

Notes of Sermons Preached by Pastor Henry Haddow at Brockham Green
on Lord's Day April 20th 1911

Morning Sermon

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. (Romans 8:28)

It will be a mercy, beloved, to be brought to heaven, there to *sing the song of Moses the servant of God, and of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. (Revelation 15:3)* Sometimes, friends, we have longed to be there. We see now through a glass darkly, but what must it be to be there, and to see Him as He is, and to be like Him! The Lord will bring His people home to Himself. He forms them for Himself, and they show forth His praise, not only here, but throughout eternity. If you and I have ever begun to sing the song of the redeemed, we shall ever sing it – and they cannot sing it here as they would.

As I was saying to a brother minister this morning, we must die to speak of Christ, and to sing the song of the redeemed. And –

*– when this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing (God's) power to save. (Charles Wesley)*

O it is a mercy to know God's power to save, and to sing God's power to save, and to anticipate the day when we shall enter upon the eternal song of salvation unto our God, and unto the Lamb.

This is a blessed chapter, and a sweet portion we have been constrained to read by way of text. Many sermons have been preached from it, and I have preached from it before. But what I have said before I know not. We have this treasure in earthen vessels. Power belongeth to God. He has all power in heaven and in earth, and He doeth as pleaseth Him, not only among the armies of heaven, but in your soul, and in my soul. None can stay His hand, and say, What doest Thou? He works His sovereign will –

*And by His saints it stands confessed,
That what He does is ever best. (Isaac Watts)*

It is no small mercy to fall flat at His blessed feet, and justify Him in all that He has called us to pass through. Your path may be a painful one, but God has purposed it should be so. He will not leave you.

*For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress. (Richard Kirkham)*

How ever deep your distress may be, it is your Father's hand, and what He wills is best.

*All must come, and last, and end,
As shall please my heavenly Friend. (John Ryland)*

I do not know what God has determined I shall pass through, or how long I shall be spared in this vale of tears, but this I can say, sometimes I fall before Him and from the depth of my soul's feeling I say:

*My God, I would not long to see
My fate with curious eyes;
What gloomy lines are writ for me,
Or what bright scenes may rise. (Isaac Watts)*

I would be in His blessed hands, and say:

*Choose Thou the way, and still lead on.
Nor leave me till I say,
“Father, Thy will be done.”
At most we do but taste the cup,
For Thou alone hast drunk it up. (Joseph Hart)*

God is a sovereign. Persons hate the sovereignty of God, but is He not our Sovereign? O He is! Some are born in poverty; others are born surrounded with every luxury that it is possible for anyone to receive. Some are born healthy and strong, and some are born cripples. You see the sovereignty of God in everything. He has appointed our lot: the day of our birth, and the day of our death. I have been from home for a few days, and I went to the house of business where I used to be, and I enquired after one member of the firm, and they said: “He is dead.” And I enquired after another, and they said: “He is dead.” Concerning the first, they said: “He was here at one o’clock, and he went home to dinner, and he was dead at three o’clock.” I began to wonder why God had removed this man, who was stronger than I was, and spared me.

*He that formed me in the womb,
He shall guide me to the tomb:
All my times shall ever be
Ordered by His wise decree. (John Ryland)*

I want to speak of a few things, as the Lord may lead me, concerning the purposes of God – God’s eternal purpose. Here the apostle speaks of those who are called according to God’s purpose – and blest characters they are. All things work together for good with these characters, and the Lord gives them a gracious knowledge that it is so, and they are enabled to say in the very language of my text: *We know that all things work together for good.* We do not **think so**, we **know** it is so. The Lord enriches with this knowledge, and so the apostle says: *We know all things.*

In passing, let me say it means **all** here. It does not always mean *all*. It means *a large number* sometimes. But here it means **all**. *All things*, says the apostle, *are yours. All things work together for good.* I just mention this because we hope to speak at greater length from this part of our text later on. *All things work together for good.*

*Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, ‘twill cease before long,
And then, O how pleasant the conqueror’s song! (John Newton)*

Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! (Deuteronomy 33:29) I do not wonder that Moses called the people of God blessed, for they are saved according to God’s purpose. In the fullness of time, He sent His Son to finish the work He gave Him to do, and to save His people in Himself with an everlasting salvation. God works according to His purpose. Nothing takes God by surprise – don’t you think that for a moment – it is one eternal now with Him. A thousand years are as a day, and a day as a thousand years, and He works according to His determinate counsel.

The apostle says in 9th Romans verse 11: *That the purpose of God according to election might stand, not of works, but of Him that calleth.* And in writing to the Ephesians: *Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness 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: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the*

counsel of His own will: That we should be to the praise of His glory, who first trusted in Christ. (ch.1 v.9-12)

And again: *According to the eternal purpose which He purposed in Christ Jesus our Lord. (Ephesians 3:11)* Salvation, then, from first to last, is according to the purpose of God. He purposed in Himself to save His people, and Christ came to do the will of God, and to save His people in Himself with an everlasting salvation. *God so loved the world that He gave His only begotten Son. (John 3:16)* He did not spare Him, but He freely gave Himself up for us all. *How shall He not, says the apostle, with Him also freely give us all things? (Romans 8:32)* Jesus Christ was born into this world according to the purpose of God. You trace the Lord Jesus Christ in His life, and in His death, according to the purpose of God. O my friends, don't think for one moment that any number of persons could have taken the life of Christ. No, He must be delivered to them according to the determinate counsel of God. He must be delivered into the hands of wicked men to be crucified and slain. Christ freely gave Himself up. Ah, I do love those words, as He freely gave Himself up into the hands of wicked men: *He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. (Isaiah 53:7)* O the love of God the Father, the love of God the Son, and the love of God the Holy Ghost is seen in the salvation of the whole election of grace. They are saved according to the purpose of God.

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn 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. (Romans 8:29,30) O beloved, here you see that salvation from first to last is according to the purpose of God. His people are saved in the Lord with an everlasting salvation. O, but I want to know that I belong to them. This is the great thing, after all, friends. How may I know that I belong to the election of God? I read a letter the other day from California. There is a poor distressed woman there, and she writes something after this manner: "How may I know that I belong to the elect? I see from the Word of God that there is a remnant according to the election of grace. How may I know that I am one of the elect?" Well, if you look at my text, you have the character mentioned there: *according to the purpose of God.* Effectual calling is according to the purpose of God. Those He calls are the elect. Don't misunderstand me for one moment. I mean those whom He calls effectually. We sometimes sing:

*Calls effectual reach the heart,
And prove that God is love.*

There is the outward call of the gospel: *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15,16)* God has ordained the preaching of the gospel, and He makes it effectual in the hearts of the elect. They are not bid: *Come unto Me, all ye that are elect,* but it is: *Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (Matthew 11:25)* *Whosoever will, let him take the water of life freely. (Revelation 22:17)* Sinners called by grace do not come on the grounds of election – that is, so far as their sins are concerned – they do not know that they belong to the election of grace – but they come on the ground of sinner-ship. They are called by grace, and this is according to God's purpose. And being called by grace, they come to the throne of grace, and this is according to God's purpose. What do they come to the throne of grace for? That they may obtain mercy and forgiveness of sins through the blood of the Lamb. Now, as many of you have known God's salvation, let me appeal to you. Did you not come to the Lord as sinners?

*Sinners are high in His esteem,
And sinners highly value Him. (Joseph Hart)*

There came a time in your soul's experience: "I am not one of the elect!" But you could say: "I am a filthy sinner. I need the mercy of God. I am lost in the ruins of the fall. I stand before Him as a poor sinner needing the mercy of God in a precious Christ." O blessed man, if that is your spot this

morning! You are numbered with the people of God, and you will be numbered with them in eternity. Never shall a sinner sink to hell sighing for mercy. Never shall one perish whose cry is:

*Mercy, through blood, I make my plea;
O God, be merciful to me! (Samuel Medley)*

This is being called, to know that you must perish everlastingly unless saved in the Lord with an everlasting salvation. Such an one shall call upon the name of the Lord. *And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved. (Acts 2:21)* God's election is known by calling.

If a man was to say to me, "I do not know that I am one of the elect, but I am a sinner," I should say, "Why, if you are not one of the elect, you would not feel your need of mercy as you do. You would not want Jesus Christ. Jesus Christ would not be precious to you. You are seeking goodly pearls, and you find that there is one pearl of infinite value, and that is Jesus Christ. This is the language of your soul: *Give me Christ*. You are like the man that found the pearl of great price, and you are willing to part with all to win Christ, and to be found in Him." This, beloved, is being called according to God's purpose. If you cannot put yourself among the elect, the time will come when God will put you there.

I love to speak to sinners who, in soul feeling, are ruined and undone, and whose desire is to possess Jesus Christ.

*Though God's election is a truth,
Small comfort there I see,
Till I am told by God's own mouth,
That He has chosen me. (Joseph Hart)*

The Lord works mightily in the hearts of His redeemed. But bear with me when I say that, for the most part, it is *line upon line, precept upon precept, here a little, and there a little. (Isaiah 28:10)* So the Lord causes hope to spring up in the heart of a man or woman that is seeking Him, and hope springs up that the day will come when the Lord will reveal Himself. For the most part the work is gradual, not that we dare limit God. God forbid that we should set up a standard. There is no standard set up in the Word of God – only this, that they must come ruined in soul feeling to God. Let me appeal to you, my dear hearers: Are you seekers? Do you feel your need of God? Do you love these words:

*All the fitness He requireth,
Is to feel your need of Him;
This He gives you,
'Tis the Spirit's rising beam. (Joseph Hart)*

The call comes from heaven, and then the soul will begin to seek after heavenly things. The man never sought after heavenly things before, but immediately God has called him by His grace he seeks after heavenly things.

It was my privilege to hear my dear pastor last Tuesday evening. He is ninety four, and he told us a few things that took place in the beginning. He was an officer in the army, and he was fond of his gun. As the Lord took hold of him, he was willing to give up his gun, and his position, whatever it might cost him. And it is so with the man born of God, when he begins to seek heavenly things. It is the work of God in the soul. Don't tell me you know anything of the grace of God in your soul unless you are willing to give up – what? Everything! I do not care what it is. I believe the time comes when men are made willing to part with all for a knowledge of Jesus Christ, to be a kind of first-fruits of His creatures. *Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures. (James 1:18)* It is God's own will which purposed your salvation. The soul is born of God, quickened by the Holy Ghost, begotten to a living hope. It comes to this: you begin to seek God, and to seek the things of God, and to seek heavenly things.

Why, some of you have known what it has been – why, I was going to say, at the plough-tail – to find your thoughts and your desires to go to heaven. Wherever you have been, your desire has been after God, and perhaps you have been quite unfit for your daily occupation. Sometimes in the counting house my thoughts have been more on the things of God than upon the business, and for the life of me I could not alter it. It comes to this: the soul wants God, and to have an entrance into His kingdom. Lord, I am a sinner, not worthy of Thy notice, but I want Thee to reveal the things of the kingdom to me. *O make to me salvation known.* Great God, regard my prayer. Hear my breathing, attend to the voice of my supplication. O Lord, answer me in Thy faithfulness, in Thy righteousness. Save me; great God, save me.

*O make to me salvation known,
And witness with the blood. (Charles Wesley)*

Wash me in the fountain open for sin and uncleanness.

Mark this, friends, we read in the *epistle of Peter: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. (ch.1:2)* That is the spot the soul is brought to.

*In Christ's obedience clothe,
And wash me in His blood.*

There will be no heaven for you if you are not brought there; whatever you have professed to attain unto, you must be brought there.

*In Christ's obedience clothe,
And wash me in His blood;
So shall I lift my head with joy
Among the sons of God. (Elliott & Toplady)*

This is being called according to the purpose of God. This man is born of God, and shall inherit God, and shall know God, and shall come to God's heaven, and spend an eternity in ascribing salvation unto God. The Lord add His blessing.

Afternoon Sermon

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. (Romans 8:28)

We took a little notice this morning of God's purposes. Salvation is according to God's purpose. He purposed to save a multitude out of every nation, kindred, tongue and tribe, and in the fullness of time He sent forth His Son, that He might redeem them that were under the law. The life and death of Christ was according to the purpose of God. He saved His people, so that it is written: *Israel shall be saved in the Lord with an everlasting salvation. (Isaiah 45:17)* And they shall know this salvation. They shall seek to know this salvation. The Lord Jesus Christ intercedes for them. *Let all those that see Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, Let God be magnified. (Psalm 70:4)*

When we sat down, we were speaking of effectual calling being according to God's purpose. Hence the characters mentioned in our text are such as *love God, who are called according to His purpose.* God calls sinners by His grace. Calls effectual reach the heart, and prove that God is love. Let me ask you, my dear hearers, whether calls effectual have reached your heart? Have you been called by grace? Perhaps some of you have known what it has been to be lost in soul feeling, and you dare not say you are called according to God's purpose. But you dare say that you are feeling after God, and

you want an entrance to be administered to you into the kingdom of God's grace. You are lost to all intents of bliss unless you are redeemed by Jesus Christ, and unless you prove the efficacy of His blood to cleanse your soul from all sin. The sinner called of God feels his need of being cleansed and washed in His blood. O to know that all my sins are put away by His one offering! O to know that he has redeemed me to prove the efficacy of His blood! There are those in this house of God who have proved the efficacy of Christ's blood, and for blood to speak peace in your conscience. You have been behind this blood, as the Israelites were of old, and there was no death there. You have known the efficacy of the blood of Christ.

*Dear dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more. (William Cowper)*

O let me pause there for a few moments. It may be – I hope it is – that there are some in this house of prayer, God has called you to see that His holy, righteous law is holy, just, and good, and to know something of the spirituality of the law, and you are condemned out of that law. You feel that that law reaches to the very thoughts of your heart. The very thought of foolishness is sin. I do not believe that a mere professor will receive this until he is called by grace – the thoughts of the heart to be sin. Men may try to resent this, but God says in His Word that the very thought of foolishness is sin. There is sin in a thought, in a look, and the man called by grace feels it, and trembles before the Lord. He knows that God cannot look upon sin with any allowance, and that without holiness no man can see the Lord, and this man is unholy in thought and in deed.

It is a mercy to know that you are a sinner. I thank God that He ever taught me that I was a sinner. In early life He taught me to know something of the mystery of iniquity that is in every human heart. If God causes you to know something of the mystery of iniquity He will give you, sooner or later, to know the mystery of Christ. A sinner called by grace dare not, cannot, go to God on the ground of election. It is as clearly laid down in the Word of God as it is possible to be laid down. The sinner cannot realise that he is an elect vessel of mercy. He smites his breast and cries, *God be merciful to me a sinner. Lord, save me, or I perish.* Jesus Christ will not cast out such. No, He will not! *All that the Father giveth Me shall come to Me* – do you believe it, sinner? It is the Word of God – *and him that cometh to Me I will in no wise cast out. (John 6:37)* Are you coming to Him? He says He will not cast you out. The devil may say He will, and your own evil heart will listen to his suggestions. But the Word of God is set in the very heavens. *I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. (Jeremiah 29:11)* I say it with reverence, God cannot, God will not, cast out that sinner that lives to feel his need of mercy. But sooner or later, he will bless God for that new and living way which Jesus Christ has created, whereby such a hell-deserving sinner may come and plead for mercy:

*Mercy, through blood, I make my plea;
O God, be merciful to me! (Samuel Medley)*

Yes, he will enter heaven. There is not a sinner in this house of prayer whose cry is such, but who is born of God. Of God's own will he is begotten again through the resurrection of Jesus Christ from the dead.

O what a mercy to be a partaker of the new birth by being quickened into divine life! *You hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) (Ephesians 2:1-5)* O I do feel it a mercy when the sinner is born of God, and cries to God.

*Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near. (James Montgomery)*

Prayer is the life of God in the soul. Men may say their prayers, but that is not always praying. That is prayer when the sinner, for the first time, calls upon God. And have we not been reading that *the Spirit itself maketh intercession for us with groanings which cannot be uttered?* (Romans 8:26) I have known what it is, under the conviction of sin, to groan before God. Have you? That is the Spirit of God – and mark this, friends, I speak it for your encouragement – God knows the mind of the Spirit. And why? Because He maketh intercession for us according to the will of God. *The foundation of God standeth sure, having this seal, The Lord knoweth them that are His.* (2 Timothy 2:19) The Lord has sent His Spirit to quicken you and enlighten you. He has sent His Spirit to help your infirmities in prayer. Angels say in heaven concerning you: *Behold, he prayeth.* (see Luke 15:10) A praying soul can never perish. This is clearly laid down in the Word of God.

*To praying souls He always grants
More than they can express. (John Newton)*

A prayer-less soul is a Christ-less soul.

How these words have been on my mind of late: *For this shall every one that is godly pray unto Thee in a time when Thou mayest be found.* (Psalm 32:6) Look at it. If you pray, you pray to God, and you pray in a time when He may be found. *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him.* (Isaiah 55:7) Well, this wicked man calls according to God's purpose, wants to forsake his way, and obtain mercy. That is the desire of his soul. And he seeks Christ, that he may obtain mercy. "O Lord," he says, "let Thy mercy come unto me," as in the 119th Psalm: *Look Thou upon me, and be merciful unto me.* (v.132) He will be merciful unto whom He will be merciful. The sinner called according to God's purpose calls upon God.

You may test yourselves as to whether you have ever been called. It is possible for you to be in a profession and not have the life of God in you. Many a professor may call upon the name of the Lord, but not know the Lord. But here you may know whether you are called according to God's purpose. Do you call upon God? The Lord said concerning Nathanael: *An Israelite indeed, in whom is no guile!* (John 1:47) O this is well-pleasing unto the Lord; it is His delight. The prayer of the upright is His delight. That man prays as prompted from within by the Holy Ghost, and he prays for forgiveness of sins. There is a going out of heart to the Lord, and as the Lord has brought the man thus to pray, the Lord in His own time hears the man's prayer, and delivers his soul, and the man sees his calling. The apostle writes to the Corinthians: *Ye see your calling, brethren.* (1 Corinthians 1:26) There is a giving diligence to make your calling and election sure. There is an abundant entrance into God's kingdom administered to such as the Lord calls according to His purpose, and He delivers and enriches their soul, and gives them faith in the bleeding Lamb.

*Faith in the bleeding Lamb,
O what a gift is this!
Hope of salvation in His name,
How comfortable 'tis! (Joseph Hart)*

*Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love. (Isaac Watts)*

This man loves God. Love flows from this man's heart to the Lord, because He has heard the voice of his supplication, and saved him from going down into the pit, and put a new song into his mouth. John says: *We love Him, because He first loved us. (1 John 4:19)* Now, mark this: unless the sinner is called according to God's purpose, and God hears his prayer and delivers his soul, he never loves God. Some may say they have never heard it after this manner before. Well, it is so, whether you have or whether you have not. No man in a state of nature loves God, though they may say they do. The teaching of the day is: Love God, and give yourselves to God. It is just like speaking to a man in the grave – there would be no movement. You may say, "I will give my heart." But it is not of the Spirit. *Marvel not that I said unto thee, Ye must be born again. (John 3:7)* The soul that is born of God will be brought to give his heart to God, and to love God, and that soul will hear sooner or later: *Son, give Me thine heart, and I will give you a kingdom, and the answer will be:*

*Here's my heart, Lord, take and seal it;
Seal it from Thy courts above! (Lady Huntingdon)*

And that soul will be sealed unto the day of redemption. I hope you follow me. Those that are called according to God's purpose, they love God, because God has shed abroad His love in their hearts. They love Him with His own love. It is God's love, and that love goes back to Him. *We love Him, because He first loved us.*

Sometimes, friends, I trust I can say this: I find my heart grow with His love. I do love to feel the love of God shed abroad in my heart by the power of the Holy Ghost. The man that is thus taught of God is enriched with love. *Now abideth faith, hope, love...and the greatest of these is love. (1 Corinthians 13:13)* This love is something that can never be destroyed, and this man will be able to give a reason of the hope that is in him, and why he loves the Lord. I have met with persons, and they have expressed why they love the Lord. If you meet persons that say they love the Lord, ask them why they do. What is it to love Him? Sanctify yourselves before the Lord God in your heart, and be ready always to give a reason to every man that asks you of the hope that is in you with meekness and fear. Now, every person that loves God, when asked to do this, will say in substance: *Because He hath heard the voice of my supplications. (Psalm 28:6)* This is why the man in the pulpit, and some of you in the pew, love God. I looked for hell, and He gave me heaven. He sheds abroad His love in the heart, and I have sometimes said to Him:

*Do not I love Thee, dearest Lord?
Behold my heart, and see;
And cast each hated idol down,
That dares to rival Thee. (Philip Doddridge)*

Sinner, if Jesus Christ was to put this question to you as He put it to Peter: *Lovest thou Me?* what answer would you give Him? I pause. What answer would you give Him? Peter said: *Lord, Thou knowest all things; Thou knowest that I love Thee. (John 21:17)* And we love Him with His own love, and this love can never be destroyed. *Many waters cannot quench love, neither can the floods drown it. (Song of Solomon 8:7)* If a man will give all his substance for love, it would utterly be contemned. You cannot buy it. You may sometimes wonder whether you have any love.

This is another thing: you may sometimes feel your love is cold and faint, and fear you do not love. I believe that when the sinner that loves God is put to the test, it proves that he loves Him. There was a poor woman that was visited in her affliction, who was so tempted by the devil. She was on her dying bed, and she said, "I fear I am out of the secret; I do not feel that I love the Lord." Nothing could comfort the poor woman. God so orders it at times. And so, at last, a friend took a slate and wrote on it: "I do not love the Lord," and took it to the poor woman, and said, "Sign this." She said, "What is it?" "I do not love the Lord." She said, I cannot – I would sooner die." Nothing can destroy the love of God in the soul. It is impossible that it should be destroyed.

Where the Lord gives this love, it will abide. It is a mercy to have the love of God. Do you love Him, then, my dear hearer? Can you come in? Those who are called according to His purpose love Him with His own love. You love His Word. There is no people like God's people. You say sometimes:

*With them numbered may I be,
Now, and through eternity.*

By this shall all men *know that we have passed from death unto life, because we love the brethren.* (1 John 3:14) If we have no love – you may do this, and that, and the other – but unless you have love your religion is vain. True faith works by love. Where there is the faith of God, there is the love of God, and you will seek the welfare of God's people, and you will love the church of God, and pray for her, and they shall prosper that love her. I would rather read my name here, than I would read it among the great of this world without the knowledge of the love of God. O that I would! O to think that God has put me among His people, and loved me, and raised me from the ruins of the fall, and set me among the princes of His family, that I may inherit a throne of glory! Why, this is more to the child of God than to heirs born to an earthly kingdom.

All those that love God, and are called according to His purpose – all things work together for their good. This word here means **all**. Sometimes it means a number, but here it means all – that is, not anything but what is included here. All things that concern them that love God, and who are called according to His purpose. All afflictions, temptations, trials, persecutions, losses, disappointments – all solemn dispensations of God's providence – all work for good. I have proved afflictions and trials to work for good, and those things that I thought would be my ruin have worked for my good. Like the psalmist, I have had to say: *It is good for me that I have been afflicted.* (Psalm 119:71) It is good for me that I have been troubled, and for all doors in providence to be closed, and to hear the lion roar. *Out of the eater came forth meat, and out of the strong came forth sweetness.* (Judges 14:14)

All things work together for good. All that God the Father, God the Son, and God the Holy Ghost do works for good to them that love God, and even sin has been over-ruled for good. We have a better righteousness than we had when we stood in our federal head, Adam. I do not want to be misunderstood. When Adam sinned, we sinned in him, we fell in Adam. But God has over-ruled that for the good of His people. Our bodies will be raised higher than the angels. There is something very deep and blessed and mysterious here. They are united to the Lord Jesus Christ, and will dwell with Him in heavenly places. All the mortal will put on immortality, death is swallowed up in victory. There we shall be raised to sit on His throne, even as He is set down on His Father's throne.

Now, the Lord gives His people to know this. How do we come into possession of this knowledge? Why, this is a God-given knowledge, friends. You do not obtain it in any other way – God bestows it. *In everything ye are enriched by Him, in all utterance, and in all knowledge.* (1 Corinthians 1:5) And I am satisfied that we are enriched by Him in this knowledge. And when we have the witness in our own breasts, then we can sing with heart and voice:

*Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food.* (John Newton)

And we know that all things work together – it does not say they shall work together, or perhaps they will, but – *all things work together for good* – everything, those painful things which distress us so much – these work for our good. You cannot understand it, but you will live to prove it, and to bless God for it. I have lived to prove it, and have had to bless God for it. This has brought me into submission to His blessed will, and brought me to His feet, and caused me to say: *Thy will be done.*

*O Lord, I would delight in Thee, And on Thy care depend;
To Thee in every trouble flee, My best, my only Friend.* (John Ryland)

Thou hast been my refuge in distress, and:

*Hither by Thy help I'm come;
And I hope, by Thy good pleasure
Safely to arrive at home. (Lady Huntingdon)*

And when we get home and receive the crown of life, what shall we do with it? We shall cast our crowns at His dear feet, *and crown Him Lord of all.*

And we know that all things – not some things – you cannot say this, friends, to any but the people of God. Their temporal things sometimes have worked, and to all appearance they are working for good as far as the wicked are concerned. It may prosper, but it will prosper to their destruction. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away...I sought him, but he could not be found. Mark the perfect man. (Psalm 37:35,36) But sometimes everything he puts his hand to is blighted and blasted. He may rise up early, and sit up late, and eat the bread of carefulness, but everything may seem to be against him. Are these things working for good? Yes! No evil shall touch him. What do you mean? I mean what I say. It may touch his property, wife, or family, but it does not touch him – his life is hid with Christ in God. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. (Psalm 91:9,10) No, it cannot touch him.

*Rejoice believer in the Lord
Who makes your cause His own,
The hope that's built upon His Word
Can ne'er be overthrown.*

*Though many fears beset your path,
And feeble is your arm,
Your life is hid with Christ in God,
Beyond the reach of harm.*

*Weak as thou art, thou shalt not faint,
Or fainting, shalt not die.
Jesus Christ, His people's strength,
Will aid you from on high.*

All things work together for good to them that love God, to them that are called according to His purpose. Then, am I one that loves Him? Come what will then, it will be well in life and in death.

I visited a poor afflicted man last Thursday. He has been in his room for years. It was good to be there. I had never seen the man before. I said I would stay five minutes, but I stayed over an hour. O to hear that man, friends! Some years since his leg had to be amputated, but to hear him speak of what God has called him to pass through, and of God's goodness to him, it would do you good, and bring to mind such a portion as we have had under consideration today. He puts the crown on the right head. I felt it an honour to be in that bedchamber. I sometimes visit a poor afflicted girl that has been in her room for years, and she would tell that it is true what is written: *All things work together for good to them that love God and are called according to His purpose.*

May the Lord add His blessing.