

Notes of Sermons Preached by Pastor Henry Haddow at Brockham Green
on Lord's Day October 30th 1910

Morning Sermon

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. (Colossians 1:10)

What a blessed place you are in, my dear hearers, if you have expressed the very feeling of your heart in your hymn of praise:

*Hail, blessed time! Lord, bid me come,
And enter my celestial home,
And drown the sorrows of my breast,
In seas of unmolested rest. (Gospel Magazine 1796)*

I say, if that is the language of your heart, you are in a blessed place. The apostle Paul might well say: *If in this life only we have hope in Christ, we are of all men most miserable. (1 Corinthians 15:19)* The child of grace, it is true, has a hope in Christ, but not in this life only. He has a hope in Christ; he is formed in Him the hope of glory. A hope in Christ, not only in this life, but beyond the grave, blooming with immortality. *A hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. (Hebrews 6:19)* *For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth in the gospel. (Colossians 1:5)* An inheritance is laid up, a kingdom is prepared and the believer is begotten again to a lively hope. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. (1 Peter 1:3,4)*

O what a mercy of mercies to have this hope, to possess a good hope, to know that Christ is formed in us the hope of glory, to taste by faith of the goodness of the kingdom of God! God calls His people into the kingdom of glory, as Paul says: *Walk worthy of God, who hath called you into his kingdom and glory. (1 Thessalonians 2:12)* He calls them by His grace, and favours them in His own time with an abundant entrance into the kingdom of His grace. Through much tribulation ye enter into the kingdom of God's grace. You can never come into the kingdom in any other way. If you know anything of the things of God, you have come into them by way of trial and tribulation. But it is through much tribulation we enter into the kingdom of God's grace, through much tribulation we enter into the kingdom of glory.

When God called Saul by His grace, He said: *I will shew him how great things he must suffer for my name's sake. (Acts 9:16)* And God made him willing to go through much tribulation and affliction for the elect's sake. You will find this with the apostles, that they tasted affliction, and they drank deep into the cup of affliction, that they might be helpful to the afflicted people whom God has left in Zion. *I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. (Zephaniah 3:12)* The apostle Paul was willing thus to be afflicted for the church's sake. And I believe that every servant of God thrust into the vineyard is made willing in the day of Christ's power to be afflicted and persecuted for the elect's sake.

When Paul wrote this epistle he was in prison. He had heard of the faith of the saints at Colosse, and Epaphras took him tidings of the faith that was in the church. And the apostle writes to them, and addresses them thus: *To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. (ch.1:2)* I want you to notice the persons to whom he is writing. *We give thanks to God and the father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. (v.3,4)* I want you to notice the persons in the little word *ye*. They are the saints of God, the *faithful brethren in Christ*. He could never have prayed for the sinners in a state of nature to walk in

every good work. It is the saints, the faithful brethren in Christ. It is a mercy, friends, to know anything of being called.

*Calls effective reach the heart,
And prove that Christ is near.*

The sinner in a state of nature is alienated from God, he is an enemy by wicked works, he is hateful and hating. The sinner in a state of nature is far from God. God and that sinner are not agreed. *Can two walk together except they be agreed? (Amos 3:3)* We read in the Word of God of walking with Him, walking before Him. I want to know God in a gracious manner as led by the Holy Ghost, to walk worthy of God. No man will do this without being the subject of much soul exercise. I appeal to you, my dear hearers – I am jealous over you with a godly jealousy. Do you know anything of being called, called to be a saint? *All things work together for good to them who are called according to his purpose. (Romans 8:28)*

I was riding this morning with a dear man of God, and he has to go before the people. I know the path, friends, I have had to tread it for many years. I could enter into his feelings. He made the remark that we cannot always see our calling. O how true it is! Paul says: *Ye see your calling. (1 Corinthians 1:26)* We are not a large number, but I wonder how many in this house of prayer can see their calling. Do you know your election of God? Election is known by calling. The gospel, it is true, is to be preached to every creature. *Go ye into all the world, and preach the gospel to every creature. (Mark 16:15)* Paul knew what it was to preach Christ, but all that heard him preach Christ were not all called by that inward calling. *But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Corinthians 4:3,4)*

I have sometimes told you it is a solemn thing to hear the gospel, and it is a solemn thing to preach the gospel. You hear the gospel of God's grace this morning. How will it affect you? I know how it will affect you unless it is attended with divine power. But if heard with divine power it will do you good.

*The gospel bears my spirit up;
A faithful and unchanging God
Lays the foundation of my hope,
In oaths, and promises, and blood. (Isaac Watts)*

For I am not ashamed of the gospel of Christ, says the apostle, for it is the power of God unto salvation to every one that believeth. (Romans 1:16)

Many are called, but few chosen. I read these words in the newspaper, and it pained me at my heart – not that I spend much time in reading the newspaper, nor would I encourage you to do so. But read this Book, the Word of God. *Search the scriptures; for in them ye think ye have eternal life. (John 5:39)* You will not grieve in a dying hour that you have read the Bible too much. But you may grieve because you have read the newspapers too much. I was grieved to read these words in the newspaper: *Many are called, but few are chosen.* Men take the Word of God and ridicule it. The gospel is preached, but calls effectual reach the hearts of few. One says, I am both a devil and a saint. He meant by that that he had the old man of sin as well as the new man of grace. He was a mystery to himself. *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:6)* A saint is one that is called by grace, and enriched in faith. *With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (Romans 10:10)*

Called to be saints. *Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you. (Colossians 1:2,3)* Here you see these persons were called to be saints, and they had faith in the Person of the Son of God. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. (Ephesians 2:8,9)* It has done my soul good, I hope I can say, to read this

chapter. The apostle loved those persons he had never seen. He loved them because they belonged to the family of God. And he prayed for them. *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints. (Colossians 1:4)* Where there is faith in Christ, and where the soul knows anything of what the apostle wrote: *Receiving the end of your faith, even the salvation of your souls (1 Peter 1:9)*, that soul knows the Person of the Son of God, and believes in the Lord Jesus Christ, and receives the Lord Jesus Christ. And the Lord Jesus Christ is formed in that soul, the hope of glory. Hence the apostle says: *As ye have therefore received Christ Jesus the Lord, so walk ye in him. (Colossians 2:6)*

There is such a thing as receiving the Lord Jesus Christ. I remember some years since, about 30 years ago, being charged with being an Arminian, because I put the question to my hearers: Have ye received Christ? If it is so, I continue to preach it. If ye receive Christ. There is a receiving Christ Jesus the Lord. And when there is a receiving Christ Jesus, there is a walking in Him, an establishment in the faith. Now this was what the apostle desired for these saints of God, who had received the Lord Jesus Christ, that they might be rooted and built up in Him, that they might know more of Him, and to be favoured as you have it in *Colossians 1:9*. O what a prayer was this for these saints at Colosse: *That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye may prove, as he writes to the Romans: what is that good, and acceptable, and perfect, will of God. (ch.12:2)* His secret will, and His revealed will. It is the revealed will that the apostle refers to here – favoured with the will of God *in all wisdom and spiritual understanding*.

I might take up the whole day in speaking of His revealed will. There is the revealed will. And the Lord Jesus Christ said: *This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:40)* There is the will of the Father, of Jesus Christ going to do the will of the Father, and to finish His work, that all that Christ has redeemed shall come to Him. Not one of the least of them shall perish. They shall know in some measure His will in all wisdom, that is, the wisdom of God. O when you come to think of the will of God, and the wisdom of God – He is all-wise, infinite in wisdom, a wise God, a Saviour! There is the plan of salvation – the wisdom of God. And that which God has determined for His people in forming them for Himself, and bringing them to a saving knowledge, and leading them safely through all that He has appointed for them – to bring them to His right hand, where there are pleasures for evermore.

Favoured with *all wisdom and spiritual understanding*. It is a mercy to have a spiritual understanding. *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. (Matthew 11:25,26)* O to have an understanding in the things of God! Christ gave the disciples understanding that they might understand the scriptures. O to understand the things of God, to have a spiritual understanding!

That ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. I hope I have made it plain that the apostle was here writing to the people of God. He is praying in our text that they might walk worthy of the Lord. I do believe this, that every partaker of grace has this desire rooted in him, to *walk worthy of the Lord unto all pleasing. Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. (Philippians 2:12,13)* God works in His people, and when He works in His people, then they work out their own salvation with fear and trembling. O I sometimes feel if any poor man has cause to tremble it is I. *If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter 4:18)* Thousands of professors, while they profess to attend to the salvation of God, they neglect it. Yes, they neglect it! How shall we who profess God's salvation, how shall we escape, if we neglect it? A solemn question which presents itself to the mind at times as in the sight of a heart-searching God. That is the exercise of the saint, a gracious soul, and he says: *Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me. Direct my steps, cause me to know the way wherein I should walk, for I lift up my soul unto thee. (Psalm 25:4,5,1)*

Can it be possible, blessed God, that a sinner can walk before Thee unto all pleasing? And so the sinner pleads this with the Lord. Lord, is it possible for such an one as I to walk worthy of Thee unto all pleasing? *Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. (Revelation 3:4)* You cannot come and plead any worthiness before God, but God can come and speak to you as being worthy. You are unworthy of His mercy, of His grace, of His pardon, of His salvation. And yet He speaks of you as being worthy when He formed you in the Person of His dear Son. *Ye are complete in him. (Colossians 2:10)* There is no spot or blemish in Him. Christ and the church are one, and the Father views the church in the Person of His dear Son, and He is well-pleased.

You know, there was only one other that was able to say that He always pleased God. That one was Christ. The Lord Jesus Christ always did those things which pleased the Father. But though there was only this One, I believe that every member of His mystical body is exercised graciously at times to do the things which please God, and to walk worthy of Him unto all pleasing. I would not give a crust for your religion if you are not exercised concerning your walk before God. It is not the talk, talk, talk, but the walk, walk, walk. There are plenty of big talkers, but few humble walkers. If you have got a grain of grace in exercise as you sit on your seats this morning, your conscience will bear witness that what I tell you is true. There is this exercise of soul going on that you may walk worthy of the Lord. *Walk worthy of the vocation wherewith ye are called. (Ephesians 4:1)*

Are you ever concerned as to whether God is pleased with your walk, and your conversation? I believe this, that, for the most part, we are concerned as to whether man is pleased with our walk. You say, We are not so bad as that! I hope you are not. I know one that is (I say it to my shame). How these words came to my mind during the last week: *I am poor and needy; yet the Lord thinketh upon me. (Psalm 40:17)* Then I can say how precious were the words to me. You ransack the Word of God from Genesis to Revelation and I think you will find that where there were partakers of the grace of God, they were concerned as to their walk. I do love this Book. There is sound doctrine in it. I think I can say sometimes: I love Thy precepts, gracious God. I would walk in obedience to the Word of God.

I must leave the subject for this morning. May the Lord add His blessing.

Afternoon Sermon

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. (Colossians 1:10)

When we sat down this morning, we were speaking of the solemn exercises of the souls of those who do possess the grace of God, who have been translated from the kingdom of Satan into the kingdom of God's dear Son, in whom is formed the hope of glory. Now these souls know what it is, from time to time, to be solemnly exercised as to their walk and as to their conversation. This is a good prayer of the apostle Paul's that these saints at Colosse *might walk worthy of the Lord unto all pleasing*. And let me go as far as this, my dear people, this is oftentimes the breathing of my heart at the throne of grace, that you may have grace given unto you to *walk worthy of the Lord unto all pleasing*. Paul was jealous with a godly jealousy, and so in every factor for his people. I pray without ceasing. I do not say that every moment I am beseeching the Lord for you, but we pray without ceasing for you – that is, again and again. You are on our hearts at the throne of grace, that He will work that in you that is well-pleasing in His sight through Jesus Christ our Lord.

There is such a thing as walking in God, and walking before God. And we would walk with Him, and before Him, and of Him. One says:

*By faith in Christ I walk with God,
With heaven my journey's end in view. (John Newton)*

It is no small mercy to be a partaker of precious faith. If we are not partakers of faith, we are not worthy of the Lord. He walks by faith. This is the gift of God. Jesus Christ is the author and finisher of faith. And the soul walks by faith. You have a very blessed catalogue of faith of the Old Testament saints in the *eleventh chapter of Hebrews*. And they all walked by faith. By faith in Christ I walk with God, before God, and worthy of God. Some may be ready to say, "Then I am sure I do not walk worthy of the Lord. I do not walk by faith." And you are so sorely put to it as to whether you have a spark of faith.

*The Christian often cannot see
His faith, and yet believes. (Joseph Hart)*

Faith stands in the power of God

*It lives and labours under load;
Though damped, it never dies. (Joseph Hart)*

Men may speak of walking worthy of Him, yet be destitute of faith. But the exercised, longing child of God is exercised as to whether he has faith, and as to whether his walk is pleasing unto the Lord. There is the difference between the professor and the child of God.

Now, if your faith stands in the power of God, you cannot bring it into exercise. If it stands in your own wisdom, then you can, and you can go on believing. But if your faith stands in the power of God, He must exercise it, and when He does bring it into exercise, then you walk by faith. O that the Lord might in His mercy be pleased to favour your petition in your hymn of praise:

*O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb. (William Cowper)*

The Lord can shine upon the road, and inspire a living faith –

*Which whosoe'er receives,
The witness in himself her hath,
And joyfully believes. (Charles Wesley)*

And the child of God walks in faith. He has the faith of God's elect in exercise in his soul, and he walks worthy of the Lord, as wrought upon by the power of the Holy Ghost, and keeps the Word of God, and commandments of God, and the precepts of God. The Lord makes him willing to run in the way of His commandments.

O are you exercised as to whether you do the will of God, and walk in all well-pleasing unto the Lord? Is this the right way? You cannot take things for granted. If you are a child of God, you want the Lord to shine upon your path, and you want to be found walking in all well-pleasing in His sight. This is your concern, as to whether you please God. Enoch had this testimony, that he pleased God. O to have the Lord's presence, and to realise that He is with me! I do believe this, my dear hearers, you may be walking that way which the Lord is directing you, but you are walking in darkness. *Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? (Isaiah 50:10)* You need a light from the Lord. You may be ready to say that the Lord said: *He that followeth me shall not walk in darkness. (John 8:12)* Yes, He did. That is, the darkness he was once in. He will not walk in that darkness. But he may walk in darkness. *Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.* When we are in darkness we write bitter things against ourselves. We think it is a strange path, yet it is the Lord's path, and sooner or later the Lord will come and shine upon your path. Then that portion of the Word of God is fulfilled: *The path of the just is as*

the shining light, that shineth more and more unto the perfect day. (Proverbs 4:18) So the Lord becomes our light.

*The way I walk cannot be wrong,
If Jesus be but there. (Joseph Hart)*

That ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. The Lord's people are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:10) I know that every gracious soul is exercised at times about being faithful. Every plant which God has not planted, and bears not fruit, will be rooted up. Many a professor is a fruitless branch. He professes Christ, and yet there is no vital union to Christ, and therefore there is no fruit. *Herein is my Father glorified, that ye bear much fruit. (John 15:8)* *Bring forth therefore fruits meet for repentance. (Matthew 3:8)*

O to be fruitful, to bring forth fruit, to be a fruit-bearing branch in the person of the Son of God, to bring forth the fruits of righteousness! As we were reading just now: *Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Philippians 1:11)* Through Him is thy fruit found. That plant which God plants will bring forth fruit. God has planted it, and it brings forth fruit. That soul brings forth fruits of righteousness. What a mercy, friends, to know anything of these things for ourselves. I know some of you are solemnly exercised about being fruitful. I do believe this, that oftentimes a child of God is fruitful in the Lord in his affliction, the fruits of righteousness are brought forth. *No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Hebrews 12:11)* I have sometimes asked the Lord to chasten me not in anger, lest he bring me to nothing. *What son is he whom the father chasteneth not? (v.7)* The fathers of our flesh chasten us for their pleasure, but our heavenly Father chastens us for our profit. You must know something of His chastening.

*That we're unholy needs no proof;
We sorely feel the fall;
But Christ has holiness enough
To sanctify us all. (Joseph Hart)*

And we want the Lord to deal with us after this manner. I know what it is sometimes to go before the Lord in all humility, and ask Him to deal with me, that fruit may be brought forth, whatever it may cost me – with trembling language it may be – and ask that fruit may be brought forth. O what an unspeakable mercy to be fruitful!

Now the plant which God plants must be fruitful. I sometimes think of our aged saints; it is said that they shall bring forth fruit in old age. But if you come to speak to them, they groan because they do not bring forth fruit. But you see it in them! You see fruit in others, but you see no fruit in yourselves. Ah, you can believe for others, but you cannot believe for yourselves. Yes, you say, you are right, and I am wrong. And yet these may be the fruits of humility brought forth. This is the work of God – being fruitful. O to be fruitful, to flourish in the grace of God! O, you say, I am so barren. I believe, for the most part, it is so. The people of God have to complain of how barren and dark and dead they feel, and what confusion. Is there not a cause? Zion is in a very low place.

*Zeal extinguished to a spark;
Life is very, very low. (Joseph Hart)*

O what a low place, for the most part, the people of God are in! The Lord have mercy upon our poor churches, and pour out His Spirit, and revive them – in wrath remember mercy. I believe He will. As He said to *Jeremiah: I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. (ch.30:11)* Therefore God corrects His people. When I think of my sin and guilt, I blush before the Lord, and acknowledge His great goodness in not making a full end of me.

Being fruitful in every good work. Some people do not like you to speak of good works, and yet here it is, friends. *Being fruitful in every good work.* So: *Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16)* Why, I would not give much for a professor who is not concerned about being fruitful in every good work. No, I would not! There must be this wrought in us by the Holy Ghost. And there will be this exercise, to be fruitful in every good work. That is a good work, now for one moment here, to give to the necessity of the saints. Paul speaks of this in *Romans 12: Distributing to the necessity of the saints, given to hospitality. (v.13)* That is a good work, Paul says, in writing to the *Hebrews: But to do good and to communicate forget not: for with such sacrifices God is well pleased. (ch.13:16)* Mark the language. *Cast thy bread upon the waters: for thou shalt find it after many days. (Ecclesiastes 11:1)*

Do good. We are commanded in the Word of God to do good to all men, and to love our enemies. If I had an enemy and I knew he was hungry, I would feed him. I believe I know my own heart aright in the matter. We are commanded to *do good unto all men, especially unto them who are of the household of faith. (Galatians 6:10)* Blessed is he that doeth good to the poor. O to be fruitful in every good work! And as I say, friends, this is a good work – to minister *to the necessities of the saints. He that hath pity upon the poor lendeth to the LORD. (Proverbs 19:17)* God is well pleased with sacrifices such as this. We are told so in His blessed Book. A cup of cold water given in the name of a disciple of the Lord shall not lose its reward. *(Matthew 10:42)* In *Matthew chapter 25* you have the Lord separating the sheep from the goats. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (v.34-36)* And the righteous began to ask the Lord concerning these things. You see, friends, they had forgotten their good works, and they asked the Lord when they had fed **Him**, and clothed **Him**, and ministered unto **Him**. And He says: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (v.40)* The Lord does not forget, you see, their good works. There is a reward – not of debt – but of grace. O what a reward that will be when the Lord Jesus Christ says: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Being fruitful in every good work, and increasing in the knowledge of God. That in everything ye are enriched by him, in all utterance, and in all knowledge. (1 Corinthians 1:5) The Lord increases the soul in knowledge, in the knowledge of God. Whatever you may know of the person of the Son of God, whatever knowledge you have of God, how little you know! I do not suppose there is one in this house of prayer but who is ready to say how little knowledge he possesses. The apostle knew Jesus Christ, and yet he says: *That I may know him. (Philippians 3:10)* And if you know Him, you will want to know more of Him. *Then shall we know, if we follow on to know the LORD. (Hosea 6:3)*

There is an increasing in the knowledge of God. And this was what the apostle prayed: that these saints of God might increase in the knowledge of God. And this is my heart's prayer: that ye increase in the knowledge of God. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. (2 Peter 3:18)* Now this is a growing in grace. And there is such a thing as increasing in grace, and in the knowledge of God. Hence the apostle, in writing to the saints, prays that they might be enriched. There is the growth in grace and in the knowledge of God. Perhaps you seem to grow downward instead of upward. You speak to those that have known the Lord for many years, and they have to complain and say, "I wish it were as in the days that are past." And yet beneath all this there may be this stretching after knowledge, after God the Father, after God the Son, after God the Holy Ghost, after the love to the saints, after grace, after the Holy Spirit, after communion, and to increase in the knowledge of God.

Go on to seek the Lord, my dear friends. And those of you that are seeking Him, go on to seek to know the Lord, and practise what you know. I wish there was more of this, the seeking to know, and the practising what one knows. The Lord make you fruitful, then, in every good work, and increasing you in the knowledge of God – the love, the mercy, the grace, and the salvation of God. O to be stretching

after these things, and to leave all things here below. What are time things compared to this knowledge of God? O to know God, whom to know is life eternal. *And we know, says John, that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and eternal life. (1 John 5:20)*

O my dear hearers, let me appeal to you. Have you this knowledge? Do you know God? If you know anything of Him after the manner in which I have tried to lay before you this day, then may the Lord be graciously pleased to increase you in the knowledge of God, and to fill you with all the blessing of God. May He add His blessing.