

SELECTED WRITINGS: BOOK I

*God's Love, Repentance, Confession
and Faith*



THE EVERLASTING GOSPEL

I AM THE WAY, THE TRUTH,
AND THE LIFE
JOHN 14:6

The Truth About God

INDEX

Index	1
Miraculous Powers by Merritt E. Cornell	2
What the World Needs Now is love by Thomas Nelson	4
Bible Study by Steven N. Haskell	9
Repentance: Its Nature and Necessity by J. C. Ryle	16
Confession of Sin by Ellet J. Waggoner	27
The Spiritual Conflicts & Sorrows of the Disciples of Christ	31
by Pikes Guide to Young Disciples	
Called According to His Purposes by Ellet J. Waggoner	37
Poem with Martin Luther	51
Promises to Live By	52
Contact us	53

MIRACULOUS POWERS

The following incident is taken from a recent work entitled, "Narratives of Remarkable Conversions," and which opens with the following announcement of an unqualified belief in the continuation of miraculous manifestations from the days of Christ to the present: "The history of the gospel is the real record of the Supernatural in this world. We deny that 'the age of miracles is past;' and this humble volume--humble, yet of transcendent contents--shall sustain the denial."

The incident here narrated is found on page 123:

A native of Sweden, residing in the south of France, had occasion to go from one port to another in the Baltic Sea. When he came to the place whence he expected to sail, the vessel was gone. On inquiring, he found a fishing-boat going the same way, in which he embarked. After being for some time out to sea, the men observing that he had several trunks and chests on board, concluded he must be very rich, and therefore agreed among themselves to throw him overboard. This he heard them express, which gave him great uneasiness. However, he took occasion to open one of his trunks which contained some books. Observing this, they remarked among themselves that it was not worthwhile to throw him into the sea, as they did not want any books, which they supposed was all the trunks contained. They asked him if he were a priest. Hardly knowing what reply to make, he told them he was; at which they seemed much pleased, and said they would have a sermon on the next day, as it was the Sabbath.

This increased the anxiety and distress of his mind, for he knew himself to be as incapable of such an undertaking as it was possible for anyone to be, as he knew very little of the Scriptures; neither did he believe in the inspiration of the Bible.

At length they came to a small rocky island, perhaps a quarter of a mile in circumference, where was a company of pirates, who had chosen this little sequestered spot to deposit their treasures. He was taken to a cave,

and introduced to an old woman, to whom they remarked that they were to have a sermon preached the next day. She said she was very glad of it, for she had not heard the word of God for a great while. His was a trying case, for preach he must, still he knew nothing about preaching. If he refused, or undertook to preach and did not please, he expected it would be his death. With these thoughts he passed a sleepless night. In the morning his mind was not settled upon anything. To call upon God, whom he believed to be inaccessible, was altogether vain. He could devise no way whereby he might be saved. He walked to and fro, still shut up in darkness, striving to collect something to say to them, but could not think of even a single sentence.

When the appointed time for the meeting arrived, he entered the cave where he found the men assembled. There was a seat prepared for him, and a table with a Bible on it. They sat for the space of half an hour in profound silence; and even then, the anguish of his soul was as great as human nature was capable of enduring. At length these words came to his mind--"Verily, there is a reward for the righteous: verily, there is a God that judgeth in the earth!" He arose and delivered them; then other words presented themselves, and so on till his understanding became opened-- his heart enlarged, in a manner astonishing to himself. He spoke upon subjects suited to their condition: the rewards of the righteous, the judgments of the wicked, the necessity of repentance, and the importance of a change of life. The matchless love of God to the children of men had such a powerful effect upon the minds of these wretched beings, that they were melted into tears. Nor was he less astonished at the unbounded goodness of the Great Supreme, in thus interposing to save his spiritual as well as his natural life, and well might he exclaim-- **"This is the Lord's doings, and marvelous in our eyes."** Under a deep sense of God's goodness, his heart became filled with such thankfulness that it was out of his power to express. What marvelous change was thus suddenly brought about by divine interposition! He who a little before disbelieved in communion with God and the soul, became

as humble as a little child; and they who were so lately meditating on his death, now were filled with love and good will toward each other, particularly toward him; manifesting affectionate kindness, and willing to render him all the assistance in their power.

The next morning they fitted out one of their vessels, and conveyed him where he desired. From that time he became a changed man. From sentiments of infidelity, he became a sincere believer in the power and efficacy of the truth as it is in Jesus.

SUMMARY

WHAT THE WORLD NEEDS NOW ... IS LOVE

"What the world needs now," reveals the lyrics of a once-popular song, "is love, sweet love." Unfortunately, a similar song moans that most of us are "looking for love in all the wrong places." Can you relate? Almost everyone – including you and me – has a deep inner need to experience real love; but unfortunately, actually finding something so priceless seems like an elusive dream.

All too often, it remains unreachable.

The Holy Bible informs us that **“God is love” 1 John 4:8**. Not only that, but it also tells us that Earth’s Maker has a special message of love uniquely designed for these **“last days”** (1 Timothy 3:1). Believe it or not, His end-time message combines love and law (see Revelation 14:12-14) for the simple reason that true love is moral. In other words, love involves more than fluffy feelings without substance.

Every nation, government, state, city and town has laws. Without laws, chaos reigns. But there is one law that towers above all other legal codes: The Ten Commandments. What makes the Big Ten different from other laws is that they were originally written, not with a pen, pencil, keyboard, or even hi-tech voice recognition software, but **“with the finger of God”** (Exodus 31:18). Read Exodus 20:1-17 for the full version. In a nutshell, here are the Ten Commandments in plain language:

1. Put God first.
2. Don’t worship idols.
3. Respect God’s name.
4. Keep the seventh day holy.
5. Honor your father and mother.
6. Don’t murder.
7. Don’t commit adultery.
8. Don’t steal.
9. Don’t lie.
10. Don’t covet.

Try to imagine what society would be like if everyone actually kept these commandments. Thieves wouldn’t exist. Nor would serial killers or even bullies. Jails, locks on doors, or even a police force would not be needed. How about the department of Homeland Security? No, for there would be no terrorists, hijacked planes, or deadly bombs. Instead, all human beings would treat others with decency, kindness, and respect. In such an environment, families would flourish, children would grow up safe, and happiness would thrill every heart.

Come down from the cloud, you may be thinking, this could never happen. Really? Guess what? I know this may seem hard to fathom, but the Good Book predicts that someday it will. **“Behold, I make all things new”** (Revelation 21:5), promises God Almighty. Not only that, but you can live forever in that Paradise, if you make the right choice. Let me explain.

The mystery is hidden within an ancient prophecy about Jesus Christ. **“Now this is His name by which He shall be called, The Lord our Righteousness”** **Jeremiah 23:6**. The word “righteousness” or “right doing” simply means to keep the Ten Commandments, **“the law of righteousness”** (see Roman 9:31) without a flaw. Obviously, none of us has ever been there or done that. Instead, **“all have sinned”** (Romans 3:23). But the good news is that nearly two thousand years ago – in a supreme act of love – Jesus kept the Ten Commandments (see John 15:10) for us, in our behalf. As a result, He is now **“The Lord Our Righteousness.”**

Now here is some bad news we cannot avoid. **“The wages of sin is death”** **Romans 6:23**. In other words, the divine penalty for breaking the Ten Commandments is eternal destruction. Justice requires it. There is no escaping it. On the other hand, here’s more good news: At the end of His earthly life, **“Christ died for our sins”** (1 Corinthians 15:3) on a cruel cross in our behalf too, which means He can now forgive us, remove our guilt, and wash us clean!

Do you enjoy receiving gifts? My children, ages 5 and 8, surely do. What kid doesn’t? Now don’t miss this. God Almighty has a free gift of righteousness (See Romans 5:17) for you that can give you “eternal life” (see Romans 6:23). If you are willing to turn from sin and to believe in Jesus as your Savior, He will apply Christ’s perfect obedience to the Ten Commandments in place of your sins in His heavenly record book (see Revelation 20:12). “Innocent!” Not guilty!” “Forgiven!” will be spoken about you by the King of the universe, no matter what crimes or sins you have committed.

This brings us back to the universal search for genuine love. Here's a story to illustrate: A reckless teenager once had a terrible argument with his father. His last words were, "I'm leaving. You will never see me again!" as he stormed out of the house. The boy thought he could make it on his own, but after three difficult years remorseful thoughts turned toward home. Will my father take me back, he wondered fearfully? Two days later, the boy finally gathered the courage to phone his mother. "Mom, please talk to dad. Tell him I will be passing by the foot of our hill on a train next Monday afternoon. Ask him to hang something white on the porch if he wants me back. If I see anything white, I'll come home." Then he hung up.

On that Monday morning, a worried teenager boarded the train, and happened to sit next to a minister. "Why are you so nervous," the pastor inquired? The boy then told him the whole story. "Mister," he said, "when we roll around the curve ahead, will you look out the window at the house on the top of the hill? That's my house. If you see anything white, tell me. I'm scared to look!"

As the train rounded the last bend and the minister looked through the glass, the sight caused him to forget his ministerial dignity. Jumping to his feet, the pastor shouted, "Look son, look!" Opening his eyes, the boy saw his little house on the hill completely covered with every white sheets, white blankets, white towels, white bedspreads, white tablecloths, white napkins and white handkerchiefs that his parents owned. Oh, how they loved him and wanted him to come home. The last thing the minister saw of the boy was the back of his legs running quickly up the hill, across the porch, through the white sheets, and into the waiting arms of his lonely parents.

Dear reader, Jesus loves you and wants you to come home too. So repent of your sins, and trust Him as your Savior. If you do, He will place upon you His own spotless, "**robe of righteousness**" (see Isaiah 61:10), His "**white garments**" (see Revelation 3:18) of full forgiveness, no matter

how wicked your past. He promises He will (see 1 John 1:9). You can trust Him for this.

The earlier song quoted that says, "I was looking for love in all the wrong places," then adds, "You came a-knocking at my heart's door. You're everything I've been looking for." These words can truly apply only to Jesus Christ, your Savior.

He is God's gift of love to you.

Through the gift of His righteousness – which alone can cover your sins of breaking the Ten Commandments – you can have "**eternal life**" in God's bright tomorrow where only love rules (see Revelation 21:4,5).

The biggest question is: Will you repent, and accept that gift, or not?

SUMMARY

BIBLE STUDY

I called your attention yesterday to two men whom God specially endowed with wisdom, as we learn in the Scripture. This was the wisdom of Christ; and this knowledge which God imparted them was imparted to them by his Holy Spirit, and it came to Solomon, especially, as the result of his earnestly desiring it. Adam and Solomon were the two individuals. Not but what God has enlightened and instructed other men; but they were two that the Bible and the Spirit of God speak of as being specially endowed with wisdom; and we might look upon them as representative individuals, to whom the wisdom of God was given. They were enlightened by God's Holy Spirit. Adam was a sample man; he was fresh from the hand of God. He was created to rule. We have shown that he understood the nature of plants, and of every animal that God created. Solomon, also, was a man who God fitted to rule. Adam was to rule over the world, under God; Solomon was to reign over God's kingdom; he sat upon the throne of the Lord. And about trees, he wrote of every tree, from the cedar which is in Lebanon to the hyssop that springeth out of the wall. He understood the sciences the same as Adam, though perhaps not to the same extent.

Now I wish to read you a few texts concerning Christ, and what he came to this earth for. We have mentioned this, that he came to the world as a "restorer." Now, in the "restoring" by Christ, he does not simply mean that he will forgive sins; but, brethren and sisters, God wants us to be intelligent men and women. And when Christ came to this earth, he did not come to condemn man; he did not come to cause a single sorrow or pain; but to restore people, and lift them up, and bring them back to the condition that Adam was in when he first came from the hand of his Creator; and more than this, to place man on a higher plane, even, than that on which Adam would have lived had he never sinned; and this is the purpose of God from all eternity. It is to make men wise; to make men noble, broad-minded, pure, and holy, so that they may reign eternally in the kingdom of glory. Oh, I wish I knew how to convey this

idea to you in words, so that you would sense its importance. You would despise every groveling thing of earth, if you could but see what God's purpose was in creating man. And because man fell and came under the dominion of Satan, Christ came to redeem him and lift him up. That is the whole object of Christ. It was not to condemn men and sink them lower; it was to lift them up; to elevate them; to take man in his lost and fallen condition and lift him up.

In presenting what I do this morning, I do not want one of you to think that you can get a theory of these things, and be enlightened by it, unless God gives it to you by his Spirit. You cannot do it, brethren. As we present these ideas, if you can see the beauty that is in them, and then come to the feet of the Savior as Mary did, and take his words and try to get out of them the information for your own soul's good, then Christ will teach you, and you will get these precious things that are in his word.

Let me read to you a few texts concerning Christ's mission. One is in the fourth chapter of Luke, and the sixteenth verse. **"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me,"** - to do something. Luke 4:16-18. This is what the Spirit of the Lord anointed Christ to do; and the Spirit of the Lord will anoint every one of us to do the same thing that is done by Christ - **"because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."** Luke 4:18.

Now, there is nothing in that but to elevate, is there? There is nothing in that but to restore and bring back. Sin had broken the hearts of thousands - and there are tens of thousands to-day with broken hearts, - and the Savior came to bind up every one of them. He did not come to

open those wounds; but to bind them up. I do not know how it is with all our ministers; but I used to think a little differently of the character of the Savior than I do to-day. I thought he came to bless me, - He came to save me; he came to heal me.

Another text I will read, that familiar one in the third chapter of John and sixteenth verse. **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.** I do not know that I need to say anything on these texts, for they are so familiar to you; but, brethren, it is God that loved the world. Where was the world? Lost in sin; and he loved the sinners. He loved those that were bound; and he loved them so well that he gave his only begotten Son that they might be set free.

I will read the seventeenth verse: **"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.** Saved from what? From sin. Does that touch your intellect? What was it that marred the intelligence which God gave Adam? Sin. And when God takes the cause of our ignorance and suffering out of the way, and we sustain the right relationship to God, I would like to inquire, what will we be doing? Will we not be training ourselves back to that condition that man was in when God placed him in the Garden of Eden? I think we will. The first step is to lead the soul from the bondage of sin; then our experience just begins. Christ is to lead us on, so that his going forth will appear to us as the morning; and the darkness which has enshrouded us will begin to clear away.

Now you will see the point that I want to make. It is that we should not limit the Holy One, and think that because he has forgiven our sins, that is all we want. It is just as necessary that we grow in grace as it is that we receive the grace; and unless we take in all that God wants to do for us, and set our faces in that direction, and begin to come to him to receive instruction - and that you will find in this blessed book and in the voice of the Spirit, - we will sink in hell in the end. We should study the Scriptures as never before. Satan is busy setting snares for the feet of

every one of us. Our safeguard alone is found in Christ? And what is it that we receive from Him? We receive His precious word. His Words are our great educator. That is the great text book that goes through to the kingdom of God.

I will read one other text. It is found in the twelfth chapter of John and the forty-sixth verse. **"I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:46.** Now, brethren and sisters, are any of you in darkness this morning? Has Satan cast his hellish shadow right in your pathway so that your mind is darkened? What did Christ come for? To give you light. Then why not let him shine in your heart? I know what you will say: "If I only knew what to do" - Why, believe; and the darkness will flee from you in an instant. I wish I knew how to tell it. **"His name shall be called Jesus, for he shall save his people from their sins." Matthew 1:21.** When a soul is trusting in the name of Jesus, there are not devils enough ever cast out of heaven to prevent that soul from going to glory. When with all the power of our being we throw our wills on the side of the will of Christ, and take that precious name on our lips, the devils will flee from us, every time. Try it if you do not believe it. I have tried it and find it works well.

When the devils come to me, and I feel that I must sink down beneath the temptation, I say to them, "In the name of Jesus, depart!" and they do so. And Christ has given this power to every Christian, as a precious treasure. Try it. The reason we do not realize it, and prize it more, is that we have not sufficiently realized that we are lost, and have not experienced religion enough. If you have darkness and sorrow of heart, you can overcome it in the name of Jesus. You remember the incident recorded in the book of Acts, of the seven men who undertook to cast out devils in the name of Jesus, without realizing the power there was in his name. The devil answered, saying, **"Jesus I know, and Paul I know: but who are ye?" Acts 19:15.** Then he turned on them and drove them from the house. The very sound of the name of Jesus frightens Satan. We

have not half read the Bible, brethren, and do not know what is in it. Salvation is to be read in every line of that book; and when we take the word right home to our souls, then we experience it.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:46. Now, you may say, "Why, then, are we not all saved, if that is what Christ came into the world for?" It is because you do not accept him; and you do not accept him because you do not feel the need of him. We do not realize that we are "sick." **"They that are whole need not a physician; but they that are sick." Luke 5:31.** It is to those who are sick and needy that Christ is revealed. I can tell you to whom God is the nearest in this house; it is the one that feels the most need of him. I used to read about the Savior going past that pool where lay many sick folks, and I wondered how it was that he picked out that one man and healed him, and healed none of the others; but sometime ago I was reading that account, and I saw very clearly why he healed that man and did not heal the others. It was all revealed to me in the words that the Savior spoke to him, asking him if he would be made whole. The man looked up and said, **"I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me." John 5:7.** The Savior said, **"Rise, take up thy bed and walk." John 5:8.** If there had been others there who were just in the same condition that this man was in, they would have got up and walked.

Now, we are talking about receiving God's Holy Spirit here, and it is coming in some degree. Whether you will all get it or not I do not know; but I will tell you who will get it, it will be the man who needs it so much that he cannot get along without it. He will receive it because he is needy, and cannot live unless he does get it. And when you get into that condition, God will come into your hearts before you know it; and then it is just the same with wisdom, with intelligence, and with the understanding of all God has revealed. When the heart goes out after

God in the truest sense, we will want to know all that God wants us to know. We will want to be in the place in which God wants us to be. We will want to relate ourselves to God in just such a way as he would have us; and there will be that hungering and thirsting, and desiring to be filled, that no one can fill us but Christ; and we will come to him and feed upon his sacred word; and we will get something we never got before. Why, he wants to come into your heart this minute; he is just anxious to do so. Then shall we not prize his teaching, his words, and his voice? Most assuredly.

I remarked here, I think, about Mary seeing Jesus. That has interested me wonderfully of late. I wondered why it was that Mary could see Jesus. She went to the sepulcher with a number of others, and evidently went back with them; but somehow she must have gone right back to the sepulcher alone, and was looking around there. Why did she not go away? She had seen Jesus placed in the tomb; and wanted to see him again; and she was earnestly desirous of seeing him; and the Lord stood right beside her unobserved. Then he spoke to her; and I suppose her eyes so filled with tears that she did not recognize him; but thought he was the gardener, and said, **"If you have taken him away - if your sepulcher is too good for my Lord, - tell me, and I will come and take him."** (see **John chapter 20**). Then said he, **"Mary."** That was enough; she fell right down to worship him. Now, how was she enabled to see the Savior? It was because of the intense desire she had to see him. Now, do you want the blessing of God? Do you want knowledge, light, and wisdom? and do you believe it is there in the Bible for you? If you do, you can have it. But the Savior cannot give it to people that do not want it; but as soon as we come with earnestness of desire for it, we will find it in every line; and the Savior will stand right by our side to impart to us that information.

I want to read the following passage on true education to you:

"He who created man has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with

which men carry out the Creator's plan. The true object of education is to restore the image of God in the soul..."

"...Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. (Then he had a large and clear intellect.) His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will."

I think, about the intelligence Adam possessed. While in the image of God, Adam held converse with every flower and leaf and tree, and he gathered from each the secrets of its life. There is no end to the knowledge which God wants to impart to his people. It embraces every true science, and information upon everything in this world. He did not want man to know sin; but he wanted him to know good, and to be well informed.

Adam understood every science, and that is what I want to impress upon your mind. The religion of Jesus embraces every science that is true, and you have it all in the Bible; and it is for us simply to come to the feet of Christ and sit there, and he will teach it to us. I will read a little further:

"With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar."

I tell you, he had a large mind, did he not? He was truly a sample man. God placed in Adam the principles of every branch of education. "He had given to each its name, and he was acquainted with the nature and habits of all." How long had Adam been created? The Lord made the animals in the morning and Adam next, and then He brought before him all these animals, and he beheld them and named them; and after that God created him a helpmeet, and the marriage ceremony took place; and all this took place in a day. Then Adam had not much time to study and

become familiar with the animals. *"God's glory in the heavens, the innumerable worlds in their orderly revolutions, the balancings of the clouds, the mysteries of light and sound, of day and night, - all were open to the study of our first parents."*

SUMMARY

REPENTANCE: ITS NATURE AND NECESSITY

"Except ye repent ye shall all likewise perish." Luke13:3.

THIS is a striking sentence of scripture. At first hearing, the words sound stern and severe. - "Repent or perish!"

But from whose lips did these words come? They came from the lips of one that loved us with a love that passeth knowledge, even Jesus Christ the Son of God. They were spoken by one who died for our sins.

"Greater love hath no man than this, that a man lay down his life for his friends." The words that come from lips like these, they must be words of love.

What greater proof of love can be given than to warn a friend of coming danger? That father among you who sees his son tottering to the brink of a precipice, and as he sees him cries out sharply, "Stop, stop!" does not that father love him? That tender mother among you who sees her infant on the point of taking up a poisonous berry, and cries out sharply, "Stop, stop! put that down!" does not that mother love that child? It is

indifference that lets people alone, and allows them to go on every one in his own way. It is love, tender love that warns and raises the cry of alarm. The cry of "Fire, fire!" at midnight may sometimes startle a man out of his sleep, rudely, harshly, unpleasantly; but who could complain if that cry was the means of saving his life? The words, **"Except ye repent ye shall all perish,"** may sound stern and severe, but they are words of love and may be the means in the hand of God of delivering precious souls from hell.

The occasion of these words is no less striking than their contents. There were certain persons who told our Lord of the "Galileans, whose blood Pilate had mingled with their sacrifices." What that circumstance was we do not know. That these Galileans had met with a violent and sudden death seems most likely. It seems these persons came to our Lord and told him of this just as people now-a-days speak of a murder or of a shipwreck, or of a sudden death, or of a railway accident. Our Lord Jesus Christ as his manner was seized the opportunity and made a practical use of it. He at once spoke to those who came to hear him about their own souls. He bade them look at home. What though these people did die suddenly? After all, what was that to them? "Consider your ways," our Lord seems to say; **"except ye repent,"** ye who have spoken to me these words - **"except ye repent ye shall all likewise perish."**

There are three things to which I propose to ask your attention in speaking to you this night. First of all I will speak of the nature of repentance - what is it? Secondly I will speak of the necessity of repentance - why is repentance needful? Thirdly I will speak of the encouragement to repentance - what is there to lead men to repent?

1. First of all, what is repentance? Repentance is a thing that lies among the foundation stones of Christianity. It concerns every man and woman and child born into the world. Sixty times over at least do we find repentance spoken of in the New Testament. What was the first doctrine our Lord Jesus Christ preached when he began to preach? We are told that **"from that time Jesus began to preach, and to say, Repent and**

believe the gospel." What was the first message the apostles proclaimed when the Lord sent them forth while he was yet with them? They went forth two and two and **"preached that men should repent."** What was the charge he gave them when he left the world? That repentance and remission of sins should be preached in his name among all nations. An error about repentance is an error that lies at the very roots of our salvation.

What then is repentance? When can it be said of any man, that that man repents? I take repentance to be a thorough change of man's natural heart upon the subject of sin. We are all born in sin. We naturally love sin. We take to sin as soon as we can act and think at all as the bird takes to flying and the fish takes to swimming. That child of yours requires no schooling, no college, no money spent on his education, to learn deceitfulness, sensuality, passion, self-will, gluttony, pride, foolishness, and the like. Now when these habits of ours about sin are changed by the Holy Ghost; when this natural love of sin is completely altered by the Holy Ghost, then there takes place that change which the word of God calls repentance. But I may not leave the subject here. I would endeavor to show you something of the experience of every truly penitent man.

True repentance begins with knowledge of sin. The eyes of the penitent man are opened. He sees with dismay and confusion the length and breadth of God's holy law, and the extent, the enormous extent of his own transgression. He discovers to his surprise, that so far from being a proper man and a respectable man and a good sort of man and a man with a good heart, he is in the sight of God wretched, miserable, poor, blind, naked, corrupt and bad in God's sight. This is the first step in true repentance.

True repentance goes on next, to work sorrow for sin. The heart of a penitent man is touched with deep remorse because of his past transgressions. He mourns over time wasted, over talents misspent, over God dishonored, over his own soul injured. When a man so sorrows, you have the second step in true repentance.

True repentance proceeds further, to produce in a man confession of sin. He feels he must speak to that God against whom he has sinned. He can keep nothing back. He will not hide anything from him. He goes before him pleading nothing, saying nothing for himself, willing to say in the publican's words, "**God be merciful to me a sinner!**" When a man goes to God in confession, you have the third step in true repentance.

True repentance, furthermore, shows itself before men's eyes in a thorough breaking off from sin. The life of a penitent man becomes altered. What God commands he now desires to practice, and what God forbids he now desires to avoid. He labors and strives in all ways to keep clear from sin, to fight with sin, to war with sin, to get the victory over sin. When a man does that, you have the next step in true repentance.

But true repentance, besides this, results in a habit in man's heart of deep hatred of all sin. The penitent man abhors that which is evil, and cleaves to that which is good. He comes short of his own desires not unfrequently. He finds within him an evil principle warring against the Spirit of God. But still, for all that, the general bias of his heart is towards God, and away from evil, and he can say with David, "**I count all thy commandments concerning all things to be right, and I hate every false way.**"

But now is the picture of repentance complete? Can I leave the subject here? I cannot do it. True repentance such as I have just described, is never alone in the heart of any man. It is always accompanied by lively faith in our Lord and Saviour Jesus Christ. Wherever faith is, there is repentance; wherever repentance is, there will always be faith. The two things will always go side by side.

And now my beloved hearers, before I pass further, search and try your own hearts, and see what you know about the nature of true repentance. I do not mean to say the experience of all penitent people tallies exactly, precisely, and minutely; but this I do say, that in the main, the experience of all true Christians will recognize something of what I have just said,

and that repentance like this will be a thing familiar to the heart of every true believer.

Take heed and beware that you make no mistake about the nature of true repentance. The devil knows too well the value of that precious grace not to put about in the world many counterfeits of it. Take heed and be not deceived. Beware lest you ever take up with that which is false and unreal repentance, and not genuine, true repentance unto God.

Take heed that your repentance be, if you ever repent, a business of your heart. It is not a grave face merely, nor a round of self-imposed austerities, nor fasting in Lent, or upon Ash-Wednesday and Good Friday. Ahab could put on sackcloth when it served his turn, but Ahab never repented.

Take heed and see to it that your repentance be a repentance, wherein you turn to God. Roman Catholics can run to priests and confessionals when they are frightened. Felix could tremble when he heard the apostle Paul preach. But this is not true repentance. See that your repentance lead you unto God, draw you unto God and make you fly like a child to its mother. So fly to the bosom of your God.

And see that your repentance ever be a repentance attended by a thorough forsaking of sin. Sentimental people can cry sometimes under sermons and yet return to the ball, the theatre, and the opera in the week after. But feelings without practice are not true repentance, and mere sentimental excitement, without thorough close walking with God and breaking off from sin, is not that repentance that God approves.

Ay, and see above all things that your repentance be repentance which is closely bound up with faith in the Lord Jesus Christ. See that your convictions be convictions that never rest except at the foot of the cross whereupon Jesus Christ died. Judas Iscariot could say "I have sinned," but Judas never turned to Jesus. Judas never looked by faith to Jesus and therefore Judas died in his sins. Give me the repentance that makes a man flee to Christ and mourn above all things because by his sins he has

pierced the Lord that bought him. No repentance ever lasts, no repentance is planted by the Holy Ghost in which a man does not look at Calvary more than at Sinai, and rejoice in a bleeding Jesus, a dying Christ, a crucified Saviour. Such repentance comes down from heaven. Such repentance is that which is planted in man's heart by the Holy Ghost.

2. I pass on now to the second point that I propose to speak about. I propose to speak about THE NECESSITY OF REPENTANCE. Why is repentance needful? The text I am upon to-night shows clearly the necessity of repentance - **"Except ye repent, ye shall all likewise perish."** All, all without exception, need repentance toward God. It is not for thieves only; it is not only for murderers, drunkards, adulterers, fornicators, and the inmates of prisons and of jails. No, all born of the seed of Adam, all without exception need repentance toward God. The queen upon her throne, and the pauper in the work-house; the master in his drawing-room, the servant-maid in the kitchen, the professor of science at universities, the poor plough boy that follows the plough - all, all without exception, are born in sin, and all must repent and be converted if they would be saved. **"Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven."** **"Except ye repent ye shall all likewise perish."**

But whence comes the necessity of repentance? What are the reasons, what the causes why repentance like this is needful? Give me your attention again. Suffer me to show you in a few words the necessity of repentance.

For one thing, without repentance there is no forgiveness of sins. Let no man misunderstand me in what I say. The tears of repentance wash away no sins. That is the office, that the work of the blood of Christ alone. Contrition makes no atonement for transgression. **"We are counted righteous before God only for the sake of our Lord Jesus Christ by faith, and not for our own works or deservings,"** repentance, holiness, alms-giving, sacrament-receiving or anything of the kind. But still, for all this there remains another great truth behind and it is this - that all

justified people are penitent people, and that a forgiven sinner will always be a man that mourns, grieves over and loathes his sins. God is ready and willing to receive us, to grant us peace if we come to him in Christ's name. But God requires, and requires justly, that the rebel shall throw down his arms. The Lord Jesus Christ is ready to pity, pardon, relieve, cleanse, wash, sanctify, and to fit for heaven. But the Lord Jesus Christ desires not to see the sinner come to him cleaving to his sins, and hugging in his arms the enemies which brought Christ to his cross. The Lord desires to see a man hate the sins that he wishes to be forgiven. I say, therefore, without repentance there is no forgiveness of sins. But another thing without repentance there is no happiness for man in the life that now is. Dear brethren, there may be excitement, laughter, merriment, but these things are not solid happiness and true substantial peace. There is a conscience in all men, and so long as conscience feels it has not repented of sin, so long conscience will not be quiet, and not let a man feel comfortable within. A man's house is never comfortable till all things are in order. And when is the house of the inward man in order. Never, till God is upon the throne, and sin cast down and put out of the house. Till then man's heart will not be at ease. The inward man will not know anything of true happiness.

Once more. Without repentance towards God there is no meetness for heaven in the world that is yet to come. Heaven is a prepared place and they that go to heaven must be prepared people. Our hearts must be in tune for the employment of heaven. Our minds must be able to take comfort in the society of heaven when we get there. If you were to go there with a heart impenitent, heaven would be no heaven to your soul. The fish is not happy when it is out of water. And man, unconverted man, impenitent man, would not be happy if he got to heaven without a heart changed by the Holy Ghost. Without a penitent heart there is no meetness **"for the inheritance of the saints in light."**

Dear brethren, oh, that we could know and feel more than we do the necessity, the absolute necessity of true repentance towards God! There

are many things that are not needful. Riches are not needful; health is not needful; fine clothes are not needful; noble friends are not needful; the favor of the world is not needful. Millions will get to heaven without these; but no one will get to heaven without two things, of one of which I speak this night. No one will ever get to heaven without repentance towards God and faith towards our Lord Jesus Christ.

Brethren, let no man ever persuade you that there can be such a thing as a Gospel in which repentance towards God has no place at all. A gospel, indeed! There is no gospel in which repentance has no place. So long as you do not repent of sin, turn from sin, break off from sin the gospel of our Lord Jesus Christ is no gospel to your soul. Christ is a Saviour from sin, not a Saviour for man in sin.

And let no man ever suppose that he can be happy in this world without repentance towards God. You may laugh and dance and crack good jokes and sing good songs and say, "Cheer, boys! cheer!" and "There's a good time coming;" but so long as you do not repent of sin, you will never be a truly happy man. Thousands have done the same kind of thing and seemed merry before the eyes of men and yet in their own hearts carried about a lurking sorrow. When they were alone they were wretched. When they were not in merry company they were wretched. Conscience made cowards of them. They did not like being by themselves. They must have new excitement.

Yes, and worse than all, the longer you go on without repentance, the more unhappy will that heart of yours be. When years come over you, and gray hairs appear upon your head, when you are unable to go where you once went and take pleasure where you once took pleasure, your wretchedness and misery will break in upon you like an armed man. The more impenitent a man is, the more miserable he becomes. The less he likes to think, the less he likes to look within, the less he feels comfortable at the thought of meeting God. Have you ever remarked the great clock of St. Paul's? At midday, in the roar of business when carriages and carts and wagons and omnibuses go rolling through the

streets, how many there are that never hear the great clock strike excepting they live near it. But when the work of the day is over, and the roar of business has passed away, when men are gone to sleep, and silence reigns in London, then at twelve, at one, at two, at three, at four, the sound of the clock may be heard for miles around - twelve, one, two, three, four. How the clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength and goes on in the whirl of business, he will not allow its voice to speak to him. The day will come when conscience will be heard. The day will come when its voice will sound within him. The day must come when he must retire from the world and look death in the face. And then the clock of conscience, the solemn clock will sound in his ear, and if he must repent, will bring wretchedness and misery to the man's soul.

O brethren, what a thought it is that an impenitent man is unfit for heaven! I remember a clergyman whom I once heard mentioning in a story what happened to him - a story perhaps, worth telling upon an occasion like this. Many years ago he was travelling by coach. He had to meet the coach by a wayside inn. He met it. There was no room for him. He was taken up. He sat by the coachman's side upon the box. The coachman was one of those unhappy men who fancy nothing is to be done without swearing. He was cursing, swearing, blaspheming, taking God's name in vain, for many a mile together, now flying into a passion, now beating his horses, now cursing, now swearing again. Such were the coachman's ways. At last the clergyman said to him quietly, "coachman, I am exceedingly afraid about you." "Sir," said the coachman, "what should you be afraid of! All is going on right, we are not likely to be upset." "Coachman," said the clergyman again, "I am exceedingly afraid about you; because I cannot think what you would do in heaven if you got there. There will be no cursing in heaven; there will be no swearing in heaven; there will be no passion in heaven; there will be no beating and threshing and striking horses allowed in heaven. Coachman," said the minister once more, "I cannot think what you will do in heaven." "O!" said

the coachman, "that is your opinion," and no more was said. Years passed away - the day came when a person told the minister a sick man desired to see him. He was a stranger. He had come to the parish; he wanted to die there, he said. The minister went to see him - he entered a room and found a poor man dying, whose face he did not know. "Sir," said the dying man, "you do not remember me." "No," said the minister, "I do not." "Sir," said the man, "I remember you. I am that coachman to whom many years ago, you said, 'Coachman, I am afraid about you because I do not know what you would do in heaven.' Sir, these words laid hold upon me. I saw I was not fit to die. I saw I was not prepared for a change into the next world. These words worked and worked and worked in my heart, and I never rested till I had repented of sin and fled to Christ, and found peace in him and became a new man. And now," said he, "by the grace of God I am prepared to meet my Maker, and am ready and meet for the inheritance of the saints in light."

May that truth never be forgotten - without repentance towards God there can be no meetness for heaven. It would be pain to put an impenitent man there; it would be no mercy to him - he would not be happy, he could not be happy. There could be no enjoyment in heaven to a man who got there without a heart hating sin, and a heart loving God. I expect to see many wonders at the last day. I expect to see many at the right hand of the Lord Jesus Christ, whom I once feared I should see upon the left. I expect to see many at the left hand whom I, in my folly and thoughtlessness, supposed were good Christians and would be at the right. But there is one thing I do not expect to see. One thing I am sure I shall not see - I shall not see at the right hand of Jesus Christ, one impenitent man. I shall see Abraham there, who said, "**I am dust and ashes.**" I shall see Jacob there, who said, "**I am not worthy of the least of all thy mercies.**" I shall see Job there who said "**I am vile.**" I shall see David there who said, "**I was shapen in iniquity; in sin did my mother conceive me.**" I shall see Isaiah there who said, "**I am a man of unclean lips.**" I shall see holy Paul there who said, "**I am the chief of sinners.**" I

shall see the martyr John Bradford there, who said often at the end of his letters, "That wretched sinner, that miserable sinner, John Bradford," - that John Bradford who said whenever he saw a man going to be hanged, "There goes John Bradford, but for the grace of God." I shall see Archbishop Usher there, whose last words were, "Pardon my many sins, especially my sins of omission." I shall see holy Grimshaw there, whose last words were, "Here goes an unprofitable servant." But they will all be of one heart. They will all be of one mind. They will all be of one experience. They will all have hated sin. They will all have mourned for sin. They will all have confessed sin. They will all have forsaken sin. They will all have repented as well as believed - repented towards God as well as believed in Jesus Christ. They will all say in one voice, "What hath God wrought." The anthem, as Whitefield said of old, they shall sing in heaven will be "What hath God wrought?" They will all say, "By the grace of God I am where I am," as well as "By the grace of God I am what I am." Pharisees there are upon earth, many - there were, there are, there always will be in the visible churches of Christ. But there will be no Pharisees in heaven, no self-righteous people in heaven - no proud people in heaven - all will be of one heart and one mind. Oh! no. There will be no discord, no dissensions, no want of unity. They will have all mourned their sins and forsaken their sins, and they will say, "We owe that we have, not to ourselves, but to Christ Jesus the Lord.

SUMMARY

CONFESSION OF SINS

We are taught in the word of God to confess our sins. "Confess your faults one to another and pray one for another, that he may be healed."

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." James 5:16; 1 John 1:9.

Many other passages likewise teach the duty of confession, this being a necessary step in the process of conversion, or the new birth, without which no person can see the kingdom of God.

But to whom should confession of sin be made? The Catholic says, To the priest, at the confessional. If, as the Catholic doctrine teaches, the priest is the one who has power to grant absolution from sin, such an answer might not be improper. But the doctrine is not true. God alone has the power to forgive sin. Every sin that men commit is against Him, and must have forgiveness from Him.

He who has the power to forgive sins has the power to do miracles. Jesus said to the scribes, **"That ye may know that the Son of man hath power on earth to forgive sins, [He saith to the sick of the palsy], I say unto thee, Arise, and take up thy bed, and go thy way into thine house." Mark 2:10, 11.** He had just put to them the question, **"Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?"** The question was a pertinent one, for the one act was as difficult as the other, since both required the exercise of creative power. To heal the palsy, required the creation of new parts of the body to take the place of those that were diseased. To say, **"Thy sins be forgiven thee" required the creation of a righteous man out of the sinner, even as we, all who believe, are "created in Christ Jesus unto good works." Ephesians 2:10.** Creative

power belongs only to God; it has never been delegated to any of His creatures.

But for what purpose do we confess our sins? What is accomplished by the act? To the priest, who presides over the confessional, one chief result is the gaining of knowledge which he did not before possess. But is this the object, or one of the objects, which confession is designed to accomplish? Do we confess in order to impart information to some one? Certainly this is not the object of confession to God, for He sees all our sins, and we can impart no information to Him. Nor do we do this when we confess to our brother the trespass that we have committed against Him, unless, as sometimes happens, it is a wrong the existence or the author of which he has not discovered. But no one will seriously contend that the proper object of confession is to impart information. We confess to an individual because he is the one concerned in the wrongful act which we have committed. We confess for our own good, that our spirit may bear witness with the heavenly Spirit that we are sinners, and also for his benefit, too manifest to him our contrition of heart, and take out of his way the stumbling block that our wrong-doing may have placed before him.

Confession of sin, therefore, should only be made to the party or parties that have been wrong. God is always one of these parties, for every sin is a transgression of His law. A sin that is against God alone, should be confessed to Him alone. One that is against our neighbor should be confessed to God and to our neighbor. God forgives the wrong that has been done to Him in the transgression of His law, and our neighbor forgives-or should forgive-the wrong done to him. And thus the one who committed the wrong is cleared from the guilt of his transgression. Man has no power to forgive sin, for sin is the transgression of the law of God, and no man has authority to say that the claims of that law are satisfied. Even God Himself could not say so had not the demands of that holy law been met in the death of Christ. Any man can forgive a wrong done to him, but this would not free the wrong-doer from the claims of the law of

God. But if a man will not forgive a wrong that is done him, he cannot hold the wrong-doer in guilt if the latter has made confession.

And what is confession? It is coming into agreement with the Spirit of God and saying that the act of which we have been guilty, is wrong. But in confessing that we were wrong we also testify that God and His law are right. By the very act of condemning ourselves we justify God. We say with Paul, **"The law is holy, and the commandment holy, and just, and good; ... but I am carnal, sold under sin."** Romans 7:12-14. When we have sinned against our neighbor we have thereby testified against the law of God, which commands us to love our neighbor as ourselves. We have in the act condemned God and His law, and justified self. And our confession, our condemnation of self and justification of God and God's law, must be as extensive as was our justification of self. Obviously this must be so, before God can hold us guiltless.

But how do these considerations apply to the institution of the confessional? Certainly it needs no argument to show that this papal institution meets none of the requirements of that repentance and acknowledgement of sin which will secure the pardon of Heaven. The priest is but a man. He has no power to forgive sin; for this, as we have seen, is nothing less than the power of creation. To take away sin is to create a man new in Christ Jesus; it is to bring a clean thing out of an unclean thing, a work which God says no man can do. Job 14:4. He listens to a recital of sins that do not concern him, and thereby incurs great damage to his own soul; for no man can long contemplate sin without being harmed thereby. He does not have the witness of the Spirit to the confession that comes to him, for the Spirit does not bear witness with confessions that are not made to God. Nor does the confessor find the comfort that is bestowed by the Spirit when true confession is made. The knowledge that comes to the priest in this way is knowledge that he should not have. It is neither for his own benefit, or for the benefit of the confessor, or of anyone else. And it need not be said that the use which

the priest makes of such information is often one that is not justified by either the law of God or of man.

When we confess a sin to one whom we have wronged, the interest and concern which the latter person has in the matter makes it a very different thing from a confession made to someone else; for the Spirit of God operates in such a case both upon the heart of the confessor and of the person wronged; to both it bears witness of the righteousness and goodness of God. But if the party is one not concerned in the transaction, the Spirit cannot bear that witness to him, because he is not the party wronged, and has consequently nothing to forgive. Confession, indeed, cannot, strictly speaking, be made to another person than the one who was wrong, because confession means an acknowledgement of our wrong-doing to the one against whom we have transgressed. We can tell the same thing to a third person, but that does him no good, but rather harm, because it can never benefit any person to listen to the tale of another's sins. Paul exhorts us to listen to and think upon only what is pure, lovely, virtuous, and of good report. Philippians 4:8. Confession comes in this class of things, but a mere recitation of sins does not.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy." Proverbs 28:13. In the confessional, the great deceiver, Satan, has substituted for true confession something that is not confession at all. The devil does not want people to confess their sins. He is willing enough that a person should confess the sins of others, and tell them far and wide, but he does not want that confession which is the putting away of self. He knows what the Scripture says, that **"with the heart men believeth unto righteousness, and with the mouth confession is made unto salvation."** Romans 5:10. But there is no salvation from the confessional. Those who would obtain salvation must not be ignorant of the devices of Satan. And in order not to be ignorant they must search the word of God for enlightenment. There they will find only that which is genuine, and learn the difference between the true ordinances which

pertain to salvation, and the false and spurious inventions which the devil has palmed off upon the credulous minds of those who neglect its sacred pages.

SUMMARY

THE SPIRITUAL CONFLICTS AND SORROWS OF THE DISCIPLES OF CHRIST

The Christian's path to Heaven is a conquered path. Many are the sacred pleasures of the followers of the Lamb; but they have also pains and trials peculiar to themselves.

"Much in sorrow, much in woe,
Onward, Christian, onward go;
Fight the fight, and, worn with strife,
Steep with tears the bread of life,
Onward, Christian, onward go!
Join the war, and face the foe."

Every disciple of Jesus will find that the Christian life is truly a warfare. Would you behold those who have no foes without, no foe within; whom no fears distract, no dangers threaten? it must be when you meet them in the upper world; and if you ever join them there, assisted from above, you must persevere in the warfare which they have triumphantly ended.

"Life is the scene of conflict, not of rest; Man's is laborious happiness at best; On this side death his dangers never cease, His joys are joys of conquest, not of peace."

The spiritual sorrows and conflicts which the Christian has to endure are of various kinds. Many of his trials proceed from within. He feels the correctness of the statement made in the word of truth, "**The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye do not the things which ye would.**" **Galatians 5:17.** By the expression, the flesh, in the Scriptures, appears frequently to be meant human corruption, or those remains of depravity with which the believer has to struggle. This is one of the Christian's principal enemies. The world occasionally allures by its charms, or alarms by its terrors. The assaults of Satan take place at times, though not constantly continued; but the flesh is like a body of death, with which the Christian is perpetually burdened. The Scriptures represent the conquest and destruction of this constant enemy as a painful and difficult achievement. It is not described as dying by a sudden wound, but by a slow and lingering death. "**They that are Christ's have crucified the flesh with the affections and lusts.**" **Galatians 5:24.** The young Christian commencing his course full of hope, may for a while be comparatively insensible to the pressure of this constant enemy; but soon he will find that he has to struggle with an evil heart, and has need to crucify the flesh with its affections and desires.

Perhaps with all the inward conflicts and sorrows, you have to encounter outward opposition. The world reviles and slanders you because you are no longer conformed to its corruptions. You are perhaps represented as

a schismatic, an enthusiast, or a fanatic, or as a melancholy creature, going out of your senses, because you will follow the dictates of Jesus, and tread where he trod before you. Your regard to his precepts is deemed unnecessary preciseness; your religion is pronounced hypocrisy, and your wisdom folly. Your former associates make you the butt of their ridicule. Your nearest relatives oppose your holy choice, and are changed into enemies because you have embraced the religion of Jesus.

Perhaps some who read these lines may have parents who even threaten to disown them, and to cast them helpless on the wide world if they adhere to their religion; or employers who will dismiss them from their service if they faithfully follow Jesus Christ. This kind of persecution still exists. The carnal mind is as much enmity against God as it was when Nero, or Pliny, or Trojan, or Diocletian, ravaged with persecution the church of God. In the midst of trials of this kind you have cause for joy rather than sorrow. They are what the holy Jesus told his first disciples to expect. **"Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved."** Mark 13:13. **"And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and some of you shall they cause to be put to death."** Luke 21:16. **"A man's foes shall be they of his own household."** Matthew 10:36. They are what he himself encountered, and need we wonder that a world which hated him should hate his followers? **"If they have called the Master of the house Beelzebub, how much more them of his household."** Matthew 10:25. If they represented him as a glutton, a drunkard, and a stirrer of sedition, surely you need not be surprised, and should not be pained at any scandal they may cast on you. If friends oppose your choice, and deem your wisdom folly, remember his brethren at one time did not believe in him, but said he was beside himself. If the haters of holiness revile and mock and injure you, hearken while your Lord says, **"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."**

John 15:19. Since he was hated, why should it grieve you to be hated by a world that hated him? Why should you mourn at being reviled, when he was reviled before you? Rather rejoice; and if ever disposed to mourn and droop on account of the opposition you experience, then hear him saying, **"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you."** Matthew 5:10-12.

Thus expect little from the world that hated him; but rejoice, that if you are dead with him, you shall also live with him; if you confess him on earth, he will also confess you before his Father, and before his angels. Important period! How trifling then will appear the ridicule of the gay, and the more open enmity of the hostile! Then all the trials of faithful piety will end. Look therefore to the crown, and you will not tremble at the cross. Think of hearing from the lips of the Master those gladdening words, Well done, good and faithful; and the enmity and contempt of the haters of holiness will be as trifling as the chattering of a magpie, and will no more prevent your pressing on to Heaven, than the buzzing of an angry fly.

Had the disciples of Jesus no other enemies than the flesh and the world to oppose their progress to Heaven, the Christian life would be in reality a warfare. But the word of God discloses to your view other enemies not less formidable. However Unitarians and infidels may reject or ridicule the notion of satanic opposition directed against the growth of piety, no truth is revealed in the divine word with more clearness. In your warfare with the prince of darkness you have no occasion for surprise or alarm at the strength, the repetition, or the horrid nature, of his suggestions to temptations. Read the history of our Lord's temptation, and it may furnish you many useful lessons. Satan tempted Jesus, hence you may learn that the most pious may expect his assaults. He persevered in

tempting Jesus, and when foiled at one temptation, employed another. Hence it is evident that Satan will not easily depart from those whose faith and piety he is anxious to destroy. He tempted Jesus with the most horrid of temptations, even that of falling down and worshiping himself-a Devil. Need the Christian then be surprised if the enemy, who presented a temptation so horrid to his Lord, should harass him with suggestions equally dreadful? His last and principal offer to the Savior, was the world.

"All this will I give thee, if thou wilt fall down and worship me."

Matthew 4:9. This is the most successful of the false but alluring offers that he still employs to keep or draw the soul from God. When tempting Jesus, he backed his impious suggestions by passages from even the word of God, and by wresting the Scriptures. Thus the kingdom of Satan is still upheld, and multitudes undone forever. Yet consider that Jesus, though tempted even to worship the Devil, continued holy, harmless, and undefiled. It is not therefore temptation, but yielding to temptation, that stains the soul with sin. Often are the friends of Jesus distressed and perplexed from not regarding this distinction. They think they cannot be his followers who have such horrid thoughts or temptations as they have. At such times they should look to their Lord, and think, Am I, or can I be, tempted worse than he? Why then despond?

That you may overcome in your warfare, watchfulness is a most imperative Christian duty. The Lord Jesus inculcates a watchful spirit.

"Take ye heed, watch and pray; for ye know not when the time is. I say unto you all, Watch." Mark 13:33. "Blessed is he that watcheth."

Revelation 16:15. "Let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. Take unto you the whole armor of God, and you will, through Jesus' strength, triumph over the wicked one. Pray much. By prayer you will conquer. Avoid idleness. The slothful are peculiarly open to the assaults of the wicked one. With prayer unite reading the Scriptures and devout meditation. Above all, endeavor to live under the influence of faith in God and Christ in Heaven.

To communicate your trials and temptations to Christian friends may also assist you in overcoming the wicked one. Amidst all the discouragement and distress of your spiritual warfare, never forget that you have a faithful High Priest who has passed into the Heavens, but who knows how to succor them that are tempted, as he was in all points tempted like as they are, yet without sin.

Jesus felt the sting of affliction, the assaults of Satan, and the sorrows of spiritual desertion. In your darkest hour you may approach him and say, Blessed Lord, behold in me a case that once was thine-harassed by those hellish foes that once harassed thee; but thou hast conquered, and wilt thou not give thy poor follower grace and strength to conquer too? Why distrust the gracious Savior? Are not his promises as rich as heavenly love can make them? as firm as eternal truth can fix them? as free as an undone world can want? Art thou his servant? Take these promises as y our own. He says, **"where I am, there ye may be also."** John 14:3. Art thou one of his flock? he declares, **"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."** John 10:28. Or art thou laden with sin and full of fears? He says, **"Him that cometh to me I will in no wise cast out."** John 6:37. **"Come unto me, all ye that labor and are heavy laden, and I will give you rest."** Matthew 11:28. In your Christian pilgrimage, in your spiritual warfare, forget not that you have a Savior; and let that Savior be your comfort and support. Think of your heavenly Father's love. Richer mercy you cannot need than that which God displays. Think of him as a father. Does not a father pity his feeble child? If the child be sick and afflicted, unable to utter anything but sobs and moans, will he pity that child the less?

God is a Father to those that seek Him; a kinder Father than any earthly parent; He knows his children's sorrows; He sees their feebleness, and knows their frame is dust. He pities them. Trust in his tender love. Take courage. Press onward. Soon life's conflicts will cease, and a crown of life will be yours.

SUMMARY

CALLED ACCORDING TO HIS PURPOSES

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:28-30.

You will notice that the verbs in these texts are all in the past tense. The blessings and promises contained here are true continually of those who are called of God, and of all who are called of God. Who are called? **"For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call."** He calls, **"Whosoever will."** **"Whosoever will, let him take the water of life freely."**

Now what is the purpose of God in calling all the world,-whosoever will come, to him? **"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in**

heaven, and which are on earth, even in him." Eph. 1:10. Speaking on the same subject in 2 Tim. 1:9, the apostle Paul says: **"Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given in Christ Jesus before the world began."** We are then to be gathered together in Christ according to the purpose and grace of God. Seeing this, what is our duty? **"Therefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." 2 Pet. 1:10.**

Now how can we make our calling and election sure? Everyone is called; but the purpose of God is in Christ; **"for of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11:36.** We are all called, and we can all make our calling and election sure, by accepting Christ, and abiding in him; then we are called according to the purpose of God, because we are in Christ. *Give up everything of self, and everything that is connected with self; then you can have Christ, and you are called according to the purpose of God.*

If we say, **"Here I am, Lord, take me,"** then we are in Christ; but that saying, **"here I am, take me,"** must be in deed and in truth. It is not simply the words, but we must know what it means. Then we are in him, and therefore we are predestinated to be conformed according to the image of his Son.

"All things work together for good to them that love God." When?—Now. How is that?—**"For whom he did foreknow, he did also predestinate to be conformed to the image of his Son."** BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. When we tell the Lord, day by day, "Here is my heart, Lord; I have made no change in the gift; I want thee to have it," he will bind us with cords of divine love to the horns of the altar. We are then predestinated with Christ. What he has, we have. He has given us eternal life, and hath said himself, **"Neither shall any man pluck them out of my hand." John 10:28.**

God had a purpose. Can it be changed? No, the thing is fixed. Those that are called, are justified, in Christ, therefore we have justification. But those that are justified, are also glorified. Can we believe that? If we can, we have got hold of a wonderful amount of strength. We have the glory of Christ? Yes, **"And the glory which thou gavest me I have given them; that they may be one, even as we are one."** John. 17:22.

Mark, it is past tense. The glory that God has given to Christ is ours to-day. It is true that that glory doth not yet appear, and the world knoweth us not, because it knew not Christ. But it is ours, and it will appear, and even now it appears in the form of grace. Inwardly we have it, for says Paul, **"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."** Eph. 3:10. For the same reason Jeremiah says, **"Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory."** Jer. 10:21.

"The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly." Peter says that, believing, we may **"rejoice with joy unspeakable and full of glory."** 1 Peter 1:8.

The glory is all ours, we have it now. By and by when we have accepted this grace according to the riches of his glory, and worked out in us his purpose, then we will step out of grace into glory on the same level.

"What shall we then say to these things? If God be for us, who can be against us?" Take this verse and read it, and commit it to memory; and then remember to say, **"They overcame him by the blood of the Lamb, and by the word of their testimony."** Rev. 12:11. And remember that Christ gave the example of defeating Satan by the word of the testimony; every time the temptation came he said,

"It is written." So when the clouds of darkness come, and the thick darkness gathers around, just say, **"If God be for us, who can be against us!"** And God is for us, as is shown in that he gave Christ to die for us, and raised him again for our justification.

There is peace in the thought that God works out all things after the counsel of his own will, and that all things work together for good to them that love God, to them who are the called according to his purpose. Then it does not matter what comes against us, for in that it comes against us, it comes against the purpose of God, and that is as sure and firm as the existence of the Almighty can make it.

Now who is against us? Satan is against us. That does not make any difference if he is. Satan has tried his power with Christ, and it has proved itself to be nothing. "**All power in heaven and earth is given to me,**" says Christ. Then if all power has been given to Christ in heaven and in earth, and it has been given, where is there any left for Satan? *There is none.* In a contest with Christ, Satan has no power; so if we have Christ for us, nothing can be against us.

Some of us have been talking about the power of Satan in the past; but he has none, there is none left for him. Technically speaking, Satan is against us. Who is he?-"**The Prince of the power of the air.**" He brings pestilence, he brings disease, he puts things in our way, and arrays them against us. But the very things which he arrays against us to work our ruin, God takes and makes them for us. They are all good. We often sing:-

Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee.

But we very often sing things that we do not believe at all. Now I would not have any one sing these things any less, but I would have you believe them more. It is often the case that if you took the words from the music, and put them into plain prose there would not be any one in a whole congregation who would believe or dare to say them. Let us believe them not because they are in the hymn, but because they are Bible truth.

We are like the people who are represented by the prophet Ezekiel: **"Also, thou son of man, the children of thy people still are talking against [about] thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord."** That is it,-they say, Come, let us go to meeting, and hear the sermon. **"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."** Eze. 33:30-32.

I say that a great many of these truths are just a song to many people. They hear them and are interested in them, and then pass on, but they do not believe or do them. But the Lord has given them for us to both believe and to do, and they will be our strength. So everything works for good to them that love God. We cannot always see how, or tell how; but God has said it, and we know it is so. There are many things that we cannot tell why we believe, and to our very senses they do not appear to be so; but the very fact that God has promised that if we do believe them they will be so, makes them so, when we take hold and believe them. We can never know this till we do believe; but when we do believe, then we will know. So if God be for us, who can be against us?

Think of that lone prophet of God, Elisha. He was down in Samaria, the mountains were all around him. A whole host of armed men had come to take him. He stood alone with his servant, and that servant was afraid. He did not think in that moment, nor did he say, that the King of Israel ought to send a troop of horse, or some infantry to defend him. The young man came to him, and said, **"Alas, my master! How shall we do?"** Elisha prayed, **"Lord, I pray thee, open his eyes."** And the Lord opened the

eyes of the young man, and he saw and behold the mountains were full of horses and chariots of fire round about.

The whole mountain and plain was filled with chariots and horses, and any one of them was stronger than the whole host of the enemy. It is as true in our case as in that of Elisha, that **"they that be for us are more than they that be against us,"** and the only thing for us to do is to get our eyes open so that we may see that this is so. What opens our eyes?-The word; it is a lamp unto our feet and a light to our path, and if we believe it, we will know that they that are for us are more than they that are against us.

He who is with us is the living God of Israel, who has power to turn darkness into light, and weakness into strength; and every evil thing that comes against us, he turns into a blessing to help us on our way.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Why will he with Christ also give us all things?-Because all things are in him. Note **Eph. 1:23. "Which is his body, the fullness of him that filleth all in all."**

He that hath put on Christ is **"strengthened with all might!"** Why? because God has placed Christ **"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."** Therefore everything is in Christ. In him are hid all the treasures of wisdom and knowledge. He has all power given him in heaven and in earth. Don't you see that this being the case, it is a foregone conclusion, that when God gave Christ for us, and freely delivered him up for us all, that in him he does give us all things.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." **Eph. 1:3. "Grace and peace be multiplied unto you through the**

knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to knowledge and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:2-4.

Christ has all power, and he hath given unto us all things that pertain to life and godliness. Notice that the past tense is used. This has been done for us. Then why don't we have them? For just one reason,-because we don't take them. We have been mourning for so long, and saying that we want these things; well, we can have them, they have been given to us, and there is no reason why we should not appropriate them to ourselves.

Suppose I come to you and say that I am very hungry, and that I would like something to eat. All right, you say, just sit down here to the table, and we will get something for you. Soon you place the best of what you have on the table, and tell me that there it is, and now, eat. But I say, "O, I am so hungry, and I do want food so much." All right, take it and eat. "But I am so hungry, and I do want something to eat, I have not had anything for days." Well, take it. "Yes, but I do want food so bad." You would say that I was out of my mind if I acted that way, and did not eat of the food that was so freely placed before me.

Said one to me the other night, "If that is the way that the Lord does with these blessings that pertain to life and godliness, we are certainly foolish that we do not take them; but I do not think that the illustration is a fair one, because we cannot see these things that the Lord has to offer, and we can see the food." Neither do I think that it is a fair illustration, because it does not half fill the bill.

Did not you often think you saw something that you did not see? Does not your sight often deceive you? Sometimes you think you saw a thing that you did not see, and then again you saw things that when you came

to look at them closely were not as they really appeared to be. But the word of God never deceives. Therefore I am more sure of the things promised in the word of God than if I could see them. **"Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."** Rom. 4:16.

"The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. We must revise our logic a little in this matter. We think that anything that we can see is all right and sure. Therefore we get hold of a house or a piece of land or some other property, and think that we have something, because there is in our possession something that we can see. But the truth of the matter is that the only things that we can depend on are the things that we cannot see. We can see the earth, and we can see the heavens, but they are going to pass away. **"But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."** 1 Peter 1:25.

With the psalmist we can say, **"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."** Ps. 46:1-3. Can we say that? Brethren, that time is coming. The earth will reel to and fro like a drunken man, and be removed like a cottage, and the mountains will skip away, and pass over into the ocean. That is going to happen, and there will be some people at that time who will feel perfectly calm and trustful; but they will not be composed of men and women who have never learned to say that all things work together for good to them that love God, to them that are the called according to his purpose. The man that doubts God now will doubt him then. **"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."**

He that spared not his own Son, but delivered him up for us all, how shall he with him freely give us all things? That promise includes all.

"Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23. This is not in the future. All things are yours, at the present time. Everything is ours, and therefore we can say with the psalmist, **"The lines have fallen unto me in pleasant places, yea, I have a goodly heritage."**

Yes, we have everything; we are children of the King, of the Most High. What difference does it make if people do not own us? God owns us, and he knows us; and therefore, if men heap on us reproach and persecution, the only thing we can do is to pity them, and labor for them, for they do not know the riches of the inheritance.

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Well, there is one that will do it surely. We have his name, Satan. Here is a testimony concerning him. **"And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." Rev. 11:10.** Yes; Satan is the accuser of the brethren; he has done it day and night, and he is doing it still, -laying everything he can to the charge of God's elect. But he is cast down, and now is come salvation and strength, and the kingdom of God, and the power of his Christ. Christ has all power; how good that is.

But says one poor discouraged, desponding soul, "I believe all that, and I have confessed my sins, and I believe that God is faithful and just to forgive them and to cleanse me from all unrighteousness; but these sins keep coming up before me all the time!" *Are you sure that it is Satan that brings them up?* That is an important point, for if you are sure of that, and they do come up, you ought to be one of the happiest creatures alive.

Why does Satan bring these things up? Because he is the accuser of the brethren, and he is a false accuser, he is a liar and the father of it, and

therefore if Satan brings these sins up and accuses you, then you know that they are forgiven, because he would never have brought them up if they had not been forgiven. He could not tell the truth if he tried, and unless they had been forgiven he never would bring them up, never in the world, because he would be afraid that you would confess them, and they would be forgiven.

Well, another query: "I don't know; perhaps it is not Satan; it must be God." No; "It is God that justifieth." If God justifies, he cannot condemn. Who has any right to condemn, but God?-No one,-God is judge alone. Then there is no other soul that has any right to condemn, except God. He shows us our sins, and we confess them, and give ourselves to him, and he justifies us, and in him is no variableness nor shadow of turning; therefore, when he justifies, who is there in the universe that can condemn? Who will do it?-Satan; but what have we to do with him? If we would only give more credence to God's truth, and less to Satan's lies, it would be better for us.

"Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who is going to condemn us, then, since God justifies, and Christ died and rose again as a pledge of that justification. Christ died and rose again, and is even now at the right hand of God to make intercession for us. Don't you see there is not a possible loophole left for discouragement for the Christian?

There is a time when God brings sins up before us, but it is when they have not been confessed. That is the only time. But it is the Comforter that convicts of sin; so he comforts us in every place, and in the very act of calling to our remembrance the wrongs that we have done. Then when God brings sins to my notice that I have not confessed, I will thank him for the comfort, and when Satan brings them up again, I will praise God again, for if they were not forgiven, Satan would never bring them up; but if they have been confessed, they have been forgiven.

In Christ are mercy and truth met together. The same hand that holds the law, holds the pardon also. Brethren, remember this, that when the law was spoken from Sinai in thunder tones, it was in the hand of a mediator, even our Lord Jesus Christ. Then the same hand which holds the justice, and that which convicts of sin, holds also the pardon. Thanks be unto God which always causeth us to triumph in Christ.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." That idea of "much more" which is so prominent in chapter five, is found again in these verses.

We often hear the expression, "If I can only get inside the gates of heaven, I will be satisfied." I am so thankful that we don't have to just get in, as if we wished to apologize for our presence after we were there. Why not?-Because he has promised that **"an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."**

"We have enemies to contend with," says one.

Don't talk about them, or your trials and temptations, but talk of the power of Christ. All power has been given to him. So when we wrestle, we will remember that it is not an even-handed battle, but we fight a fight of faith, and the power is given unto us whereby we can be more than conquerors through Him that loved us and gave himself for us. Where sin abounded, there did grace much more abound.

Who are conquerors? They are those who have gained the victory. **"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is not flesh and blood that we are fighting against, therefore flesh and blood are of no**

account in the defense. Then how do we meet the foe? "Fight the good fight of faith, lay hold on eternal life."

There comes in that life question again. **"Lay hold on eternal life."** The only power that can resist evil is the power of an endless life, and he that hath the Son hath that life. We are to fight the good fight of faith. What is faith? Trusting in another. If I fight a fight with my fists, I do the fighting. If I fight the fight of faith, someone else is fighting for me, and I am getting the benefit. We are more than conquerors through him that loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Well how is this? Christ has fought, has he not? Yes, he has fought hand to hand with Satan here on earth. He conquered Satan and all his host, and he has put down all might and dominion, for he has put above all **"principality and power and might."** Mark, those are the very things that we wrestle with. How great was the victory of Christ over them? **"Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself."** Col. 2:15. So Christ met these very enemies that we have to wrestle with, and he triumphed over them and spoiled them. He has gained the victory over them. What is the result? What always must be the result when a battle has been fought, and one side has conquered the other completely,-peace. Satan would not give in, so the Saviour conquered a peace.

"He is our peace." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. As he has given us his peace, and peace follows victory, so the victory has been gained already. And if we have Christ, that victory is ours already. We simply lay hold of the eternal life of Christ, and that is done by laying hold of his word, which is spirit and life. Thus we bring Christ into our hearts, and so we have Christ, and the victory that he has won for us.

The great trouble with us is that sometimes we are afraid that Christ will gain the victory. Why? We have some darling sin that we do not want to give up, we are willing we think that all the rest should go but that, and so we are afraid that Christ will gain the victory, and that that sin will have to be given up. Just think of it! We call Christ in to help us defeat our enemy, and when he comes, he finds us on the side of the enemy. But if we will give up all these things, Christ will give us something that is infinitely better. When we make up our minds from the word of God that all that God has to give us is in Christ, that he is the fullness of him that filleth all in all, we will realize that the meager things of this earth are not worth having, compared to what is going to be given us.

In 1 John 4:2-4 we have reference to the wicked spirits with which we have to fight, and this assurance is given to the children of God: **"Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world."** So with Elisha we know that they that are for us are more than they that are against us. **"This is the victory that hath overcome the world even our faith." R.V. 1 John. 5:5.**

Do we believe that Christ has conquered everything, and that when we have him, we have everything, and that there is no power of darkness that can do us any hurt?

When this has been done, we are crucified with him. Our own lives have been given up to Christ, but we still live. Then it must be some other life that we live, and that life is the life of Christ. That is the life in which we glory. Christ is our life, and he has the victory, and therefore we have it. **"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.**

What is it to put on the whole armor?-To stand in Christ complete, that is what we mean.

He is the truth, the Lord our righteousness. Shod with peace, he is our peace. It is Christ all through. Then take the sword in your hand, and it is the word of God, and Christ is the eternal word.

"And ye are complete in him." Having put on the whole armor which is Christ, we are complete in him. **"Put ye on the Lord Jesus Christ!"** he is the armor, and the armor is he. Thus it is that in all these things we are more than conquerors through him that loved us and gave his life for us. There is nothing that can take the armor away from us. **"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."**

SUMMARY

POEM

ALMIGHTY God! I call to thee,
By shame and anguish shaken;
Incline thy gracious ear to me,
And leave me not forsaken;
For who, that feels the power within
Of past remorse and present sin,
Can stand, O Lord, before thee!

On thee alone my stay I place,
All human help rejecting,
Relying on thy sovereign grace -
Thy sovereign aid expecting;
I rest upon thy sacred word,
That thou'lt repulse me not, O Lord,
Who to thy mercy fleeth.

And though I travail all the night,
And travail all the morrow,
My trust is in Jehovah's might -
My triumph in my sorrow;
Forgetting not that thou of old
Didst Israel, though weak, uphold -
When weakest, thou most loving.

For though my sinfulness is great,
Redeeming grace is greater!
And though all hell should lie in wait,
Supreme is my Creator;
For he my King and Shepherd is,
And when most helpless, most I'm his,
My strength and my Redeemer!

PROMISES TO LIVE BY

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1 John 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Roman 8:37 Nay, in all these things we are more than conquerors through him that loved us.

1 Corinthians 15:57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

John 8:32 And ye shall know the truth, and the truth shall make you free.

Romans 12:21 Be not overcome of evil, but overcome evil with good.

Isaiah 40:31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

1 Corinthians 10:13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

Philippians 4:13 I can do all things through Christ which strengtheneth me.

Hebrews 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Another

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