

Sermon preached by Mr J K Popham
at Galeed Chapel Brighton
on Wednesday evening 3 August 1927

Ephesians 3 v 20 and 21

"Now unto Him that is able to do exceeding abundantly
above all that we ask or think, according to the
power that worketh in us, Unto Him be glory in the
church by Christ Jesus throughout all ages,
world without end. Amen."

If we are started by the Lord in the way to heaven we have a daily, an hourly, need of the fulfilment of this word. We are straightened often, but not in Him. There is a continual recurrence of need in the souls of God's dear people. They are not allowed, at any rate for long, to walk in an independent spirit. The Lord has His own way of causing us to feel that we cannot keep alive our own souls, cannot keep alive any exercises, cannot continue instant in prayer, unless there be a supply of the Spirit of Christ. Sometimes a view of the King in His beauty greatly attracts and the land which is very far off seems near to faith, and desire to get into the land where there is no sin, and therefore no sickness, no pain, no night, is very strong. No doubt some of you have felt at times that your hearts have been strongly moved with desires to get home quickly. There is a strong feeling in us that this world is good enough for us after the flesh and the ties of nature are strong. Toplady speaks of being bound down by twice ten thousand ties. Who does not know the meaning of so strong an expression as that? But there is a power that instantly loosens these ties, an attraction that brings the soul above all of them; makes heaven better than earth, more desirable than the best things that can be had here. And I think two things do especially at times attract a living child of God to heaven. First, that he will have no sin there. The thought of being freed, everlastingly freed, from the law of sin which is in our members is most beautiful and refreshing and animating. And the other thing is the Person of Christ, with all that grace and love, all that power and mercy, all that fullness of supply that for ever and ever will satiate the whole family in heaven. That is an attraction. Have

not you felt that you would like Him to cut the days short? Have not you felt, at least some of you, that you would be glad to hear Him say, It is enough, you may now leave the body of sin and death, leave this poor world, leave all the things in it and go to be with Him for ever. The foundation of this is wonderful and I would like to draw your attention to it. We are Gentiles but God revealed to Paul a mystery. He hinted at it, nay distinctly promised it to Abraham - "In thee shall all the families of the earth be blessed", and probably there was a hint of it in His word to Adam and Eve, nay to Satan. I will put enmity between thy seed and her seed, and this Seed in the first place is Christ; in the next place, His people. This mystery, Paul says, was revealed to him and he now wrote it to the Ephesian Christians; that the Gentiles should be fellow-heirs and of the same body, that is the body of Christ, and partakers of His promise in Christ by the gospel, which promise is life eternal. "I give unto My sheep eternal life and they shall never perish". It is everlasting righteousness wherein and whereby they are justified and accepted of God; everlasting holiness wherein they stand before God; the title to the bliss, the sweet union to the living Vine. All these blessings are in the promise of which the Gentiles are to be partakers. O, if you are partakers of this, if I am a partaker of this promise; think of it, no trouble, no temptation, no sin, however mourned and however again and again an overcoming thing, shall separate between the sinner who is blessed with a part in this promise and the Head, Jesus Christ. This is the mystery, and this mystery the Apostle Paul speaks about in the first of Corinthians when he says, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory". That mystery is Christ, the wisdom of God in a mystery, and he says, "We speak wisdom among them that are perfect", among them that are matured and able to receive it. The Hebrews of the dispersion, to whom Paul wrote that wonderful Epistle, were not able at one time to receive that mystery. He says, speaking of Christ, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (Hebrews 5 v 11). And the same cramping influence was on him when writing to the Corinthians: "I could not speak unto you", he said, "as unto spiritual, but as unto carnal, even as unto babes in Christ." Were any of you afraid that you might come under such a solemn word, limiting the Apostle in writing, cramping his pen. Did you ever fear lest you should grieve

the Spirit in a minister, grieve Him in your reading of the Scriptures, so as that the things which are full could not be made full to you for the time ; that there was a withholding through the carnality and the ignorance and the waywardness of your hearts and minds. We have great reason to fear these things. Grace is grace. You can never make anything else or less of it. God is a sovereign, and you will never undo that. But He does work by means and He says this "Add to your faith virtue; and to virtue knowledge,For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1 v 5/8) I do not know if any of you have grieved over what you have lost for want of attention. It has made my heart weep many a time to think of the crippling effect on the blessed God of all grace in His ministers and His Word, that my wretched indifference and carnality have had. Nothing will undo his purpose, nothing, but He said to His church of old "If you walk contrary to Me I will walk contrary to you". Yet He said, My soul shall not abhor you. He finds means whereby His banished ones may be brought home again, and He brings them home, but O the solemn effect of our carnality is very heavy to faith - to be barren - when we are convinced of it. But what a mercy, notwithstanding all that, there is this being made members, with godly Israel, of the body of Christ. The middle wall of partition, the enmity, Christ slew by dying and now it is no more a Jew nor a Gentile, no more rich nor poor, bond nor free, neither male nor female; all One in Christ. My brethren, God give us grace to seek an experience of this mystery, union with the Lord Jesus, for that is the mystery. Partakers of His promise in Christ by the gospel. Partakers of His promise. Look at it, you may. To partake of it you need. A look at it does not make you a partaker of it. The application is by the Spirit of the living God, the Spirit of the Lord Jesus. O the mercy of having the Word of God made over to you, made yours by an application of it, so that you say, I have read it - and it was proper for me to read it - but I did not know it until it was put into my heart. I did not possess it though I possessed the Bible, until it was given to me by the Holy Ghost. Probably we little value the Scriptures, but there are passages in the Scriptures which again and again are made very prominent, and very beautiful and precious because they are made over to us by the Holy Ghost. And if I may just throw out a thought at this point, it is this. A very wonderful thing

it is that the same Holy Spirit should move holy men of old to write Scripture and who, therefore, knows the Scripture, what He means by the Scripture, that that same Spirit should take one single passage and give it to you and make it meat and drink, life and unction and power and instruction, so as that it is as the very Word of God speaking to you. He rose up early of old and spoke in His prophets. May He arise again and again and speak to you in His Word, and to me.

Well, this is one of the things that the Lord particularly treats of in this chapter by His servant Paul to reveal the great mystery which was hid from all ages and from generations - only hinted at in the Scriptures here and there - that the Gentiles should be fellow-heirs and of the same body and partakers of His promise in Christ by the gospel.

And then, after other things, with which I must not occupy your time by speaking about, he comes to this, his prayer for these gracious people at Ephesus. "..... I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Why, dear gracious people, you are related to Abraham, and Isaac, and Jacob, and all the prophets and martyrs of Jesus. All the spirits of just men made perfect are your relations, and you are their relations; the whole family in earth and heaven. And one day it wont be part of the family on earth and part in heaven, but the whole of the family will be in heaven, that holy, happy place. God fit us to die, give us a title to heaven, take us there in His own time, hasten it in His time, accomplish the number of His elect and His kingdom. It will be great to get to heaven, out of the reach of the devil, out of the reach of sin, and away from all darkness and pain and sickness. Wonderful it will be to get there. People at times, under the gracious teaching of the Spirit, want to get there; there is an attraction in it. When you have lived long and seen many days and much trouble and affliction and have sinned a great deal, if you get a glimpse of the land which is very far off and of the King in His beauty, you will want to get there. O to be in heaven, to be with God. Just think of it. You must have a nature like Jesus Christ to be at home with Him. You must have His Holy Spirit to be at home with Him.

"He that is joined to the Lord is one Spirit". No unregenerate man would be at home in heaven. The light and holiness of that place would be the greatest torment to him that he could possibly have. A good man will be at home in heaven because he has a heavenly nature. "Holy brethren, partakers of the heavenly calling" is a word that belongs to every child of God.

Heaven is that holy, happy place
Where sin no more defiles,
Where God unveils His blissful face
And looks and loves and smiles

Where Jesus, Son of Man and God
Triumphant from His wars
Walks in rich garments dipped in blood
And shows His glorious scars

This is the place every child of God is travelling to. This is that that pulls his affections away from earth sometimes. This is that that makes him feel he would be glad to be where it will not be possible for him to sin, to grieve the Spirit, to get darkness and confusion and guilt upon his heart and conscience. This family is named after God. Look at the dignity of it; think of the honour of it. We think much of our own descent from so and so in this world. Men of family think highly of their descent, think well of their ancestors, but O this family made up of the poor of this world rich in faith; this family redeemed by Christ, loved with the electing love of the Father and quickened by the gracious power and breath of the Holy Ghost; this family in God's heart, under God's care, part of the blessed body of Christ; this family in heaven and earth. "That He would grant you" - His dear children - "according to the riches of His glory" - the glorious love of God, the glorious grace of Christ, the glorious grace of the Spirit, the glorious patience of Christ, and the glorious intercession of Christ, the glorious care of Christ, the riches of His glory in His effectual working in your hearts - "that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man", which means the strengthening of faith, the moving of love, the brightening of hope, the lengthening out of patience, the humility of the soul in

tribulation; being instant in prayer also. "Strengthened with might by His Spirit in the inner man". Weak in body perhaps; the old man and your nature decay. Heart and flesh failing; finding God to be the strength of your heart and your portion for ever. What strength there is in the blood of Christ; what strength there is in the love of God; what strength there is in the ministration of the Spirit in the heart. "Strengthened with might", the might of God, not the might of any resolution of yours to hold on and do this or not do that, but the strength of God. That you may hold on in the inner man, the new man, the hidden man of the heart. Look for this, and if you get weaker and weaker and feel more and more dependent, despond not; do not think too much of that but look at this: "Strengthened with might" by God. "That Christ may dwell in your hearts by faith". Did any of you ever come to know that solemn word "I will go and return to My own place till they acknowledge their offence". I have known it; a solemn word it is for a backslider: "I will go and return to My own place till they acknowledge their offence. In their affliction they will seek Me early." And that is the mercy. In their affliction, when I slay them with My prophets, when I cut them by My word, when I use the two-edged sword that goeth out of My mouth, when I search them as with a candle, then, in that affliction, together with some temporal affliction perhaps, in their affliction they will seek me early. And will He be found of them? O yes, yes. Peter said, "How oft shall my brother sin against me, and I forgive him? till seven times?" "Until seventy times seven" said the Lord. Do you think He will tell a disciple to do that which He Himself would refrain from doing? Does He tell you to forgive an offending brother till seventy times seven and then withhold the blessed forgiveness that you seek in your affliction? What a good God we have. O what a good God He is. I am glad I can preach a good God though I cannot preach a good sermon. What a good God I have had in my own soul at times, and I hope to be with Him for ever and ever. And you have got a good God who know Him and believe in Him and though your sins displease Him and wound Him and grieve and vex the Holy Spirit, He will turn again and say: "I will restore unto you double, double for all your sins". Blessings here and heaven hereafter, that is the double. Goodness here, leading you to repentance; glory hereafter when the Lord takes you to be with Himself. Hold on to a free gospel, to a gracious Lord Jesus.

"That Christ may dwell in your hearts by faith". When you get Him there you will want to keep Him. Ah you may say, I wish I could follow on, I wish I were diligent, I wish I were more godly. My friends you have got all the godliness you can ever have in your heart when you have the Lord Jesus. What more can you wish than that, when you have Him dwelling in you by faith, faith cleaving to His blood and His righteousness, His grace and His mercy, and His promise, of which you are made a partaker? Nothing better, nothing more glorious than this. "That Christ may dwell in your heart by faith". Now this is true liberty, and any time that you get the sacred feeling that Jesus Christ has visited you, then for that time you have walked in gospel liberty, and that walk is spoken of thus in the Scriptures. "I will strengthen them in the Lord, and they shall walk up and down in His Name, saith the Lord." Is not it wonderful when you can walk up and down in the Name of the Lord as you walk up and down in your own house or in the streets of Brighton, or wherever you may live? Just walk by faith in Him, in His love, in His blood, in His righteousness, in His Priesthood, in His blessed atonement; everything in Him giving you liberty; freedom from sin's condemnation, freedom from its dominion, and now, for the moment, freedom from its defilement; it does not shut you out now.

"That ye, being rooted and grounded in love". A legal heart, O how it would pull us up if it could. How it would rob us of this wondrous rooting, if it could. But the Holy Ghost takes good care of His people in this, that He brings them again and again into such felt ruin, bondage, misery, and guilt, as that they are sick of themselves, and they can say, in their measure, with Paul in the Philippians: "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." If anyone had told me 60 years ago that I did not know much about that word "no confidence in the flesh", I should not have been pleased with them, I think, for I thought I knew my sins then, and my weakness in such a way and measure as that I could never have any hope at all except in the Person and blood of Christ. But O how little I knew of that word: "No confidence in the flesh". Perhaps some of you say, I could not do that; I would not allow that. Ah and God may correct you by letting you do it. He may let you do it. I said in

early days I could not do such and such things; I could not walk in such and such ways, and I have done them, and I have walked in them. Shame on me; no boasting do I make; God knows that I make no boast of that. But now He has gone on working and teaching and dealing with us to this point: "No confidence in the flesh", and instead of saying we could not do that, and would not do, now we say, Lord do not let us do; keep us; keep us by Thy power; keep us in the faith, keep us in the narrow way, keep us looking to and leaning on the Lord Jesus. Help us to come up out of the wilderness leaning on Him. Make us, O make us right and keep us so. "No confidence in the flesh". We have no reason to speak well of the flesh. Of all men I have the least reason of any to speak well of the flesh. It has done me so much harm, brought such desolation to me. No confidence in it. The Lord keep me and keep you from it. Being rooted and fixed in Him, and grounded in Him, in your conscience, your convictions, in your knowledge, in your affections, in your faith. Rooted and grounded in Him. That you "may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God", filled out of it. Who could hold it all? but we are filled out of it. Satisfied, satiated, and brought thankfully to believe that it is an honour to God to forgive us. A name and a praise and honour to Him to forgive us the sins whereby we have sinned against Him. What an upside-down work this is for us. Whereas we thought it would honour Him to banish us in hell, now He has made us believe it will be an honour to Him to save us. This is said reverently when you feel it. For this you worship and praise and adore and trust Him.

Now I have very slowly made my way to the text. Some preachers get on rapidly. I am a slow preacher. Now he says, let us close this chapter with a doxology, and you may sometimes say, I will close this, my present experience, with a doxology. I will go a certain way, and God has brought me into another way, but before I take any steps in the other way I will thank Him for bringing me through what He has done. Let us unite in this blessed doxology. Praises be to God for His goodness to us. "Now unto Him that is able to do exceeding abundantly above all that we ask or think." We ask many big things sometimes but thought goes beyond asking, stretches itself toward heaven; yea, through grace, reaches heaven. Thought will reach

heaven sometimes. The Spirit does graciously move and give thought a heavenly direction and a wing to fly there, and yet God exceeds that. Yes, not only your petitions are exceeded, but your thinkings are exceeded. "Unto Him that is able to do exceeding abundantly above all that we ask or think". Newton has a nice word here

Thou art coming to a King
Large petitions with thee bring
For His power and grace are such
None can ever ask too much

Do you believe you cannot weary Him by praying? It is true. We have wearied Him with our sins; I have. He said He was pressed like a cart full of sheaves, (Amos 2 v 13) and we have pressed grief into His soul by our sins and wearied Him, but now He says there is a power that worketh in us that will enable us to believe in His ability that stretches beyond our utmost thought. The widest movement of faith, the most peering gaze of faith, the warmest anticipation of hope, the sweetest motions of heavenly affection in us, rising toward, moving in a circle of everlasting love, and the covenant of grace, cannot reach the utmost limits of this, the goodness of God, the ability of God, the love of God in Christ Jesus. It reproves the straightness in which we often walk. It says, O fools, you look to yourselves and you see death there. You look to your vines and you find straightness there. You look to your faith and it often fails you. Now lift your eyes to an infinite One. "Raise thy downcast eyes and see". My friends, Christ has gifts to give, blessings to impart, grace to save us, love to hold us, power to maintain our lot, light to enlighten us, life to enliven us and love to cheer us. Promises to gird us, faithfulness to bring us well through. What is this ability? Why is He "able to save to the uttermost them that come unto God by Him?" Because He condescended to humble Himself to serve His people for His Father's sake, who said "Behold My Servant whom I uphold". There is His ability. If you just say He is able because He is omnipotent, you dishonour His divine justice and His Priesthood. If you would take in, in any measure, in your faith this ability, you will take in eternal love, everlasting omnipotent grace, the death of the Lord Jesus, who on the cross said "It is finished", and finished His existence on this earth by submitting to death. He commended His

spirit to His Father and laid down His life that He might take it again. You will take in His blessed resurrection and the infallible proofs of that. You will take in His ascension into heaven and His intercession there. And then you will take in the seven spirits of God which are before His throne, the Holy Ghost in all His gracious gifts and all the covenant, and the covenant gifts and faithfulness, and all the promises which are in Christ Jesus, yea and Amen. You will embrace these in your little thoughts and your little faith, and say - This is His ability, what He is in Christ, what He has promised by Christ, what He did in Christ, where Christ is and what He is doing. Yea, and the Holy Ghost. How poor are words when treating of infinity. O how near to ourselves is our horizon. How seldom does faith stretch herself beyond this poor life and the needs of it and the weakness of it. Yet here the Apostle says, He is able to do exceeding abundantly, exceeding your thoughts, abundantly exceeding your highest thought. Look at it, as the Lord may help us for a minute or two. Able to do more for you in respect of His love - "I have loved thee with an everlasting love." And though we grieve Him His love is not altered nor removed. No moving away from the object of it can there ever be, of this love, love in Christ. "Rooted and grounded in love." The love of the Father in election, the love of the Son in the atonement that He made, and the love of the Spirit in His invincible work and His giving grace and mercy and truth and peace and bringing and giving revelations of the Lord Jesus, and making clean and clear work in the conscience, so as that there is a solidity, growing solidity, as we pass on through this wilderness, and we are not always children tossed to and fro by every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. Who can stretch himself out to the greatness of this infinite love? You are oppressed and the love of God will see to it that you come through and He will take vengeance on your enemies. You are distressed and this love will come to you and sweeten the deepest, bitterest trouble you have. You are persecuted in some way, and the Lord will say - "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake". You are a poor wanderer and this love will bring you back as it brought back the prodigal to his father. You are a poor weak thing, and this love will come and strengthen you, and make you feel strong in the Lord and in the power of His might. Love divine, O may we sing of it:

"On such love my soul still ponder". And this love is wise love, and this goes beyond our thought. When you get reprov'd then there does not seem much wisdom, does there, nor love. But Rutherford said a great truth when he said in one of his letters "The Lord's wise love feeds His people with hunger and makes them fat with desertions." Think of it. Why, we want to be pampered with a little comfort and the wise love of God says it would not do you good. All honey would undo you, all gall would kill you, but the wise love of God does make such a mixture of trouble and relief, teaching, chastisement and guidance, as that you come, at the end of a dispensation, to say, who could have thought that there was the wisdom of God in this trouble as I now perceive. Who could have imagined that He would deal with me in that affliction as He did? Wise love. The utmost stretch of thought and expectation cannot reach the abundance of this wise love of God in His dealings with us in them. Why, my friends, trouble may seem to come to kill you, to put an end to your religion, and then you will live to say, the Lord used that killing trouble to enlighten me and make me more diligent in seeking Him, and loosening my heart from this world. Wise love. And He can do more in this wise love than we are able to think. We cannot ask all of it and cannot think all of it. May the Lord stretch it out to you though my words fail, and must fail. May the Holy Ghost stretch it out to your faith and let you see as much as you can, that there is an infinitude in the ability of God in respect of His love. O religion is good. The religion of Jesus Christ is a religion of love. Love in the conviction, love in the distress that God causes, love in the bondage that He lets you feel in order that the liberty of Jesus Christ may be the sweeter to you when you are blessed with it. Does He desert you? The Lord's love is in it. Whom He will bless with an eternal presence in heaven must again and again find that His presence on earth is not cheap. You cannot have it and live in the world in your spirit; He will let you know that. Think of it. Do you walk in the world and expect His presence? You wont get it that way. But then what? His love will overcome all; it will overcome all. Nothing more weans a child of God from himself and from the world and from His own foolish things and thoughts, than a sense of the love of God when the Holy Ghost sheds it abroad in the heart. I know it is true and so do some of you, and we must know it more, and the Lord does kill a legal spirit this way. It has been astonishing at times to me, the kindness of God. Perhaps you said, I

cannot expect Him to come. O the limiting of which we are guilty. Cannot expect Him to come? Why? Why, because I have sinned. It is a mercy to know your sin. Cannot expect Him? Does He measure Himself, and did He decide in Himself, that His love should just be regulated and measured by what we are and the things we do? O what mean thoughts some of us have had about the love of God. What mean thoughts we have had. It has reached that dreadful level almost, if not quite - "Thou thoughtest that I was altogether such an one as thyself." Then He comes. He says: I was wroth with him. "For the iniquity of His covetousness was I wroth, and smote him: I hid me" and he foolish thing, went on frowardly. Now what will the Lord do? We should say, go on smiting, blow after blow. He says: I will restore comforts unto him. I have seen him, I have seen his ways, I have seen how perverse he is, and how determined to sin his nature is, and I have seen his foolish ways. Now I will restore comforts unto him. I will bring love, I will shed it abroad in his heart. I will kill him that way; I will kill him to the world, I will separate him from his covetous ways by my love. I will give him true riches and then he will see what vain things the riches of this life are. That is the Lord's way. It is above our asking, utmost, and above all the thought we can have, to think He should do this. Ah, perhaps you may say again and again respecting some sins you have committed, bring them before the Lord and say, I cannot expect anything but wrath for these, and confess and confess and confess till He says, speak no more to Me of this. I am your God, I am your Father, I have loved you with an everlasting love. "I, even I am He that blotteth out thy transgressions as a thick cloud" - thick enough to hide the sin - "thick cloud and as a cloud thy sins" in thy nature. O what a God we have. What a good God we have. May we be enabled a little to help each other to extol Him. O come, let us bow down, let us kneel before the Lord our Maker for it is He that hath made us and not we ourselves; we are the sheep of His pasture; His love has given this to us. Great is His love, everlasting is His love, infinite is His love. Sinner, it will do you good if you get it; it will save you, it will hold you, it will humble you, it will sanctify you, it will give you true liberty, whenever it comes by the Holy Ghost. May we sing

On such love my soul still ponder
Love so great, so rich, so free
Say, whilst lost in holy wonder,
Why O Lord such love to me

You know where to put the emphasis when you get the love; "love to me". Well that is one particular and I must only speak another minute or two on the second. "Able to do exceeding abundantly above all we ask or think" in the mighty workings and motions of the Holy Ghost, that Divine Spirit whom John saw as seven spirits before the throne, lamps of fire intimating the perfect work of the Holy Spirit. My dear friends, who can measure the love of the Spirit? I name Him here because it is His business, His gracious mission given Him by the Lord Jesus, to come and teach and reveal and seal His people. It is His mission. The promise of the Saviour is: "He shall glorify Me". We can know no more of Christ than the Holy Ghost is pleased to teach us. He breathes prayer, He works faith, He guides faith. He gives love; He increases it. There are different demonstrations in the saints, but only One Spirit. We should not judge each other because each one does not happen to be just a pattern of himself. That is, there is not a sameness, an exact sameness, in the experiences of the saints. One has this, and another that. One gets liberty perhaps by a distinct application to his conscience of the blood of Christ. Another gets liberty by a gracious manifestation of the righteousness of Christ. Both come to the same Person, the Lord Jesus, and both have the same holy liberty, the liberty of Christ, called, in the Romans, "the law of the Spirit of life in Christ Jesus, making us free from the law of sin and death." And who can limit this work of the Divine Spirit? The Saviour shed Him abundantly on the Day of Pentecost. You remember that the Apostle Peter spoke of the Spirit as being the Spirit of promise. The Father promised the Spirit to Christ and gave Him to Him without measure, and when Christ had made an end of sin and destroyed the devil and ascended into heaven, then that Holy Spirit, whom He had without measure, He began to shed on His people. In that way the Holy Ghost is called the Spirit of promise. O think of Christ's saying to the Spirit - Now there is a sinner in Brighton for whom I died, go to him and give him eternal life and bless him with repentance, and give him faith and carry on the good work, the new creation, in him, and reveal Me in him. Take My

things and show them to him, and forgive his sins by applying to him My blood. That is what the Spirit is sent for. O the mercy of being a partaker of this Holy Spirit, the Spirit of promise. The mercy of having Him to teach us what sin is, and what grace is. To teach us our ruin and Christ's salvation; our emptiness and Christ's fullness; our badness and then to bring Christ's goodness to us. Dear friends, whoever can bless God enough for the gift to him of the Holy Ghost. The work is not completed yet, but it is being carried on, and the nearer we get to eternity, the nearer is this predestinated work of grace to its completeness. The old man has to die. The Spirit gives power to mortify the deeds of the body and as we get on, get older, then we do not get less sinners, but we get more of Christ's grace. There is one part of the Scriptures I do covet. Sometimes I think I shall never know it, but I covet it. That is that in the Psalms, where God speaks of His people as being trees of righteousness, full of sap; that they shall bring forth fruit in old age, that they shall be fat and flourishing to show that the Lord is upright and that there is no unrighteousness in Him.

Now you young people who fear God, do not be discouraged if you feel your barrenness and emptiness and if, sometimes, it comes to you, now we shall never be fruitful. Listen to this if you can. Jesus Christ said, "I am the Vine, ye are the branches." For fruitfulness you do not require to plant yourself. For fruitfulness you do not need to get better in yourself. For fruitfulness all you need is feeling union with Him. And He said, by the prophet Hosea, to people who had gone very far from Him, gone very far from Him - "From Me is thy fruit found". How is this to become your experience? By the gift to you of the Holy Ghost making you His temple, fulfilling in you that word in the gospel according to John: "He shall glorify Me for He shall receive of Mine and shall show it unto you."

AMEN.