

21, 244a La # 878

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The Gower Street Chapel Pulpit.

No. II.

THE GOSPEL THE POWER OF GOD
UNTO SALVATION.

A Sermon

BY

M R. H U L L,

PREACHED AT

The Re-opening of the Chapel, on Tuesday Afternoon, May 18th, 1880.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans i. 16.

I SUPPOSE that it is now fully sixty years since the gospel banner was first unfurled in this building, since the glorious gospel of the blessed God was first proclaimed here by that dear man of God, Henry Fowler, who ministered here for a series of years, not only with acceptance, but to the profit of many precious and immortal souls. Many that were gathered under his ministry are now singing before the throne; many that were brought under his testimony to know the Lord are now for ever with Him; and from that time many godly men have preached here the same blessed gospel, the same precious truth, the same word of grace, the same Lord Jesus Christ who is the Way, the Truth, and the Life; and God has honoured the work and has crowned their testimony with His blessing. Many have heard the Word of God, and received it in the love of it, in whose hearts it has effectually worked and brought forth blessed fruit; and still the place stands, and still the gospel of Jesus Christ stands in it; still that blessed banner is unfurled, and the glorious truth, the eternal truth of the Eternal Word of the Eternal God, is proclaimed, is heard, is received, and is loved by many of those who gather in this place.

To-day we have reason to rejoice that God has maintained His cause, and has preserved a people here in the love of His truth; and I hope that to-day the same gospel is preached which was preached here at the first, the same gospel which God has from time to time owned and honoured in the hearts and the experience of sinners, to the glory of His own Name; and I hope to-day that something may be done in the name of the Holy Child Jesus in the hearts of poor sinners. I hope that some of His seeking ones may be finding ones to-day, that

PRICE TWOPENCE.

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some of His mourning ones may be comforted, that some of His captives may be delivered; and O that some poor dead sinner, or dead sinners, may hear the voice of the Son of God, and live. We know that where His word is there is power; for He is a glorious King. He is King over all; He is a King among His saints; He is a King in His Church; and, blessed be His dear Name, He speaks, and it is done; He commands, and it stands fast.

The subject of the text is: "*The gospel of Christ.*" That is the gospel I desire to preach, the gospel I desire to proclaim. I desire to know no other. And if you are lovers of the gospel of Christ, if you are lovers of the gospel of the grace of God, that is the gospel you want to hear, whoever may stand up to preach. People talk about a sameness. Well, there are some things that will do over and over again; they are things that improve by acquaintance, or, rather, our experience of them improves by an acquaintance with them. O! there is nothing like the things of God to a poor sensible sinner; nothing like the gospel of His grace to a poor condemned and ruined sinner; there is nothing like the glad tidings of salvation to a poor lost bankrupt sinner. My brethren, this mercy is all free, without money and without price; and it is not only immeasurably great—greater than our sins, greater than our needs—but its adaptation to the want, to the need, of every sensible soul is beyond expression. The gospel of Jesus Christ will meet a man where nothing else can, will fully suit his case where all the world would fail. O! it is a mercy to have a heart for the gospel of Christ; it is a mercy to have our ears open to hear it, and to be favoured with grace to be receivers of the gospel of Jesus Christ.

This gospel is an old-fashioned subject; and we people are looked upon as old-fashioned people, as somewhat antiquated in our ideas, in our doctrines, and in our preaching. But to what spring shall we go, to what fountain shall we resort, save to that which was disclosed by God himself in Eden's garden, the Fountain of living waters, the Fountain of the water of life? Our gospel dates back from the beginning. The proclamation of it dates back to the time when the promise was made in Eden's garden concerning the seed of the woman, that He should tread upon, and bruise, the head of the old dragon, while that same old dragon should only be able to bruise His heel. From that day the gospel of God's free grace has been proclaimed. Noah knew it; Enoch knew it; Abraham knew it; Isaac knew it; Jacob knew it; the patriarchs and all the Old Testament saints knew it. They received and loved the glad tidings; they drank of the streams of that river which make glad the city of God. Thus the waters of salvation flowed abroad; and wherever they came, there life was imparted. We find in the Old Testament a blessed genealogy of living members of Christ; a blessed testimony concerning a living Church, the Church of the living God. And when the Lord Jesus Christ came upon earth, there was the fulfilment of the promise that went before; there was the fulfilment of that blessed word upon which the Church of God had been hanging for ages, hanging with a sweet expectancy of seeing God Incarnate, seeing Christ Jesus in human nature, seeing the Man of God's right hand raised up in their midst. And the Church of God beheld Him; the Church of God received Him; the Church of God embraced Him; the Church of God loved Him; the Church of God adored Him; and it is

the same Lord Jesus Christ which we by faith behold, which we by faith receive, which we by faith love, which we in faith adore, and with whom we hope in His own time to dwell for ever and for ever. We want nothing new here. We want no new theory here; we want no gospel of man's propounding here; we want to come to the same glorious spring-head, the same fountain of living waters. We want the same covenant God, we want the same covenant Son, we want the same covenant Holy Ghost; we want the same covenant grace, the same covenant love, and the same covenant salvation, which God's saints in all ages have realised.

The apostle Paul took an especial delight in preaching this gospel. He declared it was a matter of necessity; and such a matter of necessity was it that he said, "Yea, woe is unto me if I preach not the gospel." When he speaks of it, he speaks of it as having received it: "The gospel which I received;" and he tells us that he neither received it of man, neither was he taught it, but by revelation of Jesus Christ. Thus that gospel was given unto him; it was put within his heart. And God sent him forth as His ambassador, as His minister, to preach that which he had received. Not another man's line of things; not things that were made ready to his hand by others; but that same gospel which he himself had received. Now, what was becoming in the apostle is becoming in all the ministers of the Lord Jesus Christ—namely, that they preach that which they have received, and stop there, and not seek to go beyond it. But woe to the man that keeps back part of the price! Woe to the man that has heard the voice of God, that has received the Word of God, and withholds that same Word that he has heard, that he has received, and the power of which he has felt in his own experience! I say, Woe to the man that keeps back part of the truth of God! That man is an unfaithful steward; that man can never be cleared of the blood of souls. I remember dear Tiptaft once saying—and the words entered my heart with solemn power—"The blood of souls stains deep."

We ministers of Christ, who speak in His Name, we profess to know that Name; we profess to love that Name; and we profess to preach that Name that we know and love; and, with the apostle, in our measure, we determine not to know anything among you or among any set of people "save Jesus Christ and Him crucified." That is our gospel that we preach. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." But we do not come to talk about a thing we know nothing of; we do not come to talk about that we have no experience of. We can say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And while we speak of ourselves, it is not to preach ourselves, it is not to set ourselves up, it is not to bring ourselves into prominence, it is not to take the front position, and put the Master behind. No; but we desire when we speak of ourselves, to hold up the Master, to hold Him up before your eyes, in order that what we say of ourselves may direct the mind and the heart and the faith of poor, needy, sensible sinners to Him who has been a Friend unto us. And while we declare what He has done for us, we declare His ability to do the same for all those who are afflicted for want of Him, for all those who are in need of the grace and salvation of God.

When the apostle went forth preaching the gospel of the grace of God, he bore testimony to the reality of it. Having received it, he knew it to be a reality; he knew it to be of God, because he received it of God, who counted him faithful, putting him into the ministry. And in preaching this gospel experimentally, he set forth very sweetly, very blessedly, the doing and dying of Jesus Christ, according to the covenant love and covenant engagements of a Triune Jehovah. Here is a solid foothold for our faith; here is a sure foundation for our hope; for,

"Our hope is built on nothing less
Than Jesus' blood and righteousness."

That blood and righteousness, as revealed in us, is our foundation, and the stability of our faith; yea, it is there the poor weary sinner can rest. It is there the poor, afflicted, and distressed soul finds health and cure; and it is on this firm rock all God's Church build. It is here all God's Church have for ever stood, and will for ever stand, since they are all one in Christ Jesus the Lord.

The gospel of the grace of God is unalterable. His every word is immutable. If it was not so, what confidence could we that have received it have in the gospel? What confidence could we that preach it have in it if we were not persuaded that every word of the gospel of His grace is immutable, like unto Him who spake it? For Jesus Christ is truly the Word of God.

Then what a mercy it is that in preaching the gospel of Jesus Christ we preach an immutable gospel, and that it is the gospel of an immutable God! We preach a covenant gospel; for it is the gospel of a covenant God. And when we talk of Jesus Christ as the Friend of sinners, we speak of a covenant Lord, a covenant Head; and we know that all the blessings of the covenant, all the promises of the covenant, are treasured in Him. It pleased the Father that in Him should all fulness dwell. Then, take away this Foundation, take away this Rock, take away this Corner-stone, and the whole gospel must fall; but it never, never can. Hell tried its worst and its best upon Jesus Christ; but it failed. Yea, hell and earth united, came against the Rock, but they failed. And this Stone was tried of God; but it answered the trial, it stood the test. And O! how comfortable it is sometimes, in the midst of sore temptations, to feel, with Mr. Hart,—

"Our Captain stood the fiery test;
And we shall stand through Him."

The weakest believer that builds here, the weakest saint that hangs here, the weakest soul that shelters here, shall live while Jesus Christ lives, and shall never fail while Jesus Christ endures; for He has said, "Because I live ye shall live also."

When we refer to the preaching of Jesus, there we get the gospel from His own lips, proclaimed by the Lord Himself, who is the sum and substance of it, who is the Alpha and the Omega; Jesus Christ, the same yesterday, and to-day, and for ever. I have often thought while I have been reading His sermons, and pondering His sayings, and His teachings, what a sweet simplicity! We read of "the simplicity of Christ," and that is a stumbling-stone to the wise and to the prudent of

this world. But what a simplicity there was in His ministrations! How He brought out the Word and truth of God and laid it before His audiences. And how clearly He spake concerning the state of man as set forth in the Word of God. And how forcibly at times that Word was brought home to the hearts of His hearers. I was saying to the people when in London the other week, He had a great advantage over the best and most able of His servants and ministers, in that He could read the hearts of His hearers. He needed none to tell Him what was in the heart of men, because He could read the heart, and He knew how to adapt the Word thereto. None can get at the heart nor affect the heart like Him. We go forth and draw the bow at a venture; we let the arrows of His Word fly abroad here and there, but we cannot tell the hearts of our hearers. But that blessed Spirit with which He was anointed without measure rests in measure upon the minister, and when the Word is spoken by His sweet inditing and power within, there is sure to be a case somewhere for that Word to meet; there is sure to be a spot of ground for that seed to fall on; there is sure to be a heart where that Word will lodge.

Now, the Lord Jesus Christ fully knew the people; He knew the hearts of His hearers; and He could bring the Word home, as He did in the cases of Nathanael and the poor woman at the well, and fill them with astonishment, for they knew that they stood before One who was able to read the secrets of the heart; who knew their lives; and by bringing these circumstances to light they were convicted. When He preached the Gospel, it was not after the manner of some of our preachers in the present day, who seek to please the multitude with a plausible yea and nay teaching, but He dealt faithfully with the consciences and souls of men. Yet they reviled Him, and rejected His teaching, except a few whose hearts were prepared to receive His Word. And while we endeavour to speak the whole truth, there are some that think we should for ever be talking to the unconverted, and that we should try to persuade them to yield themselves to God. And there are other people who think that we have nothing at all to do with warning the ungodly, but should leave the Lord to work in the hearts of sinners as it pleases Him. Well, Mr. Hart, in speaking of the true faith of God, says, "It takes the whole gospel, not a part." And those that are possessed of the fear of God, and are called to preach the gospel of the grace of God, are to take the whole gospel, and not a part, and preach it, too.

Now, what is the gospel? The Word of God declares that it is "good news," "glad tidings." And to whom is it good news? to whom is it glad tidings? If there is a poor, dark, dead sinner here to-day, and can I look round this congregation and say that there is not? Can I look on this congregation and say that we are all living souls before God? I would to God it was so; but alas! alas! it is to be feared there are some here in darkness; some here dead in trespasses and in sins. Now, if I was to go to such and begin to talk with them about Jesus Christ, about His love, about His condescension, about His tabernacling here below in human flesh, about His doing and His dying, and tell them that all this was to save rebellious worms, all this was to save sinners from going down to the pit, since they do not feel their state before God, what would they perhaps say to me? What are we then? Are we sinners? Are we transgressors? Are we rebels against

God? Do we need the atonement of Jesus Christ? Is there no hope of our getting to heaven without Jesus Christ? Can we never know anything of mercy, or of salvation, without Jesus Christ? They are not afflicted, they are not distressed, they are not brought down to feel their ruined state, and their undone condition before God. And in their present state of mind it would not be good news to them, it would be no glad tidings to them. It would be like pouring water upon a stone. Unless the Holy Ghost opened their hearts it would not enter therein. But whenever the gospel is proclaimed, it is proclaimed as a message of mercy. And those that need mercy are the people that will hear God's message.

And what are we to say to these people that know not, that feel not, their need of mercy? Why, remembering the hole of the pit whence we were digged, and the rock from whence we were hewn, we tell every one of you that knows nothing of the quickening grace of God, you are in nature's darkness; you are in the ruin of the fall; you are far from God by wicked works; you are transgressors of His law; and, as such, you are under condemnation; for the Word of God declares: "Cursed is everyone that continueth not in all things written in the book of the law to do them."

Then if the Spirit's quickening breath has never reached you; if the sword of the Spirit, the Word of God, has never come to you; if there has never been a shaking in your heart, a trembling in your soul before God, if you have never been brought, convinced of sin, ruined, and undone, to the footstool of mercy, we tell you according to God's Word, your state is one of death; it is one of darkness; it is one of distance and alienation from God; and living and dying so, you are for ever and eternally under the curse of God. Is this a part of the gospel? Well, the gospel comes to those who feel these things, to those who are sensible of them.

Now, if I have one here that has felt the Spirit's quickening power, one whom God has convinced of his sin, the inquiry will be, "What must I do to be saved? How can I hope for mercy? Can God save a wretch like me? Can I be reconciled unto Him? Is there any hope in God's Word, that a sinner like me can be saved?" Now, to such poor sinners we preach Jesus; we speak of Jesus; for should we turn to Sinai, and talk about the law, it is that that has distressed their souls, it is that that has struck them dead. There they have looked; there they have trembled; and there they have been brought into deep distress, because the Lord has spoken to them, and made them to know their transgressions. As the apostle declares, the commandment has come with solemn power; it has laid hold of them, and there they have found and confessed themselves guilty before God. But if we speak of mercy, then it is as Mr. Hart says,—

"Mercy is welcome news indeed
To those who guilty stand."

O, poor guilty sinner, how sweet is the sound of mercy to such an one as thee! There are some of us here this afternoon that have in days gone by heard that sweet sound to the joy of our hearts; and it is a joyful sound still. When God first proclaimed that mercy in our souls, O what tidings of great joy He brought to us! O what a blessed

message He brought to our hearts! O what a suitable gospel was preached unto us then! And from that day to this, we have found the mercy of God to be sweet, exceedingly sweet. Again and again we have experienced it. And I dare say some of you that have experienced it many, many times, would love an experience of it at this very hour; you feel to need it still. And it is the same gospel, it is the same Name, it is the same glorious Fountain, it is the same free grace, it is the same Friend of sinners, the same Jesus we preach. And if you are a troubled and burdened sinner, in need of peace, there is none but Jesus can set you free. If you are in a hopeless case, there is none but Jesus can save you. But however lost and ruined you may be, as a sinner before God, we say that Jesus Christ is "able to save to the uttermost all that come unto God by Him." O poor sinner, here is One who can reach thee, here is One who can save thee, even though thy sins are black as hell, even though thou art in the depths of despair.

"The vilest sinner out of hell,
Who lives to feel his need,
Is welcome to the throne of grace,
The Saviour's blood to plead!"

And we have His own word: "Him that cometh unto Me, I will in no wise cast out." Then this is a message of mercy indeed, for it comes to those who need mercy; it comes where nothing other than mercy could meet their case. But it comes and does for them what they require. There is everything in Jesus Christ that they can desire, everything that a poor soul can need. He can lift you from the dust, can save you from all your sin, cleanse you from all uncleanness, and bring you from the very ends of the earth, and bring you nigh to God. And He can give you peace in your heart, even the peace of God, through the merit of His covenant blood. O if the blessed Spirit should this afternoon lead you to the Lamb of God, and you should thus be blessed with faith in His precious blood and receive His righteousness, then you will know and realise what it is to be saved in the Lord. How sweet to hear the glad sound: "I have redeemed thee; I have called thee by thy name, thou art Mine."

In the second place, the apostle says, concerning this gospel, "It is the power of God unto salvation." So it is. Because Christ is the power of God; and Christ is the subject of this gospel from beginning to end. And when we preach this gospel we declare the power of God; we declare the power of God as revealed in His Word; we declare the power of God as evidenced in the saving work of Jesus Christ; and the power of God was truly evidenced there. It was evidenced in His ministry, as referred to before; for when He spake, the word was with power; and thereby many mighty wonders were wrought. The winds and the sea obeyed His voice. He spake to devils, and they obeyed His behest. He spake the forgiveness of sins, and poor burdened sinners felt the mercy and the forgiveness of God. He even spake to the dead, and they came forth to life. How true is His own word: "All power is given unto me in heaven and in earth."

And how His power was manifested when He combated with sin and with hell; when He trod the wine-press alone, and of the people there was none with Him. There the weakness and the power of the

God-man were alike manifest, when in that agony He prayed, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will but as Thou wilt." But how He came forth in the greatness of His power from the grave! How He bruised the head of the old dragon, destroyed his power, and laid his kingdom waste! And what deliverance He wrought for His chosen; what victories He obtained for them! And when He ascended up on high, He led captivity captive, and received gifts for men.

O the mighty power of Jesus! He was declared to be the Son of God with power by His resurrection from the dead. And what a song of triumph filled all heaven as He sat down on His throne victorious! And what a song of triumph has filled the hearts of many of His saints who have sung of—

"The conquest Jesus won
O'er Satan, death, and hell."

And in the experience of His people it is a powerful gospel; we may talk about this power as manifest in the Word, and in the work of Christ, and as evidenced in the salvation of His Church. But, brethren, what a mercy if you and I can bear our feeble testimony to the power of the gospel of Christ, that it is the power of God unto salvation. If you by faith have received the atonement of Jesus, and know what it is to draw nigh to God by the blood of the Lamb; if you have received of His fulness, and grace for grace; if His pardoning love has been shed abroad in your heart; you can trace His power, and you sometimes can testify of it too. It was that power that stopped you, that convinced you, that afflicted you, that delivered you, that saved you, and that blessed you with the knowledge of the forgiveness of sin. And when you received that sweet sentence in your heart, you felt the mountains of guilt to depart. You felt all your iniquities and your transgressions to pass away. Thus your faith does not stand in the wisdom of men, but in the power of God. He gave the Word, and you, receiving that Word by faith in your heart, received the remission of sins. Thus you know that that Word brought knowledge and peace into your soul, even the peace of God which passeth all understanding; and we can testify to the power of this gospel as sufficient for any sinner that needs the pardoning love of God, that needs the cleansing blood of Jesus Christ.

As I said before, people look upon us as very antiquated in our ideas. They say that we do not keep pace with the times, we do not change with the times, we do not vary our creed. No; we stand by the old truths, and we tread the old paths, and we preach the old gospel which we have received of God; and because of this men consider that we are very, very far indeed behind the age. Alas, alas, friends, we *are* behind. I grant; but it is in respect of this power we are behind; and since we are behind as to the measure of the power of God, what are we to do? Shall we set up something else as a substitute for the Holy Ghost, and the power of Christ in the gospel? You know that in days of old, when the worship of God declined among the children of Israel, they set up something else in their high places, where they used to meet. The worship of God declined, and something else was introduced in its stead, until even the holy temple was profaned by idolatrous service. There was the decline of the power of godliness, and there was the reviving

of iniquity. Well, it is just what you and I feel in our own hearts. If there is a decline of the power of grace, there is something else comes up in its place; when there is a decline of spiritual power, sin and the flesh will exercise greater force. I have heard that dear old Mr. Gadsby used to say, "I tell you what it is, friends; if God does not hold the reins, the devil will." And this I know, if grace does not have the sway, something worse will show its power.

It is a mercy that God will not allow sin to reign in His people, or to reign over his people. No! Satan will fight against His grace, but the promise is that "grace shall reign through righteousness unto eternal life." But when the power of grace declines, then the power of sin revives; and thus we are often led captive by the power of sin, by the lusts of the flesh, by the world and by Satan. Really, how many things there are that rise up in one's heart! How many things there are that threaten to prevail against one's little hope, and against the grace of God! But it has been an encouragement to me many times, in considering what a mighty host comes against Little-faith, and yet Little-faith lives and fights against sin. He is often reproached; he is often put back; he is often greatly cast down; he often comes into a very low place, and into a very small compass; but, as I tell my people sometimes, the world and the flesh and sin and Satan make sad havoc in the soul, and little Godly-fear gets pushed into a back corner, and is hidden from view; and O! what a world of rubbish there is at times lying on the top of him! And sometimes the poor child of God fears that it is all over. The very breath of prayer for the time seems to have ceased; all feelings of love to have disappeared; all sense of the loveliness of Christ and communion with God to be lost; but after a while little Godly-fear makes a move, and though he is so small in stature, he will lift a world of evil on his shoulders, and he will cry out, "Help, Lord!" That is "turning the battle to the gate"; and that has brought help from heaven many and many a time. The power of God has been revealed in thy soul again and again in answer to thy feeble cry.

Well, it is a mercy to find these things so in our experience. O what an encouragement that we should be kept alive, with death so near; that we should be in imminent danger, and yet survive; that we should be overcome in the fight, and yet triumph; that we should have the experience of dying, and behold we live. How is it with you? Are you indeed afflicted? Do you feel the fight to be sore against you? The Lord Jesus Christ was in the battle too. *He fell*, but He conquered; and He has said that the just man falleth seven times, and is raised up again. There is the mercy. Godly souls may fall; but Christ will never leave them in their sin. And if I have here any poor sinner who has fallen down, and whose sins and transgressions testify against him before God, I ask, Are you in soul-distress about it? Now, come, are you really in earnest in telling God what a vile sinner you are? A great many people go and talk about their being vile sinners, but then they are always so. They are never made clean. They go and talk about it, and they return to it, like the dog to his vomit, and like the sow that was washed to her wallowing in the mire. God will not take such as them to heaven; He will never, never take them in such a state as that to be with Him. How do you know that? says one. Why, God takes clean sinners to heaven, if you can understand that phrase; that is, those that

are made clean. And if you and I go there, God will take us there, clean from every spot of sin, not in our sin. When any would sit down in their sin, would indulge their sin, of them we may say that the fear of God is wanting in their religion. Now, if I have a poor sinner here, one who is in trouble about his sin, who is bowed down and afflicted by reason of it, that is a different case. What shame it brings! What distress is felt in the soul! What despair works in the heart! But O! blessed be His dear Name, how many times has the Lord looked upon me as upon poor Ephraim, when He smote upon his thigh. And what does He say? "Is Ephraim My dear son? Is he *not* My dear son? Is he a pleasant child? Is he *not* a pleasant child? For since I spake against him I do earnestly remember him still; therefore My bowels are troubled for him. I will surely have mercy upon him, saith the Lord."

Now, it is a mercy, poor sinner, that Jesus Christ never wearies in saving such; never. He is too good and too gracious to cast such away. His language is:—

"Since in love I took thee in,
My promise I'll fulfil."

Well, we do not want to try anything else; we do not want a substitute for this blessed power, the power of Christ. No; we want to realise that power more and more day by day. Then if I were to try and persuade you as to something else, you would say, "No; I want the power of Christ." This it was that reconciled the apostle to his afflictions and to his infirmities. You know, Paul speaks of calling upon God three times for the removal of a thorn in the flesh, an affliction, something that distressed him, that made him feel very uncomfortable, something that he thought he could get on very much better if the Lord would take away. And he says, "I besought the Lord thrice that it might depart from me." But that was not the Lord's way. The Lord said to him, "My grace is sufficient for thee." Now, said Paul, "I desire to glorify Jesus Christ; and my prayer is that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. And since this is the manner in which God chooses to teach me Jesus Christ, most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Is that what you want to know? Is that how you want to feel? Is that the blessed gospel that you want day by day—the power of Christ? Oh! it is a blessed experience, is that. But ten to one you will learn that by means of an experience of the power of sin, by the powerful workings of the flesh, by the powerful temptations of Satan, by the powerful influence of the world. In that way you will learn it; for all these things will come upon you with terrible force, and Christ will come and put them all on one side, and will save the weaklings from all their foes, and from all their fears. Oh! blessed be His dear Name, some of us know that we should not have been here this afternoon if He had not done this again and again. "He hath delivered; He doth deliver; and in whom we trust He will yet deliver us." Shame on those preachers who go aside from the power to something else! And we have many such in our days; and yet, with all their catering, they cannot get on. People who know the value of the Spirit's work do not care to hear them. Some consider it is a sign of faithfulness to have an empty chapel. It may be in some instances, but it is a very

sorry thing that it should be so. It is no good mark for the people when faithful preaching drives them away. It shows there is very little love for honest dealing and for the faithful preaching of the gospel of Christ; and it is a very sad feature when such is the case. But I am afraid it is not always true. I am afraid some preachers are to blame, and that empty chapels or fleeting congregations are due to the carnal means and empty forms of service which they have set up as a substitute for the power of the Holy Spirit in the gospel. What have we in the professing Church now? Why, all manner of trumpery things are imported into their calling by some preachers in order to win the people, or to hold the people. Thus we hear of many who, after the manner of a mountebank, go up and down, using sensational means to collect and to charm the people. But O! what a testimony is all this against both them and their ministry! O, how little of the power of Christ, how little of the Holy Ghost is to be heard or seen among such. God forbid that we should ever descend to such a system as that. God forbid that we should become a kind of religious showman, going up and down with sensational performances instead of the blessed secret of Divine power, the power of Christ.

O! brethren, I would that God might affect our hearts to-day concerning this thing. I would that we might be found in earnest at His feet to-day about this matter, and that there might be one united and uplifted cry to God, that He would send down the power of Christ, and fill us with the Holy Ghost. If we should be thus blessed, if God should revive in our hearts and in our midst, this power, then we shall see a reviving of all His good work. Then His saints will be built up and edified, His mourners will be comforted, His hungry ones will be fed, His needy ones will be supplied, and sinners will be converted unto Him. And who is there of us that loves the Lord, that loves His precious gospel, and that loves His Zion, who does not desire to see the work of the Lord thus go on? It is my prayer that it may thus go on in this place, that God may revive our friends, and revive His work among them as His people, in giving them to see the power of Christ manifested in His gospel. Thus may the power of Christ be revealed, and may the hearts of His people be made glad.

Well, now, the apostle says, "I am not ashamed of the gospel of Christ." And I hope I am not, but I am often ashamed of myself. I am often ashamed of my attempts to preach it, because I am so weak, and I feel so insufficient for the work. Yet the Lord knows my desire is to preach it in its simplicity, to preach it in its purity; and I desire to preach it as the Word of truth, and as the gospel of truth, because I know something of the value of it. I know something of the blessedness of it, and I desire to speak of those things which I myself have looked upon and have handled of the good Word of life.

Well, now, since this gospel is the power of God, why should we be ashamed of it? We have had an experience of it in ourselves; we have seen its power evidenced in the case of others; and woe unto us if we are ashamed of Christ or of His gospel. We believe, and are sure that it is the power of God unto salvation to every one that believeth; and our prayer is that many may be brought to receive it to the saving of the soul.

May the Lord add His blessing, and He shall have the glory.