there and told those politicians what God, for Christ's sake, had done for him. And now let this text sink down deep into your hearts : "When He saw their faith." Let us lift up our hearts to God in prayer that He may give us faith.

## COURAGE AND ENTHUSIASM.

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I shall take for my subject to-night only two words, courage and enthusiasm—necessary qualifications for successful work in the Lord's service. In this chapter (Josh. i.) I read to-night four different times God tells Joshua to be of good courage, and He says that if he was of good courage no man should be able to stand before him all the days of his life. And we read that in the evening of his life he was successful, and that no man was able to stand before him all his days. God fulfilled His promise. God kept His word. But see how careful God is to instruct him on this one point. Four times in one chapter he says to him, "Be of good courage, and then you shall prosper, then you shall have good success." And I have yet to find that God ever uses a man that is all the time looking on the dark side, and is all the time talking about the obstacles and looking at them, and is discouraged and cast down. It is not these Christians that go around with their head down like a bulrush, looking at the obstacles and talking about the darkness all the time, that God uses. They kill everything they touch. There is no life in them. Now if we are going to succeed we have got to be of good courage, and the moment we get our eyes on God and remember who He is, and that He has all power in Heaven and earth, that it is God that commands us to work in His vineyard, then it is that we will have courage given us.

Now if you just take your Bibles and look carefully

through them you will see the men that have left their mark behind them ; the men that have been successful in winning souls to Christ have all been men of that stamp. You will notice that when Moses commenced, after he had been among the Egyptians forty years, he thought the time had come for him to commence his work of delivering the captives, and he went out, and the first thing we hear is that he was looking this way and that way to see if somebody called him. He was not fit for God's work. God had to take him on the back side of the desert for forty years, and then God was ready to send him, and Moses then looked but one way. And He sent him down into Egypt. He had boldness now, and he goes right before the King of Egypt, and he had courage and God could use him. But it took him forty years to learn that lesson, that he must have courage and boldness to be a fit vessel for the Master's use.

Again we find Elijah on Mount Carmel, full of boldness. How the Lord used him ! How the Lord stood by him ! How the Lord blessed him ! But when he got his eyes off the way, and Jezebel sent a message to him that she would have his life, he got afraid. He was not afraid of Ahab and the whole royalty, and he was not afraid of the whole nation. He stood on Mount Carmel alone, and see what courage he had and admiration. But what came over him I don't know, unless it was that he got his eyes off the Lord, and when one woman gave him that message he got frightened, and God had to go to him and ask him what he was doing ; and he was not fit for God's communion.

That, I think, is the trouble with a good many of God's people. We get frightened, and are afraid to speak to men about their souls. We lack moral courage, and if we hear the voice of God speaking to us and saying, "Run and speak to that young man," we will go to him meaning to do it, and will really talk to him about everything else, and dare



not about his soul. When we begin to invite them to Christ is when the work begins, and it won't begin until we have the courage given us and are ready to go and speak with them about their souls. We read that when the apostles were brought before the council they perceived their boldness, and it made an impression on the council. The Lord could use them then, because they were fearless and bold. Look at Peter on Pentecost, when he charged the murder of the Son of God upon the Jews. A little while before he had got out of communion, and one little maid had scared him nearly out of his life, so that he swore he didn't know Christ. Ah! he had his eyes off the Master, and the moment we get our eyes off Christ we get disheartened, and then God cannot use us.

I remember a few years ago I got discouraged and could not see much fruit of my work ; and one morning, as I was in my study, cast down, one of my Sabbath school teachers came in and wanted to know what I was discouraged about, and I told him, because I could see no result from my work ; and speaking about Noah he said : "By the way, did you ever study up the character of Noah?" I felt that I knew all about that, and told him that I was familiar with it, and he said, "Now, if you never studied that carefully, you ought to do it, for I cannot tell you what a blessing it has been to me." When he went out I took down my Bible and commenced to read about Noah, and the thought came stealing over me, "Here is a man that toiled and worked a hundred years and didn't get discouraged ; if he did, the Holy Ghost didn't put it on record," and the clouds lifted, and I got up and said, if the Lord wants me to work without any fruit I will work on. I went down to the noon prayer-meeting, and when I saw the people coming to pray I said to myself, "Noah worked a hundred years, and he never saw a prayer-meeting outside of his own family." Pretty soon a man got up

right across the aisle where I was sitting, and said he had come from a little town where there had been a hundred uniting with the Church of God the year before. And I thought to myself, "What if Noah had heard that! He preached so many, many years and didn't get a convert, yet he was not discouraged." Then a man got up right behind me, and he trembled as he said, "I am lost. I want you to pray for my soul." And I said, "What if Noah had heard that! He worked a hundred and twenty years, and never had a man come to him and say that; and yet he didn't get discouraged." And I made up my mind then, that, God helping me, I would never get discouraged. I would do the best I could, and leave the results with God, and it has been a wonderful help to me. And so let me say to the Christians of New York that we must expect good results, and never get discouraged; but if we don't get good results, let us not look on the dark side, but keep on praying, and in the fulness of time the blessing of God will come. What we want is to have the Christians come out and take their stand. I find a great many professed Christians for a long time ashamed to acknowledge that they have been quickened. Some have said they did not like the idea of asking Christians to rise, as I did last evening; that it was putting them in a false position. Now, if we are going to be successful, we have got to take our stand for God, and let the world and every one know we are on the Lord's side. I have great respect for the woman that started out during the war with a poker. She heard the enemy were coming and went to resist them. When some one asked her what she could do with the poker, she said she would at least let them know what side she was on. And that is what we want, and the time is coming when the line must be drawn in this city, and those on Christ's side must take their stand, and the moment we come out boldly and acknowledge

Christ, it is that men will begin to inquire what they must then do to be saved.

Then there is a class of people that are not warm enough. I don't think a little enthusiasm would hurt the Church at the present time. I think we need it. I know the world will cry out against it. Business men will cry out against religious enthusiasm. Let railroad stocks go up fifteen or twenty per cent. and see what a revival there would be in business. If there should be a sudden advance in stocks, see if there wouldn't be enthusiasm on 'Change tomorrow. Let there be a sudden change in business, and see if there isn't a good deal of enthusiasm on the street. We can have enthusiasm in business, we can have enthusiasm in politics, and no one complains of that. A man can have enthusiasm in everything else, but the moment that a little fire gets into the church they raise the cry, "Ah, enthusiasm—false excitement—I am afraid of it." I do not want false excitement, but I do think we want a little fire, a little holy enthusiasm. But these men will raise the cry, "Zeal without knowledge." I had a good deal rather have zeal without knowledge than knowledge without zeal, and it won't hurt us to have a little more of this enthusiasm and zeal in the Lord's work. I saw more zeal when I was in Princeton last Sunday than I have in many a year. I was talking to the students there about their souls, and after I had been talking for some time, quite a group of young men gathered around me, and the moment that one of them made a surrender and said, "Well I will accept Christ," it seems as if there were twenty-five hands pressed right down to shake hands with him. That is what we want—men that will rejoice to hear of the conversion of men. Although I don't admire his ideas, I do admire the enthusiasm of that man Garibaldi. It is reported that when he marched toward Rome in 1867, they took him up and threw him into prison, and he sat

right down and wrote to his comrades, "If fifty Garibaldis are thrown into prison let Rome be free." That is the spirit. Who is Garibaldi? That is nothing. "If fifty Garibaldis are thrown into prison let Rome be free." That is what we want in the cause of Christ. We have got to work, and not be loitering at our ease. And then the question of dignity comes up. We have got to lay all that aside, and we have got to be helpers. What difference does it make whether we are hewers of wood or carriers of water while the Temple of God is being erected? Yes, let us have an enthusiasm in the Church of God. If we had it in a few of the churches in New York, I believe it would be like a resurrection. The people would say, "What has come over this man? he ain't like the same man he was two months ago." We want to have them say, "The Son of God is dearer to us than our money. The Son of God is dearer to us than our families. The Son of God is dearer to us than our position in society." Let us do anything that the work of God may go on, and when we get there God will bless us. Why, it says in the Bible, "One shall chase a thousand." We have not got many of that kind in our churches. I wish we had more of them. It says, "Two shall put ten thousand to flight." Now, if a few should lay hold of God in this way, see what a great army ere long will be saved in this city! But then we have got to be men after God's own heart. We cannot be lukewarm; we have got to be on fire with the cause of Christ. We have got to have more of this enthusiasm that will carry us into the Lord's work. If there is going to be a great revival in New York, it ain't going to be in this hall. It has got to be done by one and another going around and talking to their neighbors. There isn't a skeptic, there isn't a drunkard, but what can be reclaimed if we come with desire in our hearts. We musn't go around professionally if we want to see any result. There is a

story told in history in the ninth century, I believe, of a young man that came up with a little handful of men to attack a king who had a great army of three thousand men. The young man had only five hundred, and the king sent a messenger to the young man, saying that he need not fear to surrender, for he would treat him mercifully. The young man called up one of his soldiers and said: "Take this dagger and drive it to your heart;" and the soldier took the dagger and drove it to his heart. And calling up another, he said to him, "Leap into yonder chasm," and the man leaped into the chasm. The young man then said to the messenger, "Go back and tell your King I have got 500 men like these. We will die, but we will never surrender. And tell your King another thing, that I will have him chained with my dog inside of half an hour." And when the King heard that, he did not dare to meet them, and his army fled before them like chaff before the wind, and within 24 hours he had that King chained with his dog.

That is the kind of zeal we want. "We will die but we will never surrender." We will work until Jesus comes, and then we will rise with Him. O, if men are willing to die for patriotism, why can they not have the same zeal for Christ? All that Abraham Lincoln had to do, was to call for men, and how speedily they came. When he called for 600,000 men how quick they sprang up all over the nation. Are not souls worth more than this republic? Are not souls worth more than this government? Don't we want 600,000 men? If 600 men should come forward whose hearts were right red-hot for the Son of God, we would be able to see what mighty results would follow. "One man shall chase a thousand, and two shall put ten thousand to flight." During our war, the generals that were all the time on the defensive, never succeeded. The generals that were successful, were the generals that were on the aggressive. Some of our churches think they are doing

remarkably well if they hold their membership, and they think if they have 30 or 40 conversions in that church during the year, that that is remarkable work. They think it is enough to supply the places of those who have died and those who have wandered away during the past. It seems to me we ought to bring thousands and thousands to Christ. I say the time has come for us to have a war on the side of aggression. There may be barriers in our path, but God can remove them. There may be a mountain in our way, but God can take us over the mountain. There may be difficulties in the way, but He can overcome them. Our God is above them all, and if the Church of God is ready to advance, all obstacles will be removed. No man ever sent by God ever failed, but self must be lost sight of. We must be willing to lay down our lives for the cause of Christ.

When I was going to Europe in 1867, my friend Mr. Stuart, of Philadelphia, said, "Be sure to be at the General Assembly in Edinburgh, in June. I was there last year," said he, "and it did me a world of good." He said that a returned missionary from India was invited to speak to the General Assembly, on the wants of India. This old missionary, after a brief address, told the pastors who were present, to go home and stir up their churches and send young men to India to preach the gospel. He spoke with such earnestness, that after a while he fainted, and they carried him from the hall. When he recovered he asked where he was, and they told him the circumstances under which he had been brought there. "Yes," he said, "I was making a plea for India, and I didn't quite finish my speech, did I?" After being told that he did not, he said, "Well, take me back and let me finish it." But they said, "No, you will die in the attempt." "Well," said he, "I will die if I don't," and the old man asked again that they would allow him to finish his plea. When he was taken

back the whole congregation stood as one man, and as they brought him on the platform, with a trembling voice he said: "Fathers and mothers of Scotland, is it true that you will not let your sons go to India? I spent 25 years of my life there. I lost my health, and I have come back with sickness and shattered health. If it is true that we have no strong grandsons to go to India, I will pack up what I have and be off to-morrow, and I will let those heathens know that if I cannot live for them I will die for them."

The world will say that that old man was enthusiastic. Well, that is just what we want. No doubt that is what they said of the Son of God when He was down here. O, that God may baptize us to-night with the spirit of enthusiasm! That He may anoint us to-night with the Holy Ghost! Let me say to some of you men—I see some gray locks here, who I have no doubt are saying, "I wish I was young again; I would like to help in this work. I would like to work for the Lord." When we went to London there was an old woman 85 years old, who came to the meetings and said she wanted a hand in that work. She was appointed to a district, and called on all classes of people. She went to places where we would probably have been put out, and told the people of Christ. There were none that could resist her. When the old woman, 85 years old, came to them and offered to pray for them, they all received her kindly—Catholics, Jews, Gentiles, all. That is enthusiasm. That is what we want in New York. If you cannot give a day to this work, give an hour, or if not an hour, five minutes. If you have not strength to do anything personally, you can pray for this work. Now, it is a good deal better to do that than it is to stand off criticising. Some will say, "O, I heard my grandfather say how such things should be done. This is not managed right to be successful." And they stand off and criticise and find

fault, and we will never succeed as long as they do this. All should work and ask God's guidance.

Once, when a great fire broke out at midnight and people thought that all the inmates had been taken out, way up there in the fifth story, was seen a little child, crying for help. Up went a ladder, and soon a fireman was seen ascending to the spot. As he neared the second story the flames burst in fury from the windows, and the multitude almost despaired of the rescue of the child. The brave man faltered, and a comrade at the bottom cried out, "Cheer!" and cheer upon cheer arose from the crowd. Up the ladder he went and saved the child, because they cheered him. If you cannot go into the heat of the battle yourself, if you cannot go into the harvest field and work day after day, you can cheer those that are working for the Master. I see many old people in their old days, get crusty and sour, and they discourage every one they meet by their fault finding. That is not what we want. If we make a mistake come and tell us of it, and we will thank you. You don't know how much you may do by just speaking kindly to those that are willing to work. I remember when I was a boy I went several miles from home with an older brother. That seemed to me the longest visit of my life. It seemed that I was then further away from home than I had ever been before, or have ever been since. While we were walking down the street we saw an old man coming toward us, and my brother said, "There is a man that will give you a cent. He gives every new boy that comes into this town a cent." That was my first visit to the town, and when the old man got opposite to us he looked around, and my brother not wishing me to lose the cent and to remind the old man that I had not received it, told him that I was a new boy in the town. The old man, taking off my hat, placed his trembling hand on my head, and told me I had



a Father in heaven. It was a kind, simple act, but I feel the pressure of the old man's hand upon my head to-day.

Now you can all do something in this work of saving souls. That is what we have come to this city for. There is not a mother, a father, nor wife, there is not a young man in all the city, but what ought to be in sympathy with this work. We have come here to try to save souls. I never heard of one that was brought to Christ that it injured them. Oh, let us pray for the Spirit of God; let us pray that this spirit of criticism and of fault-finding may be all laid aside, and that we may be of one spirit as they were on the day of Pentecost.

## “TO EVERY MAN HIS WORK.”

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I WANT to call your attention to a verse you will find in the 13th chapter of Mark, part of the 34th verse—*“To every man his work.”* *“For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch.”* Now, by reading that verse carefully it don’t read, “to every man some work,” or “to every man a work,” but “to every man his work.” And I believe, if the truth was known, that every man and woman in this assembly has a work laid out for them to do ; that every man’s life is a plan of the Almighty, and way back in the councils of eternity God laid out a work for each one of us. There is no man living that can do the work that God has got for me to do. No one can do it but myself. And if the work ain’t done we will have to answer for it when we stand before God’s bar. For it says : “Every man shall be brought unto judgment, and every one shall give an account of the deeds done in the body.” And it seems to me that every one of us ought to take this question home to-night : “Well, am I doing the work that God has for me to do ?” God has got a work for every one of us to do. Now, in the parable the man who had two talents had the same reward as the man who had five talents. He heard the same words as the man who had five talents : “Well done, thou good and

faithful servant, enter thou into the joy of thy Lord." The men that take good care of the talents that God has loaned them, he always gives them more. But if we take the talent that God has given us and lay it away carefully in a napkin and bury it away, God will take even that from us. God don't want a man that has got one talent to do the work of a man that has got ten. All a man has got to answer for is the one that God has given each man. If we were all of us doing the work that God has got for us to do, don't you see how the work of the Lord would advance? I believe in what John Wesley used to say, "All at it, and always at it," and that is what the Church wants to day.

But men say, "I don't believe in these revivals; it's only temporary, it only lasts a few minutes." Yes, if I thought it was only to last a few minutes, I would say "Amen" to everything they say. My prayer has been for years that God will let me die when the spirit of revival dies out in my heart, and I don't want to live any longer if I can't be used to some purpose. What are we all down in this world of sickness and sorrow for unless it is to work for the Son of God, and improve the talents He has given us. But some men are not satisfied with the talents they have, but are always wishing for some one else's talents. Now that is all wrong. It is contrary to the spirit of Christ. Instead of wishing for some one else's talents, let us make the best use of the talents God has given us. Now, there ain't a father or a mother here but would think it a great misfortune if their children shouldn't grow any for the next ten or fifteen years. That little boy there, if he shouldn't grow any for ten or fifteen years, his mother would say, "It is a great calamity." I know some men of my acquaintance who make the same prayers they made fifteen or twenty years ago. They are like a horse in a tread-mill—it is always the same old story of

their experiences when they were converted, and going round and round. If you had a child that was deaf and dumb you would think it a great misfortune. Do you ever think how many dumb children God has got? You speak about political matters, and they can talk. You ask them what do they think about General Grant's third term, and hear them talk. You ask them about stocks and bonds, and hear them talk. You talk to them about the hard times in New York, and see if they can't talk. But you ask them to speak about the Son of God, and they say: "Oh no, I can't speak about that. Please excuse me." Either they don't believe, or they have gone like the third man and buried their talent, and they say, "The Lord is a hard master." I remember once a party of gentlemen speaking of this parable that I read, and asking a deaf man, "What do you think of this man's hiding his talent, and about the justice of his reward?" The deaf man replied, "I don't know anything about the justice of his reward, but I know he is a liar. The Lord isn't a hard master. He told lies when he said that." And so these men who bury their talents they think the Lord is a hard master, but the men who are using their talents they don't think the Lord is a hard master.

Let us do all the business we can. If we can't be a lighthouse, let us be a tallow candle. There used to be a period when the people came up to meeting bringing their candles with them. The first one, perhaps, wouldn't make a great illumination, but when two or three got there, there would be more light. If the people of this city should do that now, if each one should come here with your candle, don't you think there would be a little light? Let all the gas be put out in this hall, and one solitary candle would give a good deal of light here. If we can't be a lighthouse, let us be a tallow candle. Some one said, "I can't be anything more than a farthing rushlight." Well, if you

can't be more, be that, that is well enough. Be all you can.

What makes the Dead Sea dead? Because it is all the time receiving, never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out anything. You go every Sunday and hear good sermons, and think that is enough. You are all the time receiving these grand truths, but never give them out. When you hear it, go and scatter the sacred truth abroad. Instead of having one minister to preach to a thousand people, this thousand ought to take a sermon and spread it till it reaches those that never go to church or chapel. Instead of having a few, we ought to have thousands using the precious talents that God has given them.

Now, Andrew got the reputation of bringing people to Christ. He went about it in the right way; he began right. I imagine that when Christ wanted these mighty deeds done He went out and hunted up Andrew. Andrew inquired of the people, "Have you seen anything of Peter?" and when he found him he brought him to Christ. Little did Andrew know of the importance of the day when he brought Peter to Christ. Little did he think that on that day he did the greatest act of his life. What joy must have filled his heart when he saw three thousand brought under the influence of the Spirit by that holy man. Oh, you cannot tell what results will follow if you just improve the talent God has given you by bringing one Simon Peter to Christ. Then we read that when the Greeks came and wanted to see Jesus, Andrew met them and brought them all to Christ. Andrew had a reputation of bringing sinners to God. That is a good reputation. I would rather have that reputation than any other. Oh, the joy there is in bringing people to Christ. This is what we all can do if we will. If God has given us but half

a talent, let us make good use of that. When God told the people to take their seats by fifties, He told Philip to get food for them. "What," says Philip, "feed them with this little loaf? Why, there is not more than enough for the first man." "Yes, go and feed them with that." Philip thought that was a very small amount for such a multitude of hungry men. He broke off a piece for the first man, and didn't miss it; a piece for the second man, and didn't miss it; a piece for the third man, and didn't miss it. He was making good use of the loaf, and God kept increasing it. That is what the Lord wants to do with us. He will give us just as many talents as we can take care of.

There are many of us that are willing to do great things for the Lord, but few of us willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul and lead that soul to the blessed Jesus. We must get down to personal effort—this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ Himself. Look at that wonderful sermon that He preached to that lone woman at the well of Samaria. He was tired and weary, but He had time and the heart to preach to her. This is but one of many instances in the life of the Master from which we may learn a precious lesson. If the Son of God had time to preach to one soul, cannot every one of us go and do the same? If people, instead of coming to these meetings, folding up their arms and enjoying themselves, without personal effort, would wake up to the fact that they have a work to do, what a wonderful work could be done! It is not enough to come to these meetings; we want ten thousand workers in New York City. We want ten thousand men and women that are willing to say, "Lord, here am I, use me." Ten thou-

sand of such people would revolutionize this city in a little while. Look at the work of the mighty Wesley. The world never saw a hundred such men living at the same time. The trouble is we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit. There is a wife but she dare not speak to her husband about his soul. There is a father that dare not speak to a son about his soul. What we want to do is to speak to our neighbors about these things. We call it a little work, but let me say to you it is a great deal. If we would do this we might turn ten thousand to the Son of God.

I remember hearing of a person that was always trying to do some great thing for the Lord, and because he could not do a great thing he never did anything. There are a great many who would be willing to do great things if they could come up and have their names heralded through the press. I remember hearing of a man's dream, in which he imagined that when he died he was taken by the angels to a beautiful temple. After admiring it for a time, he discovered that one stone was missing. All finished but just one little stone; that was left out. He said to the angel, "What is this stone left out for?" The angel replied, "That was left out for you, but you wanted to do great things, and so there was no room left for you." He was startled and awoke, and resolved that he would become a worker for God, and that man always worked faithfully after that.

Now, my friends, we must not expect to do great things. We must take anything that comes to us. We must let the Lord use us as he sees fit. I remember once, while preaching at a meeting, of noticing in the congregation a lady who had a class in a mission school. I knew that it was the time for them to meet, and I wondered what she was there for. When I got home I said, "How did you

happen to be at the meeting this afternoon? What did you do with all those little lambs? Haven't you a class that meets to-day?" "Yes," she said, "but I only have five little boys, and I didn't think it would matter if I didn't teach them to-day." "Have you five little boys?" "Yes." "How do you know but among those little boys there may be a Knox, there may be a Wesley, or a Whitfield, or a Bunyan? There may be a man there who will go out and revolutionize the world." My friends, in that little boy with his tattered clothes and uncombed hair there may be a Martin Luther, if you would but lead him to Christ. If you have five little children come to you, thank God for that, and start with your work. I heard some time ago of a young lady that went out to a boarding-school. Her parents were very wealthy, and sent her to the best school they could find. They were very anxious that their daughter should shine in the highest circle of society, that she should become refined and educated. Among her associates at school was a lady who loved and worked for Christ. By constant labor she won this young girl's heart, and pleaded with her to become a Christian. She succeeded, and the young lady became a worker in the vineyard of the Lord. She taught her the luxury of working for Christ. She labored with her school-mates, and God used her in winning quite a number of young ladies in that school to Christ. I have known a great many ministers who wanted to know how they could keep their congregation out of the world. Give them so much to do that they won't have time to cherish worldly influences. This young lady of whom I was speaking came home, and her father and mother wanted her to shine in the fashionable society. No, she said she had got something better than that. She went to the Sabbath-school superintendent, and said to him, "Can you give me a class in the Sunday-school?" He was surprised that this young



lady should want that. He told her that he had no class he could give her then. She went away with a resolve to do what she could outside of the school. One day, as she was walking up the street, she saw a little boy running out of a shoemaker's shop, and behind him was the old shoemaker chasing him with a wooden last in his hand. He had not run far until the last was thrown at him, and he was struck in the back. The boy stopped and began to cry. The spirit of the Lord touched that young lady's heart and she went to where he was. She stepped up to him, and asked him if he was hurt. He told her it was none of her business. She went to work then to win that boy's confidence. She asked him if he went to school. He said, "No." "Well, why don't you go to school?" "Don't want to." She asked him if he would not like to go to Sunday School. "If you will come," she said, "I will tell you beautiful stories and read nice books." She coaxed and pleaded with him, and at last said that if he would consent to go, she would meet him on the corner of a street which they should agree upon. He at last consented, and the next Sunday, true to his promise, he waited for her at the place designated. She took him by the hand and led him into the Sabbath School. "Can you give me a place to teach this little boy?" she asked of the superintendent. He looked at the boy, but they didn't have any such looking little ones in the school. A place was found, however, and she sat down in the corner and tried to win that soul for Christ. Many would look upon that with contempt, but she had got something to do for the Master. The little boy had never heard anybody sing so sweetly before. When he went home he was asked where he had been. "Been among the angels," he told his mother. He said he had been to the Protestant Sabbath School, but his father and mother told him he must not go there any more, or he would get a flogging. The next Sunday he went, and

when he came home he got the promised flogging. He went the second time and got a flogging, and also a third time with the same result. At last he said to his father, "I wish you would flog me before I go, and then I won't have to think of it when I am there." The father said, "If you go to that Sabbath-school again I will kill you." It was the father's custom to send his son out on the street to sell articles to the passers-by, and he told the boy that he might have the profits of what he sold on Saturday. The little fellow hastened to the young lady's house and said to her, "Father said that he would give me every Saturday to myself, and if you will just teach me then I will come to your house every Saturday afternoon. I wonder how many young ladies there are that would give up their Saturday afternoons just to lead one boy into the kingdom of God! Every Saturday afternoon that little boy was there at her house, and she tried to tell him the way to Christ. She labored with him, and at last the light of God's spirit broke upon his heart. One day while he was selling his wares at the railroad station, a train of cars approached unnoticed and passed over both his legs. A physician was summoned, and the first thing after he arrived, the little sufferer looked up into his face and said, "Doctor, will I live to get home?" "No," said the doctor, "you are dying." "Will you tell my mother and father that I died a Christian?" They bore home the boy's corpse and with it the last message that he died a Christian. Oh, what a noble work was that young lady's in saving that little wanderer! How precious the remembrance to her! When she goes to heaven she will not be a stranger there. He will take her by the hand and lead her to the throne of Christ. She did the work cheerfully. Oh, may God teach us what our work is that we may do it for His glory.

It is the greatest pleasure of living to win souls to

Christ, and it is a pleasure that angels can't enjoy. It is sometimes a wonder to me that God doesn't take the work out for the church and give it to the angels. If the redeemed saints could come by the bar, I sometimes think they would rejoice in coming back here to have the privilege of leading one more soul to Christ. Isn't it high time that the Church got awake from its midnight slumber? It is time the work was commenced, and when the Spirit of God revives it, sha'n't we go and do it? Are there not 5,000 Christians in this hall, and ain't there some one among them that can lead a soul to Christ within the next week? If we work, what a great army can be brought in, if we are only faithful! I want to say to the Christians here that there is one rule I have followed that has helped me wonderfully. I made it a rule that I wouldn't let a day pass without speaking to some one about their soul's salvation, and if they didn't hear the Gospel from the lips of others, there will be 365 in a year that shall hear the Gospel from my lips. There are 5,000 Christians here to-night; can't they say, "We won't let a day pass without speaking a word to some one about the cause of Christ."

At a place where we were holding meetings, in the gas-works, there was a man who came to our very first meeting. He was very much interested, and said, "I will try and see if I can't lead some of the men in my shop to Christ." He began to talk with them. There were 175 men on the night watch, and when I left they said 25 out of the 175 had been converted, and every night at midnight—that is the hour they have what might be called their midnight dinner—and every night at midnight they have a prayer-meeting. When you and I sleep at night all those young converts speak and pray, and it looks now as if every man in the gas works was going to be brought to Christ.

When we were in Belfast there was a man who heard about leading souls to Christ. He began by talking to

his wife, and to his servant, and to his children, and just as we were leaving Belfast they were very much interested, but not converted. He came down to Dublin—broke up his home, left his business, and came to Dublin. One night he came to me very joyous, and he says, "My wife has been converted." A little while after he came and said, "My younger son has been converted;" and a little while after he said, "My oldest son has been converted." And now the whole family is in the ark. And he came over to Manchester, and he came up to London, and now perhaps in all Belfast there is not one that works harder than that whole family. Look at this man's success. He found his work was right there in his own household; and if the fathers and mothers, and sisters, and wives, and brothers will try to bring the members of their families to Christ, and cry "O God, teach me what my work is," the Spirit of God will surely tell them what their work is, and then if they are ready to go and do it, there will be thousands converted in this city in a few days. O, may the Spirit of the Lord come upon us to-night, and may every one of us be taught by the Holy Ghost what our work is, and may we be ready to do it.

## LOVE AND SYMPATHY.

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I WANT to follow up the subject we have had during the past week in the noon prayer meeting. We have had for our subject "Prayer," and in these meetings, a good many of you will remember, we have had the subject "Work." Now we want to put the two together, "Pray and Work." That is really about all there is to it. It is to pray and to work. I am in hopes we will be ready next Sabbath to go to work with individuals. I am in hopes there will be thousands of Christians that will just be trying to lead some soul to Christ. Now there are two qualifications which we need in order to be successful fishermen of men, in order to be successful in winning souls to Christ. Some of you will remember I have taken the subjects, "Courage and Enthusiasm." I want to take two others, "Love and Sympathy." I want to call your attention to the 13th chapter of Corinthians, where it says that if "I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal;" and if we even give our bodies to be burned and yet if we haven't real love in our hearts, our work will go for naught. I want to call your attention to a passage in Titus, in the 2d chapter of Titus, two verses: "But speak thou the things which become sound doctrine; that the aged men may be sober, grave, temperate, sound in faith, in charity and in patience."

If love don't prompt all work, all work is for naught. If a man in the church ain't sound in his faith, we draw our ecclesiastical sword and cut his head right off ; but he may not be sound in love, yet we do nothing in his case. The great want in our churches is the want of love in them. If we had more love we would do better, for love begets love, and then, too, hate begets hate. You often hear a man say that such and such a man is the meanest man in town. Now the other man may have had no ill-feeling toward the speaker, but if he hears of the remark he begins to think badly of the one who abused him, and soon learns to hate him. Now, if a man should hear that another man loves him and has spoken well of him, his love will grow too. Christ tells all men, "by this shall all men know—have love one to another." This love will be the badge of the Christian, the badge by which to tell who they are, like the badges the ushers wear here. Without love we are not really converted to the Church of God. When we are truly converted we love all things and all men better than ever before. The morning I was converted I went out of doors and I fell in love with the bright sun shining over the earth ; I never loved the sun before. And when I heard the birds singing their sweet songs, I fell in love with the birds, like the Scotch lassie who stood on the hills of her native land, breathing the sweet air, and when asked why she did it, said : "I love the Scotch air." If the church was filled with love, it could do so much more.

I am tired of the word duty ; tired of hearing duty, duty, duty. Men go to church because it is their duty. They go to prayer-meeting because it is their duty. You can never reach a man's heart if you talk to him because it is your duty. Suppose I told my wife I loved her because it was my duty—what would she say? Once every year I go up to Connecticut to visit my aged mother. Suppose, when I go next time, I tell her that I knew she was

old and that she was living on borrowed time ; that I knew she had always done a great deal for me, and that I came to see her every year because it was my duty. Don't you think she would say, "Well then, my son, you needn't take the trouble to come again?" Let us strike for a higher plane. God loved the world when it was full of sinners and those who broke his law. If he did so, can't we do it, and love our fellowmen? If the Saviour could die for the world, can't we work for it? The churches would soon be filled if outsiders could find that people in them loved them when they came, if the elders and deacons were glad to see them and were ready to take them by the hand and welcome them. Such things would draw sinners. Actions like these speak louder than words. We do not want to talk of love and not show it in our deeds ; we want some thing more than tongue love.

If our hearts go out toward them and we love them, they will be drawn toward us and we will win them to Christ. We must win them to us first and then we can win them to Christ. The last time I heard Dr. Arnold speak—he died soon afterward—he used a homely illustration. Said he, "Those of you who were brought up on a farm will understand it. When you have to wean a calf you have to teach it how to drink. You take a bucket of milk and then you put your fingers in the calf's mouth, and when he has got a good hold you pull his nose right down into the milk. Then you slip your fingers out, and then the calf is drinking before he knows anything about it. So," said he, "you must get the people to love you, and then turn them over to Christ." We must be more lovely ourselves, and show the people that we love them. In our city a few years ago there was a little boy who went to one of the mission Sunday-schools. His father moved to another part of the city about five miles away, and every Sunday that boy came past 30 or 40 Sunday-schools to the one

he attended. And one Sunday a lady who was out collecting scholars for a Sunday-school met him and asked him why he went so far, past so many schools. "There are plenty of others," said she, "just as good," He said, "They may be as good, but they are not so good for me." "Why not?" she asked. "Because they love a fellow over there," he answered. Ah! love won him. "Because they love a fellow over there!" How easy it is to reach people through love! Sunday-school teachers should win the affections of their scholars if they wish to lead them to Christ. Those who are successful in winning the affections of men are successful in leading them to Christ.

In London, in 1872, one Sunday morning a minister said to me, "I want you to notice that family there in one of the front seats, and when we go home I want to tell you their story." When we got home I asked him for the story, and he said, "All that family were won by a smile."

"Why," said I, "how's that?" "Well," said he, "as I was walking down a street one day I saw a child at a window; it smiled, and I smiled, and we bowed. So it was the second time; I bowed, she bowed. It was not long before there was another child, and I had got in a habit of looking and bowing, and pretty soon the group grew, and at last, as I went by, a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. And the mother saw I was a minister, because I carried a Bible every Sunday morning. So the children followed me the next Sunday and found I was a minister. And they thought I was the greatest preacher, and their parents must hear me. A minister who is kind to a child and gives him a pat on the head, why the children will think he is the greatest preacher in the world. Kindness goes a great way. And to make a long story short, the father and mother and five children were converted, and they are going



to join our church next Sunday." Won to Christ by a smile. We must get the wrinkles out of our brows, and we must have smiling faces. The world is after the best thing, and we must show them that we have got something better than they have got. I thought last night how I wished I knew the young men better. I have got something better than infidelity. We must convince them of this, or those that live out of Christ will stumble over us into the last world. Men are after the best thing everywhere, and we must show the world that we have got the best thing before we win the world. If a man is after a horse he wants to get the best horse he can for the money. If a lady goes shopping, she wants to get the best ribbon she can for the money. If a man wants a coat he wants to get the best coat he can for the money. This is the law the world around. If we show men that religion is better than anything else, we shall win the world, but we cannot do it if we are cold and lukewarm, and under the lashings of conscience all the time.

We won't win the world to Christ if we are cold and lukewarm ; but if the love of God beats in warm pulsations in our hearts, and we show them we are full of love, and sympathy for them, how easy it will be to win souls to Christ ! I like to see in a Christian's face the light that comes down from the celestial hills of glory. To love those that abuse them, that is what the Master did ; and if we have His spirit, we will certainly love those that don't love us. I don't think there is a man in New York whose heart is so hard but that love will break it. A friend of mine who had a large Sabbath school, had a theory never to turn a boy out of Sabbath-school on account of bad conduct. " I considered " said he, " that those boys who behaved badly in Sunday-school had not had the advantages of a good bringing up, and for that very reason ought not to be turned out. I found out," said he, " that it was one thing

to have a theory and another to put it in practice." For he had a boy come into his Sunday-school that nearly upset all his practice. He put him under one teacher and nothing could be done with him ; he put him under another teacher, and nothing could be done with him ; and he made up his mind to expel him from the school, and do it publicly, and let all the school know that the boy was expelled. But there came a lady teacher to him who said : " I wish you would let me have that boy." " But," said he, " he is such a bad boy ; he uses such vulgar language. All those men can't do anything with him, and I think I am sure you can't." The lady said, " I am not doing much for Christ, and it may be that I can win him." But she was a lady of refined society, and he thought, " Surely she won't be willing to have patience with that boy." He gave her the boy, and, he said, for a few Sundays he behaved very well, but one Sunday he behaved badly, and she corrected him, and he up and spat in her face. She quietly took her handkerchief and wiped her face. I don't know what his name was, but we will call him Johnny. " Johnny," she says, " I wish you would go home with me. I want to talk with you." " Well I won't," he said, " I won't be seen on the street with you, and what's more I ain't never coming to this Sunday-school any more." " Well," she says, " if you won't walk home with me, let me walk home with you." No, he said he wouldn't be seen on the street with her, and he was not coming to that dirty old Sunday-school any more. She knew if she was going to reach that boy she must do it then, and she thought she would try. She thought she would just bear on that curiosity chord. Sometimes when you can't reach people in any other way, you do it by exciting their curiosity. She said to him : " If you will come to my house next Tuesday morning I sha'n't be there, but if you will go there and ring the front door bell and tell the servant there is

a little bundle on the bureau for you she will give it to you." The little fellow said he wouldn't come. She thought he might change his mind. He thought it over, and he thought he would just like to know what there was in that bundle. And he went up to the house Tuesday morning and the bundle was handed to him ; and there was a little vest in it and a little necktie that she had made with her own hands, and a kind note stating that ever since he had been in her class she had been praying for him every morning and every evening, and she told him how she loved him and cared for him. The next morning he was there, bright and early, before she was up. The servant came up and told her that that boy was in the drawing-room and wanted to see her. She went down, and found the little fellow sitting on the sofa weeping. She spoke to him kindly, and said, "What is the trouble?" and he says, "O, teacher, I have had no peace since I got that note from you." And she got down and prayed with him ; "And," said the superintendent, "there is not a better boy in the school." Love conquered him.

The greatest infidel can be reached by love. The greatest drunkard can be reached by love. Infidelity don't know anything about love. The religion of Jesus Christ is a religion of love. If we would be successful workers in His vineyard it is the love of Christ that must bind us together. A few years ago I was in a town down in our State, the guest of a family that had a little boy about 13 years who did not bear the family name, yet was treated like the rest. Every night when he retired, the lady of the house kissed him and treated him in every respect like all the other children. I said to the lady of the house, "I don't understand it." I think he was the finest looking boy I have ever seen. I said to her "I don't understand it." She says, "I want to tell you about that boy. That boy is the son of a missionary. His father and

mother were missionaries in India, but they found they had got to bring their children back to this country to educate them. So they gave up their mission field and came back to educate their children and to find some missionary work to do in this country. But they were not prospered here as they had been in India, and the father said, "I will go back to India;" and the mother said, "If God has called you to go I am sure it will be my duty to go and my privilege to go, and I will go with you." The father said, "You have never been separated from the children, and it will be hard for you to be separated from them; perhaps you had better stay and take care of them. But after prayer they decided to leave their children to be educated, and they left for India." This lady heard of it and sent a letter to the parents, in which she stated if they left one child at her house she would treat it like one of her own children. She said the mother came and spent a few days at her house, and being satisfied that her boy would receive proper care, consented to leave him, and the night before she was to leave him, the missionary said to the Western lady: "I want to leave my boy to-morrow-morning without a tear;" said she, "I may never see him again." But she didn't want him to think she was weeping for anything she was doing for the Master. The lady said to herself, "she won't leave that boy without a tear." But the next day when the carriage drove up to the door, the lady went up stairs and said she heard the mother in prayer, crying, "O God, give me strength for this hour. Help me to go away from my boy without a tear." When she came down there was a smile upon her face. She hugged him and she kissed him, but she smiled as she did it. She gave up all her five or six children without shedding a tear, went back to India and in about a year there came a voice, "Come up hither." Do you think she would be a stranger in the Lord's world? Don't you think she won't be known there a mother that

loved her God more than her children? When I think of that it seems as if I didn't know much about making a sacrifice for my Master. O, that we might know more about the love of Christ.

The next thing I want to speak of is sympathy. We have got to get into sympathy with people if we are going to do them good. This world wants sympathy about as much as anything. There are so many we could reach if we could sympathize with them. If we stand upon a higher plane, we won't succeed. The Son of God passed by the mansions and went down in a manger that he might sympathize with the lowly. If we want to reach people, we have got to put ourselves in the places of those people, if we are going to succeed. People say, "How are the masses going to be reached?" Why, get into sympathy with them. If a man knows you are in sympathy with him, his heart, however hard it may be, will be broken. A gentleman one day came to my office for the purpose of getting me interested in a young man who had just got out of the penitentiary. "He says," said the gentleman, "he don't want to go to the office, but I want your permission to bring him in and introduce him." I said, "Bring him in." The gentleman brought him in and introduced him, and I took him by the hand and told him I was glad to see him. I invited him up to my house, and when I took him into my family I introduced him as my friend. When my little daughter came into the room I said, "Emma, this is papa's friend." And she went up and kissed him, and the man sobbed aloud. After the child left the room I said, "What is the matter?" "O Sir," he said, "I have not had a kiss for years. The last kiss I had was from my mother, and she was dying. I thought I would never love another one again." His heart was broken. Just that little kindness showed I was in sympathy with him. Another young man, just out of the penitentiary, came to

me and after I had talked with him for some time, he didn't seem to think I was in sympathy with him. I offered him a little money, "No," he said, "I don't want your money." "What do you want?" "I want some one to have confidence in me." I got down and prayed with him, and in my prayer I called him a brother and he shed tears the moment I called him a brother. So if we are going to reach men we must make them believe we are their brothers. I will tell you how to get there. You must put yourself in their places. I tell you, if we only put ourselves in their places we can succeed in bringing souls to Christ. O! when we see a poor drunkard, let us bear in mind that we might have been in the same place under the same circumstances. O! may God give us love and sympathy so that we can reach the masses, and that many may be reached in this way, and we will see men coming to Christ by thousands. I believe in my soul we are going to see the greatest work in New-York we have ever seen in this world. Let every one of us that love the Lord Jesus Christ make up our minds that by the grace of God we will try to help some soul to Christ, and the Lord will make us wise in leading souls to Him if that is our prayer.

## “ THE GOSPEL. ”

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I WANT to call your attention to a verse in the 4th chapter of the Gospel of Luke—the 18th verse : “ *The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.* ” I have spoken a great many times in New York City, but I believe I never preached the Gospel here but once. That was 12 or 15 years ago down in the Tombs. I have spoken a great many times in different parts of the city, but I have never preached the Gospel but once. I have tried to arouse Christians up to work. People are in the habit of thinking that anything that is in the way of a religious meeting is the Gospel, but they are mistaken. I have had quite a number of letters from Christians complaining because I don't preach the Gospel to the people. I want to tell you if I can what the Gospel of the Son of God is. I want to ask all those who are Christians here, to be silently lifting up their hearts in prayer that God may help me to make the way of life plain, and that every one may know what the Gospel of God is. I believe I was converted years before I knew what the Gospel meant. Now the word Gospel means “ good spell, ” or in other words, “ God's spell. ”

When Christ commenced His Ministry, about His first words were, “ The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor. ” That don't mean those who are poor in this world's

goods, but that means the poor in spirit. Christ says, “The Lord has anointed me,” for that purpose. He had been out of Nazareth for a few weeks, and had gone down to Jordan, where He had met the great wilderness preacher. Christ had left Nazareth, and went to meet John, that man from the desert that was more like Elijah than any man since Elijah went up to heaven in a chariot of fire. There he met a great many people, ten thousands of people probably and he was crying that the kingdom of God was at hand. Down there into the audience came a man, who passed down into the water, and He requested John to baptize Him. John said that he needed to be baptized of Him. But after the baptism there came a voice—God confessed his son: “This is my beloved son in whom I am well pleased.” These thousands took the tidings all over the country, and the voice had reached Nazareth, that Christ had been baptized by John, in Jordan, and that there came down a voice from Heaven saying, “This is my beloved son, hear him.” When He arrived in Nazareth there was no small assemblage ready to meet Him. He went into the synagogue, as was His custom, and He stood up and read the prophecy of the prophet Esaias, and he opened the book to read—they did not have books like those we have, they used to have parchment—He might have turned to the first chapter, “But Israel doth not know Me.” He might have read not that, but “from the sole of the foot, even unto the head, there is no soundness in it.” He passed by the 35th chapter—“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.” He might have read that but Calvary had got to have a victory before that could be said. He passed over the 9th chapter, he passed over the 40th chapter. He might have told them—he might have turned to the 55th chapter. He had not been wounded, he had not yet gone through Gethsemane. But we read that he found the place where



it is written, "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor." And that was the commencement of his ministry, and that was on his going back to Nazareth. And in that 61st chapter of Isaiah he stopped, right in the middle of a sentence. There were seven things he had come to do. He read that part which was that he had come to preach the Gospel to the poor, The next was, "He hath sent me to heal the broken-hearted." Wasn't that good tidings? You would think that was good tidings, wouldn't you? The next was He had come to proclaim liberty to the captives, and the next was the recovery of sight to the blind, and to set at liberty them that are bruised, and to open the doors to the captive, and to proclaim the acceptable year of the Lord, and he closed the book. And the eyes of the whole congregation were upon Him. The next sentence which He omitted was, "The day of vengeance is at hand." I have an idea when the Prophet Isaiah wrote those words he did not fully see the first and second coming of Christ, that has already passed, and the day of vengeance has not come. So it seems as if the Prophet Isaiah did not see the first and second coming of our Lord.

Christ shut up the book ; He will come back by and by and He will open the book, and He will commence to read where He left off. You can cry for mercy then, but the door will be shut. But Christ did not come to condemn sinners. He came to save them. I have not come to New York to preach, "The day of vengeance is at hand." I have come to proclaim the Gospel of Jesus Christ.

I have come to tell you the good tidings. Christ did not come into the world to condemn the world, but that through Him the world might be saved. In the 9th chapter of Luke you will read that He called his 12 disciples together and gave them power and authority over devils and to heal the sick ; that is what He came for—to preach

the gospel of God. And to heal the sick. Then in the next chapter He calls around Him the seventy—He had appointed other seventy, also, and He sent them, two and two, before His face into every city and place whither He Himself would come. Now we find that He had come into the world just to bring glad tidings. Did you ever see or hear of any one that didn't like to receive glad tidings? Now one proof that people don't believe the Bible is when they wear long faces, as if they had accepted an invitation to an execution. That ain't the Gospel. The Gospel is good tidings of great joy which shall be to all people, "for unto us is born this day in the city of David a Saviour." I don't believe that better news ever fell upon the ears of mortal man than the news of the Gospel. I don't believe any man ever heard better tidings, and it is glad tidings of heaven. God never had but one Son, and He called Him to send that good news: "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor." We find that Moses was anointed. He went down into Egypt and death followed. When he was opposed, look at the plagues that fell upon the Egyptians. We find that the Spirit of God was upon Elijah. When he wanted to protect himself, men lost their lives. The 50 came to get Elisha, and he called fire down from heaven, and he was taken up to heaven. The spirit came down upon Gideon, and when men came out to meet him he slew them by thousands. The Spirit of God came upon Samson and he slew men by thousands. The spirit came upon the holy men of old, but when Christ comes, He says, "the spirit of the Lord is upon me"—not to take men's lives—the only man that lost anything was the man that lost his ear. Peter's faith got lukewarm, and he cut off a servant's ear, but the Lord gave it back to him. I don't suppose he lost it more than five minutes, and it was just as good as ever when he got it back. I don't suppose you could find a scar there.

Christ says, "I did not come to destroy men's lives. I came to save them." And it seems to me to be the greatest madness that the world don't receive Christ. That we should have to coax and to entreat men to receive Christ, isn't it a mystery? Suppose while I am preaching, suppose a messenger should come in and bring a letter that brought good tidings to that mother? Don't you suppose she would be glad to receive it. Suppose it told her that her boy who has been gone for ten years has returned. He ran away ten years ago, and the messenger comes in and states that he that ran away has got home. Don't you think that mother's face would light up? I could see it in her countenance, and so when I preach the Gospel I can't help but see those that believe. It lights up their faces. Look at our churches, how the people throng to them to hear the Gospel. Let a man preach about something else than the Gospel, and see if the people would throng to them. There is a void in every one's heart that will never be filled until they receive the Gospel of Christ.

Now I want to tell you why I like the Gospel, for I don't believe God calls on us to believe the Gospel without giving us good reason; and I don't believe He would call it good news unless He gave us a reason. Now it has taken out of my path four of the most bitter enemies I had. The xvth chapter of Corinthians tells us that the last enemy that shall be destroyed shall be death. I see by the badges of mourning among you that many of you have lost loved ones. Many of you know what it is to have death come to your door when some loved child has been taken from your bosom. Now I don't know but some of you will say, "If a person is afraid of death, he is a coward." I don't believe there is a man or woman that ever lived who is not afraid of death unless they knew that Jesus Christ would overcome death. Before I knew the Son of God as my Saviour death was a terrible enemy

to me. Now up in that little New England village where I came from, in that little village it was the custom to toll the bell whenever anyone died, and to toll one stroke for every year. Sometimes they would toll 70 strokes for a man of 70, or 40 strokes for a man of 40. I used to think when they died at 70 and sometimes at 80, well, that is a good ways off. But sometimes it would be a child at my age, and then it used to be very solemn. Sometimes I could not bear to sleep in a room alone. Death used to trouble me, but, thanks to God, it don't trouble me now. If He should send His messenger, and the messenger should come up here on this platform and say to me, "Mr. Moody, your hour is come, I have got to take you away," it would be joyful news for me; for though I should be absent from the body, I should be present with the Lord. Through the world I can shout, "Oh death, where is thy sting?" And I hear the voice, I hear the voice—buried in the bosom of the Son of God. That is what Calvary means. The wages of sin is death, but He took the wages Himself. That is the Gospel of the Son of God, and there is no fear for them who believe in Christ Jesus. There was Paul; he had got virtually over death. Let death come—"O death, where is thy sting?" Sometimes I used to go into a graveyard when, some one was about to lie down in that narrow house, and when the sexton would shovel and throw the dirt in on the coffin, it would be like a death-knell to my soul. I would hear him say, "Dust to dust, ashes to ashes." Now I can measure its depths. I can shout as Paul did; I can say, "O death, where is thy sting?" But this soul of man shall go into the house not made with hands eternal in the heavens. O the grave is lost in victory. It is lost in Christ.

O the blessed Gospel of the Son of God, what can we do without it? When we lay our little children away in death they shall rise again. I was going into a cemetery

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once, and over the entrance I saw these words: "They shall rise again." Infidelity didn't teach that; we got that from this book. O the blessed Gospel of the Son of God! How every one of you ought to believe it! Young lady, if you have been careless up to this afternoon, O may you get awake. May you this hour not hesitate to turn from your sins unto God and believe the Gospel of His Son. I used to be a good deal troubled with my sins, and I thought of the day of judgment, when all the sins that I had committed in secret should blaze out before the assembled universe. But when a man comes to Christ the Gospel tells him they are all gone, and in Jesus Christ he is a new creature. All I know is that out of the love which my Lord has for me He has taken all my sins and cast them behind His back. That is, behind God's back. How is Satan to get at it? If God has forgiven our sins, they won't be mentioned. In Ezekiel we are told not one of them shall be mentioned. Isn't it a glorious thing to have all our sins blotted out? And there is another thought, and that is the Judgment. You know if a man has committed some great crime, when he is to be brought into judgment how he dreads it! How he dreads that day when he is to be brought into court, when he is put into a box and witnesses are to come up and testify against him, and he is there to be judged! But, my friends, the Gospel tells us that if we come to Christ, we shall never come into judgment. Why? Because Christ was judged for us. He was wounded for our transgressions. If He has been wounded for us, we haven't got to be wounded. "Verily, verily,"—which means truly, truly—"I say unto you"—now just put your name in there—"He that heareth my words, and believeth on Him that sent me, hath"—h-a-t-h, hath. It don't say you shall have when you die. It says, hath—"He that heareth my words and believeth on Him that sent me hath everlasting life, and shall not come into

condemnation." That means into judgment. He sha'n't come into judgment, but is passed "from death into life." There is judgment out of the way. He shall never come into judgment. Why? Because God has forgiven us and given us eternal life. That is the Gospel of Jesus Christ. Ought people to be gloomy and put on long faces when that is the news?

Away out on the frontier of our country, out on the prairies, where men sometimes go to hunt or for other purposes, the grass in the dry seasons sometimes catches fire, and you will see the flames uprise twenty or thirty feet high, and you will see those flames rolling over the Western desert faster than any fleet horse can run. Now what do the men do? They know it is sure death unless they can make some escape. They would try to run away perhaps if they had fleet horses. But they can't, that fire goes faster than the fleetest horse can run. What do they do? Why, they just take a match and they light the grass from it, and away it burns, and then they get into that burnt district. The fire comes on, and there they stand perfectly secure. There they stand perfectly secure—nothing to fear. Why? Because the fire has burned all there is to burn. Take your stand there on Mount Calvary. The Gospel of Jesus Christ is to whosoever will come. I thank God that I can come to this City of New York with a Gospel that is free to all. It is free to the most abandoned. Still it may be there are some wives that have got discouraged and disheartened. I can tell you the joyful news that your husband and your sons have not gone so far but that the grace of God can save them. The Son of God came to raise up the most abandoned. I noticed on my way down this morning, not less than four or five tramps. They looked weary and tired. I suppose they had slept on the sidewalk last night. I thought I would like to have time just to stop and tell them about the Son of God, and how

Christ loved them. The Gospel of the Son of God is to tell us how He loves us. He takes our feet out of the pit and He puts our feet on to the Rock of Ages. And that, my dear friends, is what Christ wants to do, and don't think that there isn't some one in your homes but that He wants to save. Tell them there is none too abandoned, none so young, none so fallen, but that God can save them. There was William Dorset, and the power of the Lord was upon him, and in closing his meeting one night, he said there wasn't a man in London so far gone but that the Lord could save him. There was Whitfield, and the Spirit of the Lord was upon him, and he said, "God is so anxious to save souls that he will take the devil's castaway." Whitfield said that the Lord would take the devil's castaway. Dorset said there was no man in London so far gone but that the Lord would save him. There was a lady missionary whom I knew, who found a man who said there was no hope for him ; he had sent away his day of grace. She went to Mr. Dorset and said to him, "Mr. Dorset, will you go down and see him and tell him what you said?" Mr. Dorset said he would be glad to go and see him. He went up into a five-story house, and away up in the garret he found a young man lying upon some straw. He bent over him and whispered into his ear and called him his friend. The young man looked startled. He says, "You are mistaken in the person when you say, 'My friend.' I have got no friends. No one cares for me." Mr. Dorset told him that Christ was as much his friend as of any man in London. Poor prodigal! And after he had talked with him for some time, he prayed with him, and then he read to him out of the Bible, and at last the light of the Gospel began to break in upon that darkened heart. This young man said to Mr. Dorset he thought he could die happy if he knew his father was willing to forgive him. Mr. Dorset said to him, "Where does your father live?"

The young man said he lived in the West End of London. Mr. Dorset said, "I will go and see him, and see if he won't forgive you." But the young man said, "No, I don't want to have you do that. My father would abuse you if you should speak to him about me. He don't recognize me as his boy any more." Mr. Dorset said, "I will go and see him." He went up the West End of London, where he found a very fine mansion, and a servant dressed in livery came to the door, and he was ushered into the drawing-room, and presently the father, a bright, majestic looking man, came into the room. Mr. Dorset held out his hand to shake hands with him, and said, "You have a son by the name of Joseph, have you not?" And when the father heard that, he refused to shake hands with him, and was going out of the room. The father said, "If you have come up here to talk about that worthless vagabond, I want you to leave the house. He is no son of mine." Mr. Dorset said, "He is yours now, but he won't be long; but he is yours now." "Is Joseph sick?" said the man. "Yes," said Mr. Dorset, "he is dying. I haven't come for money. I will see that he has a decent burial. I have only come to ask you to forgive him?" "Forgive him! forgive him!" said the father, "I would have forgiven him long ago if I thought he wanted me to. Do you know where he is?" "Yes, Sir, he is in the East End of London." "Can you take me to him?" "Yes, Sir, I will take you to him." And the father ordered out his carriage, and he was on his way. When he got there he said, "Did you find my boy here? Oh, if I had known he wanted me to, I would have taken him home long ago." When the father went into that room he could hardly recognize his long lost boy. The father went over and kissed the boy, and the father says to him, "I would have forgiven you long, long ago, if I had known you wanted me to. Let my servant order the carriage and take you home." But the



boy said, "No father, I am dying ; but I can die now happy in this garret, that I know you are willing to forgive me." And he told his father how Jesus had received him, and in a little while he breathed his last, and out of that dark garret he rose up into the kingdom of God. Oh, my friends, there may be some one in New York who would rejoice to hear such words. Oh, here is a Christian, shall he not publish it? And you that are not Christians, won't you come into the kingdom? Oh, that to-day you may receive Christ, is the prayer, I believe, of the hundreds that are gathered here.

## II. THE GOSPEL OF THE NEW TESTAMENT.

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You that were here last night remember I was speaking on the text—the 4th of Luke, 18th verse: “*The spirit of the Lord is upon me because He hath anointed me to preach the Gospel.*” I want to continue the subject we had last night. We don’t want to get over that word “Gospel” too soon. It is too precious. And I don’t know but it would be well to preach the same thing over and over again here, until you believe it. I heard of a minister who preached the same sermon three times, and some of the brethren went to him, and told him he had better preach another sermon, and he said when his congregation believed that, he would preach another sermon, but he didn’t propose to do so until they did.

“The spirit of the Lord is upon me because He hath anointed me to preach the Gospel.” Now, the question is, whom shall the Gospel be preached to? There is a certain class of people who seem to think the Gospel is very good for drunkards and thieves and vagabonds, but there are so many of these self-righteous Pharisees to-day who are drawing their filthy rags of self-righteousness around them and thinking the Bible is for a certain class. If I understand the Bible correctly, the Gospel is for all. We read in the last chapter of Mark—almost the last words the Son of God uttered on this earth were to His disciples—“Go ye into all the world and preach the Gospel to every creature.” When we come to the Gospel, there is no dis-

inction ; rich and poor must be served alike ; learned and unlearned ; all have to come into the Kingdom of God one way, and that is by believing the Gospel of Jesus Christ. Now these words were uttered after Christ had tasted death for every man. Gethsemane now was behind Him ; Calvary, with all its horrors, was past ; He was just ready to go home to take His seat at the right hand of the Father ; He was just giving the disciples his parting message. In other words, He was giving them his commission to go into all the world and preach the Gospel to every creature. " And he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

I can just imagine all that little band of disciples who stood around Him, those unlearned men of Galilee, those fishermen who had been associated with Him for three years—I can imagine the tears trickling down their cheeks as he talked of leaving them, and one of them thinking that the Lord didn't really mean that, that He didn't mean they should preach the Gospel to every creature—for he had hard work to make them believe that the Gospel should be preached to the Gentiles. It seemed as if the Jews wanted to keep the Gospel in Palestine ; but by the grace of God it would flow out ; it would go to the world because He had given orders that the Gospel should be preached to every creature. And now we find the messengers going to the four corners of the earth to proclaim the glad tidings of the Gospel of Christ. But I can imagine that Peter says : " Lord, you don't really mean that we shall preach the Gospel to those men that murdered you, to those men that took your life ?" " Yes," says the Lord, " go and preach the Gospel to those Jerusalem sinners." I can imagine Him saying : " Go and hunt up that man that put the cruel crown of thorns upon My brow, and preach the Gospel to him. Tell him he shall have a crown in My kingdom without a thorn in it. He

may sit upon My throne if he will accept of salvation as a gift. Go hunt up that man that spat in My face, and preach the Gospel to him and offer him salvation, and tell him he can be saved if he is only cleansed by the blood I have shed at Calvary. Go to the man that thrust the spear into My side and tell him there is a way. Tell him there is nothing but love in My heart for him. Go preach the Gospel to every creature." And after he had gone up on high, we find the holy Ghost came down upon the tenth day, and then they began to preach, and now see Peter, standing there upon the day of Pentecost and preaching the Gospel of God to sinners; and John Bunyan says, "If a Jerusalem sinner can be saved there is hope for us all." Do you think God is mocking? Do you think God is preaching to you and then not giving you the power to take it? The Gospel is preached to every creature, and do you think He is not willing that every creature shall be saved on the face of the earth?

Now, I like to proclaim the Gospel, because it is to be proclaimed to all. When I see a poor drunkard, when I see a thief, when I see a prisoner in yonder prison, it is a grand, glorious thing, to go and proclaim to him the glad tidings, because I know he can be saved. There is not one that has gone so far or fallen so low but that he can be saved; because every one of God's proclamations are headed "whosoever." That takes in all; nobody is left out. Somebody said he had rather have "whosoever" than his name, because he would be afraid it was some other man who might have had his name. This was well brought out in a prison the other day, when the chaplain said to me, "I want to tell you a scene that occurred here some time ago. Our Commissioners went to the Governor of the State and got him to give his consent to pardon out five men for good behavior. The Governor said the record was to be kept in secret; the men were to know

nothing about it, and at the end of six months the men were brought out, the roll was called, and the President of the Commission came up and spoke to them ; then putting his hands in his pocket he drew out the papers and said to those 1100 convicts, ' I hold in my hand pardons for five men.' I never witnessed anything like it. Every man held his breath and it was as silent as death. Then the Commissioners went on to tell how they got these pardons ; how it was the Governor had given them," and the chaplain said the suspense was so great that he spoke up to the Commissioner and told him to first read the names of those pardoned before he spoke further, and the first name read out was, " Reuben Johnson will come out and get his pardon." He held out the paper, but no one came. He looked all around, expecting to see a man spring to his feet at once ; still no one arose, and he turned to the officer of the prison and said : " Are all the convicts here ?" " Yes," was the reply. " Then, Reuben Johnson will come and get his pardon." The real Reuben Johnson was all this time looking around to see where Reuben was ; and the chaplain beckoned to him, and he turned and looked around and behind him, thinking some other man must be meant. A second time he beckoned to Reuben, and called to him, and a second time the man looked around to see where Reuben was, until at last the chaplain said to him, " You are the man, Reuben ;" and he got up out of his seat and sank back again, thinking it could not be true. He had been there for 19 years, having been placed there for life, and when he came up and took his pardon he could hardly believe his eyes, and he went back to his seat and wept like a child ; and then, when the convicts were marched back to their cells, Reuben had been so long in the habit of falling into line and taking the lock step with the rest that he fell into his place, and the chaplain had to say, " Reuben, come out ; you are a free man."

That is the way men make out their pardon—for good behavior ; but the Gospel of Jesus Christ is offered to those that have not behaved well. It is offered to all that have sinned and are not worthy. All a man has got to prove now is that he is not worthy and I will show him that Christ died for him. Christ died for us while we were yet in sin. While we were in London, Mr. Spurgeon one day took Mr. Sankey and myself to his orphan asylum, and he was telling about them—that some of them had aunts and some cousins, and that every boy had some friend that took an interest in him, and came to see him and gave him a little pocket money, and one day he said while he stood there a little boy came up to him and said, “ Mr. Spurgeon, let me speak to you,” and the boy sat down between Mr. Spurgeon and the elder who was with the clergyman and said, “ Mr. Spurgeon, suppose your father and mother were dead, and you didn’t have any cousins, or aunts, or uncles, or friends to come to give you pocket money and give you presents, don’t you think you would feel bad—because that’s me ! ” Said Mr. Spurgeon, “ the minute he asked that, I put my right hand down into my pocket and took out the money.” Because that’s me ! And so with the Gospel ; we must say to those who have sinned, the Gospel is offered to them.

As I was talking last night in the inquiry room, a man tried to tell me that he had made many mistakes, but had committed no sins. They were all mistakes instead of sins. Better call things by their right names. We have all sinned. There is no righteousness, and there is no man that has walked the streets that has not broken the law of God. Therefore all need a Saviour, and there is no chance of our being saved, no hope of man being saved, unless he will admit first that he has sinned and is lost. Of course if a man has not sinned he won’t need a Saviour, but it is just because we have sinned that we need the Gospel. Now, as

I stated last night, the Gospel is the very best tidings that can come to us. Christ comes to bless us. In Glasgow they were telling me of a scene that occurred when Dr. Arrott was preaching there. A woman was in great distress about her rent. She could not pay it, and so he took some money, and went around to the house,—went to the door and knocked. He listened, and thought he heard the footsteps of some one inside, and so he knocked louder. No one came, and he knocked still louder, but after waiting some time he went away disappointed. A few days afterward he met this lady on the street at Glasgow and told her that he heard she had been in great distress and he went around to help her, and the woman threw up both hands and said, "Why, Doctor, that was not you, was it? I was in the house all the time, and I thought it was the landlord coming around to get the rent, and I kept the door bolted." Now, Christ comes to bless. He don't come to demand. He don't come to ask you to do something that you cannot do. He comes to bless you. When He commenced His Sermon on the Mount, what did He say? "Blessed! blessed! blessed!" When He got ready to go back to heaven, He raised His hands over that little company and breathed upon them blessings. And so, my friends, He comes into this building to-night to bless you; to help you; He offers to be your salvation; He offers to pay all the debt you owe. You owe God a debt you cannot pay. Can you forget this? You have broken the law of God. What are you going to do with the sins you have committed?

What is your hope? Why there is no hope unless the Lord Jesus Christ blots out your sins with His own body, unless Christ pays the penalty. If Christ settles the claim, why the claim is settled for all time. And that is the doctrine of the Bible, the glorious doctrine of substitution. Christ paid the penalty, Christ died in our stead. There was a man converted in Europe several years ago, and he

liked the Gospel so well, he thought he would like to go and publish it. Well, he started out to publish it, and great crowds came to hear him out of curiosity, just as a great many come here out of curiosity, to hear the singing or something of that kind. Well, they came to hear him. The man wasn't much of a speaker, so the next night there wasn't many there, and the the third night the man didn't get a hearer. But he was anxious to publish the Gospel, and so he got some great placards and posted them all over the town, that if there was any man in that town that was in debt, to come to his office between certain hours on a certain day with the proof of their indebtedness, and he would pay the debt. Well, of course it went all over the town, but the people didn't believe him. One man said to his neighbor, "John, do you believe this man will pay our debts?" "Oh, of course not; that is a great sell; that is a hoax." The day came, and instead of there being a great rush, there didn't anybody come.

Now, it is a great wonder that there isn't a great rush of men into the Kingdom of God to have their debts paid when a man can be saved for nothing. About 10 o'clock there was a man walking in front of the office; he looked this way and that to see if there was anybody looking, and by and by he was satisfied there wasn't anybody looking, and he slipped in, and he said, "I saw a notice around town if any one would call here at a certain hour you would pay their debt. Is there any truth in it?" "Yes," says the man, "it is quite true. Did you bring around the necessary papers?" "Yes." And after the man had paid the debt he said, "Sit down, I want to talk to you," and he kept him there until 12 o'clock. And before 12 o'clock had passed there were two more came in and had their debts paid. At 12 o'clock he let them all out, when they found some other men standing around the door, and they said, "Well, you found he was willing to pay your debts



didn't you?" Yes, they said, it was quite true that he had paid their debts. "O, if this is so, we are going to get our debts paid." And they went in, but it was too late. The man said if they had called within a certain hour he would have paid their debts.

To every one of you that is a bankrupt sinner—and you never saw a sinner in the world but that he was a bankrupt sinner—Christ comes and He says, "I will pay the debt." And that is just what He wants to do to-night. Bear in mind that the Son of God came into the world to save sinners, and He has got the power to forgive sin. And He has not only got the power, but He is willing to save, and He is anxious to save; and so, my friends, if you will accept Christ's offer you can get out of this hall to-night cleansed of all sin.

Now the question comes, "Who will accept of Him?" But I can imagine there is a man down in the audience who will say, "Well, I don't think a man can be saved so easy. I don't believe in these sudden conversions. I don't believe a man can come in here and be saved at once." What is it God has got? Is it a gift? Now we read in the sixth chapter of Romans, it is a gift: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Now, if a man is saved, there must be one minute when he has not got the gift, and there must be another minute when he has it. And that is what it is represented in the Bible. It is a gift. "Well," some one says, "haven't I got to feel something before I can be saved? How much have I got to give up?" "Give up your sins!" No, you have never to give them up, for if you just take Christ they will go of themselves. They will all flee away in the dim past. But you can't do it of yourself. I tried for a long time to give up my sins of myself, and I couldn't do it. But the moment I took Christ He snapped the cords, and I have been rejoicing

these twenty years. And the way to be saved is not to delay, but to come and take—t-a-k-e, take.

When I was in Glasgow a lady said to me, "You use that word 'take' very frequently. Is there anything of that kind in the Bible? I can't find it. I think you must have manufactured that word." Why, in the Bible it says: "The Spirit and the bride say come. Let him that heareth say come; let him that is athirst, come; and whosoever will, let him *take* of the water of life freely." And if God says let him take, He will supply him. If that boy will take Christ, who can stop him? All hell and all earth cannot stop him. If need be, God would send ten thousand legions of angels to help him on his way up. I tell you, if you are not saved it is because you won't. You will not come unto Him that you may have life. The door hangs on that hinge. If a man says, "I will rise and go to Him," it won't wait. When the prodigal came home it wasn't when he got home that the change took place. It was away, away off in that foreign country, when he said, "I will arise and go to my father." I think with men the turning point will be when they say, "I will come, for I want to." If you want to go to heaven, the first thing is to make up your mind to go. If I want to go to Chicago, the first thing I do is to make up my mind to go. And if you are willing to go to Christ, there is no power on earth can keep you away. Now, these men who say they can't come, just be honest and put in the right word and say you won't come. At one time my sister had trouble with her little boy, and the father said, "Why, Sammy, you must go now and ask your mother's forgiveness." The little fellow said he wouldn't. The father says, "You must. If you don't go and ask your mother's forgiveness I shall have to undress you and put you to bed." He was a bright, nervous little fellow, never still a moment, and the father thought he

would have such a dread of being undressed and put to bed. But the little fellow wouldn't, so they undressed him and put him to bed. The father went to his business, and when he came home at noon he said to his wife: "Has Sammy asked your forgiveness?" "No," she said, he hasn't." So the father went to him and said, "Why, Sammy, why don't you ask your mother's forgiveness?" The little fellow shook his head, "Won't do it." "But, Sammy, you have got to." "Couldn't." The father went down to his office, and stayed all the afternoon, and when he came home he asked his wife, "Has Sammy asked your forgiveness?" "No, I took something up to him and tried to have him eat, but he wouldn't." So the father went up to see him, and said, "Now, Sammy, just ask your mother's forgiveness, and you may be dressed and come down to supper with us." "Couldn't do it." The father coaxed, but the little fellow "couldn't do it." That was all they could get out of him. You know very well he could, but he didn't want to. Now, the hardest thing a man has to do is to become a Christian, and it is the easiest. That may seem a contradiction, but it isn't. The hard point is because he don't want to. The hardest thing for a man to do is to give up his-will. That night they retired, and they thought surely early in the morning he will be up ready to ask his mother's forgiveness. The father went to him—that was Friday morning—to see if he was ready to ask his mother's forgiveness, but he "couldn't." The father and mother felt so bad about it they couldn't eat; they thought it was to darken their whole life. Perhaps that boy thought that father and mother didn't love him. Just what many sinners think because God won't let them have their own way. The father went to his business, and when he came home he said to his wife, "Has Sammy asked your forgiveness?" "No." So he went to the little fellow and said, "Now,

Sammy, are you not going to ask your mother's forgiveness?" "Can't," and that was all they could get out of him. The father couldn't eat any dinner, it was like death in the house. It seemed as if the boy was going to conquer his father and mother. Instead of his little will being broken, it looked very much as if he was going to break theirs. Late Friday afternoon, "Mother, mother, forgive," says Sammy,—“me.” And the little fellow said “me,” and he sprang to his feet and said: “I have said it, I have said it. Now dress me, and take me down to see father. He will be so glad to know I have said it.” And she took him down, and when the little fellow came in he said, “I've said it, I've said it.” Oh, my friends, it is so easy to say, “I will arise and go to my God.” It is the most reasonable thing you can do. Isn't it an unreasonable thing to hold out? Come right to God just this very hour. “Believe on the Lord Jesus Christ and thou shalt be saved.” And now this night believe, and thou shalt be saved.

## REGENERATION.

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I WILL direct your attention to the third chapter of John and the third verse : "*Jesus answered and said unto him. Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God.*" You will see by the third chapter of Romans that it is absolutely necessary that a man be born again. You see in the third chapter of Romans what man is by nature. If you want to find out what God is, turn to the third chapter of John : "God so loved the world that He gave His only begotten Son, that whosoever believes on Him shall have everlasting life." Yes, read the third chapter of Romans if you want to find out how man lost life. Then read the third chapter of John, and read it prayerfully and with God's spirit in you, and you will see how man is going to get everlasting life back again. I don't know a chapter that ought to be read more in a Christian spirit and read more deeply than that chapter. It is so plain and reasonable. If there are a thousand people here to-night who want to know what love God has for them, let them read the third chapter of John and they will find it there, and find eternal life. They need not go out of this hall to-night to find eternal life. They will find it here in this chapter, and find eternal life before these services close. They hear to-night how the way for salvation of their souls is open to them. Yes, I do not know anything more important than this subject

of Regeneration. I don't know of anything in the Bible more important and more plain than that, and yet it is a question that neither the Church nor the world is sound upon. There is no question upon which the Church and the world are more confounded than upon this very question of Regeneration. If a man is sound on every other subject, you will find that he is unsound on this plain subject of Regeneration. It is the very foundation of our hope, and the very foundation of our religion. It is a great deal better, with God's help, to understand this question perfectly first, than to go on further in the Word of God. It is a solemn question—"Am I born of the Spirit? Have I been born again?" For you know that "except a man be born again he cannot see the Kingdom of God."

Now, let me say what regeneration is not. It is not going to church. Very often I see people and ask them if they are Christians. "Yes, of course I am, at least I think I am; I go to church every Sunday." Why, I could say to them, the very devil goes to church every Sunday, and no one goes more regularly to church than he does. If you go down in the dark alleys and by-ways of the city, and do all the good you can, preach God's word and show God's love to these abandoned beings—I tell you that is not regeneration. No! no! It is a false idea that you get regenerated by scattering the seed of God by the wayside. Why, if going to church was regeneration—being born again—there is hope even for Satan himself. But there never was a church erected but that the devil was the first to enter and the last to leave. There is no one, I tell you, who is a more regular attendant. But still there is another class of Christians, or who think they are Christians. They say, "I am trying to do what is right—am I not a Christian! Is not that a new birth?" No; I tell you, no. What has that to do with being born again? There is yet another class—those who have turned over a new

leaf and think they are regenerated, No ; forming a new resolution is not being born again. That will not do you any good.

Nor will being baptized do you any good. Yet you hear people say, "Why, I have been baptized, and I was born again when I was baptized." They believe that because they are baptized into the church, they are baptized into the Kingdom of God. I tell you that is utterly impossible. You may be baptized into the visible church, and yet not be baptized into the Son of God. Baptism is all right in its place. God forbid that I should say anything against it. But if you put that in the place of regeneration—in the place of a new birth—it is a terrible mistake. You cannot be baptized into the Kingdom of God. If I thought I could baptize men into the Kingdom of God, it would be a good deal better for me to do that than to preach. I should get a bucket of water and go up and down the streets, and save men that way. If they would not let me do it while they were awake, I would do it while they were asleep. I would do it any how. For "except a man be born again he cannot enter into the Kingdom of God." If any one here to-night rests his hopes on anything else—any other foundation—I pray to God that He may sweep it away from him. You may be baptized into the church and not be disciples of Jesus Christ. I say to you, do not rest your hopes on that foundation. Another class says, "I go to the Lord's Supper ; I partake uniformly of the Sacrament." Blessed ordinance ! Jesus hath said that as often as ye do it ye commemorate His death. Yet, that is not being born again ; that is not passing from death unto life. It says plainly—and so plainly that there need not be any mistake about it. Except you are born of the spirit, ye cannot enter into the Kingdom of God. What has a sacrament to do with that ? What has baptism to do with being born again ? What

has going to church to do with being born again? But another man comes up and says, "I say my prayers regular." Still I say that that is not being born again. That is not being born of the spirit.

It is a very solemn question, then, that comes up before us, and would that every one should ask himself earnestly and faithfully: "Have I been born again? Have I been born of the spirit? Have I passed from death unto life?" Now there is another class of men who say that these meetings are very good for a certain class of people. That they would be very good if you could get the drunkard here, or get the gambler here, or get other vicious people here—that would do a great deal of good. There are certain men, that need to be converted, who say: "Who did Christ say this to? Who was Nicodemus? Was he a drunkard, a gambler, or a thief?" He was one of the very best men in Jerusalem; no doubt about that. He was an honorable Councillor; he belonged to the Sanhedrim; he held a very high position; he was one of the best men in the state; he was an orthodox man; he was one of the very soundest men. Why, if he were here to-day he would be made a President of one of our colleges; he would be put at once into one of our seminaries, and have the "Reverend" put before his name—"Reverend Nicodemus, D.D.," or even "LL.D." And yet, what did Christ say to him? "Except a man be born again, he cannot see the Kingdom of God." So said He to the woman in the fourth chapter of John. In the eighth chapter, you see an example of self-righteousness, when the Pharisees were talking to him. Well, there are Pharisees at the present day who rely upon their own merits and their own greatness. They say to you, "Oh, yes, these meetings are very good for the abandoned and the outcasts, and the unfortunate; they are very good for immoral men; but we are moral. Tell these things to men who are not moral."



They seem to think that when Jesus said, "Ye must be born again," he meant some one else that must be born again—didn't mean them at all. You see John the Beloved, when walking through the streets, and you say to him, "I met your Master last night—I went around to see Him." John would say, "How did you like Him?" His friend would reply, "I never met such a person in my life; never heard a man talk as He did. What He told me has been ringing in my ears ever since. He told me that God so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish but have everlasting life." "John, does your Master talk that way all the time?" "Yes, He always talks in that way." That man will never forget that interview. He was found in the dark by Christ; he was directed into the right way; in that way he will ever continue, and there is not a thing he would not do for Jesus. See Nicodemus. He, with Joseph of Arimathea, took down the body of Jesus and brought it away, and stayed by Jesus to the last. I never knew a man that had a personal interview with Jesus, that did not stay by him. Oh, make up your mind that you will seek Him and follow Him until you have an interview with Him, for never man spake as that man spake. He is just the man that every one wants.

But I can imagine some one says, "If that is to have a new birth, what am I to do? I can't create life. I certainly can't save myself." You certainly can't, and we don't preach that you can. We tell you it is utterly impossible to make a man better without Christ, and that is what men are trying to do. They are trying to patch up this old Adam's nature. There must be a new creation. Regeneration is a new creation, and if it is a new creation it must be the work of God. In the first chapter of Genesis man don't appear. There is no one there but God. Man is not there to help or take part. When God created the

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II De red. complie. trad. thore. of course

earth He was alone. When God redeemed the world He was alone. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The Ethiopian cannot change his skin and the leopard cannot change his spots. When I was in England my little girl said, "Papa, why don't those colored people wash themselves white?" You might as well try to make yourselves pure and holy without the help of God. It would be just as easy for you to do that as for that black man to wash himself white. The Ethiopian cannot change his skin, neither can the leopard change his spots. A man might just as well try to leap over the moon as to serve God in the flesh. Therefore that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Now God tells us in this chapter how we are to get into His Kingdom. We are not to work our way in, not but that salvation is worth working for. We admit all that. If there were rivers and mountains in the way, it would be worth swimming those rivers and climbing those mountains. There is no doubt that salvation is worth all that, but we don't get it by our works. It is to him that worketh not, but believeth. We work because we are saved; we don't work to be saved. We work from the Cross but not towards it. Now it is written, "Work out your salvation with fear and trembling." Why you must have your salvation before you can work it out. Suppose I say to my little boy, "Go and work out that garden," I must furnish him the garden before he can work it out. Suppose I say to him, "I want you to spend that \$100 carefully." "Well," he says, "let me have the \$100 and I will be careful how I spend it." I remember when I first left home and went to Boston, I had spent all my money, and I went to the post-office three times a day. I knew there was only one mail a day from home, but I thought by some possibility there might be a letter for me. At last I got a letter from my little sister,

and I was awful glad to get it. She ha' heard that there were a great many pickpockets in Boston, and a large part of that letter was to have me be very careful not to let anybody pick my pocket. Now I had got to have something in my pocket in order to have it picked. So you have got to have salvation before you can work it out.

"It is to him that worketh not but believeth." When Christ shouted on Calvary, "It is finished," He meant what he said. All that men have to do now is just to accept of the work of Jesus Christ. There is no hope for a man or a woman as long as they are trying to work out their salvation. I can imagine there are some people here who will say, as Nicodemus did, "this is a very mysterious thing." I see the scowl on that Pharisee's brow as he says, "How can these things be?" It sounds very strange to his ear. "Born again; born of the spirit? How can these things be?" A great many people say, "You must reason it out, but if you don't reason it out, don't ask us to believe it." Now, I can imagine a great many people in this hall saying that. When you ask me to reason it out, I tell you frankly I can't do it. "The wind bloweth where it listeth, and you hear the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit." I can't understand all about the wind. You ask me to reason it out. I can't. It may blow due north here, and up to Boston it may blow due south. I may go up a few hundred feet and find it blowing in an entirely opposite direction from what it is down here. You ask me to explain these currents of wind, but because I can't explain it, and because I don't understand it, suppose I stand here and assert, "O humph! there is no such thing as wind." I can imagine that little girl down there saying, "I know more about it than that man does, often have I heard the wind and felt the wind blowing against my face," and she says, "Didn't the wind blow my umbrella out of my hands

the other day, and didn't I see it blow a man's hat off in the street? Haven't I seen it blow the trees in the forests and the grain in the country." My friends you might just as well tell me to-night that there is no wind as to tell me there is no such thing as a man born of the spirit. I have felt the spirit of God working in my heart just as much as I have felt the wind blowing in my face. I can't reason it out. There are a great many things I can't reason out that I believe. I never could reason out the Creation. I can see the world, but I can't tell how God made it out of nothing. But even these men will admit there is a creating power. There is a great many things that I can't explain and that I can't reason out, that I believe. I heard a commercial traveller say that he had heard that the ministry and religion of Jesus Christ was a matter of revelation and not investigation. "When it pleases God to reveal His Son to me," says Paul. There were a party of young men together, and these men went back to the country, and on their journey they made up their minds not to believe anything they could not reason out. An old man heard them, and presently he said, "I heard you say you would not believe anything you could not reason out." "Yes," they said, "that was so." "Well," he said, "coming down on the train to-day, I noticed some geese, some sheep, some swine, and some cattle, all eating grass. Can you tell me by what process that same grass was turned into hair, feathers, bristles and wool? Do you believe it is a fact?" "Oh yes," they said, "we can't help believing that, though we fail to see it." "Well said the old man, "I can't help believing in Jesus Christ." I can't help believing in the regeneration of man when I see men that have been reclaimed. I see men that have been reformed. Haven't some of the very worst men in the city been regenerated—picked up out of the pit and their feet put upon the rock and a new song put in their

mouth. It was cursing and blaspheming, and now it is praising God. Old things have passed away and all things have become new ; not reformed only, but regenerated—a new man in Christ Jesus.

Look you, down there in the dark alleys of New York is a poor drunkard. I think if you want to get near hell, go to a poor drunkard's home. Go to the house of that poor miserable drunkard. Is there anything nearer like hell on earth? See the want and distress that reign there. But hark! A footstep is heard at the door, and the children run and hide themselves. The patient wife waits to meet him. The man has been her torment. Many a time she has borne about for weeks the marks of blows. Many a time that strong right hand has been brought down on her defenceless head. And now she waits expecting to hear his oaths and suffer his brutal treatment. He comes in and says to her: "I have been to the meeting, and I heard there that if I will I can be converted. I believe that God is able to save me." Go down to that house again in a few weeks and what a change! As you approach you hear some one singing. It is not the song of a reveller, but they are singing the "Rock of Ages." The children are no longer afraid of him, but cluster around his knee. His wife is near him, her face lit up with a happy glow. Is not that a picture of regeneration? I can take you to thousands of such homes, made happy by the regenerating power of the religion of Christ. What men want is the power to overcome temptation, the power to lead a right life.

The only way to get into the Kingdom of God is to be born into it. If the Archangel Gabriel was to wing his way here to-night, and we could have a chance to tell him all our wishes, we couldn't ask him for a better way of getting into the Kingdom of God. Christ has made salvation ready for us, and all we must do is just to take it. Oh,

may we not hesitate to take it! There is a law in this country requiring that the President must be born in the country. When foreigners come to our shores they have no right to complain against such a law, which forbids them from ever becoming Presidents. Now, hasn't God a right to make a law that all those who become heirs of eternal life must be born into his kingdom? An unregenerated man would rather be in hell than in heaven. Take a man whose heart is full of corruption and wickedness, and place him in heaven among the pure, the holy, and the redeemed, and he wouldn't want to stay here. My friends, if we are to be happy in heaven we must begin to make a heaven here on earth. Heaven is a prepared place for a prepared people. If a gambler or blasphemer were taken out of the streets of New York and placed on the crystal pavement of heaven and under the shadow of the tree of life he would say, "I don't want to stay here." If men were taken to heaven just as they are by nature, without having their hearts regenerated, there would be another rebellion in heaven. Heaven is filled with a company of those that are twice born. When I was born in 1837 I received my old Adam nature, and when I was born again in 1856 I had another nature given to me.

It is impossible to serve God aright unless you first make up your mind to be born again. If a house is built upon the sand it falls; but if it is founded upon a rock it stands firm against the wind and wave. Our faith can never endure unless it is founded on Christ. We may travel through the earth and see many countries; but there is one country—the land of Beulah, which John Bunyan saw in vision—that country we shall never see unless we are born again—regenerated by Christ. We look abroad and see many beautiful trees, but the tree of life we shall never see until our eyes are made clear by faith in the Saviour. You may see the beautiful rivers of the

earth--the Ohio, the Mississippi, the Hudson—you may ride upon their bosoms, but bear in mind that your eye will never rest upon the river which bursts out from the Throne of God and flows through the upper kingdom. God has said it, and not man. You will never see the Kingdom of God except you are born again. You may see the kings and lords of the earth, but the King of Kings and Lord of Lords you will never see except you are born again. When you are in London you may go to the tower and see the crown of England, which is worth millions, and is guarded there by soldiers ; but bear in mind that your eye will never rest upon the crown of life except you are born again. You may come to these meetings and hear the songs of Zion which are sung here, but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear that song unless you are born again. We may see the beautiful mansions of New York and the Hudson, but bear in mind that the mansions which Christ has gone to prepare you shall never see unless you are born again. It is God who says it. You may see ten thousand beautiful things in this world, but the city that Abraham caught sight of—and from that time he became a pilgrim and sojourner—you shall never see unless you are born again. Many of you may be invited to marriage feasts here, but you will never attend the marriage supper of the Lamb except you are born again. It is God who says it, dear friend. You may be looking on the face of your sainted mother to-night, and feel that she is praying for you, but the time will come when you shall never see her again except you are born again. I may be speaking to a young man or a young lady who has recently stood by the bedside of a dying mother, and she said to you, “Be sure and meet me in heaven,” and you made the promise. Ah! you shall never see her again except you are born again. I believe Jesus of Nazareth sooner than those infidels who

say you do not have to be born again. If you see your children who have gone before, you must be born of the Spirit. I may be speaking to-night to a father and mother who have recently borne a loved one to the grave, and how dark your home seems! You will never see her again except you are born again. If you wish to meet your loved ones you must be born again.

I may be speaking to a father and mother who have a loved one up yonder, and if you could hear her speak, she would say, "Come this way." Haven't you got a sainted friend? Young man or young lady, haven't you got a mother in the world of light, and if you could hear her speak, wouldn't she say, "Come this way, my son,"—"Come this way, my daughter?" If ever you see her again you must be born again. Yes, we all have an elder Brother there. Nearly nineteen thousand years ago he crossed over, and from the heavenly shores He is calling you to heaven. Let us turn our back upon the world. Let us give a deaf ear to the world. Let us get our heart in the Kingdom of God and cry, "Life! Life! Eternal life!" Let us pray that God may keep every soul now here from going out of this building to-night without being born again!



## “YE MUST BE BORN AGAIN.”

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You who were here last night remember that I was speaking upon the text in the third chapter of John, “*Ye must be born again.*” Now I want to call your attention to-night to the little word “must,” in the same chapter. The Son of Man must be lifted up. I now come to the remedy, for, when it was time to close last evening, I had not an opportunity to take up the subject. I want, on the present occasion, to take up the matter where I left off; I don’t know but some went away disappointed by hearing the statement that they must be born again. They must have said, “I do wish he had not left off so soon; I wish he had gone on and told me how I must be born again.” God helping me, I will try to tell it to you to-night, and I would ask, while I try to do this, that Christians would lift up to God their hearts in prayer, that the way be made so plain that every one may come into the kingdom of God.

Let us see how God is able to save unto the utmost. I want you to read the 14th and 15th verses of that chapter: “That as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him shall not perish, but have eternal life.” “That whosoever believeth in Him shall not perish but have eternal life.” Let me tell those who are unsaved within these walls to-night what God has done for you. He has done everything that He could do toward your

salvation. You need not wait for God to do anything more. In one place He asks the question, what more could He do. He sent His prophets and they killed them, and then He sent His beloved Son and they murdered Him. And at last He has sent the Holy Ghost to convince us of sin and how we are to be saved. We are all sinners, and every man and woman knows in their hearts that they are sinners. Now, we come here to night to tell you the remedy for sin, and to tell you how you are to be saved from sin. Jesus came into the world to save that which was lost, for thou knowest there is no name given unto men whereby they can be saved but through the name of Jesus Christ our Lord. And again, "He shall be called Jesus, for he shall save His people from their sins." No sinner need die if he but put his trust in Christ. There is no salvation in anything else or in any other name. The Apostles preached no other doctrine or any other name. All their word was that Christ died for our sake. Take the second chapter of Acts, and you may read from there on through all the chapters, and there is hardly one but speaks of Christ's death and Christ crucified; of Christ dying for thee; of rising again for thee; of ascending into Heaven for thee, and of coming again for thee. That is the Gospel of St. Paul and of St. Peter; that is the gospel that Stephen preached when they condemned him to death. Paul preached that at Antioch, Corinth, and Ephesus. Yes, Christ crucified—that is the remedy for sin. We hear a great many men murmur because God permitted sin to come into the world. They say it is a great mystery. Well, I say, too, it is a great mystery. You may recollect how it also was a mystery to Horatius Bonar. He said that although it was a great mystery how sin came into the world, it was a greater mystery how God came to bear the brunt of it Himself. We could speak all the time about the origin of sins; how it came into the world, but

that is not going to help us. If I see a man tumble into the river and going to drown, it would do no good for me to sit down and bow my head and indulge in deep thought and reasoning how he came to get in there. The great question would then be how he was to be got out. Just look over your own life. You can prove that you are a sinner and have need of repentance: or if you can't do it to your own satisfaction there are some of your neighbors no doubt who can do it for you.

And right here comes in the remedy for sin. In the third chapter of John we are told how men are to be saved, namely, by Him who was lifted up on the Cross. Just as Moses lifted up the brazen serpent in the wilderness, so must the Son of Man be lifted up, that whosoever that believeth on him should not perish, but have everlasting life. And here some men complain and say that it is very unreasonable that they should be held responsible for the sin of a man six thousand years ago. It was not long ago that a man was talking to me about the injustice of being condemned on account of a man having sinned six thousand years ago. If there is a man here to-night who is going to answer in that way, I tell him it is not going to do him any good. If you are lost it will not be on account of Adam's sin. "Well," some say, "that is a strange statement for you to make, Mr. Moody." Well, I dare say you do think it strange. I wonder what some of the theologians think of it who are present here to-night. What do some of the ministers on this platform say to it? I would like to know. Yet, let me say it again—it will not be on account of Adam's sin that you will be lost, if you are lost. "Why, Mr. Moody, that is a paradox—how do you explain that?"

Well, let me illustrate it then, and perhaps you will be able to understand it. Suppose I am dying with consumption, which I inherited from my father or mother. I did

not get it by any fault of my own, by any neglect of my health ; I inherited it, let us suppose. Well, I go to my physician, and to the best physicians, and they all give me up. They say I am incurable ; I must die ; I have not thirty days to live. Well, a friend happens to come along and looks at me and says : "Moody, you have got the consumption." "I know it very well ; I don't want any one to tell me that." "But," he says, "there is a remedy—a remedy, I tell you. Let me have your attention. I want to call your attention to it. I tell you there is a remedy." "But, sir, I don't believe it. I have tried the leading physicians in this country and in Europe, and they tell me there is no hope." "But you know me, Moody ; you have known me for years." "Yes, sir." "Do you think, then, I would tell you a falsehood?" "No." "Well, ten years ago I was as far gone. I was given up by the physicians to die, but I took this medicine and it cured me. I am perfectly well—look at me." I say that it is a very strange case. "Yes, it may be strange, but it is a fact. That medicine cured me ; take this medicine and it will cure you. Although it has cost me a great deal, it shall not cost you anything. Although the salvation of Jesus Christ is as free as the air, it cost God the richest jewel of heaven. He had to give His only Son ; give all He had ; He had only one Son, and He gave Him. Do not make light of it, then, I beg of you." "Well," I say, "I would like to believe you, but this is contrary to my reason." Hearing this, my friend goes away and brings another friend to me, and he testifies to the same thing. He again goes away when I do not yet believe, and brings in another friend, and another, and another, and another, and they all testify to the same thing. They say they were as bad as myself ; that they took the same medicine that has been offered to me, and it cured them. He then hands me the medicine. I dash it to the ground ; I do not be-

lieve in its saving power ; I die. The reason is, then, that I spurned the remedy. So it will not be because Adam fell, but that you spurn the remedy offered to you to save you. You will have darkness rather than light. How, then, shall ye escape if ye neglect so great salvation? There is no hope for you if you neglect the remedy. It does no good to look at the wound. If we are in the camp and are bitten by the fiery serpents, it will do no good to look at the wound. Looking at a wound will never save any one. What we must do is to look at the remedy, to look away to Him who hath power to save you from your sin.

Behold the camp of the Israelites ; look at the scene that is pictured to your eyes. Look at New York City to-day. Both there in that past age, and right here in the present age, all—all are dying because they neglect the remedy that is offered. Fathers and mothers are bearing away their children. In that arid desert is many a short and little grave ; many a child has been bitten by the fiery serpents. Over yonder they are just burying a mother ; a loved mother is about to be laid away. All the family, weeping, gather around the beloved form. You hear the mournful cries, you see the bitter tears. The father is being borne away to his last resting-place. There is wailing going up all over the camp. Tears are being shed for thousands who have passed away, and thousands more are dying, and the plague is raging from one end of the camp to the other. I see in one tent an Israelitish mother bending over the form of a beloved boy just coming into the bloom of life, just budding into manhood. She is wiping away the sweat of death that is gathering upon his brow. Yet a little while and his eyes are glazed, and life is ebbing fast away. Now, a little while and the boy is gone. His eyes are cast in death and her heart-strings are crushed and bleeding. All at once she hears a shout in the camp. It is a great shout about them. What does it mean? She

goes to the door of the tent. "What is the excitement in the camp?" she asks those passing by, and some one says: "Why, my good woman, haven't you heard the good news that has come into the camp?" "No," says the woman. "Good news! What is it?" "Why, han't you heard about it? God has provided a remedy." "What, for the bitten Israelites? Why, tell me what is the remedy." "Why God has instructed Moses to make a brazen serpent and put it on a pole in the middle of the camp, that all who look upon it shall not die, and the shout that you hear is the shout of the people when they see the serpent lifted up." But the mother goes back into the tent, and she says: "My boy, I have got good news to tell you. You have not got to die. My boy, my boy, I have come with good tidings; you can live." He is already getting stupefied; he is so weak he cannot walk to the door of the tent. She puts her strong arms under him and lifts him up. "Look yonder; it is right there under the hill." But the boy don't see it; he says: "I don't see it; where is it, mother?" And she says: "Keep looking and you will see it." At last he catches a glimpse of the glistening serpent, and he is well. That is a young convert. Some men say, "O, we don't believe in sudden conversions." How long did it take to cure that boy? How long did it take to cure those serpent-bitten Israelites? It was just a look, and they were well. That is a young convert. I see him now calling on all those that were with him to praise God.

He sees another young man bitten as he was, and he runs up to him and tells him, "You have not got to die." "O, no," the young man says, "that is not possible. There is not a physician in Israel can cure me." He doesn't know he has not got to die. "Why, haven't you heard the news? God has provided a remedy." "What remedy?" "Why, God has told Moses to lift up a brazen serpent, and all that look to that serpent shall not die." I can just

see the young man. He is what you call an intellectual young man. He says to the young convert: "You don't think I am going to believe anything like that? If the physicians in Israel can't cure me, you don't think that an old brass serpent on a pole is going to cure me?" "Why, Sir, I was as bad as yourself?" "You don't say so?" "Yes, I do." "That is the most astonishing thing I ever heard," says the young man: "I wish you would explain the philosophy of it." "I can't. I only know that I looked at that serpent, and I was cured: that did it. I just looked; that is all. My mother told me the reports that were being heard through the camp, and I just believed what my mother said, and I am perfectly well." "Well, I don't believe you were bitten as badly as I have been." The young man pulls up his sleeve. "Look there! There is where I was bitten, and I tell you I was worse than you are." "Well, if I understood the philosophy of it I would look and get well." "Let your philosophy go; look and live." "But, Sir, you ask me to do an unreasonable thing. If God said, just take the brass and rub it in the bite, there might be something in the brass that would cure the bite. Young man, explain the philosophy of it." I see some people just before me that have talked that way since I have been here. But the young man calls in another and takes him into the tent and says: "Just tell him how the Lord saved you;" and he tells just the same story, and he calls in others, and they all say the same thing. And so it is with the religion of Jesus Christ. One and another tells the same story, and by and by all God's people tell in one way how they are saved—Jesus of Nazareth, no other name, no other way. If all nations could talk one language, they would only tell one story, only name one name, one remedy. The young man says it is a very strange thing; "if the Lord had told Moses to go and get some herbs and some plants and roots and boil them and take the medicine,

there is something in that. It is so contrary to my nature to do such a thing as to look at the serpent, that I can't do it." "You can do it." At last the mother has been off out in the camp, and she says, "My boy, I have got just the best news in the world for you. I went out in the camp, and I saw hundreds very far gone, and they are all perfectly well now." The young man says: "I would like to get well; it is a very painful thought to die; I want to go into the promised land, and it is terrible to die here in this wilderness; but the fact is I don't understand it. It don't appeal to my reason. I can't believe that I can get well in a moment," and the young man dies in his own unbelief.

Whose fault? Whose fault is it, the unbelief here? Whose fault is it? God provided a remedy for this bitten Israelite—"look and live!" And there is eternal life for every poor bitten Israelite here. Look, and you can be saved, my friends, this very night. God has provided a remedy, and it is offered to all. The trouble is, a great many people are looking at the pole. Don't look at the pole; that don't do any good; that is the church. You need not look at the church; the church is all right, but the church can't save you. Look beyond the pole. Look at the Crucified one. Look at Calvary Bear in mind, sinner, that He died for all. Look in time, and be you saved if there is none else. If Christ opened the way, it is the way. What other name is there given whereby we can be saved? We don't want to look at Moses, Moses is all right in his place, but Moses can't save you. You need not look at these ministers; they are just God's chosen instruments to hold up the serpent, to hold up the remedy, to hold up Christ. And so my friends take your eyes off from men. Take your eyes off from the church, but lift them up to Jesus, who took away the sins of the world, and there will be life from



this hour. Thank God, we don't need an education to know how to look. That little girl who can't read; that little boy four years old, who can't read, can look. That little boy, when the father is coming home, the mother says, "Look! look! look!" and the little child learns to look long before he is a year old, and that is the way to be saved. It is look at the Lamb of God that taketh away the sins of the world, and there is life to-night and this moment for every man that is willing to look. Not look at the Church, not look at yourselves, but look at Christ. Some people say, "There is a man; what faith he has got; I wish I had his faith." You might as well say, "I wish I had his eyes." You don't need his faith; what you need is his Christ. You need not be wishing for his eyes. You have got eyes of your own.

Some men say, "I wish I knew just how to be saved." Just take God at His word and trust His Son this very night and this very hour and this very moment. He will save you if you will trust Him. I imagine I hear some one saying "I don't feel the bite as much as I wish I could. I know I'm a sinner and all that, but I don't feel the bite enough." How much do you want to feel it? How much does God want you to feel it? When I was in Belfast I knew a doctor who had a friend, a leading surgeon there, and he told me that the surgeon's custom was, before performing any operation, to say to the patient, "Take a good look at the wound, and then fix your eyes on me and don't take them off till I get through." I thought at the time that was a good illustration. Sinner, take a good look at the wound to-night, and then fix your eyes on Christ, and don't take them off. It is better to look at the remedy than at the wound. See what a poor wretched sinner you are, and then look at the Lamb of God that taketh away the sin of the world. He died for the ungodly and the sinner. Say "I'll take him," and may God help you to lift your eye to

the man on Calvary, and as the Israelites looked upon the serpent and were healed, so may you look and live to-night.

After the battle of Pittsburgh Landing and Murfreesboro' I was in a hospital at Murfreesboro.' And one night after midnight, I was woke up and told that there was a man in one of the wards who wanted to see me. I went to him and he called me "chaplain"—I wasn't a chaplain—and he said he wanted me to help him die. And I said "I'd take you right up in my arms and carry you into the kingdom of God if I could; but I can't do it; I can't help you to die." And he said, "Who can?" I said? "The Lord Jesus Christ can—He came for that purpose." He shook his head and said, "He can't save me; I have sinned all my life." And I said, "But He came to save sinners." I thought of his mother in the North, and I knew that she was anxious that he should die right, and I thought I'd stay with him. I prayed two or three times, and repeated all the promises I could, and I knew that in a few hours he would be gone. I said I wanted to read him a conversation that Christ had with a man who was anxious about his soul. I turned to the third chapter of John. His eyes were riveted on me, and when I came to the 14th and 15th verses—my text to-night—he caught up the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth on Him should not perish, but have eternal life." He stopped me and said, "Is that there?" I said "Yes," and he asked me to read it again, and I did so. He leaned his elbows on the cot and clasped his hands together and said, "That's good; won't you read it again?" I read it the third time, and then went on with the rest of the chapter. When I finished his eyes were closed, his hands were folded, and there was a smile on his face. O! how it was lit up! What a change had come over it! I saw his lips quiver

ing, and I leaned over him and heard, in a faint whisper, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have eternal life." He opened his eyes and said, "That's enough ; don't read any more." He lingered a few hours and then pillowed his head on those two verses, and then went up in one of Christ's chariots and took his seat in the Kingdom of God. You may spurn God's remedy and perish ; but I tell you God don't want you to perish. He says, "As I live I have no pleasure in the death of the wicked." "Turn ye, turn ye, for why will ye die!" May God help you all to look unto Him and be saved.

## GOD IS LOVE.

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I want to take for our subject to-night what Christ is to us, and when I get through, and any one of our friends says he is not convinced, it will be because you don't want to be convinced, and will not have Him. He will be all that I make Him out to be, and a thousand times more. No man living could tell about His great love and great necessity to us in an hour; nay, he could not tell it in 24 hours. It is beyond time and beyond expression to tell what Christ is to us—that is, if He has believed on Him and been redeemed by Him. I remember speaking upon this subject some time ago in Europe, and when I got through and was going home, I said to a Scotch friend of mine who was in my company that I was very much disappointed; that I did not get through with the subject. He looked at me in astonishment and said, "My friend, what! did ye expect to tell what Christ is in half an hour? Ye need never expect to tell it in all eternity; ye would never get through with it." I have thought of it often since. Take eternity! Yes, I know it would.

Well, right here I want to ask you whether Christ is worth having? I imagine some of you will say that that is a strange question—a man to get up and ask that. Well, perhaps it is, but it does seem to me that a great many men do think that Christ is not worth having. If they do really want Him let them take Him. He was God's

greatest gift to the world. He is there for you and for me to partake of. Just let me ask that question again, Do you think that the Son of God is worth having? Oh, that God may open the eyes of every lost soul here to-night to see Christ here right in the midst of them. Oh, that you may worship Him in spirit and in truth, view Him as the chief among thousands, the One altogether lovely. Christ wants to be a Saviour to every one of us. In the second chapter of Luke and the tenth verse we read that a Saviour has been given us: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." And if we know He is our Lord and truth and wisdom and life, we must first know Him as our Saviour. You must first meet Him at Calvary—first see Him on the cross. There is no life in us except we come to Calvary—no life until we come to that mountain. Now, I don't want you to think I mean to ask you to trust in the form. Many, yea thousands, make that great mistake. We are not taking Him as a personal Saviour; we don't try to know Him as our own. That is a great mistake, and it is a common mistake. During the last few years I was not occupied with the person of Christ; it was more about the doctrine and about the form. But lately Christ is more to me personally. And it would be a great help to you to cultivate His acquaintance personally, and come to Him as the personal Saviour, and be able to take Him and look up to Him and say, "He is my Saviour." I don't know how many times I have heard men say during the past few weeks, "I would come to Him and love Him, but I don't think I could hold out." But I tell you, he is not only a Saviour but a Deliverer. He can deliver us from the power of sin. He can deliver us from Satan. There is not a guilt, crime, trouble or trial but that if we go to the Son of God He is able to deliver us from it.

Bear in mind that we are the lawful captives of sin. If a man has committed a sin, Satan has a power over him and a claim upon him and holds him as his lawful prey. But saith the Lord, "Even the captives of the mighty shall be taken away." And He saith further that He will contend for thee and take thee from those that hold thee captive. Thanks be to God, we can go to Him with confidence, and have Him deliver us from the power of our besetting sin. If there be a man here who is the slave of strong drink, I bring him good news! God is able to deliver you from that which has gained the mastery over you. If there be a man here who is the slave of any passion, or any lust, I say unto him that the Son of God came into the world to destroy the works of the devil and deliver you from the power of Satan; and he wants to deliver not only you, but to deliver every soul, and you can, if you will, be saved this very minute. When He led the children of Israel out from Egypt and through the Red Sea, He saved them at once. So can every one be saved, no matter what church he belongs to, whether he belongs to the true Apostolic church or to any other church. The Son of God can save in any church or in any denomination. Here is Dr. Tyng sitting here, and Dr. Armitage and Dr. Hall, and I ask them whether they do not believe that Dr. Tyng will say that his is the true Apostolic Church, and Dr. Armitage will say his is, and Dr. Hall will say his is, and the Methodists say that John Wesley is the greatest man since Christ. But you can be saved in any church if you follow Him. "I am the way, the truth, and the life." The Son of God will be in the right church; He makes no mistake. He never leads His people into a wrong path. Christ is the way. He said unto Peter "follow Me," and Peter did follow Him and found everlasting life. Who can lead people through the wilderness but the Lord Almighty? He created the wilderness, and he knows it bet-

ter than anyone else. He will take care that none of His children are lost. He will put before them the pillar of fire, and the cloud to shield them from the sun.

No man that follows in the footsteps of Christ can be in the wrong way. Christ says, "I am the way." Yes, but some people say that is the old way; I want something new. But I say unto you that the old way is the best and the only way. The way, young man, that your sainted mother trod, is the right way. Don't you go in any other way. When men who don't believe in Christ come and say they have found a new way, don't believe them. Don't believe these infidels. They want to take the Bible from you. But what do they intend to give you in its place? They call to you to give up your Bible, but what can they do for you without that? They might offer you "Paine's Age of Reason!" What a book to put in the place of our beloved Bible! Why, even the infidels would not have it themselves. What consolation, what comfort, what joy, could be got from such a book as they would give to you? What pain would it assuage, what comfort would it bring to you? They say "We have grown wiser than the Bible, now; it is an old worn-out Book." Why on the same principle they might complain of the sun, and yet what would they put in the place of its warmth, its genial influence, its life-giving power. Let them give up the sun, then, and try to supply the world with gas-light. The sun is thousands of years old, but gas is new: use gas then in place of the sun. Strike out all the windows of your houses, and have nothing to do with it. You might as well do that as give up the Bible. Outgrown it! Why, there is no book to be compared with it. No other book will lift up the world. Try and bring up your children without the Bible and see what they will come to. Go into a town and try to live without that good book. You would flee from it as they who left Sodom and

Gomorrah. Have the infidels ever produced a Knox, Bunyan, or Milton? When a man goes into the wilderness to hunt, he takes a hatchet with him and cuts the bark off the trees—they call it “blazing”—and thus he can find his way out. So God has blazed the way along; He has gone up on high and He says, “Follow Me.” Just come now and follow the Son of God, for there is life there.

But this means something more than that. He is the light upon our way. Now, I hear so many people complaining about the darkness, but there is no darkness in following Christ. I have seen a picture lately that I don't enjoy a great deal. It represents Christ knocking at the door with a lantern. What does the Son of God want of a lantern? Christ says, “I am the light of the world;” He doesn't need any lantern. Did you ever find a man or woman anywhere in Christendom that was following the Son of God that was in darkness? Did you ever, Dr. Armitage? Did you, Dr. Hall? Not only that—you never will. A man who is following Christ can't help but be in light, because He is the light of the world. Yes, and it carries us beyond the grave and beyond the judgment. We don't fear death. It can't be very dark, because Christ is there, and He will be in the way. Haven't you been at the bedside of a dying saint, and haven't you seen the light that streamed in there, and you thought you was just at the very portals of Heaven? Do you know why it was light there? Why the curtain was lifted, and like Stephen they could look into the Celestial City?

A great many people are looking for peace, and are looking for joy, and they hear this minister and that minister and this person and that person speak about peace and joy. You just follow Christ and it will come of itself. When I was a little boy I used to try to catch my shadow, but I always failed. Many a time I might try to see if I could jump over my head; many a time I tried to see if I could



not outrun it, but it always kept ahead of me. But I turned around and faced the sun, and, lo and behold, my shadow was coming after me. And so we want to look toward Christ, and peace and joy and happiness will come in turn. We don't want to turn our backs to the light, but keep our eyes upon Christ. Look unto Jesus, the author and finisher of our faith ; not look to see what neighbor Jones is doing, to see if we ain't better than he is. We will never get much peace in that way. What is the standard ? Look up. Look up to-night because there is darkness around us. We are not to look around us, but we are to keep looking up. Christ is the light of the world, and you know the world refused to have the light ; they put it out. they took Him to Calvary and they put Him to death. Just before they put Him out He says, "Ye are the light of the world." What Christ has left us down here for is to shine. We are not put here to make money, but that we may shine out like Daniel in Babylon, and if man will let his light shine—it don't say make it shine—the light will shine out of our countenance, and the world will see there is a living reality in the religion of Jesus Christ.

I remember in the darkest hours in the history of our country, when it looked as if everything was going to pieces, I remember attending a prayer-meeting one Sunday night, and every one that spoke spoke on the dark side, and an old man, the light shining out of his eyes, and his beautiful white hair falling over his shoulders, said, "You don't talk like true sons of the King. It is all light up around the throne. If an unconverted man should come in here and listen to you he certainly wouldn't want to become a Christian." He said he had just come from the East, and he had heard one of his friends talk about a beautiful sunrise, and he made arrangements with the landlord to take him up on the summit to see the sunrise. So in the morning the guide aroused him and they started out.

The guide went ahead and he followed. He said they had not been gone a great while when there came a terrible thunder storm, and the old man said to the guide, "It will be no use to go up; we can't see the sun rise; the storm is fearful." "O, sir," said the guide "I think we will get above the storm." They could see the lightning playing about them, and the great old mountain shook with the thunder, and it was very dark; but when they got up above the clouds all was light and clear. So if it is dark here, rise higher; it is light enough up around the throne. If I may rise up to the light, I have no business to be in darkness. Rise higher, higher, higher. It is the privilege of the child of God to walk on unclouded. Sinner, look up from this night and this hour. Now I don't know but there may be some infidel, some skeptic here. I heard of an infidel once who said, "Look at your convert; it is all moonshine." The young convert replied to him, "I thank you for the compliment. We are perfectly willing to be called that. The moon borrows the light from the sun, and so we borrow ours from Christ." And so bear in your minds, my friends, that we borrow our light from Christ.

In the 121st Psalm it is written, "Behold He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper." If he is our keeper, can anything hurt us? Keep this in your hearts, that Christ is able to save you; He is not only able to light you upon the way, but He is able to keep you from this night and from this hour, until He presents you before the throne without spot and without blemish. Don't tell me He doesn't have the power to keep you. He has. That is what Christ came into the world for, to keep sinners. Some men have an idea when they get converted that they have got to keep Christ and themselves too. It is all wrong. I remember one time my little girl was teasing her mother to get her a muff, and so one

day her mother brought a muff home, and, although it was storming, she very naturally wanted to go out in order to try her new muff. So she tried to get me to go out with her. I went out with her, and I said, "Emma, better let me take your hand." She wanted to keep her hands in her muff, and so she refused to take my hand. Well, by and by she came to an icy place, her little feet slipped, and down she went. When I helped her up she said, "Papa, you may give me your little finger." "No, my daughter, just take my hand." "No, no, papa, give me your little finger." Well, I gave my finger to her, and for a little way she got along nicely, but pretty soon we came to another icy place, and again she fell. This time she hurt herself a little, and she said: "Papa, give me your hand," and I gave her my hand, and closed my fingers about her wrist, and held her up so that she could not fall. Just so God is our keeper. He is wiser than we. Run to your Elder Brother for aid. Is there a man here to whom a saloon is a temptation? Who can't go by a saloon without wanting to go in? Just let him throw himself upon the Lord. Say, "Lord Jesus, keep me."

There are thousands and millions around the throne of God to-night. Yes, God gave them grace, and overcame all things for them. Thank God, oh! thank God for that. When I was in England I had a great curiosity to visit the Zoölogical Gardens, because of a story I heard concerning them. There was a man who had a little dog which he had trained to run. So one day he made a bet about his dog's running, but when the time came for the race the little dog wouldn't run at all and the man lost all his money. This so enraged the man that he beat the dog terribly, and at last he tucked him into the lion's cage. He thought the lion would make quick work of him, but the lion lapped the dog and made a pet of him, so at last the man wanted to get his dog back, and he called to him, and tried by every

means to make the little dog come out of the cage, but he wouldn't come. So the man went and told a man about it, and the man told the keeper, and when the keeper came, the man said to him, "That's my dog in the cage there, and I want you to get him out for me." Then the keeper said, "How came the dog there?" And the man had to tell, and the keeper said, "If you want your dog you can take him out of the cage." He could not take him out, and there he stayed for twenty years. The only safety is to keep close to Christ. The lion of the tribe of Judah conquered the lion of hell. Keep close to Christ. None shall pluck you out of His hand. It's no delusion! It has kept me for twenty years. If it's a delusion, it's a precious delusion.

"The Lord is my Shepherd, I shall not want." Ah! what a shepherd. The shepherd takes care of the sheep. Did you ever hear of the sheep taking care of the shepherd! Strive to get into the fold. The Lord is my shepherd. Oh! what a good shepherd. But I want to speak of another thing that the Lord is. He is a burden-bearer. I will not speak of His wisdom, righteousness, strength, power. It would take all eternity to tell all about God, but I will speak of Him as a bearer of burdens. There is not a poor, sin-weary mortal that may not at once cast his burden upon Christ. Cast all your burden upon the Lord. People sometimes pray to have their burdens taken from them, and then they will rise up and take their burdens on their shoulders and go away unrelieved. I like to think of Christ as the burden-bearer. A minister was moving his library up-stairs. His little boy wanted to help him, so he gave him the biggest book he could find, and the little fellow tugged at it till he got it about half way up, and then he sat down and cried. His father found him, and just took him in his arms, big book and all, and carried him up stairs. So Christ will carry you and all your burdens.

## CHRIST'S MISSION TO THE WORLD.

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You will find my text this evening in the 19th chapter of the Gospel according to St. Luke, and part of the 10th verse : "*For the Son of man is come to seek and to save that which was lost.*" In this little short verse the whole mission of Christ is told. He came for a purpose, He came to do a work, and we get the information of what He came to do in this verse—he came to save sinners—to save the lost. If you will look in your Bibles carefully you will find that every man that got sent before Christ had a work to do, and he always succeeded, and do you think that God will send His Son to do work on earth and not give Him power and strength to do that work? He sent His Son here to save sinners, and He did give Him the power to accomplish that work. Do you think that Christ, who voluntarily came into the world to save sinners, is not willing to receive all that come to Him—not willing to save them? Now let us take up this verse and look at it on every side, and look around it, and see how it was that He uttered these words. In the last part of the 18th chapter, that I read this evening, we find Christ coming near to the City of Jericho. A man who had come down to Jerusalem had met a poor blind beggar sitting by the wayside. The beggar had probably asked him for something—some money. But the stranger said to him, "I have got something more precious than silver or gold ; you may get back your sight." "Oh," says Bartimeus, "that cannot

be ; there is no chance for me. I have not got eye-balls, even. I was born blind ; never saw the mother that gave me birth ; never saw the wife that leaned on my breast ; never saw my offspring ; never saw my friends or neighbors or the light of Heaven." " But," says the stranger, " it is yet true ; for I have come down from Jerusalem, and I saw there a man who had been born blind, just as bad as you are now, and he received his sight." " Received his sight !" said the beggar, " oh, tell me how it was ; tell me all about it." And the man went on and told him how Christ had given the man sight. He told him that he had seen Christ stoop down on the earth, spit upon it and make some mud of the clay, and put the mixture on the eyes of the man, and, behold ! the man received his sight. Why, if a man has the best eyes in the world—to make a mixture like that and put it in his eyes ! But God's ways are not like our ways. He does not work as we think He would work. But the man went on and assured Bartimeus that the man after this operation had actually received as good sight as he ever had. And the man proceeded, and further told the beggar that he had something more to say, and that was it did not cost the man anything. Oh, what a physician that was ! We never had such a physician, and never will have. Just think that a man restores your sight and never charges you anything for it ! It was never heard of before that a man should receive this great blessing and not receive it without paying money or doing anything to secure this great mercy. You have not got to send a deputation to this great Prophet, to give him money, or to use influence with Him, or to plead with Him. All you have to do is to ask Him, and you will get your petition. After this information, which Bartimeus received with the greatest astonishment, he replied, " Oh, if He only comes this way, I will ask Him, and I will present my petition to Him."

And so it is, my Christian friends, with Christ to-day. Ask Him what you want, and you have God's own word that ye shall receive it. Did you ever see a man that went to God and asked Him properly, and for a proper thing, that he didn't get it? Ask the Lord always, and He is always ready to give. And I can imagine the joy with which Bartimeus received these glad tidings. In what a forlorn and desperate condition had Bartimeus been! You can see him being led out by one of his children along the streets from day to day, or by a faithful dog, to ask alms from his fellows as they passed by. "Give," he would say, "a poor blind beggar a farthing; I have been blind these many years; I am destitute; help me." He had sat in the same place before, and he received his usual pittance. But now there is going to happen a great thing. He is in his accustomed place; he hears the footsteps of a crowd approaching, and he asks, "What does it mean? Who is that coming?" And they tell him that it is Jesus of Nazareth who is passing by. I can imagine the thrill that pervades the poor man. Here is Jesus of whom he has heard; here is his great chance, his golden opportunity. This is his time, and he cries out with a loud voice, "Jesus, Thou Son of David, have mercy on me."

Perhaps it was Peter that turned round upon him and told him to hush. He thought that Jesus was going to be crowned King of the Jews as soon as he reached the city, and he did not think it became any one to disturb him. Or, perhaps, it was John who did not understand the cry. But he still kept on—they told him to be still in vain—"Jesus, Thou Son of David, have mercy upon me!" And our Lord looked that way; He never hears a man cry unto Him in vain. And Jesus stopped and commanded the man to be brought unto Him. I can just picture that scene when they came running up to the poor blind man. "The man has sent for you," they say. Yes, God never

sends for any one yet, but that He has a blessing in store for him. They take him by the hand and lead him to Jesus. The Lord asked what could He do for him, and Bartimeus replied, "Lord, that I may receive my sight." And the heart of the Son of God was moved with compassion, and He said to him that he should receive his sight, and immediately the man saw, and the first object he saw on getting the light was the Son of God Himself. Then he goes among the crowd, and no one shouts louder than Bartimeus. He shouts glory to God in the highest, and he presses on after Christ on his way to the city. You can all take in the joy of that moment that had arrived to this poor man. When he gets to the city he leaves the crowd, and says he will just step around and see his wife. He had never seen her before, and wanted to find out what sort of a wife he had. He also wanted to see his children. Well, as he goes on his way a man meets him and looks at him in astonishment. "What, who is this? Is your name Bartimeus?" "Yes," says Bartimeus, "it is I." "Why," says his fellow-citizen, "how's this? I thought you were blind." "Yes," says Bartimeus, "I was blind, but I just met Jesus outside the city, and He has given me my sight."

Another man also heard of Jesus, and another convert was made—Zaccheus. And just here I want to put this picture before the minds of those who don't believe in sudden conversions. This Zaccheus had gone up among the branches and the leaves of a sycamore tree, but as Jesus passed under He saw the man, and said at once to him, "Zaccheus, come down," and the eye and the voice of the Son of God flashed life into the soul of Zaccheus. He told Zaccheus that that was the last time he should pass that way; and, sinner, when God calls upon you it may be the last time you will ever hear His voice. But Zaccheus heard the voice and obeyed it, and he was not scared into obey-



ing it either. Some persons at the present day would rather be scared into the Kingdom of Heaven than any other way. But that is not the way that Jesus did.

Some of these professed Christians talk against sudden conversions ; but how long did it take the Lord to convert Zaccheus? He must have been converted getting down. It was right in the air, between the branches and the ground. You see those people who say, "I don't believe these are genuine conversions." Ah, I wish we could have a few more conversions like Zaccheus. Zaccheus gave one-half of his goods to the poor. Do you think you could make a poor man in Jericho believe that conversion not genuine? If we could have a few more conversions like that here, do you think you could make the poor people in New York believe that that conversion wasn't genuine? I don't believe there was a poor man in Jericho that didn't believe in Zaccheus's conversion. Yes, why can't we have some Zaccheus converted in New York City? I tell you if men are converted like Zaccheus the people wouldn't be talking against conversions then. Zaccheus gave half his goods to the poor. Zaccheus did more than that ; he said, "If I have taken anything from any man falsely I will restore him four-fold." It made a great stir in Jericho. The people said, "There is a true disciple." It was like a flashing meteor ; and how sudden it was. You must remember one thing ; if you don't give half your goods to the poor, you must make restitution. If you have lied about a man, if you have slandered a man, if you have abused a man, go and tell him that you have done him an injustice ; go and make a restitution. I felt much encouraged last night ; a man came into the inquiry room and said "Mr. Moody, I want you to forgive me." "Why," said I, "I have got nothing to forgive you for ; I never met you before." "Well," said the man, "I have been abusing you for about a year. I was here last night and I got con-

verted, and I want to ask your forgiveness." He had been abusing me and slandering me, and had been talking about something he didn't know anything about. There was a man in Brooklyn who said about restitution: "There is a shoemaker's bill I have been owing, and I have owed it for nine years." So he went around the next day and paid it. The shoemaker said, "Well, I believe in those kind of meetings now." He didn't believe in them before. What we want is to have men become disciples of Jesus Christ. I may be speaking to some clerk to-night who has taken money from his employer falsely. It may be that he has covered up his track, and no one knows it but the all-seeing eye of God. But you can't look up, and you can't have the sympathies of God, and you can't be converted unless you make restitution. It may be that you have squandered the money, and can't make restitution; but go right to that man you have injured and confess it. There was a man who had robbed his employer of \$500, and the spirit of God aroused him and he went to one of our ministers and told the story. He wanted to become a Christian, but there was the \$500 right in his mind all the while." "Well," said the minister, "your path is very clear; you must pay back the money." "But," said the man, "I can't pay it back." "Then," said the minister, "you must go back to your employer, and confess it." But the man said, "My employer is a hard-hearted man, and if I confess it he will put me in prison." And the man couldn't do it, he thought. "Well," said the minister, "I will go and see your employer." And he went into the office of the man and told the story. "Now," said the minister, "I have reason to believe that that man has been converted of his sin. I believe if you will forgive it, and if you give him a chance, you may save the soul of the man, and he will work and pay back the money." The man said, "He shall never hear a word from me," and the result is that the

clerk has now become a joyful Christian. And so if you want to become followers of the Lord Jesus Christ you must make restitution. Zaccheus made restitution. He went into his office and made out a check for neighbor so and so, and for neighbor so and so, for \$100, and then sent his clerk around and offered and urged these different men to take this money; and do you think these men that had been robbed thought his conversion wasn't genuine? He paid back not only what he had taken, but he restored them four-fold. Do you think those men didn't have confidence in Zaccheus. There wasn't a man in all Jericho that didn't believe in his conversion. I can imagine a man saying, "Your master didn't owe me anything." But the clerk answers, "My master told me to tell you he had taxed you too much." What a smile came over his face. "What has come over this man? There was a time when he was unreasonable. He is giving money to the poor, and he is making restitution; that is a genuine conversion!" That is an evidence of a man who had the Son of God. That is an evidence of the Son of God breathing life into a man's soul.

If we could only get the confession of a man that he is lost, it wouldn't be long before he would be saved. If a man ain't lost why has he need of a Saviour? But, oh, how refreshing it is to find one who will admit that he is lost. If you will admit that you are a sinner, I can tell you there's One mighty to save—One who came to save sinners. I was invited to preach in the Tombs a few years ago. I supposed there was a chapel, as there are in most of our prisons, in which the prisoners would be gathered for me to talk to them. But I found they were in their cells, and I had to speak to them there. There were two tiers of cells above me, one below and one on a level with me. There were three or four hundred prisoners, but I couldn't see a face; it seemed as if I was talking to a wall or to the air.

And when I got through I thought I'd like to see who and what I had been talking to. When I looked in the first cell, I saw the prisoners playing cards, and I said, "How is it with you?" And they hesitated, and then said there had been false witnesses in the case, and they ought not to be there. In the second cell, when I spoke to them they said, "Well, we'll tell you, Chaplain, we got into bad company, and those that were with us got away and we got caught. We hadn't done anything wrong." And the prisoner in the next cell had an excuse: "The man that did it looked just like me, but they took me for him although I am innocent." And in the next cell they hadn't had their trial yet, but by next Sunday they would be out. So I went from cell to cell, and I never found so many innocent men in one day in my life. The only guilty ones, they said, were the officers who put them there. So you say tonight, "I'm not lost, but the man in the seat next behind me is." You are drawing the rags of self-righteousness around you, and think you are not bad. But God says, "He that breaks the least of these commandments is guilty of all." If you were taken away what would become of your soul? Every soul that is not born of God shall be lost for time and eternity. Don't let the infidels make you believe you are all right. Well, I went on through the cells, and at last in one I saw a man sitting with his head resting on his hands, and I could see tears falling from his eyes. How refreshing it was to see that. I asked him what his trouble was. He said, "My sins are greater than I can bear." And I said, "Thank God for that!" And he says, "Thank God for that? Ain't you the man's that's been preaching to us?" "Yes," I said; "I'm your friend, and I am glad you feel your sins." "Well," he says, "you are a queer friend." And I said, "If your sins are more than you can bear you can cast them on One who is able to bear them. I've been hunting for you a long time." "What?"

he says, "hunting for me!" And I said, "You are lost, and I am glad I have found one man who will admit that he is lost." And I preached Christ to him. I told him of Him who came to seek and save the lost, who came to open the prison doors and set the captive free, who gives life and light and peace and joy. I must have talked to him for half an hour, and then I said I would pray with him. So we knelt down, I on the outside and he on the inside. And after I had prayed I said, "Now you pray." And he said it would be blasphemy for him to pray. But I told him that the blood of Jesus Christ cleansed from all sin, and he bowed his head down to the floor, and could only say, without so much as lifting his eyes toward heaven, "God be merciful to me, a poor, miserable wretch." No man sends up such a cry that God doesn't hear him. And I put my hand through the little window and I felt a tear drop on it; and I said, "I'll be praying for you to-night between 9 and 10 o'clock at the hotel, and I want you to meet me at the Throne of Grace." That night it seemed as if the Spirit of God came upon me. I went to see him next morning, and the moment my eyes rested on him I saw a great change. Remorse and despair were gone, and the light from yon world had come upon him. He seemed to me to be the happiest man in New York. He said, "I thought I could never bear to see my old friends, but God came and set my soul free. I think it was about midnight. I cried and He heard me, and I am happy."

Do you see why Christ came to that one captive? It was because he took his place among lost sinners. O, sinner, cry "Thou Son of David have mercy upon me." Take your place among the lost. Let the cry go up from every soul, "Be merciful to me a sinner." Don't you want to be saved? Won't all the Christians unite in the prayer that God would save every lost soul. I want to say a word to the lost—and I mean all the sinners who

have not been converted. While the Christians pray, close your eyes and lift up your hearts to God and ask Him to have mercy. These are solemn days. I never felt more power than in the meeting last night. God is near us, and His Spirit is here to-night. He is answering the prayers of the Christians of New York. I believe the answer is come, and God is moving mightily in this city. Young men and young women, don't laugh at your praying friends, who are anxious for your soul. If you have friends who pray and weep for you treat them kindly. They are worth more to you than is the world. Go home and tell your anxious mother that you are saved, and make her heart glad that her God has become yours.

## CHRIST CAME TO SEEK AND SAVE.

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You that were here last night will remember that I preached from the 19th chapter of Luke, the 10th verse : "*For the Son of Man is come to seek and to save that which was lost.*" I did not get through with that text last night. I don't know that I ever will as long as I am on earth. I want to speak to-night from the same text, and I want to ask the audience to ask themselves this question—I would like to have every one of you ask yourselves the question, "Am I saved, or am I lost?" For certainly you must be either saved or lost. Now I am not asking you if you belong to some church, or if you read your Bible, or if you pray, but are you saved? It strikes me that it is a question that ought to interest every one, and every one here ought to be able to answer the question. Present salvation is the only salvation worth having. The idea that you may be saved at some future time is not worth having, because we may be disciplined ; we may be taken away with a stroke ; we may be ushered into eternity before to-morrow morning, and what we want is present salvation, and to be able to say that "I am saved." There are some people who say that it is presumption for a man to say that he is saved. It is great presumption for a man not to say that, if he has reason to believe that he is saved. Job says, "I know that my Redeemer liveth." John says : "We know that we have passed from death unto life, because we love

the brethren." Peter says: "Christ, according to His abundant mercy, hath begotten us again to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." There is a salutary touch about that. Paul says: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." It is the privilege of every child of God to know that he is saved, and of every man and woman that is not saved. God will teach you to-night, if you are willing to confess that you are lost, if you will let Him be your teacher. Let us not deceive ourselves. Now, just ask yourselves the question, "Am I saved, or am I lost?" And it is the lost ones that I want to speak to to-night, because it was the lost ones that Christ came to save. He came to call sinners, not the righteous. He came to seek and to save that which was lost. He came for no other purpose—only to save sinners. I met a person not long ago who said he was lost because He had committed so many sins that God didn't have any love for him, that God didn't care for him any more. Now I may be speaking to some to-night that think they are so far from God that God hasn't any love for them, that He won't care for them. Now let me say that instead of proving that you are not lost, you want to confess that you are a sinner. Christ came to seek and to save that which was lost. Christ came to save the ungodly. Then make out yourself ungodly. If I want to buy a piece of land, I can't get too good a title for the land. The best title that you can have to salvation is to find out that you are lost. It was Adam's fall that brought out God's love. God never told Adam, when He put him in Eden, that He loved him. It was after he was lost. It was that very thing that brought out the love of God.



There was an Englishman in Chicago, the winter before the fire, who was much impressed with the sudden growth of the city. He went back to Manchester, where he told the people about the city only forty years old with all its fine buildings, its colleges, its churches. It was, he thought, a most wonderful city. But no one seemed to take any interest in Chicago. "But," he says, "one day the news came flashing over the wires that Chicago was on fire. The moment the people heard about the Chicago fire they became suddenly interested about Chicago. Then every man that he had tried to tell about Chicago became suddenly interested, and they couldn't hear too much." The news came flashing over the wires that half the city was burnt. "Well," he said, "there were men there that couldn't help but weep." At last came the news that one hundred thousand people were burned out of their houses, and were in danger of starvation unless immediate help were sent. Then these men came forward and gave their thousands. It was the calamity of Chicago that brought out the love and pity of those men. In Chicago men went to bed on Sunday night millionaires, and Monday morning all was swept away. I didn't see a man shed a tear over the loss of his property. At last the news came flashing over the wires that help was coming—that a delegation was coming from New York that was bringing clothing and food and money, and I saw men weep like little children then. It was that that touched the heart of Chicago. I never loved America so much in my life. I loved the whole world. We couldn't help but love others, because they loved us.

And so it was the calamity of Adam that brought out God's love. A man said to me he wanted to be saved, but said he couldn't be saved until God sought him. I said to him, "My friend, how old are you?" He was thirty years

old, he said. I looked at him ; “ and did God never seek you ? ” “ No, Sir,” he said ; “ I am anxious, but I cannot be saved unless God seeks me. ” Do you believe there is a man in the City of New York that has lived thirty years that Christ hasn’t sought ? Is there a man within the hearing of my voice that Christ never sought after ? That boy sitting there—do you suppose Christ never sought him ? That young lady who is laughing—do you suppose Christ never sought her ? The old man there—do you think Christ never sought him ? Do you tell me that there is a man in this hall whom Christ never sought ? No ; that man isn’t here. Not only that, but he has been seeking you ever since you were born. You never hear a Gospel sermon but that the Son of God is seeking for your soul in that sermon. You never hear the Gospel preached in any part of the world but that the Son of God is seeking for you through that Gospel invitation. Did no man ever hand you a tract while walking up the street ? That was the Son of God seeking you through that tract. Who was seeking you ? Certainly not Satan. Satan might put it in your heart to profess religion, but he didn’t put it into the heart of a man to circulate tracts. It takes grace to do that. Did you never have a stranger come up to you and talk to you kindly, and plead with you to become a Christian ? That was the Son of God. He put it into his heart to do that. Was that Satan’s work ? O, my friends, it was the Son of God seeking for your soul through that man. Haven’t you had some godly minister talk with you, and didn’t some of his spirit come over you that made you tremble at the thought of death and the judgment ? Haven’t you felt an unusual power in the meeting, drawing you away from the world ? That was the Son of God seeking you through that minister or through that sermon or through that tract. When we were in Brooklyn I found a man in the inquiry room that was greatly troubled about his soul. He told

me he had a godly, sainted mother ; that she had died and he had her picture put upon the wall, but he had been living such a miserable life he had to turn the face of that picture toward the wall ; that mother's prayer haunted him so he could not sleep. That was the Son of God seeking for that young man through the picture on the wall. Don't come into this hall and say that Christ never sought for your soul. Don't go into that terrible delusion that you are to wait for some more favorable season. From childhood and through all these years He has been seeking for your lost soul. I wish I could make that real to you to-night.

Oh, if you understood what a lost soul was ; what it cost God to redeem it, and what it means that Christ should leave the throne of Heaven and come down to this world. He passed by others, He passed by the Pharisees, He passed by the assembly in the Temple, He came clear down into the manger, He did not take up the rich and the powerful, but the lowly and the humble to Heaven. He was rich, yet for our sakes He became poor. O, if we could only see lost souls as Christ saw them, we would not be consulting our ease. We would hear and see the salvation of the Son of God and strive after Heaven. If you could realize the reward of a saved soul and the punishment of a soul that has rejected the Saviour, you would say that your soul was worth being saved. Yes, my friends, Christ knew what a lost soul meant, and that is what brought Him down from Heaven. If there are any who are not awake to this great question, I want them to wake up now, or you will be lost. Lost ! Do you know what it means ? Do you know what it means to be without hope and without God in the world ? The other evening as I was going home, I heard a man running up behind me. I turned and was accosted by one who said : " Sir, I just passed two ladies, and I heard one of them say, ' That is Mr. Moody.' Are you Mr. Moody ? " I told him I was. He then said " I want you to pray for me,

Mr. Moody. I want you to intercede with Christ for my lost and sinful soul. I am without God and without hope in this world." Thank God, that was a man who had been woke up. He realized he was lost. I hope that there will be ten thousand people in the city of New York who will wake up too. There will be help for them when they wake up to the fact that their souls are lost—that they are in the world without God and without hope. Satan goes around among you and among all the people in this city—yes, in all the world—telling them that they are not lost. Many men are under the power of the devil and don't believe they are lost. Do you think that Christ would have come into the world if man had not been lost? Do you think that He would have suffered a cruel death on the Cross if man could have been saved any other way? What does the Cross mean? What does the old story of Bartimeus mean, unless it is to save us from that terrible hell? Lost! Oh, that that word would ring through the hall and sink down into the soul of every man who is without God and without hope in the world. Lost! We know what it means to lose our property. I came across a friend the other day, who from being rich a few months ago had lost all. Of course, I sympathized with him, and we all sympathize with those we know where they have lost their all. But what is the loss of property in comparison with the loss of our souls. We mourn with them that lose their health; but what is the loss of health to the loss of our souls? If I know my own mind I would rather lose my health and hasten down to the grave within thirty days, saving my soul, than to live on and lose it. We mourn with those that lose their reputation, their position in society; but what is that in comparison with Satan's leading them away, and, being overtaken by their sins, losing their souls? We know of those who by calamity have been deprived of their families, who have lost their beauti-

ful homes, who have been cast into prison, and suffered innocently ; we mourn with them and sympathize with them. But in this case their afflictions are only for a day, and they may become heirs of the Kingdom.

Think of a man, though, that has suffered all these things and then lost his very soul into the bargain. I was in the Eye Infirmary the other day—and that reminds me. Last evening, when I was speaking of Bartimeus I saw right in front of me here a man overcome with great excitement and emotion ; he started and jumped up as a fish jumps up after a fly. I could not understand it then, but now I hear that the poor man was blind himself. Oh if that man is in the hall to-night, I pray God to bless him. He has found that he has a soul to save, and I ask all Christian people here to-night to pray for him. God bless him. But as I was saying, I was in the Eye Infirmary the other day, when a woman came in with a beautiful babe. I was there talking to the doctor about a boy in the Sabbath-school. The woman said to the doctor : “ Doctor, my child has not had its eyes open for a few days, and I have come to see if there can’t be something done for him. I did not like to open them, for it seemed to hurt him.” The doctor, thereupon, pulled down the eyelids of the child, and the child gave a loud scream of pain. But he went on and made an examination, and then turning to the poor woman, said : “ Your child is blind of that eye.” He then opened the other and said : “ Yes, and this one too ; your child will never see again.” And it seemed to burst upon the poor woman so suddenly and so unexpectedly, that she screamed out at the top of her voice ; “ Oh, will my darling child never see me again ? Oh, my darling child ! oh, my darling child ! ” She pressed the child to her bosom, and I had to weep too. Don’t you sympathize with that poor mother ? Don’t you suppose I sympathize with her ? Yes ; but if I know my heart, I would rather lose my sight—have my eyes

dug out as Samson's were—than to lose my soul. What is sight to the soul? Yes, I would a thousand times rather lose my sight on earth and see God in heaven than have my sight here and darkness beyond the grave.

A friend of mine in Chicago took his Sabbath-school out on an excursion on the cars once. A little boy was allowed to sit on the platform of the car, when by some mischance he fell, and the whole train passed over him. They had to go on a half a mile before they could stop. They went back to him and found that the poor little fellow had been cut and mangled all to pieces. Two of the teachers went back with the remains to Chicago. Then came the terrible task of telling the parents about it. When they got to the house they dared not go in. They were waiting there for five minutes before any one had had the courage to tell the story. But at last they ventured in. They found the family at dinner. The father was called out—they thought they would tell the father first. He came out with the napkin in his hand. My friend said to him: "I have got very bad news to tell you. Your little Jimmy has got run over by the cars." The poor man turned deathly pale and rushed into the room crying out "Dead, dead." The mother sprang to her feet and came out to the sitting-room where the teachers were. When she heard the sad story she fainted dead away at their feet. "Moody," said my friend "I wouldn't be the messenger of such tidings again if you give me the whole of Chicago. I never suffered so much. I have got a son dearer to me than my life, and yet I would rather have a team a mile long run over him than that he should die without God and without hope." What is the loss of a child to the loss of a soul?

Oh let us be wise for eternity; let us seek the kingdom of God now; let us give to the Lord our hearts. The Son of God came to seek and to save that which was lost. Will you take your place among the lost, or will you seek the

kingdom of God? If you seek the kingdom of God, you have the word of the Son of God that thou shall find it. Do you not want to be saved now? Do you not want to be brought out from the curse of the lost? Do you not want to escape the damnation of hell? The Lord Jesus is here to seek and to save. Will you let him save you now? You remember when the Atlantic went down on the coast of Newfoundland, there was a young man on board, a business man just coming home. About five hundred men, women, and children, if you recollect, went down on that awful day to a watery grave. Well, there came a dispatch from some of the wreck to his friends saying that he was gone. It plunged the whole family into mourning. His partner in Detroit closed the store and put crape upon the door. But after a few hours there came another dispatch flashing over the wires—"Saved" with his own name signed to it. That partner was so gratified that he had the dispatch framed and hung up in the office. When anyone goes into that store to-day, he can see the word "Saved." Oh, young man, go home and tell your mother, and tell your friends that you are saved. Tell them that Jesus has taken compassion upon you. He will save you if you will let Him. A story is told of Rowland Hill, the great preacher. Lady Ann Erskine was passing by in her carriage and she asked her coachman who that was that was drawing such a large assembly. He replied that it was Rowland Hill. "I have heard a good deal about him," she said; "drive up near the crowd." Mr. Hill soon saw her, and saw that she belonged to the aristocracy. He all at once stopped in the midst of his discourse and said: "My friends, I have something for sale." This astonished his hearers. "Yes, I have something for sale; it is the soul of Lady Ann Erskine. Is there any one here that will bid for her soul? Ah, do I hear a bid? Who bid? Satan bids. Satan, what will you give for her soul? 'I will give riches,

honor, and pleasure.' But stop. Do I hear another bid? Yes, Jesus Christ bids. Jesus, what will you give for her soul? 'I will give eternal life.' Lady Ann Erskine you have heard the two bids—which will you take?" And Lady Ann fell down on her knees and cried out, "I will have Jesus." The devil lies to you when he promises, but Christ always keeps his word.

O, sinner, let the question be settled now for time and eternity, and there'll be a shout to-night around the throne. What would the world be without Jesus? He is knocking at your heart to-night. I knew a mother who had a little boy that was dying, and he looked out of the window and said he saw dark mountains over there. The mother told him she did not see them, but he continued to see them, and he said he must cross them, and asked his mother if she wouldn't take him in her arms and carry him over. So the time will come to you, O sinner. That mother prayed for her boy, that he might see Jesus coming to carry him over the mountains. Then Eddie said, "Don't you hear the angels, mother? O take me!" But she told him that Jesus would take him, and the little fellow prayed, and then opened his eyes and said, "Good-bye, mother; Jesus has come." O, sinner, Jesus will carry you to the kingdom of God if you will only let him. "The Son of Man is come to seek and to save that which was lost."



## “SEEK THE LORD WHILE HE MAY BE FOUND.”

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You will find my text this evening in that 55th chapter of Isaiah, in the 6th verse: “*Seek the Lord while He may be found, and call ye upon Him while He is near.*” You that have been here for the last two nights will remember that I have been speaking from the text: “For the Son of Man is come to seek and to save that which was lost.” I have been talking about God—as to how God is seeking for the sinner. To-night I want to turn the question, and talk of man’s state. Under this text we have got to-night man is told to seek the Lord. “Seek the Lord while He may be found, and call ye upon Him while He is near.” Now, I have learned this during the past few years in dealing with men, that there isn’t much hope of being saved until they seek the Lord with all their heart. One reason that men do not find the Lord is that they don’t seek for him with all their heart. Very often you meet people who say, “Well, I don’t know as I have any objections to be saved.” Well, I don’t know as I ever knew of any one that found Christ that had that spirit. You have got to have something beyond that. I said to a man some time ago, that I could tell him the day he was going to be converted. I said to him, “I can tell you when you will be converted, although I ain’t a prophet, and although I don’t pretend to be a prophet. “Well,” said he, “I would like to have you tell me that, for I would like to know my-

self." "Well," I said, "you shall find Him when you seek for Him, and search for Him with all your heart." In the 29th chapter of Jeremiah and the 13th verse it says: "And ye shall seek Me and find Me when ye shall search for Me with all your heart." I wish men would seek for Christ as they seek for wealth. I wish men would seek for Christ as they seek for position in this world. Man prepares his feast and there is a great rush to see who will get there first. God prepares His feast and the excuses come in, "I pray thee have me excused." Supposing I should state that last night a man came into this place and lost a very valuable present; something he valued a great deal more than the value of the present, because it was the gift of his dying mother. Suppose he should send up a note to me saying, "Mr. Moody, I lost last night a very valuable diamond, and I am willing to give any one that can find that diamond twenty thousand dollars." I am sure there would be a great search. How many do you suppose would be seeking for that diamond? I would not give much for my sermon to-night. A man might say, "I am poor, and if I could find that diamond wouldn't that take me out of poverty and out of want?" You wouldn't wait until I got through my sermon, but you would be looking down at your feet and under the benches. My friend, isn't the salvation of your soul worth more than all the diamonds that the world has seen? Isn't it worth more than the whole world itself, and isn't it the best thing you can do to-night to seek the Lord?

Not only that, but it is a command to seek the Lord while He may be found, and call ye upon Him while He is near. It is just as much a command for you to seek the Lord as it is that you sha'n't swear. It is just as much a command as it is that you sha'n't steal. It is a command. There are a great many commandments. Some people have got an idea that there are only ten command-

ments in the Bible. There are thousands of them, and this is one of them. It is the voice of the Lord Himself. Seek Him with all your heart. Now just see how men seek for wealth. When the California fever—the gold fever—broke out, men left their wives and left their children and left their parents and their homes and luxury, and went out to the Pacific coast and slept out in the open air and under tents and endured want. What for? That they might get wealth. They could not make too great a sacrifice to get wealth, and when I was out there in business I was amazed when news came that gold was found one hundred miles away. They would pack up, men, women, and children, and away they would go. A whole town would move just to seek wealth. Then they went out to Australia in the time of the gold fever in that country. They were willing to make almost any sacrifice. Look and see these politicians work. Let one of them be nominated alderman or for some position under the Government, and how they will seek your vote. They will come around to your house early in the morning just to seek your vote. They don't sleep at night; they are willing to do everything they can do to accomplish their purpose.

Let us go and learn a lesson from that. If there is no reality in this gift of God, if it is all a myth, then let us dismiss it. If it is true and we can find the Lord by seeking Him, let us seek Him. A man will go around this world for his health; he will cross oceans and climb steep mountains just to get his health. Thanks be to God, you haven't got to go around the world to get salvation. You haven't got to go out of this building to find salvation; "ye shall find Me when ye shall search for Me with all your heart." Now there isn't anything a man values as he does his life. You take a man on a wrecked vessel; that vessel is going down; that man may be worth a million, and the

only way he can save his life is to give up that million—he would do it as quick as a flash. Now the gift of God is eternal life ; it is life without end. Christ says, "What shall it profit a man if he gain the whole world and lose his own soul? Now is it true that a man can be saved here to-night? I would like to ask this audience a question. Is it true that a man can find the Lord here to-night? Now won't you just stop and think a moment? Dr. Paxton, do you believe the Lord can be found here to-night? Do you believe it, Mr. Jesup? Do you, Mr. Dodge? (Mr. Dodge—I do.) Now my friend, do you believe it? Young man, do you believe that the Lord can be found here to-night? If He can be found, why not seek for Him, and why not look? This cold, bleak night may be the night of your salvation. If it is true that the Lord is worth more than the whole world, and He can be found by seeking, why not seek for Him, not with half a heart, but with all your heart.

I read a number of years ago of a vessel that was wrecked. The life-boats were not enough to take all the passengers. A man who was swimming in the water swam up to one of the life-boats that were full and seized it with his hand. They tried to prevent him, but the man was terribly in earnest about saving his life, and one of the men in the boat just drew a sword and cut off his hand.

But the man didn't give up: he reached out the other hand. He was terribly in earnest. He wanted to save his life. But the man in the boat took the sword and cut off his other hand. But the man did not give up. He swam up to the boat and seized it with his teeth. Some of them said, "Let us not cut his head off," and they drew him in. That man was terribly in earnest, and, my friends, if you want to get into the kingdom of God you will seek your soul's salvation to-night. Be in earnest once as for your life and seek the kingdom of God with all your heart,

and you shall find it to-night. It will be the night of your salvation. It is a good time to seek the Lord while the spirit of God is abroad in the community. I contend that this is a proof that the Lord can be found here to-night, because I don't believe there has been a night but that some have found Him. Last night a brother came to my private room and called me and said, "I want to introduce you to some one," and there stood a wife, her face lit up with joy. She wanted to tell me that her husband was converted. She said, "I have been praying for him these twenty years, and he has found the Lord to-night." "Seek ye the Lord while He may be found, call ye upon Him while He is near."

How many men were there that were converted in the great revival of '57 and '58, and yet some people cry out against revivals—they had rather be converted at any time than during a revival. It was not long after the revival of '57 and '58 that the nation was deluged with blood, and half a million of men laid down their lives. Wasn't it the best thing they could have done, to seek the Lord then? It was my privilege to be in the army at that time. I was by their cots when I saw them die. I never saw a man all through the war that regretted that he became a Christian. The best thing they could do was to call upon the Lord. It was a great calamity, and came right home to the heart of the nation. We are just now, I am afraid, going to have some of this sad work. I believe that we are even now on the eve of just such work. I believe that judgments are going to happen upon this nation again. Grace always precedes judgments. A great revival is in progress all over the country. So there was in Jerusalem a day of grace, but the opportunity was spurned. Jerusalem and the country took no heed to their ways, and soon Titus appeared with a great army and besieged it, and more than one million, one hundred thousand people

perished. Those men rejected the Gospel and the Word of God. So at the present day men won't call upon Christ when He may be found, or seek Him when He is near. All along in the history of the Church it is remarked that before some great calamity has fallen upon the earth there has been a great day of grace, offering salvation to those who will accept it. Before God punishes people He holds out before them a chance to repent and to escape His wrath.

And now we hear Jesus calling to repentance throughout all the land. It is time, my friends, to be up and doing. Save yourselves and then plead with your friends and bring them to Jesus. Tell them the glad tidings and bring them into the fold of the good shepherd. If we are faithful now and watch for souls we shall see in every town and city thousands who will accept Christ. It is time for us to go out and say to our friends and relatives, "Come in ; the Lord is coming ; the Lord is at work. Jesus of Nazareth is passing through the city. Let us call upon Him while He may be found ; let us implore Him to save us while He is near." The very text implies that the time is come when the world should throw off its sloth and wake to repentance. The text implies that God is near and pleads with His people ; that the time and the son of God are near now. Isn't it true that He is here to-night ? Isn't it true that He is seeking for you when you seek for Him ? Seek, then, the Lord while He may be found ; call upon Him while he is near. Mr. Sankey sung to-night about those virgins. We read that five sought to gain admission too late. There was a time that they might have called upon the Lord ; there was a time when, had they sought they would have found him. But they slumbered and slept until it was too late. Then they cried, but the door was shut—the day of grace was over. And so it may be the same with you. The day of grace may be drawing

to a close with you, too. It may be that I am speaking to many here for the last time. This may be the last year they may have on earth. The prophecy may be true in regard to you and me—"This year thou shalt die." Is it or isn't it a time to seek the Kingdom of God, to seek His face while Christ is calling upon us to repent, while the Spirit of God is moving upon our hearts? Isn't it the very best time to seek the Lord while He may be found? Those antediluvian people called upon Noah to open the door of the ark and take them. But it was too late. God will shut the door against you, too. You will soon be without hope. Undoubtedly these men, women, and children called upon God to save them on that terrible day; but the day of grace was over for them. The day of wrath then had come, and the day of judgment had fallen upon them. Oh, who shall stand on the day of wrath! When the Lord shall shake the earth, what shall then save the souls of men? The day of grace is here. Save yourselves. Wash yourselves in His precious blood and be redeemed. Oh, this very night, this very hour, let there be a cry for salvation. In the tenth chapter of Romans it is written, "For whosoever shall call upon the name of the Lord shall be saved." I heard of a man away off in the mining district who had wandered from his house and got lost. In that region the ground is full of holes, and some pretty deep ones, too. But it was night and he could not make his way along. Had he undertaken to move on, there were the holes before him, and every step might precipitate him into a cavern. He did not know what to do and he could not stir a step. At last he commenced to cry out. "Help, help, help," and his cry was heard; they came with lanterns and brought him safely out of his danger. The depths of sin are surrounding you; the next step may land you into darkness and death. Old man, do you hear? Young lady, do not laugh at it. Don't make light of this

warning voice. "Seek the Lord while He may be found—call upon Him while He is near."

Let me warn you against the next verse. A great many people put the seventh verse ahead of the sixth. "Let the wicked forsake his way and the unrighteous man his thoughts." If we would be saved call upon God first, and then God will give you help, and by His power you can then turn away from sin and from your evil thoughts, and will get pardon. But you haven't power to give up your evil courses until you call upon God and until He gives you strength. After you have called upon the Lord, you must receive Him when He comes; you must make room for Him. He has gone to make room for you, and you must make room for Him. I once found a man in the inquiry room who was puzzled to know how there would be room for the saved in heaven. I tell you, my friends, as I told him, you needn't borrow trouble on that account. If He finds He will not have room for you or me or for any of His chosen people in the heaven that He now has He will make another. Can He not make another heaven by a word? Can he not make another place of happiness as easy as He made the present one? The Lord God of Heaven can make plenty of room for you. You must not give that as an excuse. The Lord can make all the room He wants. Now, my friends, let me ask you this question. In all candor, why don't you settle the question now? Will the Son of God have more power than He has to-night? Will He be more ready to use it for your salvation at any other time than He is to-night? Hasn't he said that "all power is given unto Him both in Heaven and on earth?" Has He not the power to save every one here? Is He not able to save unto the uttermost? Hasn't He the power, and hasn't he the will? Hasn't He said, "As I live, saith the Lord, I have no pleasure in the death of the wicked: Oh, turn ye! turn ye! Why should ye die, oh,



House of Israel ?” If you turn now and call upon Him, He will forgive your sins ; He will forgive every one all his sins, no matter how many they are. He will save you if you truly repent and write your name in the Book of Life. But you must call upon Him with the heart.

As Spurgeon remarks, the Bible does not say you must have new heads, or that you must seek him with your head, but it says you must have new hearts, and must seek him with your heart. If it meant head, it would have said so. Seek ye the Lord, therefore, with your hearts, and Christ will enter into your hearts and not into your heads. Give Christ your whole heart and He will enter into it. If your heart is all right, your head will be also. For out of the heart proceeds all evil ; let that reservoir of sin be broken up and emptied, and all the rest of you will come around right. Is there one here to-night who will not cry out, “God be merciful to me a sinner ?” “Lord have mercy upon me ?” Why not call upon Him ? Why not seek the Lord now ? Why not make up your mind that you will not leave the room until the great question of eternity is settled ? If it is true what these gentlemen have said here to-night, when I asked them the question, that the Lord could be found, why don’t you find Him ? Why should you let the night pass without seeking Him ? It is commanded, “Seek the Lord while He may be found.” Don’t put it off until it is too late. Don’t neglect salvation. Some people say, “Why what have I done ?” I tell you if you have done nothing but neglect salvation you will go to death and ruin. Look at the man on the river in his boat. He is not rowing ; he is making no effort ; but he has his hands folded, and is letting his boat drift down the stream toward the rapids. The current is taking him on without any help from him. He will soon go over the rapids into the jaws of death. All he has to do is to sit still and be lost. Yes, I tell you, if you don’t actually do any sin, yet

if you neglect Christ, and neglect salvation as a gift from God you must perish. I am told that there were two men seen above the falls of Niagara. They were drinking champagne and carousing. They had no thought of danger. They formed no perception of the end that was awaiting them. They sang and they drank. But by and by a warning voice came to their ears. They looked at the friend on shore, but paid no attention. They even mocked him ; they lifted up the bottle, drank to him and shook the bottle at him. Some one further on seeing their danger also undertook to warn them. But they treated his voice with laughter and derision. There are some here to-night that act just the same way. You come here and laugh and make light of the solemn services and ridicule the Word of God. These men mocked the danger, also. They drifted a little further on when a third voice was lifted up to give them notice of the approaching rapids. But the men still mocked on, and the current still took them on every second nearer to the great and fatal plunge. But they soon saw the water going over the falls, and in wild desperation seized the oars. They battled against the current with all their strength. Too late ! Too late ! They had neglected it too long, and with a wild cry they were forever engulfed. What a picture ! And yet hundreds and thousands have died just the same way.

By and by will come the piercing cry, "it's too late ?" To-night I plead with you to neglect it no longer. Some of you here may hear the appeal for the last time. O, may the Holy Spirit open your eyes to-night. While we were in Europe a man came into one of the meetings in the coal region, and when the audience was dismissed he was seen to remain standing against a post. One of the elders approached him, and asked why he remained. He said he had made up his mind not to leave that church until he found the Kingdom of God. The elder remained

with him for a long time, and at last the miner made a surrender. The next day he went into the coal-pit, and before night the mine fell and buried him. He was taken from the ruins just before life became extinct, and was heard to say, "It was a good thing; I settled it last night." Wasn't it a good thing? Young lady, what say you? Young man, what do you think? When Mr. Sankey and I were in the north of England, I was preaching one evening, and before me sat a lady who was a skeptic. When I had finished, I asked all who were anxious to remain. Nearly all remained, herself among the number. I asked her if she was a Christian, and she said she was not nor did she care to be. I prayed for her there. On inquiry, I learned that she was a lady of good social position, but very worldly. She continued to attend the meetings, and in a week after I saw her in tears. After the sermon, I went to her and asked if she was of the same mind as before. She replied that Christ had come to her and she was happy. Last Autumn I had a note from her husband saying she was dead, that her love for the Master had continually increased. When I read that note, I felt paid for crossing the Atlantic. She worked sweetly after her conversion, and was the means of winning many of her fashionable friends to Christ. O, may you seek the Lord while he may be found, and may you call upon Him while you may.

## GRACE I.

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I AM going to take to-night a subject rather than a text. I want to talk to you about free grace. I say free grace; perhaps I had better drop the word "free" and say just "grace." There is a sermon just in the meaning of the word. It is one of those words that are very little understood at the present time, like the word gospel. There are a great many that are partakers of the spirit of Christ or of grace that don't know its meaning. I think it is a good idea to go to Webster's dictionary and look up the meaning of these words that we hear so often but don't fully understand. You seldom go into a religious assembly but you hear the word grace, and yet I was a partaker of the grace of God for years before I knew what it meant. I could not tell the difference between grace and law. Now grace means unlimited mercy, undeserved favor, or unmerited love. I had a man come to-day to see me, and his plea was that he was not fit to be saved. He said there was no hope for him because he had sinned all his life and there was nothing good in him. I was very much gratified to hear him say that. There is hope for that man—and I suppose he is here to-night—and there is hope for any man who thinks there is nothing good in him. That was the lesson Christ tried to teach the Jews—the lesson of grace. But they were trying to prove themselves to be better than other people. They were of the seed of

Abraham and under the Mosaic law, and better than the people about them.

Now let us get at the source of this stream, that has been flowing through the world these hundreds of years. You know that men have been trying to find the source of the Nile. Wouldn't it be as profitable to try and find the source of grace, because this is a stream we are all interested in. I want to call your attention to the first chapter of John, the 14th and 17th verses: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth." Then the 17th verse: "For the law is given by Moses, but grace and truth came by Jesus Christ." Then in the 5th chapter of Romans, the 15th verse: "But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many." There it is called the free gift—it abounded unto many. Then in Paul's epistle to the Corinthians, the 1st chapter and the 3d verse: "Grace be unto you and peace from God, our Father, and from the Lord Jesus Christ. I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." Now bear in mind that He is the God of all grace. We wouldn't know anything about grace if it wasn't for Jesus Christ. Men talk about grace, but they don't know much about it. These bankers, they talk about grace. If you want to borrow a thousand dollars, if you can give good security, they will let you have it and take your note, and you give your note and say, "So many months after date I promise to pay a thousand dollars." Then they give you what they call three days' grace, but they make you pay interest for those three days. That ain't grace. Then when your note comes due, if you can't pay but nine hundred and fifty dollars, they would

sell everything you have got and make you pay the fifty dollars. Grace is giving the interest, principal, and all. I tell you, if you want to get any grace, you must know God. He is the God of all grace. He wants to deal in grace ; He wants to deal with that unmerited mercy, undeserved favor, unmerited love ; and if God don't love man until he is worthy of His love, He won't have time for very much love for him, He is the God of all grace.

Unto whom does He offer grace ? I would like to have you turn to your Bibles to two or three texts ; to the 21st chapter of Matthew, the 28th verse : " But what think ye ? A certain man had two sons and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not ; but afterward he repented and went. And he came to the second and said likewise. But he answered and said, I go, sir ; and went not. Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Why ? Because He loved those publicans and harlots more than he did those Pharisees ? No ; it was because they wouldn't repent, because they wouldn't take grace. They didn't believe they needed the grace of God. A man who believes that he is lost is near salvation. Why ? Because you haven't got to work to convince him that he is lost. Now here is a man that said he wouldn't go, and then he saw that he was wrong, and repented and went, and this man was the man that grace held up. Any man or any woman here to-night who will repent and turn to God, God will save them. It don't make any difference what your life has been in the past. He will turn to any that will turn to Him. I was preaching one Sunday in a church where there was a fashionable audience, and after I got through the sermon I said : " If there are any that would like to tarry a little while, and would

like to stay and talk, I would be glad to talk with you." They all got up, turned around, and went out. I felt as though I was abandoned. When I was going out I saw a man getting behind the furnace. He hadn't any coat on, and he was weeping bitterly. I said, "My friend, what is the trouble?" He said, "You told me to-night that I could be saved; that the grace of God would reach me. You told me that there wasn't a man so far gone but the grace of God would reach him." He said: "I am an exile from my family; I have drunk up twenty thousand dollars within the last few months; I have drunk up the coat off my back, and if there is hope for a poor sinner like me I should like to be saved." It was just like a cup of refreshment to talk to that man. I didn't dare give him money for fear that he would drink it up, but I got him a place to stay that night, took an interest in him, and got him a coat, and six months after that, when I left Chicago for Europe—four months after—that man was one of the most earnest Christian men I knew. The Lord had blessed him wonderfully. He was an active, capable man. The grace of God can save just such if they will only repent. I don't care how low he has become, the grace of God can purge him of all sin, and place him among the blessed. In proportion as man is a sinner much more does the grace of God abound. There isn't a man but that the grace of God will give him the victory if he will only accept it.

I want you to turn a moment to a passage you will find in the 7th chapter of Mark: "And from thence He arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it; but He could not be hid. For a certain woman whose young daughter had an unclean spirit heard Him, and came and fell at His feet. The woman was a Greek, a Syro-Phœnician by nation; and she besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her,

“Let the children first be filled, for it is not meet to take the children’s bread and cast it unto the dogs. And she answered and said unto Him, Yes, Lord; yet the dogs under the table eat of the children’s crumbs. And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.” Now, just see how Christ dealt with that woman—a Syro-Phœnician, a Gentile; she didn’t belong to the seed of Abraham at all. He came to save His own, but His own received Him not. Christ was willing to give to the Jews grace. He dealt in grace with a liberal hand, but those that He was desirous to shower grace upon wouldn’t take it. But this woman belonged to a different people—and just hear her story. I wonder what would happen if Christ should come and speak that way now? Suppose He should come into this assembly and take any woman here and call her a dog. Why, that Syro-Phœnician woman might have said, “Call me a dog! Talk to me like that! Why I know a woman who belongs to the seed of Abraham who lives down near me, and she is the worst and meanest woman in the neighborhood. I am as good as she is any day.” She might have gone away without a blessing if she had not felt her utter destitution and lost condition. But Jesus only said that to her just to try her, and after calling her a dog, she only broke forth into a despairing cry, “Yes, Lord—yes, Lord.” Christ had said it was more blessed to give than to receive. She took His place and received His blessing and His commands. She was satisfied to be given only a crumb, as long as He heard her petition. So, instead of giving her a crumb, she got a whole loaf. And so will you get the fullest beneficence of Christ if you lift your heart up to Him. Oh, that many would but just take her place, understand how low and unworthy they are, and cry unto Jesus. If you do, Christ will lift you up and bless you. But then the great trouble is that people will not confess



that they have need of grace. Such miserable Pharisaism is the worst feature of the present time. They think they can get salvation without the grace of God. The old saying is that when you come to Jesus as a beggar you go away as a prince. Instead of doing that, they feel so self-confident and proud that they come always as princes and go away beggars. If you want the Son of God to deal with you, come as a beggar and He will have mercy upon you. Look at the great crowd going up to the Temple ; they feel they have strength of themselves, and all pass on, proud and haughty, except one poor man, who smites himself on the breast and says, "God be merciful to me a sinner."

If you want to see the idea that the Jews had as to who was worthy, and how they thought that that kind of worthiness should be rewarded, just take your Bibles and look at the seventh chapter of Luke. It reads there, "Now when He had ended all His sayings in the audience of the people, He entered into Capernaum. And a certain Centurion's servant who was dear unto Him was sick and ready to die. And when he heard of Jesus he sent unto Him the elders of the Jews, beseeching Him that He would come and heal His servant. And when they came to Jesus they besought Him instantly"—now, just listen—"saying that he was worthy for whom He should do this." Yes, that was the Jews' idea of the reason He should come, because he was "worthy." What made him worthy? "For he loveth our nation, and he hath built us a synagogue." He was not worthy because he was a sinner ; oh, no ; not at all. But he was worthy because "he hath built us a synagogue." Ha ! that was the same old story—the story of the present day. There is a great deal of that now. Give that man the most prominent place in church ; let him have the best pew and the one furthest up in church, because he is "worthy." He has built the church perhaps ; or he has endowed a seminary. No matter where his

money came from. He may have got it gambling in stocks, or doing something else of a like character ; but he has given it to us. Oh, yes, he is worthy. He may have made his enormous gains by distilling whisky even. Make room for him, he has got a gold ring on ; make room for her, she has got a good dress on. So said the Jews ; Now, Lord, come at once, for he hath built us a synagogue. Oh, he is worthy. You must not refuse or halt ; You must come at once. That was the Jews' idea, and it is the idea of the world to-day. But how do you expect to get grace that way ? The moment you put it on the ground of being worthy of it, then to receive it would not be grace at all. It would only amount to this ; that if the Lord should give a man grace because He owed it to him, He would only be paying a debt. Jesus, however, went with them in this instance to teach them a lesson. Luke goes on to say : " Then Jesus went with them. And when He was not far from the house, the Centurion sent friends to Him saying unto Him, Lord trouble not Thyself for I am not worthy that Thou shouldst enter under my roof." That is the kind of humility we want ; that is the kind of men we are hunting after—a man that is not worthy. See how quick he will be saved when he is in that frame of mind. I suppose that some one had run in to tell this Centurion that Jesus was approaching the house. And the Centurion sent to Him to say he was not worthy that He should come unto him, " neither thought I myself worthy to come unto Thee ; but say in a word and my servant shall be healed." This Centurion had faith at any rate. If he thought himself unworthy to come to Jesus, he sent friends whom he considered better than himself. How common it is to think yourself good and all other people bad. It is good to see a man consider himself a poor, unworthy man. " God, I didn't think myself worthy to come unto Thee, but say the word and my servant shall be healed." Thank

God, he had faith. No matter how many sins we have if we only have faith. In this case, because he had faith Jesus healed his servant without coming to him at all. He hadn't to go to the house and examine his pulse, and see his tongue. Then he didn't have to write out a prescription and send him to the drug store. No ; he said, "All right, your servant shall live." "For I also am a man set under authority, having under me soldiers, and I say, unto one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard these things, He marvelled." It is only twice, I think, that Jesus marvelled. He marvelled at the unbelief of the Jews ; and again, at the faith of the Centurion—"and turned Him about and said unto the people that followed Him, I say unto you, I have not found so great faith, no, not in Israel." Here is a Gentile, he said in effect, here is a man not of the seed of Abraham, and yet what faith he shows ! Why, here is a Centurion, and he has more faith than the chosen people of God. Jesus granted the petition at once. When he saw a genuine check presented for payment He cashed it at once. He pays instantly in the gold of Heaven, without any hesitation or discount. "And they that were sent, returning to the house, found the servant whole that had been sick." Found him perfectly well, leaping and dancing around the house, praising God. He had been at the point of death one minute, and the next he had been made perfectly well.

You may be made whole too, friends. You may even be on the borders of hell, and yet be made an inhabitant of the Kingdom of Heaven. Think of this you men that are the slaves of strong drink. You may be mangled and bruised by sin, but the grace of God can save you. He is the God of grace. I hope that grace will flow into your souls to-night. Christ is the sinner's friend. If you have

read your Bibles carefully you will see that Christ always took the side of the sinner. Of course, He came down on the hypocrites, and well He might. Those haughty Pharisees He took sides against, but where a poor, miserable, humble, penitent sinner came to Him for grace He always found it. You always read that He deals in grace, and to-night He will have mercy upon you that confess your sins to Him. If you want to be saved come right straight to Him. He comes to deal in grace: He comes to bless, and why don't you let Him? Let Him bless you now. Let Him take your sins away now. A man said to me the other night, "I feel I have got to do something." I said to him, "If this grace is unmerited and free, what are you going to do?" And I warn you to-night, my friends, against trying to work out your own salvation. It really is a question whether it don't keep more people out of the kingdom of God than anything else. When at Newcastle, I was preaching one night, and I said that grace was free; that all were to stop trying to be saved. A woman came down and said to me: "Oh! how wretched I am; I have been trying to be a Christian, and yet you have been telling me to-night not to try." "Has that made you wretched?" I asked. "Yes; if I stop trying, what will become of me?" I said: "But if grace is free what are you going to do? You cannot get it by working." She said, "I can't understand it." Well, let me call your attention now to a few passages of Scripture. I turn to the second Chapter of Ephesians and the 8th and 9th verses: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God:"—"Not of works, lest any man should boast."

Salvation is a gift from God. If a man worked it out, he would boast of what he had done, and say, "O, I did it." A Scotchman once said it took two persons to effect his salvation—"God gave me His grace and I fought

against Him." It is not then for men to work, or they will boast of it, and when a man boasts you may be sure there is no conversion. The Ethiopian cannot change his skin, neither can the leopard change his spots. We do not work to get salvation, but we work it out after we get it. If we are ever saved it must be by grace alone. If you pay anything for salvation it ceases to be a gift. But God isn't down here selling salvation. And what have you to give Him if He was? What do you suppose you would give? Ah, we're bankrupt. "The gift of God is eternal life;" that's your hope. "He that climbeth up some other way, the same is a thief and a robber." Now who will take salvation to-night? Oh, you may have it if you will. "To him that worketh the reward is not reckoned of grace but of death." The difference between Martha and Mary was that Martha was trying to do something for the Lord, and Mary was just taking something from Him as a gift. He'll smile upon you if you'll just take grace from Him. "It's to him that worketh not but believeth," that blessings come. After you get to the Cross, there you may work all you can. If you are lost, you go to hell in the full blaze of the Gospel. That grace is free to all. To every policeman here, every fireman, every usher, every singer, every man, woman, and child, every reporter, all of you. What more do you want God to do than He has done? Oh, I hope the grace of God will reach every heart here. O, be wise, and open the door of your hearts and let in the King of glory. You'll be saved when you believe. It is written, "For the grace of God hath appeared, bringing salvation to all." If you are lost there is one thing you must do, and that is trample the grace of God under your feet. It won't be because you can't be saved, but because you won't. Young man, will you be saved to-night? It's a question for you yourself to settle. If we could settle it for you we would. but you must believe for yourself.

Christ said to that poor sinning woman, "neither do I condemn thee. Go and sin no more." O sinner, hear those words. O may the grace of God reach your hearts tonight.

## GRACE II.

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LAST night, if you remember, we were talking on the subject of grace, and to-night I want to continue the subject. Last evening I brought the subject down to Titus, where he says that the grace of God has appeared, bringing salvation to all men. Now I want to call your attention to the fifth chapter of Romans and the 20th verse: "Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound. That as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." Now sin reigns unto death. The penalty of the law of God is death. "The soul that sinneth, it shall die." No use of having a law if there is not a penalty attached to the disobedience of it. Suppose this State—the State of New York—should pass a law that you shall not steal or that you shall not murder, and put no penalty to the infraction of that law. What would be the use of that law? What would it be good for? Now sin hath reigned unto death, but grace hath reigned unto eternal life. It don't stop with death, grace don't. It carries us past death—right through the grave, clear over into the Promised Land. Now, in the closing verses of Deuteronomy, and in the first chapter of Joshua, you read that Moses brought the children of Israel down to Jordan. But he couldn't bring them any further. He was the

representative of the law, and that is where the law brings us to—to Jordan. Jordan means death, judgment. After bringing them to death and judgment, he couldn't bring them any further, but left them there. The law brings us to death, and there it leaves us. It don't give life ; it never has given life, and it never can. Sin reigns unto death, but the grace of God hath reigned unto eternal life. So when Moses had brought the children of Israel down to Jordan, and couldn't go any further, then came Joshua and took the congregation over and away on their journey. Joshua means Jesus. And as Joshua led them past the Jordan, so Jesus will take His people through the dark valley of the shadow of death unto eternal life. He is the Good Shepherd and He came to save His people from their sins. When John came he appeared as the forerunner of grace and Jesus. He was the last representative of the old dispensation. He brought the people who came to be baptized down into the Jordan, and he left them in Jordan. When Christ came He commenced where John had left off. He went into the Jordan, and brought the people out of it. That is the difference between law and grace ; law slays a man but grace makes him live ; the law takes a man to death and judgment, but Christ comes and quickens him, giving eternal life.

There is a great difference then between law and grace, and I want you to bear this in mind and keep the distinction between the two separate and clear in your minds. Let me repeat ; Law leads unto death, but grace to eternal life by Jesus Christ our Lord. Some people are lingering around Sinai yet—around the old dispensation—around the law. You can't get them to come away from Horeb. It is better to come to the Mount of Olives, better to come to Calvary. Now I want to carry you to another verse, the 14th, of the sixth chapter of Romans. There it is written : " For sin shall not have dominion over



you ; for ye are not under the law, but under grace. What, then, shall we sin because we are not under the law, but under grace ? God forbid." Bear that in mind ; ye are not under the law, but under grace. The Lord Jesus came to bring us out from under the law. It is not any more thou shalt not do this ; thou shalt not do that. That was the law. Under that dispensation it was do and live—now it is live and do. Christ came and says, "If you love Me, keep My commandments." Before that it was thou shalt not do this or that. But grace reigns unto eternal life by Him, and if you love Him you will keep His commandments, and grace shall bring you unto everlasting happiness. Yet, notwithstanding all these plain texts, some will still have it that we are not under grace, but remain under the law. Now just turn to the 21st chapter of Deuteronomy and the 18th verse, and you will see what would happen under this law : "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them. Then shall his father and his mother lay hold on him and bring him out unto the elders of his city and unto the gate of his place. And they shall say unto the elders of his city, This, our son, is stubborn and rebellious ; he will not obey our voice ; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die ; so shalt thou put evil away from among you, and all Israel shall hear and fear."

A very strange state of things would take place now if we lived under the law. Think of a man in these days taking his son into Madison Square, and have the Aldermen of New York come up there and stone him to death. It would be pretty effectual in breaking up the rum-shops and the whiskey-selling saloons of New York. A man takes his son, who is a confirmed drunkard, and kills him

or has him killed—wouldn't that soon put a stop to the buying and selling of this vile whiskey and intoxicating and maddening stuff that is now going on throughout the country? The distillers would have a good deal of whiskey on their hands. But grace deals differently with men. See the prodigal son. He went away and lived a low and vicious life. He squandered all he had. He was a drunkard and spent his substance on harlots and thieves. How did his father treat him? Did his father take him out and have him stoned to death? No. That would have been his end under the law I have read to you; but see how his father acted towards him under grace. He met him with a kiss and treated him with kindness and love. The law says, "Stone him;" but grace says, "Forgive him." When Moses was in Egypt to punish Pharaoh, he turned the waters into blood. When Christ was on earth he turned the water into wine. That is the difference between law and grace. The law says, "Kill him;" grace, "Forgive." Law says, "Let him die;" grace says "Love him." Law makes us crooked; grace straightens us. Law makes us vile; grace cleanses us. That is the difference between law and grace. When the law came out of Horeb three thousand men were lost. At Pentecost, under grace, three thousand men got life. What a difference? When Moses came to the burning bush, he was commanded to take the shoes from off his feet. When the Prodigal came home after sinning he was given a pair of shoes to put on his feet. I would a thousand times rather be under grace than under the law.

Why, the law is a schoolmaster; a cold, severe man that is continually holding a ratan over you. Well, some of us know what that means. You know what it is to see a ratan, and perhaps to feel it. Thou shalt do this, and thou shalt do that. That is the law, with a ratan at the back of it. But under grace the schoolmaster tries to rule the school

with kindness and love. He says if you love me do this, if you love me don't do that. The schoolmaster that I was taught by was a harsh, severe man. It was a word and a blow with him, and generally the blow came first. I knew what it was to have severity in my school days, and I also knew what it was to have kindness. After that stern school-teacher came a kind-hearted lady, who commenced to rule by love. Well, we thought we should have a grand time—do just as we pleased—didn't fear her. The first time that I broke a rule through, instead of seeing a rattan in her hand, I saw tears in her eyes. That was a good deal worse than a stick or a rawhide to me. She asked me to remain after school. And when we were alone she took me by the hand and talked to me in a low, kind voice with the tears in her eyes. If you love me, she said, keep my rules. I tell you I never broke a rule after that. Her kind words went straight to my heart. But take a further view of this difference between law and grace. Here is a boy in school, and the master's name is Mr. Law. He holds his cane over him and says, in a cold, severe tone, "thou shalt not do this, and thou shalt not do that." This went on for some time, and there was no love or affection between the boy and his teacher. But by and by the head master comes and takes the pupil out of that room and puts him in another class, the teacher of which is Mr. Grace. The boy, you see, can't be in both rooms at the same time—can't have both teachers at the same time. Now, we are not under law, but under grace, and all the Lord wants is to deal in grace, and bring us out from the curse of the law; He wants to partake of love with everyone. Thank God, I am not under the law to-night, but under grace, and as I said last night, the Lord Jesus is trying to reach every man by grace. A friend of mine, the last time I was in England, told me this story—gave me this illustration of grace. Suppose, said he, that a man

had a beautiful farm on the side of the mountain. Everything was in an enclosure. He had a great wall all around it. Everything within the walls was bright and green, while everything outside was hot and dried up. One day there came a messenger to the man that had the beautiful farm, and he said to him: "Sir, you have a beautiful flourishing farm, but I want to make it better. I will increase its fertility; I will make it a thousand times better than it now is." "No," says the farmer, "my farm is good enough; you can do nothing to better it;" and drove him away. He wouldn't have his farm made better, and he built his walls still higher to keep all men out. Up in the mountain near the house was a fountain. Its stream was used to irrigate and beautify the farm, and from it the crystal waters came to the garden. And the man that sent to him said to himself, "This man won't let me make his garden more beautiful; he won't accept my kindness. I will build up a wall and cut the stream off." When the wall arose around the fountain's head the waters ceased to flow to the farm; the flowers began to fade and wither, and soon everything presented the appearance of desolation and ruin. So the Lord of Glory comes and wants to give us His grace, but we spurn it, refuse to accept his blessing, and we perish. Why. Christ had the hardest work of his ministration to teach this subject even to his apostles. When they were offered grace they wouldn't have it. They couldn't keep grace in the country. They built up a wall of unbelief, the stream of grace ceased to flow to them, and what was the result? The garden that once was there is now the only dried up and withered spot on the whole mountain round about. Grace has flowed out to the Gentiles and to all the nations, and what a blessing it has been! It was just because they built a wall of unbelief. That is just what the sinner is doing now. But if you'll only let the grace flow, nothing can hinder you from getting a blessing.

And now the question comes, How are we to become partakers of this grace? In the 4th chapter of Hebrews, and 16th verse, we read; "Let us come boldly to the throne of grace, and find grace and strength to help in time of need." God wants us to come and get all the grace we need. The reason why there are so many half starved Christians is because they don't come to the throne of grace. It is related of Alexander that he gave one of his generals, who had pleased him, permission to draw on his treasurer for any sum. When the draft came in the treasurer was scared, and wouldn't pay it till he saw his master. And when the treasurer told him what he had done, Alexander said, "Don't you know that he has honored me and my kingdom by making a large draft?" So we honor God by making a large draft on Him. If there is a drunkard here who wishes to get control of his appetite, all he has got to do is to come and get all the grace he needs. You can get enough to overcome every trial and sorrow. When Dr. Arnold was in this country—he is now in heaven—I heard him use in a sermon an illustration that impressed me. He said: "Haven't you ever been in a home where the family were at dinner, and haven't you seen the old family dog standing near and watching his master, and looking at every morsel of food as if he wished he had it? If his master drops a crumb he at once licks it up and devours it, but if he should set the dish of roast beef down and say, 'Come come,' he wouldn't touch it—it's too much for him. So with God's children; they are willing to take a crumb, but refuse when God wants them to go for the platter." God wants you to come right to the throne of grace, and to come boldly. A while ago I learned from the Chicago papers that there had been a run on the banks there and many of them were broken. What a good thing it would be to get up a run on the Bank of Heaven! What a glorious thing to get up a run on the throne of grace!

God is able to help thee and deliver thee if you will only come to him. That's what grace is for. I want you to turn to the 8th verse of the ninth chapter of II. Corinthians. I want you to mark that verse. If you have got your Bibles with you, draw a black mark right around that verse. Many want to know why Christians fail. It's because they don't come to God for grace. It's not because He hasn't got the ability. Men fail because they try to do too large a business on too small a capital. So with Christians ; but God has got grace enough and capital enough. What would you think of a man who had one million dollars in the bank and only drew out a penny a day ? That's you and I, and the sinner is blinder than we are. The throne of grace is established, and there we are to get all the grace we need. Sin is not so strong as the arm of God. He will help and deliver you if you will come and get the grace you need.

Now, take all the afflictions that flesh is heir to, and all the troubles and trials of this life—no matter how numerous—and God has grace enough to carry you right through without a shadow. Some people borrow all the trouble they can from the past and the future, and then multiply it by 10, and get a big load, and go reeling and staggering under it. If you ask them to help any one else, they say they can't—they've got enough to do to take care of their own ; forgetting "Casting all your care on Him, for He careth for you." A man was once travelling along a highway, and he overtook one carrying a heavy burden on his back, and he asked him to ride. But the man, after he got up, kept his bundle on, saying, "I am willing to carry it if I can only get a ride." So many are content to be nominal Christians, and go along with great loads and burdens ? What is the throne of grace for but to help you carry your burden ? God says, "Come," and "As your day so shall your strength be." I suppose we all have thorns in the flesh. Instead of praying God to take the thorns out, let us pray

for grace to bear them. Let us live day by day, casting our care on God. In this fifth chapter of Romans there are these precious words—peace for the past, grace for the present, glory for the future. Some think that when they get to Calvary they have got all. They have just commenced. By and by we shall see the King in His beauty. The glory is just beyond.

A man said to me some time ago, "Moody, have you got grace to go to the stake as a martyr?" "No, what do I want to go to the stake for?" A person said to me, "Moody, if God should take your son have you grace to bear it?" I said, "What do I want grace for? I don't want grace to bear that which has not been sent. If God should call upon me to part with my boy He would give me strength to bear it." What we want is grace for the present, to bear the trials and temptations for every day. "As thy day so shall thy strength be." The woman who had lost her husband went to Elisha with a story that would move the heart of Elisha or any one else. Her husband had died a bankrupt and they would sell her boys into slavery. She came to Elisha and told her story. He asked her what she had to pay. She replied a pot of oil. Elisha told her to go home, "borrow vessels not a few, take oil and pour into the empty vessels." Men in these times wouldn't believe in this. They would say, "What, take a pot of oil and pour into all these vessels—what good will that do?" Not so this poor widow. She has faith and does as she is told. She goes to her neighbors and asks for vessels; they can lend her a few. She takes all they have and goes on. She clears out the next house, and the next, and the next. "Borrow," says the prophet, and she goes on until her house is filled with vessels. "Now close the doors," she says to her sons. And she pours oil into the first vessel and fills it full, and the next, and the next, and the next in the same way. She pours it in, and pours it in, and the boys run and get more

vessels, until the house is full of oil. Then she goes to Elisha and asks what she shall do. He tells her "go" sell the oil and pay the debt. Now, Christ pays the debt and gives us enough to live on besides. He doesn't merely pay our debt—He gives us enough to live on. He gives according to our need. "As thy day so shall thy strength be." Rowland Hill tells a story of a rich man and a poor man of his congregation. The rich man came to Mr. Hill with a sum of money which he wished to give to the poor man, and asked Mr. Hill to give it to him as he thought best, either all at once or in small amounts. Mr. Hill sent the poor man a five pound note with the indorsement—"More to follow." "Now, which do you think did the most good?" Every few months came the remittance with the same message—"More to follow." Now, that's grace. "More to follow"—yes, thank God, there's more to follow. Oh, wondrous grace! May the grace of God reach every heart in this assemblage to-night is my earnest prayer.



## FAITH.

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I WANT to call your attention to-night to the subject of Faith. I think I hear some of you say: "That is a very dull subject; if I had known that would be the subject I would not have come." But it is a very important subject. It is Faith that brings the blessing after all. Some one has said there are three things to Faith—knowledge, assent, laying hold. Knowledge! A man may have a good deal of knowledge about Christ, but that does not save him. I suppose Noah's carpenters knew as much about the ark as Noah did, but they perished miserably nevertheless, because they were not in the ark. A good many men know a good deal about Christ, but they are not saved by it, and our knowledge about Christ does not help us if we do not act upon it. But knowledge is very important. Knowledge, assent, then, laying hold; and it is that last clause that saves, that brings the soul and Christ together. The best definition I can find of faith is the dependence upon the veracity of another. The Bible definition in the 11th chapter of Hebrews is, "Faith is the substance of things hoped for, and the evidence of things not seen." In other words, faith says amen to everything that God says. Faith takes God without any ifs. If God says it, Faith says I believe it; Faith says amen to it.

But now the question is, Whom shall we have faith in? A man got up in one of our young men's meetings the other

night and wanted to know why it was there were so many that backslid. One reason for backsliding is because men are not sound in their faith ; it is because they have not really been converted to God. A good many men are converted to a church ; they say, " I like that church ; it is a beautiful church, and there is beautiful singing ; I like that quartet choir and the grand organ, and there is a good minister." And so they are converted to the church, and they are converted to the singing, and converted to the organ, and converted to the minister, or they are converted to the people who go there. They get into good society by going there. But that is not being born of God, or being converted to God. Once there was an old chap sat down among some army soldiers, who were telling stories of adventure, and one fellow got up and told all about how he had backslid, but the old soldier said, " I think there is some mistake, and the truth of the matter is that you have never yet slid forward." Now if a man has faith in the Lord Jesus Christ, he has got something he can anchor to, and the anchor will hold ; and when the hour of temptation comes to him, and the hour of trial comes to him, the man will stand firm. If we are only converted to man and our faith is in man, we will certainly be disappointed. How very often we hear a man say. " There is a member of the church who cheated me out of five dollars, and I am not going to have anything more to do with people who call themselves Christians." But if the man had had faith in Jesus Christ, you do not suppose he would have had his faith shattered because some one cheated him out of five dollars, do you? What we want is some one to have faith in the Lord Jesus Christ. Turn to the prophecy of Jeremiah, 17th chapter, beginning with the 5th verse : " Thus said the Lord, Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord and whose hope the Lord

is." But cursed is the man who puts his trust in man ; that is the reason why so many people are all the time being disappointed, and why there are so many that find their faith shaken. It is because they have been trusting in man, and man has failed them, and they have been trusting in themselves, and their hearts are deceitful and desperately wicked, and we cannot have trust in ourselves ; and because man has failed us, or because we have failed ourselves, we think God will fail us. But if we put our trust in the God of Jacob, He will surely not fail us.

Faith is very important. You talk about financial panic—if business men lost faith among themselves and in each other, how quickly all business would go to the wall? It is the foundation of society. It is the foundation of everything. Some people think when we talk about faith in Christ that it must be some miraculous faith, and that they have got to wait until it comes down out of heaven ; that it is some shock which is to come upon them. But this faith in Christ is the same kind of faith that men have in one another. If a man has faith in the God of Jacob, God will never disappoint him. I never yet have seen a man whose faith God has disappointed in all my life. There are men who say it does not make any difference what a man believes, if he is in earnest, if he is sincere in his belief. We often hear people ask, "You do not think it makes any difference what kind of a belief a man has, if he is only sincere in it, do you?" But, oh, my friends, I tell you, it makes all the difference in the world whether a man believes a truth or a lie. If the devil can you make you believe a lie, and that you are going to be saved because you are sincere in your belief in it, that is all he wants. Do not suppose for a moment that it does not make any difference what you believe in or what your faith is, so you are only sincere. Do not go over to that terrible illusion which is one of the devil's lies. Once there

were a couple of men arranging a balloon ascension. They thought they had two ropes fastened to the car, but one of them only was fastened, and they unfastened that one rope, and the balloon started to go up. One of the men seized hold of the car, and the other seized hold of the rope. Up went the balloon, and the man who seized hold of the car went up with it, and was lost. The man who laid hold of the rope was just as sincere as the man who laid hold of the car. There was just as much reason to say that the man who laid hold of that would be saved because he was sincere as the man who believed in a lie because he is sincere in the belief. I like a man to be able to give a reason for the faith that is in him. Once I asked a man what he believed, and he said he believed what his church believed. I asked him what his church believed, and he said he supposed his church believed what he did, and that was all I could get out of him. And so men believe what other people believe, and what their church believes, without really knowing what their church and other people do believe.

Now, we must know distinctly in whom we believe. Jesus Christ tells us to have faith in God, and if we have faith in God that it will carry us through all darkness, and storm, and affliction, and troubles, and trials. If our faith is in churches, and dogmas, and creeds, and men, and in this thing and that, we will come into trouble and difficulties before we get through our pilgrim's journey. But for him who has faith in God the light will shine brighter and brighter until he comes at last into the glory of the perfect day. Some people put their faith in a man. Some say, "There is such a minister; I have confidence in him and in his Christianity." They pin their faith to a good man, and sometimes the good man deviates a little, and this friend who imitates him thinks that he need not be as perfect as the elder. He says, "If he can do it I can do it,"

and he deviates a little more, and a little more until he is at last very far away from the moorings. If a teacher teaches a child writing, he teaches him to imitate the copy as closely as he possibly can. Abraham, and Isaac, and Jacob, and those heroic men that lived and moved as the heroes of olden times—there is a long line of them named in the 11th chapter of Hebrews, but in the next chapter the writer takes the eye away from the contemplation of them and says, "Look at Jesus." You need not look at Abraham, or Isaac, or Jacob, but look unto Jesus, the author and the finisher of our faith; look to Him alone. Let us learn a lesson that we are not to pin our faith to good men; we are not to have supreme faith in them. They cannot save us. We are to have confidence in them, but when it comes to the great question of salvation, we are to have faith in God, and God alone. You are not even to obey good men; we are to obey God, and Him only. If God tells us to do a thing we are to do it; if He tells us to believe a thing, we are to believe it; we are to have faith in God. Have faith in God, and if God tells you to believe a thing believe it, and then you will have peace and confidence and joy. Now we are to have faith. Christ says, "Have faith in God."

But I hear a great many people saying, "How am I going to get this faith? I would come to Christ, but I don't know how to get faith." It would take months and years to get that. Now, I was a long time getting faith. I was anxious to work for the Lord, but I wanted faith. I wanted to get faith, but I went about it the wrong way. I prayed for it, and did nothing else. That ain't the way to get faith to pray for it and neglect the word of God. The way to get faith is to know who God is, and I never knew a man or woman that was well acquainted with God that wanted faith. Some one said to a Scotch woman, "You are a woman of great faith." "No," she says, "I am a

woman of little faith, but I have got a great God.' Now would you just turn a moment to the 20th chapter of the Gospel of John and the 31st verse: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Now, the whole Gospel of John was written for one purpose. John took up his pen and he wrote that Gospel that we might believe that Jesus Christ was the Son of God and that by believing we might have eternal life. And so, instead of praying for faith and mourning because we haven't got faith, let us study the Word of God and get acquainted with the God of Israel, and then we will have faith in Him. You can't find a man or woman that is acquainted with God, but that has strong faith in God. That is the reason those infidels won't trust Him, because they don't know Him. Now, turn to the 10th chapter of Romans, and the 17th verse: "So then faith cometh by hearing, and hearing by the Word of God."— Faith cometh by hearing, and hearing by the Word of God! Now, sinner, do you want to be saved to-night? Have faith in God! Take Him at His word! Believe what He says! Believe the record God has given in His Son! I can imagine some of you saying: "I want to, but I have not got the right kind of faith." What kind of faith do you want? Now, the idea that you want a different kind of faith is all wrong. Use the faith you have got, just believe on the Lord Jesus Christ. Not only that, you can't give any reason for not believing. If a man told me he couldn't believe me, I should have a right to ask him why he couldn't believe me. I should have a right to ask him if I had ever broken my word with him, and if I had not broken my word with him, he ought to believe me. I would like to ask you, has God ever broke His word? Can you come forward and tell me, our God has ever failed to keep His word? Never. My friends He will keep His word.

I tell you, dear friends, it is the damning sin of the world to come through that one door and say there is a blight over the whole world, just because man don't believe. It is all unbelief that has brought misfortune among us. It is the sin of the world. We have sinned, not because we have murdered, not because we have sworn, not because we have lied. God condemns the world because they believe not on Him ; that is the root of all evil. A man who believes in the Lord Jesus Christ won't murder, and lie, and do all these awful things. Don't get caught by that terrible delusion that unbelief is a misfortune. Unbelief is not a misfortune, but is the sin of the world. Christ found it on all sides of the world. When He first got up from the grave, He found that His disciples doubted. He had reason to cry out against unbelief. There was Thomas doubted ; in fact all the rest of the disciples, and it is what is keeping back God's blessing in the City of New York. I believe we would have a great revival here, and thousands of persons would be converted, if we only had faith in God. Now God is able to do great things if we only believe in Him. Let us have faith. Don't be looking to see if you have got the right kind of faith ; look and see if you have got the right kind of Christ. Now faith is just the hand that reaches out and gets the blessing. Faith sees a thing in God's hand. Faith says I will have it. I see that book in Mr. Dodge's hand, I go and take it ; I have got faith that he will let me have it. Now, my friends, have faith in God to-night. Faith is an outward look, not an inward look. A great many people are looking at their feelings, a great many people are looking down here. Don't be looking at your feelings, but look at Heaven, and if you have got the right kind of Christ you will have the right kind of faith. Suppose a man who had been in the habit of meeting a beggar on the street, and he might say, I have met this man for years out

here begging and as I go up to-night I meet him, he has got a nice suit of clothes on, and I say to him, "Hullo, beggar," and he says, "Don't you call me a beggar, I am no beggar." "Why, are you not a beggar?" "No, Sir, I am not a beggar." "What is the reason you are not a beggar?" "Why, I was sitting there to-day and I put out my hand and asked a man to give me something. Mr. Dodge came along and he put five thousand dollars right into my hand." "How do you know it is good money?" "I took it to the bank." "How did you get it?" "I put my hand out and he just put it in my hand." "How do you know it is the right kind of a hand?" "O, pooh, what do I care what kind of a hand it was."

And so we have only to reach out the hand of faith to-night and take God's Son. The gift of God is his Son, and this Son is eternal life. Do you want it? Take it. Who will have faith in Him to-night? You must have a poor opinion of God if you wont trust Him. I can imagine some people saying, "O, we have a great respect for God, but we have not got faith in Him." How if your children should say, "O, we love papa so much, but we don't have faith in him?" You smile at that, and yet how many Christians talk in that way. O, this miserable wretched unbelief! What grounds have we got for not believing God? Let us ask God to-night to take us from it. Let us put our whole confidence in God, and let us trust Him now. If we don't believe Him, John says, we make him a liar, and that is what unbelief is. Many a man has been knocked down in the streets of New York for calling another a liar. Men take it as a great insult. It isn't very often that it is such a great insult. We very often tell that which is not true. When a man tells God He lies, is it true? The devil said God was a liar, and men rather believe him than believe God. God is truth. Let us trust Him with all our hearts. Now there is a verse here I



would like to call attention to—a brother spoke of in the inquiry meeting to the inquirers—the 3d chapter of John, and the 33d verse: “He that hath received His testimony hath set to his seal that God is true.” “He that hath received His testimony—‘His,’ that is, God’s testimony—hath set to his seal that God is true.” In the old days men used to wear a ring, a signet ring, and instead of signing their names to a document they used to take that ring and sign that document, and so Christ uses that as an illustration. Now Christ says if you will set to your seal that God is true, He will believe it. You then set to your seal that God is true. Now, O lay hold of that verse to-night—“He that hath received His testimony hath set to his seal that God is true.” Who will endorse Him? Who will believe? Faith says, I will. I will set to my seal that God is true. Isn’t there some one here that will set to his seal that God is true? There will be joy in heaven to-night. Isn’t there some one that will do it?

My little Willie I once told to jump off a high table and I would catch him. But he looked down and said, “Papa, I’s e afraid.” I again told him I’d catch him, and he looked down and said, “Papa, I’s e afraid.” You smile, but that’s just the way with the unbeliever. He looks down and dare not trust the Lord. You say that would be blind faith, but I say it wouldn’t. I told Willie to look at me and then jump, and he did it and was delighted. He wanted to jump again, and finally his faith became so great that he would have jumped when I was eight or ten feet away, and said, “Papa, I’s e a comin’.” I remember seeing a man in Mobile putting little boys on the fence posts, and they jumped into his arms with perfect confidence. But there was one boy nine or ten years old who would not jump. I asked the man why it was, and he said the boy wasn’t his. Ah, that’s it. The boy wasn’t his. He hadn’t learned to trust him. But the other boys knew

him and could trust him. O, sinner will you not learn Christ to-night and jump into the arms of a loving Saviour. He'll keep you. Who will believe in the Lord Jesus Christ to-night? Who will come to Him and be saved. Will you not take God at His word. O, may He give you strength and faith to-night to trust Him as Job did.

## CONFESSING CHRIST.

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LAST night I spoke to you about believing. I want to follow that subject to-night with another subject as important, and that is Confession of Christ ; not confessing sin, that is not what I want to talk about to-night, but confessing Christ. In the 10th chapter of Romans, 10th verse—a very little verse—you will find these words : “ For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.” I believe there are a great many people who have got into trouble and difficulty right in the middle of that verse, because they do not understand why it is that they do not have the joy they have heard other Christian people talk about. They say they believe in the Lord Jesus Christ ; they say they trust Him, and Him alone, for salvation ; they say that Christ is their only hope ; but there they stop. Now I say to you that confession is as important as faith. “ With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” Then the next verse says, “ For the Scripture sayeth, Whosoever believeth on Him shall not be ashamed.” Now, if a man really believes in his heart, the next thing he ought to do is to confess Christ, is it not ? And you won't get the blessing until you do. “ With the mouth confession is made unto salvation.” The fact of the matter is that we are all moral cowards ; we are ashamed to come out and confess Christ

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and take our stand on the Lord's side, and on the side of His religion. It is the only religion in the world that is worth having; it is the only religion in the world that gives life to man; but, strange to say, I believe we are the only people on earth who are ashamed of their religion. You cannot find a man who holds any false doctrine of religion who is not proud of it. If a man has got hold of an error he is not ashamed to confess it and acknowledge it to all men. A man who is in the service of Satan is not ashamed of it. You hear such men swearing on the street, proclaiming who is their master every day; they seem to be proud of the devil and to like to have everyone know that they are servants of his.

But how do men confess their allegiance to Christ? As disciples of Jesus what cowards we are! It sometimes happens that those who have gone away from our meetings under the influence of a changed heart, come to me afterward and say that they are still in darkness. I say to them, there is a reason for this; did you confess Christ when you went home? "No, I thought I would wait and see how it would hold out before I told anyone." But that is not the right way to do. You see it is with the heart man believeth, and the next step is to confess him with the mouth; that is what the mouth is for—to confess Christ; to tell all that he has done for you. If a man is ashamed to do this, to take his stand on the Lord's side, he will not get the benefit of his conviction. In fact, it is confession unto salvation; salvation comes when we take our stand for Jesus Christ before all the world. If I belonged to the Republican party, and got tired and sick of it and wanted to join the Democratic party, I should not be ashamed to come out and acknowledge it. You never saw a man leave one party to join another who did not like to come out and let everyone know it. They want to use all the influence they can to get their friends to join them. If a man is on

the wrong side of this question of religion and goes over on the Lord's side, ought he not to be just as willing to publish it, and to make everyone know that he is on the Lord's side? Isn't it amazing how few there are who are ready to come out boldly and acknowledge to everyone that they want to be on the Lord's side?

One thing that made our one o'clock meeting so interesting to-day was, a young man got up and said, "My sister and my mother are very anxious to have me become a Christian, and I myself want to." I said, "Thank God for that; that man has more courage; he is willing to let the world know that he wants to be on the Lord's side." I never yet have seen a man who came out boldly in that way but that he surely turns out all right at last. Look at the ninth chapter of Luke, the 23d verse: "And He said unto them all, If any man will come after Me, let him deny himself and take up his cross daily and follow Me." But the cross is what men do not like; they want to get to heaven without taking up the cross—any way but that. If men could buy salvation, they would be willing to pay a good price for it; they would go round the world to get to heaven without the burden of the cross. The way to heaven is straight as an arrow; it is perfectly straight. A man need not be in darkness about the way if he really wants to know. But on the way to heaven there is a cross, and if you try to go around it, or to step over it, or to do anything else than take it up and bear it onward, you get lost. When men are ready to follow Christ, to deny themselves, and humble themselves, and take up the cross, then salvation is ready for them. Satan puts a straw across our path and magnifies it and makes us believe it is a mountain, but all the devil's mountains are mountains of smoke; when you come up to them they are not there, but mere mountains of smoke. Now there is nothing to hinder this whole audience from coming out on the Lord's side to-

night, and confessing Jesus Christ to be their Savior ; there is nothing but your will to prevent it. Satan has not the power to keep you from it if you will. Christ says, except a man become converted and like a little child he is not fit for the kingdom of God. Pride, I think, is the worst enemy we have. It keeps thousands of people out of the kingdom of God. The idea that we have to humble ourselves and become like a little child is too much for our pride, but, "whosoever shall save his life shall lose it, and whosoever shall lose his life for My sake shall find it ;" but, "whosoever shall be ashamed of Me and of My word, of him shall the Son of Man be ashamed, when He shall come in His own glory and in His power, and amid all the angels." Ashamed of Him! A young convert got up in one of our meetings and tried to preach ; he could not preach very well either, but he did the best he could—but some one stood up and said, "Young man you cannot preach ; you ought to be ashamed of yourself." Said the young man, "So I am, but I am not ashamed of my Lord." That is right. Do not be ashamed of Christ—of the man that bought us with His own blood. Ought we to be ashamed to speak for His cause, to take our stand on His side? He might well be ashamed of us, for ten thousand reasons which I could show. But the idea of a poor, miserable, vile, blind, hell-deserving sinner being ashamed to own Christ! It is the strangest thing in the world. Look in the 12th chapter of Luke, the 8th and 9th verses : "Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth Me before men shall be denied before the angels of God."

During our war, when a General had accomplished some great victory, or had any great success, he thought it was a great honor to have a man stand up in Congress and mention his name. But think of having your name men-

tioned in the Courts of Heaven, and not only that, but by the Prince of Heaven, by the King of Kings and Lord of Lords ! Think of Jesus speaking our names there ! He says to us, If you will not be ashamed of Me before men, in this old creation, I will not be ashamed of you in Heaven before the angels, in the new creation. You confess Me here, I will confess you there. You deny me here, I will deny you there.

Will the Christian people in this room, in this assembly to-night, take their stand and let every one know in the circle of their family and among their acquaintances that they are on the Lord's side ? Why, if you do, it would be the best meeting, a meeting of more satisfaction than any we have had. The results of such a course taken by every one here to-night would bring more to Jesus, and be productive of greater righteousness than any brought out by any previous assembly. Let you, young converts, tell your experience, take your stand and confess Christ. That is the way to show how strong your conversion is. Be sure you are on the Lord's side, "If the Lord be God, then follow Him. But if Baal be God, then follow him." It is one of the surest signs of your genuine repentance to come out before men and confess the Lord Jesus Christ. Take your stand and be a witness to the Lord. "He that confesseth Me before men, the same will I also confess before the angels of Heaven. But he that denieth Me before men the same will I also deny before My Father which is in Heaven." I was in a Boston prayer-meeting a number of years ago—but I ought to say that I have lived for a number of years out West, a number of years in Chicago, and you know that that part of the country is made up principally of young men ; at any rate the prayer-meetings were for the most part made up of young men—hardly saw a gray-headed man in them at all. So, while I was in Boston it was quite a treat to see old, gray-headed men in the as-

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semblies. Well, in that meeting a little, tow-headed, Norwegian boy stood up. He could hardly speak a word of English plain, but he got up and came to the front. He trembled all over and the tears were all trickling down his cheeks, but he spoke out as well as he could and said: "If I tell the world about Jesus, then will He tell the Father about me." He then took his seat; that was all he said, but I tell you that in those few words he said more than all of them, old and young, together. Those few words went straight down into the heart of every one present. "If I tell the world"—yes, that's what it means, to confess Christ.

And now are there not hundreds here to-night that are really ashamed of Christ—feel backward about confessing that they are Christians? I heard a story about two young men who came to this city from the country on a visit. They went to the same boarding-house to stay and took a room together. Well, when they came to go to bed each felt ashamed to go down on his knees before his companion first. So there they sat watching each other. In fact, to express the situation in one word, they were both cowards—yes, cowards! But at last one of them mustered up a little courage, but with burning blushes, as if he was about to do something wrong and wicked, he sunk down on his knees to say his prayers. As soon as the second saw that he also knelt. And then, after they had said their prayers, each waited for the other to get up. When they did manage to get up one said to the other: "I really am glad to see that you knelt; I was afraid of you." "Well," said the other, "and I was afraid of you." So it turned out that both were Christians, and yet they were afraid of each other. You smile at that, but how many times have you done the same thing—perhaps not in that way, but the same thing in effect. Henceforth, then, be not ashamed, but let every one know you are His.



And I wish to say to the young converts here to-night that if you want peace and joy flowing into your heart like a river, commence at once and confess Him. It is not a work of merit ; you are not making God a debtor to you ; it is the *very least* you can do. And those who do so, come out boldly and confess Him, preach better and stronger than any minister of His. Each confession is worth more than a sermon ; it is like to one raised from the dead.

The most powerful meeting we have ever had was that of last night, when the converts came boldly forth and told how they had been saved. I heard many say that it was the best meeting they had attended. Oh, what meetings of sweetness and communion with God we would have if every one would just come out and do his duty as God wants him to do ! If we boldly took up our cross and bore it manfully, the world would soon see the influence of these meetings. When I was in Ireland I heard of a man who got great blessing from God. He was a business man—a landed proprietor. He had a large family, and a great many men to work for him taking care of his home. He came up to Dublin and there he found Christ. And he came boldly out and thought he would go home and confess Him. He thought that if Christ had redeemed him with His precious blood, the least he could do would be to confess Him, and tell about it sometimes. So he called his family together and his servants, and with tears running down his cheeks he poured out his soul to them, and told them what Christ had done for him. He took the Bible down from its resting-place and read a few verses of gospel. Then he went down on his knees to pray, and so greatly was the little gathering blessed that four or five out of that family were convicted of sin ; they forsook the ways of the world, and accepted Christ and eternal life. It was like unto the household of Cornelius, which experienced

the like working of the Holy Spirit. And that man and his family were not afraid to follow out their professions.

They were not like a great many men I have seen who accept Christ while there is no cross to bear, and where everything is plain and easy for them. Some men when they profess to accept Christ, immediately think they must go and join some church right away. So they go down and see the minister, and say : " Mr. So and So, I have become a Christian, and I went to take a pew in your church. I would like to be a member of your congregation, but I don't want to take any active part in the church. Now, don't ask me some evening to get up and tell my experience ; I never did anything like that, and would not like to be pointed at so conspicuously." Well, he does join the church, and that is the last you ever hear of him. Last week, in this building, a man was converted, and he went right off and joined some church. Well, I hope after he did join, he didn't stop going to church. If a man is converted I want him to come here and give his experience—let the thousands hear that he is a child of God ; let his testimony be given to others, and the result may be that God will use his witnessing to the conversion of many. Mr Sankey sang to-night, " Where are the Nine ? " So may Christ ask the question, " Where are the Nine ? " You have read of the story of the cleansing of the ten lepers—you know how the God of glory had compassion upon them. His command was, " Go show yourself to the priests ; " and so they went—behold, the leprosy was all gone. It must have been a wonderful sight. They are going along the road ; all at once one discovers the great change that has been wrought in him, and he stops suddenly. " Brothers, my leprosy is gone," he cries : " I am perfectly well, look." And another then sees his altered condition, and he cries out, " And I am well, too." And another, " Why see ! my fingers were nearly rotted off, and now the disease is

all gone." So they all look at themselves and the great truth bursts upon them that they have been made well. Nine of them continue on their journey, but one poor man turns back, and falls at the feet of Jesus and glorifies God. Perhaps he did not find his Lord right away ; perhaps he had to search for Him ; but find Him he did, and gave Him the glory. Christ after seeing him alone at His feet out of all He had conferred the great boon upon, asked in astonishment, "Were there not ten cleansed, but where are the nine?" Well, I do'n't know what became of them. Perhaps, they went and joined some church ; at any rate, that is the last we hear of them. So the people think that if they join some church that is all that is required of them. Ha ? my friends, "where art the nine?" If the Lord has cleansed you, why don't you lift up your voice in His praise, and give thanks ? Why do you bury your talents ? Why don't you confess Christ ? It is sweet to Christ to have men confess Him. One day He said, "Whom do men say that I am ?" He wanted them to confess Him. But one said, "They say thou art Elias," and another "that thou art Jeremiah ;" and another—"Thou art St. John the Baptist." But He asked, "Whom do *you* say that I am?"—turning to His disciples. And Peter answers, "Thou art the Son of the living God." Then our Lord exclaimed "Blessed art thou Simon Barjonas." Yes, He blessed him right there because he confessed Him to be the Son of God. He was hungry to get some one to confess Him. Then let every one take his stand on the side of the Lord ; confess Him here on earth, and He will confess you when you get to heaven. He will look around upon you with pride, because you stood up for Him here. If you want the blessing of heaven and the peace that passeth all understanding, you must be ready and willing to confess Him. Do you know how Peter fell? He fell like ten thousand people fall, because they don't confess the Son of

God ; that is the way Peter fell. He saw the people standing all around and he was ashamed to own his Lord and Master. Am I speaking to any one here to-night who is ashamed to own Christ in his business : ashamed to own Him among his circle of acquaintances ? Have you been out to some dinner party the last week and heard these meetings ridiculed, and heard them scoff and jeer at Christ ? If you did, and did not confess Him and own Him then, how can you expect to be acknowledged before the throne at the judgment day ? If you are not willing to take your stand on the side of the Lord, you need not expect that he will bless you. I can imagine some one saying, "I don't believe in talking much about myself, and I don't." Well, I don't want you to confess yourselves ; I want you to confess Christ. We have had enough of that first kind of work. Confess Him ; that's what I want you to do.

Look into that 5th chapter of Mark ; it is that man I spoke of the other night, how Christ cast out the legions of devils out of him, and how he prayed Him he might be with him. "No," He said, "you go home and tell your friends how the Lord had compassion on you. The young converts say : "Well, I will go around to the synagogue every Sunday, but I can't tell any one ; I won't say anything about it." But this man began to publish it, and it says that all men did marvel. They wouldn't have it that the Son of God did it. The man had never been to college. I don't know as he could write his name ; I don't know as he had ever been to school. There was one thing he did know : he knew the Son of God had healed him and had put a new song into his mouth. Christ says, "Go home and tell your friends what great things the Lord has done." Thus he had the highest eloquence ; he had the eloquence of heaven. The spirit of the Lord God was upon him. Yes, but some of these women say "If I was

only a man, I would confess." Look into the 4th chapter of John. There was a woman that stirred up the whole town ; she took one draught of the living water and when she went to publish it, she says, " Come and see the man that told me everything I ever did ; is not this Christ ? " And then it says that many believed her testimony, and then they got Christ into town and He stayed there two or three days and many more believed on account of His own works. I wish we had a few more women like the woman of Samaria, willing to confess what the Lord Jesus Christ has done for our souls.

Now, there is one man in the ninth chapter of John I want to call your attention to. I do not know his name ; I wish I did, because he is one of the men I want to see when I get to heaven. I would like to read the whole chapter, but it is so long. I will just read a few verses— in the ninth verse or eighth verse. It is that blind man that Christ gave sight to. Here is a whole chapter in John of forty-one verses, just to tell how the Lord blessed that blind beggar. It was put in this book, I think, just to bring out the confession of that man. " The neighbors, therefore, and they which before had seen him which was blind, said, Is not this he that sat and begged. Some said this is he ; others said, he is like him ; but he said I am he." If it had been our case I think we would have kept still ; we would have said, " there is a storm brewing among the Pharisees, and they have said " If any man acknowledges Christ we will put him out of the Synagogue.' " Now I don't want to be put out of the Synagogue." I am afraid we would have said that ; that is the way with a good many of the young converts. What did the young convert here ? He said ; " I am he." And bear in mind he only told what he knew ; he knew the Man had given him his eyes. " Some said he is like him ; but he said, I am he." So, young converts, open your lips and tell what

Christ has done for you. If you can't do more than that, open your lips and do that. "Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight." He said, "I anointed my eyes with clay, and I went to the pool and washed, and whereas I had no eyes, I have now got two good eyes." Some skeptic might ask "What is the philosophy of it?" But he couldn't tell that, "Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them I put clay upon mine eyes and I washed and do see." He wasn't afraid to tell his experience twice, he had just told it once. "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? and there was a division among them." Now I am afraid if it had been us, we would have kept still and said "there is a storm brewing." "They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet."

Now you see he has got to talking of the Master, and that is a grand good thing. I pity a man or woman that has got an idea that the world can't get along without him. This man, he began to talk of his Master. "He is a prophet; that is what I think about him." He knew what he was coming to because the Pharisees had just said if any man confessed Him he was going to be cast out of the Synagogue. It wasn't like our churches nowadays, for if one church cast a man out, another will take him in if he

shows any signs of repentance, but if he was cast out of the Synagogue there were none others to take him in, "And the Jews did not believe concerning him, that he had been blind and received his sight until they called the parents of him that had received his sight, and they asked them, saying Is this your son who ye say was born blind? How, then, doth he now see? His parents answered and said, We know that this is our son and that he was born blind. But by what means he now seeth we know not, or who hath opened his eyes we know not; he is of age; ask him; he will speak for himself." I do not like those parents; they did know; they just dodged the question; they were ashamed to confess. What a blessing they would have got if they had only confessed. "He is of age, ask him." They had rather sit in the synagogue than have Christ. "Then again called they the man that was blind and said unto him, give God the praise; we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see." They couldn't beat that out of him. This young convert got assurance right away. "I know that whereas I was blind, now I see." I had a good deal rather know that one thing than have all the wisdom of the world and not have that. "Then said they unto him again, What did He do unto thee? How opened He thine eyes? He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again, will ye also be his disciples?" He didn't even know Christ, but he is ready to preach for Him. Poor beggar! Unlearned man! If you are willing to be His disciple, I will tell it to you again; will you do it? I like the faith that young convert had.

You do not know what you can do by kindness and forbearance. I remember a family in Chicago who used to hoot at me and my scholars as we passed their house

sometimes. One day one of the boys came into the Sunday school and made light of it. As he went away, I told him I was glad to see him there and hoped he would come again. He came and still made a noise, but I urged him to come the next time, and finally one day he said: "I wish you would pray for me, boys." That boy came to Christ. He went home and confessed his faith, and it wasn't long before that whole family had found the way into the Kingdom of God. O, let us confess Him to-night and not be ashamed of our religion.



## COMPASSION OF CHRIST.

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I WANT to call your attention this evening to just one word—Compassion. Some time ago I took up the Concordance, and ran through the life of Christ to see what it was that moved Him to compassion, for we read often in His life, while He was down here, that He was moved with compassion. I was deeply pleased in my own soul, as I ran through His life and found those passages of Scripture that tell us what moved Him with compassion. In the 14th chapter of Matthew and 14th verse we find these words: "*And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick.*" He saw the great multitude and He was moved with compassion, and He healed their sick. And in another place it says that He healed all that had need of it. There didn't any one need to tell Him what was in the hearts of the people. When I stand before an audience like this, I cannot read your history, but He knew the history of each one. It says in one place in Scripture, "each heart knows its own bitterness," and when Christ stood before a multitude like this, He knew the particular bitterness in each heart; He could read every man's biography; He knew the whole story; and, as he stood before that vast multitude the heart of the Son of God was moved with compassion, just as in the preceding verses we find Him, when John's disciples had come to Him with their sad

story, and with broken hearts. Their beloved master had just been beheaded by the wicked King ; they had just buried the headless body, and came to Jesus to tell all their sorrow to Him. It was the best thing they could do. No one could sympathize with them as Jesus could, no one had the same compassion with them that Jesus had. In all our troubles the best thing we can do is to follow in the footsteps of John's disciples, and tell it all to Him. He is a high-priest that can be touched with our infirmities. We find after this in a little while that He, too, had to follow in the footsteps of the disciples. He had to lay down His life for that nation, but He forgot all about that as He looked upon the multitude, and His heart was moved with compassion. He sought to do them good ; He sought to heal their sick.

In Mark (1st chapter and 41st verse) there is a story that brings out the compassion of Christ. There came to Him a leper, and when He saw Him, His heart was moved with compassion. The poor leper was full of leprosy from head to foot ; he was rotten with leprosy. I can just imagine how the leper told his whole story to Christ, and it was the very best thing he could do. He had no friends to be interested for him ; he might have had a wife and family, or a loved mother, but they could not be there to plead for him. The law forbid any one speaking to him or touching him, but undoubtedly some one had some day come out and lifted up his voice and told him that a great prophet had arisen in Israel, who could cure him of the leprosy—that he was quite sure that He could do it, because He had performed miracles equal to that, and that He could give him life if he would only ask Him. This leper told his sad story—let us bring that scene down to our own day. Suppose that any one in this assembly here to-night should find that he was a leper and the law required him to leave home. What a scene it must have

been when that poor leper left his home, left the wife of his bosom, left his own offspring, with the thought that he never was to see them again! It was worse than death; he had to go into a living sepulcher, to vanish from home, wife, from mother, father, children, friends, and live outside of the walls of the city. And while he was out there, if any man should come near him he had to cry, "Unclean! unclean!" He had to wear a certain kind of garment, so that all men should know him. You can see him outside of the walls of the city! It might happen in the course of years that some one came out and shouted at the top of his voice, and told him that his little child was dying, but he could not go to see his dying child or comfort his wife in her affliction. There in exile he had to remain, banished from home while his body was rotting with that terrible disease, with no loved friends to care for him, nothing to do to occupy his time. That was the condition of the poor leper, and when he heard that Jesus could cure him, he went to Him and said, "Lord, if thou wilt Thou canst cure me; Lord hear my pitiful story, Lord have mercy upon me; Lord save me." And Jesus was moved with compassion, and He reached out His hand and touched him. The law forbade Him doing it—bade any one touching him—but that great heart was moved, and He touched the man, and the moment He touched him the leprosy was gone; he was healed that very moment. He went home and told his wife and family what a great blessing had come to him.

Did you ever stop to think that the leprosy of sin is a thousand times worse than that Eastern leprosy? All that it could do was to destroy the body. It might eat out the eye, it might eat off the hand, it might eat off the foot—but think of the leprosy of sin! It brought angels from heaven, from the highest heights of glory down, not only into this world, but into the very pit of hell. Satan

once lifted upon high hallelujahs of heaven, but sin brought him out of heaven down into darkness. Look into the home of the drunkard : look into the home of the libertine ; look into the home of the harlot ; look into the homes of those who are living in sin ! The leprosy of sin is a thousand times worse than the Eastern leprosy of the body, but if the poor sinner, all polluted with sin, will come to Christ, and say as this leper did that we have just read about, " Lord, Thou canst have compassion upon me ; Thou canst take away this desire for sin ; if Thou wilt, Thou canst save me." He will save you to-night. Oh, sinner, you had better come to Him ; He is the very best friend that you have. It is Jesus that we preach here to-night, the Son of God. He has come to help you ; He stands in this assembly now. We cannot see Him with the bodily eye but we can with the eye of faith, and He will save every sinner who will come to Him to night ? My dear friends, will you not come to Him and ask Him to have mercy and compassion upon you ? If I were an artist, I would like to paint that scene and bring out vividly that poor filthy leper coming to the Son of God, and the Son of God reaching out his hand and touching and cleansing him.

And if I were an artist, I would like to draw another picture and hang it up on yonder wall, that you might see it : that is of the father that came to Christ with his beloved boy. He had been up on the mountain with Peter, James, and John, and there He met Elijah the Prophet and Moses the law-giver. Heaven and earth had come together, and there He had met His father and He had spoken to Him that memorable night on the mountain. In the morning, when he came down, a crowd of people gathered round him, and some were laughing and talking ; they had been trying to cast the evil spirit out of this boy, and told his pitiful story. No one knows but a father how

much that man loved that boy, his heart was wrapped up in that child: but the boy was not only deaf and dumb, but he was possessed with a devil, and sometimes this devil would throw him into the fire and sometimes into the water; and when the father came to Jesus, He said to him. "Bring him unto Me." And when he was coming, the devil cast him down to the ground. So every man on his way to Christ must first be cast down. There he lay foaming, wallowing, and Jesus only said, "How long has this been?" "From his birth" was the answer: "Oh, you do not know how much I have suffered with this boy! When a child he was grievously tormented; he has broken my heart." Some of you here perhaps have children who are suffering from some terrible disease, and who are breaking your hearts—you can sympathize with that father. How that father wept when he brought that poor boy! And when Jesus saw that pitiful scene His heart was moved with compassion, and with a word He cast out the devil. I can see the boy coming home with his father, leaping and singing and praying. Let us learn a lesson. Mother, father, have you got a son that the devil has taken possession of? Bring him to Jesus. He delights to bless. All we have to do is to take him in the arms of our faith and bring him to Jesus. I want to call your attention to a difference between the father we read of in the 9th chapter of Mark and the poor leper in the 1st chapter. The leper says: "If Thou wilt, Thou canst make me whole." There was the "if" in the right place. The other said: "If Thou canst have compassion." He puts the if in the wrong place. The Lord said "If thou canst believe, all things are possible." Let us believe that the Son of God can save our sons and our daughters. Oh, have you got a poor drunken son? Have you a poor brother who is a slave to strong drink? Come; bring him to the meeting here to-morrow night and let your cry

be "Lord have compassion on my darling boy and save him."

About Jesus there was a great number of disciples as He was going near the little city of Nain, and what met His eyes? Why, there was a dead man carried out, and I cannot help but think of that passage. When I was preaching to the men last Sunday night, a poor man fell dead, and while we were preaching he was carried out. And here there was a dead man being carried out of the City of Nain, and there was a great number of his friends accompanying that widow to lay away her only child, her only son. He was her only son, it says, and his mother was a widow. The father, the head of the house, had died perhaps long before, and long before, that mother had watched over that husband, and at last she closed his eyes in death. It was a terrible blow, and now death had come again. You who are mothers can see how through all that sickness that mother was not willing to let the neighbors come in and watch over that baby. For weeks you can see a light burning in that little cottage in Nain. There is that mother, she is watching over that boy, her only son. How she loved him. You that are mothers can sympathize with her. You that are mothers can enter into full sympathy with her. You can see how hard it was to lose that only son. She will never look into that beautiful face again. She will never look into those beautiful eyes again. They have been closed; she has closed them with her own loving hands. She has imprinted the last kiss upon that lovely cheek. Now they lay him upon the coffin, or upon the bier, and perhaps four men take him up just as they did the man with the palsy, and they bear him away to his resting place and there is a great multitude coming out of Nain. All Nain is moved. The widow was loved very much and there was a great multitude attending her. And now we see them as they are

coming out of the gate of the city. The disciples look, and they see a great crowd coming out of Nain, and the two crowds, the two great multitudes come together. and the Son of God looks upon that scene. We read often where He looked toward heaven and sighed. He had followers on His right hand, followers on His left hand, followers behind him, and followers before him. He saw the woe and suffering in this wretched world, but he looked upon that weeping mother. Death had got its captive. And shall not the Son of God look upon that widow. He saw those tears trickling down her cheeks, and the great heart of the Son of God was moved. He would not suffer that son to pass. He commanded the young men to rest the bier. "Young man, I say unto thee, arise!" and the dead heard the voice of the Son of God and he arose. I can imagine him saying, "Blessed be God, I am alive."

You know Christ never preached any funeral sermons. Here death had met its conqueror, and when he spoke the word, away went death. The Son of God was moved with compassion for that poor widow, and there isn't a poor widow in all New York, but that Christ sympathizes with her. You that are widows, mourning over loved ones, let me say to you Jesus is full of compassion. Let me say He is the same to night that he was eighteen hundred years ago when he bound up that poor widow's heart in Nain. He will comfort you, and to-night, if you will just come to Him, ask Him to bind up your wounded heart, ask Him to help you to bear this great affliction, the Son of God will do it. You will find that His arm is underneath you to help you carry the burden. There isn't a poor, suffering, crushed, bruised heart in all New York but that the Son of God is in sympathy with and He will have compassion on you if you only come home to Him, and He will bind up that heart of yours. Yes, Jesus was moved with compassion when He saw that poor widow. They

did not need to tell Him the story ; He saw how the heart of the mother was broken and so He just spoke the word. He didn't take him with Him. He might have taken him along with Him to glorify Himself, but He gave him to the mother. He took him right out of the arms of death and handed him back to the mother. Yes, there was a happy home in Nain that night. How surprised the mother must have been ; she could hardly believe her eyes. Oh, my friends, Jesus has got the same power to-night, and He will bind up your aching hearts if you will only just come to Him.

Did you ever hear of one coming to Christ that He did not accept ? He don't care what position in life you hold. No matter how low down you are ; no matter what your disposition has been ; you may be low in your thoughts, words, and actions ; you may be selfish ; your heart may be overflowing with corruption and wickedness ; yet Jesus will have compassion upon you. He will speak comforting words to you ; not treat you coldly or spurn you, as perhaps those of earth would, but will speak tender words, and words of love and affection and kindness. Just come at once. He is a faithful friend—a friend that sticketh closer than a brother. He is a brother born for adversity. Treat Him like a brother and like a friend and you will have a heavenly balm placed upon your wretched, broken heart. He is real ; He is tangible. We don't worship a myth ; we don't praise an unreal being. He is an everlasting, living person, a Man sitting at the right hand of God, full of the power and the majesty of Heaven. He comes here to-night in the spirit. He is present with you. Oh, accept Him, and he will deliver you and save you, and bless you. My friends, just treat him as if you saw Him here in person ; as if He stood here in person the same as I do now. Come to Him, then, with all your troubles, and He will bless you. If He were here, and you saw him beckoning unto you,



you would come, wouldn't you? Well, you would be saved then by sight; but He wants us to take Him by faith. There are those here to-night that believe He is here now. Mr. Dodge, you came here for Christ's name, didn't you? [Mr. Dodge,—“Yes.”] Isn't it Christ's name that has brought you here, Dr. Hepworth? [Dr. Hepworth,—“Yes.”] And you, Dr. Booth, didn't you come here in Christ's name? [Dr. Booth,—“Yes.”] Yes, you have come here for Christ, and are ready to confess His name. You are witnesses to His name. Yes, here are two or three gathered together in the name of Christ, and he is here, because He has promised. Take Him at His word, then, my friends. The Son of God is here to-night. Do you doubt it? Is there a man or woman in this assembly to-night that doubts it? I tell you He is here. He is just here as much as if you saw Him. Press up to Him. He is infinite in compassion, and will take pity upon you.

Oh, my friends, that was earthly compassion, but what conception can you form of the compassion of Jesus; If you come and tell Him your sad stories His heart will be moved. Oh, come and tell Him your sins and misery. He knows what human nature is; He knows what poor, weak, frail mortals we are, and how prone we are to sin. He will have compassion upon you; He will reach out His tender hand and touch you as He did the poor leper. You will know the touch of His loving hand—there is virtue and sympathy in it. That story of the soldier reminds me of another. A mother received a dispatch that her boy had been wounded. She resolved to go down to the front to see him. She knew that the nursing of the hospital would not be as tender as hers would be. After much solicitation she saw the doctor, and after repeated warnings from him not to touch the boy or to wake him up—he had only a few days to live at any rate, and waking him up would only hasten his death—she went to his bedside,

When she saw the poor boy lying there so still and lifeless. and with the marks of his suffering so fresh upon him, she could not resist the temptation to lay her hand on his brow. Instinct told him it was his mother's loving hand, and without opening his eyes he said, "Oh, mother, have you come?" Let Jesus touch you to-night. His is a loving, tender hand, full of sympathy and compassion. Oh, my brother [looking at a young man in one of the front rows], will you have Him to-night? You will? Thank God, thank God, he says He will accept Him. We have been praying two or three days for this young man, and now he says he will take Christ. Oh, bless the Lord! Let us pray, and as we pray, let us make room for Jesus in our hearts, as this man has done, upon whom He has had compassion, and whom He has saved.

## THE PRODIGAL SON.

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WE have for our subject to-night one of the two young men we have read about in the 15th of Luke. There is not a person in this audience here to-night but who is as well acquainted with the 15th chapter of Luke as the preacher. Probably there is not a prodigal in all New York but that knows the story as contained in this chapter of Luke. It is not necessary for me to tell you why this young man went away. It was his nature. It is natural for a man to go away from God. "*All we like sheep have gone astray ;*" every one is turned too easily away. This prodigal went away without any reason that we know of ; we are not told that his father was unkind to him, but I think, however, that the father made a mistake. I think if I had a son that wanted me to divide up my property and let him have the share that was coming to him, I should make a great mistake to give him the money. A great many people are making that mistake to-day, and if there is one person in this world to be pitied more than another, it is the man who has all the money that he wants to spend and nothing to do. When that young man came to his father and wanted him to let him have his portion, his father had better have said, "No, you had better wait until your father has gone." When the prodigal son got that which was coming to him, it says he gathered his goods all together, and took his journey into a far country. Well, he

was considered popular in that distant country—most men who have plenty of money and nothing to do are very popular ; but how long his popularity lasted we are not told, because we do not know just how long his money held out. But his friends gathered round him ; he had a good many friends until his money was gone, and then the poor man woke up to the fact that all those he called his friends had been after his money and not him ; they were friends to his money, not to him. And when he had spent all, at last he came to want. Did you ever stop to think how many prodigals there are in a city like New York ? Suppose that we had them all here to-night, and that we could bring them up here and let them pass in front of this audience, it would take a long, long time—tramp, tramp, tramp—before this assembled audience. New York is full of prodigals. They have not only left their earthly parents, they have sent many of those parents to an untimely grave. And how many have turned their backs upon God and have wandered away !

I do not know where the prodigal son in this story went to, perhaps to Egypt ; perhaps he went to Memphis—that was one of the magnificent cities in those days—but he got as far away as he could from home. Perhaps he wanted to get away from home restraint and home influences ; perhaps he talked as many young men do now, in a laughing way, saying he was only “ sowing his wild oats.” It makes my heart sad when I hear young men use that expression. A great many young men seem to forget that they have to reap what they sow tenfold. If a man sows a handful, he reaps a bushel ; if a man sows the wind he reaps the whirlwind ; it is only a question of time ; he will surely come to want some day. All these earthly streams become dry some day ; he will surely come to want. We read that when this prodigal’s money was all gone, a famine struck that land and there he was alone, in a strange

country in great want. All his friends were gone now ; he had lost every one of them ; he thought he had a good many friends, but they were now all gone. If they had had pawnshops in those days, you would have seen him hanging round a pawnshop pawning what he had left. The rings he wore away from home are gone ; perhaps he has worn out his shoes and has not got them to pawn ; there he is stripped. But he did not go and beg, like a great many men in these days. For that one thing I have respect for the prodigal, because he did go to work. It was a very humble occupation to be sure, but if he could not get what he wanted he was willing to do most anything rather than to beg ; and there is no meaner occupation possible to a Jew than to feed swine, but he was willing to do that. If a great many of those people who are now called tramps would go to work we would all have sympathy for them.

The prodigal got down very low, but he did not get down low enough to beg ; he went to work ; his work was very mean ; he could not have been in a meaner occupation than feeding those swine. When the backslider goes away from God he loses all the blessing of his work, and the prodigal lost all his. He had no home. A man who is away from God has got no home ; he has turned his back upon his home, and there was no home for him there among strangers. If the strangers had attempted to give him a home, it would not have been home to him, but they did not. There he was among strangers, coatless, shoeless, hatless ; some of the young men in that country came along, some of the very friends perhaps that had got his money away from him—for men gambled in those days as they do now—and they probably said, “Look at that fool ; he came down here with \$20,000 only two or three years ago, and now it is all squandered.” Those very men who had got his money away from him began to make sport of him now. I think I can see him straightening

himself up and saying to them, "You call me a beggar! Why, my father's servants dress better than you do!" And they laughed and said, "Your father's servants—why, you have not got any father." No one believed him; he had lost his testimony. And just so has every backslider from God lost his testimony. You never can get any food for the soul in the devil's country. There he was, away from home, starving, even the food the swine would eat—no one would give him even that. He would fain have filled his belly with the husks that the swine did eat. Sin had taken him away from home, away from God; the point is, how did he ever get back.

I suppose you prodigals all want to know how he got back, and you want to know how to get back yourselves, hundreds of you here to-night. When the man began to come to himself he woke up to the fact that the best friend he had in the world was his father. There was one thing that the prodigal never lost; he lost his work, he lost his food, his home, his testimony; but he never lost his father's love. His father loved him right on through it all. I find that a good many men, who are living in sin, wonder why it is that God does not answer their prayers. Well, God loves them too much to answer their prayers. Suppose the son had written his father a letter, saying, "I am in want, suppose you send me some money." The father would have loved him too well to answer that prayer. Your Heavenly Father loves you too well. If you have gone off into a foreign country; if you have got away from God's tables, His arms will not reach you there to feed and clothe you. He wants you to go home to Him. That man had left home and gone into a foreign land, and the famine was sore upon him. One day a neighbor came down from his native country perhaps, and found the young man there. Said he, "Why do you not go home?" "Well, I don't know. I am not sure my father will receive me." "You

father—he loves you as much as he ever did.” “My father—did you see him?” Yes, I was talking with your father one day last week.” “What did he say?” Does he ever speak of me?” “Ever speak of you! He never speaks of any one else. He dreams of you at night.” Oh, if there is a poor prodigal here to-night, do not go on in that terrible delusion that your father has forgotten you. Here is a father that has nine children, and one is a prodigal away from home, but he thinks more of that one son than he does of all the rest.

One of the greatest impediments a man has got is his terrible pride. This young man says, “I went away with abundance. I went away in grand style, and now I have got to go back in rags.” Perhaps his pride kept him away for some time. One day he came to himself and made up his mind to return to his father’s house. He got down on his knees and buried his face in his hands like Elijah upon Mount Carmel, and he began to think. He was busy thinking, and he says, “Well I don’t know but I had better go home. I think perhaps I had. In fact, there is no one in the world who loves me as much as my father,” and he just lets his mind go back into the past; it sweeps over his whole life; it goes down into his childhood; he remembers his father and mother—how they loved him, and how they watched over him. He thinks of the tears of his mother. I cannot help but think he had lost his mother—for there is no one who could be more interested in the boy than his mother, and it don’t say anything about her. He thinks how after mother died, father was about as tender as mother. He says, “I remember the morning I left home, how the old man wept and sobbed over me. He tried to conceal his feelings, but I remember how he begged me to stay at home, and I remember how he prayed that morning around the family altar, how he asked the Lord God of heaven to save his boy from sin, and how he asked

that God might send His angels to watch over me." Everything was vivid in his mind, miles away, back in his native town. He says, "Here I am, shoeless, coatless, and just covered with these miserable rags." And he took a look out in the future and how dark it looked.

"Why, the very servants are better off than I am ; there is bread enough and to spare in my father's house ;" and the young man came to himself, and he said, "I will." That is the time that his heart turned back to his God. I would to God we could get thousands to say that word to-night, I will arise and go to my Father." Nine tenths of the battle was won when he said, "I will arise and go to my father." He may be in a far country, but he will soon get home if he has made up his mind to come. And he made up a sort of a sermon he was going to preach when he got home. The first thing he was going to do was to confess. "I will confess that I have sinned against heaven. I will confess that I have done wrong, and I will ask if he will let me be as one of his servants."

Ah, he didn't know his father's heart ; if he had he wouldn't have asked the rest. He says, "I will just ask my father to let me be as one of his servants." But now he had made up his mind to go home, and he starts. He goes to the citizen of that country and he says, "I have made up my mind to go home, and I can't work for you any longer. My father is well off, and I am sure my father will receive me back." The citizen don't care anything about him, but there is a living heart there at home, and he starts. I see him on his way, and there is joy up there now ; they ring the bells of heaven. I see the guardian angel that watches over him, and the moment he came to himself then there was joy on high. Then the prodigal is out on his way—see him ! I can just imagine his feelings as he came over the border of his native land—"It may be father has died ; may be he is dead ? If he is, may be I



may not get a warm welcome." It was a good thing for the prodigal that his father was alive, wasn't it? He wouldn't have received a very warm welcome from that brother of his. Ah, young man, you had better make the most of that experience and get home before that old father dies, unless you have got a godly, praying mother. Go down to your houses to-night and write a letter to your mother or your father and ask them to forgive you! Ask your father in Heaven to forgive you.

But now see him as he is going along toward home, wondering if that father is alive waiting for him. There is the old man out on the flat roof. Many a time he has been there before. Many a time his eye has been looking in the direction where his boy went. He cannot tell him by anything he has on; but love is keen. He saw his boy afar off; that was his long-lost boy. He starts out after him. You can see his long white hair floating through the air; he leaps over the highway; the spirit of youth has come upon him. The servants look at him leaping over the highway, and they wonder what has come over him. It is the only time God is represented as running, just to meet a poor sinner. God walks. When those children of Israel were thrust in that fiery furnace, we find that God walked in that furnace. The whole story of that prodigal is just written to bring out God's love, or the compassion of God. "And when he saw him a great way off he had compassion on him." He did not wait for him to come. He did not say, "He went away without cause, I will not go to meet him." And when he meets him, he falls upon his neck, and he weeps over him; and the servants come running out to see what is the matter. And the boy begins to make his speech: "Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son!" And just as he was going to say, "make me as one of thy hired servants," the father interrupts him and

he says to one servant, "Go bring the best robe and put it on him ;" and to another, "Go to my jewel-box and get a ring and put it on his finger ;" and to another one, "Go and get the shoes ;" and to another, "Go and kill the fatted calf." And there was joy there. What joy there was in that home ! "He had compassion on him."

My friend, don't you know that since then that story has been repeated nearly every day—prodigals going back—and I never yet heard of any man going back that did not get a warm welcome. There isn't a poor prodigal in New York but that if he will go back to his father, he will receive a warm welcome. But that isn't the lesson we want to teach. It is not only to be reconciled to your earthly father, but, my friends, to your Heavenly Father. The most reasonable thing you can do is to go to your Heavenly Father, and ask His forgiveness. I have got a letter here, I think it is one of the last letters I received from England. The letter goes on to state that a son and husband had left his father's house—left his wife and children without a cause ; and now in closing up the letter the sister says : "He need not fear reproach, only love awaits him at home." That man may be here to-night. My words may reach him, and if so I beg him to return from his erring ways. Listen, your sister says that no reproach or harsh words will meet you on your return home, only love will welcome you when you enter the door. Oh, do not spurn your sister's words, or the tears of the loved ones far away. The father of the Prodigal did not reproach his boy ; did not have unwelcome words when he had returned from his wanderings. And so God does not reproach the sinner. He knows what human nature is—how liable a mortal is to go astray. It is human to err. He is always ready to forgive and take you back. Christ says He will forgive ; He is full of love and compassion and tenderness. If a poor sinner comes and confesses, God is willing and

ready to forgive you. He will forgive you the hour, yes, the minute, of your return. Oh, you that have gone astray, remember this.

There was a lady that came down to Liverpool to see us privately ; it was just before we were about to leave that city to go up to London to preach. With tears and sobs she told a very pitiful story. It was this : She said she had a boy nineteen years of age who had left her. She showed me his photograph, and asked me to put it in my pocket. " You stand before many and large assemblies, Mr. Moody. My boy may be in London, now. Oh, look at the audiences to whom you will preach ; look earnestly. You may see my dear boy before you. If you do see him, tell him to come back to me. Oh, implore him to come to his sorrowing mother, to his deserted home. He may be in trouble ; he may be suffering ; tell him for his loving mother that all is forgiven and forgotten, and he will find comfort and peace at home." On the back of this photograph she had written his full name and address ; she had noted his complexion, the color of his eyes and hair ; why he had left home, and the cause of his so doing. " When you preach, Mr. Moody, look for my poor boy," were the parting words of that mother. That young man may be in this hall tonight. If he is, I want to tell him that his mother loves him still. I will read out his name, and if any of you ever hear of that young man just tell him that his mother is waiting with a loving heart and a tender embrace for him. His name is Arthur P. Oxley, of Manchester, England. You who have got children around you and about you, and can feel the pangs that agitate the breasts of these families whose chief joys and delights are gone, lift up your hearts to God for this erring father, and for this wandering boy. If they be anywhere yet on the face of the earth, pray to God that He will turn their hearts and bring them back.

Perhaps there is no subject in the Bible that takes hold

of me with as great force as this subject of the wandering sinner. It enters deeply into my own life. It comes right home into our own family. The first thing I remember was the death of my father. It was a beautiful day in June when he fell suddenly dead. The shock made such an impression on me, young as I was, that I shall never forget it. I remember nothing about the funeral, but his death has made a lasting impression upon me. The next thing that I remember was that my mother was taken very sick. And the next thing that occurred in our family that impressed itself on my young mind was that my eldest brother, to whom my mother looked up to comfort her in her loneliness and in great affliction, became a wanderer—he left home. I need not tell you how that mother mourned for her boy—how she waited day by day and month by month for his return. I need not say how night after night she watched and wept and prayed. Many a time we were told to go to the post-office to see if a letter had not come from him. But we had to bring back the sorrowful words, “No letter, yet, mother.” Many a time have I waked up and heard my mother pray: “Oh, God, bring back my boy!” Many a time did she lift her heart up to God in prayer for her boy. When the wintry gale would blow around the house, and the storm rage without the door, her dear face would wear a terribly anxious look, and she would utter in piteous tones, “Oh, my dear boy; perhaps he is now on the ocean this fearful night. Oh, God preserve him!” We would sit around the fireside on an evening and ask her to tell us about our father, and she would talk for hours about him. But if the mention of my eldest brother should chance to come in, then all would be hushed; she never spoke of him but with tears. Many a time did she try to conceal them, but all would be in vain, and when Thanksgiving Day would come a chair used to be set for him. Our friends and neighbors gave him up, but our

mother had faith that she would see him again. One day in the middle of Summer a stranger was seen approaching the house. He came up on the east piazza and looked upon my mother through the window. The man had a long beard, and when my mother first saw him she did not start or rise. But when she saw the great tears trickling down his cheeks she cried, "It's my boy, my dear, dear boy," and sprang to the window. But there the boy stood and said "Mother, I will never cross the threshold until you say you forgive me." Do you think he had to stay there long? No, no. Her arms were soon around him, and she wept upon his shoulder, as did the father of the prodigal son. I heard of it while in a distant city, and what a thrill of joy shot through me. But what joy on earth can equal the joy in Heaven when a prodigal comes home! This night your father wants you. Dear son, come to Him. Confess your sin, and He will have mercy upon you and forgive you. May Heaven's blessing rest upon every soul here is my prayer. Let us pray.

## NO ROOM FOR CHRIST.

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You will find my text this afternoon in the 2d chapter of the Gospel of Luke, a part of the 7th verse : "*And they laid him in a manger, because there was no room for them in the inn.*" For four thousand years the world had been looking for Christ. Prophets had been prophesying, and the mothers of Israel had been praying and hoping that they might be the mother of that child, and now He has arrived, we find that He is laid in a borrowed cradle. "There was no room for them in the inn." He might have come with all the grandeur and glory of the upper world. He might have been ushered into this world with ten thousand angels—yea, legions upon legions of angels might have come to herald His advent. He might have been born in a palace or a castle. He might have been born upon a throne if He had chosen to, but He just became poor for your sake and mine. He passed by mansions and thrones and dominions, and went down into a manger. His cradle was not only borrowed, but almost everything that He had was borrowed ; it was a borrowed beast He rode into Jerusalem on ; it was a borrowed grave they laid him in. When the Prince of Wales came to this country, what a welcome he received ; there wasn't anything too good for him. When the Prince of Russia came to this country I saw him as he was escorted up Broadway, and cheer upon cheer went up all the way. New York felt honored that

she had such a guest. The Prince of Wales during the past few months has been in India, and what a reception he has been receiving there ! Even those heathen are glad to do him honor. When the Prince of Heaven came down, what kind of a reception did He meet with ? There were no hallelujahs from the people ; He found that there was no room in Bethlehem for him ; there was no room in Jerusalem for Him. When He arrived at Jerusalem, not only the King but all Jerusalem was troubled. When the wise men told Herod, " He is King of the Jews, for we have seen His star in the East," not only the king upon the throne, but all Jerusalem was in trouble, and every man that had been looking for Him seemed to be troubled, and the whole city is excited. The king sends out and commands all infants under a certain age to be slain. No sooner the news comes that He is born than the sword is unsheathed, and follows Him you may say to Calvary.

And has the world grown better ? Is not this world about like that little town in Bethlehem—there is no room for Him ? What nation wants Him to-day ? Does this nation want him ? Suppose you should put it to a popular vote, I don't believe there is a town in the whole Republic that would vote for Him. Does England want Him ? England and the United States are perhaps the most Christianized countries on the globe, but I don't believe there is a town in England or in this country that would vote for Him. In fact I might say, does the Church of God want Him ? We have got the forms, we are satisfied with them, but we deny the power. I am ashamed to say that there are many of our churches that really would not want him. There would be a different state of things in the Church of God to-day if Christ should come. A great many church members do not want Him ; they say, " My life is not right." There are very few families in the whole City of New York that would make room for Him. They

would make room for the greatest drunkard in New York, rather than make room for Him. Don't think the world is better if it don't make room for Him. If He should go to Washington do you think they would make room for Him there? If a man should get up in Congress and say, "Thus saith the Lord," they would hoot him out; if Christ should go there they would say, "He is too good, he is too honest, we don't want Him, we don't want honest men." When it comes to a real personal God the world don't want Him, the nations of the earth don't want Him. Does France want Him? Does Italy want Him? O, my friends, there is no room for Christ, yet it would be a glorious day if there was room for Him. I believe the millenium would soon be here. When He went to Decapolis He found a man there filled with devils and He cast out those devils, and the men of Decapolis came out and besought Him to go out of their coasts. Take what you call the fashionable society of New York, is He wanted there? They will talk about this church and that church, they will talk about Dr. So-and-So, and the Rev. So-and-So, and talk about the Bible in schools, but when it comes to a real personal Christ and you ask them, "Do you want Christ in your heart?" they say, "O, Sir, that is out of taste." I pity the man or woman that talks in that way. Is He wanted in commerce? Is He wanted on 'Change? If He was, men would have to keep their books differently. Commercial men don't want Him,

You may ask the question, "Well, where is He wanted; who wants Him? Where is there room for the Son of God; who will make room for Him." I wonder if there is anyone here that ever had that feeling for five minutes. I think I have had that feeling for a day. There are some who wonder how people can commit suicide. It's no wonder to me. When men feel that there is no room for them, that no one wants them, when they feel that they are a



burden to their friends, and a burden to themselves, why it drives them mad. I remember one day when I felt as if no one wanted me. I felt as if there was no room for me. For about twenty-four hours I had that awful feeling that no one wanted me. It seems to me as if that must have been the feeling of Christ. His neighbors didn't want Him; those Nazarenes didn't want Him; they would have taken Him to the brow of the hill and dashed Him to the bottom; they would have torn Him limb from limb if they could. He went into Capernaum, they didn't want Him there. Jerusalem didn't want Him, there was no room. To me, there is one of the most touching verses in the Bible, in the closing part of the 7th chapter of John. I believe it is the only place where Christ was left alone: "Every man went to his own house, and Jesus went to the Mount of Olives." I have often thought I would like to have met Him upon that Mount. He was on the Mount alone. There was no home for Him in Jerusalem; He was looked upon as a blasphemer; some thought He was possessed of devils; and so He was left alone. You could have seen Him under an olive tree alone, and I imagine that night you could have heard Him crying to God for His own. And perhaps it was on that memorable occasion or a similar occasion when He said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not whereon to lay His head." Thanks be to God there was a place. I have often thought of that little home at Bethany. It says that Martha received Him into her house. It was the best thing that Martha ever did; and do you think she ever regretted it? Little did she know that her loved brother was soon going to die when she made room for Jesus. Ah, it was the best thing that Martha and Mary ever did when they received the village carpenter, the despised Nazarene, into their home.

He used to have to walk down to the city two miles to Bethany, but there He always found room.

But look again, look in that home when Lazarus comes home sick. Some think his occupation was that of a scribe, that he was a writer, and one day he came home weary ; perhaps he had headache, and fever seized him. One of the leading physicians of Jerusalem is sent for, and the third or fourth day he tells the sisters, "There is no hope for your brother, he is dying, he cannot live." And when all earthly hope had failed, and they had given up, then the sisters sent for Jesus. Those two sisters sent a messenger, perhaps one of the neighbors, off from Bethany ; perhaps he would have to go twenty or thirty miles away, on the other side of Jordan, for they heard that Jesus was there. They did not have papers in those days to tell them where He was, and if there had been papers they wouldn't have reported His meetings. There wouldn't have been a paper that would have taken the pains to report his meetings. They instructed the messenger to say, "Him whom Thou lovest is sick." That was enough. What a title to have to a man's name ?—what a eulogy to have to a name. And when the messenger came and told the message, he told Him that him whom He loved was very sick ; and the Lord Jesus turned to him and said, "I will go. Take back word to those two sisters. The sickness is not unto death, but I will come." And I can see those two sisters. How eager they are to find out what his success had been. "What did He say?" and the messenger answers, "Why, He said the sickness was not unto death, and He would come and see Lazarus. I can imagine Mary turns to the messenger and says, "I don't understand that. If He were a prophet He would certainly have known that Lazarus is dead, for he was dying when you went away, and he was already dead when He said the sickness is not unto death. Are you sure

He said that?" "Yes, that was what He said." It might have been the second day after his death and He didn't come. And they watch and wait, and the third day they look for Him. "Why, it is so strange He treats us in this way." The fourth day comes, and it is noon, yet He has not come. I can imagine that on the fourth day in the afternoon they receive word that Jesus is just outside of the walls of Bethany with His disciples, and when He comes Martha says to Him, "If thou hadst been here my brother had not died," and hear what gracious words fall from the lips of Jesus, "Thy brother shall live again." Martha said unto Him, "I know that He shall rise again in the resurrection at the last day." Hear the blissful words that fall from the lips of the Son of God: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Little did Martha think that He whom she was entertaining was the Resurrection and the Life, and what a privilege it was to have such a guest! And Christ says, "Where is Mary? Go call her." So Martha goes and calls Mary, and says, "Mary, the Master is come, and calleth for thee." Isn't there some Mary to-day whom He is calling for? Isn't there some unsaved Mary within these walls whom He is calling for? If there is, He wants to bind up your heart—He wants to take away your sin.

And when Mary comes she meets Him with the very same words that fell from the lips of Martha, "If thou hadst been here my brother had not died?" and Christ says, "Where have ye laid him?" And now look at Him. Those two sisters are standing near Him, and perhaps are telling Him of the last moments of Lazarus and how their hearts had been bleeding all these four days. And when He saw them weeping, and the Jews also weeping who came with them, the heart of the Son of God was moved with

compassion and "Jesus wept." For it says, "He wept with them that wept," and the tears were streaming down His cheeks. "Then," said the Jews, "Behold how He loved him." And when Jesus came to the grave He said, "Take ye away the stone." But Martha says, "He has been dead four days, and by this time it is not proper to go near him." But He commanded them to take away the stone. "Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes and said, "Father, I thank Thee that Thou hast heard Me. And I knew Thou hearest Me always : but because of the people which stand by I said it that they may believe that Thou hast sent Me." And when He had thus spoken, He cried with a loud voice, "Lazarus come forth." Some one has said, it was a good thing he called him by name, for if He hadn't all the dead men in that yard would have leaped up. "And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, 'Loose him and let him go.'"

In the little town of Bethany now the sun is just sinking behind one of those Palestine hills, and it is now about dusk. You can see the Son of God perhaps, with Lazarus hold of His arm, and they walk through the street. Ah, that was the happiest home on earth that night. I believe there was no happier home than that in Bethany that night. Isn't it the very best thing that you can do to make room for Him?

Mothers, if you will make room for Him, you will entertain the best guest, the best stranger you ever entertained. Ah, Martha didn't know how near death was to that home when she received Christ, and, dear friends, you don't know how near death may be to you, and when death comes what a comfort it is to have Christ to help us, to have His arms underneath us and bear us up. You need Him, and had better make room for Him, and if you make room

for Him here in your hearts, He will make room for you, up there. He says in that chapter which I read: "Let not your heart be troubled; ye believe in God, believe also in Me. In My father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Instead of His disciples comforting Christ, there is Christ trying to comfort them. And now, while He is up yonder preparing a place for us, shall we not make room for Him down here? If the nations won't make room for Him, if the Church won't make room for Him, if the families won't make room for Him, thanks be to God, we can make room for Him in our hearts. He says you are the temples of the Holy Ghost. "Know ye not that your body is the temple of the Holy Ghost." Will you make room for Him this afternoon? Young lady, is there room for self? Is there room for the world? Is there room for pride? Is there room for jealousy? Is there room for every one and everything else but the Son of God? Will you turn Him away, or will you to-day make room for Him? Isn't it the very best thing you can do to make room for Christ? When He made this world, He made room for us, plenty of it. He made room for Himself in our hearts, but a usurper has come. My friends, won't you let the Son of God into your hearts, and won't you let Him dwell with you? The only room the world found for Him was just on the Cross. Now suppose He were to come here, shall He come into this hall, and shall He go through this Assembly, and shall He not find room in your hearts and mine, or will your heart be full like that full inn, in Bethlehem, or will you this afternoon, just while I am speaking, say, "Lord Jesus, I make room for you in my heart. Mother, ought not gratitude for Him who has made a place for your loved ones in heaven lead you to make room for Him? Won't you say, "There is plenty of love, won't you come and dwell in my heart." Just the very minute you receive Him He will come.

Am I speaking this afternoon to some poor fallen woman? Let me say to you, He received just such, and to-day He will come into your heart if you will just make room for Him. How many are there in this audience to-day that never have thanked the Lord Jesus for the blessings He has showered upon them! And, my friend, don't let this beautiful Sabbath pass without saying, "Jesus, there shall be room in my heart for Thee hereafter," and then by-and-by He will receive you up yonder. If you will make room for Him here in your heart, you may be sure He will make room for you in one of His Father's mansions. O this day and this hour, my friends, make room for Christ! Dear friends, don't you want Him? To-day, won't you make room for Him? Won't you just bow your heads, and, when you pray, pray that every soul that wants Christ may come to Him.

## HOW TO BE SAVED.

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I WONDER how many of these people here this afternoon would like to be saved? I am not going to ask those who would to rise. I do not know whether anyone would have courage enough to rise, and by that act say, "I would like to be saved. Perhaps you say to yourselves, "If that man will just tell me the way how I can be saved this afternoon, I will be saved." I believe one reason why so few are saved, is because they do not come out to the meetings expecting to be saved. They do not come for that purpose. There was a lady came to our meeting in Philadelphia—to the noon meeting at eleven o'clock; she came early so as to get a good seat. After the meeting was over we had another meeting for women, and she stayed at that. In the afternoon we had another meeting and she stayed at that. She had made up her mind not to leave the meetings until she had found Christ. She did not find Him at that meeting, but she might have found Him. He was offered freely to ever one at all of them. So she stayed at the afternoon meeting, and still no light came. She stayed at the evening meeting and went into the inquiry meeting afterward. Between eleven and twelve o'clock she took me by the hand and said, "I will trust Him." And she rejoiced in the Saviour's love. I met her afterward. There was not a face shone more than hers did. There was a woman who came determined to find Him.

When we search for God with all our hearts we are sure to find Him.

I am not going to preach so much of a sermon to-day, as I am going to try to tell you the Way of Life. I had a long talk with a man yesterday who I really believe was honestly seeking the Kingdom of God ; but the trouble was, he was determined to try to seek Him in his own way, and trying to work the thing out himself, instead of just trusting to Jesus for it. I hope he is here to-night, and that the Lord may bless this little talk to his soul, and that he may to-night sleep safely in the arms of Jesus Christ. It is supremely important to every soul here this day to trust in Christ and be saved. I am going to take up a few Scriptural illustrations. The first is the ark. When I was in Manchester, in one of the inquiry meetings, I went up into the gallery to talk with a few men who were standing together, and who were inquirers of the Way of Life. And while they were standing in a little group around me there came up another man and got on the outside of the audience, and I thought by the expression of his face that he was skeptical. I did not think he had come to find Christ. But as I went on talking I noticed the tears trickling down his cheeks. I said, "My friend, are you anxious about your soul's salvation?" He said "Yes, very." I asked him what was the trouble, and I kept on talking to that one man, thinking that if he could understand me perhaps the others would. He said he wanted to feel right about it. I explained it to him by means of an illustration, and asked him, "Do you see it?" He said "No." I used another, and asked him, "Do you see it yet?" and he said "No" again. I gave still another and still he said he did not see. I then said, "Was it Noah's feeling that saved him, or was it his ark? Was what saved Noah his righteousness? was it his life, was it his prayers, was it his tears, was it his feelings, or was it



the ark?" He came immediately and grasped me by the hand, and said, "I see it now; it is all right now; I've got to go away on the next train, and I'm in a hurry, but you have made it plain to me; good-bye." And he went off. I thought it was so sudden that he could not have understood it. But the next Sunday afternoon he came and tapped me on the shoulder and smiled, and asked me if I remembered him. I said no, that I remembered his face, but could not tell who he was or where I'd seen him before. He said, "Do you remember a man that came up into the inquiry-room the other day, and you explained to him how it was Noah's ark that saved him? I did not see any illustration until you used that one, and then I saw it all." I asked him how he was, and he said he had been all right ever since, and that the ark had saved him. I afterward learned that he was one of the best business men of Manchester. His feelings did not save him. The ark saved him.

I want to prove to you that salvation is instantaneous. It is just as sudden as a man walking through a door-way. One minute he is on this side, the next he is on that side. There was one minute when Noah was exposed to the wrath that was to come over the whole world; but when he went through the door-way of the ark, that moment he was safe. There are many who are trying to make an ark for themselves out of their feelings, out of their own good deeds. But God has provided an ark. If Noah had had to build himself an ark when the flood came, he would have been lost like the rest. A good many of those men who perished when that flood came tried to make arks for themselves, but they all perished helplessly. They tried to make boats and rafts, and tried every way they could to save themselves, but they perished because they were not in the ark that God had appointed. So, to-day, every man and every woman must perish that is not in the ark which

God has appointed for their salvation. A knowledge about the ark is not going to help you. A great many persons flatter themselves they are going to be saved because they know a great deal about Jesus Christ. But your knowledge of Him will not save you. Noah's carpenters probably knew as much about the ark as Noah did, and perhaps more. They knew that the ark was strong. They knew it was built to stand the Deluge. They knew it was made to float upon the waters. They had helped to build it. But they were just as helpless when the flood came as men who lived thousands of miles away. Men who lived right in sight of the ark, that knew all about it, perished like the rest, because they were not in the ark. I know something about the different lines of steamers, and I have crossed the Atlantic. Here is another man that has never heard there was such a line of steamers. We both want to go to Europe. My knowledge of a line of steamers does not help me a bit if I do not take the means to go there. You many hear about Christ, but if you do not believe in Christ you cannot be saved. Your knowledge is not going to help you to your salvation. What you want to do is just to make Christ your ark, and then to step into that ark and be saved.

I can imagine you saying, "I do not see how a person can be saved all at once." So many persons think they have to work themselves out gradually, that they have to do a little here, a little there, and after they have toiled and worked and have considered the matter prayerfully for some time, they will be more acceptable. The Israelites were told to sprinkle blood upon the door-posts, that the angel of death might not enter the houses where the blood was to be seen. There was one moment when they had not sprinkled the blood on their door-posts, and when they were exposed to the blight of the destroying angel; and there was another moment when the blood had been

sprinkled there, and they were safe. There is a legend told about this which illustrates it very well. It is about a little girl who was the first-born, and consequently who would have been a victim on that night if the protecting blood were not sprinkled on the door-posts of her father's house. The order was that the first-born was to be struck by death all through Egypt. This little girl was sick, and she knew that death would take her, and she might be a victim of the order. She asked her father if the blood was sprinkled on the door-posts. He said it was, that he had ordered it to be done. She asked him if he had seen it there. He said no, but he had no doubt that it was done. He had seen the lamb killed, and had told a servant to attend to it. But she was not satisfied, and asked her father to go and see, and urged him to take her in his arms and carry her to the door to see. They found that the servant had neglected to put the blood upon the posts. There the child was exposed until they found the blood and put it upon the door-posts, and when she saw it she was satisfied. That was all the assurance that she needed. So a great many are saying, "Do you feel this and that? Do you feel, do you feel, do you feel?" God does not tell you to feel. He tells you to believe. He says, "When I see the blood I will pass over," and if you are sheltered behind the blood you are perfectly safe and secure. Suppose I say to a man, "Do you feel that you own this piece of land?" He looks at me a moment and thinks I must be crazy. He says "Feel? Why feeling has nothing to do with it. I look at the title. That is all I want." So you see, all you have to do is with the title. A great many are all the time saying: "Do you feel that you are safe?" But to all God says, "He that believeth in the Lord hath everlasting life." Not "will have," it is the present tense, hath it to-day, hath it this very hour. If the devil can make you believe you will be saved sometime, and keep you from believing

now and receiving now, that is all he wants. He knows that to-morrow will never come, and he puts it off from day to day, from month to month, and from year to year. My friends, Jesus Christ will never be more willing to save you than he is to-night, and the longer you put it off, the longer you wait, the further you are going from Him. Every day you put it off you are going back from God, and are making it harder for you to be saved.

My next illustration is the serpent upon the pole. You sang a song to-night about it: "It is life just to look at the crucified One." It is not to work that we are told. It is just to look. How simple! You know a fiery serpent had gone through Israel and bitten many people, and they died. And the Israelites went to Moses and said, "Entreat the Lord to take away this serpent." They did not ask for a remedy; they did not ask for the bitten ones to be allowed to recover. They could hear the groans of the dying all around. But God more than granted their prayers. God always gives us more than we ask for. He not only took away the serpent, but he said to Moses, "Make a brass serpent and put it on a pole and lift it on high, so that all who are bitten shall look and live. And it shall come to pass that when they look, they shall not die, but live." How simple? A little child can look. It is so simple that the learned and the unlearned can look. You do not have to go to college to learn how to look. You do not have to pass through a university to learn how to look. That little child there is not more than three or four years old, but it understands how to look. If a mother wants her little child to look, she simply says, "Look, my child," and that is enough. So all that the bitten Israelites had to do was to look and live; and the very moment they looked they were saved instantaneously. It was as sudden as a flash of lightning. So many people say, "I do not understand how it is so many people can be saved all at once." Well, that is Jesus's way,

and that is all there is about it. "God's thoughts are not our thoughts, and God's ways are not our ways." If we had been going to save the world, we would have gone about it in a different way from God's way, I have no doubt. If we had been going to save the bitten Israelites, the last way we would probably have thought of would have been to make a brass serpent and put it upon a pole. But God works as He pleases, and we must learn that His ways are His own and must prevail ; and we must listen to Him, and if He says we will be saved at once, and that salvation is instantaneous, all we have to do is to submit and believe. Instead of looking at yourself, at your own sin, instead of looking at your past life, what you should do is just to take your eyes off of yourself and look at Christ.

Now come back again to another Bible illustration. You know when the children of Israel came from the land of slavery and had the visitation of the fiery serpents, and after Moses had been commanded to raise the brazen serpent, he went to Pisgah and died, and Joshua led them into the Promised Land. Joshua then received a command from God that he should erect six cities, three on each side of the Jordan, which were to be cities of refuge. These places were to be put far enough apart so as to cover the whole land, that any man, no matter where he might be when he should have occasion to seek them, could easily gain access to one of them. The gates of these cities were to be kept open day and night, and the chief men of each city—the magistrates—were to keep the ways to these places free of all obstacles and stumbling-blocks, so that no one should be hindered in getting within the walls. And not only should the roads be kept smooth and well in repair, but all the bridges leading over streams and rivers should be kept up and in good condition, and sign posts were also to be placed at intervals along the road, showing the fugitive that he was on the right way—to keep him from straying.

And to provide for the contingency of the man who was fleeing, not being able to read, there was a red finger put on the posts, which pointed the way. Thus a man even if he could read, was not compelled to stop and thus lose time ; he saw the sign and sped on. The cities were also placed on hills that every one could see them. The cities were erected for this purpose. It was considered a great dishonor among the Israelites if, when a man was killed, the nearest relation of him did not at once arm himself, seek out the slayer and kill him. Thus a man had no hope, if he had accidentally killed one, of saving his own life from the avenging hand of the brother or other relative but to get within the walls of the nearest city of refuge ; for it was the law that the moment he escaped that far the relation of the slain man could not touch him. Now for my illustration. Suppose I had killed a man unwittingly—that he and I had been out chopping in the woods, and suppose my axe had slipped out of my hand and had crushed in the skull of my companion. My only hope would be to get to one of these cities—my only hope was to escape for my life. I should have had no time to loiter, no time to hesitate or argue, no time to consider. I should have to start at once. The brother of my companion who had been killed, though thus purely through accident, was near and he was so incensed, or perhaps had some old score to pay off, that I should have no chance to stay and plead with him. He had made up his mind to kill me, and there was nothing left for me to do but fly. I know the young man's hot temper, and I see him on my track. I therefore spring out of the bush into the road, and it now becomes a life and death struggle. I see the city before me. Along the road I speed to the full extent of my strength. Down the hill I go as fast as I can ; up the ravine I make my way ; men see me coming ; they do not check me, or throw any obstacles in my path ; they get out of

my way, and as I pass they wish me "God-speed," and warn me that the avenger is not far behind. Now I am in full view of the city; the gates are wide open; I know I shall not have to stop and knock when I get up to them. When I get closer, I see the citizens are on the walls. The information has reached them that a poor refugee is coming. Some of them have had to flee themselves, and they sympathize with me. They thus await me; but they see I am hard pressed. I am almost on the point of giving out. But I say to myself, "Courage! another effort and I shall reach the gates and be safe." Oh, if I can only reach the city! Ah, my friend, just look at the city; don't let any thing take your attention away. Look! look! see what I have to do. If I stop, loiter, or linger I am lost. The avenger will soon be on me. I can almost hear him breathing behind me. I know his sword is ready to hew me down. I get nearer to the walls now. I see the people plainly; they beckon on with their hands. I strain every nerve. "Hurry, hurry, he is almost upon you—oh, he will be killed." I bring every muscle into play. The people crowd around the gate to receive me. "Now, now," they cry. I make one more bound; I pass them; I am safe. That is instantaneous, isn't it? One minute I am under the avenging sword ready to fall upon my head; the next minute I am perfectly secure. The avenger cannot enter. The officers see to that; they will not let him come in with his sword. Can you, my friends, have a better illustration of this life? Don't you know that death is on your track now, and is ready to have you a victim? Don't you know that he may be only a few years, a few months, a few weeks, a few days, or even a few moments only, from you? Even this very afternoon he may catch up to you. You may think him miles and miles behind you, years and years away, but just as surely as you live here he is only a little way behind you now—a great deal nearer than you imag-

ine. Haste then to a place of refuge. If you are outside the city you perish ; if you come within the walls of salvation you live secure. God has a city of refuge for you. He shows you by every unmistakable sign where it is, and He gives you warning that if you do not reach its walls you die. Come then. If you neglect these mercies how do you expect to save your life ? How can you loiter and linger when death is bearing down upon you. A little while and you will be lost ; but if you make for the salvation offered to you, you will be safe in Christ, and you can look back and challenge death to his face. You can say in triumph, " Death, where is thy sting—grave, where is thy victory."

But still I bring before you another illustration. You often hear people say that they cannot understand how they can be saved all at once. Well, these Bible illustrations, I think, ought to make it very plain to them and to you. But here is another kind of illustration. Before the war we had three millions of slaves. If a negro escaped from the South and got as far as Mason and Dixon's line he was not safe even then. There was a Fugitive Slave law which would have surrendered back that negro even if he had crossed that boundary. But there was a line over which should he go he would be free, and that line was the Canada boundary line. If he could cross that he would be forever a free man. Now for my illustration. A poor negro escapes from Kentucky and has succeeded, after many a weary day, in crossing the Ohio River. Though he has placed this barrier between him and his pursuers, still he knows he is not absolutely free ; he knows they can take him back out of that State should they come up with him. He has not yet come under any law that would protect him ; he is still under our own flag, and the flag of our country cannot protect him. He must go further. He knows he must reach Canada before the



dreaded apprehension of being consigned back to his chains and tortures and stripes can be dismissed from his thoughts. He says, "If I can only get under that flag I am a free man—no slave can breathe under that flag." So the poor man makes his way toward this haven of rest. You can see him running. Yet a little while and he hears the bloodhounds behind him ; he knows his old master is on his track ; they have fleet horses and they will soon catch him. He is but a short distance from the line now, but his pursuers are in sight. Can he reach it in time ? He is right on the boundary now ; he makes one more effort and he is safe. Here you see him one moment a slave ; now he has crossed the line and is free. Before he had reached the line he was subject to be taken back by his old master, and he and his posterity would have been slaves. Yet he has now crossed that line and they cannot touch him. All at once he goes over the line and is free. One minute he is a slave ; the next minute he is a citizen. Once a slave ; now a free man. Will you not also leave the devil's territory to-day my friends ? Make up your minds that you will leave your old master who has kept you a slave so long, and cross over to the side of the Lord. God will then take care of you ; He will not let any one harm you. He says to your enemies, "Touch him not ; he is mine." He will care for you as He would for the apple of His eye. The banner floats from Calvary, and when you come under its folds you are safe. My friends, do you not see it now ? Won't you cross the line and be saved ? Oh ! I have prayed that a thousand may be saved here to-day—yes, I prayed right now during this sermon. I don't know why you cannot be saved. Oh ! lift up your hearts in prayer that thousands may leave their sins and their slavery and ruin and come under the protection of the Lord.

One day I was walking through the streets of York in

England. I saw a little way ahead a soldier coming toward me. He had the red uniform on of the infantry—the dress of the army. I knew at once when I saw him that he was a soldier. When he came near me I stopped him. I said, “My good man, if you have no objection I would like to ask you a few questions.” “Certainly, Sir,” said he. “Well, then, I would like to know how you first became a soldier.” “Yes, Sir, I will tell you. You see, Sir, I wanted to become a soldier, and the recruiting officer was in our town, and I went up to him and to’ d him that I wanted to enlist. Well, Sir, he said, ‘All right,’ and the first thing he did, Sir, he took an English shilling out of his pocket, Sir, and put it into my hand. The very moment, Sir, a recruiting-sergeant puts a shilling into your hand, Sir, you are a soldier.” I said to myself, “That is the very illustration I want.” That man was a free man at one time—he could go here and there ; do just what he liked ; but the moment the shilling was put into his hand he was subject to the rules of war, and Queen Victoria could send him anywhere and make him obey the rules and regulations of the army. He is a soldier the very minute he takes the shilling. He has not got to wait to put on the uniform. And when you ask me how a man may become converted at once, I answer, just the same as that man became a soldier. The citizen becomes a soldier in a minute, and from being a freeman becomes subject to the commands of others. The moment you take Christ into your heart, that moment your name is written in the roll of Heaven. You are enlisted a soldier of Christ, and you cannot then do as you choose, but you must do what He lays down. Don’t you see then how you can become a Christian at once, my friends? It is very plain. Don’t go out of this hall to-day, then, and say you can’t see it. I don’t see how I can make it any plainer. Though you accept Christ, yet you are a sinner still, but a *saved* sinner.

There is a great deal of difference between the two—between a saved and an unsaved sinner. I have been a saved sinner myself for twenty-one years. You ask me if I don't sin. Yes, I do, but I hate sin. For twenty-one years I have been a soldier—a poor and unworthy soldier—but still a soldier. Twenty-one years ago this month I took, as I may say, the English shilling : I enlisted in the army of Christ, and he has been ever since my life, my Lord, my all. Now, dear friends, won't you have him? "As many as received Him He gave power to become the Sons of God." Oh ! just say you will receive Him then.

Yet you hear people say they can't understand that ; they cannot imagine but *they* have to do something to satisfy God. But I tell you that God is satisfied, God is reconciled. You have the word of Paul that God is reconciled to us. Yes, thank God, He is reconciled to the world. Can *you* reconcile God? Christ has done that. The moment a sinner takes this to heart, and comes to Jesus, that moment he is saved. Perhaps a story will illustrate this as well as any thing. In England I was told about an only son—these only sons are hard to bring up properly ; they have every whim and caprice gratified ; they generally grow up headstrong, self-willed, and obstinate, and make it miserable for any one to have anything to do with them. Well, this son had a father something like himself in disposition. And one day a quarrel arose between them, and at last, as the son would not give in and own he was wrong, the father in a fit of anger said that he wished his son would leave his house and never come back again. "Well," rejoined the boy (as angry as his father), "I will leave, and I never will enter your house again until you ask me." "Well, then, you won't come back in a hurry," replied his father. The boy then left. The father gave up the boy, but the mother did not. Perhaps these men here won't understand that, but you women do. A great many things

will separate a man from his wife, a father from his son, but nothing in the wide, wide, world will ever separate a mother from her child. A jury can bring in a verdict against her son ; the hisses may go up against him ; he is condemned to be hanged ; there is not a friendly paper to write an article in his favor. But if his mother be there, the boy has at least one eye to rest upon him, one heart to beat in sympathy with him. He is taken to the cold, damp cell and left to his fate. All forsake him but his mother. She comes there ; she puts her arms around his neck ; she kisses him ; she would spend all the time with him if the officers would allow it. She cannot save him. The day before his execution she sees him for the last time ; she has not the courage to see him in the shadow of the gallows. The supreme moment at length arrives ; he is led forth, and in a few minutes he dangles a corpse. Does the mother then forget him ? No ; even now she goes to his grave, strews flowers upon it, and waters them with her tears. A mother's love is next to God's love. Death is stronger than everything else ; yes, but with the exception of one thing—a mother's love. Death and decay may wreck this city, buildings may cease to exist, everything yields before them but a mother's love. To refer to the illustration again : When the father had given the boy up, he thought he would never come back, the mother was taken very sick. She had been trying by every means in her power to effect a reconciliation between the father and son. When she found she could not recover from her illness she again renewed her efforts with all the power of a mother's love. She wrote to her son, imploring him to ask his father's forgiveness. He sent word back that he would not write to his father unless his father first wrote to him. "I will never come home until he asks me," he said. The mother began to get lower and lower. Her husband at this time came to the bedside and asked if there was

anything he could do for her. "Yes, yes," she cried, "there is one thing—you can send for my boy. That is the only wish I have on earth that is not gratified. If you do not care for him while I am alive, who will care for him when I am gone? I cannot bear to die and leave my child among strangers. Just let me see him and speak to him and I will die in peace." The father said he could not send for him. He could, but he wouldn't. He did not want to. The mother has but a few hours now to live. She again beseeches her husband that he will send for their son. The father said he would send a dispatch to him, but in her name. "No, no; that would not do." Well, he can stand it no longer, and he signs his own at the foot of the telegram. It was sent, and the moment the boy received it he took the first train home. The father was standing by the side of the bed when the son arrived. But when he saw the door open he turned his back upon him and walked away. The mother grasped the hand of her boy and pressed it again and again, and kissed him fervently. "Oh! just speak to your father, won't you? Just speak the first word." "No, mother, I will not speak to him until he speaks to me." The excitement was too much and she was rapidly sinking. She told her husband she was dying. She now took his hand in hers, and held the hand of her boy in the other, and sought and strove to bring about a reconciliation. But neither would speak. With her last strength she then placed the hand of the son into the hand of the father and sank down into the arms of death, and was borne by the angels into the kingdom of God. The father looked at the wife and then at the boy; he caught his eye; they fell upon each other's necks, and there stood weeping by the bed of the departed, That is the illustration I have given, but it is not a fair illustration in this respect: God is not angry with us. With that exception it is a good illustration of reconcilia-

tion. Christ brought the hand of the Father clear down to the world ; He put the hand of the sinner into the hand of His Father and died that they might be reconciled. You have nothing to do then to bring about a reconciliation. God is already reconciled to us and is ready to save us. Let us pray.

## LOVE.

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WE have for our subject this afternoon, "*Love.*" I have often thought I wouldn't have but one text; If I thought I could only make the world believe that God is love, I would only take that text and go up and down the earth trying to counteract what Satan has been telling men—that God is not love. He has made the world believe it effectually. It would not take twenty-four hours to make the world come to God if you could only make them believe God is love. If you can really make a man believe you love him, you have won him; and if I could only make people really believe that God loves them, what a rush we would see for the Kingdom of God! Oh, how they would rush in! But man has got a false idea about God, and he will not believe that He is a God of love. It is because he don't know Him.

Now, in Paul's farewell letter to the Corinthians, in the 13th chapter, 2d Corinthians, he says: "Finally, brethren, farewell. Be perfect. Be of good comfort. Be of one mind. Live in peace, and the God of love"—he calls Him the God of love—"and peace shall be with you." Then John, who was better acquainted with Christ, telling us about the love God has for this perishing world, writes in this epistle in the evening of his life these words: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and

knoweth God, and he that loveth not knoweth no God, for God is love." We built a church in Chicago a few years ago, and we were so anxious to make people believe that God is love that we thought if we could not preach it into their hearts we would burn it in, and so right over the pulpit we had the words put in gas jets, "God is love," and every night we had it there. A man going along there one night glanced in through the door and saw the text. He was a poor prodigal, and he passed on, and as he walked away he said to himself, "God is love? No. God is not love. God does not love me. He does not love me, for I am a poor, miserable sinner. If God was love, He would love me. God is not love." Yet there the text was, burning down into his soul. And he went on a little way further, and turned around and came back and went into the meeting. He didn't hear what the sermon was, but the text got into his heart, and that is what we want. It is of very little account what men say, if God's word only gets into the heart. And he stayed after the meeting was over, and I found him there, weeping like a child; but as I unfolded the Scripture and told him how God had loved him from his earliest childhood all along, the light of the Gospel broke into his mind, and he went away rejoicing. This would be the best meeting to-day we have had yet, if we could only make this audience believe that God is love.

Now, our brother who opened the meeting with prayer referred to the difference between human and Divine love. That is the very trouble with us. We are all the time measuring God's love by ours. We know that we love a man as long as he is worthy, and then we cast him off; but that is not Divine love. There would be no hope for any of us if the Lord did that, and I have the idea that our mothers are to blame for a good deal of that in their teaching during our childhood. They tell their children



that the Lord loves them when they are good children, and when they are bad children the Lord does not love them. That is false teaching. God loves them all the time just the same as you love your children. Suppose a mother should come in here with a little child, and after she has been here a while the child begins to cry, and she says, "Keep still," but the child keeps on crying, and so she turns him over to the police and says, "Take that child, I don't want him." What would you say of such a mother as that? Teach a child that God loves him only so long as he is good, and that when he is bad the Lord does not love him, and you will find that when he grows up, if he has a bad temper he will have the idea that God hates him because he thinks God don't love him when he has got a bad temper, and as he has a bad temper all the time, of course God does not love him at all, but hates him all the time. Now God hates sin, but He loves the sinner, and there is a great difference between the love of God and our love—all the difference in the world between the human and the Divine love.

Now, turn a moment to the 13th chapter of John's Gospel, 1st verse: "Now, before the feast of the Pass-over, when Jesus knew His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world He loved them unto the end." His love is unchangeable. That night He knew very well what was going to happen. Judas had gone out to betray Him. He knew it. He had already left that little band to go out and sell Christ. Do you tell me Christ did not love Judas? That very night He said to him, "Judas, what thou doest do quickly," and when Judas, meeting Him in the garden, kissed Him, and He said, "Betrayest thou thy Master with a kiss?" was it not the voice of love and compassion that ought to have broken Judas's heart? He loved him in the very hour that he

betrayed Him, and that is what is going to make hell so terrible, that you go there with the love of God beneath your feet. It is not that He don't love you, but you despise His love. It is a terrible thing to despise love He loved them unto the end. He knew very well that Peter was going to deny Him that night, and curse and swear because he was mistaken for Jesus's companion. He knew all His disciples would forsake Him and leave Him to suffer alone, and yet He says He loved them unto the end. And the sweetest words that fell from the lips of the Son of God were that night when they were going to leave Him. Those words that fell from His lips that night will live forever. How they will live in the hearts of God's people! We could not get on very well without the 14th of John and the 15th and the 16th. It was on that memorable night that he uttered those blessed words, and on that very night that He told them how much God loved them. It seems as if that particular night, when He was about to be deserted by all, His heart was bursting with love for His flock.

Just let us look at the 16th chapter and the 27th verse and see what He says: "For the Father Himself loveth you because ye have loved Me, and have believed that I came from God." I don't know but what Christ felt that there might be some of His disciples that would not love the Father as they loved Him. I remember for the first few years after I was converted I had a good deal more love for Christ than for God the Father, whom I looked upon as the stern Judge, while I regarded Christ as the Mediator who had come between me and that stern Judge, and had appeased His wrath; but when I got a little better acquainted with my Bible those views all fled. After I became a father and woke up to the realization of what it cost God to have His Son die, I began to see that God was to be loved just as much as His Son was. Why, it

took more love for God to give His Son to die than it would to die Himself. You would a thousand times sooner die yourself in your son's place than have him taken away. If the executioner was about to take your son to the gallows, you would say: "Let me die in his stead. Let my son be spared." Oh, think of the love God must have had for this world, that He gave His only begotten Son to die for it, and that is what I want you to understand. "The Father, Himself loveth ye because ye have loved Me." If a man has loved Christ, God will set His love upon him. Then in the 17th chapter, 23d verse, in that wonderful prayer He made that night: "I in them and Thou in Me, that they may be made perfect in one and that the world may know Thou hast sent Me and hast loved them as Thou hast loved Me." God could look down from Heaven and see His Son fulfilling His will, and He said, "This is my beloved Son in whom I am well pleased." But when it is said, "God loved us as He loved His own Son," it used to seem to me to be downright blasphemy, until I found it was in the Word of God. That was the wonderful prayer He made on the night of His betrayal. Is there any love in the world like that? Is there anything to be compared to the love of God? Well may Paul say "it passeth knowledge."

And then I can imagine some of you saying "Well, He loved His disciples and He loves those who serve Him faithfully, but then I have been untrue." I may be speaking now to some backsliders, but if I am, I want to say to every one here: "The Lord loves you." A backslider came into the inquiry-room night before last, and I was trying to tell him God loved him and he would hardly believe me. He thought because he had not kept up his love and faithfulness to God and to his own vows, that God had stopped loving him. Now, it says in John, 1st chapter; "He loved them unto the end." That is, His

love was unchangeable and you may have forgotten Him and betrayed Him and denied Him, but nevertheless He loves you, He loves the backslider. There is not a man here that has wandered from God and betrayed Him but what the Lord Jesus loves him and wants him to come back. Now in this 14th chapter of Hosea He says, "I will heal every backslider, I will love them freely. So the Lord tells the backsliders," "If you will only come back to Me I will forgive you." It was thus with Peter who denied his Lord ; the Saviour forgave him, and sent him to preach His glorious Gospel on the day of Pentecost, when three thousand were won to Christ under one sermon of a backslider. Don't let a backslider go out of this hall to-day with that hard talk about the Lord. No backslider can say God has left him. He may think so, but it is one of the devil's lies. The Lord never left a man yet.

Just turn to the 31st chapter of Jeremiah and the 3d verse. "He hath loved us," he says, "with an everlasting love." Now there is the difference between human and divine love. The one is fleeting, the other is everlasting. There is no end of God's love. I can imagine some of you saying: "If God has loved us with an everlasting love, why does it say that God is angry with the sinner every day!" Why, dear friends, that very word "anger" in the Scriptures is one of the very strongest evidences and expressions of God's love. Suppose I have got two boys, and one of them goes out and lies and swears and steals and gets drunk ; if I have no love for him, I don't care what he does ; but just because I do love him it makes me angry to see him take that course, and it is because God loves the sinner that He gets angry with him. That very passage shows how strong God's love is. Let me tell you, dear friends, God loves you in all your backslidings and wanderings. You may despise His love and trample it

under your feet and go down to ruin, but it won't be because God don't love you. I once heard of a father who had a prodigal boy, and the boy had sent his mother down to the grave with a broken heart, and one evening the boy started out as usual to spend the night in drinking and gambling, and his old father as he was leaving said: "My son, I want to ask a favor of you to-night. You have not spent an evening with me since your mother died, and now I want you to spend this night at home. I have been very lonely since your mother died. Now won't you gratify your old father by staying at home with him?" "No," said the young man, "it is lonely here, and there is nothing to interest me, and I am going out." And the old man prayed and wept, and at last he said: "My boy, you are just killing me as you have killed your mother. These hairs are growing whiter, and you are sending me, too, to the grave." Still the boy would not stay, and the old man said: "If you are determined to go to ruin, you must go over this old body to-night. I cannot resist you. You are stronger than I, but if you go out you must go over this body." And he laid himself down before the door, and that son [and here the preacher with greater emphasis raised his voice] walked over the form of his father, trampled the love of his father under foot, and went out.

And that is the way with sinners. You have got to trample the blood of God's Son under your feet if you go down to death, to make light of the blood of the innocent, to make light of the wonderful love of God, to despise it. But whether you do or not, He loves you still. I can imagine some of you saying, Why does He not show His love to us? Why, how can it be any further shown than it is? You say so because you won't read His Word and find out how much He loves you. If any man will take a concordance and run through the Scriptures with the one word love, you will find out how much He loves you; you will

find out that it is all one great assurance of His love. He is continually trying to teach you this one lesson, and to win you to Himself by a cross of love. All the burdens He has placed upon the sons of men have been out of pure love, to bring you to Himself. Those who do not believe that God is love are under the power of the Evil One. He has blinded you, and you have been deceived with his lies. God's dealing has been all love, love, love, from the fall of Adam to the present hour. Adam's calamity brought down God's love. No sooner did the news reach heaven than God came down after Adam with His love. That voice that rang through Eden was the voice of love, hunting after the fallen one—"Adam where art thou?" For all these thousand years that voice of love has been sounding down the ages. Out of His love He made a way of escape for Adam. God saved him out of his pity and love.

In the 63d chapter of Isaiah, and the 9th verse, we read: "In all their affliction He was afflicted, and the angel of His presence saved them. In His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." In all their affliction He was afflicted. You cannot afflict one of God's creatures without afflicting Him. He takes the place of a living father. There a man has a sick child burning with fever. How gladly the father or the mother would take that fever and put it into their own bosoms. The mother would take from a child its loathsome disease right out of its body, and put it into her own—such is a mother's love. How she pities the child, and how gladly she would suffer in the place of the child! That illustration has been often used here—"As a mother pitieth her children." You cannot afflict any of God's creatures but God feels it. The Son of His bosom came to redeem us from the cares of the world. I do not see how any man with an open Bible be-

fore him can get up and say to me that he does not see how God is love. "Greater love hath no man than this, that a man lay down his life for his friend." Christ laid his life on the Cross, and cried in His agony, "Father, forgive them, they know not what they do." That was wonderful love. You and I would have called fire down from heaven to consume them. We would have sent them all down into the hot pavement of hell. But the Son of God lifted up His cry, "Father forgive them, they know not what they do."

I hear some one say, "I do not see, I do not understand how it is that He loves us." What more proof do you want that God loves you? You say, "I am not worthy to be loved." That is true. I will admit that. And He does not love you because you deserve it. It will help us to get at the Divine love to look a little into our own families, and at our human love. Take a mother with nine children, and they are all good children save one. One is a prodigal, and he has wandered off, and he is everything that is bad. That mother will probably love that prodigal boy as much or more than all the rest put together. It will be with a love mingled with pity. A friend of mine was visiting at a house some time ago, where quite a company were assembled and were talking pleasantly together. He noticed that the mother seemed agitated, and was all the while going out and coming in. He went to her aside and asked her what troubled her, and she took him out into another room and introduced him to her boy. There he was, a poor wretched boy, all mangled and bruised with the fall of sin. She said, "I have much more trouble with him than with all the rest. He has wandered far, but he is my boy yet." She loved him still. So, God loves you still.

That love, it ought to break your hearts to hear of, and it ought to bring you right to Him. You may say you do

not deserve it, and that is true ; but because you do not deserve it, God offers it to you. You may say, " If I could get rid of my sins, God would love me." In Revelations, 1st chapter, 5th verse, it says : " Unto Him that loved us and washed us from our sins in His own blood." It does not say He washed us from our sins and then loved us. He loved us first, and then washed us clean. Some people say, You must turn away from sin, and then Christ will love you. But how can you get rid of it until you come to Him ? He takes us into His own bosom, and then He cleanses us from sin. He has shed His blood for you : He wants you, and He will redeem you to-day if you will. An Englishman told me a story once that may serve to illustrate this truth, that God loves men in their sin. He does not love sin, but he loves men even in their sin. He seeks to save them from sin. There was a boy a great many years ago, stolen in London, the same as Charley Ross was stolen here. Long months and years passed away, and the mother had prayed and prayed, as that mother of Charley Ross has prayed, I suppose, and all her efforts had failed and they had given up all hope ; but the mother did not quite give up her hope. One day a little boy was sent up into the neighboring house to sweep the chimney, and by some mistake he got down again through the wrong chimney. When he came down, he came in by the sitting-room chimney. His memory began at once to travel back through the years that had passed. He thought that things looked strange and familiar. The scenes of the early days of youth were dawning upon him ; and as he stood there surveying the place, his mother came into the room. He stood there covered with rags and soot. Did she wait until she sent him to be washed before she rushed and took him in her arms ? No, indeed ; it was her own boy. She took him to her arms all black and smoke, and hugged him to her bosom, and shed tears of joy upon his head. You have



wandered very far from Him ; there may not be a sound spot on you, but if you will just come to God, He will forgive and receive you. There is a verse in Isaiah xxxviii. —the 17th verse—that I think a good deal of. It reads : “Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back.” Mark you, the love comes first. He did not say that He had taken away sins and cast them behind Him. He loved us first and then He took our sins away. I like that little word *m-y*, “*my*,” there. The reason, we do not get any benefit from Scripture is because we are always talking about generalizations. We say : God loves nations, God loves churches, and loves certain classes of people. But here it reads, “Out of love to my soul He has taken all my sins and cast them behind His back, they are gone from me forever. If they are cast behind His back, how can Satan ever get at them again ? I will defy any fiend from hell to find them. Satan can torment me with them no more.

There are four expressions wherein God puts our sins away. The first is, He has blotted out our sins like a thick cloud. You remember, don't you, how in the morning we wake and sometimes find the sky covered with clouds, and by the afternoon there is not a cloud to be seen. Can any one tell where the clouds go to ? They vanish and we see them no more, and no one can tell what has become of them. God has blotted out our sins like these clouds. Another verse is : “I will remove them as far as the east is from the west.” Another is : “I will roll them into the depths of the sea.” And then there is this one which reads : “Who will take them out of love to my soul and cast them behind His back.” They are gone through time and eternity. Bear in mind, it is out of love. He does it, not out of justice. It is not justice we want, but mercy. God feels wonderful love, which it ought to

break every heart here to contemplate, and the love of God ought to sweep over this audience and bow every head here to-night and fill our hearts full of gratitude and praise that God so loved us and gave Himself for us. It says in Galatians, 2d chapter, 20th verse, "Who loved me and gave Himself for me." Take that verse in Isaiah, "Who loved my soul," and put it with this verse, "Who loved me and gave Himself for me," and you have it all. Christ shed every drop of His precious blood for sinners. Some people say "only one single drop of Christ's blood is enough to cleanse you from sin." It is not true. If one drop would have done it He would have shed but one drop ; but it took every drop of blood that His life had, and He gave it all up to save us. Paul says, "He loved me and gave Himself for me," and so Paul loved Him in return. If you could but get that thought in your mind that Christ has loved you so much as to give Himself for you, you could not help loving Him in return.

There are three thoughts I have tried to bring out to-day : that God is love ; that His love is unchangeable ; that His love is everlasting. The fourth thought is this : that His love is unfailing. Your love is not. His is. When people come to me and talk about their love for God, it chills me through and through ; the thermometer goes down fifty degrees ; but when they talk about God's love for them, I know what they would say. So do not think for a moment that God does not love you a good deal more than you love Him. There is not a sinner here, there is not an unsaved man here to-night but He wants to save, just as a father loves his child, only a thousand times more. Is there a poor wanderer here that has wandered far from Christ? He sends me to invite you to come to Him again. I don't care how sinful you are ; let this text sink deep into your soul to-day, "God is Love."

## RETRIBUTION.

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I WANT to talk to you about the 25th verse of the 16th chapter of Luke—just two words: "*Son, remember!*" You that were here yesterday will remember that I spoke to you about the love of God, and you that were here last week will remember that I spoke to you of Heaven, and tried to lure you on to that world of light, and if I consulted my own feelings, I should be preaching to you about these things to-day. But if a man is going to be a servant and a messenger of God, he must believe the message just as he finds it. I would not dare to go out of this city without delivering to you this side of God's truth. Some people come to me and say, "You do not really believe that there is such a thing as everlasting retribution and future punishment, do you? Yes, I do. The same Christ that talked to us about that bright upper world has given us a picture of the world of the lost. In this portion of the Scripture we have read to-day, it has been drawn very vividly by the Master Himself. We hear a voice coming up out of the lost world of a man that was once upon the earth, and fared sumptuously every day, and yet was lost, not for time, but for eternity. Over and over again Christ while here warned those that hung upon His lips. Once, in speaking to his disciples, He spoke about the worm that dieth not; about one being cast into hell, where the worm dieth not.

I believe that worm that dieth not is our memory ; I believe that what will make that lost world so terrible to us is memory. We say now that we forget, and we think we do, but the time is coming when we will remember and we cannot forget. There are many things we will want to forget, especially our sins, that have been blotted out by God. If God has forgotten them you would think we ought to forget them ; every sin that has not been so taken away and covered up, by the blood of His own Son will come back to us by and by. We talk about the all-recording angel keeping record of our life ; God makes us keep our own record. We won't need any one to condemn us at the bar of God. We will condemn ourselves. It will be our own conscience that will come up as a witness against us. God won't condemn us at the bar of God ; we will condemn ourselves. Will He speak to us then, if we stand there, having neglected His offer of mercy, His offer of salvation here on earth? No ; memory is God's officer, and when God touches the secret springs of our memory, saying, " Son, remember," we cannot help but remember. God shall touch these secret springs and say, " Son and daughter, remember," and then tramp, tramp, tramp will come before us a long procession—all the sins we have ever committed.

I have been twice in the jaws of death. Once I was drowning, and the third time I was about to sink I was rescued. In the twinkling of an eye everything I had said, done, or thought of flashed across my mind. I do not understand how everything in a man's life can be crowded into his recollection in an instant of time, but nevertheless it all flashed through my mind. Another time when I thought I was dying it all came back to me again. It is just so that all things we think we have forgotten will come back by and by. It is only a question of time. We will hear the words, " Son, remember," and it is a good deal

better for us now to remember our sins and confess them before it is too late. Christ said to his disciples, "Remember Lot's wife." Over and over again, when the Children of Israel were brought out of Egypt, God said to them, "Remember where I found you, and how I delivered you." He wanted them to remember His goodness to them, and the time is coming when, if they forget His goodness and despise it, they will be without mercy. What Satan wants is to keep us from thinking ; to drown our memory and stifle our conscience. A man came into the inquiry room the other night and said he wanted to be a Christian, but he could not believe that there was any future punishment. I said, "What are you going to do with that man who has been selling liquor for twenty years? A widowed mother goes to him and says, 'I have a son who goes into your place every night ; he is being ruined, and it is killing me.' She begs him not to sell any more liquor to her son ; she begs and pleads with him. He orders her out of the store and goes on and ruins that widow's only son, as he ruins thousands of others. Is he going to be ushered right into glory when he dies? What would you do with him? Would you take him right into heaven?"' He said he did not know what he would do. But the word of God teaches us plainly by that there is future retribution ; if it does not teach that, it does not teach anything. If the word of God tells us about the glory of heaven and the mansions that Christ is going to prepare, it tells us also about the torments of hell ; it tells us about the rich man lifting up his face out of the torment and crying for one drop of water.

This was not presented to us then just to frighten people. Some people say, "How you are trying to frighten us ; you say such things just to alarm us." I would consider myself an unfaithful servant if I did not so warn you ; the blood of your soul would be required at my hands if I

did not warn you. I do not want you to say I came here and never said anything about the lost souls ; I do not want any of you to think I have covered up this doctrine, and I say it to you because God says it. Christ says, " How shall you escape the damnation of hell ? " No one spoke of the last as Christ did ; none knew it as Christ did. If man were not lost, what did Christ come into the world for, or what does the death of the Son of God mean ? Is it not better for us just to bow to the word of God and take it as God spoke it ? If I checked up a book and found there were a hundred statements in that book, and I had reason to believe, and in fact knew that ninety-nine out of a hundred of these statements were correct, and I did not have the evidence at hand to prove that the other was, I would have good reason to believe it correct, would I not ? This picture drawn of the lost world in the sixteenth chapter of Luke was drawn by the Son of God Himself. He said this rich man was lifting up his face in torment, not because he was rich, but because the rich man had neglected salvation. If men seek salvation, rich or poor, they will be saved ; if they do not, rich or poor they will be lost. Do you suppose those antediluvians who perished in Noah's day, those men too vile and sinful for the world—do you think God swept those men right into heaven and left Noah, the only righteous man, to struggle through the deluge ? Do you think when the judgment came upon Sodom that those wicked men were taken right into the presence of God and the only righteous man was left behind to suffer ?

There will be no tender, loving Jesus coming and offering you salvation either. He will be far from you there. There will be no loving wife to weep over you there, young man. You may have a praying wife here to-day, but remember in that lost world you will have no praying wife. Did you ever think how dark this world would be-

come if all the praying wives and mothers and ministers were out of it? Think of that lost world where there are no praying wives or mothers! Remember the time is coming when you will have no loved mother to pray for your soul. Undoubtedly many in that lost world would give millions, if they had them, if they had their mothers now to pray them out of that place; but it is too late. They have been neglecting salvation until the time has come when God says, "Cut them down; they incumber the ground; the day of mercy is closed." You laugh at the Bible; but how many there are in that lost world to-day that would give countless treasures if they had the blessed Bible there! You may make sport of ministers, but bear in mind there will be no ministers of the Gospel there. There will be none there for you to laugh at. Here they are, remember, God's messengers to you, His best gifts to you—these loving friends that look after your soul. You may have some friends praying for your salvation to-day. Remember, you will not have one in that lost world. There will be no one to come and put his hand on your shoulder and weep over you there and pray for you to come to Christ. Sunday mornings you hear the chiming of the bells telling you it is God's day. You very often see the people going up to the house of God, but bear in mind that in that lost world no bell will summon you to God's holy tabernacle, no bell will warn you of the Sabbath day. There will be no Sabbath there for you to make light of and sport of. It will be too late. Some of you have got Sabbath school teachers that are burdened with your salvation at this present time. They are pleading day and night that you may be won to Christ. Bear in mind that in that lost world no kind teachers will plead for you or with you. There will be no special meetings there.

A great many are laughing and making light of

these meetings here. When you die, if you come here with that purpose, I believe this Hippodrome will rise up in judgment against you. This building has been put up without money and without expense to you. God put it into the hearts of Christian men to hire this building at a great expense and throw it wide open. No contributions are taken up. No calls are made upon you for money. You cannot say that we want your money. We don't want your money. We want you, and are trying to win you to Christ, and if you go down from this building to hell, you will remember the meetings we had here. You will remember how these ministers looked; how the people around you closed their eyes and were lifting up their hearts in prayer for you, and how it has seemed sometimes as if we were in the very presence of God Himself, for we have witnessed certainly wonderful displays of the power of God in this place many times. In that lost world you won't hear that beautiful hymn, "Jesus of Nazareth passeth by." He will have passed by. There will be no Jesus passing that way. There will be no sweet songs of Zion there. You come here day after day and hear these sweet songs, "Jesus, lover of my soul, let me to Thy bosom fly," "There is a fountain filled with blood drawn from Immanuel's veins, "Rock of Ages, cleft for me, let me hide myself in thee." Oh, my friends, you will not hear those songs in that world. They will not be sung there. It is now a day of grace and a day of mercy. God is calling the world to Himself. He says, I have no pleasure in the death of the wicked. Turn ye, turn ye, for why will ye die?" Oh, if you neglect this salvation, how shall you escape? What hope is there? May your memories be wide awake to-day, and may you remember that Christ stands right here; He is in this assembly, offering salvation to every soul. You may never hear this text again until you hear it on the shores of eternity, and then you will re-



member this Friday afternoon, and you will remember how everything looked then, how Mr. Sankey sung that hymn, "Sowing the Seed," and you will remember the text and the sermon will all come back to you.

I was at the Paris Exhibition in 1867, and I noticed there a little oil painting, only about a foot square, and the face was the most hideous I have ever seen. On the paper attached to the painting were the words "Sowing the tares," and the face looked more like a demon's than a man's. As he sowed these tares, up came serpents and reptiles, and they were crawling up on his body, and all around were woods with wolves and animals prowling in them. I have seen that picture many times since. Ah! the reaping time is coming. If you sow to the flesh you must reap the flesh. If you sow to the wind you must reap the whirlwind. God wants you to come to Him and receive salvation as a gift. You can decide your destiny to-day if you will. Heaven and hell are set before this audience, and you are called upon to choose. Which will you have? If you will take Him He will receive you to His arms. If you reject Him He will reject you.

Now, my friends, will Christ ever be more willing to save you than He is now? Will He ever have more power than He has now? Then why not be saved now? Why not make up your mind to be saved now while mercy is offered to you? I remember a few years ago, while the Spirit of God was working in church, I closed the meeting one night by asking if there were any that would like to become Christians to rise, and to my great joy a man arose that had been anxious for some time. I went up to him and took him by the hand and shook it, and said, "I am glad to see you get up. You are coming out for the Lord now in earnest?" "Yes," said he, "I think so. That is, there is only one thing in my way." Said I, "What's that?" "Well," said he, "I lack moral courage. I con-

fess to you that if such a man"—naming a friend of his—"had been here to-night I should not have risen. He would laugh at me if he knew of this, and I don't believe I have the courage to tell him." "But," said I, "you have got to come out boldly for the Lord if you come out at all. That is what you have got to do ;" and I talked with him and he was trembling from head to foot. I thought the spirit of God was striving with him, and I believe the Spirit was striving earnestly with him. I did not labor with that man as I often wished since that I had. I wish that night I had prayed more earnestly with him. He came back the next night, and the next night, and the next night, and the Spirit of God strove with him for weeks. It seemed as if he came to the very threshold of Heaven, and was almost stepping over into the blessed world. I never could find out any reason for this hesitation except that he feared his old companions would laugh at him. I notice that when men go to prison no one laughs at them, but when they come out and declare their intention of leading good lives and standing up for Jesus, the men laugh at them and make sport of them.

Well, I thought surely this man would be brought into the fold, but at last the spirit of God seemed to leave him ; conviction was gone, and then after that when he used to meet me on the street he used to shun me, and if I met him coming along the same side of the street he would cross over to the other side and dodge me in every way he could. He finally got so that he didn't come to church on the Sabbath. He always used to come before. And that is the fault some people find with these meetings. They say it hardens people. Yes, it does harden some people. Any man that goes through a special meeting like this and rejects the gospel, of course becomes hardened, and his chances are much less for heaven. The things that formerly moved them do not move them so readily

the next time. It hardens a great many. It hardened this man. Six months from that time I got a message from him that he was sick and wanted to see me. I went to him in great haste. He was very sick and thought he was dying. He asked me if there was any hope. Yes, I told him, God had sent Christ to save him, and I prayed with him. Contrary to all expectations and to the belief of the physicians, he recovered and got off from his sick bed. One day I went down to see him. It was a bright, beautiful day, and he was sitting out in front of his house convalescing rapidly, and I said "You are coming out for God now, aren't you? You will be well enough soon to come back to our meetings again?" Said he, "Mr. Moody, I have made up my mind to become a Christian. My mind is fully made up to that, but I won't be one just now. I am going to Michigan to buy a farm and settle down, and then I will become a Christian." Said I, "But you don't know yet that you will get well." "Oh," said he, "I will be perfectly well in a few days. I'll risk it. I have got a new lease of life." "Oh," said I, "it seems to me that you are tempting God," and I pleaded with him, and tried every way to get him to take his stand. At last said he, "Mr. Moody, I can't be a Christian in Chicago. When I get away from Chicago, and get to Michigan, away from my friends and acquaintances, who laugh at me, I will be ready to go to Christ." Said I, "If God has not got grace enough to save you in Chicago, He has not in Michigan;" and I preached Christ to him, and urged Christ upon him. At last he got a little irritated, and said, "Mr. Moody, you can just attend to your business, and I will to mine, and if I lose my soul, no one will be to blame but myself—certainly not you, for you have done all you could." I went away from that house then with a heavy heart.

I well remember the day of the week, Thursday, about noon, just one week from that very day, when I was sent

for by his wife to come in great haste. I hurried there at once. His poor wife met me at the door, and I asked her what was the matter. "My husband," she said, "has been taken down with the same disease, and I have just had a council of physicians here, and they have all given him up to die." Said I, "does he want to see me?" "No," said she. "Then why did you send for me?" Said she, "I cannot bear to see him die in this terrible state of mind." "What does he say?" I asked. Said she. "He says his damnation is sealed and he will be in hell in a little while." I went in, and he at once fixed his eye upon me. I called him by name, but he was speechless. I went around to the foot of the bed and looked in his face and said, "Won't you speak to me?" and at last he fixed that terrible deathly look upon me and said, "Mr. Moody, you need not talk to me any more. It is too late. You can talk to my wife and children ; pray for them ; but my heart is as hard as the iron in that stove there. My damnation is sealed, and I will be in hell in a little while." I tried to tell him of Jesus's love and of God's forgiveness, but he said, "Mr. Moody, don't you mock me. I tell you there is no hope for me." And as I fell on my knees he said, "You need not pray for me ; you need not pray for a lost soul. My wife will soon be left a widow and my children will be fatherless. They need your prayers, but you need not pray for me." I tried to pray, but it seemed as if my prayers didn't go higher than my head, and as if the heaven above me was like brass. As I took the cold, clammy hand the sweat of death was upon it, and it seemed like bidding farewell to a man I should never see in time or eternity. I left him with a broken heart. That was about noon. The next day his wife told me he lingered until the sun went down behind those Western prairies, and from noon until he died all he was heard to say was, "The harvest is past, the Summer is ended, and I am not

saved." After lingering along an hour, he would say again those words, and just as he was expiring, his wife noticed his lips quiver, and that he was trying to say something, and as she bent over him she heard him mutter, "The harvest is past, the Summer is ended, and I am not saved," and the angels bore him away to judgment. He lived a Christless life ; he died a Christless death ; we wrapped him in a Christless shroud and bore him away to a Christless grave. Oh, how dark and sad !

Are there some here that are almost persuaded to be Christians? Take my advice and not let anything keep you away. Fly to the arms of Jesus this day and hour. You can be saved if you will. Son, remember ! I have warned you to-day. Daughter, remember ! you cannot say that I did not lift up a warning voice to-day and exhort you with all my soul, to escape the damnation of hell.

## WHAT SEEK YE?

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**THERE** are two things I want to call your attention to this afternoon. The first is in the words of the 1st chapter of John, 38th verse, and the second is in the 6th chapter of Matthew, 33rd verse. The first text is the first words that fell from the lips of Christ at the commencement of His ministry. It was the question He put to those two disciples that came and questioned Him as to where He dwelt. One afternoon, about four o'clock, John the Baptist stood with two of his disciples, and Jesus of Nazareth was passing by, a little way off, and John lifted up his hand and pointed to the man off in the distance and said: "Behold the Lamb of God that taketh away the sins of the world!" and John the beloved disciple, and Andrew left their old master and went together toward Jesus, and Jesus turned around as they came up to Him and said: "What seek ye?" I thought this afternoon I would like for a few moments to call your attention to that text and press that question home upon the people here. I would like to have all of you ask yourselves the questions. What are you seeking? What did you come for—what motive brought you here this afternoon? What do these great crowds of people here mean, day after day, week after week?

There were all classes of people seeking for Christ, and they had every kind of motive for seeking Him. There

were some who came out of curiosity, just to see what would happen. There was another class who came to Him just because they had friends that were diseased, and they wanted their friends to be healed and blessed. There was the class who came with the hope of getting the loaves and fishes. And there was still another class that were trying to murder Him and to get Him out of the way; they were watching Him and striving to get Him into some conversation in which they might entangle Him with His words and so get an excuse to bring Him before the Sanhedrim, and cause Him to be called guilty of blasphemy and punished. Some sought Him for what they could get, and others sought Him for what He was; and that is the class we are after, namely, those who are not seeking Christ for what they can get, but who are seeking Him for what He is personally. I have no doubt but that a great many of the disciples at first sought Him in order to be identified with Him, because they thought He would set up an earthly kingdom, and establish His throne upon earth. Judas perhaps thought so, and that he might become the chief treasurer of such a kingdom; and perhaps Peter thought that he might become the chief secretary; and when the sons of Zebedee found out that it was a spiritual kingdom that He was to establish, their mother came and asked of Christ that her sons might be placed the one upon His right hand and the other upon His left. All the time during His ministry Christ constantly found men seeking for office and honor; and that is precisely the spirit to-day. One of our greatest troubles, and one great reason why we do not get greater blessings from God, is because we are not pure in our motives for seeking Him. I say there is not a man or a woman (and I see they are nearly all women here to-day) who has come here for a blessing from God, and who had that motive, but will get it. Others will go away without any blessing and with hearts as hard and cold as

ever. Why? Because they have not come to get a blessing.

I would like to ask you to take this brief question home to your hearts to-day, "What seek ye?" What are you after this afternoon? What motive brought you to this place? I think one would say, "I came because some friends of mine were coming; I did not have any particular motive at all; I came because my friends asked me to come." I ask another, What did you come for? "Well, I came to see the crowd; I heard there were a great many men and women here, and I thought it would be a wonderful sight to see so many together." A man told me the other day that he came to see the chairs. He said he heard there were ten thousand chairs all in one hall, and he thought they must look so strange. He had a curiosity to see them. Thank God, that man got caught in the Gospel net that very night, and I hope some others that come just out of curiosity this afternoon will get caught with the old Gospel net. But to return to our question, What brought you here? A lady over there says, "I came to hear the singing, I don't care anything about the preaching. I have heard the Word preached till I am tired of it, and if I had my way about it I would rather get up and go out as soon as the singing is over." But if any of you have come here with such motives, and will change your minds after you get here, and will seek to come to God to-day, you will find him, whatever your motive was at first in coming. You may even have come here to make sport of the meeting; you may have come here to ridicule everything you should hear, but if you will repent and change your mind the Lord Jesus will bless you to-day, and forgive you, and this may be the best meeting you ever was at in your life if you will.

Now I want to call your attention to the other text I spoke of. My text is both a question and a command.



The question is, "What seek ye?" and the command is this, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." This is just as much a command as that is, that you shall not steal. It is just as much a command for us to seek the kingdom of God and His righteousness as it is a command that we shall not swear. It is one of the commands of the Bible. Jesus, when He was down here, in that memorable Sermon on the Mount, said: "Seek first the Kingdom of God." That was to come first; it was to come in ahead of everything else. The Master's ways are not our ways. God's thoughts are not our thoughts. What we put last God puts first; what we put first He puts last; the whole thing is reversed. We say we do not want to seek the Kingdom of God first. We have a good many things that must be attended to before we seek the Kingdom of God. I know if persons think they would like to be converted they always think they have some preparations to make beforehand. Now, this is just as much a command to-day as it was so many hundreds of years ago. Do you think if He was on earth to-day He would alter that command? Do you think He would say for you to put off your salvation for one hour? Do you think He would tell you to seek His Kingdom at some future time? Every day we here of persons dying suddenly, sometimes without God and without hope, because they have not obeyed this command to seek first the Kingdom of God. One reason that people do not seek first the Kingdom of God is this: that they do not believe that God is real, and that He has a Kingdom, and that they can find Him; but they make light of the existence of His Kingdom. The whole living world is seeking for something. There is not a person in this world who is not seeking for something. Then why not seek for the best things? If people will so seek for temporal things, doesn't it serve to show that you

do not believe that God is real, or else you would seek first the Kingdom of God, and find it before any of these other things?

I heard some time ago of a young man who wanted to become a Christian. His father was a worldly man, full of ambition and a desire to get on. His son went to him and told him his wish. The father turned around in astonishment, put on a dissatisfied look, and said: "My son, you have made a mistake. You had better wait until you get established in business; wait till you get older; better wait till you make some money; there is plenty of time yet to become a Christian." Does any young man here believe that? You know what the rich man in the Scripture said and did. That man had got well on in business: he had made lots of money; his goods were increasing every year. At last, after an unusually plentiful harvest, he found he had to build more barns and store-houses. He felt sure of being able to enjoy himself; he was happy and contented as he thought how his bank account was swelling. "Soul, take thine ease; thou hast much goods laid up for many days." He never thought of the future; the present was all he cared anything about. But in his fancied security he heard the dread and startling summons, "Thou fool, this night thy soul shall be required of thee." He had to leave all these things behind him; death snatched him away, and he lost the heaven he had neglected to make sure of on earth.

I heard a story of a young lady who was deeply concerned about her soul. Her father and mother, however, were worldly people. They thought lightly of her serious wishes; they did not sympathize with her state of mind. They made up their minds that she should not become a Christian, and tried every way they could to discourage her notions about religion. At last they thought they would get up a large party, and thus with gayety and

pleasure win her back to the world. So they made every preparation for a gay time ; they even sent to neighboring towns and got all her most worldly companions to come to the house ; they bought her a magnificent silk dress and jewelry, and decked her out in all the finery of such an occasion. The young lady thought there would be no harm in attending the party ; that it would be a trifling affair, a simple thing, and she could, after it was over, think again of the welfare of her soul. She went decked out in all her adornments, and was the belle of the ball. Three weeks from that night she was on her dying bed. She asked her mother to bring her ball dress in. She pointed her finger at it, and, bursting into tears said, "That is the price of my soul." She died before the dawn. Oh, my friends, if you are anxious about your soul, let everything else go ; let parties and festivals pass. Seek ye first the Kingdom of God ; then all these things will be added unto you. God commands you to do it. If you are lost—if you die in your sin—whose fault is it ? God has commanded you to repent and to seek salvation at once.

Are any of you going to take the responsibility of putting it off ? You complain because Christ is urged upon you ; you complain because your friends are anxious about you. How can they be otherwise than anxious. You heard what Mr. Sankey said a little while ago about the death of a husband of one of our choir. This morning, while I was preaching, he passed away. We prayed for him at the opening, and again at the close of that service, but he was gone before we got through. Three of the ushers have been taken away since I have been preaching here. When I got up here to preach this afternoon, I said to myself : "Perhaps it is my turn next." But, thank God, I have an interest up yonder. I can read my title clear there. I have sought and found Christ. But on the other hand, see how people go on day by day and year by year and dis-

obey the command of God. They say there is plenty of time. Why, you hear every day of wills being upset because the man's mind was proved not to be clear when he made the will on his death-bed. If his mind is not clear enough when he is dying to settle his little affairs here below, is that a time to repent and make provision for eternity? Is it the time, when we are racked with pain and tortured with anguish, to turn our hearts to God? Is that a time to begin to think of salvation? Is it right or honorable to give the dregs of a wasted and misspent life to God? I tell you I have not much faith in death-bed repentances. I do not limit the power and mercy of God, but I do not believe in them. If there is one out of a thousand that are saved, there are nine hundred and ninety-nine that are lost. They think that they repent then, but they are scared and terrified; it is not repentance, it is fear; when they get better, they go right back again to their wicked ways. We cannot scare people into repentance; they must be born in, not be scared in. Let us reason for a moment. Suppose you ask the advice of a friend on the earth as to whether you had not better repent now. While I am preaching, young lady, just ask your mother sitting beside you what you had better do. Whisper to her—I'll excuse you—ask her if you had not better seek the kingdom of God now. Young lady, there is not one in the wide, wide world who loves you as your mother. Would she not advise you to accept Christ? Now just ask her. Most of those who are not Christians will advise you to seek the kingdom of God now, this very minute. If I go up yonder and ask them in heaven, every one there would tell you to seek the kingdom now. Paul for three years preached upon immediate repentance. He besought his hearers with tears to turn from their sins and be saved. "Behold, now is the accepted time." That was what he preached. Yes, I leave heaven and earth and go down to

the very borders of hell, and will ask them there if it is not better to repent now. They would all with one voice answer "Yes, yes, yes." The only time we ever heard from that place was to have a young man implore that word might be sent to his father's house that his brothers there might be warned against neglecting salvation. Yes, the lost ones would tell you to escape and seek the Kingdom of God and be saved. Why, then, heaven, earth and hell all unite in warning you to seek the Kingdom of God. Why will you not do it, then? Why not accept Christ this very day? Just think what will become of you if you do not.

When the Lawrence Mills were on fire a number of years ago—I don't mean on fire, but when the mill fell in—the great mill fell in, and after it had fallen in, the ruins caught fire. There was only one room left entire, and in it were three Mission Sunday-school children imprisoned. The neighbors and all hands got their shovels and picks and crowbars, and were working to set the children free. It came on night and they had not yet reached the children. When they were near them, by some mischance a lantern broke, and the ruins caught fire. They tried to put it out, but they could not succeed. They could talk with the children, and even pass to them some hot coffee and some refreshments, and encouraged them to keep up. But, alas, the flames drew nearer and nearer to this prison. Super-human were the efforts made to rescue the children; the men bravely fought back the flames; but the fire gained fresh strength and returned to claim its victims. Then piercing shrieks arouse when the spectators saw that the efforts of the firemen were hopeless. The children saw their fate. They then knelt down and commenced to sing the little hymn we have all been taught in our Sunday-school days: "Oh! how sweet—let others seek a home below which flames devour and waves overflow." The flames had now reached them; the stifling smoke began

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to pour into their little room, and they began to sink, one by one, upon the floor. A few moments more and the fire circled around them and their souls were taken into the bosom of Christ. Yes, let others seek a home below if they will, but see ye the Kingdom of God with all your hearts.

When I was a young man, before I left my native town, I was at work in the field one day in company with a man, a neighbor of mine. All at once I saw him begin to weep. I asked him what the trouble was. He then told me a strange story—strange to me then, for I was not at that time a Christian. He said that his mother was a Christian when he left home to seek his fortune. When he was about starting his mother took him by the hand and spoke these parting words. "My son, seek ye first the Kingdom of God and His righteousness, and all things else shall be added unto thee." "This," said he, "was my mother's favorite text." When he got into the town to which he was going, he had to spend the Sabbath there. He went to church, and the minister took this very text—"Seek ye first the kingdom of God." He thought it very strange. Well, he said he would not seek the kingdom then, he would wait until he got a start in life—until he got a farm and some money. Yet that text troubled him. Again he went to church, and to his amazement the sermon was on that very same text. He did not attend church for some time. At last he was induced again to enter the church, and behold he heard the preacher take that very same text. He thought then it was God speaking to him; that his mother's prayers were being answered. But he coolly, calmly, and deliberately made up his mind that he would not be a Christian. "I have never heard any sermon that has made any impression on me since." I was not a Christian myself, so I didn't know how to talk to him. The time came for me to leave home. I went to Boston, and there

I became a convert. When I got to be a Christian the first thing that came into my mind was that man. I made up my mind to try to bring him to Christ. When I came home I mentioned the name to my mother and asked if he was living. "Is he living?" she exclaimed; "didn't I write to you about him?" "Write me what?" "Why that he had gone out of his mind and is now in the insane asylum." When I got up there he pointed his finger at me; says he, "Young man, 'seek ye first the kingdom of God.'" He had never forgotten the text. Although his mind was shattered and gone, the text was there.

My friends, do let that man speak to you. He is gone now. How much better it would have been for him to have followed his mother's prayer. The spirit of God may be striving with some one to-day. I may be standing here for the last time. Let me plead with you once more to seek the kingdom of God, and seek it with all your hearts.

## THE HOLY GHOST. I.

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I REMEMBER once when I was first converted I spoke in a Sabbath school, and there seemed to be a great deal of interest and quite a number rose for prayer, and I remember I went out quite rejoiced; but an old man followed me out—I have never seen him since. I never had seen him before, and don't even know his name—but he caught hold of my hand and gave me a little bit of advice. I didn't know what he meant at the time, but he said, "Young man, when you speak again, honor the Holy Ghost." I was hastening off to another church to speak, and all the way over it kept ringing in my ears—"Honor the Holy Ghost," and I said to myself, "I wonder what the old man means." I have found out since what he meant, and I think that all that have been to work in the vineyard of the Lord have learnt that lesson that, if we honor Him in our efforts to do good, He will honor us and work through us; but if we don't honor Him, we will surely break down. The only work that is going to stand to eternity is the work done by the Holy Ghost, and not by any one of us. We may be used as His instruments, but the work that will stand to eternity is that done by the Holy Ghost; and every conversation in these meetings, that is not by the power of the Holy Ghost will not stand. They may be impressions that may last for a few weeks or months, but then they will pass away like the morning cloud; and I



firmly believe that if a man or woman be not converted by the Holy Ghost, we will not see them in Heaven.

But I want now to call your attention to the Holy Ghost as a person. He has been in the world ever since man has been in it. We are told here in the second Epistle of Peter, first chapter and twenty-first verse: "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Every holy man that has ever spoken in this world has been inspired and prompted by the Holy Ghost, and has been moved by the Holy Ghost to speak, and if he has not been so moved the words are just like the clouds, they will soon be gone and be of no permanent effect. They won't last; but the words that abide and live forever are the words prompted by the Holy Ghost, or accompanied by the Holy Ghost. Now I want to call your attention to an important truth, because I really believe I was a Christian ten years before I believed it. I went into a church once and heard an old minister say that the Holy Ghost was a person. I thought the old man was wrong, and could not believe that the Holy Ghost was a person. I did not know my Bible then as well as I do now, but I went home and got my Bible and went to work to study it out, and have been thoroughly convinced ever since that the Holy Ghost is a person as much as God the Father is, and as much as Jesus Christ the Son is. Some may say that it is a mystery, and there are a good many things that are mysterious on their face. Now turn to the 14th Chapter of John, 16th and 17th verses: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. Even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him; but ye know Him, for he dwelleth with you and shall be in you."

Now, if the Holy Ghost were not a person, Christ

would not have said, "Whom." To be sure He is a spirit, but at the same time He is a person, the same as God the Father is. God is a spirit, and yet He is a person. Three times in this last verse it says "Him," and once "Whom." Then in the 26th verse of the same chapter: "But the Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you," He shall do it. Then there are a good many other verses, and I want to call your attention to one or two more, just to show this fact, that He is a person. Whenever Christ spoke of the Holy Ghost He always spoke of Him as "He" or "Him," and we won't honor the Holy Ghost unless we make Him a person, and one of the persons of the Trinity—the Father, Son, and Holy Ghost.

When Christ got ready to go away He taught His disciples to baptize the people in the name of the Father, Son, and Holy Ghost. Now, not only that, but we get life through Him. It is through the Holy Ghost that we get life. We would in reality not know Christ but for the Holy Ghost. It is the Holy Ghost that imparts life. We must be born of the Spirit—that is, love. Not only that, but if we turn over to Peter, First Epistle, 3d chapter and 18th verse, we will find that Christ was raised by the power of the Holy Ghost: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;" and every dead soul that has been brought to life has been brought to life by the power of the Holy Ghost. They are dead in sin until the Holy Ghost brings them to life, until the Spirit of God moves upon the waters. There is no life or power for a man to serve God until he is first born of the Spirit, until he has been quickened by the Holy Ghost, until he has been raised as Christ's dead body

was raised. So dead souls must be raised, and when they have been raised by that power then they can serve God.

Now the work of the Holy Ghost is also to impart love. Just turn to Romans, v., 5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." The real fruit that we look for in a young convert is love; and I think it is one of the strongest proofs that this religion of Jesus Christ is divine, that it is the same all the world over. Even in the heart of China you will find if a man is converted he will love his enemies. The love of God is in that man's heart. What do we as Christians feel and want to-day? What is the great lack of the church? Why are so many complaining about the coldness of the church? It is because we have not got this love. If the Holy Ghost is a power in the church, shedding abroad love in our hearts, there won't be any complaint. Go into a society of young converts. If you could have been in our meetings last night you would have seen love and joy in every face except a few inquiring ones. They all tell the same story. They were of different nationalities perhaps, but they had only one story to relate. They loved every one, and told how much love and pity they felt for all. And if a man gets up and talks bitterly against any one, and professes to be a young convert, you may believe it is a spurious conversion. It is a counterfeit. It has not got the ring of Heaven in it because a man when he is converted will love every one. Not only that, but I have noticed this, that when a man is full of the Holy Ghost he is the very last man to be complaining of other people. He loves every body too tenderly. He loves even a cold church, and is anxious to lift them up and bring them to a kinder feeling and sympathy. And I want to say here that I think a good many people have gotten into this habit of coldness. A man told me the other day that he felt it to be his

duty to go up to a certain church and open on them when he got a chance for their lukewarmness, and I thought if he could just get a look at these young converts here he would feel differently. For when a man is himself cold, he looks upon everybody else as cold too. When a man is himself warm, he will talk about everybody else in the same view as of himself ; he will talk about the love of God that is in our hearts, and that is what we want. If we only just felt filled with love, how easy it would be to reach man ! All these barriers between us would be broken down. If you can only convince the greatest blasphemer and infidel in New York that you really love him you can reach him. What we want, therefore, is this love, and that is the work of the Holy Ghost to impart ; and let us pray to-day that the love of God may be shed abroad in all our hearts.

The Holy Ghost not only imparts love, too, but hope. That is another thing the church wants—more hope. When a church is hopeful, then the work advances ; when it is discouraged and disheartened, the work does not advance ; and I have learned this, that the hopeful Christians that are all the time looking on the bright side are the very ones that God delights to honor by using as His instruments, while He never employs for His best work those who are always looking on the dark side. Let the Holy Ghost come into a church and convert a few, imparting the hope that it does impart, and see how the work of the church will suddenly go on. If you will only let Jesus Christ come into the church, He will do the work well. The trouble is we want our own way. We want the Holy Ghost to work in our way, and if he doesn't come in that way we think sometimes it is not the work of God because it has not come in the usual way. My grandfather told me in his day there was a great revival and every one came to the anxious bench, "but now they don't do so," said he, "and I don't believe it is the work of God." That is the

way a great many talk. God never repeats Himself. Because God did a certain thing through one instrument at one time, it is no sign that he will do it the same way all the time. What we want to do is to let the Holy Ghost work in his own way and He will impart hope, and the Holy Ghost is very hopeful the moment He gets in.

Another thing we want in the church is liberty. If you had been to that young converts' meeting last night you would have seen perfect liberty—three or four trying to get the floor at once. There was no trouble in speaking there. But go into some of our churches, and where is that essential liberty? A great many Christians are like Lazarus when he came forth—he was bound hand and foot ; but Christ said, "Loose him and let him go." And so Christians want to feel that liberty they should feel when Christ calls them to be His disciples. Where the spirit of the Lord is there is liberty. Many think to themselves before they get up to speak : "Now, what will Mrs. B say when I get up if I don't talk as well as the minister?" and "Oh, if I could speak as well as Brother A, wouldn't I give my testimony quickly ! but I haven't got any eloquence, and cannot speak like an orator." Don't you know my friend, it is not the most fluent man that has the greatest effect with a jury ? It is the man who tells the truth. And in speaking of your experience God will help you if you trust in Him, and you will find after a simple trial that you have perfect liberty. The trouble is we have a great many Christians who have only got as far as the 3d chapter of John, and so far as liberty to come out and speak up for God is concerned, they don't know anything about it. We want this spirit of liberty so as to be qualified for God's work. A friend of mine told me once that when he went to a boarding-house he could always tell who the boarders were, for they never alluded to family matters, but sat down to the table and talked of outside matters, but when

the son came in he would go into the sitting-room to see if there were any letters and inquire after the family, and show in many ways his interest in the household. It doesn't take five minutes to tell that he is not a boarder and that the others are. And so it is with the Church of God. You see these boarders in church every Sunday morning, but they don't take any interest. They come to criticise, and that is about all that constitutes a Christian now-a-days. They are boarders in the house of God, and we have got too many boarders. What we want is liberty.

A friend of mine said he was down in Natchez before the war, and he and a friend of his went out riding one Saturday—they were teaching school through the week—and they drove out back from Natchez. It was a beautiful day, and they saw an old slave coming up, and they thought they would have a little fun. They had just come to a place where there was a fork in the roads, and there was a sign-post which read, "40 miles to Liberty." One of the young men said to the old darkey driver, "Sambo, how old are you?" "I don't know, massa. I guess I'se about eighty." "Can you read?" "No, sah; we don't read in this country. It's agin the law." "Can you tell what is on that sign-post?" "Yes, Sah; it says '40 miles to Liberty.'" "Well, now," said my friend, "why don't you follow that road and get your liberty. It says there, 'Only 40 miles to Liberty.' Now, why don't you take that road and go there?" The old man's countenance changed, and he said, "Oh! young massa, that is all a sham. If that post pointed out the road to the liberty that God gives, we might try it. There could be no sham in that." My friend said he had never heard anything more eloquent from the lips of any preacher. God wants all his sons to have liberty. He does not want us bound, as so many of us are bound, by a sort of fear. The Holy Ghost casts out fear. It is the Spirit of Love and Liberty. There

ought to be perfect liberty in all our religious meetings, in all our social meetings. If there were, how long would it be before there would be a wonderful reformation in this country if these all had this spirit of liberty? A friend of mine asked a judge in his church to go out to a school-house in the country with him one day, where he was going to preach. He said to the judge that he would like to have him go, and the judge said he would like to go along. He told the judge he would like to have him speak to the people. The judge said, "Oh, I could not do that." "Why can't you? You can speak in your court well enough, without any trouble. Why cannot you speak here? Suppose you just try it." When they got out there the judge refused to do it, but the minister said, "I want to put the judge into the witness box and question him." And the judge got his lips open at last and told how he was converted, and how the Spirit of God came down upon him. And there was a mighty power in what he said, and the result was that many were converted; and the judge has been a working Christian ever since. I think there are hundreds bound, as he was, by station. A man who had been a professing Christian for three years I met at a meeting, and I knew he had been a professing Christian, and I supposed of course he had prayed in public. I noticed that he hesitated when I asked him, but he rose, and as soon as he had opened his lips the words came easily. I heard him tell a friend afterward that that night he felt as if he had been converted a second time. How many there are in the church that are bound to silence by long habit and that have not yet got their liberty! And one reason is because you do not ask God for it. Oh, open your lips and the Spirit of God will come upon you, and you will have liberty.

There are so many people who are just between the two beliefs, or between belief and unbelief. I pity that

class of people. What God wants is for us to have perfect liberty. Where the Spirit of the Lord is you will have this liberty. I want to call your attention to this fact. What is the work of the Holy Ghost? Why is it that when the Holy Ghost wakes up some men they get so angry? Because the Holy Ghost testifies against the world. That is what he has come to do—to convince men of their sins. It is a good sign sometimes to see a man get mad and storm out of the house. A man went out of this building so a few days ago, but he did not rest in it; he found Christ soon after. When the spirit of God wakes some men up they wake up in anger. I want to read the 7th verse of the 16th chapter of John: "Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment." I do not believe a man was ever convicted of sin by any preacher in the world. It is the work of the Holy Ghost. If He does not do it they won't be converted.

It would be very easy for the Holy Ghost to convict every man here of sin. Then shall we not ask Him to do it? All that He has to do is to open a man's eyes and he will see at once that he is a sinner. When the Holy Ghost opens a man's eyes he will soon find out what a miserable sinner he is. The work of the Holy Ghost is to testify of Christ; He comes for that purpose. I believe the world would have forgotten Christ's death as soon as they forgot His birth, if it had not been for the Holy Ghost. It had only been thirty years since His birth and all those wonderful scenes had happened in Bethlehem, and it was well known in Jerusalem; yet it seems to have been forgotten until Christ came. And they would have forgotten His death if it had not been for the Holy Ghost. He came to



testify for Jesus Christ that He had risen. He saw Him in heaven, and He came to tell us He was there at the right hand of God. He convinced men on the day of Pentecost, three thousand of them. He does not talk of Himself, but of Christ. In the 15th chapter of John, the 26th verse, it says : " But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." If a man preaches Christ faithfully the Holy Ghost will bless his preaching, because he will testify and carry home the truth. He knows that Christ has risen and is sitting at the right hand of God, and has been raised for our justification. Do you believe, my friends, that He who died outside of the walls of Jerusalem the death of a common prisoner, the cruel death of the cross, do you believe that the preaching of that man after it had taken place would have had any power over this audience, except for the Holy Ghost ?

Some people do not believe in the supernatural working of the Holy Ghost and the supernatural power of His influence. Every man and every woman has felt the power of the Holy Ghost. When the Holy Ghost first opened my eyes, I thought how blind I had been ! That is the way with the world now ; it is blind, but does not know it. He came into the world that the blind might see and recover. And the world is deaf, but does not know it. And so the world turns around and says people go mad on the subject of religion. When people are mad they think every one else is. I think it would take but a few minutes to prove that the world had gone clean crazy. The Holy Ghost is our teacher. He will teach us and show us things to come. He comes to speak of Christ, not of Himself. A man came to me the other day and said he was going down to Florida, where my wife and family are, and wanted to know if I had any message to send. Well, I

sent them a message ; but suppose when that man went down there he should go and see my wife and should begin and talk about himself, and not say a word about me. That would not cheer their hearts ; they would want to hear about me. That would make their hearts warm. The Holy Ghost teaches us this lesson of self-forgetfulness. Every one of us Christians wants more of the Holy Ghost. Let us all give ourselves up to the influence of His spirit, who will lead us on to liberty and life and peace and joy

## THE HOLY GHOST. II.

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I WANT to follow up the subject we had yesterday afternoon, and the first thought I want to call your attention to is, What is the sin against the Holy Ghost? Nearly every day we have somebody coming into the inquiry room very much discouraged and disheartened and cast down because they think they have committed a sin against the Holy Ghost, and that there is no hope for them: that they have blasphemed against the Holy Ghost. Now let us just turn to the Scripture and see what that sin is—and I ask you to turn to Matthew xii., beginning at the 24th verse.

Here Mr. Moody read long extracts from the chapter referred to, and added a few verses from the third chapter of St. Mark, beginning at the 23d verse: "*And He called them unto Him and said unto them in parables, How can Satan cast out Satan,*" &c. Now the next verse throws a flood of light upon all this subject. People are running off after books, and they are running after this and that minister to ask them if they have not committed the unpardonable sin. Just let me read this verse: "Because"—now Christ gives a reason—"because they said, he hath an unclean spirit." I don't know but there are men living who have committed the unpardonable sin, but I have never met one. I never heard of a man who thought the Lord Jesus Christ cast out devils by the power of the devil. I never met a man who thought the Holy Ghost was a devil, and it

is a question in my mind if there is any man in this city who has committed an unpardonable sin against the Holy Ghost. If you say you have resisted the Holy Ghost, well we have all of us done that I think. Ah, how we resisted until we hadn't any more strength and could not resist any longer ; and then just simply accepted of Christ. A man may die in his sins resisting the Holy Ghost. I don't remember of ever hearing any man swear in my life by the Holy Ghost, except once, and then I looked upon him expecting him to fall dead, and my blood ran cold when I heard him. I have heard a great many profane men, and have travelled considerably, but I have never met only this man who swore by the Holy Ghost.

Now, if any here have said that Christ was possessed by the devil, and that He cast out devils by the power of the devil, and have blasphemed the power of the Holy Ghost in that way, then it may be you have committed that sin ; but I never met any one. But I can hear some of you saying, "I have blasphemous thoughts ; they come flitting into my mind." Well many of the best Christian people in the world have them. I have met men very eminent in the service of God who have these thoughts come upon them, but they don't harbor or entertain them ; they drive them off. That is Satan. No doubt but that we all have these thoughts in our mind, but if we don't entertain them, but drive them off, we don't sin. The sin is in harboring and entertaining them.

Let me call your attention to another thought—that we are sealed by the Holy Ghost. We are washed and cleansed by the blood, and when a soul is washed and cleansed by the precious blood of Christ, then it becomes a temple for the Holy Ghost to dwell in. The Holy Ghost dwells with only those that have been cleansed by the blood. In the 30th verse of the fourth chapter of Ephesians it says : "I was sealed by the Holy Ghost unto the day of redemption."

That is the work of the Holy Spirit. After we have been cleansed and purified, then the Holy Ghost can seal us for the day of redemption ; and who is going to break God's seal? Can Satan do it? Can all the infernal powers break that seal? Can man do it? Can all the world itself do it? Can God break His own seal? If we are sealed for the day of redemption, that seal will not be broken. And I want to call your attention to another very precious truth, and that is that the Holy Ghost dwells with every one that is sealed for the day of redemption.

Now, I have got a great many letters against that hymn, "Come, Holy Spirit, Heavenly Dove," and I hear a great many people complain about our singing that hymn and praying for the Holy Ghost to come. They say He came on the day of Pentecost, and has been here ever since. But when we pray for Him to come, it is that He may anoint us afresh, that He may endow us with fresh power. There is such a thing as a man just having life but not having the power, and so when we pray that the Holy Ghost may come upon us with power that we may be anointed, that is a different thing. Then in Corinthians, 3d chapter, 16th verse, it says: "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you." The Holy Ghost dwells in you. He dwells in us. He doesn't just come to visit us and then leave us. I don't believe there is a Christian here but what would fall into some previous sin inside of forty-eight hours if it was not for the Holy Ghost dwelling in us. It is He that gives us power over the world and over Satan. Now I want this thing clearly understood. We believe firmly that any man that has been cleansed by the blood, redeemed by the blood, and been sealed by the Holy Ghost, the Holy Ghost dwells in him. And a thought I want to call your attention to is this, that God has got a good many children who have just barely got life, but no powers for service. You might say safely, I think, without exaggeration

that nineteen out of every twenty of professed Christians are of no earthly account so far as building up Christ's kingdom ; but on the contrary they are standing right in the way, and the reason is because they have just got life and have settled down, and have not sought for power. The Holy Ghost coming upon them with power is distinct and separate from conversion. If the Scripture doesn't teach it I am ready to correct it. Let us look and see what God says, and if you will look in the third chapter of Luke you will see that all these thirty years that Christ had been in Nazareth He had been a son, but now the Holy Ghost comes upon Him for service, and He goes back to Nazareth and finds a place where it is written : " The Spirit of the Lord God is upon me because He hath anointed me to preach the gospel to the poor. He has sent me to heal the broken-hearted, to proclaim liberty to the captive, to recover sight to the blind, and set at liberty them that are bruised." And for three years we find Him preaching the kingdom of God, casting out devils, and raising the dead, while for thirty years that He was at Nazareth, we hear nothing of Him. He was a son all the while, but now He is anointed for service ; and if the Son of God has got to be anointed, do not His disciples need it, and shall we not seek for it, and shall we barely rest with conversion ?

In the 7th chapter of John, 38th and 39th verses, Jesus says : " He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive ; for the Holy Ghost was not yet given because that Jesus was not yet glorified." Now, do you tell me that Peter and John and James and the rest of those men had not been converted at that time ? Had they been three years with the Son of God and had not been born of the Spirit ? Had not Nicodemus been born of the Spirit, and had not men been converted before them ?

Yes, but they were saints without power, and must tarry in Jerusalem until imbued with power from on high. I believe we should accomplish more in one week than we should in years if we had only this fresh baptism. Then turn to the 20th chapter of John, 2d verse: "And when He had said this He breathed on them and said unto them, Receive ye the Holy Hhost." Now, that is the second time. They must have received the Holy Ghost when they were converted. They must have been sealed by the Holy Ghost for the day of redemption, and now Christ breathes upon them and says, "Receive ye the Holy Ghost." Do you think they did not receive it? Of course they did, and yet they were instructed to go to Jerusalem and tarry there until they got power.

It seems to me we have got about three classes of Christians: the first class, in the 3rd chapter of John, were those who had got to Calvary and there got life. They believed on the Son and were saved, and there they rested satisfied. They did not seek anything higher. Then in the 4th chapter of John we come to a better class of Christians. There it was a well of living water bubbling up. There are a few of these, but they are not a hundreth part of the first class. But the best class is in the 7th chapter of John: "Out of his belly shall flow rivers of living water." That is the kind of Christian we ought to be.

When I was a boy I used to have to pump water for the cattle. Ah, how many times I have pumped with that old right hand until it ached, and many times I used to pump when I could not get any water, and I was taught that when the pump was dry I must pour a pail of water down the pump and then I could get the water up. And that is what Christians want—a well of living water. We will have plenty of grace to spare—all we need ourselves and plenty for others. We have got into the way now of digging artesian wells better. They don't pump now to get the

water, but when they dig the well they cut down through the gravel and through the clay perhaps one thousand or two thousand feet, not stopping when they can pump the water up, but they cut to lower stratum and the water flows up abundantly of itself. And so we ought every one of us to be like artesian wells. God has got grace enough for every one of us, and if we were only full of the Holy Ghost what power we would have. The influence of these meetings would be felt not only through New York but through the whole country. A learned doctor said once, speaking of Christ's holiness, "You fill a tumbler of water to the brim and then just touch it and the water flows out; and so Christ was so full of truth that when the woman touched Him virtue flowed out and healed her." Every one of us should be as full of the Holy Ghost as this, and then men will see that we have an unseen power. We must not be satisfied with just having life, but we want this power. How many times we have preached and taught, and it has been like the wind, and why? Because our hearts were not full and we did not have that anointing.

Peter's heart was full, and he had the anointing of the Holy Spirit when he accused the Jews of having crucified the Lord. This same man Peter, who only a few days before denied the Lord, stood up and preached with unction. It was not the same Peter. Suppose that little girl who had heard him deny his Master, and swear that he did not know Christ, had heard Him preaching His name afterward? I can imagine how she would wonder. She would look at him and say, "Isn't that the man that said He did not know Him, and swore to me and said he did not know Christ?" She might have said, "Well, he looks like the same man, but it cannot be." Instead of being afraid of one little crowd of people, he charged it home to the whole nation, saying, "You have crucified our Lord." When a man is full of the Holy Ghost, he has boldness. He is not



afraid to declare the Gospel truth in all its simplicity and drive it right home, even if he drives a man out of doors. We need boldness. In the thirty-third verse of that same chapter, it says, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost." Now I believe the gift of the Holy Ghost that is spoken of there is a gift for certain, but one that we have mislaid, overlooked, and forgotten to seek for. If a man is only converted, and we get him into the Church, we think the work is done, and we let him go right off to sleep. Instead of urging him to seek the gift of the Holy Ghost, that he may be anointed for work, let him sleep and slumber. This world would soon be converted, if all such were baptized with the Holy Ghost. We find Philip, a deacon, going down to Samaria to preach. We find that Stephen, the first martyr, was a layman. The Spirit of the Word of God came down upon him, and he could not help preaching. When a man is full of the Holy Ghost, he cannot help working for the Lord. We would indeed have a stir in the Church if we were baptized with the Holy Ghost. The cry would be, "Here am I, Lord; use me, send me!" We would all be anxious to be used in God's service. Some people say if you are once sealed by the Holy Ghost you need never to seek for it again, that it is with you from that time, and if you are once full of the Holy Ghost you remain so. I heard of a man in the last half-hour who said that it is the teaching of Scripture and of our experience. Do you not all know of some men who were full of the Holy Ghost a year ago, and were anointed, and there was a mighty power upon them, and that have already lost their strength, as Sampson lost his? But Sampson regained his strength, and those who have so lost it may regain theirs a second time, and many times. Let us not be trying to live on the old story. We cannot work now on grace that we had years ago. What we want

is further baptism. The 4th chapter of Acts, 31st verse, says: "And when they had prayed, the place was shaken where they had assembled together; and they were filled with the Holy Ghost, and they spake the word of God with boldness. There were Peter and James and John and the rest of them there, those very men that were filled with the Holy Ghost at Pentecost. There the Holy Ghost came a second time to them. They must have been converted by the power of the Holy Ghost away back where it is said "the Holy Ghost breathed upon them." They must have been brought under its influence a second time then, and a third time in the 2d chapter of Acts, and in the 4th chapter of Acts a fourth time.

Some one asked a minister if he had ever received a second blessing since he was converted. "What do you mean?" was the reply. "I have received ten thousand since the first." A great many think because they have been filled once, they are going to be full for all time after; but O, my friends, we are leaky vessels, and have to be kept right under the fountain all the time in order to keep full. If we are going to be used by God we have to be very humble. A man that lives close to God will be the humblest of men. I heard a man say that God always chooses the vessel that is close at hand. Let us keep near Him. But we will have to keep down in the dust; God won't choose a man that is conceited. The moment we lift up our head and think that we are something and somebody He lays us aside. If we want this power we have to give God all the glory. I believe the reason we do not get this power more than we do is because we do not know how to use it. We would be taking all the credit to ourselves and saying, "Don't I do a great work!" and begin and boast about it. There are hundreds of thousands, I believe, that God would take up and use and give us a great baptism if we would only give Him the glory.

We have not learned the lesson of humility yet, that we are nothing and God is everything.

The true idea of preaching is to cry down yourself and the devil and to preach up no one but God. That is the kind of preaching that He wants. If a man only wants to preach Christ and keep himself behind the Cross, the Holy Ghost will use him, and he will be anointed for service. In the 19th chapter of Acts, they went down there at Ephesus, and they found twelve men, and said to them, "Have you received the Holy Ghost since you believed?" The early Christians looked for that; but what would our converts do now if that question were put to them? They would rub their eyes and say they never heard of such a thing, and, What do you mean by receiving the Holy Ghost for service? That is the reason men dare not speak to their neighbors about Christ, and the reason why every night so many go away from here that are anxious about their souls, and yet the man, the Christian who sits next them has not the moral courage to speak to them about Christ and salvation.

## THE DEATH OF CHRIST.

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You will find my text this afternoon in the 53d chapter of Isaiah, 4th and 5th verses: "*Surely He has borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.*"

Five times that little word "our" is used—our sorrows, our griefs, our iniquities, our transgressions, and the chastisement of our peace—there is a substitute for you! I would like, if I could, to make that 53d chapter of Isaiah real. I would like, if I could this afternoon, to bring before this congregation, or to bring out this truth—what Christ has suffered for each one of us. We take up the Bible, we read the account of His crucifixion and death, how He suffered in agony, and we go away, lay the Bible down and think nothing more about it. I remember when the war was going on I would read about a great battle having been fought, where probably ten thousand men had been killed and wounded, and after reading the article I would lay the paper aside and forget all about it. At last I went into the army myself; I saw the dying men, I heard the groans of the wounded, I helped to comfort the dying and bury the dead, I saw the scene in all its terrible realities. After I had been on the battlefield I could not read

an account of a battle without it making a profound impression upon me. I wish I could bring before you in living colors the sufferings and death of Christ. I do not believe there would be a dry eye here. I want to speak of His physical suffering, for that I think we can get hold of. No man knows all that Christ suffered. Now, when a great man dies we are all anxious to get his last words, and if it is a friend, how we treasure up that last word, how we tell it to his friends, and we never tire talking to our loved ones of how he made his departure from the world.

Now, let us visit Calvary ; let us bring the scene down to this present age ; let us bring it right down here into this world this afternoon ; or let us go back in our imagination to the time of Christ's crucifixion ; let us imagine we are living in the City of Jerusalem instead of New York ; let us take just the last Thursday He was there before He was crucified. Let us just imagine we are walking up one of the streets of Jerusalem. You see a small body of men walking down the street ; every one is running to see what the excitement is. As we get nearer we find that it is Jesus with His Apostles. We just walk down the street with them and we see them stop and enter a very common looking house. They go in and we enter also, and there we find Jesus sitting with the Apostles. You can see sorrow depicted upon His brow. His disciples see it but do not know what has caused His grief. We are told that He was sorrowful unto death. As He was sitting there He said to the twelve, "One of you shall this night betray me." Then each of them wondered if he were the one of whom the Master spoke, and they said, "Is it I?" Then Judas the traitor, said, "Is it I?" Jesus said it was. Christ said, "Judas, what thou doest do quickly." Then Judas got up and left the room. For three years he had been associated with the Son of God. For three years he

had sat at the feet of Jesus. For three years he had heard those words of sympathy and love fall from His lips. For three years he had been one of the faithful twelve. He had seen Him perform His wonderful miracles. He had heard the parables as they fell from the lips of Jesus. For three years he had been a member of that little band. So he got up and went out into the night, the darkest night that this world ever saw. He goes out of that guest chamber. You can hear him as he goes down those steps, off into the darkness and the blackness of the night. Then he went to the Sanhedrim and he said, "I will make a bargain with you, I will sell Him cheap;" and there he betrayed his Master for thirty pieces of silver. That was a small amount. Men condemn him, but how many are selling Him for less than that? How many will give Him up for less than that? There are men who will sell Him for a little pleasure, and women who will sell Him for two or three hours in a ball-room.

You can hear the money being counted. He puts it into his pocket. He says, "Give me a band of men and I will take you where He is." It was then that Christ said those beautiful words. It was on that night that he said, "Let not your hearts be troubled. I go to prepare a place for you; and if I go to prepare a place for you, I will come again, that where I am there may ye be also." Instead of the disciples trying to cheer Him, He is trying to cheer them. He takes Peter, James, and John off from the rest, and then He withdraws from them about a stone's throw. Then He prayed to the Father. He that knew no sin was to bear all our sins. He who was as spotless as the angels of heaven was to suffer for us. From this lone spot His earnest prayers ascended to heaven. And while He is praying the apostles fall asleep, for their eyes are heavy. Peter, James, and John were heavy with sleep. When He gets up from prayer He looks into the distance. He sees

the men who are hunting for Him. They are looking around through the olive trees for some one. He well knows whom they are looking for. He went up to this band of men and said, "Whom seek ye?" And they said, "We seek Jesus of Nazareth." "Well," said Jesus, "I am He." There was something about that reply that terrified those men. They trembled and fell to the ground. Then at last Judas came up, and I don't know but he put his arms around His neck and kissed Him. When Judas had kissed Christ, the soldiers seized Him, for Judas had told the soldiers that when they saw him kiss a man that was He. Those hands that had wrought so many wonderful miracles, those hands that had often been raised to bless the disciples, were bound. Then Peter takes his sword and cuts off the high priest's servant's ear. But Jesus healed the wound at once. He would not let the soldier suffer.

Then they take Him back to Jerusalem. He can see the soldiers and the populace mocking Him. When they take Him back they are summoned before the Sanhedrim. They lead Him before the Sanhedrim, and Annas is sent for. He is taken before Annas and Caiaphas; Christ is taken before the rulers of the Jews. There were seventy that belonged to that Sanhedrim. The law required that two witnesses must appear against a person on trial before he could be convicted. They secure false witnesses, who come in and swear falsely. Then the high priest asked Jesus what it was that those men witnessed against Him, but He said nothing. Then the high priest asked Him a second time and said, "Art Thou the Christ, the Son of the Blessed?" Jesus answered, "I am, and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Then the high priest said, "What need we any further witnesses? Ye have heard the blasphemy from His own lips." And the verdict came forth, "He is guilty of death!" What a sentence! After

a moment He was pronounced guilty of death. You can see one of these soldiers strike Him with the palm of his hand. Another spits in His face. Why, if I should spit in any of your faces you would be disgusted and get up and leave the hall. They not only struck Him, but they spit upon Him. They keep Him until morning. While they are keeping Him Peter is out in the Judgment Hall swearing that he never knew Him. They had all forsaken Him. Judas had already come back and thrown down the money which had been paid him for betraying innocent blood. He was about going out to hang himself.

About daylight they take Christ before Pilate. They are so eager for His blood that they cannot wait. By this time the city is filled with strangers from all parts of the country. They had heard that the Galilean prophet had been brought before the Sanhedrim, that they had condemned Him, and that He was to die the cruel death of the Cross, and all they had to do was to get Pilate's consent and they would then put Him out of the way. Pilate looked at Him and talked with Him, and then said, "I find no fault in this man." And they shouted, "Why, if you chastise this man and let Him go, you will do wrong ; He is a Galilean." "Why," said Pilate, "is He a Galilean ?" And they told Pilate that He was brought up at Nazareth. When he heard that, glad to get rid of the responsibility, Pilate says, "Then I will send Him to Herod." There are a great many Roman soldiers keeping back the crowds in the streets, the same as our police on some great day. You can see these soldiers going before the crowd that have Jesus, clearing the streets. Herod was glad when Jesus was brought into his presence, for he hoped that He would perform some miracles to gratify his curiosity. We are told that Herod's men of war set Him at naught. They dressed Him up, took some cast-off clothing of one of their kings, perhaps, and said, "Hail, King of the Jews !" Then



they came up and struck Him on the face. Oh! my friends, let us make this scene real to-day! He was bruised for our transgressions. He is your substitute and mediator.

After they had mocked Him they dressed Him up in His own garments and brought Him before Pilate. You can see the crowd around the judgment hall. They are ready to put Him to death. Pilate wanted to chastise Christ and release Him, and then deliver a prisoner to them. And they cried, "Away with this man and release unto us Barabbas."

They opened the prison door and let the prisoner out. Then Pilate thought of a way to save Him. He remembered that it was a custom among the Jews that on a certain day one prisoner was to be released to them, and go unpunished. So he said to the Jews, "Which of these two prisoners shall I release, Jesus or Barabbas?" And when the Chief Priest found out what was going on he went through the crowd and asked that Barabbas might be released. The Governor was disappointed, and when he put the question to the crowd, "Which shall I release unto you, Jesus or Barabbas?" Jesus who raised the dead, or Barabbas who took the lives of men, whose hands were dripping with the blood of his fellow men? No sooner was it put to the crowd than they lifted up their voices shouting "Barabbas, Barabbas!" Then he said, "What shall I do with Jesus!" And the cry rang through the streets, "Let Him be crucified." But a few days before the crowd were crying, "Hosanna to the Son of David!" Then when the Governor heard it he turned and wrung his hands, saying, "I am innocent of the blood of this just man."

Oh, until I came to read all about what Christ suffered, I never before realized what He had done for us. I never knew until I came to read all about the Roman custom of scourging what it meant by Christ being scourged for me.

When I first read about that I threw myself on the floor and wept, and asked Him to forgive me for not having loved Him more. Let us imagine the scene where He is taken by the Roman soldiers to be scourged. The orders were to put forty stripes, one after another, upon his bared back. Sometimes it took fifteen minutes, and the man died in the process of being scourged. See Him stooping while the sins of the world are laid upon Him, and the whips come down upon His bare back, cutting clear through the skin and flesh to the bone. And, after they had scourged Him, instead of bringing oil and pouring it into the wounds of Him who came to bind up the broken heart, and pour oil into its wounds—instead of doing this they dressed Him up again, and some cruel wretch reached out to Him a crown of thorns, which was placed upon His brow. The Queen of England wears a crown of gold, filled with diamonds and precious stones, worth \$20,000,000 ; but when they came to crown the Prince of Heaven, they gave Him a crown of thorns and placed it upon His brow, and in His hand they put a stick for a sceptre.

Now you might have seen at one of the gates of the city a great crowd bursting through. What is coming? There are two thieves being brought for execution. Between the two thieves is the Son of God, walking through the streets of Jerusalem. And He carried a cross. You ladies wear small crosses made of gold and wood and stone around your necks ; but the cross that the Son of God carried was a rude, heavy tree, made into a cross. I can imagine Him reeling and staggering under it. Undoubtedly He had lost so much blood that He was too faint to carry it, and before they got to the place it well nigh crushed Him to the earth. And then some stranger undertook to bear it along after Him. I can imagine the strong man carrying it along, and the crowd hooting, "Away with Him ; away with Him"—a pestilent fellow, as they called Him. This

was only nine o'clock in the morning. They arrived at Calvary a little before nine. Then they took up the Son of God and they laid Him out upon that cross. I can imagine them binding His wrists to the arms of the cross. And after they had got Him bound, up came a soldier with hammer and nails and put one nail into the palm of His hand, and then came the hammer without mercy, driving it down through the bone and flesh and into the wood; and then into the other hand. And then they brought a long nail for His feet; and then the soldiers gathered round the cross and lifted it up, and the whole weight of the Son of God came upon those nails in His hands and feet. O, you young ladies, who say you see no beauty in Christ that you should desire to be like Him, come with me and take a look at those wounds, and remember that that crown of thorns was laid upon His brow by a mocking world. Look at Him as He hangs there, and at the people who pass by deriding Him. There are the two thieves that reviled Him, and the one that said, "Save us and save Thyself if Thou be the Son of God." But hark! At last there comes a cry from the cross. What is it? Is it a cry to the Lord to take Him down from the cross? No! It is "Father, forgive them, for they know not what they do." Was there ever such love as that? While they were crucifying Him He was lifting His heart to God in prayer. His heart seemed to be breaking for those sinners. How He wanted to take them in his arms! How He wanted to forgive them! At last He cried, "I thirst;" and instead of giving Him a draught of water from the spring, they gave Him a draught of gall mixed with vinegar. There He hung! You can see those soldiers casting lots for His garments as they crowd around the foot of the cross. While they were casting lots the crowd would mock and deride Him and make all manner of sport of Him. He cried only, "Father, forgive them, for they know not what they do."

Right in the midst of the darkness and gloom there came a voice from one of those thieves. It flashed into his soul as he hung there, "This must be more than man ; this must be the true Messiah !" He cried out, "Lord, remember me when Thou comest into Thy Kingdom !" We are anxious to get the last word or act of our dying friends. Here was the last act of Jesus. He snatched the thief from the jaws of death, saying, "This day shalt Thou be with me in Paradise." And again He spoke. What was it ? "It is finished," was His cry. Salvation was wrought out, atonement was made. His blood had been shed ; His life had been given. Undoubtedly, if we had been there, we would have seen legions of devils hovering around the cross. And so the dark clouds of death and hell came surging up against the bosom of the Son of God, and He drove them back, as you have seen the waves come gathering up and surging against the rock, and then receding and then returning. The billows were over Him. He was conquering death and Satan and the world in those last moments. He was treading the wine-press alone. At last He shouted from the cross, "It is finished." Perhaps no one who heard it knew what it meant. But the angels in Heaven knew ; and I can imagine the bells of heaven (if they have bells there) ringing out and angels singing, "The God-man is dead, and full restitution has opened the way back into Paradise, and all man has to do is to look and live." After He cried, "It is finished," He bowed His head, commended His spirit to God, and gave up the ghost. Do you tell me you see no reason why you should love such a Saviour ? Would you rather be His enemy than His friend ? Have you no desire to receive Him and become His ? May God soften all our hard hearts to-day.

## DISOBEDIENCE.

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I FIND in the 4th verse of the 8th chapter of 1st Samuel :  
“*Nevertheless, the people refused to obey the voice of Samuel*”—or you might say the voice of God, for God is speaking through Samuel—“*and they said, We will have a king over us.*” I want to call your attention to this disobedience and the consequence. For between four and five hundred years God had been their king, and when they obeyed His voice and did what He told them to do, none of the nations were able to stand before them. They had never been degraded while they were walking in God’s sight and obeying His voice, but now they got tired of God. They wanted to cast off His yoke. They wanted a king like the nations around them had, who might lead their armies and make them as imposing and splendid as the nations around them were. When God brought them into that land He told them they should not have chariots of iron, and should not be trusting in horsemen, and in great armies, but He would be their defence ; He would be their shield ; He would protect them, if they would only look to Him and trust Him. But no. They have their eyes on the nations around them, and they come to the old prophet Samuel, who has grown very old and is about to retire from office, and they said, “We want a king.” And Samuel was very much displeased, heart-broken, and he took his trouble to the Lord, as we all of us ought

always to do, and the Lord says: "Well, now, Samuel, it is not you that they have rejected, but Me. Don't take it so to heart, but protest solemnly against it. Tell them the consequences, and then, if they insist upon it, I will give them a king." He said this very often, as mothers deal with their children. They let them have something that they know will bring them into sorrow, just to show them how much better it would have been for them if they had obeyed without a murmur; but then, there are very few of us that can learn by other men's experiences and we want to try our own way, and God permits us just to show how much better it is to take God's way than our own.

Now, the Lord told Samuel He would send a man there whom he should anoint king; and it seems that a man in the tribe of Benjamin, by the name of Kish, lost his asses, and he sent one of his sons to hunt them up. Little did he know as he left home where he was going to. He hunted for the asses two or three days, but was unsuccessful; and as he came near Ramah his servant suggested that they should go up and see the seer or prophet, and he could tell them where to go. Now, the Lord had told Samuel the day before Saul came this was to be the man whom he should anoint to be Captain over Israel. What was Saul's surprise when the seer met him on the way, took him into his house, made him stay over night, and then took him up on the roof of his house and told him what the Lord was going to do with him. Saul seems to have been full of humility, for he told Samuel that he belonged to the smallest of the tribes of Israel, and did not think he was worthy; but God chose him, and the next morning when he left the town the prophet went with him to the outskirts of the town, and said to him: "Let your servant go on before you," and after he had passed on and gone out of sight, Samuel

anointed Saul king, and then told him what would take place on his way home, and where he would find his animals. And it all came to pass as he had prophesied. Saul went home and went about his work as usual, taking care of his father's sheep ; but one day a messenger came into the town in great haste bringing the startling tidings that the enemy had besieged the city, and the people had offered to surrender and become servants to the enemy if they would only just spare their lives ; and the commander of the besieging army said he would grant the request on condition that he might tear out their right eyes, and the elders of Jabesh said, "Give us seven days and we will decide." If the inhabitants of the city could not get help within seven days, they would have to have their right eyes dug out. And the people lifted up their voices and wept. And Saul came in from the field, and when they told him the tidings the Spirit of God came upon him and he was greatly angered. And he took a yoke of oxen and hewed them in pieces and sent them throughout all the coasts of Israel by the hands of messengers saying, "Who-soever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen ;" and the fear of the Lord came upon the people, and inside of three days Saul had three hundred and thirty thousand people, and in the night, about daylight, he moved upon the enemy, and fought them until midday with such vigor that there were no two of them left together, and thus he routed the whole army and saved the city, and won his way to the hearts of the people.

You know there is nothing like success. He had been successful, and had already been proclaimed at Mizpeh King, for Samuel had brought the people up to Mizpeh, and they had cast lots, and it had fallen upon the tribe of Benjamin and upon the house of Kish. And now he had had a successful battle and everything looked very bright

and hopeful for him and his people. Why, when they raised the cry at Mizpeh, "God save the king!" it looked as if everything was going to be in their favor. Saul was a head and shoulders above all men in Mizpeh, and they said: "We have got a fine looking king. No nation around us has got a man like him." He was a grand man to look at. Men like to walk by sight instead of by faith. They had got just the man, and they felt he was the one to meet the giants coming out against them, and they shouted for him, and the cry has been heard ever since in the earth, "God save the king." That was the first time that cry was ever heard, when they proclaimed Saul as king.

But now the trial comes. The next thing we hear is that the enemies are gathering again. After the defeat at Jabesh-Gilead they called together their armies and nations. There were thirty thousand chariots of iron and six thousand horsemen, and the rank and file were like the sands of the sea shore—a "great multitude"—and the heart of Saul began to sink within him, and he waited at Gilgal for Samuel to come, and the army began to be discontented, and instead of looking to God and trusting Him—for He wanted them to put their trust in Him—Saul gets a little discouraged and breaks the law of God. The law of God was that no man should offer sacrifices but those that were appointed. Saul had no right to do it, but he took that position himself, and began to offer sacrifices, and his friend Samuel—than whom no man ever had a purer, truer friend—said to him: "You have done very foolishly. Now your kingdom is departed from you, and it shall not be maintained. You have disobeyed the voice of God." The old saying is, "Like priest, like people." The people would not obey the voice of God. Samuel deals faithfully with him and tells him the consequences. Saul cries, "My army is leaving me and is becoming demoralized ;"



and Samuel says, "You ought to obey God, and let the consequences be what they will."

And now it came to pass that Jonathan, Saul's son, said to his armor-bearer, "Come, and let us go over to the garrison of these uncircumcised ; it may be that the Lord will work for us, for He can save by many or by few." How the faith of Jonathan shines out here ! He feels that with the help of the Lord he can save the whole army. Would to God we had a few Jonathans right here in New York. Now says he, "We will just go up there, and if they ask us to come right into camp, we will take it as a sign that God is with us. And if they say, Stand where you are, we will know the Lord is not with us." And when they had climbed up the steep rocks the Philistines saw them, and shouted, "Behold, the Hebrews come out of their holes where they had hid themselves. And they said to Jonathan and his armor-bearer, "Come over to us ;" and Jonathan said, "God is with us ; He has given us the land." And he and his armor-bearer went up and slew the people, and in that first slaughter were about twenty men within a half an acre, and the people were frightened and trembled, and the watchmen of Saul beheld the multitude melting away like the snow upon a side hill, and Saul who was afar off began to inquire, "Who has gone out from us?" And they numbered the people and found out that Jonathan and his armor-bearer were gone. Saul had given a rash order that no one should eat until he had destroyed his enemies ; but Jonathan didn't know anything of this—after the slaughter when all the people had joined in the rout of the Philistines ; there are a great many men who are willing when the battle goes against our enemies to join in pursuit of them and then after the work is done say, "Didn't we do a good work?" but they hide themselves away in the caves and holes and dare not meet the enemy until some braver man has come

to the front and done the work—after, I say, all the people had joined in the pursuit, they came to a wood, and there was honey upon the ground, but no one dared eat except Jonathan, who knew not of his father's order. It is decreed that poor Jonathan must be slain. He has been disobedient and must die. Because Saul had disobeyed the Lord he did not die, but because Jonathan had disobeyed his father he must die. But the army said, "We will not let him be put to death." And they took the matter out of the king's hands, and Jonathan was spared.

But the Lord gives Saul another chance, and sends him to destroy the Amalekites, and tells him through Samuel not to spare a single man, woman, child, or beast. But Saul slew all the Amalekites except the king and the best of the sheep and the oxen. And Samuel comes out and Saul says, "I have obeyed the Lord." He had a guilty conscience, and was afraid Samuel would reprove him. "Ah," says the old Prophet, "What is the meaning of these cattle that I hear lowing; these sheep that I hear bleating. Did not God tell you to destroy them?" "Yes," says the guilty Saul, "but I saved the best of the cattle to sacrifice to the Lord." Is it sacrifice that the Lord wants or obedience? That is the spirit of the present day. People say, "Oh, I know it is not just exactly right, still a man must be sharp to get along;" and if they get money somewhat dishonestly and afterward endow colleges or build churches with it, they think it is good enough. They think the Lord will accept it if made dishonestly; that He will overlook it. Will He? See if He will. If we had not been disobedient there would be no need of sacrifices.

Now, Samuel says to Saul, "To obey is better than to sacrifice. What God wants is obedience, and you have disobeyed him again. Now just listen, and I will tell you what God told me this night. God told me He has taken the kingdom from you, and will give it to your neighbor,

who is better than you are." And as Samuel turned to go away, Saul seized the mantle of Samuel, and it rent, and Samuel said to him, "Your kingdom has been rent from you as you have rent my mantle." And they separated, and never met after that. A sad parting, for a truer friend than Samuel no man ever had. Samuel wept over him as a father over his son, for he loved Saul. But Saul tried to have Samuel stay and honor him before the people, like many of the present day who care for the applause of the world rather than the approval of God. But Samuel went back to Ramah and left him.

But now the enemy comes back again stronger than ever, thousands upon thousands, a great multitude, and the hour of battle comes on. There on that hill are the armies of the Philistines, and here on this are the thousands of Saul ; and at last a giant warrior comes out from the camp of the Philistines and cries to Saul's army, "Just select one man to come out and fight me, and if he will overcome me we will all be your servants," and he defies them day after day, and there is not a man in all that camp that dare meet the giant of Gath. They were all frightened, and the King trembled from head to foot. As he came out in the morning I think I can see them looking so startled, and saying "Look ! There he comes again." So he defies them again and again—"Show me a man that will dare to meet me." And so every morning, day after day, day after day, for forty days, he came out two or three times a day, and each army was afraid of the other, not daring to open fire. Just then, up came a young stripling. (Some one has said he was the first delegate to the Christian Commission.) He had been sent up from the country by his mother, to see how his brothers were getting on in the King's encampment. I suppose the mother made up some nice things for them to eat ; some nice cakes, perhaps, and jelly. I can see him coming up ; perhaps there

was a servant along, and up they come on their asses. Just as they came into camp, out came the giant again, and defied them. The young man looks at him, and then asks: "What, what does that man say? Hark!" He hears the giant defy Israel, God's anointed, God's own people. His blood begins to tingle in his veins. He goes into camp and says to his brothers, "What does that mean? Why do not some of you go out to meet him?" "Why," they said, "you don't know much about fighting, or you would not talk of such a thing in that way." Said he, "I will go myself, then." "It's a nice thing for you to say you'll go. Why, one look at him will make you run faster than you ever ran in your life." They began to make sport of him, and mock him. He said, "If there is no one else to go, I will go." But they only mocked him. At last some one said to the King, "There is some one in camp who offers to go and meet the giant of Gath." And the King said, "Go bring him." And when the King saw David, his heart sunk within him at once. What could he do? He had not been used to using a sword. He did not know anything about it. The King said to him, "You are not able." He looked at David. He saw that he knew nothing of the use of weapons in battle. Said David, "I think I would like to meet him. A lion and a bear got into my father's fold one night, and I killed them both; and I believe that God will be able to deliver me from the giant as he did from the lion and the bear." Some one has said there were thousands of men in that camp who knew that God *could* use them, but David was the only one there who believed that God *would* use him. Said David, "Now I will go." So they took him and began to dress him for the fight. They began to put armor upon him, and a shield and a helmet. But in a few minutes it began to act upon him. He began to feel uncomfortable in it, and to twist himself and make wry faces, and at last

he said, "I cannot fight in this armor." He was like a little boy in his grandfather's overcoat. It did not fit him at all. He said, "I have not proved it. I have proved the God of Israel. I have not proved this armor." It was like the way of the world. A great many are anxious to work in Saul's armor. If he had gone out in this armor and conquered, they would have said it was Saul's armor that did it. Then he said, "Let me take my sling. I am used to that." "What!" they exclaimed, "a sling to meet the giant of Gath? Why, he has a helmet and a sword and a shield and an armor-bearer!" But David said, "Well, I will only take my sling." I can imagine how they made all manner of sport of him. But they were driven to extremes and must have some one, and so they let him go. Even his brothers must have thought he would surely be brought back dead.

So he went to the brook and he picked up five smooth stones out of the brook. O, my friends, God uses the weak thing, God uses the little thing! You and I would have wanted some good big rocks to have slung at him; but David got a few little smooth stones, and went to meet his enemy. The giant came out full of indignation and wrath, saying, "Am I to take the consent of this man to meet me?" David said to him, "You come with a helmet and a shield and an armor bearer. I come in the name of the God of Israel." So if we come in the name of God all giants will fall. So he puts one hand behind him and raises the other right up and throws his sling, and the giant falls dead; and then he rushed right up to him and took his sword from him, and cut off his head, and with the sword and the giant's head in his hand, went forward towards the King. Then Saul called to his cheering army, "Make haste, rush upon them!" And it was not long before the whole camp of the Philistines were falling before their enemy.

So God used the man who was willing to be used. He

used the man that had faith to believe that God would use him. But soon Saul began to grow jealous of David. It might have been that the fires of envy were kindled in Saul's soul by David's success immediately ; but first Saul wanted to show him off, that he had a man among his subjects who could accomplish what David could. So immediately after their success, they began to be happy and to sing, and at first they never thought about jealousy. But soon the fire began to burn in Saul's pulses. He began to plan how he could put David to death, and get him out of the way. O what a miserable enemy we all have in jealousy! How it does mar the work of salvation! It is one of the worst enemies of God and man. Well three times God put Saul into the hands of David, once when he was asleep in the cave and David was left there in the cave ; but he would not lift his hand against God's anointed. But at last he drove him off into the wilderness, and finally he drove him out of his kingdom, and he went off into a foreign land. Samuel also died, and they buried him at Ramah. We are not told that Saul was there at his funeral. The enemy at last came again, as soon as they got strength after their defeat. The news came to Saul that the Philistines were marching upon his country. He brought out his own army again, and we see them there at Gilboa. Saul's kingdom now is tottering. He is full of remorse and despair. God has left him ; Samuel has died ; David has gone. The noble Jonathan alone stands by him. At that last battle he had three hundred thousand men at Gilboa. Only a few years before he had three hundred men, who were enough then. Now, notwithstanding his three hundred thousand men, he is full of fear, and so are they. What are even three hundred thousand, full of fear, and cowardice? The Church has many who are full of fear and despondency, and they cannot work. God cannot use them.

Saul cannot keep the fight off any longer. God has left him. So he says to the two men near him, "Go take me to some medium, some witch—the witch of Endor." And they took him off down to Endor. How are the mighty fallen! One who had had Samuel and David for his counsellors went to consult an old witch—an old medium! In the day when he took the advice of Samuel, he once had all these witches burned; but now he said, "Find me one." So he was led by some one away to Endor. He wanted Samuel brought before him. Yes, the time is coming when you who make light of the counsel of a loved friend, of a loved mother or a loved father—the time will come when you will cry, "Bring me my mother! O, that I could hear her counsel once more! Would that I had taken her advice!" That was the cry of Saul. "Would to God I had never left Samuel, would to God I had obeyed!" So he said to that medium, "Bring me up Samuel." But Samuel was buried sixty miles away. Some persons think that at that time Samuel was brought before him; but I do not believe that God would permit an old witch to bring a man like Samuel anywhere. A man came to me some time ago and said, "I want to know if you would not like to go to a place where I go, and see them materialize these spirits? If you go there you can see your father and shake hands with him." I said, No; that I would as soon put my hand in the fire. "In the last day shall come spirits, spirits from hell." I believe we are there to-day. I believe they would deceive the very elect if they could. Thank God we have the Holy Spirit for our Guide and Comforter. I never saw a man yet who believed in these things who was not an infidel and who did not talk against the Bible. They come to see us and want to know if we want our departed ones brought up. Let our friends rest with Jesus. Let us not think they are sleeping in the grave. God permits them to see something that I do not see. They will

not be terrified and alarmed by being brought back here. God undoubtedly spoke to Saul there and told him of his doom—that he would not live 24 hours ; that the next night he too would be in the arms of death. Then they tried to get him to eat. He had not eaten anything for many hours. After they had coaxed him for some time, he sat down upon the witch's bed and ate. Think of Saul, a friend of Samuel, taking his last supper in such a miserable place? At last the king arose and said, "We must go back." See him as he climbs the mountain side of Gilboa. His hour has almost come ; only a few more hours, and he will be in another world. O, that He had cried to God that night to save his soul. But he does not say one word. He can perhaps, as he goes on, see the enemy's fires burning on yon mountain side, while he steals back to his army. At last the battle commences, and the enemy prevail. It is not long before the whole Israelitish army is routed. They are beaten. When Saul saw there was no hope of saving his crown and he must perish, fearing that his enemies would take him alive, and perhaps put him into some prison to die, he asked his armor-bearer to kill him : but the armor-bearer would not. He took his own sword and fell upon it and died. Let us learn a lesson from Saul. Let us obey God. "To obey God is better than sacrifice." It is obedience that God wants. You may ask, "What may I do to obey God?" You are just to believe on His Son and be saved. Will you obey Him to-day?



## WALKING WITH GOD.

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My subject this afternoon is walking with God. For six thousand years God has been trying to win men back into His company, that they might walk with Him. We would be saved from many a dark hour, if we were only willing to walk with God, if we would only just let Him take us by the hand and lead us through this dark world. He would not lead us into darkness ; He would not lead us into trouble and sorrow ; He would lead us into the light. He sent His Son down here to tell us how to walk. In the 1st epistle of Peter, 2d chapter, 21st verse, it says : " For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow in His stead ; but did no sin, neither was guile found in His mouth, and when He was reviled, reviled not again. When He suffered, He threatened not, but committed Himself to Him that judgeth righteously.

What God wants is for us to follow in His footsteps. I have been told that there are some men out on the frontier, in the wilds of America, who in going through the Rocky Mountains will find an Indian trail where there is only one footprint, as if only one man had gone over the mountains ; and I am told by those that know a good deal about those Indians that the chief goes before, and all the rest of the tribe follow him and put their foot into his footsteps. That is what our Chief wants us to do. He has passed through

the heavens and gone up on high, and wants us to follow. Whenever we are tempted, if we would just ask the question, "I wonder if Jesus would do it if He were here?" and be willing to take Him as our guide, what a help it would be! I am talking now to God's people—to Christians; for no man would have any desire to walk with God until he is a Christian. You must be a subject of the Kingdom of God before you will have any desire to follow the King. Will you turn to the 26th chapter of Leviticus—"Ye shall keep My Sabbaths and reverence My sanctuary. I am the Lord; if ye walk in My statutes and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." And so He goes on and tells how He will bless them, and then again in the 12th verse: "And I will walk among you and will be your God, and ye shall be My people." If God is only walking with us what power we have got! We have nothing to fear, literally nothing, because God with all His influence is walking with us. We can walk through into glory; that is what He has promised us we may do. But He gives us a warning in the same chapter and the 27th verse: "And if you will not for all this hearken unto Me, but walk contrary unto Me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins." "I will walk contrary to you." What is it makes all the trouble in New York? Because men are walking contrary to God. All the trouble in this world comes from that. He says, "If you will keep my statutes I will walk with you." As long as God was walking with Israel, they had power and success; but they did not want Him; they cast Him out; they wanted a king like the nations round about. What is the result? How quickly they got into trouble, and God had to bring a deliverer, and send David. That has been the experience of men for thousands of years. The moment a man goes away from

God and breaks away from His influence, he gets into trouble. I believe God has His hand upon this nation now, because they have walked contrary to Him. During the past few years how he has blessed this nation. (I am talking now of His own children.) How many of them have prospered abundantly! But they have not made good use of their prosperity, and God has taken it away from them. I do not think He has got through yet. The hand of God seems to be upon the nation, and He is working contrary to us now. Most of us cannot stand prosperity. The moment God begins to prosper us, we forget all about Him, and are carried away by the temptations of the world. In the 6th chapter of Jeremiah, 16th verse, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." There is where you get rest, in the old path. Men want everything different from the old way; they want some new Bible; they want some new Prophet, some new church, something that will tickle their ears and tell them there is no God and no heaven and no hell. That is the trouble. They do not want the good old Gospel; they do not want the God of the Hebrews; they do not want the God of this Bible. Their cry is, "Give us some new Gospel; give us some new way."

Every generation for the last six thousand years has had its class of men that wanted some way besides God's way. He says, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If you want to find people that have rest, you will see they have found it in the old way. No one ever found it in the "broad church," as some call it. But here they will not hearken. They say, "We will not hearken." What is the result? The foreign nations came and conquered them, and took their princes from them, and all their noblemen, and took them off to Babylon, and kept

them seventy years in slavery, and they hung their harps on the willows, for they could not play in a foreign land. If you say, "We will not walk in the old way," then God will walk contrary to you. It is one of the most astonishing things to me to see how people can go on, with their open Bible in their hands, and expect to gain anything by walking contrary to God. We do not gain anything by turning away from the God of our fathers. It is better to walk alone with God than to go with the whole world. The whole world has got to be punished if it goes contrary to God. Turning a moment into the New Testament, in Second Thessalonians, 3d chapter, 6th verse, I read, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you." Then turn over to Second Corinthians, 6th chapter and 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth in an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and be a Father to you and ye shall be my sons and daughters, saith the Lord Almighty."

Now if that is not clear, nothing is. We are then told what to do, and that if we are to keep company with God we have to be separate from the world. I do not know but it would be a good thing to stop preaching the Gospel and

go right to work and preach separation to the Church, until the Church shall separate from the world. If we could only draw the line and say wherein they shall be separate.

This idea that we have to be mingled with ungodly men, and be yoked with them, is contrary to the teachings of God. God says, If you will separate from the world, I will walk with you and bless you. If some prophet would arise and raise a cry of separation, and impress it upon the people until we could get the Church of God separate from the world, it would be a great day for Christian people. "Be not unequally yoked." What does that mean? Some say that means matrimony. If a Christian man has a Christian wife, he says it means matrimony. If he has an unchristian wife and wants to get away from her, he says it means matrimony. If a man who is a Christian wants to marry a woman who is not a Christian, he says it does not mean matrimony. A man came to me one day after I had been preaching on this subject in great trouble. He said, "I enjoyed that part of your lecture ever so much, and I don't believe it means secret societies, does it?" "Do you belong to one?" said I. "Yes," he said. And so people think it means what it says, unless it goes right home to them. I think we do not need any particular light thrown upon that passage. It is very clear. If God will walk with us we have to be separate from unbelievers. If I am identified with ungodly persons, how is God going to walk with me? How can two walk together unless they be agreed? Walking means communion, fellowship. If you see two men walking together every day, coming up from business at night, and going back down the avenue to business in the morning, we make up our minds that they agree with one another, and have fellowship together. If a man is walking all the time with unbelievers, it is pretty good proof that he is not walking with God. God says you must come out and be separate from

the world. I believe it means matrimony. I do not believe that a Christian man has a right to marry any unconverted woman. I do not believe any woman has a right to marry any unconverted man. I imagine you will, many of you, go out of this building after you have heard this, and laugh about it, and ridicule the whole idea. Nevertheless, here is the Word of God for it. I never knew any one go against it that did not suffer for it. Let him that takes off the harness laugh, not him that puts it on. It is not for you, young people, that have not seen as much of life and the world as some others, to say that you can go right on and dispute this thing. You can see it is plain. There is not a mother here that would not feel badly to have a daughter marry a man that could not bear her, but would only make her wretched and abuse her. There is no father here who would not be made miserable by such a possibility. Do you suppose God does not feel it to have His sons and daughters marry an unregenerate and unconverted person that hates God, and would doubt Him, and misrepresent Him and abuse Him? That is what the world is doing. You say, "Yes, but I will have influence over this person if I marry him." Well, get influence over him before you marry him. You may say some Christians are already married to unbelievers. Well, you have passages of Scripture about that, to tell you what to do. You are not then to be separated. If you are not already married, if you are not yoked, you had better take the advice given here in the Word of God, Do not be yoked up with unbelievers. Some of you say, perhaps, "If you take that ground, some people will leave the Church." Well, of course, but a great many more will come, who will be worth hundreds of such. Is it not a good deal better to have these false professors go back? We say go back, but that they could not do, because they have never really gone forward. It is the Church shaking off these pretend-

ers that are hanging on to it. God says He will walk with us and adopt us as His children. I would rather have the smile of Heaven than the applause of the unconverted world. We have been trying too long to call upon the sons of Belial to help on the Church. We can get on without them. It will wake up the unconverted pretenders to feel that the Church can do without them. You say we need their money. We can get along well enough without it. God's people have money enough. God is rich. The cattle on a thousand hills are His. He can take care of us. He has money enough.

A man came to me some time ago in some trouble, because having formed a partnership some time before with two men in business he found his partners wanted him to do something that would compromise his Christian principles. He was greatly excited. I asked, "When did you form this partnership?" "Three years ago." "When did you become a Christian?" "Fifteen years ago." "Oh," said I, "there is the trouble. Why did you go and yoke yourself up with these unbelievers?" He said, "I thought I could make more money, and could give it to the Lord." That is the way with a good many; but the Lord can do without your money. Be right with God, and let the money take care of itself. I cannot, with an open Bible before me, see what right any child of God has to go and yoke himself up with unbelievers, in business, or in secret societies, or any other society. If you say it is to do good, you can do more good without them than you can possibly do by identifying yourself with them. Abraham had more influence over Sodom away up in heaven than Lot had there in Sodom. You say you must go into the world, and go to theatres and the opera, and be hand and glove with the world, in order to lift the world up, and get an influence over the world. I am sure that in the twenty-one years that I have been in the Church of God, it has

been my experience that these worldly Christians never lifted up the world yet. Some one said : " You might as well try to make the ocean fresh by throwing a piece of fresh meat into it, as expect to help up the world by becoming a part of it.

We have been redeemed out of this world and transplanted into another world. We are children of the light ; let us walk with children of the light, and not with children of darkness. I have noticed that when a Christian man goes into the world to get an influence over the world, and does as the world does, he suffers more than the world does. O, my friends, if you want power with God and man, be separate from the world ! You say if you take that stand you will have to go alone ? Well, you can go alone if you have God with you. Some one said, " If you take that course the whole world is against you." Well, then be against the whole world. Stand alone with God, and God will bless you. Joseph in Egypt walking with God had more power than all the men in Egypt apart from Him. When they locked him into prison they had to lock the Almighty in with him. You may suffer in the sight of the world for a while ; they may abuse you and say you are a pharisee. Never mind. Know that you are right, and be able to look up and see God smiling upon you. O, that God's dear people may learn the sweet lesson of separation ! Be not unequally yoked with unbelievers. Come out from among them. " I will be your God, and I will walk with you," says Jehovah. I believe in my soul that the reason why so few of us have power with God and with man is because we are so near the world, and we are so much like it. Oh ! that the Spirit may show us what it is to be separate, to-day, that we may know what it is to have God walk with us !

In the 8th chapter of John it tells about a great many Christians that are groping in darkness, and I hear a great



many persons say they feel just so. I will tell you the reason. You have got away from Christ. I contend that it is utterly impossible for any child of God to walk in the darkness who is following Him. Why? Because He is the Light of the World. If you just get near Him, you will have the light all around you. It is because people have got away from the light that they are groping in darkness. It is the privilege of every child of God to walk in an unclouded sun. If people would stop looking down at themselves and would look up at Christ and keep looking at Him, they would have peace and light and joy all the while. That is where you get these things. There is no light in ourselves, or if there is, it is borrowed light that comes from God. Christ is the Light of the World. He says, "If any man follow Me, he shall not walk in darkness; he shall have the light of life."

When I was a little boy I used to try and catch my own shadow. I don't know whether any of you have ever been so foolish as that or not. I could not see why the shadow always kept ahead of me. Once I happened to be racing with my face to the sun and I looked over my head and saw my shadow coming back of me, and it kept behind me all the way. It is the same with the Sun of Righteousness. Peace and joy will go with you while you go with your face toward Him.

Once I was trying to walk across the field after a fresh fall of snow. I would try and see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going I always walked crooked; but if I kept my eye on the mark ahead of me, and did not take it off, I could walk straight enough. So if Christians only kept their eyes on the mark—on Christ Jesus, and followed in His footsteps, not turning around to see what kind of a path they have made—they would walk straighter. He is our model. If, instead of asking,

Why can't I do this and that? Why can't I dance? Why can't I go to the theatre? Why can't I read *The New York Ledger*? I don't see why I cannot do it! Can't you? Then put it in this way, What is the use of it? "Will it make me a better Christian?" If it won't, then I won't do it. Instead of asking, What is the use? and Why can't I? ask if it will be for the honor and glory of Jesus, and if it won't, say, I won't do it.

I do not see that we can have any better example than Christ Himself. Just consult the Word of God and see what Christ would do. You will find that God never makes a man do wrong. Who ever heard of a man backsliding who walked with God? God never backslides. If we are going to keep company with God we have got to walk. God does not stand still and does not run. You must grow in grace or else in worldliness. Enoch walked with God. He found the right way back there in that dim age. He was the most unpopular man in that time. If they had had him up for office, I don't think he would have got to be even so much as constable. God and he agreed very well, so that at last God said to him, "Come up here and walk with Me." Old Dr. Bonner said, "Enoch started on a very long walk one way—he has not got back yet." It is sweet to walk with God. We walk the wilderness to-day and the promised land to-morrow. Oh, that we all could say, "Father take my hand," and put our hand in His to-day. There is a difference between our having hold of God and His having hold of us. If God has hold of me I cannot fall, can I? If the great God who created heaven and earth hold us by the hand what have we to fear! When my little girl was about three or four years old her mother got her a new muff, and then she wanted to go right out and take a walk with that muff. She teased me to go out walking with her. I told her I was tired, but after a while I got up and went with her.

I said, "Emma you had better let me take hold of your hand." She said, "No, I wan't to put my hands in my muff like mamma does." She was as proud as a peacock with the muff, and went strutting down the street. So a great many people start out with the idea that they are saved and can get along without the Word of God, but they find they need to have God hold them all the time. My little girl went along alone for a minute, and by and by down she went. When she got up she said, "Papa, I wish you would let me take hold of your little finger;" but, I said, "If you do, when your feet go from under you, you will let go and go down." She insisted on having my little finger, so I gave it to her. Pretty soon her little feet slipped from under her, and down she went again. Then when she got up she said, "Papa, I wish you would take my hand." So I took her little hand, and held it by the wrist. Her feet went out from under her a number of times after that, but she did not fall because I held her. Oh, my friends, let us learn the lesson to-day of separation from the world. Enoch walked with God and God saved him. Abraham walked with God and God became his friend. Let us to-day put our hands in His as a friend, take hold and walk with Him.

## LOVE.

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It speaks in Galatians about love, the fruit of the Spirit being love, joy, peace, gentleness, long suffering, meekness and temperance. The way this writer has put it—and I think it is very beautiful—is that joy is love exultant, peace is love in repose, and long suffering is love enduring. It is all love, you see, a gentleness is love in society, and goodness is love in action, and faith is love on the battle field, and meekness is love at school, and temperance is love in training. Now there are a great many that have got love and they hold the truth. I should have said they have got truth but they don't hold it in love, and they are very unsuccessful in working for God. They are very harsh and God cannot use them. Now let us hold the truth, but let us hold it in love. People will stand almost any kind of plain talk if you only do it in love. If you do it in harshness it bounds back and they won't receive it. So what we want is to have the truth and at the same time hold it in love.

Then there is another class of people in the world that have got the truth, but they love so much that they give up the truth because they are afraid it will hurt some one's feelings. That is wrong. We want the whole truth anyway. We don't want to give it up, but hold it in love, and I believe one reason why people think God don't love them is because they have not this love. I met a lady in

the inquiry room to-day, and I could not convince her that God loved her, for she said if He did love her He would not treat her as He had. And I believe people are all measuring God with their own rule, as I said the other day, and we are not sincere in our love, and we very often profess something we don't really possess. Very often we profess to have love for a person when we do not, and we think God is like us. Now God is just what He says He is, and He wants His children to be sincere in love; not to love just merely in word and in tongue, but to love in earnest. That is what God does. You ask me why God loves. You might as well ask me why the sun shines. It can't help shining, and neither can He help loving, because He is love Himself, and any one that says He is not love does not know anything about love. If we have got the true love of God shed abroad in our hearts we will show it in our lives. We will not have to go up and down the earth proclaiming it. We will show it in everything we say or do.

There is a good deal of what you might call sham love. People profess to love you very much, when you find it is all on the surface. It is not heart love. Very often you are in a person's house, and the servant comes in and says such a person is in the front room, and she says: "Oh, dear, I am so sorry he has come, I can't bear the sight of him;" and she'll get right up and go into the other room, and say, "Why, how *do* you do? I am *very* glad to see you!" [Laughter.] There is a good deal of that sort of thing in the world. I remember, too, I was talking with a man one day and an acquaintance of his came in, and he jumped up at once and shook him by the hand—why I thought he was going to shake his hand out of joint, he shook so hard—and he seemed to be so glad to see him and wanted him to stay, but the man was in a great hurry and could not stay, and he coaxed and urged him to stay, but the man said no, he

would come another time ; and after that man went out my companion turned to me and said, "Well, he is an awful bore, and I am glad he's gone." Well, I began to feel that I was a bore, too, and I got out as quickly as I could. [Laughter.] That is not real love. That is love with the tongue while the heart is not true. Now, let us not love in word and in tongue, but in deed and in truth. That is the kind of love God gives us, and He wants the same in return.

Now, there is another side to this truth. A man was talking to me out here the other day that he didn't believe there was any love at all ; that Christians professed to have love, but he didn't believe men could have two coats, and I think he reflected on me, because I had on my overcoat at the time and he hadn't got any. I looked at him and said : "Suppose I should give you one of my coats, you would drink it up before sundown. I love you too much to give you my coat and have you drink it up." A good many people are complaining now that Christians don't have the love they ought to have, but I tell you it is no sign of want of love that we don't love the lazy man. I have no sympathy with those men that are just begging twelve months of the year. It would be a good thing, I believe, to have them die off. They are of no good. I admit there are some that are not real, and sincere, and true, but there are many that would give the last penny they had to help a man who really needed help. But there are a good many sham cases—men that won't work, and the moment they get a penny they spend it for drink. To such men it is no charity to give. A man that won't work should be made to work. I believe there is a great deal more hope of a drunkard or a murderer or a gambler than there is of a lazy man. I never heard of a lazy man being converted yet, though I remember talking once with a minister in the backwoods of Iowa about lazy men. He was all discouraged in his efforts to convert lazy men, and I said to him, "Did you ever know

a lazy man to be converted?" "Yes," said he; "I knew of one, but he was so lazy that he didn't stay converted but about six weeks." And that is as near as I ever heard of a lazy man being converted; and if there are any here to-day saying they don't love us because we don't give them any money, I say we love them too well. We don't give to them because it is ruin.

Some years ago I picked up several children in Chicago and thought I would clothe them and feed them, and I took special interest in those boys to see what I could make of them. I don't think it was thirty days before the clothes had all gone to whisky and the fathers had drunk it all up. One day I met one of the little boys for whom I had bought a pair of boots only the day before. There was a snow-storm coming up and he was barefooted. "Mike," says I, "how's this? Where are your boots?" "Father and mother took them away," said he. There is a good deal that we think is charity that is really doing a great deal of mischief; and the people must not think because we don't give them money to aid them in their poverty that we don't love them, for the money would go into their pockets to get whisky with. It is no sign that we are all hypocrites and insincere in our love that we don't give money. I believe if the prodigal son could have got all the money he wanted in that foreign country he would never have come home, and it was a good thing for him that he did get hard up and had to live on the husks that the swine ate. And it is a good thing that people should suffer. If they get a good living without work, they will never work. We can never make anything of them. God has decreed that man shall earn his bread by the sweat of his brow, and not live on other people.

But I am getting away from the subject. I only wanted to touch upon this subject because a good many are complaining that Christian people don't help them. I have

sometimes fifteen or twenty letters a day, coming from Kansas, and Europe even, asking us to take up a collection. They say: "Here is a poor woman. Just get the people to give a penny apiece." Suppose we began doing that sort of thing. We should have to have somebody to look up this man or this woman and find if they are worthy. If we took up one collection, we would have to take up five hundred. I never found a person true to Christ but what the Lord would take care of them. I think it is a good thing for people to suffer a little until they come back to God. They will find that God will take care of them that love Him. A great many say, "Oh, I love God." It is easy enough to say this, but if you do love God He knows about it, be assured. He knows how much you love Him. You may deceive your neighbors, and think you love God, and assume a good deal of love, when there is really no love in your heart. Now it says in Corinthians viii. 3: "But if any man love God, the same is known of Him." God is looking from heaven down into this world just to find that one man. God knows where he lives, the number of his house, and the name of the street he lives in. In fact, He has the very hairs of your head numbered, and He will take good care of you. He will not let any of His own children come to want, He will not let any of those that come to want suffer, He will provide for their wants if they are only sincere, but He don't want any sham work. When the Lord was here He was all the time stripping those Pharisees of their miserable self-righteousness. They professed great love for Him while their hearts were far from God. Let us not profess to love God with our tongue and lips, while our lives are far from it.

Another class say, "I don't know whether I love God or not. I am really anxious to know whether or not I love God." Now, if you are really anxious it won't take you long to find out. You cannot love God and the world



at the same time, because they abhor each other. They are at enmity, always have been and always will be. It is the world that crucified God's Son ; it was the world that put God's Son to death. Therefore, if we love the world it is a pretty good evidence that the love of the Father is not in us. We may say our prayers and go through some religious performances, but our hearts are not right with God because we cannot love God and the world at the same time. We have got to get the world under our feet and the love of God must be first in our hearts or else we have not got the love of God. The command we have is that he who loveth God loveth his brother also. Now, if we have got our heart full of enmity and jealousy and malice toward any of God's children it is a sure sign that the love of God is not in our hearts. To love a man that loves me—that don't require any goodness ; the greatest infidel can do that ; but to love a man that reviles me and lies about me and slanders me—that takes the grace of God. I may not associate with him, but I may love him. I may hate the sin, but love the sinner. And that is one of the tests by which to find out whether you have love in your heart. The first impulse of the young convert is to love every one, and to do all the good he can, and that is the sign that a man has been born from above, born of God, and that he has got real love in his heart ; and these tests God gives us that we may know. The question is, do you love the world ? Had you rather go to a theatre than to prayer-meeting ? Had you rather go to a dance than to commune with the godly ? If so it is, then it is a good sign that you have not been converted and not born of God. That is a good test. People want to know whether they love God or not ; let them turn to that test and they will find out. If your heart is set on the world and you had rather not be with God's people, it is a sure sign that you have not been born of God.

Well, there is another class of people who say, "I don't see if God really loves me and I love Him, why I am called upon to have so many afflictions and troubles." Just turn a moment to the 8th chapter of Romans, the 28th verse: "And we know that all things work together for good to them that love God, to them that are called according to His purpose." It is not a few things, not a part of them, but *all* work together for good. Give a man constant prosperity and how quickly he turns away from God, and so it is a little trouble here, and a little reverse here, and some prosperity there, and taken all together it is the very thing we need.

If you just take your Bibles you will find that God loves you. There is no one in this wide world, sinner, that loves you as God loves you. You may think your father loves you, or your mother loves you, or a brother or a sister, but let me tell you you can multiply it by ten thousand times ten thousand before it can equal God's love. "While we were yet sinners, Christ died for us." Can you have greater proof of God's love and Christ's love? "Greater love hath no man than this, that a man lay down his life for his friends." Christ laid down His life for His enemies. Ah, my friends, it will take all eternity for us to find out the height and breadth and length and depth of God's love. I am told that when that Roman Catholic Archbishop in Paris was thrust into prison during the last war there was a window in the door of his cell in the shape of a cross. He took his pencil and at the top and bottom marked the height and length and depth, and at each end of the arm the length and breadth. Ah, that Catholic bishop had been to Calvary. He could realize the breadth and length and depth and height of God's love, and that Christ gave Himself up freely for us all.

How men with an open Bible can say that God don't love them is more than I can understand. But the devil is

deceitful and puts that into their heads. Let me beg you, beg you, go to Calvary and there you may just for a moment catch a glimpse of God's love. There was a man came from Europe to this country a year or two ago, and he became dissatisfied and went to Cuba in 1867 when they had that great civil war there. Finally he was arrested for a spy, court-martialed, and condemned to be shot. He sent for the American Consul and the English Consul, and went on to prove to them that he was no spy. These two men were thoroughly convinced that the man was no spy, and they went to one of the Spanish officers and said, "This man you have condemned to be shot is an innocent man." "Well," the Spanish officer says, "the man has been legally tried by our laws and condemned, and the law must take its course and the man must die." And the next morning the man was led out; the grave was already dug for him, and the black cap was put on him, and the soldiers were there ready to receive the order, "Fire," and in a few moments the man would be shot and be put in that grave and covered up, when who should rise up but the American Consul, who took the American flag and wrapped it around him, and the English Consul took the English flag and wrapped it around him, and they said to those soldiers, "Fire on those flags if you dare!" Not a man dared; there were two great governments behind those flags. And so God says, "Come under my banner, come under the banner of love, come under the banner of heaven." God will take good care of all that come under His banner. Oh, my friends, come under the banner of heaven to-day. This banner is a banner of love. May it float over every soul here, is the prayer of my heart. God don't will the death of any who will come under His banner of love. It is pure love, and sinner, may the love of God bring you into the fold is the prayer of my heart. I read once of a young man who left his father, and at last

that father died and the boy came to the funeral, and there was not a tear that flowed over his cheeks during all the funeral. He saw that father laid down into the grave, and he did not shed a tear. When they came to break the will, and the boy heard that the father had dealt kindly with him and had given him some property, he began to shed tears. When that boy heard his father's will read, his heart was broken, and he came to his father's God. O sinner, if you want to find out God's love, take this last will and testament of Jesus Christ. He showed his love by going to Calvary ; He showed his love by His death agony there. He loves you with an everlasting love ; He don't want you to perish. O, may you love Him in return.

## CHRIST AS A DELIVERER.

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I WANT to call your attention to a verse which you will find in the 49th chapter of the Prophecy of Isaiah, 24th and 25th verses: "*Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee, and I will save thy children.*" I want to talk about Christ as a deliverer. Now this whole audience could be divided into two classes of people—those bound by Satan, and those that have had the fetters snapped and are free in the sight of Jesus. Only two classes. We are all under the power either of Satan or Christ. We are led on by an unseen power that we have not got strength to resist, or else we are led on by the loving Son of God. Now Satan rules all men that are in his kingdom. Some he rules through lust. Some he rules through covetousness. Some he rules through appetite. Some he rules by their temper, but he rules them. And no one will ever seek to be delivered until they get their eyes open and see that they have been taken captive. The trouble with the Jews was that they did not know they were captive. They said, "We are the seed of Abraham. We never have been bound to any one. We never have been slaves to any one. We are free." But Christ went on and told them it was only the truth that

could make them free. There is no liberty in the service of Satan. Now, if you really don't believe it I will tell you how you can try it and test it yourself. Just see if you can break off from your sin and see if it has not got the mastery over you. "You are a servant of sin." You have not the power to break away from sin and deliver yourself. How many have tried and tried and failed? I never knew any one to come to Christ in my life until they had tried every other way to deliver themselves, and at last they woke up to the fact that it was utterly impossible for them to deliver themselves, and then they were willing to let Christ deliver them.

Now, I just want to call your attention to slavery. I don't know as there is any better illustration than that which we had in our own country a few years ago. Not that I want to bring that up to disturb any one's feelings. I think if I know my own heart I love the South as well as I do the North, but then I am going all around the world for illustrations. I can very often make people see things by illustrating them when I cannot in any other way; and it is no feeling that I have about the South that causes me to bring up these illustrations. We must all know something about slavery. Perhaps our children won't know as much as we do about it, but if you have not been South or were not South during slavery, you have read about it, and you know that when a man was a slave all his children were born in slavery. They were born slaves, and so when Adam fell in sin, when he sold himself out he sold out all his posterity with him, and we were therefore all born slaves. We have all been taken captive; not only that, we read we are lawful captives. That is what the Scripture calls it, and now the question is asked, Shall the lawful captive be delivered? "I will contend with him that contendeth with thee, and the lawful captive shall be delivered." And that is just what Christ came into the

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world to do—to deliver the captive. Now, that is one part Gospel—that Christ came to deliver the captive. In that beautiful verse I have quoted so often since I have been here, and I will never get tired of it—the 4th chapter of Luke, 18th verse—it says: “The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor ; he has sent me to heal the broken-hearted, to proclaim liberty to the captive.”

It was my privilege to go into Richmond with Gen. Grant’s army. Now just let us picture a scene. There are a thousand poor captives, and they are lawful captives, prisoners in Libby Prison. Talk to some of them that have been there for months and hear them tell their story. I have wept for hours to hear them tell how they suffered, how they could not hear from their homes and their loved ones for long intervals, and how sometimes they would get messages that their loved ones were dying and they could not get home to be with them in their dying hours. Let us, for illustration, picture a scene. One beautiful day in the Spring they are there in the prison. All news has been kept from them. They have not heard what has been going on around Richmond, and I can imagine one says one day, “ Ah, boys, listen ! I hear a band of music, and it sounds as if they were playing the old battle cry of the Republic. It sounds as if they were playing “The star spangled banner ! long may it wave o’er the land of the free and the home of the brave !” And the hearts of the poor fellows begin to leap for joy. “ I believe Richmond is taken. I believe they are coming to deliver us,” and every man in that prison is full of joy, and by and by the sound comes nearer and they see it is so. It is the Union army ! Next the doors of the prison are unlocked ; they fly wide open, and those thousand men are set free. Wasn’t that good news to them ? Could there have been any better news ? They are out of prison, out of bondage,

delivered! They can go to their wives, their children, and their homes now. Ah, my friends, you could not find happier men than those that were liberated at that time, and that is just the Gospel. Christ came to proclaim liberty to the captive. Every man has been taken captive by Satan, and Christ has come to snap his bonds.

Another thing that occurred at Richmond. We had been there but a few hours before I heard that the colored people were going to have a jubilee-meeting down in the great African church that night, and I thought to myself, although I am a white man, I will get in there somehow. I had a hard fight to get in, but I did succeed at last. It was probably the largest church in the South. There were supposed to be three or four thousand black people there, and they had some chaplains of our Northern regiments for their orators on the occasion. Talk about eloquence. I never heard better. It seemed as if they were raised for the occasion. I remember one of them, as he stood there on the platform, pointed down to the mothers and said: "Mothers, you rejoice to-day that you are forever free, all your posterity is free, that little child has been taken from your bosom and sold off to some distant State for the last time." And some of those women shouted right out in meeting, "Glory to God! They could not keep the good news to themselves. They believed they were delivered. They believed the good news. Then this man turned to the young men and said: "Young men, rejoice to-day. It is a day of jubilee, a day of glad tidings. We come to proclaim to you that you are free. You have heard the crack of the slave-trader's whip for the last time." And they shouted and clapped their hands and said, "Glory to God!" Then he turned to the young ladies and said: "Rejoice to-day! you have been on the auction block and sold to captivity for the last time. And then the young maidens clapped their hands and shouted for joy. It was



a jubilee. What made them so glad? They believed they were liberated, and that is what made them so joyful. People want to know why Christians are so joyful. It is because they have been delivered from Satan. Some of those slaves had good masters, and slavery was not hard for them, but some of them had unkind and cruel masters; but I will tell you no slave in all the Southern States ever had so mean a master as you have, and you have more reason to rejoice that Christ has come to set you free than any prisoner in our Southern States, and every one of you ought to rejoice here to-day that you hear the good news that Christ has come to proclaim liberty to the captive, to recover sight to the blind, to set at liberty those that are bound. Jesus has come to open the prison doors and let out the captive, and what you want is just to believe it.

But there are some here that are still stumbling over that doctrine of election. Within the last twenty-four hours I have met two more. They don't know what liberty to them means. Well, there was a story told me while I was in Philadelphia by Capt. Trumbull. He said when he was in Libby Prison the news came that his wife was in Washington, and his little child was dying; and the next news that came was that his child was dead, and the mother remained in Washington in hopes that her husband could come with her and take that child off to New England and bury it; but that was the last he heard. One day the news came into the prison that there was a boat up from City Point, and there were over nine hundred men in the prison rejoicing at once. They expected to get good news. Then came the news that there was only one man in that whole number that was to be let go, and they all began to say, "Who is it?" It was some one who had some influential friend at Washington that had persuaded the Government to take an interest in him and get him out. The whole prison was excited. At last an

officer came and shouted at the top of his voice, "Henry Clay Trumble!" The chaplain told me his name never sounded so sweet to him as it did that day. That was *election*, but you can't find any Henry Clay Trumbull in the Bible. There is no special case in the Bible. God's proclamations are to all sinners. Everybody can get out of prison that wants to. The trouble is they don't want to go. They had rather be captives to some darling sin like lust, appetite, covetousness, than to be liberated. You need not be stumbling over election. The proclamation is, "Whosoever will, let him come and drink of the water of life freely."

Miss Smiley said that after the war, when she went down South, she was in a hotel, and the room she was to occupy was so dirty that she said to the old colored woman that had charge of the room, "Auntie, you know I cannot live in such dirt as this, and you know, now, that we Northern people set you colored people free. I am from the North, and I want you to show your love for the North by cleaning up this room." She then went away for a short time, and when she came back in about half an hour the room looked as if a half day's work had been spent on it. And the old colored woman came up to her and said: "There! now be's I free or beant I?" "Why, what makes you ask that question?" said the lady. "Oh," says she, "my old massa says I beant free at all, no one has a right to make me free at all, and he hasn't given me my freedom; and when I go out and see the colored people, they tell me I am free, and now bes I free or beant I?" And there the poor colored woman had been free for months, and didn't know it. That is what the devil is doing with a great many. They are free, and don't know it. Now perhaps the colored woman could not read the proclamation, and find out. If you cannot read it, you can get some of your friends to read it. The truth shall make you free.

The truth shall snap every fetter, set at liberty every captive here to-day.

You can be free this day and this hour if you will. The only way is to believe the proclamation, and then you may go free. He came to deliver you, and He will deliver every man and woman in this audience that wants to be delivered. At the noon meeting to-day did you hear that man speak who had been a victim to opium for long years? He had himself tried to conquer it; he had also tried four or five physicians, and spent all his money and lost his character and his reputation and his friends. His own children turned against him at last. But the hour that he came to Christ and tried Him, Christ snapped his fetters, Christ delivered him, and to-day he is rejoicing in a Saviour's love. Every Friday, at the temperance meeting, you can hear them tell how the Lord has set them free. Perhaps a good many of you will say, "I am no opium eater; I am a lady of refinement and culture." "I am a young man of moral standing; I am not as bad as an opium eater." Don't you flatter yourselves; you may be a good deal worse. Let us imagine how it may be. There is a boy six years old; his mother died to-day. His father is a drunkard. Then the little fellow lives neglected. He hears around him nothing but cursing and blasphemy. He has no mother to watch over him, no mother to care for him and pray with him and govern and instruct him. He is neglected and never sent to school. His school is, as you might say, the devil's school of the streets of New York. There he learns everything bad. He grows up to know everything that is bad. I know when he becomes a young man he will swear, he will get drunk, he may eat opium. It may be that you have had a godly mother to pray for you and with you. She has guarded you and educated you. You have had, besides, a godly minister to instruct you, and you have heard sermon after sermon.

All the years of your life you have heard of the Son of God, and you have rejected Him. I say, then, that you are worse. Do not let any one think you are not as bad as some who have lived as that poor boy did who grew up to be a drunkard. The drunkard is to be pitied rather than condemned. The man who ate opium—the doctor gave it to him when he was ill, and he became a slave to it before he knew it. Some people inherit such things, even without knowing it. Well, when you have, you cannot find a better friend than Jesus Christ. Go to Him, and He will deliver you. He came to proclaim liberty to the captive. There is not a man or woman here to-day who is not a poor captive. All you have to do is to believe the proclamation which is in this Bible.

Once the Emperor of Russia had a plan by which he was to liberate the serfs of that country. There were forty millions of them. Of some of them, their whole time was sold, of others, only a part. The Emperor called around him his council, and wanted to have them devise some way to set the slaves at liberty. After they had conferred about it for six months, one night the council sent in their decision, sealed, that they thought it was not expedient. The Emperor went down to the Greek Church that night and partook of the Lord's Supper, and he set his house in order, and the next morning you could hear the tramp of soldiers in the streets of St. Petersburg. The Emperor summoned his guard, and before noon sixty-five thousand men were surrounding that palace. Just at midnight there came out a proclamation that every slave in Russia was forever set free. The proclamation had gone forth, and all the slaves of the realm believed it. They have been free ever since. Suppose they had not believed it? They never then would have got the benefit of it. If one man can liberate forty millions, has not God got the power to liberate every captive in New York? If there is a poor slave here, if

there is a child of earth here to-day who wants to be liberated, I have come to show He came to bring liberty to the captive. If you will come to Jesus Christ just as you are, black as hell though you may be with sin, He will cleanse you He will free you, and make you heir to His salvation, if you will only accept it as a gift.

When Wilberforce was trying to get a bill through Parliament to liberate all the slaves under the British flag, away off in the islands subject to the British flag there was great excitement. They were anxious to get their liberty. When they were expecting the vessel which would bring the news that the bill had failed or succeeded, thousands of people went down to the shore to get the first news. The captain of the coming vessel knew how anxious they were to get it. As soon as the vessel was in sight, and he saw the multitude on the shore watching for him, he shouted the words, "Free! free! free!" and they all took up the cry, and it spread through the island.

Oh, my friends, we came here to-day to proclaim the Gospel message. "Free, free!" You will never know what liberty is until you know Christ. This very hour you can be free if you want to be. We come to proclaim the Gospel of freedom here to-day. Once in a town in England, just before I went there they had a very dark Sabbath. The whole city seemed to be moved, and everybody talked about it. There was a man there in prison that had been condemned to die. He was to be executed on Monday. They had tried to get the Governor to pardon him and had failed, so he was to be executed the next day. The black flag waved over that prison all day on that Sabbath. Ministers preached about it, and held the man up as a warning. It seemed that a dark cloud hung over the city all day. Sunday night the poor condemned man could not sleep. He was greatly agitated and excited. The next day he was to be led out to execution. He was to be hung the next

morning. About midnight he heard the footsteps of a man coming to his cell. The poor man trembled, and at last there came the governor of the prison, bringing a dispatch from the Queen pardoning the man! O, they said, what joy there was in that cell, what joy there was in that man's heart when deliverance came. I have come to bring you a proclamation of deliverance. You are slaves. Sentence is out against you. You are already condemned, and waiting for the execution. I have come to tell you of One who will set you free, if you will believe Him.

If you will believe on the Lord Jesus Christ now, you are free; if not, you are condemned for all eternity. If you will accept salvation as a gift, it is yours. Here is a man who has a bad temper. Don't you want to gain the victory over that? Christ will give it to you. Some men say they cannot help swearing. Well, let Jesus keep you from it. Here is a man with a strong appetite for liquor; Christ will help you conquer it. He is a Deliverer as well as a Saviour. The trouble is, people do not know that Christ is a Deliverer. They forget that the Son of God came to keep you from sin as well as to forgive it. You say "I am afraid I cannot hold out." Well, Christ will hold out for you. There is no mountain that He will not climb with you if you will; He will deliver you from your besetting sin. There is no sin in the whole catalogue of sins you can name but Christ will deliver you from it perfectly. When Christ was on earth there was a woman in the temple who was bowed almost to the ground with sin. Satan had bound her for eighteen years; but after all these years of bondage Christ delivered her. He spoke one word and she was free. She got up and walked home. How astonished those must have been at home to see her walking in.

Look at the children of Israel going through the Red Sea. There was Pharaoh with his hosts pressing upon

them ; the Red Sea was before them. What was going to become of them ? They had heard of God as a Saviour, but now they were to know him as a Deliverer. Mountains were on the right side and on the left. If they went forward it was death. Just at this critical time there came a voice from heaven, "Moses ! say to the children of Israel that they go forward." And the moment they started the Red Sea was separated, and God delivered them. He took them through the Red Sea. He will deliver you if you will let him. It is a glorious Gospel, and I like to preach it, of a Saviour that will deliver us from all sin. You may have a treacherous nature ; He can deliver you. You may have a mean and deceitful heart, as most of us have ; Christ can deliver you. We must look to Him and Him alone. Our cry must be but to Him, "O Lord Jesus deliver me and set me free to-day." There is a Deliverer here to-day who wants to set you free.

When Pollock (that good man) was Governor of Pennsylvania, a man in one of the counties was condemned to death for murder. His friends tried to get him pardoned. The Governor said the man must die. Before the man was executed the Governor asked the warden of the prison to let him see the man who was to be executed, so he went to see the man in his cell. He told the warden not to tell the man who he, the Governor, was, he went and talked to the man about his soul. He told the man that though he had been condemned to die God would save his soul ; and he prayed with the man and commended him to the God of salvation. After he had left him the warden of the jail told the man that his visitor was the Governor. He exclaimed in sorrow "O, why, why, did you not tell me ? I would have prayed to him for pardon. I would have asked him for mercy."

My friends, there is one greater than the Governor here to-day. He wants to deliver you. He will save you from

all your sins. Do you want to be delivered? Do not say no one ever told you the way. He will bring you out of the prison. He will bring you out of bondage. He will put a new song in your mouth if you will let him. Let us pray that the captive may go free.



## NOAH AND THE DELUGE.

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You will find my text this afternoon in the first verse of the seventh chapter of Genesis: "*And the Lord said unto Noah, Come thou and all thy house into the ark.*" I would like to have you ask yourselves the question now before I go any further—just ask yourselves this question, "Am I in the ark?" and if you cannot answer the question, if you are not able to say you are in the ark, won't you just lift up your hearts in prayer if you never prayed before, and ask the Lord to give you light on the question to-day? Now if these questions are true, and so far as I am concerned I have no doubt about it, it is an awful thing for a man or woman to die outside of the ark.

One hundred and twenty years before, God had come to Noah and told him to build the ark that He now called him unto. It was a great building. It was no small thing for those days. If you should put it into one story and one floor it would have been one thousand five hundred feet long and two hundred and forty feet wide. This room is about two hundred feet long, and the ark was seven times as long as this building and a good deal wider. The room would have been about sixteen feet high. Some infidels and skeptics have tried to make out that the ark was not large enough, but there is no trouble about that. Undoubtedly in those days they thought it was too large, and I can imagine that they complained of Noah for

building such a large ark when there was nobody who agreed with him, and none to go into the ark but his own family. He certainly did not confer with flesh and blood or he never would have undertaken to build that ark. The people jeered and scoffed at him while he was building it. They made a great deal of sport of him. I can imagine how they ridiculed him, and if they had had insane asylums I have no doubt they would have had him in one of them. They laughed at him for spending all his time and money in preparing the ark.

He lived in a darker day than we live in. He had nobody to sympathize with him outside of his own family. We are not told whether his father sympathized with him or not, or his grandfather, Methuselah. Almost everybody was against him, but yet the old man just obeys the voice of God ; he goes to work to build that ark. After he has toiled upon it for a good many years, I can imagine that a great many people came to see it ; people coming and making all sort of sport of him. You can see the oldest and the youngest. They are coming up to see that ark, and you can just see them pointing to the old man as he is at work on it. But, my friends, when God told him to build the ark, he went forward and built it, and I can imagine as the years roll on he becomes more earnest in the work. He pleads for those countrymen of his. Then the work on the ark stops for a time, and the old man goes out on a preaching tour. He begs them to believe and be saved ; but they will not listen, and undoubtedly through those one hundred and twenty years that he preaches righteousness they mock on. They had full warning of the impending danger. Every time they saw the ark, every time they heard the sound of the hammer in that building, those antediluvians were warned, just the same as this building is a warning to the people of New York. Every time they passed it it has been a warning. It was a merci-

ful God that made this provision that the Gospel should be preached here without money or without price for the last two months, so that old or young, rich or poor, could come and hear it. All classes made sport of him.

But Noah, in the face of all obstacles, still goes on with the work which has been assigned him. I can imagine that after one hundred years have rolled away the people become more skeptical. They will have nothing to do with it; they laugh, and mock, and say, "We don't believe there is any danger," or "There is no sign of a flood. The light shines the same; the sun is as bright as it has been the last thousand years. It is a very strange thing if this world is to be destroyed, for we are getting on so well and are so prosperous." And so they went on scoffing, drinking, marrying, and giving in marriage, as the Lord tells us. Some people say that their consciences were not touched and awakened. So it may be said that your consciences are asleep, and that you are dumb to everything pure and holy. That makes your fate worse. It is a good deal better for you to be wise and to hear the voice of God.

Well, twenty years more have rolled away, and that is the time Noah has set. He told the people that after one hundred and twenty years the world would be destroyed. They had been looking into the heavens but could see no sign. The geologists could see no sign, and the astronomers predicted nothing. The geologists, and the astronomers, and the scientific men, and the wise men, and the great men in those days all united to testify that Noah was wrong—that God could not drown the world. Just as some men say now that God cannot burn up this world. The God that created this world out of nothing, called it into being from nothing, certainly can destroy it. Don't flatter yourselves, my friends, that God cannot destroy the world. Don't go on thinking that God is not going to call this world to judgment. He is a God of mercy, but there

is one thing we must keep in mind. He is a God of justice. We are taught that if a man won't have grace he shall have judgment. You can have grace, mercy, love, or you must take judgment, and the curse of God must rest upon you.

Well, I can imagine that Noah's contract has run out and everything is ready. It is Spring, and all the people are busy planting their crops. But Noah plants nothing. "Look," they say, "he plants nothing. He will surely want." They were very much startled at his course. At length God told Noah to occupy the ark he had built. When he moves in they all say, "Why don't he wait until a storm comes?" The sun is shining brightly, without any sign of a coming storm. Noah and his family moved into the ark, the world is drinking, marrying, and giving in marriage; there are the lambs and the stock grazing on the hillside, and everything moves on as it has for the last two thousand years. Yet right in the midst of it Noah went into that ark. God had told him that he was going to destroy the world, and he believed it. The people, who had formerly ridiculed the old man, were alarmed as they saw the beasts coming up from the fields and forests, the lion out of its den, and the bear out of its cave, and the lion and the lamb went in together. And down on the earth you can see the little insects which creep towards the ark. Then the little snail comes moving on toward a place of safety. After they had all gone in we are told that God shut the door, and in another place in the Scriptures we are told that when God shuts no man opens. After the door was shut the flood did not come. There were seven days' grace, as it were. If those people had cried for mercy then, I believe God would have saved them. They didn't believe that God would destroy the world, but did that change the decrees of High Heaven? At last the storm began, and we are told that the foundations of the

deep were broken. Not only did the water come out of the heavens and pour upon them, but it seemed that it burst up from the earth, and the ocean broke from its banks. After the storm had raged for perhaps forty-eight hours, the scoffers began to change their tune. They cry to God for mercy. They go to the door of the ark and cry, "Noah, let us in ; Noah, let us in." But there comes a voice from within, "I cannot ; God has shut the door." So, my friends, the door that shuts in God's people in safety will shut you out.

After the storm has been raging for a time, the news passes from one family to another that this or that loved one has been lost. Those that climbed into the highest tree-tops have been swept away. All are gone. Oh, my friends, picture the scene ! You may say that some men overdraw it. I don't believe any man could do that. No one was left to tell the story. Noah could not look out. The window was above him, and he could see nothing of the events that were transpiring. God didn't even permit him to see. I believe that no man can tell the agony and suffering. The day of judgment had come.

One night I got a glimpse of what such a storm might have been when God arose and shook terribly this earth, and when the earth was visited by the Almighty. When it came how the earth reeled and staggered like a drunken man, to its very foundations ; and all the men who had been scoffing began to pray and to call upon God for mercy ! But it was too late. God had been calling upon them for years, and they had mocked and ridiculed and laughed until it was too late.

So, to-day, God has provided an ark for every soul in this house. He says He does not want any of us to perish. He does not want any of us to die outside of the ark ; He wants us all to come inside the ark. O, hear His loving call to-day, "Come thou and all thy house into the ark." O,

you who are mothers—I am speaking to a good many mothers here to-day—mothers, come you in first. Noah went in first, and his children followed him. Noah had lived such a life as to give his children confidence in him. If you mothers do not go into the ark yourselves, how can you expect your children to go in. God calls you to-day.

I have noticed all through scripture that this call of mercy comes first, and after that comes judgment. There were first one hundred and twenty years of grace, which were given by God to those antediluvians in which to repent, but they would not repent ; Christ called Jerusalem to repent, but it would not ; forty years afterward tidings came of the destruction of that city, wherein hundreds of thousands of people perished. In 1857 there was the great revival, in which there was a tide of salvation that swept over this land and brought many people into the Church of God. Right after that came our terrible war, and we were baptized in blood. Now we are again living in a glorious day. God is calling men to Himself all throughout the land. Is not to-day a day of mercy and grace, and does not God call upon you to come into the ark? O, if you mothers would only step in and then plead and pray with your daughters and sons to come in, they will come. I never yet have seen a truly earnest father and mother whose hearts were set upon training their children to Christ, and who were living consistently as they ought to, and who really strove to have their children come, but that those children were saved either then or afterward. This impression has gone out, that it does not make any difference what religion the parents have, about their children going in the same paths ; that the children of good fathers and mothers are sometimes worse than those of other people, especially of ministers. A man who had heard this said, once took a certain district and canvassed

it. and got the names of every family in the district, and the stand that they had in respect to religion and conduct. Where he found the father and mother both Christians, he found that the proportion of two-thirds of the children over ten years of age were professed Christians, where he found only one of the two were Christians, one-third of the children over that age were members of Christ's Church ; and where neither father nor mother were Christians, there was only one-twelfth of the children Christians. I believe if we are only consistent in our life, we will have all our children with us in the ark at last. Every one of them will be brought into the ark, if we pray and work earnestly for it.

What would have been Noah's feelings if one of his sons had refused to go into the ark with him ? Thank God, that in that dark time, Noah had lived so that his sons and daughters believed him and were willing to follow him. If he had not lived an earnest righteous life, they would not have been willing to go into that ark with him, and to have borne the scoffs and jeers of the mocking world. They might have said, " Father, we cannot stand the ridicule that the world will heap upon us ; we will go over to the side of the world." But he had so walked as to give them perfect confidence in him. Suppose, however, that he had not, and that as he rode away on the waves that night, he had thought on one boy left behind. He would have heard that storm and those billows dashing up against the ark ; perhaps he could even have heard the sound of the dead bodies as they dashed against the ark as the waves floated them up to the surface, while there he stood thinking of his loved boy. I can almost hear him exclaim, " O, that my son were here with me ! O, that my boy were in the ark ! " But he is left to perish in the storm. We can imagine that the poor boy stands off on a mountain top alone. He is the last one left of all his companions ; the

rest have been swept away. He can see the dead bodies floating round him, and the waves are rising higher. Beyond there he sees the ark that safely holds his father and mother and family, and the same waters that are bearing him down to a watery grave are lifting up his family higher and higher, in perfect safety. I can see him as he is finally lost under the climbing billows.

I am speaking to many mothers here to-day.

O, mothers! are your boys all in the ark? Mothers are your daughters all in the ark? If they are not, what are you living for? What is your aim in life? Is that the uppermost thought in your hearts at all hours—how you can get them into the ark? Are you in the ark yourselves? If you are not, why not come in to-day? Why not come in and then try to bring them in? It seems to me that parents are asleep, and while we are asleep our children are wandering on down to death. We hear of their dying every day; we hear of their being suddenly taken away, snatched away unexpectedly, dying outside of the ark, while we as parents sleep on, with our children exposed to the wrath and the judgment. If there seems to be a dark mountain between you and the ark, press through the mountain. Though it is a mountain, it is at the same time but the devil's mountain, and the devil's mountains are all mountains of smoke and fog. Say to yourselves, "This day I must go into the ark, this day I will call my children in; I will not stay out and let them perish."

I read some time ago of a vessel that had been off on a whaling voyage and had been gone about three years. I saw the account in print somewhere lately, but it happened a long time ago. The father of one of those sailors had charge of the light-house, and he was expecting his boy to come home. It was time for the whaling vessel to return. One night there came up a terrible gale, and this father fell asleep, and while he slept his lights went out. When



morning came he woke up and realized what he had done. he was afraid that some vessel might have been wrecked, that lives might have been lost. He walked out on the shore and he saw there had been a wreck. He started out to see if he could not yet save some one who might be still alive. The first body that came floating toward the shore was to his great grief and surprise the body of his own boy! He had been watching for that boy for many days, and he had been gone for three years. Now the boy had at last come in sight of home and had perished because his father had let his light go out! I thought what an illustration of fathers and mothers to-day that have let their lights go out! You are not training your children for God and eternity. You do not live as though there were anything beyond this life at all. You keep your affections set upon things on the earth instead of on things above, and the result is that the children do not believe there is anything in it. Perhaps the very next step they take may take them into eternity: the next day they may die without God and without hope.

My friend, to-day I have come to invite you into the ark. "Come thou, and all thy house into the ark." Bear in mind that it is to come now, this very day and hour. I cannot say you can come to-morrow. I do not know what may happen to-morrow. I cannot say you may come next week. I do not know what may happen before then. I know I have only one more Sabbath to spend here, and if you are coming into the ark in the course of our ministry it will not be long before it is too late. I know you and I will then separate, and may not meet again until we meet in another world, until that great day when the heavens shall roll together like a scroll. O, will you not be gathered into the ark of Christ to-day? Let me plead with you to go in, to come unto the Fountain that is open for sin and uncleanness. Will you not to-night go home and erect a family altar, and call your children around you, and call them to

come into the ark, and so you may gather them all in, and you will have them with you when the morning of the Resurrection shall come, and when Christ shall come to make up his jewels?

The impression that a praying mother leaves upon her children is life-long. Perhaps when you are dead and gone your prayer will be answered.

The other day I read of a mother who died, leaving her child alone and very poor. She used to pray earnestly for her boy, and left an impression upon his mind that she cared more for his soul than she cared for anything else in the world. He grew up to be a successful man in business, and became very well off. One day not long ago, after his mother had been dead for twenty years, he thought he would remove her remains and put her into his own lot in the cemetery, and put up a little monument to her memory. As he came to remove them and to lay her away the thought came to him, that while his mother was alive she had prayed for him, and he wondered why her prayers were not answered. That very night that man was saved. After his mother had been buried so long a time, the act of removing her body to another resting place, brought up all the recollections of his childhood, and he became a Christian. O, you mothers!

Many of you have children in heaven watching and waiting for you who are still outside of the ark, and you cannot meet your loved ones unless you turn and go in. Oh, for the sake of your own soul, for the sake of these children, for the sake of the Son of God, come into the ark this day. A friend told me of a Christian child who died, whose father and mother were not Christians. When the little thing was dying she called her father and mother to her and took their hands, and plead with them to come to Christ, and so meet her in heaven. She spent her dying moments and her dying strength to plead with her father

and mother to come into the ark. I would take the place of your departed ones if I could and speak for them to you to come to Christ. Everything that is pure and holy and lovely is beckoning us to come to that world of peace and joy.

## THE TWO ADAMS.

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I WANT to speak to-day upon the subject of the two Adams. Every person in this hall to-day is either in the first or second Adam, and I want for a little while just to draw the contrast between the two Adams. In the first chapter of Genesis, 26th verse, we will find the Lord made the first Adam lord over everything, over creation. They have now in the old country a great many titled men, and a good many whom they call lords. You might say that Adam was the first lord ; he was the first man that was lord over creation. God had made him lord, or you might say king, and the whole world was his kingdom. He was the father of all. The second Adam you will find if you turn to the first of Mark. You will see that when Christ commenced his ministry, after He had been baptized by John, He went off into the wilderness, and there He was among the wild beasts for forty days. He was not made lord over everything. He came not as the first Adam did, but He that was rich became poor for our sakes. Then in the second chapter of Genesis, the 17th verse, you will find the first Adam introduces sin into the world. I used to stumble over that verse more than any other verse in the whole Bible. I could not understand how God said Adam should die the day he ate that fruit, and yet he lived a thousand years. I didn't understand then, as I do now, that the life of the body is not anything in

comparison with the death of the soul. Adam died in his soul right there and then. Death is just being banished from God's sight ; for God is the author of life, and the moment the communication was cut off between Adam and God that was the end of life. It was then "Eat and die." Thank God ! It is now eat and live. If we eat of the bread of heaven we shall live forever.

Then in the third chapter of the 6th verse God told him not to do it, and when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Now, there is the first sin that came into the world. The second Man, instead of yielding to sin—He that knew no sin—became sin for us. The first man brought sin upon us and brought sin into the world, but the second Man, who was without sin, became sin for us. A great many complain because Adam's sin comes down upon the human race all these six thousand years. They seem to think it is unjust in God that Adam's sin should be visited upon the whole human race, but they forget that the very day Adam fell God gave us a Saviour and a way of escape, so that instead of complaining about God being unjust, it seems to me every one of us ought to look on the other side and see what a God of Grace and love we have. God was under no obligations to do that. If it had been any one of us, we would have come down and pulled the rebel from the face of the earth. We would have created another man, it might have been, but God made a way for Adam and all his posterity to be saved. He gave us another man from heaven, and through Him all of us could be saved just by accepting life. Through the disobedience of one many were made sinners, but thank God, through the obedience of another many are made heirs of eternal life. I want every one in this hall

to just turn away from this first Adam. He has brought all the misery into this world. It came by Adam's disobedience and transgression. He disobeyed, and sin came, and death came by sin. God's word must be kept, but you turn to the eleventh chapter of John, and you find Christ is the Resurrection and the Life. One brought death, and the other brought immortality to light. If it were not for Christ we could know nothing about resurrection. I pity the poor man who ignores Christ, who rejects the Son of God. What has he got to do at the resurrection? In the third chapter of Genesis the first Adam lost life. In the first chapter of John the second Adam gives it back to us if we will only take it. The gift of God is eternal life and all we have to do is just to take it. All the pain and sickness in this world came by the first Adam, but thank God the second Adam came to bear away our griefs and sorrows. "Surely, He hath borne our griefs and carried our sorrows." And you will find in the seventeenth chapter of Matthew that He cures our sicknesses. Now, when the first Adam had done this, had sinned and brought death upon the world, had brought a curse upon it, he ran away and hid in the bushes; but when the second Adam came to take his place and suffer his guilt, instead of hiding away in the bushes of Gethsemane, He came out and said to these men who were seeking for Him, "Whom seek ye?" and they said, "Jesus of Nazareth;" and He answered, "Here am I." He delivered himself up. The first man was disobedient unto death, but the second man was obedient unto death. Through the obedience of one, many shall be made alive, many shall live forever. Turn back to Corinthians, 15th chapter, 45th verse. That is the most wonderful chapter, almost, in the whole Word of God. You ought to be well acquainted with the fifteenth chapter. And so it is written, "The first man Adam was made a living soul, the last was made a quickening spirit." Now

there is a difference between a living soul and a quickening spirit. The first was made a living soul, but he could not impart life to a dead body. He could hand life down through his own family and his own line. He was made a living soul, and he could have lived forever if he had not sinned ; but the second Adam was made a quickening spirit ; therefore He could raise others from the dead. All He had to do was to speak to a dead body and it would live. That is the difference between the first Adam and the second. The first was made a living soul and he lost life, and the second was made a quickening spirit, and all He had to do was to speak to dead bodies and they lived. He was the conqueror over death ; He bound death hand and foot and overcame it and was a quickening spirit.

Now the first Adam was of earth, earthy. God promised him the earth ; God gave him Eden, and he was all of this earth, earthy. The second man is the Lord from heaven. That is the difference between the two Adams. One is all of earth, earthy, and the other is from heaven. Now I don't see what people are going to do with these passages in the Bible where they try to ignore Christ's godhead, saying that He did not belong to the godhead—that he was not God-man. "The second man was from heaven," says Paul, "and therefore He spoke as a man from heaven." When the first Adam was tempted he yielded to the first temptation. When the second Adam was tempted He resisted. Satan gave Him a trial. God won't have a Son that He cannot try. He was tried ; He was tempted ; He took upon Him your nature and mine and withstood the temptation. The first Adam was tempted *by* his bride. The second was tempted *for* His bride. God says, "I will give you the church." He was tempted in this world just for His bride—the church. He came for His bride, and instead of the bride tempting Him, he overcame all that He might win the bride to Himself. And

you can always tell the difference between the two Adams. When the first Adam sins he begins to make an excuse. Man must have an excuse always ready for his sins. When God came down and said, "Adam, where art thou? What have you been doing? Have you been eating of that tree?" he hung his head and had to own up that he had; but he said, "Lord, it is the woman that tempted me." He had to charge it back upon God, you see. Instead of putting the blame where it belonged, on his own shoulders, he tried to blame God for his sins. That is what the first Adam was. We have it right here every day in our inquiry-room—men trying to charge the sin back on God instead of getting up and confessing their sins. They say, "Why did God tempt me? Why did God do this and that?" That was the spirit of the first Adam. But, thank God, the second Adam made no excuse. He took it upon Himself to bear our sins upon the tree. The first Adam looked upon the tree and plucked its fruit and fell. The second Adam was nailed to the tree. "Cursed is every one that is nailed to the tree." He became a curse for us. The two wonderful events that have taken place in the world are these, that when the first Adam went up from Eden he left a curse upon the earth, but when the second Adam went up from the Mount of Olives He lifted the curse. The first brought the curse upon the earth, the second as He went up from the Mount of Olives lifted the curse, and so every man that is in Christ can shout Victory! and there is no victory until he is in Christ.

When God turned Adam out of Eden, He put cherubim at the gate with a sword; Adam could not go back to the tree of life. It would have been a terrible thing if he had gone back and eaten the fruit, and had never died. O, my friends, it is a good thing to be able to die, that in the evening of life we may shuffle off this old Adam coil, and be with the Son of God. There is nothing sad



about death to a man that is in Christ Jesus. God put a sword there to guard the tree of life. The Son of Man went into the garden and plucked up the tree, and transferred it into Paradise. The gates are ajar (that is a poetical expression, but I use it for an illustration), and all we have to do is to walk right in and pluck the fruit and eat. Men complain because Adam was driven out of the Garden of Eden. I would rather be up there, where Satan cannot go, than to be in the old Eden.

Thanks be to God, Satan cannot go up there! The tree is planted by the throne of God, and there is the crystal stream by the river, and the tree is planted beside it. If God put Adam out of this earthly Eden on account of one sin, do you think He will let us into the Paradise above with our tens of thousands of sins upon us? If He punished one sin in that way, and would not allow him to live in the old garden for one sinner, will He permit us to go to heaven, with all our many sins upon us? There is no sense in the sacred history of the atonement unless our sins have been transferred to another and put away. There is no hope unless God's sword has been raised against sin, and if God finds sin on you and me we must die. All we have to do is to turn our sins over to Him who has borne our sins in His own body on the tree. Will you turn to the third chapter of Colossians, 3d verse: "For ye are dead, and your life is hid with Christ in God." When Adam was driven out of Eden, all he lost was an earthly garden. God never promised him Heaven. He was not a fallen man; he was an earthly man. God gave him Eden. What do we get if we are of the second Adam? The moment that God pronounced His Creation good, then evil began to creep in. You could hear the footsteps of Satan coming. Satan said to himself, "Good, is it? I will mar it then;" and he went to work to destroy God's work. But no sooner had Satan left Eden than God came

right down and put man into a higher place than before. Thanks be to Him, we have our life hid with Christ in God ! You know Satan was once the Son of the Morning, but God afterward cast him out, and now God takes a man and puts him in Satan's former place beside Him on the throne. We have more in the second Adam than we lost in the first Adam. There is a poor sinner that takes and hides his life in Christ ; how will Satan get at him ? He is secure. Our life is where Satan cannot get at it. If he could he would get at it before we could have time to get our dinners to-day, and we could not have the power ourselves to keep him out ; but Christ keeps him out, and we are secure. When God said to old Adam, "Where art thou ?" Adam went and hid away. When He asked the second Adam, "Where art thou ?" He was at the right hand of God. When God asked the first Adam, "What hast thou done ?" he said he had sinned. The second Adam said, "I have glorified thee forever." He came for that purpose. That is all that He did when He was down here on earth.

I want to call your attention to the natures of the two men. It is one of the most important truths that can be brought out. I was a Christian for twelve or fifteen years before I understood the two natures. I had a good deal of doubt and uncertainty because I did not understand one thing. I thought when a man was converted God changed his whole nature. We very often talk about a change of heart. I do not think that is a good way to put it. You cannot find those words in Scripture. All through Scripture it is a "new birth ;" it is a new creation ; it is new life given ; "born from above of the Spirit ;" "born again." If it is a new birth it must be a new nature. I believe that every child of God has two natures. Some people say, "Why have you Christians so much conflict ? You are always struggling with yourselves, and

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having conflict. We don't have it. Why is it?" Because we have two natures ; and there is a battle always going on between the worlds of light and darkness. Once there was a Judge who had a colored man. The colored man was very godly, and the Judge used to have him to drive him around in his circuit. The Judge used often to talk with him, and the colored man would tell the Judge about his religious experience and about his battles and conflicts. One day the Judge said to him, "Sambo, how is it that you Christians are always talking about the conflicts you have with Satan. I am better off than you are. I don't have any conflicts or trouble, and yet I am an infidel." That floored the colored man for a while. He didn't know how to meet the old infidel's argument. The Judge always carried a gun along with him for hunting. Pretty soon they came to a lot of ducks. The Judge took his gun and blazed away at them, and wounded one and killed another. The Judge said quickly, "You jump in and get the wounded duck," and did not pay any attention to the dead one until the wounded one was safely secured. The colored man then thought he had his illustration. He said to the Judge, "I think I can explain to you now how it is that Christians have more conflict than infidels. Don't you know that the moment you wounded that duck, how anxious you was to get him out, and that you didn't care anything about the dead duck until after you had saved the other one?" "Yes," said the Judge. "Well, I am a wounded duck ; and I am all the time trying to get away from the devil ; but you are a dead duck, and he has you anyhow, and does not bother about you until he gets me for certain." So the devil has no conflict. He can devour the helpless and the widow, and it does not trouble him ; he can drive a sharp bargain, and get the advantage of a man and ruin him, and not be troubled about it ; and he can heap up such things all the time, and have no con-

flict within. Why? Because the new nature in him is not begun. When a man is born of God he gets a new life. One is from heaven and comes from Christ, that heavenly manna that comes from the throne of God. The other is of the earth, and comes of the old Adam. When I was born of my father and mother I received their nature ; when they were born of their parents they received their nature ; and you can trace it back to Eden. We then received God's nature.

There are two natures in man that are as distinct as day and night. With that old Adam in us, if we do not keep him down in the place of death, he brings us into captivity. I do not see how any one can explain the 6th, 7th, and 8th chapters of Romans in any other way. People sometimes tell me they have got out of the 7th chapter of Romans, but I notice they always get back there again. The fact is, we do not know ourselves. It takes us all our lives to find out who and what we are, and when we think we know something happens that makes us think we are not much further than we were when we started. The heart is deceitful above all things. In the 6th chapter of Romans it is written : " Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." And in the 11th verse there are just three words to be specially considered : " Reckon yourselves dead." If we were really dead, we would not have to reckon ourselves dead ; but if we were dead, as it means there, we have to think of it and " reckon " about it. Judicially we are dead, but in reality we are down here fighting the world, the flesh, and the devil. Some people seem to think they have got away from the flesh, and that they are soaring away in a sort of seventh heaven, but they get back again sooner or later. We find them wandering off down here. You cannot make the flesh

anything but flesh. It will be flesh all the time ; it will bring us into captivity. If we do not put it off and crucify it, and keep it in the place of death, it will keep us there forever. What if a man does yield and says it is not he, but it is the sin in him? It is but one man after all, not two men ; and one man is responsible. If I am led astray by Satan, I may protest against it as much as my accuser does. I say I know I have been wrong ; I was off guard ; I was not watching ; but I hate it as much as any one does. That is the reason why in the 17th chapter of Romans he calls it "I protest." But protestation does not excuse us. A man went into court, having been arrested for something. He said he did not do it, and when it was proved against him he said he did not do it—it was the old man in him. The judge said : "Well, I will send the old man to prison : the other may do what he can." If we yield and sin we have to suffer.

And at the very time that we are doing good Satan comes along and says, "That is a good action," and goes on and gets us all puffed up. There are a good many that have been ruined by spiritual pride. At the very time we are trying to do good the devil is present trying to get us to do it with some impure motive. We are to put him off. He is no longer our master. We have been redeemed, and we belong to the new man. We must starve out the old man ; give him no food at all ; not let him speak. The more we put him down the weaker he gets, and the more the new man speaks through us, the more power he has and the stronger he gets. As the house of Saul grew weaker and weaker, the house of David grew stronger. If you feed the old Adam he will go right on growing. If you go on with the world, and go to the theaters and to dancing halls in preference to prayer meetings, the old man will get stronger and stronger.

A friend of mine said that when he was converted and

began preaching he talked a good deal about himself. He said one day he saw in one of the hymn books left by a godly woman who had a seat in the church, a fly leaf on which was written these words: "Dear Harry, not I but Christ; not flesh but spirit; not sight but faith." These words my friend pasted in his Bible, and never preached or thought any more about himself. He kept himself out of the way. That is just what the old man does not do. With him it is self, self, self. If it is the new man it is not I, but Christ. If it is the new man, it is not flesh, but spirit. If it is the new man, it is not sight, but faith. In the old Adam it is death; in the new Adam it is eternal life. We all come under the two heads. Which, my friend, do you belong to, the old creation or the new? Let us pray that we may stand by the throne of God clothed in the righteousness of the Second Adam.

## THE SIX "ONE THINGS."

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I WANT to call your attention this afternoon to six "one things." The first, Mark x. 21: "One thing thou lackest." We very often hear people say, "Oh, well, he is a very good man," or, "She is a very, very good person, but she lacks one thing," or, "He lacks one thing." But if that one thing is salvation, why he lacks everything. You might say all that a dead man lacks is life. That is all. All that a beggar lacks is money to make him rich. Only one thing! A sick man that is lying right on the borders of the eternal world only lacks his health to make him all right. That is one thing, but it is everything to a man that is sick. Money is everything to a man in want—a beggar; and if a man lacks salvation he lacks everything; and it seems to me it would be well for us just to pause in life once in a while and ask ourselves the question, "Do we lack that one thing?" Now, that young man spoken of here came to Christ, and Christ beholding him loved him. He was a noble young man. He tried to save himself by the law. He had the law and the prophets, but when Christ just touched his heart—for he had his heart set on his possessions—he found that he did not love God with all his heart; he did not love his neighbor as himself. He thought he did, but he didn't know himself. He spoke very well of himself. He had a good opinion of himself. There are a great many such people, and it is almost impossible to do

them good. It is a good deal better for God to say, "Well done!" than for us. It is a good deal better for God to say we lack nothing than it is for us to say ourselves we are not lacking. I am told Whitfield once was a guest of a General high in position, and Whitfield's courage failed him. He wanted to speak to him about his soul, but he didn't have the courage. He was up late one evening and the next morning he was to go away early. The General was an old man, but he was one of those men that lacked that one thing. He lacked Christ and lacked salvation; and Whitfield, when he went up stairs to retire, just took his diamond ring and wrote upon the pane of glass, "One thing thou lackest." And after Whitfield had gone some of the servants found that text of Scripture and spoke to the General about it, and God used that to bring the old soldier to his knees and into the kingdom.

One thing thou lackest. My friends do you lack Christ? I was speaking once in Manchester on a platform very much higher than this, and right below me, in a seat close up to the platform, sat a man who strained his neck looking up at me all the time, and I looked right down on him and said: "My friend, won't you take Christ?" Said he, "I have got Him, thank God!" He did not lack Him. He had got Him; and it is the privilege of every one here to have salvation and to know you have got it. Now when I was out at sea some time ago we had been in a fog and storm and darkness for a day or two and didn't know just where we were; but the moment the clouds broke away a little and we could get a glimpse of the sun, we took an observation to find out where we were, and I think it would be well for sinners to take an observation and find out where they are. Have I a hope that will bear the light of eternity, or am I lacking that one thing that will be worth more than all the world when God calls me to stand for Him? You know when a man comes to die, church order



and government won't help him. It may be very well to ease a man's conscience, but when he comes to die, he wants a real, living, personal Christ. That is the one thing to do. My friends, have you got Him? "Oh, yes, I go to church every Sunday." Well, that is not having Christ. You may go to church and lack Christ. "But I say my prayers." Yes, a man can say his prayers, too, and yet lack Christ. I suppose no one prayed more than Saul did in Jerusalem; at least he thought he prayed. The time he really prayed was when he got near to God and cried out, "Lord, what will Thou have me to do?" That prayer came right out of his heart and not out of the prayer-book. He cried right out what he felt. There are a good many that are just going through the forms. They have got the form but they have not got Christ. Now, my friends, let us be honest to-day, and let us see if we lack that one thing. If we do let us not rest until we have it. "One thing thou lackest; and the young man turned away sorrowful."

The next thing I want to call your attention to is in the 9th chapter of John. It is on assurance, because after we have got Christ the next thing is to know it. I have spoken sometimes about assurance, but I wish I could speak about it every day until I could get the Church of God to look into the subject. Suppose I should meet you when you go out of here, and should take you by the hand and should ask "Are you a Christian?" You would say, "I hope so; I trust I am." They don't dare to say right out, "Yes, I am on the Lord's side," but they say it in such a stammering way that they don't really believe it themselves. Night after night we have asked people to speak to those near them and they dare not do it. I have learned this, that you cannot get men to work until they know the Saviour themselves. Now, this man says here: "I know that whereas I was blind, I now see." If

God does open our eyes we know it. They tried to make him believe Christ was nothing but a man, but, said he, "Haven't I been feeling my way through the world for twenty-five years, and don't I know I can see now?" They could not beat that out of him. All the philosophy and science of the present day could not beat that out of him that whereas he was blind now he could see. All the Scribes and Pharisees could not beat it out of him. He said, "I know I see;" and so, my friends, it is the privilege of every one of us to have Christ, and to know we have Him. This idea that we have got to go on through the world is a terrible uncertainty. We cannot tell whether we have got to spend eternity in heaven or hell. Some people say: "How are you going to be sure until you have got the judgment? You have got to wait until you are brought before the Judge." Thank God, we are not ever going to be brought into judgment. "Don't it say every one shall be brought into judgment?" they ask. Yes; but that is already passed. I have been brought into judgment nearly one thousand eight hundred years ago at Calvary. If Christ was not Judge for me, who was He Judge for? If He did'nt settle the claims of sin, what did He go into judgment for? What does the Cross mean if it was not for judgment? But they say: "Don't it say in Corinthians, every man must give an account of himself for the deeds done in the body?" Certainly, every one must give an account of his stewardship, but not for sin. That is already settled. Don't it say in the Scripture: "Know ye not that your sin shall not be mentioned against you?" We are going to sit upon the throne at the right hand of God himself. We are not going into judgment.

The wages of sin is death, but the gift of God is eternal life. If I didn't get eternal life twenty-one years ago, when I was converted, what did I get? Then if we get it ought we not to know it? It is a terrible delusion of

Satan, and I believe hundreds of Christian people are being deceived by Satan now on this one point, that they have not got the assurance of salvation just because they are not willing to take God at His word. "But," a man said to me, "no one has come back, and we don't know what is in the future. It is all dark, and how can we be sure?" Thank God! Christ came down from heaven, and I would rather have Him, coming as He does right from the bosom of the Father, than anyone else. We can rely on what Christ says, and He says, "He that believeth on Me shall not perish, but have everlasting life." Not that we are going to have it when we die, but right here to-day.

And another thing: I don't believe we will have any peace or comfort or joy until this question of assurance is settled. Some people say, "It is presumption for you to stand up there and say you know you are saved." I say it is presumption for me to stand up here and say I doubt it when God has said it. Shall I doubt God's own word? But you say it is too good to be true. Then you must go and settle that thing with the Lord, not with me. I take it as I find it in the Word of God. Do you think He is going to leave His children down here in the dark world to go through life with terrible uncertainties, not knowing whether we are going to glory or perdition? There is no knowledge like that of a man who knows he is saved, who can look up and see his "title clear to mansions in the skies." It is said of Napoleon that while he was reviewing his army one day, his horse became frightened at something, and the Emperor lost his rein, and the horse went away at full speed, and the Emperor's life was in danger. He could not get hold of the rein, and a private in the ranks saw it, and sprang out of the ranks towards the horse, and was successful in getting hold of the horse's head at the peril of his own life. The Emperor was very much pleased. Touching his hat, he said to him, "I make

you Captain of my Guard." The soldier didn't take his gun and walk up there. He threw it away, stepped out of the ranks of the soldiers, and went up to where the body-guard stood. The captain of the body-guard ordered him back into the ranks, but he said "No! I won't go!" "Why not?" "Because I am Captain of the Guard." "You Captain of the Guard?" "Yes," replied the soldier. "Who said it?" and the man, pointing to the Emperor, said, "He said it." That was enough. Nothing more could be said. He took the Emperor at his word. My friends, if God says anything let us take Him at His word. "He that believeth on the Lord Jesus Christ shall not perish, but have everlasting life." Don't you believe it? Don't you believe you have got everlasting life? It can be the privilege of every child of God here to-day to believe and then know that you have got it.

How is a man going to do all this if he does not think he has got the foundation ready, if he does not know he has eternal life? How is he going to add all these virtues and build up that monument if he has not that assurance? Do you not see that it is the privilege of every one of God's dear children here to-day to know that they have eternal life? Christ is ours for time and eternity; He will never leave us. It seems to me that we want this doctrine preached and taught now so that the Christians of New York will be helped to go to work and to begin to talk to others. Make it personal. One thing I know—I cannot speak for others, but I can speak for myself; I cannot read other minds and other hearts; I cannot read the Bible and lay hold for others; but I can read for myself, and take God at His Word. The great trouble is that people take everything in general, and do not take it to themselves. Suppose a man should say to me, "Moody, there was a man in Europe who died last week, and left five million dollars to a certain individ-

ual." "Well," I say, "I don't doubt that: it's rather a common thing to happen," and I don't think anything more about it. But suppose he says, "But he left the money to you." Then I pay attention; I say, "To me?" "Yes, he left it to you." I become suddenly interested, and want to know all about it. So we are apt to think Christ died for sinners; He died for everybody, and for nobody in particular. But when the truth comes to me that eternal life is mine, and all the glories of Heaven are mine, I begin to be interested. I say, "Where is the chapter and verse where it says I can be saved?" If I put myself in among sinners, and take the place of a sinner, then it is that salvation is mine, and I am sure of it for time and eternity.

In the first chapter of Luke, the 41st verse, we read of Mary's choice. After we have been saved, the next thing is to sit at the feet of Jesus, and learn of Him, as Mary did. That is God's college. You may go through And-over and Princeton and Yale and Harvard, or any and all of the colleges, but if you don't go to God's college God will not use you for His cause. He sends His teachers all out from there. We must learn at the feet of Jesus from His lips. A man who prayed at Jesus' feet did not have his prayers answered in the way he expected them to be. He wanted to stay there. He prayed to be allowed to sit at Jesus' feet forever. "No," said Christ, "go and tell what great things the Lord hath done for you." The first news that came to the disciples that Christ had risen came from the two Marys. They came and fell at the feet of the Saviour, and He said to them, "Go, publish what thou hast seen; go, tell the tidings." He said to Mary, "She hath the one thing needful," and that was to sit at the fountain and drink of the wisdom of the Saviour. The disciples were called disciples because they were to learn of Him. The young

converts who are not willing to study Christ and learn of Jesus, are not fit for His service. They must go to God's college and learn of Him. Martha was like many who are willing to work for God, to do something for Him, but are not willing to pause and hear the voice of Jesus. Hundreds of good people are willing to do all they can, but they are not willing to stop and hear the voice of the Lord and receive instruction from Him. He says, "It is more blessed to give than to receive." Mary took her place of receiving, and was content to put the Lord in His place of giving something. She chose the good part. I think if I had Christ in my house to-night, I would feel like not doing anything, like letting the supper go, and sitting at His feet to ask Him questions and listen to the answers. It is better if we are going to work for God to be alone with Him a great deal.

There are two lives that Christians lead ; one before the world, wherein we manifest God ; and there is a life that we must live alone with God, and sitting at the feet of Jesus Christ. The longer I live and the older I grow, the more convinced I am that there are times when we must sit quietly at the feet of Jesus, and only let God speak to our souls. O, young friend, learn that lesson. It will save you many a painful hour. Just keep quietly alone, and learn of Jesus. You know it is when a man is alone with his wife that he tells her the precious secrets of his soul. It is not when the family are around, or when there is company there. So, when we want to get the secrets of heaven we want to be alone with Jesus, and listen that He may come and whisper to our souls. The richest hours I have ever had with God have not been in great assemblies like this, but sitting alone at the feet of Jesus. But, in these days of steam and telegraph, we cannot get time to listen to Christ's whisper in our ears. We are so busy we do not choose that one thing needful. If we did, we would

Handwritten scribbles and initials in the right margin, possibly including the letters 'J' and 'E'.

not talk so much as we would listen, and when we did speak it would be only when we had something to say. We would hear words that came from the Master, and they would burn down deep into our souls and bring forth fruit.

In the 20th chapter of Matthew, 8th verse, you read the words, "One is your Master." Ah, to learn who is your Master and serve Him only! We are willing to serve our friends, to serve the church, to serve the public, and please every one, and forget the Lord. But we should just have one master, and live to please him alone, and He should be the Lord of Glory. He is a good Master. I want to recommend Him to you here to-day. If He is not your Master, then the devil is. Every one has a master, and that master is either Satan or Christ. You may not acknowledge it, you may not know it, but either the Lord of Glory or else the Prince of the Powers of Darkness is the one you serve. Satan is a hard and cruel master. If you make mistakes under him, he will have no mercy for you. When you get into trouble, if you are in his service, you will have to suffer indeed; but with the Lord of Glory for your master, if you make mistakes or fall into error, all you have to do is to go and confess to Him, and He will forgive you quickly and smile upon you, and restore to you the joy of salvation if you have lost it. O, that we might learn the sweet lesson that "One is our Master," and that One is Christ in Heaven. Those men who are trying to serve the public, what do they gain? I pity those men in Washington who are trying to serve the public. We send them there and then turn and abuse them. Public men get nothing but abuse, after all. It is a hard thing to serve the public; but it is a glorious thing to serve Christ. I would a thousand times rather have Him for my master than the cruel, heartless, wretched world. To know that we have only one master, but one to please and to serve; to live with that idea in view all the while—one to please and one

to glorify—is a most blessed thing. He is not a hard master. He knows we are liable to mistakes, and He is ready and willing to forgive. If Christ is such a glorious Master should we not be willing to sacrifice ourselves to Him and give up all and follow Him, and turn our back upon this fleeting world and live for Him? When our country was in danger, how men laid down their lives and gave up everything for their country. The moment Abraham Lincoln called for six hundred thousand men you could hear the tramp of their feet in every direction, and the song went up from all quarters, "We are Coming, Father Abraham, six hundred thousand strong." All Mr. Lincoln had to do was to call, and the men came pouring in. Christ is calling for laborers. There are nations perishing for the want of Gospel tidings. We are a long time getting them to the world. America has men enough and money enough to do it all, to send the Gospel around this globe. It is high time that this Gospel was proclaimed in every town and village and hamlet throughout the whole world. It would be very easy if God's disciples would work together for it.

Oh, my friends, if we have such a glorious master, who has passed through heaven and is sitting on the right hand of God, calling for laborers, shall we withhold our lives and affection? Shall we not go into the vineyard and work for Him? It is a glorious thing to have such a Master, a high exalted privilege to be a co-worker with God. Let us remember our Chieftain has gone on before. He bears even now at the throne of God those scars He received here for our sakes; He suffered and endured the cross, despising the shame, for the glory that was before Him. Shall we excuse ourselves from work? Shall we say: "Do not send me, Lord; send some one else?" Oh, just go into the heat of the battle! There has never been a time in your life or mine when we could work for our Lord and see such immediate fruits and results. It seems to me that all we have



to do is to sow with one hand and reap with the other. The harvest seems to be white ; the fields are waiting for the sickle ; the voice of our Master is calling us. Shall we hear that call in vain ? Are there not thousands that shall say " Lord, use me ! " You, mothers, can be used ; you young man, can be used among your companions ; you, gray haired men, can be used in your declining days. Shall we not all go to work for Him while yet there is time ?

There is " one thing " that Paul speaks of : " One thing I do. " Some one has said that the man who does one thing is a terrible man. I like to see those Christians who have a definite work and are doing it. I like to see them work in view of the heat and the burden of the day and never weaken. I suppose it will turn out in New York as it has in a great many other places where we have been, where a great many, having received a new spirit, are asking what they shall do. They are quickened into new life ; they are all full of soul, full of life, and the fire burns in their souls, and they want to publish the tidings of salvation. The cry is, " What shall I do ? " Let me say to you, find some one thing and do it well. Do not think anything you do for the Lord is a little work. What seems to you a little work may be the most mighty thing that has ever been done. You are a teacher in a Sunday-school, for example, and have a class of little boys ; you do not know what those boys may become. There may be a Luther, there may be a Whitfield, there may be a John Bunyan there. You may call these little boys to Christ, and they may go out and move the world as Luther did. No one ever thought that little monk would become so mighty in God's hand. He shook the whole world ; the spirit of the Living God came upon him. The dark clouds that settled upon his nation were lifted and beaten back. He drove them back. It is a great thing to turn our soul to Christ. O, find some one thing

to do for the Saviour, and do it well. "This one thing I do," said Paul. If he had folded his arms and said, "O dear, the Christians are so cold we cannot do anything; if the Church was wide awake we might." Never you mind whether the church is wide-awake or not; you keep wide-awake yourself. If you wait for the church you will never do anything. I made up my mind ten years ago that I would go on as if there were not another man in the world but me to do the work. I knew I had to give my account of stewardship. I suppose they say of me, "O, he is a radical; he is a fanatic; he only has one idea." Well, it is a glorious idea. I would rather have that said of me than be a man of ten thousand ideas and do nothing with them. To have one idea, and that idea Christ, that is the man for me; that is the man we want now. A man that has one idea, one desire, one thought, and that idea, that thought, that desire Christ and Him crucified—that is what this groaning, perishing world wants now. It can get on without our rhetoric; it can get on without our fine speeches, without our eloquence. It does not want them; it wants Christ and Him crucified. Let that old colored man find his work and go about it; let that young lady find her work and do it. Don't go and get discouraged when you get to work because you don't find everything prosperous as you expected. You cannot tell what will prosper. What you think is prosperity may turn out to be the worst thing you could have done, and the thing you have least hope of may turn out to be your greatest success.

An old woman who was seventy-five years old had a Sabbath-school two miles away among the mountains. One Sunday there came a terrible storm of rain, and she thought at first she would not go that day, but then she thought, "What if some one should go and not find me there?" Then she put on her waterproof, and umbrella, and over-shoes, and away she went through the storm,

two miles away, to the Sabbath-school in the mountains. When she got there she found one solitary young man, and taught him the best she knew how all the afternoon. She never saw him again, and I don't know but the old woman thought her Sabbath had been a failure. That week the young man enlisted in the army, and in a year or two after the old woman got a letter from the soldier thanking her for going through the storm that Sunday. This young man thought that stormy day he would just go and see if the old woman was in earnest, and if she cared enough about souls to go through the rain. He found she came and taught him as carefully as if she was teaching the whole school, and God made that the occasion of winning that young man to Christ. When he lay dying in a hospital he sent the message to the old woman that he would meet her in heaven. Was it not a glorious thing that she did not get discouraged because she had but one school and scholar? Be willing to work with one. Bear in mind the words, "This one thing I do." I live for souls and for eternity, I want to win some soul to Christ. If you want this and work for it, eternity alone can tell the result. May God give us a passion for souls.

When Joshua was one hundred and ten years old, the old warrior lay dying and he called the Elders in Israel around him, and as they gathered around his bedside, he gave these words as his dying testimony. There stand the Elders in Israel and he was the last one of the great leaders alive. Moses was gone, Aaron was gone; he was the only man that was at Mount Sinai when the law was given from on high. They stood around his bedside and heard his dying testimony. How it shined out. "Behold this day I am going the way of all the earth; and ye know in your hearts and in your souls that not one thing hath failed of all the good things that the Lord your God spoke concerning you." Is not that a high tribute? Had not

God kept his word to them? The old warrior is going to rest, and this is his dying testimony: "Not one thing has failed. All things have been fulfilled." That is what the man has said who has tried God. Infidels won't try God, and of course they do not have such a peaceful end as the man who has taken God at His word. Let us look over the six one things. "One thing thou lackest." Do you lack Christ? Oh, take Him to-day! "One thing I know." Do you know you have got Christ? If you do not, do not go out of this house to-day without knowing it; step into the inquiry room and talk with some of the Christian men and women who know they have salvation. Make up your mind you will not leave this house to-day till you can look up and read your "title clear to mansions in the sky." I would rather do that than have a title to all New York. I would rather have some poor soul that I have won from this dark world to Christ come and weep over my grave when I am gone, than to have a monument of pure gold reaching from the earth to the skies. The next "one thing" is the "one thing that is needful." "One is your master," "Not one thing has failed," and "One thing I do,"—it is the privilege of each one to have all these "one things" and to know that you have them.

## CHRIST'S CALL TO PETER.

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I WANT to call your attention this afternoon to the life of Peter. If you will just turn your Bibles to the first chapter of John, 40th verse, that is the first glimpse we get of him: "*One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone.*" That is John's first account of Peter's and Christ's meeting, the first time they met. Then in Matthew, in the 4th chapter, 18th verse, we find that they met again, and I have an idea that that account in John was that Peter was called to be a disciple, a follower of Christ; but in Matthew, iv., 18, he is called from his business, his occupation, to become an Apostle and a worker in the vineyard. The 18th verse says: "*And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, follow me, and I will make you fishers of men. And they straightway left their nets, and followed Him.*" One thought I want to call your attention to is this: that before a man leaves his occupation, whatever his business may be, to give his whole life and service to

God, he must be sure he has got the call, "Follow thou me." I think there are great mistakes being made every year by men who would make good farmers, carpenters, and mechanics, perhaps by those who would make good business men, giving up their occupation and attempting to preach, to work for God. Now, I don't know how many men have come to me during the past few months and asked my advice about their going into the ministry. I never advised a man in my life to go into the ministry. I don't think I ever shall, for I think the ministry is too high a calling for a man to be influenced to enter it by anybody. He must get a higher call than from man. He wants to get a call from above. If God calls him into His service, to leave all and become "fishers of men," he won't fail. One reason why so many break down in the pulpit is because they run before they are sent, in fact before they are called at all, and the result is so many failures. Now let us be sure we have got a call before we give up our business to go into the service of the Lord, and one good way to tell whether you have got that call is: Has God used you? I think Wesley had a good idea of it. When a man came to him and asked him if he should enter the ministry, he used to ask him: "Has God blessed you? Have there been any souls converted under your efforts? How is it when you preach; do people go to sleep under it or wake up? Do some get mad and some get converted?" He thought that was a good sign that they had been called to the ministry, for that is what the Gospel does, for it wakes up some and brings them to the feet of Christ. It is better if they get mad, for then there is some hope of their getting over it and becoming Christians; but if they go to sleep they may make up their minds they are not called. We don't want that.

Now, undoubtedly Peter, after he met Christ, went

about fishing, and undoubtedly he was a successful man at that work. He stayed there until Christ came along one day and told him, "Follow me." There is something very sweet about this, that when He called Peter to His service the thing He said was, "Follow me." Christ said to Peter, "Follow thou me," and as long as Peter followed Him he was successful. As long as any of us will follow Christ we will be successful, successful in everything we undertake to do. Christ never failed in anything He undertook to do. God never failed. It is man that is constantly failing; but if we get our orders from above and God calls us we cannot fail. It is utterly impossible. So now we find Christ coming along and saying to Peter, "Follow me." And he left his fishing smack and business to go with Him. It says here they "forsook" them. It don't say they took their nets and their old boats, and disposed of them. They didn't stop to sell them, or have an auction of them. They had got the highest call a man ever got, and so they just left all and followed Him. It says in Luke that He gave them one chance. He told them to throw their net in and have one good haul, and when they attempted to pull in their net it broke, there was such a multitude of fishes in it; and He called them away from their nets, and boats, and fish, and they followed Him straightway. And let me say to any man or woman here that if Christ calls you to go into His vineyard, and leave father and mother, you should go; but be sure you have got the call. It is God who will then stand by you, and you cannot fail.

Now, in Matthew xiv., 28, we find Peter again. There we see that he has got into doubts. How many people get into doubting castles? Peter got to doubting, and the result was he got into trouble, as all Christians do when they get to doubting. The Lord appeared to Him walking on the water, and he calls out to Him, "Lord, if

it be thou, bid me come unto Thee on the water," and the Lord said, "Come!" and when Peter was come down out of the ship he walked on the water to go to Jesus, but when he saw the wind was boisterous he was afraid. Ah, that is it. He got his eye off Christ and got to thinking about the wind and the waves and the storm. He had made a good start, a good beginning, and some of you young converts want to take heed right here. This is the great danger. You get to looking away from Christ; you begin to look at the obstacles and the difficulties in the way, and you get full of fear, and down you go. It was a noble act of Peter when he got out of that ship and put his foot on the water. He had got the word of God. God told him to do it, and the water was as hard as stone to him, because God's word was there, and he ought not to have doubted when he got half way over. His word was enough, and He could make that sea like a whole mountain of rock. There was no trouble if he had only kept his eye on Christ, looking to Jesus. Christ said, "Come," and he started all right; but ah! the wind made a great noise and he could hear the waves dashing right up against him, and he walked right on the top of them. His foot did not probably sink an eighth of an inch in the water. There was no danger, but he got his eye off of Christ, and he was full of doubts and fears, and the result was, down he went. How many have fallen in the same way. "But when he saw the wind was boisterous he was afraid; and beginning to sink he cried, saying, Lord save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" "What made you doubt, Peter? Didn't I tell you to come? Wherefore did you doubt?" Oh, the Saviour don't like these doubts. I wish we could get the Church of God out of Doubting Castle. I wish we could get away from these doubts that hinder us so much.



We are all the time looking at the wind and the waves, and are full of doubt. How many Christians go through the world trembling all the time and all their life, because they are afraid of the storm and of the troubles they think may come upon them. Just think of the promises of God. Just let us walk right out on them. The Lord has promised never to forsake us. We have nothing to fear. "Fear not." All through Scripture that word comes out again and again. "Fear not! I have thee by the right hand."

I want now to call your attention to Peter's confession. He made an open confession. I think the edict had gone forth from the Sanhedrim the day before that if any one should confess Christ, "put him out." They would not have Him, and so now, it might have been the very next day, He is trying His disciples. "When Jesus came into the coasts of Cæsarea and Philippi, He asked His disciples, saying, "Whom do men say that I am?" Perhaps this edict had gone forth. "You are around among the people, preaching in the towns and villages, and whom do the people say I am? What do they say?" "Well, some say that Thou art John the Baptist, and some say Elias, and others Jeremiah, or one of the prophets," and He saith unto them, "But whom say ye that I am?" There was the question brought home to them. They had strong faith in Him, and strong love for Him, but they would not confess Him, because if they did they would go out of the Synagogue. "Now, whom do you say I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." That is who He was—Christ, the Son of the living God. That put Peter out of the Synagogue. He could not get in after that. He had made his confession. "And Jesus answered and said unto Him: Blessed art thou Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It seems

as if Christ was always, when down here, was all the time trying to find some one willing to confess Him. It was to Him like a cup of water to a thirsty man to find in this dark world a man ready to say He was all He professed to be. There are men now trying to make out that Jesus was not the Lord divine, the Lord of glory, the Lord of heaven ; that He was not what He professed to be ; but, ah ! thank God ! there were some men that believed in Him, stood by Him, confessed Him, were not ashamed of Him ; and, thank God ! they live to-day, their influence lives to-day, here in New York, at the close of the nineteenth century, because they took their stand and were not ashamed to confess Him.

But now turn to the 9th chapter of Luke, 28th verse. Here is Peter turning his eyes toward Rome, getting to worship the Saints, and not knowing the difference between Christ and Moses and Elias. The idea that Peter should put Christ on the same level with Elias and Moses. "And it came to pass about eight days after these sayings, He took Peter and John and James and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias ; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with Him were heavy with sleep ; and when they were awake they saw His glory and the two men that stood with Him. And it came to pass as they departed from Him Peter said unto Jesus, Master, it is good for us to be here. And let us make three tabernacles, one for Thee and one for Moses and one for Elias ; not knowing what he said."

That is what some men are trying to do—put Christ on the same level with other men. They say, "Yes, Christ was a very good man ; so was Moses, and so was Elias.

He was a very good man, and we have a profound respect for Him, but don't say He was divine." Why, this makes Christ out the greatest liar in the world, if He is not divine, if He was not more than Moses and Elias. He was a liar and the greatest deceiver that ever came into this world if He was not divine. God says, "Thou shalt have no other Gods before Me." Look at the millions that are worshipping Him to-day. Every one of them is thus breaking the first commandment: not only breaking that, but it is a commandment the violation of which God punishes as He does no others. It seemed to be a sin that God abominated above all others. How He punished the Jews because they had another God. God is a jealous God, and do you think He would allow these millions for 1,800 years to worship His Son and adore Him if He was not God in the flesh? Ah, my friends, if you want to please a father speak well of his son. You are driven to one of two alternatives—that He was either the Lord or else the greatest imposter that ever came into this world. "While He thus spake, there came a cloud, and overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear Him. And when the voice was passed Jesus was found alone." You see God snatched them both away and said, "That is my beloved Son; hear *Him*." When Peter came to put Moses and Elias on a level with His Son, God would not have it, and snatched them both away, and they have never been on earth since.

My friends, let us worship Christ, who is God. God won't have us worshipping men. Peter is rather getting his eyes towards ritualism. He is drifting along towards Rome. Let us, my friends, bear in mind that God is a jealous God, and He will not have us worshipping Saints. We are to worship Him, and we are to go to Him with all our sins and confess them to Him. I think there is one

case in the New Testament where a man did confess his sins to a priest—and he went right out afterwards and hung himself. He didn't get any relief for it. If he had gone to Christ he would have got mercy undoubtedly, but he went to a priest, and then went right out and hung himself. My friends, let us bear in mind that all the men in the world and the saints that ever lived cannot help us when it comes down to the wants of the soul ; but, thanks be to God, Jesus Christ can, and we will go to Him and confess our sins, and He is willing and able to forgive them.

Let us look into the 6th chapter of John for a moment. Peter believed in assurance. Look at the 66th verse: "From that time many of His disciples went back and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away. Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." That is an old saying. How has it rung down through the ages. I should like to ask you here to-day, suppose you leave Christ, to whom can you go? Go to the world: what can it give you? Where are you going to? To whom can we go? Peter was right. They had left all for Jesus, and they had no desire to go back. I never saw a Christian in my life with his eyes open that wanted to go back. He has got nowhere to go. The world is spoiled for him. Peter had got his eyes upon the better world, where sickness and death and sorrow never comes, and do you think a man having his affection set upon that City and having got a glimpse of it, wants to leave for this world again? This world is empty and hollow, and cannot satisfy the longing of our heart. And I never saw a man living for this world that was satisfied ; but Christ satisfies the longings of the heart. Here Christ had been lifting the standard pretty high on account of those men whom He knew had an empty profession, and no love for Him. Christ wanted heart-love. Many fol-

lowed Him without love, and He knew that when trials and persecutions came they would all leave Him, and they might as well go that afternoon ; and He lifted the standard pretty high ; and He turns to Peter and says, "Are you going to leave me, too?" Peter says no. "Lord, to whom shall we go? Thou hast the words of eternal life." And so if there is a Christian here to-day who wants to turn back, where are you going to turn? What can the world give? What can the god of this world do for you? He is a liar and a deceiver, and every man and woman under his power has been and will be deceived down to the end of time.

But now I am going to Peter's fall, for that is the object of this lecture. I want to call your attention to the fall of Peter, so as to warn these young converts and Christians that have just commenced a new life. You will find the first step of his fall in Matthew xxvi. 33 : "Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee that this night before the cock crow, thou shalt deny me thrice. Peter said unto Him, "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." Now the thought I want to call your attention to is this : Peter was self-confident, and wherever you see a Christian so confident and boasting of himself and reflecting on others, you may doubt the permanency of his zeal. Peter tells the Lord that, "though James and John and all deny Thee, I will not deny Thee." He casts a reflection on all of them, as if he was stronger than the rest. There is one thing the Lord cannot have, and that is His disciples boasting in their strength. When a man thinks he has got a good deal of strength, and is self-confident, you may look for his downfall. It may be years before it comes to light, but it is already commenced. Peter did not fall all at once, but

it was gradual and sure. The thing to do is to stand, and take heed lest ye fall. Beware! We have got terrible enemies, and we are very weak in ourselves. All our strength is borrowed strength. We get it from Christ. I don't think there is a disciple in this house but what would fall in sin within twenty-four hours if it were not for the wonderful grace of the Lord Jesus Christ keeping us. See how the most wonderful men of Scripture have fallen, and fallen on their strongest points. Look at Moses, the very last man that would have spoken unadvisedly with his lips, slow of speech; you would not think that was the man that would strike that rock and be kept out of the promised land. You would not think Elijah, who could stand against Herod and all his royalty, and all those eight hundred and fifty prophets of Baal, and against the whole nation, was going to be scared by one woman. He supposed he was strong, but a message came from the Queen, and she said, "Thy life will be like those of the false prophets in twenty-four hours," and away he went off into the desert, and the Lord found him there hidden away. When you find men like Elijah, Moses and Peter, able, strong men, falling, it ought to make us tremble and bear in mind that our strength is in God and not in ourselves. We cannot afford to be self-confident. I tremble for these young converts. They say they are going to live for Christ all their days, and they are going to stand up for Him if the rest don't. That is not the kind of language. No, my friends, you ought to be very humble. Keep low, and if your strength is in God, and you are looking to Him for strength all the time, you will be able to stand; and otherwise you will go. When Peter says, "I will not deny Thee," the Lord told him he would deny Him. Peter says, "I will die for Thee." "You will?" "Yes." Then the Lord answers, "This very night, before the cock crow, thou shalt deny me thrice." "What, Lord, you don't

think I would do such a thing as that?" And so these young converts don't think they are going to fail, and there is the danger. We have got some terrible enemies, and therefore we ought to walk very humbly, and if we do so God will strengthen and keep us, but the moment we get self-confident and lifted up in our own sight, then the danger comes. There was a time when I was first converted when I used to think that when I got to be a Christian of twenty years standing I should rejoice, because there would be no danger of my falling then. My friends, there is more danger now than there was then. Do you know why? Because the more useful a man becomes the better target he is for the devil. The devil is more watchful to see if he cannot trip him up, and the fall is a great deal more for a man that is risen to be used of God. The higher the man gets the greater the fall. Therefore, every man that is used of God ought to be very humble and keep down in the dust; if he don't the enemy will come in some unguarded moment and he will fall into some sin. Not that we are going to lose our souls, not that Elijah or Peter were lost, but the devil is trying to weaken Peter's testimony, and how many good people there are in the world that have lost their testimony. Their testimony now is gone, and God won't use them. The wiles of the devil are many: first, he moves all hell to keep a man from coming to Christ, and if he does come in spite of the devil he moves all hell to keep his mouth closed, that he shall not speak for God, and if he cannot do that he uses all hell to blacken his character, and he will start lies about him. Some one says "a lie will go around the world before Truth gets his boots on," and the world will take it up and want to believe it whether they do or not. And when you come to trace it to its fountain-head, "Well," they say, "it was such a good joke they wanted it to go anyway, and they would not change it and it went." The

world likes to believe a lie ; and so the children of God walk very circumspectly and carefully, so that their enemies should not have this chance of bringing up and blazing forth to the world all our failings. Peter got so self-confident that the Lord knew he would not be of any use after He was gone, and so He had to let Satan sift him. The Lord said to Peter, "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not ; and when thou are converted strengthen thy brethren."

But now the hour comes for Peter's fall, and if you turn to Luke you will find he gives a very good account of it. I think it is the 22d chapter of Luke, beginning at the 45th verse : "And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow." Now, He told them not to sleep. "Watch and pray," He had said, and they had done just what He told them not to do—they had gone to sleep. Now, the second step of Peter's downfall, after he became so confident, was his going to sleep after the Lord had told him he was to watch. One would have thought when the Lord told him he would deny Him that he would have kept himself awake, but now as the Lord was passing through that dreadful agony of Gethsemane and sweating great drops of blood—"and His sweat was as it were great drops of blood falling down to the ground,"—these men could fall asleep and Peter among them. And the devil can do most anything he wants to when we are asleep. The *soul* is never asleep. Bear that in mind ; and I believe nineteen-twentieths of the people of America to-day are sound asleep. That is the reason why they cannot tell the difference between the theatre and the opera and the church. A mother has a darling son, a youth of promise, and she sees him fond of the theatre and the opera and gives no check. She begins to wake up and by-and-by, finds herself before the corpse



of this son, and then she realizes the truth at last. "Oh," she says, "what have I done? I have put the cup to his lips, and have fostered his love for the theatre, I have plunged him the first step downwards." Oh, may God wake up all the fathers and the mothers before it is too late.

Peter got asleep and the devil could do anything with him after he was asleep. The next thing he wakes up out of his sleep and he is not in communion with Christ, he is a sleepy christian; and when they come to arrest Christ, Peter draws his sword and smote the servant of the high priest and cut off his ear. That was not the spirit of Christ. He had to go and heal that man's ear, and He rebuked Peter and told him to put up his sword. He did not come to ruin men, but to save them. He came to bless, to keep, and I should have thought that that would have broken Peter's heart to have had Christ heal that man's ear. Undoubtedly there was no scar there. But now they start back into the city with Christ. They have got him under arrest, and the next thing is, Peter follows Him afar off. This is the fourth step of Peter's downfall. When christians get to following Christ afar off you may know it won't be long before they will deny Him. If there was any night when Christ needed Peter it was that night. If there was any night when He needed His little band around Him it was that night. He did not want to be forsaken that night, but at that very hour Peter was following him afar off. How many christians to-day are following Him afar off. How the cause of Christ to-day needs everyone that professes to be a follower of Jesus, and how we ought to come out and follow Him boldly and gladly. The first words were "Follow me," as He took Peter from his business and now he follows him afar off. The next thing is we find him with the enemies of Jesus Christ. It won't be long before from following afar off we will be with

Christ's enemies. There he is among Christ's enemies. That is the next step, and at last one comes in and looks at him and says, "You are one of His disciples?" "No, I am not." He denies it. The man that had been with him for three years says, "I am not His disciple. I don't know Him." "I believe you are." "Well, I am not." I suppose he thought that was the end of it; that it was all settled. A little while after another came and looked at him, saying: "This man is one of that Galilean's followers." "I am not," says Peter." "I am not. Don't you accuse me of that. I tell you I don't know anything about it." "Well, you look very much like a man I have seen with Him. I was out there in the wilderness when he fed the five thousand, and if you are not one of the men who passed around the bread you look very much like him." And Peter says, "I am not the man. Don't you accuse me of that." Thus Peter denies Him. And by-and-by another man comes up and he, too, recognizes Peter and says, "Surely thou are one of His disciples and Peter denies Him again. The third man comes up and says, "Thou are one of His disciples, for thy speech betrayeth thee." And Peter got full of anger. His wrath was kindled and he cried out with an oath and swore, "I am not." I cannot use his language. Think of Peter swearing and cursing! Undoubtedly, he was in the habit of swearing and cursing before Christ met him and the old sin came back upon him and he swore at Christ and said, "I never knew him." And away out in the street he heard a cock crow, and when the cock crew Christ turned round and looked at him. All he did was to look at him. He might have said. "Is it true you don't know Me? You have been with Me three years. Have you forgotten when your mother was crying for help you wanted Me to raise her from sickness and make her well? Have you forgotten how you wanted Me to make three

tabernacles, one for Moses, one for Elias and one for me? Is it true you have forgotten how, when you walked on the water, you began to sink and cried to me for help that you might not perish?" He might have reminded him of that, but the Lord didn't do that. He did not put the knife in him. All He did was to turn and give him one look, and it just broke Peter's heart. If there is a backslider here to-day may you just catch a glimpse of Christ looking down into your heart. It broke the heart of Peter, and I can see him springing to his feet and going out and weeping bitterly. No one on earth knows what he suffered that night. I can imagine some of the disciples coming and telling him what had taken place, how Jesus had been condemned to death, and next, he hears that the Saviour is dead and that they have buried His body, and all that night how much Peter must have suffered. I can imagine it in his sleep even. Oh, what bitterness! He was passing through the agonies of Gethsemane himself now. I can see him weeping and wailing, "Oh, that Christ had only forgiven me before He died!" He had no hope of His resurrection. He had forgotten all that Christ said about His coming back. But see how tenderly Christ treated him. When He came out of the grave He said, "Go back and tell My disciples." No doubt Peter thought he would be counted out. But no. He leaves a message for Peter: "Go tell Peter that I will meet him in Galilee." I can imagine, when the disciple came to Peter and told him, "The Lord is raised; He sent a message to you," that Peter exclaimed, "What! did He speak my name?" "Yes, He said go and tell the disciples and Peter. He put your name in." "Oh," says Peter, "thank God for that! I will see Him," and away went Peter to see the Lord. He was eager to see Him, and we are told by Paul here in Corinthians that he met Him alone. No one on earth knows what took place at that interview, but I can imagine the first time Peter saw

Him he fell at His feet and washed them with his tears, and cried, "Lord, forgive me!" But his self-confidence is all gone. When he met Him there at that breakfast on the sea shore, when Christ prepared the feast—what a feast it must have been!—He called them all around Him and then said, "Peter, do you love Me more than these? Do you love Me more than John?" What does Peter say? He says, "Lord, you know." And then He says again, "Feed My lambs." "Lovest thou Me more than these, Peter," said He, the second time, and then He said it the third time. It grieved poor Peter, I suppose, because he had denied Him three times; and the last words the Lord said to him after He had fed him were, "Feed My Lambs." And the last words before were, "Follow thou Me."

O, Blessed Saviour! if there is a wanderer from the fold here to-day, bring him back. If there is one following afar off let him come to-day. I wish I had more time to talk about this wonderful character, but may it be a great help to us, and may we be kept from falling.

## DECISION.

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You will find my text this afternoon in the 27th chapter of the gospel according to Matthew, part of the 22d verse: "*What shall I then do with Jesus which is called Christ?*" Our last Sunday here has come, and I am speaking to many to-day that will probably not be here again. Even if you should all want to come you probably would not be able to; so to-day I want to press this question home upon you. For ten weeks we have been trying to preach to you about Christ, and tell you something about Him. To be sure we have done it very poorly, but now the time has come for us to close. It remains with you to say whether these meetings shall close and leave you out of the ark or in it. A good deal depends upon this afternoon's meeting. A solemn question and a personal one is before you; not what your neighbors and friends are going to do, but "what shall I do with Jesus?" Pilate was in great difficulty. This question had been sprung upon him, as it were, suddenly. He had not heard about Christ for ten weeks as you have, nor, as it may be, for twenty-five or forty or fifty years. He had not been proclaimed to Pilate as He has been proclaimed in this Christian land. We live within sight of the cross and of our Saviour glorified in heaven, but Pilate only saw Him in His humiliation, when He was condemned and cast out by His own nation. He was a heathen man, wakened perhaps suddenly early one Satur

day morning, between the hours of six and seven, called into the judgment hall in great haste to pass sentence upon a man that they wanted to have put to death at once. They wanted him to sign the death-warrant. They did not want any trial or examination. But when Pilate looked at Him, he saw that he was a different prisoner from any he had had before. Pilate asked a few questions: "What do you bring against Him?" They said, "If He was not a malefactor, we would not bring Him to you." So he begins to question the prisoner, and before he had talked with Him long, he was convinced that never was such a prisoner brought before him. His judgment told him to release the man, his conscience told him to release Him. His heart, even his treacherous deceitful heart that was desperately wicked above all things, that very heart said "Release Him." His wife sent word, "Have thou nothing to do with that just man, for I have suffered much in a dream concerning Him;" but still Pilate had not the moral courage to stand and release the man. Herein he was not true to his own convictions.

I believe that is the trouble with thousands of people that have been attending these meetings. I believe that if every man and woman that has been here had been true to their convictions, there would have been thousands more saved. Many a man and woman has gone out of this hall convinced that they were sinners, and that they ought to receive Christ, but yet they have rejected Him, just as Pilate did. Pilate was a vacillating character, wayward, and undecided. Reuben is spoken of as "unstable as water;" and that is the character of Pilate. There are hundreds in this city in the same state of mind. Pilate was thoroughly convinced and aroused, knowing down deep in his heart that he ought to receive Christ; but he was not willing to decide. People are vacillating. Another mistake Pilate made was that he was influenced by

others. He first let the judgment go out of his own hands. He tried to get others to decide the matter for him, and every step he took carried him deeper and deeper into the pit. He got into difficulty every time he turned round, because he had not the moral courage to decide for himself what he would do with Christ. There was another thing that weighed with him, and that was his worldly position and influence. If he decided against Him, he was afraid he would lose the favor of the Emperor of Rome ; or if he decided against them, he might lose the favor of the leading men at Jerusalem. He might have removed every difficulty, but he was afraid ; he loved place and power better than truth and justice, and he was willing to sacrifice justice and honor and everything that was pure that he might have position. How many there are in this audience who are doing the same thing ! They know that they ought to be Christians ; that they ought to receive Christ ; that they ought to take advantage of the occasion that God has offered them ; and yet, on account of some worldly advice of friends, or because some one will laugh at you, some one that may scoff and ridicule, you have been vacillating and halting and wavering for all these weeks. May not the decision be made to-day ? One solemn truth comes to me to-day, and that is, that all these men that would not decide for Christ and decided against Him, had punishment sent upon them ! There was Annas ; we are told that in the next generation the mob of Jerusalem tore down his house and dragged his son through the streets and scourged and killed him. That was a terrible judgment. We are told that Judas went out and hung himself. We find that Caiaphas, who was High Priest, and wanted to keep his office and position, and did not dare to decide in favor of Christ, lost his office the very next year. We are told that Herod was sent off to exile and banishment, and died a terrible death ; and

Pilate, who was the central Governor of Judea, and had had the office but a little while at this time, was soon afterward displaced from the very office that he had tried so hard to keep. He went off into exile, and remorse settled down upon him, and we have it on pretty good authority that he committed suicide. What a grave mistake he made! How his name might have blazed out upon this inspired Word! How it might have been handed down gloriously through the ages, with the names of Peter, James, and John, with Nicodemus and Joseph! Thoroughly convinced that he ought to be in favor of Christ, he had not the moral courage to stand by his conviction. Lost, lost, lost, for time and for eternity for want of decision! I believe in my soul that there are more at this day being lost in New York for want of decision than for any other thing.

O, my friends, what is your decision to-day? What are you going to do with Christ? That is the question to-day. I do not care much about the sermon; if I could only get this text down into your heart, get it down deep into your soul, I should feel I had accomplished my work here. It is not preaching you want now; it is to come to a decision, to decide what you will do with God's own Son? He gave Him up freely for us all. Will you not receive Him? It is to have Him for our Saviour now, or at some future day to have Him for our judge. Pilate, like every other sinner, wanted to get rid of the responsibility. He did not like to be pressed to a decision. He shifted the responsibility to Herod. But even Herod refused to take His life, and sent Him back; so Pilate tries again. He thinks he has got a plan that will work. He puts it out of his own power—foolish man! He ought to have decided "it" himself, and not left the multitude to decide. He said, "I will put the question to them now and get them to decide." Poor deluded man! He thought they



would choose Jesus instead of Barabbas. He did not know the depravity of man's heart, and how they were in league with hell against Christ. He took the murderer and highwayman, and asked them which one he should release, and the multitude lifted up their voice and said, "Release unto us Barabbas." After they had made that decision the poor disappointed Governor said to them, "What shall I do with Jesus that was called Christ?" And they answered, "Let Him be crucified."

Let us look at Barabbas. It seems to me that there is no case in the whole Bible where the great doctrine of substitution is brought out better than in this one. There was a man condemned in one of our Western cities. What troubled him the most was, that the night he was to be executed, they were making the gallows in the prison. He heard them sawing the planks and driving the nails; and as he heard he trembled from head to foot. This cross might have been made in the prison where Barabbas was confined, and these two thieves to be crucified with Christ might have been associated with Barabbas, and he might have been the ring-leader in crime. Barabbas knows he has to die, that there is no hope; he has perhaps heard them making the crosses, one for him, and the others for each of his two companions. At last the executioner comes. He hears the footfall in the hall, as he takes one man from his cell, and then another, and there is poor Barabbas trembling from head to foot. He thinks, "In a few moments I will be led to execution, and will be nailed to the cross, to die its terrible death;" and while Barabbas trembles, the executioner comes and unlocks the door, and throws it open and says, "Barabbas, you are free!" "What! free? Am I free?" "Yes, you are free." "What do you mean? How comes this? Who set me free?" "Pilate asked the people which should be free, yourself or Jesus of Nazareth, and the multitude have

chosen you to be released, and Christ is to be put to death in your stead." What joy, what good news it must have been for poor Barabbas! And think, my friends, what guilt there was in that multitude making the choice of Barabbas! I never saw any one in my life but thought it was one of the most cruel cases in this world.

But did you ever stop to think that what you are doing is worse? The man that chooses this world has chosen much worse than the Jews did. I would rather choose Barabbas than the god of this world. If you reject Jesus Christ, bear in mind that Satan is your god; he leads you on with an unseen hand. He is your tempter, and is trying to lure you away from the world of light, to leave you in the dark caverns of eternal death and ruin. Thanks be to God, there is hope to-day; this very hour you can choose Him and serve Him. O, make your choice to-day. It is not between Jesus and Barabbas now; it is between the Lord of Glory, the Prince of Peace, or the Devil of Hell. Every one has to decide whether he wants to decide or not. Some people say, "I do not propose to decide this question at once. I am going to be neutral." No one can have Christ presented to him but he has to decide. You will either decide to reject or to receive Him. There is but one alternative; if you reject Him you will receive the devil. If we would stop putting this question over from day to day unanswered, if that little girl sitting by her mother would just say what she would do, how happy we should all be. There are some here this afternoon who have come, perhaps, to scoff and laugh. Dear friends, are you going to scoff on? Are you going to die in your sins and be lost? When Jesus comes this afternoon and knocks at the door of your heart and wants you to become a Christian, are you going to reject Him? Some say, "Well, I can't give up the world." Would you rather have the world than have Christ? Would you rather have the god of

pleasure than the God of Heaven? There is no way to stand neutral on this question. You must have one or the other; you must have the god of earth or the God of Heaven. I pity the man or woman who is living for this world. You will not only be disappointed now, but you will be disappointed all through this life. The god of pleasure can never lift you up and make your heart to rejoice. Solomon looked abroad over this land for that which would satisfy the yearnings of his soul. He picked up worldly pleasure, looked at it, and then laid it away and said, "Vanity, vanity, all is vanity!" There are many who live for wealth and social position. What is it after you have got it? It is like the boy running after a bubble; when you get it it is gone. Oh, that this text would sink deep into the hearts of all here, that they might be made to realize their need of Christ! Don't go out of this hall and say you will forget this text. Just let it sink into your heart and say, "What shall I do with Jesus?" Won't you just stop a moment and think, What shall I do with Him? One of two things you must do; you must either receive Him or reject Him. You receive Him here and He will receive you there; you reject Him here and He will reject you there. O, may every soul make up its mind where it will spend eternity! - Whether it will be found in the world of light or in the dark caverns of eternal woe.

There was a young woman dying. Her father and mother were wealthy. They had brought her up with every wish gratified. She had lived in luxury. In worldly things she had wanted nothing. Her parents bestowed upon her all that wealth could buy; but at last she was taken sick, and when she came down to the bank of the river she said: "Father and mother, won't you go with me, it is dark?" They wept bitterly over the dying child, but they told her they could not go. Then she wanted

them to pray for her, but they didn't know how to pray. The father and the mother stood at her bedside and sent for a minister, but it was too late. When he arrived she was dead. My friends, that dark hour will come to all of us. We must pass through the valley of the shadow of death, and if we have not Christ it will be very dark. A man became anxious for the spiritual welfare of a friend. He went and asked him if he would not come to Christ. The man was occupied in business ; he didn't have time to seek the Kingdom of God. Time passed on, and one day this kind friend heard that the man to whom he had spoken was sick, that he had caught cold. The friend went to the sick man's bed-side, hoping to win the soul to Christ. He spoke to him about Jesus, and begged him not to delay repentance. The man said to the friend, "I wish you would come in to-morrow ; I don't feel well enough to talk now, but come in to-morrow, and I will be better." The next day he went again, and the man said, " Don't talk to me now ; I am not well enough yet." The next day he went again, but the doctor had given orders that no one should go into the room where the invalid was. Then the Christian friend begged of the wife to let him go in, but the wife said the doctor had given orders that no one should see him. And I believe that many ungodly physicians do this just to keep Christians away from dying sinners. They don't believe in God, and are willing to see others die without a knowledge of the Saviour. The friend called the next day and was again told that no one was permitted to enter the room. The man was dead when he went the next day. I believe that man intended to receive Christ. There are many who intend to receive Christ but put it off to a more convenient time. What Satan wants is for you to put it off until to-morrow. He knows that to-morrow never comes.

Don't delay the answer to this great question, "What

shall I do with Christ?" Accept Him now. When you are sick it is no time to receive Jesus. When death comes He often steals in unawares. Some men don't know that death is coming until they are hurried away into the other world without any preparation. How much do you think some lost one would give if he had his life to live over again? How much do you think Agrippa would give to be in Paul's place now? How much do you think those men who took part in the services and heard Christ preach to them would give if they had the opportunity you have here this afternoon? Oh, if I could go to the borders of the lost world, and call upon one soul, and bring him on this platform, and let him tell the awful horror and woe of being separated from Christ, how terrible it would be. Why, I believe that Caiaphas would be very glad to exchange places with John; but it is too late now. All the opportunities are gone. They risked all for wealth and station. And what was the wealth and the position these men held? It was only for a few months or years, and then God changed their countenances and sent them away. The rich man would have been glad to exchange places with Lazarus, who sat with the dogs at his door. What must have been his misery when he saw from his terrible position Lazarus among the saved. It is a good deal better to be a poor beggar, with Christ in your heart, than to have the applause of this world and die without hope.

Well, I imagine that a good many say, "How am I to receive Christ?" Well, my friends, you are to receive Him just as you are to receive anything else. You are to take Jesus just as a friend who gives you a gift. Why not receive Him? You reject Him, and of course you must be without a gift. You must be without Christ. If you receive Him then He is yours for time and eternity. Now, I don't know any better illustration of receiving Christ than matrimony. I see some of you smiling, but

my friends, it is a Bible illustration. Speaking of the ten virgins, He says that He was the bridegroom and the virgins the bride. In Revelations it is said, "Blessed is he who shall be at the marriage supper of the Lamb." You remember how a servant was sent to seek a wife for Isaac. He met her at the well, and as soon as he had told his errand he wanted to be off next morning. He wanted to take her to his master immediately. But they said, "Don't take her off now; let her remain with us a few days." But he wanted to be off, and they concluded to call Rebekah and see if she would accompany the servant. Then they called Rebekah and said to her, "Wilt thou go with this man?" She said, "Yes, I will go; I will accept of the invitation." It was an offer extended to her. Now, that servant could not say that he loved Rebekah. He had never seen her before, but the Lord guided him. I can tell you, my friends, that Jesus Christ knows all about you, and He loves you with an untiring love. It is just so with any lady whose hand is asked in marriage by a man. She can receive him or reject him, as she wishes. That is just the way with Christ. You can receive Christ—give up father, mother, home, if need be, and receive Christ. In marriage the man takes the first place in your heart. You would not give up your home, your advantages, all your friends, if you did not love the person. So it is with Christ. You have been told about Him, read about Him, and I have come to-day and asked you if you would accept Him. I have come to-day to get a bride for my Master. I have come to plead Christ's cause among you. Out of these thousands of women are there not some who are willing to become Christ's people? Is there one who will go with this man? Now, just answer it in your own heart and say, "By the grace of God I will accept Jesus. This very day and this very hour I will become His." Now, just think a moment and answer the question, "What shall I do with the Jesus who is called Christ?"

I remember when Mr. Sankey and myself were in Chicago preaching. We had been five Sunday nights on the life of Christ. We had taken Him from the cradle, and on the fifth night we had just got Him up to where we have Him to-day. He was in the hands of Pilate, and Pilate didn't know what to do with Him. I remember it distinctly, for I made one of the greatest mistakes that night I ever made. After I had nearly finished my sermon I said, "I want you to take this home with you, and next Sunday night we will see what you will do with Him." Well, after a while the meeting closed, and we had a second meeting. The people gathered in the room, and Mr. Sankey during the service sang a hymn, and as he got down to the verse "The Saviour calls, for refuge fly," I saw I had made a mistake in telling the people that next week they could answer. I saw that it was wrong to put off answering the question. After the meeting closed I started to go home. They were ringing the fire-alarm at that time, and it proved to be the death knell of our city. I didn't know what it meant and so went home. That night the fire raged through the city, destroying everything in its path, and before the next morning the very hall where we had gathered was in ashes. People rushed through the streets crazed with fear, and some of those who were at the meeting were burned to death. Oh! what a mistake to put off the answer. May God forgive me if I should give them a week to decide that question. It is not safe to delay; answer it to-day. I seldom come off of this platform but what I hear of some one who is sick, and I do not know how far sickness or death may be from you. "To-day the Saviour calls; for refuge fly."

The time has come for me to close these Sunday afternoon meetings. It is the last time probably that I shall ever speak to this congregation. I may never see many of you again. It is probably the last time we shall meet

until we meet at the judgment bar of God. Shall we meet there? Oh, my friends, come into the fold of Christ to-day. If you receive Him it will be well ; if you reject Him and are lost it will be terrible. Won't you just say that you will receive Christ to-day? Won't you say you will no longer reject Him?



## MAN'S GREAT FAILURE.

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I WANT now to call your attention to a clause in that chapter I have just read, a part of the 22d verse: "*For there is no difference.*" Now that is one of the verses, one of the portions of Scripture, that the natural man don't like. I have had many a quarrel with men on this verse, because we are just apt to think we are a little better than our friends and our neighbors, and men don't like to believe there is no difference. It is one of the greatest lessons a man has to learn—that he is a sinner. If you don't believe that you are sick you won't call in a physician. It is just because the natural man don't like this text I have taken it to-night. I have found out long ago that the lessons we don't like are the best medicine for us. I can imagine there is some one here who says, "I don't believe that statement, that there is no difference." I can imagine there is some one here who says, "Isn't it better for a man to be a sober man than it is to be a drunkard? Isn't it better for a man to be honest than it is for a man to be dishonest?" Yes, we will admit all that: but that don't apply when it comes to the great question of salvation. If a man has not been saved from his sin, he must perish like the rest of the world. Now if a man wants to find out what he is, let him turn to the 3d chapter of Romans. He can read his life there. If you want to read your own biography, you need not write it yourself. Turn to the third chapter of Romans, and it is

all there, written by a man who knows a good deal more about us than we do about ourselves. Christ was the only one that ever trod this earth that saw everything in the heart of man. We read that He didn't commit himself, because He knew their hearts. The heart is deceitful. Who can know it? It is deceitful above all things, and it is desperately wicked. Now, Satan either tries to make men believe that they are good enough without salvation, or if he can't make them believe that, he tries to tell them that they are so bad God won't have anything to do with them.

The law isn't to save men, but the law is brought in just to show man that he is lost and ruined under the law. These people that are trying to save themselves by the law are making the worst mistakes of their lives. Some people say if they try to do right they think that is all that is required of them. They say, "I try to keep the law." Well, did you ever know a man to keep the law except the Son of God himself? The law was never given to save men by. "And what was the law then given for?" It was given to show man his lost and ruined condition. It was given to measure men by their fruits. Before God saves a man he first stops his mouth. I meet some people in the inquiry room who talk a good deal. When I meet those people I say to myself, "They are very far from the Kingdom of God." A perfect God couldn't give an imperfect standard; a perfect God sees that the law is pure and good; but we are not good if we don't come up to the standard. Now if a man should come into New York City and advertise that he could take a photograph of people's hearts and give a perfect likeness, do you think he would get a customer in New York? If we go to have a photograph taken we brush ourselves up, and we have it taken sitting, and standing, and sitting in this position and sitting in that position, and standing in this position and standing in that position, and if the artist flatters us and makes us look better than we

do, we send it around to our friends, and we say, "Yes, that is a good likeness." Suppose the artist could get a photograph of the heart of the true man, do you think he would get many customers? A good many of you would say: "I wouldn't like to have the wife of my bosom see my heart. I wouldn't like to have her read my secret thoughts." The heart of man is a fountain of corruption, vileness, and pollution, and there is no hope for a man being saved until he finds out he is bad.

And so the law is a looking-glass just to show a man how foul he is in the sight of God. A little while before the Chicago fire I went home one afternoon to my family, and I thought I would take them out riding. My little boy, about two years old, clapped his hands, wanted to know if I wouldn't take him up to Lincoln Park to see the bears. I said that I would, and I went out. I hadn't been gone a great while when the little fellow wanted his mother to wash him up, and then he wanted to go out and play. Well, he got playing in the dirt, and he got all covered with dirt, and when I drove up he wanted to get into the carriage. I said, "No, Willie, you are not ready, I must take you in and get you washed." The little fellow said, "O, papa, I'se ready." I told him he wasn't ready, he was all over dirt. "But papa, mamma washed me; I'se clean." I could not make him believe that his face was all dirt. He could not believe it: his mamma washed him, and he was clean. So I took him up and let the little fellow see himself in the looking-glass in the carriage. He saw the dirt, and it stopped his mouth. I held him up to the looking-glass so that he saw the dirt, but I did not take the looking-glass to wash his face with. That is what people do. The law was not given to save man. It was given to show him his lost and ruined condition. It wasn't given to save men—the Son of God came to do that work—but the law—the schoolmaster that came to show us what to do

when we are saved. Stop all this idle doing, and just come to the fountain that has just been opened in the house of David for sin and uncleanness. I can imagine some of you may say, "I am sure I am not as some people. I am not a publican. I never got drunk in my life. I don't like to have Mr. Moody say I am as bad as other people." I don't know but pharisaism is as bad as drunkenness, and I find you can just sum up the whole human race into about two heads—the publican and the pharisee. Yonder is an orchard, and in that orchard there are two apple trees—miserable, sour, bitter. Stop, one of them is bare ; they are worthless. Why are they good for nothing ? Well, one tree has got five hundred apples, and the other has got five. There is no difference. The fact is the tree is bad. One man may have more fruit than another ; but the fruit is bad from the old Adam's stock. God didn't look for good fruit from Adam's stock. Make the fountain good, and the stream will be good. Make men's hearts good, and their lives will be good. You might as well tell a man to jump over the moon as to be moral, if he hasn't got God in his heart. The way to improve the soul of a man is to strike at the root of the tree, and if the heart is right and in sympathy with God there will be no trouble about the life. You need not be cultivating a crab-apple tree. That is what some people do.

Now, in the law it is written that a man that breaks the least of the law is guilty of all. Some people say, "I have not broken the ten commandments." They seem to think that the ten commandments are ten different laws. But a man who breaks the least of the commandments has broken all, and if you have broken one of the commandments you have broken the law of God. Some people think that if they only fail in one commandment they are not so bad ; but if a man is guilty of breaking one, he breaks all. And where can we find one man who does not break

more than one commandment? How many people here in New York worship idols! Measure your heart by the law of God, my friends, and you'll find yourself guilty. The reason why people sin so much is because they don't believe they do sin. Unbelief is the root of all evil. Adam sinned through unbelief, and we must get out of the pit at the same place he fell in. He fell by unbelief, and we must believe to be saved. You go to a prison and you will find there a good many criminals; one is there for one offense and one for another, but they are all criminals. So here to-night, some of us are guilty of one offense and some of another, but we are all sinners.

A few years ago we had a law in our city requiring all the policemen to be of a certain height, five feet and ten inches, I think it was, and of a good moral character, and to be well recommended. One day as I was going down the street with a friend, I saw a crowd of men standing in front of the Commissioners' office, waiting to be examined. Now suppose my friend had gone with me into the Commissioner's office, and we had presented certificates of good moral character coming from persons high in place. When I came to present my recommendations the Commissioner would have said, "Well, Mr. Moody, before we look at your papers we will proceed to measure you;" and lo, I am found to be but about five feet high! So I am rejected. And my friend might say, "O, well, I am taller than you are, so I need have no fear on that score;" but when they come to measure him he is found to be just one-tenth of an inch too short, and they throw him out too. My father once told me that in England the archers used to shoot at a ring, and if any archer failed to shoot all his arrows through the ring he was called a sinner. Now suppose I should take ten arrows and try to send them through a ring at the other side of the building and should only get one through, I should be called a sinner. And suppose

Brother Taylor should take as many arrows and send nine through, one after the other, and just miss the ring with the last one, why he would be a sinner too, just like me.

My friends, have any of you missed the mark? I see a man down there in the audience bow his head. There is hope of your being saved if you feel you have sinned. And who of us have not failed in many ways? We are all failures, and every man since Adam has been a failure. Many persons wish they could have been created perfect like Adam; but there is no man who would not have fallen like Adam, if he had been put in Adam's place. Put 1,000 children into this building, and give them all sorts of playthings, but tell them that there is one thing in the room that they must not look at; leave them alone for half an hour, and they would all be looking at that one thing.

Man is a stupendous failure. God on Mount Horeb shouted the law to man, and man said, "Oh, yes, Lord, we'll keep the law; we'll not break this Thy command." And the very first commandment was, "Thou shall not have other gods." Then Moses and Joshua go to have an interview with God, and the people whom they had left behind at once begin to say, "Make us a god." And the golden calf was made and they worshipped it. When Moses and Joshua returned from Horeb they heard a great shout. Ha! do you hear that shout? Is it the shout of victory, of those who are rejoicing in conquest? No, it is the shout of the idolater. All worshipped the golden calf. It was an idolatrous shout that the prophets heard. The worship of the golden calf! You'll find it in New York. One man says, Give me more money; another, Give me a seat in Congress; another, Give me a bottle of rum. Ah, it's easy to condemn the Israelites—it is easy to smile, but beware that you are not guilty of the same sin. Man was a failure under the judges, failure under the prophets, and now for 2,000 years under grace he has been a most stu-

pendous failure. Walk the streets and see how quickly he goes to ruin. How many are hastening down to the dark caves of sin! Man in his best day, under the most favorable circumstances, is nothing but a failure.

Imagine Noah stopping work on the Ark, and going on a preaching tour. He tells the people of the Flood. He warns them of their danger. He exhorts them to repent. All are to perish, the wise, the rich, the great—all, all are to perish when God comes to judge. They mock at him. They tell him, "You'd better go back to your old Ark: do you think we will believe that the rich, the priests, the great, the powerful, are going to perish as you say?" They would mock, and would not believe. I can hear over the waves, that proved the warning true, this one text, "All have sinned and come short of the glory of God." Take the people of Sodom. Do you believe they would believe the warning voice, "No," they would say, "Sodom to be destroyed? Nonsense; it was never more prosperous." They would not believe, and didn't they all perish alike? I tell you there is no difference when God comes. It was my sad lot to be in Chicago when that great fire swept through the city, and I have often thought it was almost a glimpse of the Judgment Day. All were on a level then. There was the house of the millionaire and near it the house of the poor man. The rich man turned his back on his gilded palace, and the poor man went with him. There was no difference. We are all on one platform; let no mocking words escape! Flee for your lives! Flee! Flee! There is a mountain we can all escape to—it's Calvary. You can escape thus, any night. Some may say I paint too dark a picture. For two nights I have tried to tell you of the Gospel; perhaps I have made a mistake. Christ kept the law. He was the Lamb, pure and spotless. He never broke the law, therefore He can die for the sins of man. The law cuts all down as a scythe

cuts down the grass. All go down before its sweep. Right here comes in the Gospel—the son of God came to seek and to save that which was lost. The grace of God brings grace down to men. Substitution! If you take that out of the Bible, you can take the Bible along with you if you wish to. The same story runs all through the Book. The scarlet thread is unbroken from Genesis to Revelation. Christ died for us, that's the end of the law. I always loved that Hymn sometimes sung by Brother Sankey, "Free from the law. O! happy condition." He was bruised for us, and through Him are we saved. Napoleon Bonaparte once sent out a draft. A man was drafted who didn't want to go. A friend volunteered to go in his place. He went into the army and was killed. A second draft was made, and by some accident the same man was drafted again, but he said to the officer, "You can't take me, I'm dead. I died on such a battle-field." "Why, man, you are crazy," said the officer. "You are not dead, here you are alive and well before me." "No, Sir," said the man, "I am dead. The law has no claim on me; look at the roll." They looked and found another name written against his. They insisted; he carried his case before the Emperor, who said that he was right, his friend had died for him. Christ died for me. The wages of sin is death. Christ has received this payment. It is the height of folly to bear this burden, when he can so easily step out from under it.

In Brooklyn, I saw a young man go by without any arms. My friend pointed him out, and told me his story. When the war broke out he felt it to be his duty to go to the front. He was engaged to be married, and while in the army letters passed frequently between him and his intended wife. After the battle of the Wilderness the young lady looked anxiously for the accustomed letter. At last one came in a strange hand. She opened it with trembling



fingers, and read these words : " We have fought a terrible battle. I have been wounded so awfully that I shall never be able to support you more. A friend writes this for me. I love you more tenderly than ever, but I release you from your promise. I will not ask you to join your life with the maimed life of mine." That letter was never answered. The next train that left the young lady was on it. She went to his hospital. She found out the number of his cot and she went down the aisle, between the long rows of wounded men. At last she saw the number ; she threw her arms around his neck and said : " I'll not desert you. I'll take care of you." He did not resist her love. They were married, and there is no happier couple than this one. You're dependent on one another. Christ says : " I'll take care of you. I'll take you to this bosom of mine." That young man could have spurned her love ; he could, but he didn't. Surely you can be saved if you will accept salvation of Him. Oh, that the grace of God may reach your heart to-night, by which you may be brought out from under the curse of the law.

## TAKING GOD AT HIS WORD.

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**THERE** are times in meetings when I feel like bowing my head and praying. It seems as if we had preaching enough—for ten weeks, day after day, night after night. I am sure I don't know how to present Christ in any other light than I have. I've tried to tell you of His wonderful grace, and how full of love He is ; and now, after I have read a few verses of Scripture, I shall call on some of our friends to tell you the way of life, in hopes that you may get it from other lips if not from mine. Every soul here to-night may be saved if he will only take God at His word. Let me read from the 13th chapter of Acts, 39th verse. I do not know of any verse in the whole Bible that puts the way of life in clearer light than that 39th verse: "By Him all that believe are justified from all things from which he could not be justified by the law of Moses." So it is just simply to believe. You say, What am I to believe? You are to believe God's Word ; you are to take God at His word and trust Him for salvation. If you trust Him to keep you, He will keep you. He will save you the moment you believe on the Lord Jesus Christ. Instead of trying to trust Him, instead of trying to save ourselves, just drop the word try and put the word "trust" in. He will justify us in all things by just simply believing on Him. I do not know any word that the inquirers stumble over more than they do over that word believe. It is not any

miraculous kind of belief. Some people are waiting for some belief to come down out of Heaven. In their hearts they do not believe they can have the same kind of faith in Him that they have in one another. It is not any miraculous faith or belief we want. It is to put our trust in God, and say with Job, "Though He slay me yet will I trust in Him." "I will cast myself on the mercy of God." I never knew any one in my life but that got salvation who did that; and the very moment you do it you get salvation. Paul says, in the fourth chapter of Romans, fifth verse, "But to him that worketh not, but believeth." The very thing that keeps hundreds of people away from Christ is that they are trying to work their way to salvation. The moment you try to work for a gift it ceases to be a gift. If you pay even a farthing for it, it ceases to be a gift. Some man says he is not worthy of it, that his life has been so bad. What does grace mean? It means undeserved favor. It is because we do not deserve it and cannot deserve it that God gives it to us. If a man is not going to be saved until he is worthy, he will never be saved. A man prayed in a prayer-meeting in Philadelphia the other day a prayer that made the cold chills run all over me. He prayed to be blessed as far as he was worthy. We ask not because we are worthy; we live in rebellion against God day after day; we have been in rebellion for years. If you will let rebellion cease and be willing to let the Lord save you He will do it. A young convert told us a week ago how he was saved. It was one of the sweetest conversions I ever heard of. I noticed him a number of times in the inquiry room, and talked with him some, but I never had thought he was very deeply awakened. He said he was walking down Broadway one day, and just right in the street in one moment he was saved, by the thought that he would just give himself up and trust to God to save him.

It is often said to me, "You see I do not just understand

what it is to believe on the Lord Jesus Christ." Take that verse, "He came unto His own, but His own received Him not; but as many as received Him to them gave He power to become the daughters and sons of God." The difference between a saved and an unsaved man is that one has received Christ, and the other has not. Christ is the life. There is all the difference in the world between a man who receives Christ and a man who rejects Him. Christ is God's gift. If you receive Him you are saved; if not, you perish. The question is whether you are willing to receive the Lord Jesus Christ. I know of a person who, in the city where she lived, at one time could not have gone out and bought \$25 worth of goods on credit in all the shops together; they would not trust her. The next day she could have bought \$1,000 worth. The difference is that she was a poor shop girl, and she married a wealthy man. She had received him, and that gave her power. A person that receives Christ has the power. A man may be a poor, blind, wretched beggar; the next day he may have received all the treasures of hope; he may have espoused the Lord God. "For as many as received Him to them He gave everlasting life, and privilege to become the sons of God." If every verse but one were to be blotted out of the Bible, and we could choose but one, I would decide in one moment without hesitation. I would say, give me John v. 24: "Verily"—which means truly, or "Mind what I tell you." Whenever you see "Verily, verily," in Scripture, put your name right in there. I put my name there; there it is, D. L. Moody—"I say unto you, He that heareth my word"—I have heard it. Nothing can make me believe I have not heard it—"He that heareth my word and believeth on Him that sent me"—I just as much believe that God sent Christ into the world, to be the Saviour of the world, as I believe that I exist. I could not doubt it. We have evidence enough; we do not want any more. Men

here in New York that have been gamblers and thieves, the worst men there are, have been saved, who have heard His word. Some of you say they won't hold out. I know some converts of that class in Chicago who were saved ten years ago, who hold out faithfully yet. I know they said I would not hold out twenty-one years ago, but God has kept me so far, and I think He will continue to do so. "He that heareth my word and believeth on Him that sent me"—I said to those inquirers, "Have you got it that far? Do you believe every word of it so far?" "Yes." Well now the next word—"hath, h-a-t-h, hath—everlasting life." One man said there, "Oh I understand that. That is very plain." It does not say you shall have it when you come to die. It does not say "for six months, or as long as you live," but "everlasting." God says *hath* it. The next word is, "And shall not come into condemnation"—that means into judgment—"but has passed from death unto life." Paul says, "Give a reason for the faith which is within you." If I were called upon to give a reason, I would say my reason is John v. 24. I took my stand on that rock twenty years ago, and I stand upon it yet. As the Irishman said, "I tremble sometimes, but the rock never does." God's Word does not fail. If you build your hopes of Heaven on God's Word, you will be saved. Why not take that verse home to you, and take salvation with it? Eternal life is hidden in that short verse. It is there, if you will but reach out your hand and take it. To-night God offers Christ to you. He will receive you to-night if you will take Him at His word, and make room for Christ in your heart to-night.

A building in Dublin caught fire some time ago, and in it was a person exposed to death. The flames had already enveloped the staircase, but the firemen took ladders and spliced them and put the long ladder up, and the only hope for that person was to get out on the ladder, but they

found it was not quite long enough, and this person perished in the flames. Thank God, the ladder is long enough to-night. The fire-escape comes up to the very window where you are. The question is, Will you trust the fire-escape—will you trust Christ to-night? The other Sunday, when I was speaking on "Trust," a person came to me the next day and said, "I want to tell you how I was saved. You remember you told about that lady who sought Christ three years and could not find Him, and when you told that, it was I. I was in that same condition and through your story I got light." I don't think I have ever told it but what somebody got light and life. I will tell it again, for I would go up and down the world telling it if I could get a convert. One night I was preaching, and happening to cast my eyes down during the sermon, I saw two eyes just riveted upon me. Every word that fell from my lips she just seemed to catch at with her own lips, and I was very anxious to go down to where she was. After the sermon I went to the pew and said, "My friend, are you a Christian?" "Oh, no," said she, "I wish I was. I have been seeking Christ three years and cannot find Him." Said I, "Oh, there is a great mistake about that." Says she, "Do you think I am not in earnest? Do you think, sir, I have not been seeking Christ?" Said I, "I suppose you think you have, but Christ has been seeking you these twenty years, and it would not take an anxious sinner and an anxious Saviour three years to meet, and if you had been really seeking Him you would have found Him long before this." "What would you do, then?" Said I, "Do nothing, only believe on the Lord Jesus Christ and thou shalt be saved." "Oh," said she, "I have heard that till my head swims. Everybody says, Believe ! believe ! believe ! and I am none the wiser. I don't know what you mean by it." "Very well," said I, "I will drop the word ; but just trust the Lord Jesus Christ to save. "If I say I

trust Him, will He save me?" "No, you may do a thousand things; but if you really trust Him He will save you." "Well," said she, "I trust Him, but I don't feel any different." "Ah," said I, "I have found your difficulty. You have been hunting for feeling all these three years. You have not been looking for Christ." Says she, "Christians tell how much joy they have got." "But," said I, "you want Christian experience before you get one. Instead of trusting God, you are looking for Christian experience." Then I said: "Right here in this pew, just commit yourself to the Lord Jesus Christ, and trust Him, and you will be saved," and I held her right to that word "trust," which is the same as the word "believe" in the Old Testament. "You know what it is to trust a friend. Cannot you trust God as a friend?" She looked at me for five minutes, it seemed, and then said slowly: "Mr. Moody, I trust the Lord Jesus Christ this night to save my soul." Turning to the pastor of the church she took him by the hand and repeated the declaration. Turning to an elder in the church she said again the solemn words, and near the door, meeting another officer of the church, she repeated for the fourth time, "I am trusting Jesus," and went off home. The next night when I was preaching I saw her right in front of me, "Eternity" written in her eyes, her face lighted up, and when I asked inquirers to go into the other room, she was the first to go in. I wondered at it, for I could see by her face that she was in the joy of her Lord. But when I got in I found her with her arms around a young lady's neck, and I heard her say, "It is only just trusting. I stumbled over it three years and found it all in trusting;" and the three weeks I was there she led more souls to Christ than anybody there. If I got a difficult case I would send it to her. Oh, my friends, to-night won't you trust Him? Let us put our trust in Him. Let us commit everything to Him. Who will trust Him to-

night? Who will commit themselves to Him to-night? Who will do it this last night we are to preach the Gospel? Who will believe in the Lord Jesus Christ to be saved? I must confess that I hate to close this meeting. These have been ten very sweet weeks to me; ten precious weeks; but there is one sad thought about it all, that there are a few who have been here night after night having missed hardly a night. I have looked for their coming. I have watched them, I have gone to their houses—some of them—and talked with them. I have not had time to go to many. I have gone down into the congregations and spoken to them, and they have just wavered and halted, and it seems as if I could not have these meetings close and leave them out. It seems like a visitation of God, and if these will not accept Him now I fear they never will. May every man and woman in this assemblage trust the Lord.



## THE RESURRECTION.

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My subject this morning is Christ's Resurrection. It is one of the chief corner stones of our religion. The Apostles preached the resurrection, as much as they preached the death, of Christ. In all their sermons, it is the key note. The door hangs on two hinges, the death and the resurrection.

The resurrection is spoken of forty-two times in the New Testament. Christ himself refers to His own death and resurrection. In the 16th chapter of Matthew, 21st verse, it says, "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the Chief Rulers and Scribes, and be killed, and be raised again the third day." Then in the 17th chapter and 9th verse, after they had come down from the Mount of Transfiguration,—“And as they came down from the mountain Jesus charged them, saying, 'Tell the vision to no man, until the Son of man be risen again from the dead.'” Then in the 9th chapter of Mark, 31st verse,—“For He taught His disciples and said unto them 'The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.'” Christ taught the resurrection Himself, and told them plainly that on the third day he should rise again. When the Pharisees came and wanted a sign thereof, He told them they should have no other

sign than that of Jonah. What was that? A Welch preacher once called my attention to it; he said that was the sign of resurrection. Undoubtedly when the Captain of that boat got ashore, he reported the wonderful thing that had taken place, how this man got overboard, and how he had been seen to be swallowed by the fish. Undoubtedly the news reached Nineveh, how this man had refused to take the Lord's message, how he had been swallowed up by the whale, and how he had afterwards appeared in the streets. That is the very sign that Christ said they should have. It seems to me to be evidence enough; we want no more proof. I could give you verse after verse that is full of that doctrine of the resurrection, but that is enough. There was not an orthodox person in the days of Christ, but that believed in the resurrection; and yet there is not one-hundredth part as much said in the Old Testament about it, as there is in the New.

The Pharisees believed there was a resurrection. There are a great many Sadducees in New York to-day, hundreds of men here who do not know that Christ is risen; they have heard it, but they do not believe it. When they hereafter ask for the news, tell them Christ has risen; they will be surprised.

What if Christ had remained in the sepulchre where they left Him? Earth and hell did all they could to keep Him there. Undoubtedly all the dark and fallen angels of Satan hovered over it and strove to keep it in their possession; but the moment that angel came down from the world of light, the fiends vanished. One angel from God's world above could easily take care of a hundred thousand men. How were those guards who had been placed there going to keep Him in, after He had accomplished His work? He had gone down there and conquered the powers of death and darkness; and instead of their taking Him into the grave, it was love for you and me that went

down into the sepulchre. He went down there to conquer death for us. We ought all to turn Methodists this morning, and shout Hallelujah, from the depths of our hearts. The Lord has risen! He has burst open the bars of the tomb; He has come forth from the grave!

What a wonderful scene, on that Easter morning, that eternal blessed morning when the hopes of the Church seemed dashed to the ground! If you had asked any one in Jerusalem that morning before the sun came up, what was the hope of Christianity as proclaimed by Christ, they would have told you, "It is utterly gone, there is not one ray." All the chief men were against it, and of His disciples, one had betrayed Him, sold Him, and if he had any disciples they were hid away, they dared not own Him, they dared not come out; they were moral cowards. But wait a little while; wait until you hear the news, the best, most glorious news that ever came to the Church of God: He had risen; He had conquered death and overcome it! I see those hands folded across His breast; they lie cold in death. But suddenly they begin to grow warm, and soon He leaps up out of the sepulchre! They had rolled away the great stone which was the door, and which they had set there for a seal. It was death to any man to break the Roman seal; but what was that seal to Him who had conquered death? An angel far swifter than the morning light, came down and rolled away that stone, and the earth quaked and the men who beheld it trembled, and they fell as dead men. They could not arrest the angel of light that opened the door; and the Conqueror had fled.

Just about daylight two or three women are coming along toward the sepulchre; they are saying "Who will roll away the stone?" Mary Magdalene was one. They had marked the place well where He was laid, so they might not miss it the next Easter morning. They were coming back to anoint His body. They were bringing with them

the sweet spices ; I suppose they had not slept any that night, but had been all night long preparing them. While they were talking of who should roll away the stone for them, lo, and behold ! the stone was rolled away ! Now they do not wait long to tell the news, but flee back into the city, to tell Peter and John that some one had been there and taken away the Lord, they knew not where !

Peter and John then came in great haste. John outruns Peter. These men whose hearts are sad and heavy, as Peter's was, cannot run as though their hearts were leaping within them for joy. Then they hasten back again to proclaim the glorious news of the resurrection, that Christ was among the living and not among the dead. Undoubtedly they could scarcely believe it,—it was too good to be true ; and Mary Magdalene could not bear the thought of leaving that place, even though the angels had proclaimed that He had risen, and even though Christ had said that He would rise.

At last as she was still sitting there weeping alone, one came up whom she supposed to be the gardener, and asked her why she was weeping ? She said "They have taken away my Lord. Tell me where have they put Him, that I may take care of His body." She thought, perhaps they thought He was unworthy to lie in Joseph's tomb, and that they had therefore cast Him out, and she wanted the body to take it away. At last the man, who was Christ, spoke to her again and she knew that familiar voice and fell at His feet. The blessed news was brought first to that woman, and after 1900 years have rolled away it is still the most blessed news of all.

Then before they came to the city, Christ showed Himself to them again, saying "All hail !" The next time he appeared it was to Simon Peter ; for Paul tells us that Simon Peter had an interview with Him, and Luke tells us that Christ and Peter met. The first appearance was on

Easter Sabbath. On the next Saturday two of the disciples went to Emmaus, about eight miles away. As they walked along, they were discussing the good news, and they could scarcely believe it. Just then a stranger came along and kept step with them. I suppose they thought he was rather rude at first. He asked them "What are these communications that you have had?" "Why, art thou a stranger in Israel? Hast thou not heard?" "What news?" "Have you not heard of the great Prophet, Jesus of Nazareth? Him they have killed—crucified, and how our hopes are dashed to the ground? There is a rumor in Jerusalem that He is risen, but we cannot believe it. It would be too good." Then He upbraided them for their unbelief.

I don't believe any two men ever heard the word so eloquently expounded. He expounded the Gospel to them, beginning with Moses, and so on through with all the prophets. He told them how Christ ought to have suffered, and ought to have died, and that so the prophecy would be fulfilled. He said these things as they walked along, and finally they reached their destination. They started to go into the house, and He was passing along,—He would not offer to go in without an invitation; but they had liked his company in their walk so well, that they were constrained to ask him in. They said "It is late in the day; come and break bread with us;" and they constrained Him, and He went in. A plain feast was then prepared, and the three men sat down to the table. The moment He lifted up His eyes, lo, and behold! they knew Him. Their eyes were opened and they beheld their risen Saviour! I do not suppose they ate any that night, although they had walked eight miles; but they could not have been wearied because Christ was with them.

When the night was partly on, they started back to the city to tell the good news. They found the apostles

gathered together, and that very night they told them what had happened,—how they were going along and their risen Saviour joined them ; and they tried to make the apostles believe that He had talked with them. But they thought it was a vision, and their imagination. While they were doubting, that very night,—I do not know what time it was ; it might have been after midnight, when the windows were all fastened and the door was locked, and ten of the apostles were there. Thomas was missing that night. My friends, be careful not to be missing and absent from the prayer meetings ; the Lord may come at any hour. While they were talking, probably, about the resurrection, lo, and behold ! He appeared ! No doors had been opened ; no windows unfastened. He said, “It is I, myself : handle me and see ; for a spirit hath not flesh and bones as ye see me have.” And he asked them “Have ye here anything to eat ?” and they brought forth fish and honey, and He ate with them. He told them “I am not a spirit, touch me ; here I am.” And they doubt no more. These ten men believed, and they sent and told Thomas that the Lord had risen and had appeared to Peter and Mary Magdalene, that these men had seen Him. Thomas, when he came to speak with them, said he did not believe it. There is a lot of Thomases alive now,—hundreds of men who do not believe that Christ has risen, and they are worshipping a dead Saviour. No man can serve God in spirit and in truth until he knows that Christ is risen. We must see Christ at the right hand of God, beside the throne, before we can truly worship Him, and not in the grave. The apostles tried to make Thomas believe that Christ was risen, and that they had seen Him and talked with Him ; but Thomas said “I will not believe unless I see Him with my own eyes, unless I put my finger into the wounds on His hands and in His side.” A week wore away, and the next Sabbath morning dawned.

During that interval, the eleven were together, and Thomas was one of them ; and who should meet them again but the Lord of Glory ! He said to Thomas " Reach hither thy hand and put thy finger into the wounds in my side and in my hands." But Thomas did not care to do it then. He saw Him and heard His voice and doubted no longer, and he cried " My Lord, my God ! "

I have spoken of six appearances. The seventh was, one day when Peter said to the rest, " I will go fishing." They were poor men, and were not very popular, and no rich people or friends feasted them and asked them to dine. So they started and set sail one night. The night was the best time to catch fish in that country. They toiled all night and caught nothing. The next morning early they saw a stranger walking along the shore. He called and asked them if they had caught anything. They said they had not. He then told them to cast their net on the other side, the right side. They did so ; and immediately the net was full. Then some one whispered " It is the Lord ! " Peter, seeing it to be Jesus, leaped into the water and went swimming out to shore. Then they pulled the net in, but it broke the first time. Then they put it in again and though it was full, yet it came in unbroken. That is typical of the resurrection. We will get all the fish in at last ! We will make a big haul then ! So when they came on shore they dined together, and Jesus ate with them. Afterwards, He met His disciples again on a mountain in Galilee ; and there He told them to go into the world and teach all nations, and preach the gospel, in His name. The ninth time He appeared was to James. Paul tells us in Corinthians, 18th chapter, that He and James met.

The tenth time was the last time He appeared to them. He took them out of the city, perhaps out at the same gate out of which they passed on the memorable night when

they went into Gethsemane. He went up Mount Olivet, and paused, perhaps, under the same Olive trees, and met that little band for the last time, that little company that was bound to shake the world. What a solemn meeting that must have been! We talk of the solemnity of our last meetings with our friends, but it cannot be compared to this one; as He raised His pierced and wounded hands over them and began to bless them. While He was blessing them, His voice grew a little fainter, and fainter, and He began to ascend into the air, and their vision grew less and less distinct, until at last He disappeared in the clouds, out of their sight. I can imagine how just up there in the clouds there waited a Chariot from Heaven to take Him home. His work on earth was finished, and He went sweeping through space towards Heaven. He could see the apostles where He had left them, and see the tears trickling over the cheeks of John and Peter, as He went sweeping on through the air towards the throne. Then the disciples went off and prayed alone for several days as He had told them. They prayed for the Holy Ghost to fall upon them; and at the end of ten days, it came, and then they went forth and said, "We have seen Christ Jesus."

The next testimony was Stephen's, when he was filled with the Holy Ghost. When Stephen was stoned in martyrdom, the clouds rolled away, and he saw Him at the right-hand of God; and he there proclaimed that he saw Jesus standing at the right hand of God. When Christ saw poor Stephen, the first martyr that was to die, after Him,—when He saw him fighting alone, single handed, Christ stood up and gave him a warm welcome to heaven.

Paul tells us that he saw Him the last one of all those that saw Christ, and Christ spoke with him on the way to Damascus. All through Paul's writings, he constantly brought out the blessed glorious truths of the resurrection. In the 15th chapter of 1st Corinthians (we ought to be



familiar with that) Paul goes on to prove that we shall be raised, incorruptible. "That which is mortal shall put on immortality." It was a glorious morning when the light shone into that mighty sepulchre. Thousands of Jews believed in Christ having risen that morning. Pilate wrote to the Roman Emperor, "Jesus has been raised from the dead." Do you think Peter and James and John would have dared to preach there in Jerusalem that Christ had risen, if He had not risen? Do you think they would have dared to proclaim it on the day of Pentecost to those Jews? If you take the doctrine of the resurrection out of the Bible, how dark life would be! As you come to lay your dead in the grave, what hope could you have of their living again? Paul says "If Christ had not risen, our preaching is in vain." But thanks be to God, He has risen; and He is now at the right hand of God, and is coming again. The night of jubilee is fast wearing on.

I believe that the just,—those that die triumphant in Christ now,—will rise before the throne of judgment, to have part in the first resurrection. I believe that He is getting His guest chamber ready, and the moment it is ready those clouds between us and Him will roll away, and He will come back to us again. For it says that the Lord from heaven shall descend with a shout. Yes, of those that are living, some may never taste death. Christ may come before we die! These bodies may be translated as Enoch and Elijah were. Precious thought! And He is going to bring our friends with Him.

People often ask me "Shall we know our friends when He comes?" One thing proves it: Will you want to know them? Yes! Then you will; for you are to be satisfied. The solemn thought comes stealing over me that the next Sabbath morning that we meet will be the morning of that resurrection. Even if we should come back here next year, you wont all be here. We shall never

all meet together another morning until we meet on that morning when Christ summons His own, and we shall meet to dwell forever with the Lord.

O, my friends, the way from the foot of the cross is clear, right straight to the throne, and there is nothing to hinder. Paul says, "Jacob will leave his ailments in the grave." This flesh is heir to many ailments,—but thanks be to God, when the trumpet shall sound and we shall come forth from the grave, we will leave all those things and come up glorified bodies, without any pains and aches, with nothing to mar our happiness. Glorious morning! It will soon be upon us! A few more mornings, at the farthest, and we shall be on Canaan's shore. A few fleeting hours! Won't it be a glorious morning? In a few short months or years, our conflict will be over, our warfare will be ended, and we shall be forever with the Lord. Let us to-day ask ourselves the question "Have I got an interest in Christ? Have I got hope in Him? Have I an interest in the kingdom to come? Is my name written in the Lamb's Book of Life?" The guest-chamber will be all ready for us.

I have travelled a good deal you know. Well, when I come to stay at a friend's house, I am shown to my room, and I look around it and see that my friends have anticipated every wish, and every comfort. There is the fresh water, the clean towels, and there may be a bouquet of flowers. Perhaps the host will come in and ask me to look around and see if there is anything I need, or wish for; and I look around and see that there is not a thing that I can want, that is not already supplied. When Christ brings us into His guest-chamber there wont be anything wanting. Everything we will want, we will have. May God help us set our face like a flint, so that we may have part in the first resurrection!

Some people say, "I don't know how the dead are

going to be raised." In London, especially, they often asked the question, because there they dig one grave very deep, and put one member of the family into it, one after another, one on top of the other, eight or ten deep. They say, "If those who died in Christ are going to be raised first, how is He going to raise up believers from the midst of such a grave?" Well, if you take a lot of sawdust and put bits of steel in with it, and then take a strong magnet and draw it over the sawdust, every particle of steel will come to the top. So, when the great magnet of God's trumpet call shall pass over these graves at the resurrection day, those who have loved and followed Him will hear and spring to His call. Those who have not loved Him will not even wish or think to answer it; they will lie as the sawdust lies under the steel magnet. They would rather flee away from Him. O, let us live so close to Him, that when that morning shall come, it shall be a blissful morning!

## ADDRESS TO CHRISTIAN WORKERS.

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You remember the first week we were here, we were talking about works. We are about ready to go away, and we want to bring that subject before you again—the subject of works. Of course, I am talking now to those who think they have been saved. Those who have been here some of the time during the past ten weeks understand that I do not wish to try to stir up men to work for God until they are first saved, until they have first accepted salvation as a gift. A man cannot work his way into heaven. A man cannot do anything to please God even, until he has first believed in Christ, and accepted salvation through Him. Let me read from the second chapter of Galatians, 16th verse ; “ Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified.” Then that verse in the 4th of Romans : “ Now to him that worketh is the reward not reckoned of grace, but of debt.” But after we are saved we cannot help going to work. If a man tells me he has been saved of Christ, and yet has no desire to work for God, I know it is a spurious conversion ; it is not a true salvation ; it has not got the ring of heaven in it. The first words that fell from the lips of Christ on earth were, “ For wist ye not that I must be about my Father’s business ? ” You will find, too, that during His

ministry He toiled early and late in the work. A man may say he has faith, but if he has not works he has only a dead faith. You cannot have faith without works ; you cannot have fire without heat. Do not let these men that are not willing to lift their little fingers to help God's cause—do not let them think they are going to heaven only because they have a pew in church, and criticize the minister, and if a minister touches their conscience in any guilty spot they want to get a new one—that minister does not suit them ! Those men are deceiving themselves. If a man has not got a spirit of work, he has not got the spirit of Christ or righteousness. The mind of a man that has been born of God is not in that man.

In the 16th chapter of John it says, "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit ; For without me ye can do nothing." There are one or two things in this chapter I would call your attention to. It says, "fruit," "more fruit," and "much fruit"—three kinds ; there is another, "no fruit." I believe there is a good deal of pruning that would not have to be done to us if we abided in Christ. "He that abideth in Christ bringeth forth much fruit." But we fall off and are fickle and need pruning, so then the knife must be put in. This time of the year the gardener is clipping his fruit trees if he wants them to bear. So God has to prune us. Instead of our murmuring and complaining about it, we ought to go to work to put forth more and more fruit. How many have lost their children and afterwards have gone to work earnestly for the first time for the Lord ! Before they lost their children, they worked and lived wholly for them, spending all their time to accumulate money for them. God took their children to Him for their own sake as well as for their parents' sake—to lift them higher. No one who has read the Scripture will say that it does not teach us to work.

Every Bible student loves to work. The Word of God inspires us to work. Paul said the love of Christ constrained him. Jeremiah said the Word of God burned in his bones. He fed upon it and it was sweet to his taste. If a man gets his heart full of the Word of God, he is not then interested just in one little corner of the vineyard, but he will take a wide field of labor and interest. He will rejoice to hear of a conversion, in any and every part of the world. He will be glad to hear of God's work among all denominations of Christians, among Baptists, among Methodists, among Presbyterians. The moment he hears the Word of God taught, he comes out of the sectarian world, and is interested to have the cause of God advanced in all parts of the world. His interest is not confined to the prosperity of his own little sect, but it goes out toward every good work.

A man was taken sick, and while he lay there, some one sent him a bunch of flowers. He said if he had known how much good it would do to a sick man, he would have sent some when he was well. A great many do not know how much good they can do until they have been tried, and have been tried to their sorrow. If we will look around us day after day we will find many a good thing to do. We ought to pray every day that we may wipe away the tears of suffering from some one's face that very day. If we are going to help the poor widow and those fatherless children, we must do it now. God has sent us here to make the world brighter and better, and to help those that carry burdens. Some one said the world seemed like two mountains, a mountain of joy and a mountain of sorrow, and if every day we can take a little from the mountain of sorrow to the mountain of joy we might be better and do better. "He that waters, himself shall be watered." Every one of us should study how we can be a blessing to others. Those of you who are going round with your hearts sad and

cast down, if you go to work and try to help others, then your burdens will be gone and the light will shine in your souls.

In the 2d chapter of Titus, 14th verse, it says; "Who gave Himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of all good works." I think we do not like to be considered peculiar. We are very much afraid of that. We want to be like the world, and mingle with the world, and try to be like the world, so that people won't consider us peculiar. People do not like that. I hear people say sometimes, "Yes she is a good woman, but"—with a shrug or a grimace—"she is very peculiar." "Yes, a very good man—yes, oh yes, but very peculiar." I would just like to make one journey round the world to see if I could not find one church made up of peculiar people. That church would shake the whole world. That is what we want—peculiarity. Christ taught us that He will make us a peculiar people, zealous of all good works. The very thing we do not like is the very thing we want to-day. Elijah was the most peculiar man of his day, but he was worth more than all those one hundred thousand people around him. He held the keys of Heaven. He could stand before Ahab and his whole court, and all his false prophets. God was with him. Enoch was the most peculiar man that lived in his day. I suppose they all pointed to him and said, "Yes, yes, a good man, but very peculiar—different from other people." Daniel was the most peculiar man Babylon ever had. If we could only have a few peculiar people now in New York we would see wonderful results. If God has a great work to do, He will call some peculiar man to do it. A man that sets his back upon the world, and sets his face like a flint toward Heaven, is a man that is peculiar, and God can use him and speak through him.

The great trouble is with many that we don't get our-

selves out of sight. We ought to let the name of Christ be kept in sight, and ever watch for Him, and then we are ready to work for the Lord in any position. Now turn to Titus, iii. 8 : " This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Now, if I understand that portion of Scripture, it means that you are to be a help to every good work, every good society. Don't say, " O God, bless my little field." Is the Tract Society a good society? I believe that it is. Let us do all we can to keep it up, and I hope the time is coming, and I hope I will live to see the day, and I believe I will, when these wealthy men will be seeking investments for the Lord as they do for themselves. It will do perhaps for these ungodly men to accumulate these millions, but when a man has been redeemed by the precious blood of the Lamb and is jealous of good work I think he ought to be seeking some investments for the Lord. Is this society a good society? Then maintain it. Keep it up. Look at the societies you have got in New York, that are just bleeding at every pore, suffering for the want of money ; look at the churches saddled with debt. Many men are not willing to get into debt themselves, but they will let the Lord's work suffer. Now, if you want a good appetite and if you want to sleep well, if you have got money, I will tell you what to do. Send around a check to the American Bible Society for \$10,000 ; send one to the Tract Society for \$10,000 ; send around Dr. Tyng to pay off the church debt. See how his eyes brighten up when I say that. Here are some of these Presbyterian churches in the same fix. They would be very glad to have the debt on these churches paid off. They cannot work much for the Lord when they are in debt. Then there is the Young Woman's Christian Association ; they, too, have got a debt and want



to work. Look at their field—these hundreds and thousands of women in New York City that will be led astray perhaps, and it will not be long before their feet will take hold on hell. It is worth more than all your preaching if you can only have an institution to throw out a warm hand and a beneficent influence. You, ladies of wealth and position, say, "I don't see the importance of these things." Of course you don't. You have got a good mother and father to care for and watch over you, but look at the hundreds and thousands of girls that have got no father or mother, and who have no wealth and are poor, and have to struggle against odds that you know nothing about. They ought to be helped, and the strong must help the weak, and if you have got money go and make good use of it. Go and be a sunbeam to cheer up somebody else, and by so doing get a blessing in your own soul. Says Paul: "Be careful that you maintain good work." Instead of cutting down these missionaries in a foreign land, I think it would be better for us to cut off some of our own luxury. When a man can drive out with a four-in-hand, let him give up two of his horses, and give what he saves by it to the foreign mission field, and so with many little luxuries; then we can enjoy Christianity a great deal better.

These hard times are the very best times that could happen to the church. I don't believe we would have had such a blessing in New York if it had not been for these hard times. When men get their millions and hoard them up, I think it is the very best thing that can happen to them to have the Lord come and take them away, and if a man maintains these good works with his money he will never lose it, but lay it up in heaven. People say that such a man died worth so many millions. It doesn't make any difference how much a man accumulates. He can't die worth anything, for he leaves it here. He is not worth a penny; and so, if you want to save your money, lay it up

in heaven where thieves cannot get hold of it. Make yourselves rich by thus investing in these good institutions ; maintain good works ; keep your Tract Society, your missions. Wouldn't it be a glorious day if, instead of our going around begging for money for these institutions, we could just sit in an office and have men send checks around. I have got tired and sick of going to men and begging for money. I hope the Lord of Heaven will stir up people so that they will be going around to see where they can invest their money. The ministers can tell them, for they know, and you that have money ought to consult them as to what is the best investment you can make. I want to be rich for eternity, not for time. But how blind and short-sighted men are that are seeking to be rich just for time. Men accumulate millions just to make the way to hell easy for their children. It is almost sure ruin for a child to be left in this world with money and nothing to do. You talk about the young ladies of this city whom you call so fortunate because they have got all the money they want and have nothing to do. It is unfortunate, I tell you, and they are ruined. I pity them from the bottom of my heart. It would be far better if they hadn't a penny. Be careful, says Paul, that you maintain good works. It is good advice. Let us take it.

Now, what we want is to have men established. I have been connected for fifteen years—at least before I started out on this preaching tour—with a mission Sabbath-school, and I have noticed this, that the teachers who are at the Sabbath-school fifty two Sundays in the year, are constantly reaping, and those teachers who are not constantly established, and are only in the Sunday-school about six months, and then give up discouraged, and if there is something better offered give up their place, they never succeed. What we want is to be established in every word and work, and let us take up this word and work and do

it thoroughly, and God's word has gone out that we shall reap if we faint not. I was very much interested some time ago in a young lady that lived in the city. I don't know her name, or I have forgotten it. She was about to go to China as the wife of a missionary on his way to some heathen field. She had a large Sabbath-school class in the city and succeeded in getting a blessing upon many of her scholars through her efforts. She was very anxious to get some one who would look after her little flock and take care of them while she was gone. She had a brother who was not a Christian, and her heart was set on his being converted and taking her place as leader of the class. The young man—perhaps he is in this audience to-day—refused to accept of Christ, but away in her closet alone she pleaded with God that her brother might be converted and take her place. She wanted to reproduce herself and that is what every Christian ought to do—get somebody else converted to take up your work. Well, the last morning came, and around the family altar as the moment drew near for the lady's departure, and they did not know when they should see her again, the father broke down, and the boy went up stairs. Just before she left for the train the boy came down, and putting his arms around his sister's neck, said to her, "My dear sister, I will take your Saviour for mine, and I will take care of your class for you," and the young man took her class, and the last I heard of him he was filling her place. There was a young lady established in good work. When she left here she got some one to carry it on. Let me say to you, young converts who have just commenced a Christian life—find some work to do for the Master. Go out into the vineyard at once and get some work to do. Just persevere, and if you don't see the fruit pretty near, and the work don't seem to prosper, go right on. Those Christians that get discouraged and disheartened, God never uses, and His kingdom is never

built up through them. What we want is good courage to persevere.

Turn to Matthew, v. 16: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Now the eyes of the whole Christian world are upon New York at the present time. They are looking to see just what you Christians are going to do, and if the work stops now, don't say it will be our fault. My dear friends, it will be your own. There has been no false excitement here. We have just preached the Gospel. To be sure, we have done it poorly, but it has been the same old Gospel. We have just held up Christ to the people, and if this work stops, bear in mind that it will be your own fault that you have not taken it up and carried it on. Thousands in this audience have got just as much ability and talent as I have got or as Mr. Sankey has got, if you would only use it. All you have to do is to bring out your talents that have lain dormant and use them. God holds you responsible for your influence. Use whatever influence you have got and bring it to bear upon your friends and upon those with whom you are acquainted, and do everything you can just to let your light shine, and let me say keep out of the world. But you say you are in the world. You may be in the world but not of it, just as a ship is in the water but not of it. The moment the water begins to get into the ship it sinks. You are in the world: don't let the world be in you. That is the difference.

I want to speak of one thing that has cheered me since coming here beyond measure, and that is the spirit of unity. We have not heard a word about denominations since I have been here. Thanks be to God we are bound up in one bundle, and the moment we understand each other a little better we shall be able to do greater work, and the hosts of hell will not prevail against us.

## ADDRESS TO YOUNG CONVERTS.

(CLOSING SERVICES AT THE N. Y. HIPPODROME.)

My text this evening is in the 14th chapter of Romans, 4th verse, "God is able to make him stand." There are a great many luke-warm Christians that are themselves saved, and yet who really believe in their hearts that these young converts won't stand long. Some people will give them six weeks, and some six months, and then all will be over. That has been the cry ever since I can remember, ever since I have been a Christian. I suppose we will hear it to the end of time. Well, there are some who do not hold out, but think of the thousands and thousands that do. "He is able to make us stand;" and if you young converts in the morning of your Christian experience, learn this one lesson, it will save you from many a painful hour. Yes, it is God that will make you stand. You cannot stand yourself.

I hear a young convert get up and say, "I am going to hold out." That is not the way to put it. You will not unless God lets you. He is able to make you stand. He was able to make Joseph stand there in Egypt; He was able to make Elijah stand before Ahab; He was able to make Daniel stand in Babylon. So my friend, you need the same grace and the same power that all these did. They have gone on before you. Your strength lies in God, and not in yourself. The moment you lean on yourself, down you go. The moment we get self-contented and

think we are able to stand and overcome, we are on dangerous territory ; we are standing upon the edge of a precipice. When I first became a Christian I thought I would be glad when I got farther on, and got established. I thought I would be so strong and there would not be any danger ; but the longer I live, the more danger I see there is. The only hope of any Christian in this house is to keep hold of Christ. We may fall after we have been Christians for twenty years ; a good many fall at a very old age.

But though we fall, we are not therefore lost. A man may fall and not be lost. Perhaps the old Adam comes uppermost and they commit some sin and then get discouraged. It is no sign that a person is not a Christian because he falls into sin. He is as much a Christian as ever if he repents and hates his sin. If he loves his sin and lives in it, he has never been truly converted. If he hates the sin and turns away from it, and mourns over it, it is a sign that he has been converted. If you fall into sin, do not get discouraged. Take it to God and confess it ; tell Him all about it. He will forgive.

I want to guard you against self-confidence ; there is the danger. You must keep your eyes open, and not be self-confident. Your strength lies in Another, and not in yourself. Take Christ as your model, not any other man on the face of the earth ; because then, if you do sometimes make mistakes, if you do sometimes fall into sin, He will restore you. Just keep your eye fixed upon Him and remember all the while that He is able to make you stand. When we get into temptation, He is able to make a way for your escape, and to deliver you from every temptation. He won't suffer you to be tempted more than you can bear. In the second chapter of Hebrews and the 18th verse, we read "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

It is encouraging to think He has been in this dark world and knows all about its trials and temptations. "He is able to succor those that are tempted." When temptation comes, it won't crush you ; it won't bear you down. Perhaps the old nature will come up in you, but you must look to Him for strength. You know it is an old maxim "Don't give up to your impulse." That is not the advice I give. I say live right up to your impulse ; live up to all the impulse that God gives you. Don't be afraid you are not going to have grace enough in the future. That is a mistake. Use all the grace that God gives you ; He has plenty ; the more you use, the more you'll get ; He is able to succor them that are tempted.

About getting discouraged,—when you sin, you know they say short accounts make long friends. Keep short accounts with God. You should see the face of God every morning before you see the face of any human being. If you come to the cross every morning, you never will get but one day's journey from the cross. You must say to yourself, "I want to feed my soul as well as my body a breakfast every morning. I want to see the face of God before I see the face of any earthly man." Just keep close to the cross, and close to Him, and if anything has gone wrong during the day or evening, do not sleep until that account has been settled. Take it to Christ and tell it right out to Him ; tell Him how you are sorry, and ask Him to forgive you. He delights to forgive. That is what I mean by keeping a short account with God. You know when you go to a grocery store and get a little sugar, for instance, every few days, in a short time you will soon find that the grocer has a bill against you for ten pounds. You are surprised, and you likely say you never had it. You forget how much you did get. Perhaps then you quarrel with the grocer, and you have a great deal of trouble from it. Perhaps if you kept short accounts you would

remember what you owed. Keep short accounts, or else you wont prosper. If you sin, bear in mind.that you have an Advocate in Jesus Christ. We read in 2d Timothy, 1st chapter, 12th verse, "Nevertheless I am not ashamed, for I know whom I have believed and I know that He is able to keep that which I have committed unto him against that day." A man was asked what his persuasion was. He said it was the same as Paul's. I don't know what Paul's persuasion was. All persuasions claim him. Sankey says he is a Methodist. "Verily I am not ashamed, for I know whom I believe, and am persuaded that he is able to keep that which I have committed to him." That is Paul's persuasion. You may call it what you have a mind to, it is a good persuasion. If you have really been converted you have committed your soul, your body, your reputation, your life, your money, everything you have, to the Lord. Stick to this text: "He is able to keep that which I have committed to him. If the devil comes and tries to make you every-thing else but a Christian, don't listen to him, but just refer him right over to Christ. Tell him you have committed your case to Christ. He will take care of your cause ; He is able to keep that which you have committed to Him.

A little boy was going home from school one day and met a big fellow who wanted to fight with him. He said "Well, wait till I go and fetch my big brother," and he ran off after his big brother and away ran the boy. So you tell Satan when he threatens to convince you, that you will go after Christ, and let Him settle it for you. You are no match for Satan. He is stronger than you are ; but Satan flies when you bring Christ. Then you are saved, and that is your only refuge. Jesus will be to you an Elder Brother.

A man with whom I was acquainted bought out a cer-



tain store. Everybody predicted that he would fail. Two or three men had failed one after another in the store, with more capital than that man had. Well, he went on, and on, and did not fail, and every one wondered why he got along so well. By and by it leaked out that he had a rich brother who kept furnishing money, and he kept close to him. So if you will only keep close to your elder Brother, He has all the treasures of heaven to place at your disposal ; He will keep you. There is not rouble about your going back to the world if you keep close to Him.

Men go and put their money in the Bank of England, thinking it the safest Bank in the world. But why is it safe? Because every night when it grows dark you will see a whole band of soldiers going to that Bank. And they stand around it and guard it all night. So are the sentinels of Heaven camped around about Gods' own children to guard them. God has legions of angels that He can send down to protect us when we call upon Him. Our help is in God alone.

O my friends, when Satan comes to you and tries to lure you away, bear in mind that Christ is your keeper, and you are not able to keep yourselves. We want these young converts to go to work in God's service. "God is able to make you stand," God has grace enough. He wants you to come up to His throne and get all the grace you need to enable you to do the work. Now every single convert ought to be good for at least a dozen more, and be able to win at least twelve other souls to Christ. A convert lately gave me a list of names of those whom he had been trying to lead to Christ since he was converted. He was converted the 3rd of February, and he brought me a list of fifty-nine names of persons whom he had tried to lead to Christ during that time. Every young convert ought to be good for a dozen at least. If you are rescued you ought to try to rescue others. Every man, woman and child who

is a Christian should go to work in this service. He says, "My grace shall abound that I shall be ready for every good work." One day I saw a steel engraving that I liked very much. I thought it was the finest thing I ever had seen, at the time, and I bought it. It was a picture of a woman coming out of the water, and clinging with both arms to the cross. There she came out of the drowning waves with both arms around the cross perfectly safe. Afterwards, I saw another, picture that spoiled this one for me entirely, it was so much more lovely. It was a picture of a person coming out of the dark waters, with one arm clinging to the cross and with the other she was lifting some one else out of the waves. That is what I like. Keep a firm hold upon the cross, but always try to rescue another from the drowning. If you are rescued, haste to the rescue of some one else. Then you become stronger and stronger. Everything you do for Christ makes you grow in grace. "He that waters, shall himself be watered." The souls of these people that never do anything for Christ, become all dried up. It is hard to find any chords running from their souls to Him, or to others, because they never try to do anything for anybody.

When I was at Mr. Spurgeon's house, he showed me some pictures of his twin boys. He had had them taken every year since they were born and they were then seventeen. You look at the pictures from year to year, and there is not much difference between them; but in the seventeen years there is a great difference. So with you young converts;—there is not much difference in you from year to year; but as you grow in grace, in the course of seventeen years there will be a very great change. You want to grow from week to week, from month to month, and from year to year steadily, so you will become stronger in the service of God. "God is able to make all grace abound toward you."

You should try to learn from those who have been long in the Church. If you take my advice you will select your friends from experienced Christians. You must keep in the company of people who know more than yourself. That's the way I do. Of course I get the best of the bargain that way, but that is what you want; you can learn something of them and will not be mingling with the ungodly and the unconverted. You need not become like ungodly people when you happen to be thrown with them; you can be in the world and not of it. Not only that, but what you want is to get in love with this blessed Bible; and the moment you get full of Bible truths, the world has lost its power. Then you won't be saying: "Have I got to give up this? Have I got to give up that? You never hear Bible Christians talk in that way. There are some things I used to like to do before I was converted that I don't do now; but thank God; I don't want to do them. God has turned my appetite against such things. I have been fed upon this blessed Bible, until I have no longer any taste for the literature I used to like.

There are people who talk about killing and say they like to read novels to kill time. But a good Christian does not need to do that; he never has time enough. Why, if there were forty eight hours instead of twenty-four, in a day and night, we would still want more time to work for the Lord. It is only a little while, a few days and hours, that we stay here and we have to do all that is given us to do in that short time. No child of God ought to talk of killing time.

I have one rule about books. I do not read any book, unless it will help me to understand *the* book. I want to tell you right here, that this is not anything that I have to give up. It is a great pleasure to get a book that helps unfold the blessed Bible. It is manna to my soul. If you young converts get in love with the Bible it will help you

wonderfully. I advise you to go into a good Bible-class, and to get experienced Christians to help you. Go there and learn, and then go out and help teach others, and thus you will grow in grace. I want to have you understand one thing: that I am in favor of all men and women that love Jesus Christ, uniting with some church. And let me say, if the man who is your minister preaches the gospel, you stand by him; pray for him. What a help it is for a man that is preaching to have a lot of people in the pews praying for him. Don't go to church just to criticize. Any one can do that. If you feel inclined to criticize, just stop and ask yourself whether you could do it any better. Some men only make one mistake, that of finding imperfections in everybody and everything. I have got done looking for perfection in this world. If the minister does not preach the gospel, go out of his church and get into some church where the gospel is preached. I don't care what church it is; but if a man does not preach the gospel don't go to his church. And do not be running from one church to another. Go to one church and stand by your minister. If he holds up Christ, preaches the glorious gospel of Jesus Christ, stand by him. In Romans, 4th chapter and 20th verse, it says, "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what He had promised He was able also to perform."

Now, my friends, bear in mind that God's word is true, and it will help you wonderfully when you take up that word of God, to realize that every word of it is true. Infidels and sceptics will try to make you think it is not true. When they come to me and say that, I tell them "Well, if you can get me a better Bible, I will give this up, but not until then." But when there is no book that will bear any comparison with it or touch it, why should we give it up? What has infidelity to give us in the place of it? Bear in mind that

these promises are all true. "He staggered not at the promises of God." Abraham was fully persuaded that God was able to do what he had promised to do.


An old man told me that he had marked at all the promises of God the letters "P. T."—which stood for "Proved" and "Tried." None of the promises of God ever will or can fail. If you feed upon these promises you will become rich in grace. There is no discount on any word God has ever said. You know when Christ was born, it says that Cæsar sent out a proclamation that the whole world should be taxed, and so Mary was brought to Bethlehem. God had said that the child should be born at Nazareth, and it could not by any possibility have been born at Jerusalem. That tax was not collected for nine years after. The virgin was brought to Bethlehem just at that time, that the word of God might be fulfilled. "Abraham staggered not at the promises of God." Some times when our duty seems to promise some very difficult and almost impossible thing, people say, "But how is He going to do it?" I don't know how, but that is none of your business. A colored woman had it about right when she said that if God should tell her to jump through a stone wall, she would jump right through—that getting through would be God's work and not her's; He would see to it if she did what she was told. Take His Word as "a lamp to your feet and a light to your path" to guide you through this dark world.

In the 24th verse of Jude it says, "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy." That is one of the sweetest verses in the whole Word of God; not the sweetest—it is hard to tell which is the sweetest verse in the Bible. It is like a man that has ten children; he cannot tell which he likes best. How

precious, how sweet these promises ! Some converts have an idea that sometimes they have to fall. Some people think they have to get lukewarm sometimes, and wander off into the world. You do not get that idea from the Bible. An old man said to me once, " I am an old man now, but I never have lost sight of Christ since I first became converted." You have not got to fall ; do not believe it for a moment. " Unto Him that is able to keep you from falling, and to present you faultless before the throne of God with exceeding great joy." May all in this assembly from this night be so kept from falling, and so presented before the throne. There is an institution in London where they take the poor little street Arab in. They take him in and the first thing they do is to have his picture taken, just as he looks when they find him, in his rags and dirt. Then, after he has grown up there, and has had all the benefit of the institution, before he goes they have his photograph taken again ; and they give him the two photographs. One is to show him how he looked when he came to them, and the other, that he may compare them. It would be a good thing if we could remember ourselves distinctly as we were when the Lord first found us, and compare it with ourselves when He leaves us on the-hill-tops of glory.

It says in Deuteronomy: " He found him, He kept him, He led him about in the wilderness, and kept him as the apple of His eye." The Lord does it all. He found you ; you did not find Him. People say they are seeking the Lord. The Lord seeks you. It is a double seeking. Christ seeks the sinner and the sinner seeks Him. It does not take long for an anxious Saviour and an anxious sinner to meet. The moment you are ready and willing to belong to Christ, He is ready and willing to save you.

Some people ask me questions about their daily walk and conduct. They say, " I would like to know whether it is right for me to go to the theatre ?" " I would like to



know whether it is right for me to smoke?" or, "to drink moderately?" I cannot carry your consciences; Christ does not lay down rules; He lays down principles. One rule I have had is this: If there is anything I am troubled about in my conscience, and am uncertain whether it is right or not, I give Christ the benefit of the doubt. It is better to be a little too strict than too liberal. And let me say to you young converts and you Christians here, the eyes of the world are upon you; they are watching.

For myself, I could not go to the theatre; I would not like to have my children go. I do not do anything myself that I would not like to have them do. I could not smoke, because I would not want my boy to smoke. I could not read those flashy novels. I have no taste for them, no desire to read them; but if I did I would not do it. But, if you live to please Him, you will not have any trouble in these things. He says, "If any man lack wisdom, let him call on God; He will give liberally to all."

Another rule is: Don't do anything you cannot feel like praying over. Once I received an invitation to be at the opening of a large billiard hall. I suppose they thought it was a good joke to invite me. I went before the time came and asked the man if he meant it. He said yes. I asked him if I might bring a friend along. He said I might. I said, "If you say or do anything that will grieve my friend I may speak to him during your exercises." They didn't know what I meant, and knitted their brows and looked puzzled. At last he asked, "You are not going to pray, are you? We never want any praying here." "Well," I said, "I never go where I cannot pray; but I'll come round." "No," said he, "we don't want you." "Well, I'll come, anyway, since you invited me," said I. But he rather insisted that I shouldn't, and finally I told him: "We'll compromise the matter. I won't come if you will let me pray with you now." So he agreed to

that, and I got down with one rum-seller on each side of me, and prayed that they might fail in their business, and never have any more success in it from that day. Well, they went on for about two months, and then, sure enough, they failed. God answered prayer that time.

In Europe in a place where there was a good deal of whiskey distilled, one of the men in the business was a church member, and got a little anxious in his conscience about his business. He came and asked me if I thought that a man could not be an honest distiller. I said, you should do, whatever you do, for the glory of God. If you can get down and pray about a barrel of whiskey, and say for instance, when you sell it, "O Lord God, let this whiskey be blessed to the world," it is probably honest.

Do not live to please yourself. Live to please Christ. If you cannot do a thing honestly, give it up let the consequences be what they may. If you take my advice you will never touch strong drink as long as you live. Nearly all the young converts that have fallen in Europe have been led into it by that cursed cup. Yes, but you say, some of the church-members, some of the christians that stand high, drink moderately. Well, don't you touch it if they do. Some men have strong wills and can tell where to stop; but bear in mind that ninety-nine out of a hundred have not strong wills, and your son may be the very next one to go too far. If it is not an injury to yourselves, give it up for Christ' sake, and for the sake of others. And you that have once been slaves to it, come out and try to rescue others who are still slaves to it. As Dr. Bonner of Philadelphia said. "Be sure you do not tarnish the old family name. You have been born into the family of God, and you must sustain its high credit." Some of these old families of New York think a good deal of their names; and that is right. A good name is worth more than riches. Now that you have become the sons and daughters of God, do not dis-



grace the old family name. The eyes of the world are upon you, walk as a son of a king, as a daughter of heaven, a child of God, the world will become better for you, and by your walk and conversation you will light others to Christ.

Turn to the 20th chapter of Acts, 32d verse. "And now brethren, I commend you to God, and to the word of his grace, which is able to build up and to give an inheritance among all them which are sanctified." That was Paul's farewell to the Ephesians. O, how sweet it is! "He is able to lift you up." Some of the young converts have got their Bibles out, I see. That is right. I marked that a good many years ago. It has been a great help to me. Paul had been three years among them, and had prayed and wept over them. If you learn your Bible well you are certain to be good Christians. If the word of God is not hid in our hearts, how can the Holy Ghost work through us.

But let me give you a caution. You must not think that you may stop right here and spend the rest of your days giving your experience. I want to warn you against becoming self-satisfied. The moment that young converts come to be wise and to win some souls to Christ, Satan comes up and says, "You are getting along very well," and "Yes that is a good act; an admirable work you are doing;" and then they get so puffed up with spiritual pride that God cannot use them.

The next danger is that they may be so afraid they will get puffed up, that they don't do anything. We have nothing to be proud of, really. Talk about the great work we are doing here. We haven't done anything. We ought to hang our heads to-night and be ashamed of ourselves,—not ashamed of Christ, but of ourselves,—there is a good deal of difference between those two things. We have not done anything worth speaking of; there is no chance of boasting. Why, if the Christians of New York really did

come forward and exert themselves, what a time there would be ! Be sure you do not get lifted up with spiritual pride. God will punish that ; he hates spiritual pride. Satan knows that if he can get us puffed up with spiritual pride, it is all he wants ; so he comes up and says, "What a glorious light he is. He is one of the brightest lights of the church." Look out for spiritual pride, as for one of your greatest enemies.

You have got nothing to be proud of. If you are ever used at all, bear in mind that it is God speaking in you, and not you yourself.

We do not say that gaspipe gives the light ; it only conveys it. If we have any light in us, it is Christ's light. Let us be careful that we do not fall into that sin of being proud and lifted up.

That little word "able"—may it sink down deep into your hearts to-night. He is able to do all for you that you need to have done ; and if you but make up your minds to rely on Him you will have strength as you need it.

It seems as if during the past ten weeks the Lord has wonderfully answered prayers, and the tide has risen here until it seems very high. Once I was told of a little child who lay dying. As its breath grew feeble, she said, "Lift me, papa." And he put his hand under the child and lifted her a little ; and then she whispered "higher," and he raised her higher, and she still said "higher," and again "higher, higher," until he lifted her just as high as his arms could reach, until at last her Heavenly Father lifted her into his Eternal Kingdom.

So our prayer ought to be "Higher, higher, nearer my God to Christ." Every day we ought to make a day's march toward Heaven, and nearer and nearer to Him.

I do not like these farewell meetings. I want from the depth of my heart to bless you for all your kindness to us here. I am glad so many have been blessed in their

souls. Bear in mind that we shall pray for you, and if we do not see you again we shall look for you on the morning of the Resurrection. I don't like to say good-bye. But I can say, as I once heard Lucius Hart say: "I'll bid you all good-night, and I'll meet you in the morning." May God bless you all !

## PRAYER MEETING TALKS.

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### **Evangelistic Services—How to conduct them.**

—A person said to me, "What do you mean by Evangelistic services? Is not all service Evangelistic? What do you mean by preaching the Gospel? Are not all services in churches and all meetings preaching the Gospel?" No. There is a good deal of difference. There are three services—at least there ought to be—in every church, and every one ought to keep them in their mind. There is worshipping God. That is not preaching the Gospel at all. We come to the house of God to worship at times, when we meet around the Lord's table—that is worship, or ought to be. Then there is teaching—building up God's people. That is not preaching the Gospel. Then there is proclaiming the good news of the Gospel to the world, to the unsaved. Now, the question we have before us is, How can these services be conducted to make them profitable? Well, I should say you have to conduct them to interest the people. If they go to sleep, they certainly want to be roused up, and if one method don't wake them up, try another. But I think we ought to use our common sense, if you will allow me the word. We talk a good deal about it, but I think it is about the least sense we have, especially in the Lord's work. If one method don't succeed, let us try another. This preaching to empty seats don't pay. If people won't come to hear us, let us go

where they are. We want to preach. Go into some neighborhood and get some persons to invite you into their house, and get them into the kitchen, and preach there ; but make it a point to interest the people, and as soon as they get interested they will follow you and fill the churches.

Now I have come to this conclusion, that if we are going to have successful Gospel meetings, we have got to have a little more life in them. Life is found in singing new hymns, for instance. I know some churches that have been singing about a dozen hymns for the last twenty years, such hymns as "Rock of Ages," "There is a fountain filled with blood," etc. The hymns are always good, but we want a variety. We want new hymns as well as the old ones. I find it wakes up a congregation very much to bring in now and then a new hymn. And if you cannot wake them up with preaching let us sing it into them. I believe the time is coming when we will make a good deal more of just singing the Gospel. Then when a man is converted let us have him in these meetings giving his testimony. Some people are afraid of that. I believe the secret of John Wesley's success was that he set every man to work as soon as he was converted. Of course you have to guard that point. Some say they become spiritually proud—no doubt of that ; but if they don't go to work they become spiritually lazy, and I don't know what's the difference.

Now, the first impulse of the young convert is to go and publish what Christ has done for him. Sometimes a young convert will wake up a whole community and a whole town, just merely telling what the Lord has done for him ; and it is good to bring in these witnesses and let them speak. Then another thing. In a good many towns where we have union meetings we change ministers every night, and a good many special religious meetings have been organ-

ized, and proved perfect failures. I am getting letters all the time telling about special meetings, how the people turned out well, but there were no results, and on inquiry I found they had a Methodist minister one night, a Baptist minister another, an Episcopalian minister another, a Congregational minister another, in order to keep all denominations in, and the result was they preached everybody out of doors. You could see right on the face of it that that would be the result. One man gets the people all interested, and just at the point where he needs to continue his own ministrations another steps in and he goes out. And so there is no getting hold of the people. Now I believe we have got to have one man.

I remember in Chicago, the last Winter I was there we had preaching every afternoon. We went out with invitations into saloons, billiard-halls, &c., and we got a large audience there every afternoon, and we had a new minister every day. We wanted to bring in all denominations to keep harmony, and I believe there was one solitary conversion after preaching thirty days. If we had only stuck to one minister I believe we would have done a great work then and there, and if we are going to have successful evangelistic services we cannot be changing speakers every night. And that is why it is best to get a man out of town and all will unite on that one man. I wish we could get rid of this jealousy. If we could unite on one man and support him with our prayers and our money, if it need be, and just work with him, there would be results. I never knew it to fail yet. It is just this party feeling that comes in and prevents the good results we expect. We are afraid this denomination won't like it, and that denomination won't be properly represented.

Then these meetings ought to be made short. I find a great many are killed because they are too long. The minister speaks five minutes, and a minister's five minutes

is always ten, and his ten minutes is always twenty [laughter]; and the result is you preach everybody into the spirit and out of it before the meeting is over. When the people leave they are glad to go home, and ought to go home. Now, you send the people away hungry and they will come back again. There was a man in London who preached in the open air until everybody left him, and somebody said, "Why did you preach so long?" "Oh," said he, "I thought it would be a pity to stop while there was anybody listening." [Laughter.] It is a good deal better to cut right off, then people will come back again to hear.

**How to Conduct Prayer Meetings.**—I have noticed, that in travelling up and down the country, and after mingling with a great many ministers, that it is not the man that can preach the best that is the most successful, but the man that knows how to get his people together to pray. He has more freedom. It is so much easier to preach to an audience that is in full sympathy with you than to those who are criticising all the time. It chills your heart through and through. Now, if we could only have our prayer-meetings what they ought to be, and people go, not out of any sense of duty but because they delight to go, it would be a great help to a minister in his Sunday services. Now, I find it a great help in prayer-meetings to get the people right up close together, and then get myself right down among them. I believe many a meeting is lost by the people being scattered.

Another important thing is to see that the ventilation is all right. Sometimes I have been in rooms where I think the air must have been in there five or six years. You cannot always trust the janitors to take care of it. The people get sleepy, and you think it is your fault. Very often such a thing is the fault of bad ventilation. See that

you get fresh air—not too hot, and not too cold, but pure. Then it is a good thing to have a subject. Let all the people know a week beforehand what the subject is going to be. You take the subject of Faith, say, and ask a brother or two privately to say a little on that subject. If they say, "I cannot get my thoughts together;" or, "I am so frightened when I get up that I tremble all over," then tell him just to get up and read a verse. It won't be long before they will add a few words to that verse, and after a while they will want to talk too much, and the meetings thus become very profitable to those men. What we want is variety. Instead of having Deacon Jones and Deacon Smith and Deacon Brown do all the praying and all the talking, have somebody else say something in this way, and thus create an interest.

I would not have the minister always take the lead, for I have noticed when the minister takes the lead, if he ever goes off there is a collapse. Now it seems to me a minister should get different ones into the chair, and when he goes off the meetings won't miss him, and there will be no falling off. Not only that, but he is training his members to work. They will go out around the town and in school-houses, and preach the Gospel, and we multiply preachers and workers in that way if they are only just taught to take part. Now I believe there are a great many in our church prayer-meetings that could be brought out and made to be a great help if the ministers would only pay their attention to it. How many lawyers, physicians, public speakers we have who do nothing to actively help along the work, and I believe that difficulty could be removed if the minister would take a little pains. Let the father whose son has been converted get up and give thanks. Have once in a while a thanksgiving meeting. It wakes up a church wonderfully, once in a while to let the young converts relate their experiences. Then you say, what are you going to do



with these men that talk so long? I would talk to them privately, and tell them they must try to be shorter. And it is a good thing sometimes for ministers themselves not to be too long. Sometimes they read a good deal of Scripture and talk until perhaps only fifteen minutes is left, and then they complain because Deacon Smith or Jones or some one else talks too long. Just let the minister strike the key note of the meeting, and if he can't do that in ten minutes he can't at all. Very often a minister takes up a chapter and exhausts it, and says everything he can think of in the chapter, and then can you wonder a layman cannot say more who has had no study of the subject? Give out the subject a week ahead, let the minister take five or ten minutes in opening, and then let the different ones take part. That would be greater variety. When a man takes part he gets greatly interested himself. It was pretty true what the old deacon said, that when he took part in the meetings they were very interesting, and when he didn't: they seemed very dull. [Laughter.]

**Suggestion to Church Members.**—If the ministers would encourage their members to be scattered among the audience, to never mind their pew but sit back by the door if need be, or in the gallery, where they can watch the faces of the audience, it would be a good thing. In Scotland I met a man who with his wife would go and sit among them, as they said, to watch for souls. When they saw any one who seemed impressed they would go to him after the meeting and talk with him. Nearly all the conversions in that church during the last fifteen months had been made through that influence. Now, if we could only have from thirty to fifty members of the church whose business it is just to watch, and you laymen and laywomen to afterwards clinch them in. The best way in our regular

churches is to let the workers all help pull the net in. You will get a good many fishes ; it won't be now and then one, but scores and scores. Now, a stranger coming into a church likes to have some one speak to him. He does not feel insulted at all. A young man coming to New York a stranger and going to church, if some one asks him to go into the inquiry room it makes him happy and cheers him. Two young men came into our inquiry room here the other night, and after a convert had talked with them, and showed them the way, the light broke in upon them. They were asked, "Where do you go to church?" They gave the name of the church where they had been going. Said one, "I advise you to go and see the minister of that church." They said, "We don't want to go there any more ; we have gone there for six years and no one has spoken to us."

A man was preaching about Christians recognizing each other in heaven, and some one said, "I wish he would preach about recognizing each other on earth." In one place where I preached there was no special interest. I looked over the great hall of the old circus building where it was held, and saw men talking to other men here and there. I said to the Secretary of the Young Men's Christian Association who got up the meeting, "Who are these men?" He said, "They are a band of workers." They were all scattered through the hall, and preaching and watching for souls. Out of the fifty of them, forty one of their number had got a soul each and were talking and preaching with them. We have been asleep long enough. When the laity wake up and try and help the minister the minister will preach better. If the minister finds he has not been drawing the net right, if a good many in his church go to work and help him he will do better ; he will prepare the sermons with that one thing in view. Will this draw men to Christ?

I do not see how men can preach without inquiry meet-

ings. I like to see the converts. One minister in Scotland said he did not believe in disturbing the impression. If he had made an impression he did not want any one to say anything. He said, "After you sow the seed you don't want to go and dig it up to see whether it has sprouted." But I told him, "The farmers all harrow it in after it is sowed." [Applause.]

**Address to Christians.**—One thing has been laid upon my mind in the last hour, and that is, that we should pray to God to fill us with the spirit. We have had a good many questions asked us by the young converts about how they should go to work. There is a great deal of work done by people who have not the power of the spirit; and to work without the power is like beating against the air.

I would call your attention to one thought: the gift of the spirit for service. We may be sons and daughters of God; but we may be sons and daughters without power. God has a great many children that have not got any power. Their words are idle words; they might just as well speak in an unknown tongue; their speech is "as sounding brass and a tinkling cymbal." I suppose many of us have felt what it is to be preaching as though we were preaching to the air, our own hearts not moved, nor any one else's. When you go home, take your Bible an hour or two, studying up this one subject, the gift of the Holy Ghost for service. In the 4th chapter of Luke, the 18th verse, we read: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel." It was after the spirit came upon Him that he commenced His ministry. Then He went back to Nazareth, and His work was blessed.

We find in the 20th chapter of John, these words: "And when He had said this He breathed on them and

said unto them, Receive ye the Holy Ghost." Of course His disciples had been converted before this. Back in the 7th chapter of John we find Him saying on that great day of the feast, "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said,—out of his belly shall flow rivers of living water. Greater works than I have done you shall do, because I come of the Father, and the Holy Ghost shall be upon you which also comes of Him."

If we are only imbued with power from on High, it will then be ours to work for God. You cannot get water out of a dry well. You may pump and pump and pump, and the old machine will squeak, but there won't any water come. Sometimes pumps are dry and you can't make any water come until you pour in a little at the top. So we have got to have water poured on us, or we cannot get any more power than a dry pump. What we want is this water of the Spirit poured upon ourselves. Oh, may He pour it upon us this afternoon.

In the 20th chapter of Luke and the 22d verse, it says, "When he had said this He breathed on them and saith unto them Receive ye the Holy Ghost." Of course the disciples received the Spirit there.

Some people think because they have had the Holy Ghost resting upon them at one time in power, it is going to remain. But, I tell you many a man that got converted and received the Holy Ghost, and was used ten years ago for the service of the Lord has not got the power that he once had. He may be a good Christian, but he has lost the power. The people in his church know it. They say to each other, "What has come over our pastor?" He has not got the unction, he has not got the Holy Ghost. Oh, shall we not seek and pray for it here to-day? May the God of Heaven breathe upon us one breath from the upper world before we go hence! To see that we are not to be

satisfied with being filled once, turn over into the second chapter of Acts. He told His disciples to go back to Jerusalem and tarry there until they were imbued from on High. Those men had already been converted before. My friends, I think we do not tarry at Jerusalem until we get the power. We forget about the Holy Ghost, and about the necessity of our being anointed for service. These very men that He breathed upon then were afterwards filled with the Holy Ghost, as we read in the 4th chapter of Acts. Peter and James and John had not remained full. We are greatly mistaken in thinking that we may remain satisfied with past mercies of grace that God gave us away back these ten years ago. We do not love the fresh manna. In the 3d chapter of John comes Nicodemus. In the 4th chapter of John He holds out the cup of salvation, and it becomes a well of water. The water always runs to one level as it comes down. The 4th chapter of John is a better Christian than the 3d chapter. The best glories of a Christian are mentioned in the 7th chapter, where it says: "Out of His belly shall flow rivers of living water." In Luke we find it mentioned as a well, in John, a river. You know there are two ways of digging wells now. In one process, they do not stop as soon as they have come to water; but they dig on down carefully through the rock and sand, until they come to a lower stratum, and a stream of the clearest crystal water starts and gushes to the top, like a fountain. You do not have to pump the water up from such a well. It comes of itself.

While I was in England I met a minister whose health had become so poor that he had to get an assistant to help him preach. He could only preach once a week, and not always that. One day, in meeting, the spirit of God came upon him anew, and he got freshly anointed. He came down to London a year afterwards and told me that dur-

ing the past year he had preached eight sermons a week. He said he had never been so well in all his life. I believe it is not work that breaks down our health; it is pumping without the water! What we want to do is just to wait on God until He gives it to us. I know a minister who told me he felt that he was preaching without this anointing, and he felt that his sermons had not been blessed for a long long time. I know it was my own experience. / I never like to talk about myself; it always makes me feel like a fool, but this may do some of you some good. / *Act. I*

About four years ago I got into a cold state. It did not seem as if there was any unction resting upon my ministry. / For four long months God seemed to be just showing me myself. I found I was ambitious; I was not preaching for Christ; I was preaching for ambition. I found every thing in my heart that ought not to be there. For four months, a wrestling went on within me, and I was a miserable man. / But after four months the anointing came. It came upon me as I was walking in the streets of New York. Many a time I have thought of it since I have been here. At last I had returned to God again, and I was wretched no longer. I almost prayed, in my joy, "O stay Thy hand!" I thought this earthen vessel would break. He filled me so full of the spirit. If I have not been a different man since, I do not know myself. I think I have accomplished more in the last four years than in all the rest of my life. But, O, it was preceded by a wrestling and a hard struggle? I think I had never got out of this miserable selfishness. / There was a time when I wanted to see my little vineyard blessed and I could not get out of it; but I could work for the whole world now. I would like to go round the world and tell the perishing millions of a Saviour's love. /

If in these closing meetings here we could get baptized

by the Holy Ghost, would it not be blessed? Is there not a hungering and a thirsting to be filled to-day? "Blessed are they that hunger and thirst after righteousness, for they shall be filled." There is the word of the Lord Jesus; Is He not here to-day? Is not He able to fill us? If He would imbue us all, and expel all jealousy and sectarianism, would it not be blessed? He can conquer this earthly will and fill us with the Holy Ghost as were the early Christians. Your congregations will find your new anointing out, if you take the grace and the anointing away with you. They will say to each other directly, "What does it mean? What has come over our minister?" O, God grant that self may lose its interest for us to-day, and that Jesus may burst upon us with a new view; that we may behold Him to-day as we never yet beheld Him; and may He give us fresh anointing!

**Christ the Good Samaritan.**—Luke x. 25.—In this picture we get the whole gospel. Jerusalem was the city of peace. Jericho was a city condemned, and from one to the other was all the way down hill—an easy road to go, as the unfortunate man thought when he started on his journey. But he fell among thieves, who stripped him and left him half dead, and the priest and the Levite passed him by. These two men represent a large class of people. We can imagine the priest asking himself, "Am I my brother's keeper?" and complaining, "What did he want to go down there for any way? Why didn't he stay at home? He was a great deal better off in Jerusalem—he might have known something would happen to him." Some people think they have done their duty when they blame the poor for their poverty, and the unfortunate for the accidents which happen to them.

There is another class who always begin to philosophize

the minute they see any suffering. "Why does God have these things? Why does He have sin and poverty in the world, I would like to know? He needn't have it; He could just as well have made a world without it." But here comes the good Samaritan; he does more than pity and philosophize; he helps, gives oil, and lifts the poor fellow on his beast. He is not afraid to touch him. He don't stop to ask whether he is Jew or Gentile, or just what he is going to do with the man if he takes him away from there. Now a great many people ask us, "What are you going to do with these young converts when you get them? Where will you put them—into what church—Methodist, Baptist, Episcopal?" "Well, we don't know; we have not thought of that; we are trying to get them out of the ditch first." "Oh, well then, we don't want to have anything to do with it; we want it to be done decently and in order if we are going to have a hand in it."

These people are no Samaritans; they won't have any thing to do with the poor fellows by the wayside if they cannot dispose of them ever afterwards to suit themselves. Let us not condemn those who have fallen into the ditch. Christ is our Good Samaritan; He has done for us, and tells us to do for others.

**Create a clean heart in me, O God!**—Ps. li. 10.—It seems as if here is where we might well stop and say a word. Is our heart clean in the sight of God? Has He renewed a right spirit within us? Do we show that in our home, in our daily life, in our business, and in our contact with others? If we do not, it seems to me it is better to be praying for ourselves than for others, that the world may see that we have been with God's Spirit. If we are a great way from Christ in all our ways, our words will be cold and empty, and we cannot reach the world. There is



power enough in this room to move all New York if we had the right spirit and clean hearts. A friend of mine told me he had been preaching some time without seeing any results in his church, and he began to cry to God that he might have a blessing in his church. He said weeks went on and the answer didn't come, and he felt as if he must either have a blessing or give up the ministry. He must have souls or die, and he said that on one Sunday he threw himself on his knees in his study and cried to God: "Oh! God, break this heart of mine and give me a contrite spirit." Just at this moment he heard a faint rap at the door, and opening it, his little child, four years old, entered. She had heard her father's prayer, and she said, "Father, I wish you would pray for me, I want a clean heart." "And," said he, "God broke my heart, and at the next meeting there were forty inquirers, after that one sermon. "Oh, that our hearts may be tender, and may we know what it is to have broken hearts and contrite spirits."

**God's power to save the drunkard.**—Jer. xxxii. 17:—"*Oh, Lord God! behold, thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee.*" Mr. Moody said he had taken that chapter to every place where he had been. He had tried to find a substitute, but had never succeeded. He then said:

It's just what we want to give the keynote to our meetings. Many of us look about and see so many wretched and wicked people that we become disheartened. But it's as easy for God to save every drunkard and infidel in New York as it is for Him to turn His hand over. Think of this earth that God has made, with its mountains and rivers! Some one has said it is only a ball thrown from the hand of God, and another that the stars and the moon

are only the fringe of his garments. If God can do these great things, think you he can't save drunkards? If He could speak worlds into existence, can't he save dead souls? I have more hope of these prayer meetings than of any others. But if we don't get a hold of God here we won't anywhere. I believe that God answers prayers. If we ask a fish, He won't give us a stone. Some have said these meetings will pass away and do no good. But it won't be so if God is with us. The late war taught men how to pray. It seems to me that some of the best work I ever saw was among the soldiers. Those boys away from their mothers, how many prayers were uttered for them, and how many were converted! I well remember a young lieutenant from Indiana. In one of our meetings, when we had been speaking of mothers' prayers, he got up and said the remarks reminded him of letters he had received from his mother, expressing great anxiety about his soul. He had told her he would come to Christ after the war; but she reminded him he might never see that time. Another letter came from his home, and that mother was dead. And with the tears trickling down his cheeks, that noble young man told his tale, and came to know his Saviour. Now we come to-day to call upon the Lord for a great blessing to rest upon this mighty city.

**A rainy day prayer meeting.**—Ps. ciii.—There are five precious clauses in this Psalm, viz: "He forgiveth all thine iniquities;" "He healeth all thy diseases;" "He redeemeth thy life from destruction," and "He crowneth thee with loving kindness." Christianity is better than anything that the world can give. It satisfies us. This is what wealth cannot do. The crowns of Europe cannot give the peace and contentment that come from the Crown of Life. I like these rainy day prayer meetings. It costs us something to get here.

**How to Pray.**—ii. Chron. iv.—God heard their voice in those days, and He will hear our cries if made them in the right spirit. One reason why so many prayers go unanswered is that they are not in accordance with the will of God, or because we have not been sufficiently cleansed from our sins. Some secret sin may be clustering around our hearts which He wants removed first. John in his gospel tells us that it is the comfort that if we ask anything according to His will it will be received. But some will say, “Well, how am I to know what is the will of God?” Just turn to Romans viii., 6: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” This leads us into Luke xi., 1: “And it came to pass that one of His disciples said unto Him, Lord, teach us how to pray as John also taught his disciples.” I have no doubt many persons here have said, “Lord, teach me how to pray.” I’d rather be able to pray like Daniel than to preach like David. The world knows little of the works wrought by prayer. But our words at the best seem empty and cold. Christ replied to the disciple, “When ye pray, say, Our Father which art in Heaven, hallowed be Thy name.” Later he says. “Ask and it shall be given you.”

In this ninth verse we find three classes of Christians mentioned—the asking, the seeking, and the knocking Christians. There are a good many in the first class. They are continually asking but do not seek. If you will allow me the expression, they run away from the mercy-seat before God has had time to answer them. Then there are the seeking Christians, who are a step in advance. They always try to find out what God wants them to do, and where the trouble lies within themselves. There is not a Christian on the face of the earth who, if he enters upon this self-examination, but will find that when his

prayers are not answered there is something in his own heart which he cherishes but should give up. Lastly we have the knocking Christians. This is the class we want here. If you knock "it shall be opened," and keep knocking until it is. When the Holy Ghost is upon us, how every one longs to speak and to work for God! Let us ask for great things—that God may fill us with the Holy Spirit, and we may learn to do His will.

We don't know how to pray. Unless the Spirit of God be with us, we cannot expect that our prayers will be answered. Many are asking for what would be an injury to them should God grant it. God knows what we want better than we. He knows when anything would injure us, should we have it, and it is because He loves us that many prayers are unanswered. We sometimes fail to see why God withholds certain gifts, but later in life we will understand it. I well remember how I wanted many things some years ago, and can plainly see that they might have been a positive injury to me. It is well for us to make all our requests. Children ask many things of their parents, but the parent does not always grant their requests. We love them too well to give what would harm them. So it is with God and our prayers. I want to call your attention to the third chapter of Deuteronomy, where prayers were uttered which were not answered. Moses wanted to cross the Jordan. He was praying for himself. It was no sign God did not love him because He did not answer that prayer. He loved Moses as he did no other man of that time. He took him up to a mountain, let him die as it were on His breast and then buried him. After fifteen hundred years that prayer was answered. He was over Jordan on the mountain with Elias. And there was Elijah, who prayed that he might die. He was the only man living, I guess, who ever prayed for death. But wasn't it better for Elijah to go to heaven in that chariot of fire?

Yes. God loved him too much to let him die. It is a good deal better to let God choose than to choose ourselves.

**Confessing our Sins.** Daniel ix. It is when we confess our sins that we have power within. It was when Abraham was down in the dust that God talked with him. When we have not confessed our own sins it is no time to urge others to come to Christ. Should we attempt it, they might say to us, "Physician, heal thyself. Get the beam out of thine own eye." If a man is irritable in his own house, and fails to manifest the doctrine of Christ in his own life, it is useless for him to talk with others. It will help us, as workers in God's vineyard, if we drop the "you" in our conversation, and say "we." There is power enough in this hall to move all New York, if we only were aroused to the work, and were all right in our own hearts. There may be some secret sin lurking around our hearts which we need to get rid of. There is no room for pride, self, and worldliness in the hearts of those who are filled with the spirit. It isn't preaching that we want. You've had preaching enough to convert all New York, and it's good preaching. You have intellectual power in your pulpits—perhaps you never had more. But what you all need is the power of prayer. We must confess to God, for we are sinners against Him. It's not to man that we must confess. We haven't sinned against him. I know of only one instance mentioned in the Bible where a man confessed his sins to men, and that was Judas, and he went out and hanged himself. O, let us have more of the spirit of confession in our prayers. A man often wonders why his prayer isn't answered, and asks, "Hasn't God said that whatever we ask for we shall receive?" Yes, God has said this, but there are conditions under which He will grant

our requests. One is that we should forgive others, as we would have God forgive us. If there is a soul on the face of the earth that you can't forgive, there is no use of praying. Your prayers will be mere mummeries. But we must follow the words of Christ: "If ye abide in me." Then, again, we must have faith. Christ tells us how we can move mountains, if we have faith. And the last condition I would mention is that men ought always to pray, and never to faint; earnest and continued supplications bring the blessings.

**Disobedience.**—All the trouble in the world originates in this little word. It is the cause of all misery, and is the open door through which it comes. It was there that Adam fell; God told him that he shouldn't do a certain thing, and he did it. In the 15th chapter of First Samuel we read of sacrifices and obedience, and that God prefers being obeyed to having any sacrifice offered that men may choose. The first thing that God wants is obedience. That's what we want in our families. If our children disobey us there comes an alternative. They must learn to obey, or they or we must leave the house. It is the same with the Kingdom of God. If we enter it we must obey. To obey is better than making sacrifice. Saul lost his crown, his throne, his son, his friend Samuel, and the friendship of his son-in-law David; he turned his back on them all because of his disobedience, and he finally lost his life. But just turn to that other Saul over in the New Testament. He was obedient unto death. He had no Jonathan, save at the right hand of God. He had no crown, no throne, but he won them both. A blessing is promised all who will obey. God deals with individuals as with nations. The punishment is the same. Punishment comes alike upon families and individuals if they

will not obey. A crisis may come when we do not know whether to obey God or our employers or possibly our parents. The Word of God makes the way clear. When we come into God's Kingdom, "whatsoever He saith to thee, do it." If the laws of the nation are in conflict with God's law, they must be broken. Christ alone of all men obeyed God fully. Obey Him and then God may look down pleased with His children, and say, "This is my son, this is my daughter." Christ came to do God's will. When men disobey army orders they are court-martialed and shot. No one complains. Now, my friends, is there not as much reason why we should obey the orders of Heaven, and, when we do not, should we not be punished? Sinners are willing to do anything but obey God. Coming to Him as a poor beggar is what they don't like. If they could buy salvation they would gladly do it. Some men down in Wall-street, I fancy, would pay great prices. Many people come to me and say, "Mr. Moody, is it right for me to go to the theatre; can I dance?" That ain't it. Can we glorify God by doing such things? It's a good deal better to be right with God, and then He will look down with pleasure and bless us.

**Hope.**—If I should question every one here to-day I have no doubt each would be found with a hope. But is it a true or a false hope! If it is false it is worse than none. Job speaks about the hypocrite, and says: "Will God hear his cry when trouble cometh upon him." Solomon says in Proverbs that "the hope of the unjust man shall perish." If you have false hopes of heaven, the best thing you can do is to give them up. For what are they good for? Will they bear you over Jordan? Will they sustain you beyond the grave? But true hope is not in regard to eternal life. That is secured to us if we are born

of God. Our hopes are of the resurrection of Christ, His second coming and our own resurrection. It is written, "He that believeth hath eternal life." The Lord himself shall descend from heaven, the dead shall be raised, and we shall meet Him in the air. It is a glorious hope. All that believe shall rise. That is a hope sure and steadfast. Some one says that joy is like a lark that sings in the morning, but hope is like a nightingale that sings in the night. We won't need hope after we get to heaven. But it takes us there. You can have Christ and this hope to-day if you will. "He came to His own and His own received Him not, but as many as received Him to them gave He power."

**Come.**—Matt. xi.—"*Come unto me all ye that labor and are heavy laden, and I will give you rest.*" He said:

We here find an invitation to come to Christ. He says, "Come unto me all." I like that word "all," because every one is included in it. The question that comes home to us all is, Shall we come? Some people go to Christ with their good deeds, pure desires, good thoughts and good name. But that isn't what Christ wants. He alone wants the sins of men. They are all that He Himself hasn't got, and He wants them. The moment we are willing to come to Him with our sins He will receive us. He will forgive and heal whoever brings his soul to Him. God dealth with us as we deal with our children. If your child does wrong, if he tells a lie, you want him to confess, and begin to talk with him. He may tell you he is the best scholar in his class, that he is obedient, and that he loves you. But that ain't what you want. You want him to confess that he has told a lie. So let us learn to come before the Saviour and confess our sins, laying them at the feet of Jesus. But by what right can we respond to this invita-



tion? Suppose the Mayor of New York should invite all the Smiths to a banquet, and Mr. Sankey should go and try to get in on the plea that he was a singer. Or suppose a man should go whose name was Jones and who was a good scientist. Do you suppose they could get in when their names were not Smith? Now, if you can prove that you are a sinner, this invitation from Christ applies to you. Don't try to prove your worthiness but your unworthiness. If you want rest come to Christ. It can't be obtained in the world. You can't buy it; your friends can't give it to you; God don't call you without giving you the means of winning it; you can come if you will. O, may God give you the power to-day.

**Fruits of the Spirit.**—Gal. v. 22.—Love is the first fruit. If we don't love our enemies we're not converted. We must be able to forgive others before God will forgive us. There is no grace in loving our friends and those who love us. The greatest heathen would do that. But joy is what we want to talk about to-day. No man is converted who hasn't it. The angels said, "I bring you good tidings of great joy." The world may give happiness, but it is fleeting. It may vanish in a day. But joy comes from heaven; it is a river, and flows on forever from the throne. Some people say they once had this joy, but have it not now. Let them turn over to the words, "Restore to me the joy of Thy Salvation." He will do it. But remember the words, "Study the Word and work." A man may work and still not have joy, and he may study the Bible and not have it. He must work and study both. Then it will come, "The joy of the Lord is your strength." If you have joy in your heart you can't help but work. Your strength will not fail you.

There are three kinds of joy. First is the joy of our

own salvation. How well we remember the day when we found the Lord! "Happy day"—how we liked to sing that hymn! Then there is the joy of seeing others converted. I pity those who keep out of the inquiry room. We who are in there get the cream of this work; while you, if I may be allowed the expression, only get the skimmed milk. And a third kind of joy is that which comes from seeing others walk in God's ways. In John xv., 11th verse, Christ says, "These things have I spoken unto you, that My joy might remain with you and your joy might be full." That was better than if He had left us silver and gold. That's His legacy, His will. Yes, "My joy I leave with you" and thank God the devil can't get hold of it; the world can't take it away. How easy it is to save souls when you have joy in your heart. The world sees it in our faces. Last night we had the most extraordinary meeting that has been held. It was the grandest impression I have had in New York, to see those young men standing up. Ah, the joy of Christ was on their faces.

**What is it to believe on Christ?—John iv. 11, 12.—** If Christ was not divine, He was not a Saviour, and we are man-worshippers; all our hopes are gone, and our faith is vain. Matthew wrote to prove that Christ is the true Messiah, the Son of David. Mark begins with Malachi, where the Old Testament leaves off. Luke begins with Zachariah. But John sweeps over them all, and goes back to the bosom of God, and brings Christ from the throne. The 11th and 12th verses of the fourth chapter of John are to me two of the most precious in the Bible. They are about worn out in my Bible with use: "*And He came unto His own, and His own received Him not; but unto such as believed on Him, to them gave He power.*" Mark the "Him." There is no creed, no denomination, no

system required. There is not a soul here but can take Him to-day if it will. "Whomsoever" has been said, and it means all mankind. We have the best reasons to believe that this religion is true. How could hundreds of thousands of Christians have found so much comfort in Christ if it were all a myth? See how men have been elevated and lifted up. Let us only take God at His word and we will be saved.

Last night in the young men's meeting, a young man stood up and told how he had been saved three years ago; how his mother and sisters had all given him up, and the Lord reached down and lifted him into life. Isn't this proof of the Lord's power? All who find Christ tell the same story, be they Americans, English, Germans, Chinese, or of other nationality. What more proof do you want than this, and the ages that this religion has been a Gospel of peace and joy to thousands of suffering souls. There is much discussion now-a-days about miracles. But isn't a conversion a miracle? John's Gospel is the great one. Believe, believe, believe, he says. That idea is ever before him. Every chapter but two in his writings mentions it. God don't tell you to feel; many say they don't feel right to come to Christ. God tells you to believe. You must trust Him first. You must have faith in Him before you can have Christian experience. "Though He slay me, yet will I trust Him;" that's it. If He don't save us who can? All the churches and priests in the world can't do it. Now let us pray that all the unbelief in this building may be swept away.

**Praise.**—We have a blessed subject to-day—"Praise." I think this is the first praise meeting we have had. We have been praying a great deal, and now let us praise God. There is much more said in the Bible about praise than

about prayer. The Psalms are nothing but praise, and as David got nearer the end of his journey he seems to have thought of little else. So it is with Christians—the nearer they get to heaven the more they praise God. The saints praise Him in heaven, and men should learn how to praise Him here below. Everything that God has created except the heart of man, praises Him. The sun, moon, and stars praise Him, and O, let us praise Him. “Praise the Lord, O my soul,” says the Psalmist. I knew a man who always used to praise God under any circumstances. One day he came in with a severe cut on his finger, and said, “I have cut my finger. Praise God! I didn’t cut it off.” Under all circumstances let us praise God that our misfortunes are no worse. Let us ask Him to help us to praise Him. If we only had more of these praise-meetings, I think it wouldn’t be long before a glorious revival would sweep through all the churches. Forget your troubles, and begin to praise God to-day.

**Christ Mighty to Save.**—The key-note of this meeting is the sentiment of that hymn—“Christ mighty to save.” I have had considerable experience with men enslaved by strong drink. They try often to reform, but seldom succeed alone. The reason is that they have too much confidence in their own strength. When they give that up, and learn to trust alone in Christ, they are saved. When they call on God for help, they always get it. If we could only save ourselves by our own strength there would be no need of a Saviour. The worst enemy man has is himself. His pride and self-confidence often ruin him. They keep him from trusting to the arms of a loving Saviour. We are wicked by our nature; there is nothing good in us; the Bible teaches us that all the way through. David in the Psalms said: “There is none that doeth

good ; no, not one." He was right. We are all evil in our nature. It is the old Adam. I tell you man without God is a failure, and a tremendous failure. There's nothing good in him. It is a great deal better to believe God than to hope for salvation through your own poor exertions. How many times have you resolved to break off from some habit and failed! The heart is deceitful and desperately wicked. What we want is a new creation. Don't try to patch up your old natures. We want to be regenerated. Last Friday we had some men here from Philadelphia, and they did much good. Some have said, "Oh, they won't hold out." But we have some other friends here to-day. Let them testify.

**Promises of the Bible.**—There was a man in London who had all the promises of God printed together in a little book, and some time after some one in the country sent up for a copy. He received the answer that all the promises of God were out of print—perhaps that man had never heard of this : (holding up a Bible). At one time in Chicago, when the meetings grew a little dull, I told them we would go through the Bible and look for all the promises given us ; and from that time there were no more dull meetings. We had never realized before what promises God has made to those who believe in Jesus Christ. In the West I met a man in the cars who was marking a lot of notes he had in his hand with the letters B., G., P., and so on, and I asked him what it was for. He said some of them were bad, the parties were bankrupt, and he never expected to collect them. Some were good, though the men were slow to pay, and some were only possibly good, and he marked them to calculate his chances. Now some people are just like this with God's promises ; some they expect will be kept, and some they do not ; some are

barely possible. I advise you to make all God's promises good. God always keeps every promise He makes, and I defy any infidel to show any promise he has not kept.

**Peace.**—Num. vi. 26.—The Gos̄pel is a Gospel of peace, and our God is a God of peace, not of contention. The wicked know nothing of peace. There is no peace saith the Lord, for the wicked ; they are like the troubled sea—but you don't need to go to the Bible to find that out ; if you will look around you, you will see it. If you have not got peace, it is a sure sign you have not found the true God, for the peace of God will keep your hearts and minds if you have found Him. Look in the 6th chapter of Numbers, 26th verse : *'The Lord lift up His countenance upon thee, and give thee peace.'* The Lord will keep thee ; the Lord will give thee peace ; the Lord will bless thee—blessing at the foundation, blessing on the top, peace in the middle, solid, real peace such as the world cannot give or take away. When a man has left a will, how eagerly we read it ! We don't care much for a dry law paper, but if it has got our name in it with a legacy we never find it dry. Now God says, 'My peace I leave with you.' Oh, child of God, have you got it ? None of us have enough of it. I get angry and disturbed and make a fool of myself very often ; I wish I had peace enough to keep me from it, but God gives good measure, shaken up, pressed down, full measure. Let our hearts be open to receive the peace of God."

**Affliction.**—You will find in the 119th Psalm, 67th verse, these words : *"Before I was afflicted I went astray ; but now have I kept Thy word ;"* and again, in the 71st verse : *"It is good for me that I have been afflicted, that I might learn Thy statutes."* We can stand affliction better than we can prosperity, for in prosperity we forget God.

When our work is light, our prospects good, and everything looks smooth and easy, we are more apt to give ourselves over to pleasure. Somebody said: "It is the dead level of affairs that makes us go to ruin." A great many have a wrong idea of God, and think he sends afflictions because He don't love them; they think that because they don't know Him. He sends afflictions to humble our hearts and make us look to Him, and because He loves us, so he cannot let us leave Him and forget Him. Mr. Moody read a letter from a young lady in London, who would not go to the meetings when he was there for fear she might be converted, but who, since then, had been brought to God through suffering.

**Hope for the Inebriate.**—There is no day in the week when I feel my weakness so much as on Friday. We can do nothing. If these men get liberty, it is by the power of God. If you will turn to the third chapter of Acts, you will read the story of the lame man whom Peter restored, and who followed him into the temple. When the people saw it they ran together greatly wondering, and probably when John saw this he said to Peter, 'Now, Peter, would be a good time for you to preach. And Peter said, 'Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? It was faith in God's name which made this man strong, whom ye see and know.' The man had been blind from his birth, but he walked around, crying and shaking himself in the temple. If we had seen him, we would have thought he was a shouting Methodist with his hallelujahs and amens. It was by Christ's power, not by his own, that Peter did this thing. So it is with us. Many ask: 'Can these drunkards be saved?' I tell you only by Christ; if God gives them power they will be

saved. We are living in the days of miracles now. These intemperate men are only converted by a miracle. They may be overtaken by a fault, but if they are, let us go and help them up again ; it is no sign they have not been converted because their faults overtake them afterward ; it is so with all of us. What we do must be done in Christ's name. We might as well have an icicle in the pulpit as a man who leaves Christ out. Tons of such mere intellectual sermons do no good. If these men will get Christ they can resist temptation ; otherwise they cannot.

**Belief in God.**—11 Kings, 7.—I have believed in God for thirty years. When first converted I did not believe in Him very much, but ever since then I have believed in Him, more and more every year. When people come to me, tell me they can't believe, and ask what they shall do, I tell them to do as I once knew a man do. He went and knelt down and told God honestly he could not believe in Him. and I advise them to go off alone and tell it right out to the Lord. But if you stop to ask yourself *why* you don't believe in Him, is there really any reason? People read infidel books and wonder why they are unbelievers, I ask why they read such books. They think they must read both sides. I say that book is a lie, how can it be one side when it is a lie? It is not one side at all. Suppose a man tells right down lies about my family, and I read them so as to hear both sides ; it would not be long before some suspicion would creep into my mind. I said to a man once, "Have you got a wife?" "Yes, and a good one." I asked: "Now what if I should come to you and cast out insinuations against her?" And he said, "Well your life would not be safe long if you did." I told him just to treat the devil as he would treat a man who went round with such stories. We are not to blame for having doubts flitting through our minds, but for harboring them. Let us go out trusting the Lord with heart and soul to-day.



**He came to save sinners.**—They that are whole need not a physician, but they that are sick. I come not to call the righteous but sinners to repentance.”

In his short address he said : Matthew, Mark, and Luke all give an account of this saying of Christ's, that He came to save sinners. Sin may keep us out of heaven, but cannot keep us from coming to Christ. Christ was a physician ; He came to save sinners, and He never lost a case that was brought to him. If you should call a physician to see a friend and he should go and find that man was perfectly well, he would be indignant, wouldn't he ? I remember when I was in Chicago, seeing the advertisement of a patent medicine stuck all round on houses and rocks and fences. “ Pain Killer ! Pain Killer ! Pain Killer ! ” and I thought, “ there is a man who is bound to make some money.” I hadn't any pain I wanted cured, so I did not pay much attention to it. But one morning when Spring came I had a headache, and when I saw that this Pain Killer would cure headache I bought a bottle. Men don't want a doctor until they are sick, and don't go to Christ until they feel their need of Him. It is no use to offer bread to a man who is not hungry, or water to a man who is not thirsty. “ They that are whole need not a physician, but they that are sick.” Paul said he was the chief of sinners, and if the chief is saved, there is hope for every sinner.

**Joseph of Arimathea.**—What I want to call attention to this morning is how one act done for Christ, with a pure motive, will live forever. All four of the disciples give an account of this deed. Joseph of Arimathea, was a rich man and a counsellor, a good and just man, and John tells us he had long been a secret disciple of Christ. He had never come out boldly for fear of the Jews, but in that

hour, when all had deserted Him and one had betrayed Him, the death of Christ brought Joseph out, and he alone came forward to care for the crucified body. It is the death of Christ which should enlist us all. The fact that He died for us should make us all come forward to advance His kingdom. Joseph had been opposed to the death of Jesus, but he had taken no part in His trial and crucifixion. Dr. Bonner says, When you have a trial before a committee and one of its members will oppose the measure you want to carry you don't send for him—you have the meeting without him if you can. So when this matter came up before the Sanhedrim, Joseph was not there and was not sent for. It is only when Christ is dead upon the cross that Joseph comes forward as a disciple and begs the body of Pilate—an act which has lived nearly one thousand nine hundred years, and which will continue to live throughout all time. Matthew, Mark, and Luke do not tell us where Joseph got the myrrh and aloes, but John tells us that Nicodemus brought a hundred pounds weight, and that they put linen clothes upon the body of Jesus, with the spices, and laid it in a new sepulchre wherein was never man yet laid. It was a tomb Joseph had built for himself, expecting to lie there some day, but he probably thought the sepulchre would be all the sweeter if Christ had laid there.

When we go away from here, let us see what we can do for the sake of Jesus, what acts that deserve to live.

**Losing Sight of Self.**—Mr. Moody read the 9th chapter of Mark. He said: There is no doubt but hundreds of Christians who have attended these meetings wonder how they can now go out and work for the Lord. There is one thing necessary first, and that is, we must lose ourselves and think only of duty. In this chap-

ter which I have just read, we learn how the disciples had disputed among themselves who should be the greatest ; but Christ said to them, " If any man desire to be first, the same shall be last of all and servant of all." If a man wants to become wise before God, he must be willing to appear a fool before the world. God don't want our wisdom : He wants our ignorance. We read in the 10th chapter of Mark and 31st verse, " But many that are first shall be last, and the last first." Then Jesus tells of seven things that are going to happen in reference to His death. " The Son of Man shall be delivered unto the chief priests, and they shall condemn Him to death, and shall deliver Him to the Gentiles ; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him, and the third day He shall rise again." This was a prophecy, and I have an idea that many things which we still think are visionary will literally take place at some remote time. Yet right after this prophecy the disciples said to Him, " Master, we would that Thou shouldst do for us whatsoever we shall desire." Here is self again, and always self. It was the dying request of Christ that we should eat of the bread and drink of the wine in remembrance of Him ; yet many young converts say to me, " I need not go to the Communion table, need I ?" I tell them they need not go unless they want to, but if that was the dying request of any friend they had they would be willing to do it all their lives ; why, then, should they not desire to do it in remembrance of their Saviour ? They never thought of it in that way, they say. We want to be remembered in heaven, and Christ wants to be remembered here. We must pray to God to fill us with this spirit, and help us get rid of self ; and never let us stop and try to think who shall be greatest.

**True Friendship.**—We read in the xv. chapter of *11*. Samuel that David was fleeing in exile from Jerusalem. Absalom had already undermined his power and superseded him on the throne. But as David went through the gate six hundred men passed on before him, and the king said to Ittai, the leader: “Wherefore goest thou also with us; return to thy place and abide with the king, for thou art a stranger and also an exile.” And Ittai answered the king and said, “As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.” There was another man, too, called Hushai, who went out to meet the king, but he returned again to the city. How it must have pleased David to have found Ittai outside the gate. Ittai is worth thousands of Hushais. David did not know who his friends were until trouble came. There was true fellowship, true love in that act. In time of distress Ittai would not desert his king, but followed him into exile. So it should be in the church. That is just what Christ looks for; the only thing which can please Him is the true love that will leave all to follow Him. Some people do not know the meaning of the word fellowship—it means partnership. Our partnership is with Christ the Son, and when we come into it everything we have belongs to the firm; we can do nothing by ourselves without consulting Christ. We must be like Ittai, willing to leave the city and all we possess, if necessary, to follow him.

**Our Refuge.**—I want to call your attention to the six cities of refuge appointed by Joshua for the children of Israel. These cities were set apart that all men who killed any person unawares or unwittingly, and without hatred, might flee to them and be safe within their gates. The magistrates had to see to it that guide-boards were put

up, stones cleared away, and the roads kept clear for those who fled for their lives from the avengers of blood. These ancient cities of refuge are in our day represented by Christ. He is our refuge in all times of trouble.

The names of the cities are Hebrew, and all have a meaning. Kedish means holiness. If we flee to this city of refuge we will be made holy. Had Christ committed sin we could have no hope, but since He is without sin, if we are in Christ we are made perfect. Shechem meant shoulder, which means strength and power. If a man needs strength he must flee there. Sins are in one of two places, on us or on Christ. If we are weak we must find strength in Shechem. Hebron means joined. If we can get there we are joint heirs with Jesus Christ. Beser means fortified; you are secured there if you want to get away from the world. Ramoth means heights and Golan means exile—exile in this world and citizenship in heaven. These six cities ought to be a help to you. Have we Christ for our refuge? If a man is away from God what hope has he? It is folly for a man who has an appetite for drink to try and overcome it by himself; he can't overcome both his appetite and the devil alone. It is only through Christ that we can be secure.

**The Holy Spirit.**—If we have the Spirit, we have the fruit of the Spirit. If the Spirit of God is in us, we will have these qualities of His Spirit. "He that loveth not, knoweth not God; for God is love." Some one said to me the other day that he understood about belief, but could not understand what it was to be born again. I told him that he that believed had life eternal, and whoever received life through Christ was born again. A man cannot get that life by merely going to church and observing forms; he must get the Spirit of God, and then he will

have light and peace. We have no peace so long as we have sin, but if we accept Christ, and salvation through Him, our sins are blotted out, and we have peace in reviewing the past. Spiritual power is what we want next. As soon as the Holy Ghost comes we want boldness to go out and proclaim Jesus. There was once a man on trial for his life. The king of the country in which he lived said the law must take its course, but, after he was tried and condemned, he would pardon him. The man was cool all through his trial, and when they brought in a verdict of guilty, the man was perfectly unconcerned. So with the Christian. He will have boldness in his heart on the day of judgment, because he knows Christ became a propitiation for his sins and he has his pardon laid up in his heart.

**One thing thou lackest.**—The thought I want to call your attention to is, that here is a man who seems to be good enough without Christ. Cornelius, we are told, was devout, just, benevolent, of good report among all nations, and a man who feared God. What more could you ask? What did he lack? He needed Christ. I don't care how good a man may be he needs a Saviour. We ought to be interested in this account of the conversion of Cornelius, for if he needed it, we all need it, every man in New York needs it. It is recorded that an angel of God appeared to Cornelius and told him to send to Joppa for Peter that he might come to his house and tell them words whereby they might be saved. And Cornelius sent three men and Peter returned with them to Cesarea. We all ought to want to know what the message was that the disciple brought. What was necessary for the salvation of so good a man is necessary for us all. Here in this chapter we have it all. Peter taught everywhere Christ. And in

the 38th verse we read, "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him." You may be everything that is estimable, but if you don't believe in Jesus Christ and receive remission of your sins, you cannot see heaven. Under that preaching of Peter's, Cornelius and his whole family were converted. The Holy Ghost fell upon the meeting, and it was a good net that the disciple drew in that day. Let us pray that we may receive the Spirit as they did.

**Three Classes.**—I always notice many here at noon whom we have met in the inquiry-rooms, and I want to speak a word to them. There are three classes of people who will not accept salvation—those who neglect it, those who refuse it, and those who despise it. Many think they are not so bad as the scoffer at religion because they only neglect it, but if they keep on they are lost just the same. Suppose there is a man in a boat going in a swift current down the stream ; if he neglects to pull for the shore he is a doomed man. He will go over the rapids won't he ? If Noah had neglected to go into the ark after he had built it, he would have been lost with the other antediluvians. Nothing could have saved him. You let the cry be raised that this building is on fire, and see how many will keep their seats ; they would be burned up as sure as they did.

Then again in the 12th chapter of Hebrews, 25th verse, "See that ye refuse not him that speaketh." The next step is to refuse salvation. A while ago they only neglected it, now they refuse it—that is the second round of the ladder. You can only do one of two things, take it or refuse it. You have all been in a house where the waiter

passed ice-water to a number of people sitting together, and seen how some would take it and some would not ; so the cup of salvation is passed among you to-day. How many of you will accept it? Are you almost persuaded? Remember a hair's breadth from heaven is not an inch from hell.

Again in the 10th chapter of Hebrews, 28th verse, we read : " He that despised Moses' law died without mercy under two or three witnesses." Many despise the whole thing, hate it, and will have none of it—give them a tract and they light their cigars with it. There are the three words—neglect, refuse, despise. When there is but one engine and three cars attached, don't they all go the same way? If you do either of these three things, you must suffer the eternal consequences.

" 7 Comes."—The key note for the services to-day is found in the little word Come. I would like to speak to you of seven instances where we are invited to come to the Lord. In the 55th chapter of Isaiah and 1st verse we read, " Ho, every one that thirsteth, come ye to the waters," and again in the 3d verse. " Incline your ear and come unto me ; hear and your soul shall live." I have great hopes that a man may be saved when he will stop and listen. People are so engrossed with the affairs of this world that but few find time to stop. It is all rush and hurry, and they don't think about their souls. I was out to dinner yesterday, and they were trying there to teach a little child to walk. They would say to her, " Come," and she would try to go a few steps. So Christ is calling the world to come, but the trouble is they do not heed and won't go. After the Chicago fire, when such quantities of money, clothes, and provisions were sent there, the only question asked those who applied for assistance was. " Were you burned out?" If



they could prove it, they got help. All you have to do is to show that you want help from God, and He will give it. In the 1st of Isaiah we find : " Come now, and let us reason together, saith the Lord ; though your sins be as scarlet they shall be white as snow." Sin can keep us out of heaven, but not out of Christ. If you are out of Christ, decide now to come to Him. As the old colored woman said, when she made up her mind, then she was there. Will you turn to the 6th chapter of Mark and 31st verse ? Christ said to his disciples, " Come ye yourselves apart into a desert place, and rest a while." It is a good thing to be alone with God. We lead two lives—one in the world and one apart with God. In the 11th chapter of Matthew is the invitation, " Come unto me all ye that labor." If any man or woman among you is carrying a burden, take it to Christ. In the last verse of the 4th chapter of Hebrews we are told to come boldly to the throne of grace. Those who are afraid to become Christians lest they can't hold out, should remember that at the Throne we can find grace in time of need. The next come is in the 22d chapter of Matthew and 4th verse : " Come unto the marriage "—the parable of the marriage of the king's son. The seventh and last invitation I want to call your attention to is, " Come and inherit eternal life." " Come up hither." These are blessed words, which will last forever.

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TO

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