

# NOTABLE QUOTES OF CHARLES H. SPURGEON —PART 2—

May 20, 2008

Dear Reader,

This is the second compilation of Brother Spurgeon's quotes from my work of modernizing his sermons. All of these quotes are found in volumes of his work which were published *after he went Home to our Lord in 1892*. Thus I identify them by the year and sermon number. (There may be a couple which I failed to note the year and sermon, so I simply put his initials after the quote).

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My prayer for you and yours is Paul's to the Ephesians in 3:17-19.

*Emmett O'Donnell*

“If any of you think that you have a perfect child, you will find yourselves grievously mistaken—the time will come when you will discover that evil is lurking there as it is in you, the father, or in you, the mother—and it will only need a suitable opportunity to display itself! It will scarcely need fostering by ill companions—but even in a godly household where the atmosphere of piety abounds—sin will grow up in the child as naturally as weeds grow in a garden that is left to itself.”—1901, Sermon #2734

“You never need believe a man who swears—you may know that he also lies.”—1901, Sermon #2735

“We must always remember that most of the miracles of Christ are symbols and emblems of the spiritual and moral miracles that He works in the world of the heart.”—1901, Sermon #2736

“Faith in Christ is not the reception of a dry, dead orthodoxy—to believe in Jesus is not simply to be a sixteen-ounces-to-the-pound Calvinist. Saving faith is not the mere reception of a creed or form of any kind. To believe is to trust and no man truly believes—in the New Testament meaning of the word—until he is brought to trust in Christ, alone, and takes his whole religion upon trust, relying not on what he sees, nor on what he is, but on what is revealed in God's Word—not on what he is, or can be, or shall be, nor on what he does or can do, nor on what he feels or does not feel—but relying solely on what Christ has done, is doing and shall yet do.”—1901, Sermon #2737

“O you redeemed ones...—you who have been bought by the precious blood of this steadfast, resolute Redeemer—come and think awhile of Him, that your hearts may burn within you and that your faces may be set like flints to live and die for Him who lived and died for you!”—1901, Sermon #2738

“There is no real contentment to a truly-awakened man until he is at peace with God! And it is a horrible thing for any man to be perfectly satisfied while he is under God's wrath and in danger of eternal destruction, as he certainly is unless he has believed in the Lord Jesus Christ.”—1901, Sermon #2739

“Let us feel that when we speak with God there is reality in it and that God hears us just as surely as we hear one another—and that He is prepared to answer our petitions—I mean, literally to do so, not in some mysterious, unreal fashion, but actually and truly to give us that which is fitting for Him to bestow and right for us to ask. We cannot pray as we ought unless we believe that.”—1901, Sermon #2740

“I verily believe that the saints in Heaven, albeit they have received the crown of salvation, are not, as to its essential reality, more truly saved than the meanest and weakest Believer in Christ who is struggling through floods of temptation here upon earth.”—1901, Sermon #2741

“It was not so very long ago that I heard a minister say that he did not believe in the revival, which was then being experienced, because so many outrageous sinners had professed to be saved. He thought it was due to regular attendants at places of worship that, if anybody was saved, they should be the first—a precious piece of abominable legalism!”—1901, Sermon #2742

“It is Omnipotence which compels yonder starry orbs to obey the laws which God has made, and to travel in their appointed courses, but, to my mind, it is even more marvelous Omnipotence which leaves men free agents and controls not their will, but yet sweetly triumphs over them and wins for God the accomplishment of his Divine purposes!”—1901, Sermon #2743

“We do not repent in order to be saved, but we repent because we are saved. We do not loathe sin and, therefore, hope to be saved, but, because we are saved, we therefore loathe sin and turn altogether from it.”—1901, Sermon #2743

“Do not try to count your sins—your arithmetic will fail you if you attempt such a task as that! But if it will benefit you to go over the transgressions of your life from your youth up even until now, do so with repentant heart. And when you have added them up as best you can, and tried to conceive the total sum of your iniquities, then write at the bottom, ‘But the free gift which came from many offenses resulted in justification’—‘from *many* offenses’—however many they may be—though they should outnumber the sands on the seashore, or the drops that make up the ocean, yet the free gift of Divine pardon sweeps them all away!”—1901, Sermon #2744

“*It is God that writes intercession upon men’s hearts.* All true prayer comes from Him, but especially that least selfish and most Christ-like form of prayer called *intercession*—when the suppliant forgets all about himself and his own needs—and all his pleading, his tears and his arguments are on behalf of others.”—1901, Sermon #2745

“It is under the shadow of the imperfections of the Church that wicked men find shelter from the scorching heat of their conscience. If they can detect a minister in sin. If they can discover a deacon or an elder indulging in iniquity. If they can quote a justification for sin from the lips of a Church member, how content and pleased the wicked are! They did, as it were, but walk in their transgressions before—but when they find a church member in the same path, then they run greedily in the way of iniquity.”—1901, Sermon #2746

“It is where you are that you are to fight the battle of life—not somewhere else. And it is as you are, the very man that you are, and just now, this very hour, that God calls you to work in His vineyard.”—1901, Sermon #2747

“If you have not found rest of heart, dear Friend, you have missed that blessing which is peculiar to the Gospel dispensation. If you have not found in Christ perfect quiet for your soul, you put Him on a level with Moses and you seem to make out that you will need either another sacrifice, or another something to make you clear of guilt in the sight of God.”—1901, Sermon #2748

“‘But,’ someone asks, ‘may not a man be attentive to business?’ He ought to be! He should be diligent in business, but always with this higher motive outreaching everything else—that he may win Christ and be found in Him and that his life may bring glory to the God who made him and to the Christ who redeemed him with His precious blood.”—1901, Sermon #2749

“It was said of Caesar, when he landed here, that he stumbled, but, clutching a handful of earth, he hailed it as a happy omen, saying that in taking possession of that handful of earth, he had taken all England for his own. And you, who on your bended knees fell prostrate before God in that first rich treasure of joy which came into your souls—you took possession of all the inheritance of the saints on earth and of their inheritance in Heaven, too!”—1901, Sermon #2750

“Heaven is a prepared place for a prepared people.”—1901, Sermon #2751

“I am sure our Lord Jesus Christ does not want His ministers to deliver magnificent orations, spread-eagle sermons, with long and elaborate sentences in them. He wants them to just come and talk as He talked, in all simplicity, so that the very poorest and most illiterate of their hearers may understand their meaning, embrace the Truths of God they proclaim and find everlasting life in Him of whom they speak.”—1901, Sermon #2752

“The Old Testament is not to be regarded with one jot less of reverence and love than is the New Testament—they must remain bound together, for they are the one Revelation of the mind and will of God—and woe be to the man who shall attempt to rend asunder that seamless garment of Holy Scripture!”—1901, Sermon #2753

“O you legalists who are looking to yourselves for some arguments with which to prevail with God! O you who look to your sacraments, to your outward forms, to your pious deeds and your almsgivings for something that will move the heart of God—know this, that these things are no lever that can ever move Him to love! Nothing but your sin and misery can ever stir His mercy! And you look to the wrong place when you look to your merits to find a plea why He should show pity upon you!”—1901, Sermon #2754

“Is there a Christian in this place who comes up to the standard of Zacchaeus after he was converted? I do not wish to be censorious, but I doubt if there is one. Is there anybody here who gives away half his income to the poor? I think that was going a long way in Grace in the matter of almsgiving. And then remember that he was but a babe in Grace when he did that—so what he did when he grew older, I do not know.”—1901, Sermon #2755

“Ah, my Brothers and Sisters, Christ’s eyes look in the opposite direction to ours. We usually look for some goodness on the part of men before we help them, but He looks to their sin, degradation and need. He is kind to the unthankful and the evil. He justifies those who are not, in themselves, just—while we were dead in trespasses and sins, “in due time Christ died for the ungodly.” Grace, pure Grace, abounds in Him and is blessedly manifested in His mission of saving the lost.”—1901, Sermon #2756

“We have not completely conquered the spirit of the world until we can truthfully say that the commandments of God, so far from being grievous to us, are acceptable simply because they come from Him.”—1901, Sermon #2757

“Beloved, I trust that each one of you who believes in Jesus, knows what that rest of heart is which enables you to say, ‘My God, my Father, You can do nothing to me but what Infinite Love dictates, for I know that You love me even as You love Your first-born and only-begotten Son.’”—1901, Sermon #2758

“Ah, take Jesus for your theme, sit down and consider Him—think of His relation to your own soul and you will never get through that one subject!”—1901, Sermon #2759

“When a man is his own ruler, he has all the responsibility of what he does—but when he implicitly obeys Christ’s command, he is not responsible for the result of his actions—that rests with Him who gave the command.”—1902, Sermon #2760

“We fall into grievous error when we entertain this kind of idea! God’s ways are diverse—from the beginning to the end, God the Father, God the Holy Spirit and our Lord Jesus Christ act sovereignly and do not choose to follow one particular mode of action in every case.”—1902, Sermon #2761

“‘But may I lay hold on Christ,’ asks someone, ‘and trust Him thus?’ You had better ask me whether you may *refuse* to do so, and I will answer you in His own words, ‘He that believes not shall be damned.’ Now, if Christ pronounces condemnation upon the man who believes not, it is clear that you may believe in Him!”—1902, Sermon #2762

“If there is such a thing as free will, Luther truly hit the mark when he called free will a slave! It is only our will in bonds that is truly free.”—1902, Sermon #2763

“If you must be angry, (and you must, sometimes), take care that you do not sin when you are angry. It is rather a difficult thing to be angry and not to sin, yet, if a man were to see sin and not to be angry with it, he would sin through not being angry! If we are only angry, in a right spirit, with a wrong thing, we shall manage to obey the injunction of the Apostle, ‘Be you angry, and sin not’ (Eph 4:26).”—1902, Sermon #2763

“We have sometimes rejoiced greatly when we have had as many as a hundred added to this Church in a month, yet I have gone away and said to myself—‘What is that hundred, after all? It is not sufficient to keep pace with the increase of the population.’ It makes us very sad to know that the increase of sinners far exceeds the increase of the converts to God.”—1902, Sermon #2764

“He who sees even the most of this world has but the same sort of eyes that birds and beasts have—but he who knows his Bible to be true and who realizes the truth of it in his soul—has another set of eyes that can peer into another realm altogether. He sees spiritual things and around him there shines a Light which is, indeed, marvelous!”—1902, Sermon #2765

“Hosea beautifully puts it—“Sow to yourselves in righteousness, reap in mercy.” We sow in righteousness, but the harvest is not given us as the *effect of righteousness*, it is given us by mercy! Reap in mercy!” 1902, Sermon #2766

“Our blessed Lord is to be imitated by us in that *He frequently sought and enjoyed retirement*. His was a very busy life. He had much more to do than you and I have, yet He found abundant time for private prayer.” 1902, Sermon #2767

“...among all the terrible words spoken concerning the penalty of sin, the most terrible are those which were uttered by our Lord Jesus Christ, the most loving and tender of all teachers. Measure not a man’s true tenderness of heart by his avoidance of the subject of “the wrath to come.”” 1902, Sermon #2768

“There are some people who seem as if they would not be converted unless they can see some eminent minister. Even that will not suit some of them—they need a special revelation from Heaven. They will not take a text from the Bible—though I cannot conceive of anything better than that—but they think that if they could dream something, or if they could hear words spoken in the cool of the evening by some strange voice in the sky, then they might be converted. Well, Brothers and Sisters, if you will not eat the apples that grow on trees, you must not expect angels to come and bring them to you!” 1902, Sermon #2769

“Our Savior speaks thus, “Your faith has saved you,” because He knows that it will be understood that faith is only the connecting link with Himself—that He really works the salvation, but that the faith of the Believer is the means of obtaining it.” 1902, Sermon #2770

“As captives chained to the wheels of the returning conqueror’s chariot make his triumphal procession the more illustrious, so is Christ upon the Cross the more manifestly triumphant in His Infinite Grace as He leads the restored Peter back to His Apostleship and takes the penitent thief, plucked from perdition, up with Himself into the Paradise of God!” 1902, Sermon #2771

“WE do not use instrumental music in the worship of God because we consider that it would be a violation of the simplicity of our worship. We think it far better to hear the voices of Christian men and women than all the sounds which can be made by instruments. Yet I am sure there is no Christian here who would object to a minister who can play well upon an instrument and, indeed, a minister is good for nothing if he does not know how, spiritually, to give forth instrumental music!” 1902, Sermon #2772

““It has become a custom, in this evil age, for certain persons to attempt to communicate with familiar spirits. If it can be done, it is strictly forbidden in this Book, yet there are some who try to have dealings with those who are in the land of spirits. Well, if they will trespass on that forbidden ground, it is possible that, one of these days, somebody will appear to them. I should not greatly wonder if their father, the devil, came up and ran away with them! They go so near his door and do their utmost to enter that they ought not to be surprised if he should appear and claim his own.” 1902, Sermon #2773

“Has my Lord Jesus a visible Church anywhere on earth? Then, let me share the lot of those who are its members! What are its fortunes? Let them be mine. Is the Church dishonored and despised, maligned and persecuted? Then let me take the rough side of the hill with her—and bear the brunt of the storm with her rather than, in a cowardly manner, be ashamed of my Master and shrink from saying that I belong to Him.”—1902, Sermon #2774

“DAVID was constantly singing the praises of God’s Word, although, as I have often reminded you, he had only a small portion of the Scriptures compared with the complete Bible which we possess. If, then, it had pleased God that the Canon of Revelation should have been closed in David’s day, it would, by the aid of His Spirit, have been even then a sufficient Light of God to lead the saints of God into the way of holiness.”—1902, Sermon #2775

“We have, whenever members are given to us, a great charge, under God, to nurse them for Him and, instrumentally, to advance them in the road to Heaven. But, in all this, the Church is a poor mother, if her God is not with her. She can do nothing in bringing forth, nothing in nurturing, nothing in training, nothing in preserving and nothing, at last, in bringing her children Home, unless the Holy Spirit dwells in her and sends her strength to accomplish all.”—1902, Sermon #2776

“I cannot help saying that the queen of Sheba, in coming to Solomon, did not have anything like the inducements which are put before you in coming to Christ.”—1902, Sermon #2777

“The more hungry men are, the more fit they are for the Gospel feast! The more needy the outcast, the louder does the Gospel trumpet blow, that they who are ready to perish may come and be saved!”—1902, Sermon #2778

“I am persuaded that it is so that the simplest and most plain matter kept away from Christ will turn out to be a maze, while the most intricate labyrinth, under the guidance of Christ, will prove to have in it a straight road for the feet of all those who trust in the Infallible Wisdom of their Lord and Savior.”—1902, Sermon #2779

“What must it be to be in Heaven? Glory be to God if we are ever there, but to be in Heaven with others who are given to us—this shall be to multiply Heaven, to heap celestial mountains upon one another, to double the light of the sun, yes, to make it sevenfold, to make Heaven more than Heaven—Heaven multiplied in the Heaven of others!”—1902, Sermon #2780

“There is but one door of salvation and Christ said, ‘I am the door.’”—1902, Sermon #2781

“Certain men...go further than simply forgetting God, for they actively oppose Him. They can never seem to find language foul enough to apply to the religion of Jesus Christ.”—1902, Sermon #2782

“The most common ties of gratitude bind us to at least *think* about the great goodness of God to us.”—1902, Sermon #2783

“Not unto us, O Lord, not unto us, but unto Your name give glory, for Your mercy, and for Your truth’s sake.’ That is to say, true religion does not seek its own honor.”—1902, Sermon #2784

“When I see the members of a church laying down a multiplicity of rules, I know that they are getting themselves into a multiplicity of troubles. If they will but leave rules and regulations to come up when they are needed, they will find them when they need them.”—1902, Sermon #2785

“We have heard of cases of insanity in which persons have swallowed ashes, eaten earth, devoured pins and needles and all sorts of strange things. That is only a feeble emblem of the absolute insanity of the unregenerate heart!”—1902, Sermon #2786

“You do not really preach the Gospel if you leave Christ out—if He is omitted, it is not the Gospel! You may invite men to listen to your message, but you are only inviting them to gaze upon an empty table unless Christ is the very center and substance of all that you set before them!”—1902, Sermon #2787

“I firmly believe that the better a man’s own character becomes and the more joy in the Lord he has in his own heart, the more capable is he of sympathetic sorrow and, probably, the more of it he will have. If you have room in your soul for sacred joy, you have equal room for holy grief and, depend upon it, you will have both of these emotions if the Lord has perfectly consecrated you and purposes to use you for His Glory.”—1902, Sermon #2788

“Unbelief is blind to good and to God, but it is very quick of sight to everything that is fearful and terrifying. I have known some Christians so full of unbelief that it was very difficult to give them any comfort—they were most dexterous in finding out the worst parts of their character and history—and very crafty in, as it were, seeking to neutralize the force of God’s promises by mentioning some evil thing in their own experience which seemed as if it deprived them of their right to receive the promised gift.”—1902, Sermon #2789

“Christ did not come merely to be an example—when we are dead in trespasses and sins, of what use can His example be to us?”—1902, Sermon #2790

“Have you taught for a long time in your Sunday school class and have you had only one girl saved? Do not be satisfied with that one, but, at the same time, do not forget to thank the Lord for that one. If you are not grateful to God for letting you win one soul for Him, you are not likely to be allowed to win another.”—1902, Sermon #2791

“It is not your *goodness* that will ensure an answer to your prayer—it is the greatness of your need. Even if you have sunk very low in your own esteem, till not a ray of hope seems left to you and you are shut up in the blackest darkness of despair, that is the very time for you to pray, even as the Psalmist said, ‘Out of the depths I have cried unto You, O Lord.’”—1902, Sermon #2792

“It is true that there are two ways in which men shall be made to bow the knee before God—some of them will bow unwillingly when they shall feel the weight of His iron rod—others shall bow joyfully before Him when they shall feel the power of His Grace.”—1902, Sermon #2793

“I wonder how many of us really know this great Truth of God in our inmost souls, for this is one of the weightiest matters you ever heard about in all your lives. If you think that you have any righteousness of your own, you are sadly mistaken. If you fancy that you have strength of your own which will carry you to Heaven, you are living in grievous error. You shall faint and die, ‘as a snail which melts,’ if you trust in yourselves!”—1902, Sermon #2793

“If Moses had his cleft in the rock where he could see the back parts of his God, we also have had our clefts in the rock where we have seen the full splendors of the Godhead in the Person of Christ!”—1902, Sermon #2794

“Well, now, if we draw near to God, it will have an effect upon our common, everyday life. How? Why, first, if you will follow the run of the chapter, you will see that drawing near to God *will help us to resist the devil*. The injunction, and promise, ‘Resist the devil, and he will flee from you,’ are immediately followed by the words of our text, ‘Draw near to God, and He will draw near to you.’”—1902, Sermon #2795

“I do not think that God’s people often go astray in the most difficult cases, for they do take *them* to the Lord in prayer. It is in simple matters that we make our greatest blunders, because we think we know what to do and, therefore, we do not wait upon the Lord for guidance.”—1902, Sermon #2796

“If a man is to be saved, he must turn from his sins. ‘Right about face!’ is the marching order for every sinner! There is no hope of forgiveness for him if he will continue with his face as it now is. He must turn from his sin if he would be saved.”—1902, Sermon #2797

“God never makes greater provision than will be needed, so, as there is an abundance of consolations, we may rest assured that there will also be an abundance of tribulations. There will be much fear and casting down to each of us before we see the face of God in Heaven! This disease of soul-dejection is common to all the saints—there are none of God’s people who altogether escape it.”—1902, Sermon #2798

“There are great numbers of persons, even in our own land, who are not in the way of hearing the Gospel. They have been brought up under some form of religion which they believe to be right, but, as long as they adhere to the faith of their fathers, they never hear the doctrine of free and full salvation by the Grace of God! They are content with what they hear, but there is little likelihood of their ever being converted, for the Gospel, by which men are converted, is not allowed to have access to them. Yet, notwithstanding this, it is our firm conviction that there are many among them who are the sons and daughters of God and who shall yet be brought near to Him.”—1902, Sermon #2799

“It may be natural for a scholar to consider the accuracy of your terms, but God especially marks the earnestness of your soul. There is no other place where the heart should be so free as before the Mercy Seat. There, you may talk out your very soul, for that is the best prayer that you can present. Ask not for what some tell you that you should ask, but for that which you feel the need of—that which the Holy Spirit has made you to hunger and to thirst for—ask you for that.”—1902, Sermon #2800

“From this and many other texts of Scripture, [Hosea 3:5] we may conclude, without a shadow of a doubt, that the Jews shall, one day, acknowledge Jesus to be their King . . . God has great things in store for the seed of Abraham in the latter days. He has not finally cast them away and He will be true to that Covenant which He made with their fathers—and on Judaea’s plains shall roam a happy people who shall lift up their songs of praise unto Jehovah in the name of Jesus Christ their Lord and Savior! Whenever that shall happen, we, or those who will then be living, may know that the latter days have fully come because it is foretold here and in other passages that this is what will occur in the latter days.”—1902, Sermon #2801

“Is it not a sad thing that after all Christ’s love to us, we should repay it with lukewarm love to Him?”—1902, Sermon #2802

“The misery that men will suffer in the world to come will be self-created misery arising out of the fact that they loved sin so much that they brought eternal sorrow upon themselves. It must be an awful thing for a soul, in the next world, to be without God, but, as far as its own consciousness is concerned, it will be so hardened that it will abide without God, yet not realizing all that it has lost because it is, itself, incapable of knowing the beauty of holiness and the perfection of the God from whom it is separated forever.”—1902, Sermon #2803

“Even concerning those who have heard the Gospel, it can still be said, ‘They have not all obeyed the Gospel.’ And this, dear Friends, is one of the plainest proofs of the deep depravity of human nature.”—1902, Sermon #2804

“It is the Lord that quickens the wheels of commerce, or that stops them and so causes distress. It is the Lord that permits the good and the evil which happen to men. ‘Shall there be evil in a city, and the Lord has not done it?’ Is there a cry or a wail in war that God does not hear? Then why should we not go to Him in every time of peril and trouble—even in the minor trials and difficulties of life? Why must we have a severe sickness in order to drive us to God? Why is it that only the very peril of life brings us to our knees?”—1902, Sermon #2805

“Unbelief is presumptuous, but faith is always humble. The more you know of Jesus as your Savior, saving you from sin, the more you will also recognize Him as your Lord.”—1902, Sermon #2806

“Christian, I say, always be asking yourself this question, but especially be asking it when you are preserved in times of more than ordinary sickness and mortality. If I am left, why am I left? Why am I not taken home to Heaven? Why do I not enter into my rest? Great Lord and Master, show me what You would have me do and give me Grace and strength to do it!”—1902, Sermon #2807

“If preaching could save a man, Judas would not have been damned. If prophesying could save a man, Balaam would not have been a castaway. We may preach with the tongues of men and of angels, yet, if we have not love, it profits us nothing. We may be even leaders of the Church in the noblest and, highest enterprises and yet, for all that, Christ may say to us, at the last, ‘I never knew you.’”—1902, Sermon #2808

“All the devotional exercises in which you can possibly engage in public or in private, with all the so called, ‘sacraments,’ thrown in, and all the priestly efficacy of which men dream—even if there were such a thing in reality—all this could not save you! ‘The just shall live by faith.’ This is the only way of living that God has ordained for sinners dead in trespasses and sins.”—1902, Sermon #2809

“Well, my Brothers and Sisters, whenever you put your hand to your brow and say, concerning anything revealed in the Scriptures, ‘I cannot comprehend it,’ lay your other hand upon your heart and say, ‘Nevertheless I believe it. It is clearly taught in the Bible and although my reason may find it difficult to explain it, and I may not be able to discover any arguments to prove the truth of it, yet I lay my reason down at my Infallible Master’s feet and trust where I cannot see.’”—1902, Sermon #2810

“To go anywhere without our God is terrible—but to die without the Presence of God would be awful beyond expression.”—1902, Sermon #2811

“The brightest thought of the most brilliant intellect will one day die out in darkness. Being made of clay and being born of woman, we cannot expect that we should last forever.”—1903, Sermon #2812

“I find that words are but poor things to describe such a theme as this—I wish that I could more worthily speak of this ‘fullness of joy’ in God’s Presence.”—1903, Sermon #2813

“The Lord Himself is the portion of His people! When Canaan was divided, there was a lot for Judah, for Simeon, for Reuben and so on—but as for the Levites, *the Lord was their portion*—and we are like the Levites—as many of us as who have believed in the Lord. The Lord is our portion and He is such a portion as excels everything else that we might have!”—1903, Sermon #2814

“Fearful souls are hasty souls. They judge the Lord by feeble sense, by the bitterness of the bud and not by the sweetness of the flower. They judge by the clouds of the morning, forgetting that the clouds may soon be scattered and that the sun may shine out brightly again. To them, then, that are of a hasty heart—to those who condemn themselves unjustly, who think that all things are against them and so become exceedingly fearful, say, ‘Be strong, fear not.’”—1903, Sermon #2815

“A man who is not right with his God may be sure that there is something wrong with his soul. And if this grandest of all possessions—the possession of God Himself—does not seem to you to be pre-eminently desirable, it is because your eyes are blinded and your heart is dead to the things of God and you are in ‘the gall of bitterness, and in the bond of iniquity.’”—1903, Sermon #2816

“God’s promises are often so little studied by His people that they are like a great bunch of rusty keys till we really need them! And then we turn them over and we say, of some particular promise, ‘That just meets my case. Blessed be the name of the Lord, it must have been made on purpose for me!’”—1903, Sermon #2817

“If we can do little or nothing for Him in one place, let us find another spot where we can serve Him, but never let us lay down our charge till we also lay down our lives—never let us cease to work until we cease to live! May this mind be in us which was also in Christ Jesus our Lord!”—1903, Sermon #2818

“If a criminal should get it into his head that he could climb up to the stars by going up the steps of a treadmill, he would be about as rational as when a poor sinner thinks of getting to Heaven by his own good works!”—1903, Sermon #2819

“O you disciples of Jesus, watch and pray, and seek to be like your Master! Pray to be kept from the evil which is in the world and, as for the rest, if men despise you, count that as part of the bargain upon which you have entered—a bargain which shall, in due season, fill you with eternal bliss!”—1903, Sermon #2820

“It is not the nature of sin to remain in a fixed state. Like decaying fruit, it grows more rotten—the corruption is sure to increase and spread.”—1903, Sermon #2821

“There is no force in the world apart from God. All the potency of attraction is simply because God lives and pour His energy into the matter that attracts. Every moment it is God who works in all things according to the good pleasure of His own will. Omnipotence is, in fact, the source of all the potency that there is in the universe. God is everywhere and, instead of being banished from the world, and the world going on without Him, if God were not here, this planet, the sun, moon and stars, would retire into their native nothingness as a moment’s foam subsides into the wave that bears it and is gone forever!”—1903, Sermon #2822

“There is such a conformity between Christ and His people that everything that is said of Christ may, in some measure, be said of His people.”—1903, Sermon #2823

“There is nothing in the world that more richly deserves to be despised, abhorred, condemned, than sin! If we look at it aright, we shall see that it is the most abominable thing, the most shameful thing in the whole universe. Of all the things that ever were, this is the thing which most of all deserves to be loathed and spurned. It is not a thing of God’s creating, remember. It is an abortion—a phantom of the night which plucked a host of angels from their thrones in Heaven, drove our first parents out of Paradise and brought upon us unnumbered miseries.” —1903, Sermon #2824

“Eloquence is easy compared with silence and, perhaps, it would not have been true of Christ that ‘never man spoke like this Man,’ if it had not also been true of Him that never man was silent like this Man.” —1903, Sermon #2825

“I fear that sometimes, in our endeavors to be sweet in disposition, we have not been strong in principle. ‘Charity’ is a word that is greatly cried up nowadays, but, often it means that in trying to be courteous, we have also been traitorous.”—1903, Sermon #2826

“I always feel, when I begin to speak of the Deity of our blessed Lord and Master, as if my heart were too full for me to give utterance to my deepest feelings and convictions. My heart is indeed inditing a good matter when I am speaking thus concerning the King, but I cannot say that my tongue is as the pen of a ready writer when it has so vast a theme to dwell upon.”—1903, Sermon #2827

“The predestination of God does not destroy the free agency of man, or lighten the responsibility of the sinner.” —1903, Sermon #2828

“God is not the God of uniformity. There is a wondrous unity of plan and design in all that He does, but there is also an equally marvelous variety.”—1903, Sermon #2829

“Beloved Friends, the very best men in the world may be slandered! And if you should hear them evilly spoken of, be you not among those who straightway condemn them.”—1903, Sermon #2830

“O Brothers and Sisters, we need to be schooled in this matter of showing sympathy with the sorrowful! No doubt, it will drag our own spirits down if we really have fellowship with those whom God has sorely afflicted in mind, but we must be willing to be dragged down—it will do us good. If the Lord sees that we are willing to stoop to the very least of His people, He will be sure to bless us.”—1903, Sermon #2831

“We are not to treat the verses of the Bible as pigeons might treat a bushel of peas—picking out one here and another there, without any thought of the surroundings of that particular passage! No, this blessed Book was written for men to read right through—and if they are to understand the meaning of it, they must read each sentence in the connection in which it is found.”—1903, Sermon #2832

“It cannot be denied that the living child of God has power, but it must not be forgotten that the power of the living child of God is not in himself, but in his Heavenly Father. For it is as true of him as of any sinner ‘dead in trespasses and sins’ that, without Christ, he can do nothing. The living child of God is still as powerless as the dead sinner apart from the constant indwelling of the Holy Spirit and the constant inflowing of the Divine Life into his soul. ‘By the Grace of God’ we not only are what we are, but we also remain what we are.”—1903, Sermon #2833

“I confess that it is one of my greatest joys to find myself completely baffled when I am trying to comprehend the Character of God. Sometimes, when I have tried to preach upon the Deity of Christ, I have been fairly staggered under the burden of that stupendous Truth and I have felt the utter uselessness and poverty of human language to describe our great and terrible, yet loving Lord! And I have been glad to have it so, for, verily, God is altogether above our comprehension and none of us can speak of Him as He deserves to be spoken of!”—1903, Sermon #2834

“Christ, in associating with sinners, did not at all condone their sin. When He proved Himself to be the Friend of publicans and sinners, it was not that He would lessen the infinite distance between Divine Perfection and human guilt, but only that, coming down to man’s fallen estate, He might lift him up.”—1903, Sermon #2835

“There is a royalty in a Christian which persecution cannot burn out, which shame cannot crush, which poverty cannot root up!”—1903, Sermon #2836

“I tell you, all your church or chapel attendance, your saying of your prayers and your reading of the Bible are of no value in His sight unless your heart is right with Him. That is the point we are aiming at. In vain is all your attendance upon outward worship! In vain is your profession of being reconciled to God unless you really are! You must love the LORD your God with all your heart, or else the work of the minister is not even begun, much less completed.”—1903, Sermon #2837

“Surely a God whom we could understand would be no God!”—1903, Sermon #2838

“Mohammed may conquer by the sword, but Christ conquers by the sword which comes out of His mouth, that is, the Word of the Lord! His empire is one of love, not of force and oppression. He subdues men, but He does it by His own gentleness and kindness, never by breaking them in pieces and destroying them upon a gory battlefield.”—1903, Sermon #2839



“Beloved Friends, it will be all in vain, so far as we are personally concerned, “that Christ Jesus came into the world to save sinners,” unless He shall save us. It will be of no avail to us that Jesus shed His precious blood unless that blood washes away *our guilt*. It will increase, rather than diminish our misery if we hear that others are saved as long as we ourselves remain unsaved. If we are finally lost, it will not make our lot in Hell any more tolerable if we discover that there was a Propitiation for sin, although we never had a share in its expiatory effects. Of all questions in the world, it seems to me that this is the most urgent and pressing one—and that we ought not to rest until we get it satisfactorily answered and put into practice—‘How can I be a partaker in the eternal life which Jesus Christ came into the world to procure for sinners by His death?’”—1903, Sermon #2840

“WITH Christians it is not a matter of question as to whether God hears prayer or not. There is no fact in mathematics which has been more fully demonstrated than this fact in experience that God hears prayer. About some other things in Christianity, young Believers may have a question, but about the Lord’s answering prayer, even they cannot entertain a doubt while, to the old and advanced Believer who has tested the power of the Mercy Seat and proved it thousands of times, it is a matter about which he never allows a question, for he knows that, as surely as that he himself exists, and that God lives in Heaven, the prayers of puny but believing man have power to move the almighty arm of God!”—1903, Sermon #2841

“Who knows, O Teacher, when you labor even among the infants, what the result of your teaching may be? Good corn may grow in very small fields. God may bless your simple words to the babes that listen to them. How know you, O my unlettered Brother, when you stand up in the cottage meeting to talk to a few poor folk about Christ, what may follow from that effort of yours? Life or death, Heaven or Hell, may depend upon the sowing of the good seed of the Gospel! It is, it *must* be the most important event that can ever happen, if the Lord goes forth with you when you go forth as the sower went forth to sow!”—1903, Sermon #2842

“In the harvest field, there is a great company and they sing and shout together in harmony, but the sower goes forth alone. Our Savior was the great Sower—‘THE SOWER went forth to sow,’ unaccompanied. He pursued His solitary way and all day long He continued His personal task.”—1903, Sermon #2843

“Do not judge the reality of your conversion either by the suddenness of it or by the length of time which it occupied, for it is true that superficial conversions are usually sudden, although all sudden conversions are not superficial.”—1903, Sermon #2844

“I believe in instantaneous conversion. I believe that the new birth must be instantaneous, that there is a moment in which a man is dead and another moment in which he is alive and that, just as there is a certain instant in which a child is born, so there is an instant in which we become the children of God by faith in Jesus Christ.”—1903, Sermon #2845

“A religion that may be true, or may not be true, is irreligion. The only real religion is that of which you are absolutely sure, that which you have tried, tested and proved in your very soul, and know to be as true as your own existence. Doubts yield nothing to you but continual fear and trembling, starvation to your strength and restlessness to your soul.”—1903, Sermon #2846

“We consider the heathen to be very foolish for worshipping their hideous idols. Yet, you know, to be an idolater a man need not make an image of wood, or stone, or gold, for he can worship his own *thoughts*, his own *ideas*, his own notions.”—1903, Sermon #2847

“God has bid His servants preach the Gospel—and that Gospel conveys help, light and power to all who believe it—but as for forms and ceremonies, musical performances, ornate ritual, masses and the like, they are sheer deceptions through and through! Trust not the weight of a feather to them—much less your souls.”—1903, Sermon #2848

“Do not die, O you gray heads, you who have passed your threescore years and ten—do not pass away from this earth with all those pleasant memories of God’s loving kindness to be buried with you in your coffin—but let your children and your children’s children know what the everlasting God did for you!”—1903, Sermon #2849

“Had I no conscientious objection to instrumental music in worship, I would still, I think, be compelled to admit that all the instruments that were ever devised by men, however sweetly attuned, are harsh and grating compared with the unparalleled sweetness of the human voice.”—1903, Sermon #2850

“My dear Brothers and Sisters, if you are a Believer in the Lord Jesus Christ, and you know that it is the will of Christ that all Believers should be baptized even as He was, do not go home and pray about it—but be baptized! If you are not a member of a Christian Church and you know that it was the practice of the early Christians to first give themselves to the Lord and afterwards to give themselves to His Church, do not tell me that you have been praying about that matter for months—cease praying about it and go and do it! It is idle to talk of praying about things which are clearly according to the will of God. Cease praying about them, and practice them.”—1903, Sermon #2851

“All the trouble in the world cannot harm you as much as half a grain of unbelief! Poverty cannot make you as poor as mistrust can and sickness cannot make you as sick as unbelief can. The greatest evil to be dreaded is that of doubting your Lord.”—1903, Sermon #2852

“I know some congregations where they are diligently observing whether there is fine oratory. I bless God that I hate oratory from my very soul! To speak His Truth *clearly and simply*, is all I aim at. So, if you want the beauties of rhetoric, you must seek them elsewhere.”—1903, Sermon #2853

“We shall not get back a strong race of Christians till we get back such a sturdy band of outspoken men as dare their reputation, if not their lives, upon the unvarnished testimony they give to the Truth they know, the Truth as it is in Jesus, the Truth as it burns in their own hearts and fires their tongues, the Truth as it commends itself to every man’s conscience in the sight of God!”—1903, Sermon #2854

“A prayer without Christ in it will never reach Heaven!”—1903, Sermon #2855

“Remembering the experience I then passed through, I can truly say that I know of no pain that can be felt by the body which is comparable to the terrible pangs of conscience when the searching breath of the Eternal Spirit goes through the soul and withers up all the comeliness of our own righteousness and despoils all the supposed beauty of our own good works. That is a wind which I trust we all have felt, or shall yet feel, but, still, while it blows, it is dreadful to endure.

“It is the devil who renders evil for good, yet you are sinking to his level if you continue in sin and turn not unto God who has dealt so kindly and so graciously with you.”—1903, Sermon #2857

“Make this period, when God is summoning others to Himself, to be the time when you, also, take flight to the better land—I mean not Heaven, but I mean the heart of Christ—that is the true Heaven of this life, and makes this life to be the foretaste of the unending life that is yet to come!”—1903, Sermon #2858

“There are many, nowadays, who hate nothing as much as a religious man! All the epithets in the catalog of scandal are too good for the man who offers homage to God in everything. An infidel may be reputed honest, intelligent and worthy of respect—but a genuine Christian is at once denounced as a hypocrite! Away with such a fellow—his conscience is as offensive as his creed! There is toleration for everybody who conforms to the fashion of the day, but no toleration for anyone who believes that the laws of Heaven should regulate life on earth.”—1903, Sermon #2859

“God may be as much glorified by a weeping Jeremiah as by an eagle-winged Ezekiel!”—1903, Sermon #2860

“Ask an angel what he thinks of the life of a mortal and he will tell you that he remembers when the first man was made—and since then the earth has been always changing its tenants.”—1903, Sermon #2861

“Be satisfied that God is infinitely above you and that you can no more comprehend Him than your hand can hold the ocean, or your fingers grip the sun! If there were no mysteries in our holy faith, we might well believe that it was devised by men like ourselves, for, if men could fully understand it, men might have invented it.”—1903, Sermon #2862

“I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end. If you ever hear such a sermon as that, mind that you never hear another from that man! If a baker once made me a loaf of bread without any flour in it, I would take good care that he should never do so again. And I say the same of the man who can preach a Christless Gospel!”—1903, Sermon #2863

“I am afraid my voice is so familiar to some of you unconverted ones that you are getting like the miller who can go to sleep, notwithstanding the click of the mill—no, who goes to sleep *better* in his mill than he does anywhere else! Or like some men I have heard of, over there in Southwark, who work inside the great boilers. When a poor fellow first begins to labor in such a place, the deafening noise is horrible—he thinks he must die! But, after a while, he gets so used to the reverberation that he could well-near sleep notwithstanding all the hammering. It is much the same with hearing the Word of God! Therefore I pray you, if you have long listened to one who would gladly do you good, yield to the message he delivers to you! Before you grow so familiar with it that it loses all its power over your heart, accept it as good tidings of great joy! God grant that you may do so now! While Grace calls, do not refuse.”—1897, Sermon #2547

“O my God, let me die when I can no longer be the means of saving souls! If I can be kept out of Heaven a thousand years, if you will give me souls as my wages, let me still speak for You! But if there are no more sinners to be converted—no more to be brought in by my ministry—then let me depart and be ‘with Christ, which is far better.’”—1900, Sermon #2695

“No church can be healthy without the constant infusion of fresh blood. Unless there are new converts, you cannot see the church built up. Young converts are quick in inventing new ways of usefulness and they venture to do things which some consider ‘imprudent.’ Oh, how I love that word, ‘imprudent,’ in such a connection! I like ‘imprudent’ young people. The more ‘imprudent’ they are, in the cause of God in the judg-

ment of stolid, cold-hearted professors, the more I rejoice in them! imprudence which believes in God and dares to do exploits in his strength, is far preferable to that prudence which has no faith and is, therefore, a poor, dead, useless thing.”—1900, Sermon #2692

“Self-complacency may be a very pleasant feeling to cherish, but he who walks near to God is a stranger to it.”—1900, Sermon #2696

“It is noteworthy how the belief of one of the Doctrines of Grace naturally leads to the belief of all the rest. The system of the Gospel is so logical, its Truths fit so well into one another, that you cannot get a right knowledge of one of them without, at once, or in a very short time, discovering the others! The Lord begins by teaching us His foundation Truth of our utter depravity—He burns it into our conscience by bitter experience and by terrible discoveries of our sinfulness—and He knows right well that the other doctrines will follow and that, when this Truth is really understood by us, it shall not be long before we have orthodox views of the whole Covenant of Grace and the great system of the Gospel of Jesus. This, I think, is one reason why the Lord gives His people revelations of their own iniquity and defilement, that they may be sound in the faith and may believe nothing but the Doctrines of Grace.”—1901, Sermon #2711

“If a thousand devils were to bind you thus with cords, so that you could not move hand or foot, yet, depend upon it, you shall slip out of the cords and come into perfect liberty—for all the devils in Hell cannot hold a soul that belongs to Christ—and you do belong to Him if you truly trust Him.”—1901, Sermon #2712

“If you are not a child of God, you will be able to do without God. But the fact that some of you cannot be happy unless you are living in the light of God’s love proves that you belong to Him. A child can be content without a stranger’s smile, but if the one who is looking at him is his father, just because he is his father’s child he must have the assurance of that father’s love, or else he cannot be happy.”—1901, Sermon #2713

“I think it is a very pleasing thing when our new converts begin to exhort us and invite us to join with them in special acts of devotion. Yet, while it is very pleasing in some respects, it sometimes brings to us a measure of rebuke. I remember how it was with me when, in the earnestness of my young heart’s affection for the Lord Jesus Christ, I spoke to some of the older Christians around me and they tried to snuff me out. A liberal supply of wet blankets was generally kept in store, in certain quarters, and brought into use whenever I went round that way. I survived that operation, however, and now that I am myself getting old, when some enthusiastic young spirit begins to wake me up, I hope I shall not quench his ardor by throwing a wet blanket over him!”—1901, Sermon #2713

“Beloved Friends, there is a great value in the prayers of God’s people, so we ought to set great store by them. If you ever wish to do me a good turn, pray for me! And if you would be the means of blessing your fellow Christians, incessantly pray for them! You may think that your petition is of small account, but it is the many ‘littles’ that make up the great whole.”—1901, Sermon #2714

“Dear Friends, beware of a Christless Christianity! Beware of trying to be Christians without living daily upon Christ! The branch may just as well try to bear fruit apart from the vine as for you to hope to maintain the reality of Christian life without continual fellowship with the Lord Jesus Christ!”—1901, Sermon #2715

“Our Lord Jesus Christ gets from a good many people what they would not dare to keep back from Him, and what they can readily enough part with—it is sometimes about as much as their shoestrings cost them in a year—certainly not as much as they spend upon the smallest of their many luxuries. Yet the most of them consider that they have done all that they should when such insignificant offerings have been laid at their Lord’s feet! But, dear Friends, I hope that it will be your rule both to give as you love, and to give till you feel it.”—1901, Sermon #2716

“Ungodly men are brought low by affliction or poverty, for sinners have no immunity from suffering. Saints, also, are led into trying circumstances, for the utmost holiness will not preserve any man from trial. But what a difference there is between the downfall of the prosperous sinner and of the man whom God loves! The wicked man who continues in his wickedness, falls forever. But the righteous man, though he may fall seven times, rises up again, for he shall not fall finally. How dreadful is the language of Jehovah when speaking of the ungodly! ‘To Me belongs vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.’”—1901, Sermon #2717

“I wish we were as liable to be called fanatics as the first Methodists were simply because men judged us to be as earnest as they were. I would be glad if we were as worthy to be called Puritans as were the men of the days of Dr. John Owen and Oliver Cromwell. For my part, I think that, nowadays, we are not Puritan enough, or precise enough and, without any hesitation, we may make the assertion, which we are sure God’s Word will support, that whatever improvements there may be in the world, there must always be a marked distinction between the children of God and the seed of the serpent!”—1901, Sermon #2719

“When you read one of the promises, you say, ‘Ah, this is indeed precious!’ Yet, remember that what our Lord has revealed in His Word is not a tenth of what He has *not said!* He has said many rich things, but there are still richer things. He has not said them, He cannot say them because they are not sayable, they are unutterable, they cannot be declared—at least, not at present. When you get to Heaven, you will hear them, but you cannot hear them here.”—1901, Sermon #2720

“For my part, I am determined that if all my senses were to contradict God, I would deny every one of them and sooner believe myself to be out of my right mind than believe that God could lie! And I desire to feel that in every emotion of my spirit, every throb of my heart, every thought of my brain and everything that is contrary to the plainly-revealed Truth of God, I will count myself a fool and a madman—and I will reckon God to be wise and true.”—1901, Sermon #2721

“Why have you and I, dear Friends, to learn obedience? *Because there is no way of obtaining true happiness but by obedience.* Sin always has sorrow at the tail of it. Happiness is obedience and obedience is happiness. If we do the will of the Lord thoroughly, then are we delivered from all evil, and enter into the joy of our Lord.”—1901, Sermon #2722

“Are you an enemy of the God of Israel? If so, you can see, in the punishment of Egypt, how He will deal with you. You cannot be victorious in this fight, so yield at once! Possibly you say, ‘No, I am not an enemy of God, yet I never think of Him.’ But He made you! He breathed into you the breath of life and yet you say that you never think of Him? What a shameful slight you thus put upon Him, His Majesty! He is here close to you at this moment. He surrounds your every step with mercy and yet you never think of Him? Shall I give you one of His own messages to remember? It is a very dreadful one—‘Consider this, you that forget God, lest I tear you in pieces and there be none to deliver.’ May none of you ever come to know what that terrible verse means!”—1901, Sermon #2723

““An ethereal joy, such as I never knew to the full, before, shall fill my spirit when once I am absent from the body, present with the Lord! Do not be afraid to die, Beloved, but rather look at death as an experience to be desired. I have not the slightest wish to escape it. Those who live till Christ comes and do not die, will have no preference over them that fall asleep in Him. Indeed, they will lose the fellowship with Him, in His death and burial, that others will have.”—1901, Sermon #2723

“Next to the Bible, the book that I value most is John Bunyan’s, “Pilgrim’s Progress,” and I imagine I may have read that through perhaps a hundred times. It is a book of which I never seem to tire, but then the secret of that is, that John Bunyan’s, “Pilgrim’s Progress,” is the Bible in another shape. It is the same heavenly water taken out of this same well of the Gospel, yet you would tire even of that book at last.”—1901, Sermon #2724

“It is often a wonderful relief to be able to tell out your grief, to pull up the sluices and let the waters of sorrow run away. If no one but God shall hear it—if no human ear should listen to your complaining—yet it is a very sweet thing to unburden your heart.”—1901, Sermon #2725

“Oh, how long was my mind in bitter anguish till I came to eat the fat of Christ’s Sacrifice! And when I trusted in Him as my Substitute, He at once satisfied the demands of my intellect. I seemed to think that it was the most glorious invention possible even to God, that Christ should die, “the Just for the unjust, that He might bring us to God.” Then I understood how God could be justified and yet be the Justifier of him that believes in Jesus—how He could pardon me and yet punish my sin—how there should be no violation of His justice and yet no limitation of His mercy because Christ stepped in and paid all my debt, so that it was justly as well as mercifully struck out from the record of God! There are some very great intellects in the world—no doubt there are much greater ones than mine—but, as far as mine is concerned, that doctrine of Christ’s Substitution perfectly satisfies me.”—1901, Sermon #2726

“Suppose us to be banished into exile, without a friend and without a helper—even there, from the end of the earth, we would find that prayer to God was still available! In fact, if there is a place nearer than another to God’s Throne, it is just the end of the earth, for the end of the earth is the beginning of Heaven.”—1901, Sermon #2728

“We need to be more like Mary, sitting at the feet of Jesus, looking up into His dear face and listening to His gracious words. The active life will have little power in it if it is not accompanied by much of the contemplative and the prayerful. There must be retirement for private prayer if there is to be true growth in Grace.”—1901, Sermon #2729

“To know Christ, to trust Christ, to love Christ—these are among the elementary principles of piety. Without all of these Graces, there is no true religion. But if these things are in us, and abound, they make us to be neither barren nor unfruitful.”—1901, Sermon #2730

“If you have no family prayer and your children do not grow up to be Christians, how can you expect that they will?”—1901, Sermon #2731

“You are sure to be heard, Beloved, if you pour out your heart before the God that hears prayer!”—1901, Sermon #2732

“If I set the unloving to read a chapter in the Bible, they will find no Savior there. But if I ask the gracious Robert Hawker to read that same portion of Scripture, he finds in it the name of Jesus from beginning to end! If I beg one who is simply a critical scholar, to study a Psalm, he sees no Messiah there—but if I set an enthusiastic lover of the Savior to read it, he sees Him, if not in every verse, still, here and there he has glimpses of His Glory!”—1901, Sermon #2733

“Do you ask, ‘To whom shall I confess my sins?’ Shall you come to me with your confession? Oh no, no, no! I could not stand that! There is an old proverb about a thing being ‘as filthy as a priest’s ear.’ I cannot imagine anything dirtier than that, and I have no wish to be a partaker in the filthiness. Go to God and confess your sin to Him—pour out your heart’s sad story in the ear of Him against whom you have offended! Say with David, ‘Against You, You only, have I sinned, and done this evil in Your sight.’”—1900, Sermon #2705

“It was truly said, ‘You cannot see God’s face and live.’ But I have been inclined to say, ‘Then let me see God’s face, and die.’ John Welsh said, when God was flooding his soul with a sense of His wondrous love, ‘Stop, Lord, stop! I am but an earthen vessel and You will break me.’ If I had been there and I could have borne no more, I would have said, ‘Do not stop, Lord! Break the poor earthen vessel, smash it to pieces, but let Your love be revealed in me!’ Oh, that I might even die of this pleasurable pain of knowing too much of God, too much of the ineffable delight of fellowship with Him! Let us be very venturesome, Beloved, and pray, ‘Show Your marvelous loving kindness.’”—1900, Sermon #2702

“The Gospel is priceless in value, but it is to be had ‘without money and without price.’ The salvation of God can never be purchased. I am amazed that anyone should ever cherish the idea of a man buying a place for himself in Heaven. Why, the very streets are paved with exceedingly rich and rare gold, and a rich man’s whole fortune would not buy a single paving stone in those golden streets! There is nothing that you can ever bring to God as the purchase-money for salvation! He is infinitely rich—what does He want of yours? If you are righteous, what do you want from Him? The impossibility of salvation by human merit or good works ought to be clear to every thinking man. If we do all that God bids us do, we are doing no more than we ought to do—and even then we are unprofitable servants!”—1900, Sermon #2685

“It was a great joy to me when my sons were born, but it was an infinitely surpassing joy as, one after the other, they told me that they had sought and found the Savior! To pray with them, to point them yet more fully to Christ, to hear the story of their spiritual troubles and to help them out of their spiritual difficulties was an intense satisfaction to my soul.”—1900, Sermon #2680

“How many times a day do you praise Him [God]? I think you do get alone to pray and you would be ashamed if you did not, once, twice, or three or even more times in the day—but how often do you praise God? Now, you know that you will not pray in Heaven; there it will be all praise. Then do not neglect that necessary part of your education which is to “begin the music here.” Start at once praising the Lord.”—1900, Sermon #2679

“When God prepared the worm to destroy Jonah’s gourd, the *result of its work was very sad*. It left the poor man without that which had made him exceedingly glad and he was as angry and distressed as before when he had been rejoicing! I want you, dear Friends, to pause here to learn this lesson. It is *God who sends your trials*—do not get into your head the notion that your sickness or anything else that grieves you is from the devil. He may have a finger in it, but he is, himself, always under the supremacy of God. When Job is vexed and plagued by Satan, the archenemy cannot touch him anywhere till God gives permission. God always stands at the back of all that happens. Therefore, do not begin kicking at the secondary agent. You know that if you strike a dog with a stick, he bites at the stick—if he were a sensible dog, he would try to bite you! If you quarrel with anything that happens, your quarrel is virtually with God Himself. It is no use to quarrel with the Lord’s agent, for it is God, after all, who sends you the affliction—and ‘He does not afflict willingly nor grieve the children of men.’ Say, as old Eli did, when he heard the evil tidings concerning his household, ‘It is the Lord: let Him do what seems good to Him.’ Let it be with you as it was with Aaron when, as he could not speak joyfully, he did not speak at all—‘Aaron held his peace.’ It is sometimes a great thing to not be able to say anything. Silence is golden when it is the silence of a complete submission to the will of the Lord. God prepares the worm, therefore, be not angry with the poor worm, but just let the gourd go. It was God who made it to grow and He had a perfect right to take it away when He pleased.”—1897, Sermon #2504

“I have come even to love my own necessities, for they seem to be like pedestals whereon the image of Christ may stand! If I did not need Christ, how could He be my life? If I did not need food to sustain that life, how could He be the bread of life to me? The greater my necessities, the deeper is my sense of His fullness! The more I become dependent upon Him for everything, the more I see of His all-sufficiency.”—1900, Sermon #2706

“It is wonderfully condescending on God’s part to listen to us. Many of our complaints are only rubbish, yet He hears them patiently.”—1900, Sermon #2696

“No one by faith plunges into the crystal Fountain of perfect cleansing without first lamenting the filthiness which needs to be removed!”—1900, Sermon #2696

“[Psalm 51.] A Psalm of David, after Nathan had rebuked him and he had been convinced of his great guilt in having sinned with Bathsheba. The music to which this Psalm can be sung must be composed of sighs, groans, sobs and cries. I believe that many of us here present have prayed this prayer of David many times—and he who has never prayed it has need to begin to do so at once!”—1898, Sermon #2588

“I would choose my Heaven to be a Heaven of everlasting weeping for sin sooner than have a Heaven—if such a Heaven could be—consisting of perpetual laughing at the mirth of fools!”—1898, Sermon #2572

“All the other Graces within us derive strength from our faith. If faith is at a low ebb, love is sure to burn very feebly. If faith should begin to fail, then would hope grow dim. Where is courage? It is a poor puny thing when faith is weak. Take any Grace you please, and you shall see that its

nourishing depends upon the healthy condition of faith in our Lord Jesus Christ! To take faith away, therefore, would be to take the fountain away from the stream—it would be to withdraw the sun from its rays if light. If you destroy the source, of course that which comes out of it ceases. Therefore, Beloved, take the utmost possible care of your faith, for I may truly say of it that out of it are the issues of life to all your Graces. Faith is that virtuous woman who clothes the whole household in scarlet and feeds them all with luscious and strengthening food. But if faith is gone, the household soon becomes naked, poor, blind and miserable. Everything in a Christian fails when faith ceases to nourish it!”—1899, Sermon #2620

“Above all, *believe in the Lord Jesus Christ* ‘straightway. That word, ‘straightway,’ is implied in every Gospel exhortation! We are not sent to preach to our Hearers, ‘Believe on the Lord Jesus Christ tomorrow!’ No minister of Christ is authorized to say, ‘Put off faith in Christ for a week.’ No, but our message is, ‘Behold, now is the accepted time! Behold, now is the day of salvation!’ Believe in Jesus and believe in Him now! And if the Spirit of God is really working in your spirit, you will be moved to believe *now*. If it is only my talk and my persuasion, you will still say, ‘Tomorrow.’ But if it is God’s Word, it will go with power to your heart and you will say, ‘Now, Lord, even now, bring my soul out of prison, that I may trust Your Son and praise Your holy name.’ For a man to delay, who has nothing to depend upon but the breath in his nostrils, is the height of folly! For a man to delay, who stands on the brink of the grave, when that grave will conduct him to Hell, is indeed terrible!”—1899, Sermon #2618

“I feel sure that I am addressing people who are not happy. The common idea of happiness that many persons have is a very strange one. When our London friends have a day’s holiday, their notion of enjoying a rest often amuses me. They pack themselves away, as tightly as they can, inside and outside a van, or an omnibus, or a carriage—and then they go as far as they can till the weary horse can scarcely move to bring them home! And, all the while, to give rest to their ears and to their hearts, somebody blows a trumpet in a fashion that evokes very little music, and they riot all the day as if they were mad and disport themselves as if London consisted of one huge Bethlehem Hospital—and that is what they call happiness!”—1899, Sermon #2630

“When Mary Magdalene first sought to hold her Lord, Jesus said to her, ‘Touch Me not, for I am not yet ascended to My Father.’ But now He permits what He had formerly forbidden—“They came and *held Him by the feet*”—those blessed feet that the nails had held but three days before! He had risen from the grave and, therefore, a wondrous change had taken place in Him—but the wounds were there, still visible, and these women “held Him by the feet.” And, Beloved, whenever you get your Lord Jesus near to you, do not let Him go for any little trifle—no, nor even for a *great* thing, but say, with the spouse in the Canticles, “I found Him whom my soul loves: I held Him, and would not let Him go.” The saints, themselves, will sometimes drive Christ away from those who love Him. Therefore the spouse said, “I charge you, O you daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake my love, till He pleases.” Be jealous lest you lose Him, when you have realized the joy, the rich delight, of having Him in your soul! You feel, at such a time as that, as if you scarcely dared to breathe—and you are so particular about your conduct that you would not venture to put one foot before the other without consulting Him, lest even inadvertently you should cause Him grief! Bow thus at His feet. Be humble. Hold Him by the feet. Be bold, be affectionate. Grasp Him, for though He is your God, He is also your Brother, bone of your bone and flesh of your flesh!”—1899, Sermon #2628

“Many, nowadays, say that we ought to blend the Church with the congregation and that it is a great pity to have any division between them. A great many good people are outside the Church—therefore try to make the Church as much like the world as you can! That is a silly trick of the devil which the wise servants of God will answer by saying, “To whom we give place for subjection, no, not for an hour!” There must always be a broad line of demarcation between the Church of Christ and the world—it will be an evil day when that line is abolished.”—1899, Sermon #2616

“Praise is the end of prayer and preaching.”—1896, Sermon #2482

“Somebody asked, the other day, why we talk about ‘Free Grace.’ Of course that is a redundant expression, for Grace must be free, but there are so many people about, nowadays, who will not understand us if they can help it, so we like to speak, not only so that they can understand us, but so that they cannot misunderstand us if they try! It is for this reason that we say, ‘Free Grace,’ that they may have it twice over and hear it with both ears. If we only speak to one of their ears, it may, as men say, go in that one and out the other—but if we speak to both their ears at once, perhaps the Truth of God may meet somewhere in the center of their brain and remain there.”—1897, Sermon #2544

“If any of you desire to know how you are to be saved, I tell you again that there is nothing for you to do in order to merit salvation—you have rather to leave off your own doing and to rest in what Christ has done! Have I put the matter plainly enough? No, I have not, for who can make it so plain that a blind man can see it? God must open the blind man’s eyes and *then* he will see it. Yet there it stands, clear and plain—salvation is the free gift of God! It is all of Grace from first to last!”—1897, Sermon #2544

“If God would but say to men, ‘I will accept *unspiritual service*,’ He might be the God of the whole earth at once!”—1896, Sermon #2466

“To me, it always seems to be the climax of Heaven to be with Christ forever. I believe in the Communion of Saints above and in our recognition and love of one another. I believe in all those heavenly employments that shall occupy our eternal life. I believe in a thousand sources of joy in

that blest land, for there are *pleasures*, as well as pleasure, at God's right hand forevermore! But, as the summit of Mont Blanc rises above the surrounding hills and with its snowy whiteness seems to pierce the very sky, so the summit of my expectation of Heaven is to be where Christ is, to behold Him, to see His face and to share His triumphant joy and rest, for "His rest shall be glorious," and His rest and ours, too, shall be glory!"—1897, Sermon #2542

"*Oh that I knew where I might find Him! That I might come even to His seat! I would order my cause before Him and fill my mouth with arguments*" (Job 23:3, 4). Good men are washed towards God even by the rough waves of their grief. And when their sorrows are deepest, their highest desire is not to escape from them, but to get at their God. "Oh that I knew where I might find Him!" Job wanted to spread out his whole case before the Lord, to argue it with Him, to present his petitions to the Most High and to find out from God why He was contending with him. It is all right with you, Brothers and Sisters, if your face is towards your God in rough weather. It is all wrong with you, Brothers and Sisters, if the weather is very calm and your face is turned away from your God."—1897, Sermon #2546

"Believer in Christ, it will be well for you to make out this account because you will find that *it will help you to prize your Savior more*. I never look into my own heart without first, feeling shame and, afterwards, feeling greater love to Him who has eternally loved such a sinner as I am. I am sure it will drive you to your knees if you honestly search your own lives. There is enough in the history of a single week to make you prize your Redeemer more than ever if you fully realize the guilt of that one week and the greatness of His Grace in pardoning it. O Christian, if you would be driven nearer to your Lord, search and see, confess, repent and seek forgiveness. Go again to the Cross because you have again felt the burden of the sin that nailed your Savior there!"—1895, Sermon #2445

"While the gods of the heathen are pictured in their mythologies as dealing with kingdoms and with wars and with other matters upon a large scale, this gracious God of ours is so infinitely condescending that He waters the grass, feeds the cattle and listens to the cries of young ravens."—1897, Sermon #2524

"Some persons proudly say that they are self-made men—and I generally find that they worship their makers. Having made themselves, they are peculiarly devoted to themselves. But a man who is self-made is badly made. If God does not make him anew, it would have been better for him never to have been made! That which comes of man is but a polluted stream from an impure source—out of evil comes evil, and from a depraved nature comes depravity. It is only when God makes us new creatures in Christ Jesus that it is any joy for us to be creatures at all! And all the praise must be given to Him."—1897, Sermon #2524

"And as to *hope*, Beloved, why, we had hope when we began our spiritual life, and we still have hope—and that hope will continue with us—I will not say in Heaven, though I think it will, for there is something to hope for in the disembodied state. We shall hope for the Day of Resurrection and there will be something to hope for even in the resurrection, for, throughout the ages we shall have a good hope that still we shall be "forever with the Lord." Certainly, he who knows God best fears Him most and also hopes in Him most!"—1897, Sermon #2524

"You must not try to take Christ away from His offices! Christ is not sent of God to make you a rich man—He is sent of God to make you a saved man. So you may go to Him as a Savior, for that is His office. You may go to Him as a Priest, for it is His office to cleanse, to offer sacrifice, to make intercession. Take Christ as God sets Him forth and then be it unto you even as you will."—1896, Sermon #2448

"A dear Sister who was buried today said, when they told her that she could not live another day, 'Does it not seem wonderful? Is it not a grand thing to know that I am going to see the Lord Jesus Christ today?' And she lay on her bed saying this to all who came, 'It seems too good to be true that I should be so near that for which I have longed these many years! I am going, today, to see the King in His beauty!'"—1896, Sermon #2446

"There is nothing, even in the love of martyrs, worthy of praise when compared with the exceeding love of Christ!"—1896, Sermon #2448

"O Master, You are such a glorious Lord that serving You is perfect freedom and sweetest rest!"—1896, Sermon #2449

"Learn, then, all of you who would have Christ as your Savior, that you must be willing *to serve Him*. We are not saved *by* service, but we are saved *to* service."—1896, Sermon #2449

"Holiness is another name for salvation—to be delivered from the power of self-will, the domination of evil lusts and the tyranny of Satan—this is salvation."—1896, Sermon #2449

"I believe that the profession of consecration to God, when it is accompanied by action that *I suggest to myself*, may be nothing but will-worship—an abomination in the sight of God! But when anyone says to the Lord, "What will You have me do? Show me, my Master, what You would have me do"—when there is a real desire to obey every command of Christ, then is there the true spirit of service and the true spirit of sonship."—1896, Sermon #2449

"You need not to know much about Heaven—it is where Christ is, and that is Heaven enough for us."—1896, Sermon #2449

“I believe that notwithstanding all the dreary centuries that have passed, Christ shall have the pre-eminence as to numbers as well as in every other respect—and that the multitudes who shall be saved by Him shall far transcend those who have rejected His mercy.”—1896, Sermon #2451

“When God means to save a man, He usually begins by making him sorrow on account of his evil ways. It is the sharp steel needle of the Law of God that goes through the convicted heart and draws the silken thread of comfort and salvation after it!”—1896, Sermon #2452

“When the ear is stopped up by unbelief, it matters not how wisely and how earnestly you proclaim the Truth of God—it will not affect the heart of the hearers.”—1896, Sermon #2453

“It is easy for the Lord to save a sinner, but it is impossible for a self-righteous man to be saved until he is brought down from his fatal pride.”—1896, Sermon #2453

“O my Brothers, we shall never speak to the heart of our hearers unless what we say has been first engraved on our own hearts! The best notes of a sermon are those that are written on our own inner consciousness. If we speak of the things which we have tasted, and handled, and made our own, we speak with a certainty and with an authority which God is pleased to use for the comfort of His people.”—1896, Sermon #2455

“So, too, have I known a man’s heart to be mightily strengthened *by a precious promise*. Who knows the wonderful power of a text of Scripture? We used to have, 30 years ago—I do not know whether you have them now—‘poor men’s plasters’ which we used when we felt weak in the back—but a promise out of the Scripture is a poor man’s plaster, indeed! What strength it gives to the loins! How we seem to be braced up when we truly lay hold of a promise of God and it really gets a grip upon our spirit!”—1896, Sermon #2455

“A man’s prayer should be the index of his life’s history. The scenes to which he has been most accustomed should rise up vividly before his spirit when he is at the Throne of Grace.”—1896, Sermon #2455

“Divine Providence is a downy pillow for an aching head, a blessed salve for the sharpest pain. He who can feel that his times are in the hand of God need not tremble at anything that is in the hand of man!”—1896, Sermon #2455

“It has been my lot, in years past, to call upon God to help me in what men judged to be rash and imprudent enterprises, but oh, how grandly the Lord always answers to the holy courage of His people if they will but do and dare for Him! Yet, too often, He has to say, ‘You have not called upon Me, O Jacob.’”—1897, Sermon #2548

“I beg you to remember that there is no quitting of sin—there is no escaping from its power—except by contact and union with the Lord Jesus Christ. I may stand here and preach against the prevalent vices of the age, as I hope I never shall be ashamed to do, but no vice will be put down merely by my denunciation of it. I may charge this man to shake off his sins by righteousness and to escape for his life, but I have set him a task which is quite impossible to him unless I also tell him *where the power is to be found by which this work is to be done*.”—1897, Sermon #2549

“The way to do a great deal is to keep on doing a little. The way to do nothing at all is to be continually resolving that you will do everything.”—1897, Sermon #2549

“I do not say that either of our English versions [of the Bible] is Inspired, for there are mistakes in the translation, but if we could get at the original text, just as it was first written, I am not afraid to say that every jot or tittle—every crossed ‘t’ of it and every dot of each ‘i’—was Infallibly Inspired by God the Holy Spirit! I believe in the Infallibility and the Infinity of Holy Scripture! God Inspired the whole record, Genesis as well as Revelation, and all that is between—and He desires us to believe in one part of the Word as much as another. If you do not believe that, it will not be food to you. I am sure that it will not—it will only be a kind of emetic to you and not food. It cannot feed your soul as long as you are disputing about it. If it is not God’s Word, then it is man’s word, or the devil’s word—and if you care to live on the devil’s word, or on man’s word, I do not! But God’s Word is food for the soul that dwells with God and it cannot be satisfied with anything else.”—1898, Sermon #2577

“The thoughts of angels, or the thoughts of perfect spirits above must be something very wonderful, but, oh, the thoughts of God! If I were told that some bright angel was sent to think of me all day and all night long, that he was my Master’s servant to watch over me, I would feel pleasure in the thought, yet that would be a poor, poor thing compared with the fact that God thinks upon us and watches over us!”—1899, Sermon #2609

“My Lord Mayor is not more proud of his badge and chain than many a crossing sweeper is of his ragged trousers! Pride can live upon a dunghill as well as upon a throne! But God will hide pride from us, till, if we look about, we cannot find it and cannot see any reason for being proud.”—1896, Sermon #2453



“THE religion of Jesus is the most peaceful, mild and benevolent religion which was ever promulgated. When we compare it with any set of dogmas invented by men, there is not one of them that can stand the least comparison with it for gentleness, mildness and love. As for the religion of Mohamed, it is the religion of the vulture—but the religion of Jesus is that of the dove—all is mercy, all is mild. It is, like its Founder, an embodiment of pure benevolence, Grace and truth.”—1898, Sermon #2594

“I judge that the principal business of any minister of Christ, or of any elder of the Church of Christ, is to bear testimony to the sufferings of Christ. If the atoning sufferings of Christ are left out of a ministry, that ministry is worthless.”—1899, Sermon #2610

“Preach the Doctrines of Grace to a man who never had a sense of sin and he says, ‘I don’t believe in Calvinism.’”—1896, Sermon #2482

“It is no new thing that we should be made a laughingstock to the enemies of the Cross of Christ because we cannot do what we have formerly done and are beaten in the very field where before we have achieved great and notable victories for our Master!”—1896, Sermon #2454

“One thing I know, Christ thinks more of our sins than He does of our righteousness, for He gave Himself for our sins—I never heard that He gave Himself for our righteousness. By His most precious blood, He has put away the sins of all who trust Him. But take care that your self-righteousness does not come in between you and the Savior, for if it does, you will be among the rich whom He will send away empty! Empty your pockets and make yourselves poor! I do not mean in money, but in spirit. Get down to spiritual poverty and beggary, for that is the *only* way to attain to spiritual riches.”—1896, Sermon #2482

“It was said, long ago, that it is the highest wisdom for a man to know himself—but I deny that. The first, the highest, the best of all wisdom is for a man to know his God. As for himself, he is but a speck, an atom, a nothing. If he truly attains a knowledge of God, he will afterwards know himself in the best possible way.”—1898, Sermon #2571

“They err from the Scriptures who make the Grace of God a reason for doing nothing—it is the reason for doing everything.”—1896, Sermon #2455

“I have been sometimes called to book for saying—yet I will venture to say it again—that if I lived in a village, or if I lived in any other place where I knew there was a Baptist or other Dissenting Chapel, before I decided to attend it, I would want to know, first, ‘Is the Gospel preached there?’ I am not so blindly wedded to any denomination whatever that I should cling to the denomination if it did not cleave to Christ! ‘Follow the Lamb wherever He goes.’”—1896, Sermon #2456

“In a free country like this, you may be almost anything that you like except a Christian. There is no liberty for you and you will find that the dogs of Hell will bark at you because you are a stranger and a foreigner in this world!”—1899, Sermon #2612

“That is a good rule for all Christians which I saw in one of our Orphanage schoolrooms—“What would Jesus do?” There cannot be a better guide than that for Believers. for our text is true with regard to Doctrine, “Heaven and earth shall pass away, but My Words shall not pass away.”—1899, Sermon #2636

“With utmost reverence would I say that God Himself cannot be glorified by His promises without you! If He intends to feed the hungry, then the hungry are essential to the accomplishment of His purpose! If He would clothe the naked, then there must be naked ones for Him to clothe! Is there not a mine of comfort here for you who have been almost outside hope? I trust that some of you poor lost ones will say in your hearts, if you do not utter it with your voices, “Are we really essential to God’s Glory? Does God need our poverty, our sinfulness and our nothingness in order that He may, through them, display the greatness of His Grace? Then we will certainly come to Him just as we are.” Do so, I pray you. Come! Come!! Come!!! May the Holy Spirit, by His Omnipotent Grace draw you now, for our Lord Jesus Christ’s sake! Amen.”—1900, Sermon #2657

“Ah, Lord Jesus! I never knew Your love till I understood the meaning of Your death.”—1900, Sermon #2656

“The devil himself has the faith of the head. He believes and trembles. He is as orthodox as many very learned divines. As far as the mere statement of theology is concerned, I could trust the devil to draw up a creed. I believe he is thoroughly sound and that he knows a great deal more about God’s Word than most of us do. He can quote it correctly when he pleases, although he is also an adept at misquoting it for his own ends. I do not think that the devil ever was an Arminian, or that he ever will be one—he understands the Doctrines of Grace, at least in his head, too well for that. In one respect, he is better than some Antinomians, for they believe and presume, while he believes and trembles. Still, Satan and Antinomians never would be very great enemies. I wonder that they talk about the devil tempting them—I believe that they tempt themselves, or that they tempt the devil to tempt them if he really does tempt them at all.”—1901, Sermon #2737

“If nobody is to go to Heaven until he can explain all the difficulties that anybody can suggest to him, who will ever go there? What you need is not the wisdom which can answer puzzling questions, but the *faith* which clings to Christ through thick and thin. That is the deepness of earth which will keep the Good Seed alive within your soul.”—1903, Sermon #2844

“Once more, Jehovah’s challenge, ‘Is there anything too hard for me?’ *contains a lesson for you who are trying to serve the Lord.* I want you also to catch the meaning and the message of my text—there is nothing too hard for God, so He can save the children in your Sunday school class. He can bless the people of the district where you visit. He can help you to talk to that dying person whom you went to see yesterday. There is nothing too hard for the Lord, so He can bless you, city missionary, to that dark slum which gives you so much anxiety. He can bless you, dear Friend, at that street corner where you scarcely get through a dozen sentences before you are interrupted. This question of Jehovah, ‘Is there anything too hard for Me?’ seems to be like a rallying cry from God to urge all His followers to press on, like heroes, without a doubt about the victory! ‘Courage, my comrades,’ said Mohammed to his troops, one day, when the battle was going against them—‘I can hear the angels coming to our rescue.’ There were no angels flying to help *him*, but they are always coming to aid us when we need them, for, ‘are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?’ If we are truly trusting in the living God, He will surely send the heavenly principalities and powers to help us, so that, in our weakness, His strength shall be glorified and sinners shall be saved!”—1900, Sermon #2675

“I believe in the free agency of man as much as anyone who lives, but I equally believe in the eternal purpose of God. If you ask, ‘How do you reconcile those beliefs?’ I answer, ‘They have never yet been at variance, so there is no need to attempt to reconcile them. They are like two parallel lines which will run side by side forever—man responsible because he does what he wills, and God infinitely glorious, achieving His own purposes, not only in the world of dead, inert matter, but also through those who are free agents—without changing them in the least degree, leaving them just as free as they ever were, He yet, in every jot and tittle, performs the eternal purpose of His will.’”—1900, Sermon #2670

“Conscience,’ when it is once defiled, ‘makes cowards of us all.’ But if we have a conscience void of offense toward God and men, that is a fountain of courage and the source of great strength.”—1901, Sermon #2738

“Often, the blessing from Christ’s lips is the echo of the prayer which fell from ours. The blind man said, ‘Lord, that I may receive my sight.’ Echo answered, ‘Receive your sight.’”—1900, Sermon #2665

“The very dust which flies down our streets, was, much of it, once alive as part of the body of one of our forefathers! This earth is, indeed, a huge morgue. What was it that slew all these people and dug all these graves? It was sin, for, “sin, when it is finished, brings forth death.” It is no small thing that has worked all this mischief among mankind!”—1903, Sermon #2863

“When you can sing, with the Psalmist, ‘My cup runs over,’ mind that you call somebody to come and catch what spills, for if you let it run to waste, it may be said of you, ‘That man cannot be trusted with a full cup.’ So let it run over where those with empty cups may come and catch it, to moisten their parched lips! It is a good thing when the Christian, even though he has but little, can say, ‘I have not only enough, but I have a little to spare for others who have less than I have.’”—1901, Sermon #2739

“If salvation has come to your heart, you ought to be as happy as an angel! I think that there are some reasons why you should be even happier, for an angel cannot know, by personal experience, the bliss of having his sins forgiven. You, who have realized this wondrous blessing, ought to cause the wilderness and the solitary places to resound with the melody of your thanksgiving. And with the music of your grateful delight you should make even the desert to rejoice and blossom as the rose. Oh, what bliss it is to be assured by the Holy Spirit, Himself, that you have passed from death unto life, and that salvation has indeed come to you!”—1900, Sermon #2665

“There are some people who have very crude and false ideas about what the work of God is in the soul. I heard one say that the sinner is to take the first step towards salvation and then good will do the rest. But I have often said and now say it, again, that the first step is the one point of difficulty! You know the French story about Saint Denis, whose head was cut off, and then it was said that he picked it up and carried it in his hands for a thousand miles? That was what the priests of the Church of Rome declared, but one of Voltaire’s followers very wittily remarked that, as for the thousand miles, there was no difficulty in that—it was only the first step that had any difficulty in it—if the saint could manage that part, the rest would be easy enough! And it is just so in the matter of salvation! If the dead man can pick his own head up—if the dead sinner can make himself alive—why, then he can do very well without God the rest of the way to Heaven! But that can never be, for Jesus Christ is Alpha as well as Omega—the first as well as the last in the sinner’s salvation.”—1900, Sermon #2662

“All day long there are opportunities for glorifying God if man really wishes to do it. If the Spirit of God is with you all day, you will feel and say to yourself, “I will give to God all my strength. These things down here—this measuring out, either by yards or by bushels—this buying and this selling—must be done by somebody and I must, by some means, earn my bread by the sweat of my brow, or the sweat of my brain. And as this is what God has given me to do, I will do it thoroughly, with a single eye to His Glory, so that no one shall ever be able to truthfully say that Christianity makes me, in any respect, a worse man than I was before I knew the Lord.” “Your God has commanded your strength,” so live unto God in everything! Let your meals be sacraments! Let your garments be vestments! Let your common utterances be a part of a great life-Psalm! And let your whole being be as a burnt-offering ascending unto the Most High, acceptable to God through Jesus Christ! Oh, for the power of the Spirit of God to help you to do this!”—1900, Sermon #2662

“If it had not been for His eternal plan whereby He purposed to give Grace to the guilty, the whole race of mankind would have been left, like the fallen angels, without hope and without mercy!”—1896, Sermon #2483

“If you do not hate every sin, you do not, with all your heart, hate *any* sin. They must all go. Sin, as sin, is to be abhorred, repented of and practically quitted in your life. Oh, may God help you to make sure work of your repentance! Make no profession of faith if you have not real faith—and have no repentance at all rather than sham repentance.”—1903, Sermon #2844

“Do not regard your departure out of the world as a thing to be surrounded with horror! Do not conjure up hobgoblins, evil spirits, darkness and terror! ‘The Valley of the Shadow of Death,’ of which David spoke, I do not think was ever meant to be applied to *dying*, for it is a valley that he *walks* through and he comes out at the other side of it! And it is not the Valley of Death, but only of ‘the Shadow of Death.’ I have walked through that valley many a time—right through from one end of it to the other—and yet I have not died! The grim shadow of something worse than death has fallen over my spirit, but God has been with me, as He was with David, and His rod and His staff have comforted me. And many here can say the same! And I believe that often those who feel great gloom in going through ‘the Valley of the Shadow of Death,’ feel no gloom at all when they come to the Valley of Death itself! There has generally been brightness there for the most sorrowful spirits and those who, before coming there, have groveled in the dust, have been enabled to mount as on eagles’ wings when they have actually come to the place of their departure into the future state.”—1900, Sermon #2659

“There is such a thing as *anticipating the glory to be revealed* with such a full, realizing faith that we begin to enjoy it even now! Surely, you have, at times, sat down with your fellow Believers, when the Word has been preached in the demonstration of the Spirit, and you have said, ‘Well, Heaven must be glorious, indeed, to be any better than this.’”—1899, Sermon #2610

“Not an angel in Heaven is more certain of the eternal love of God than is the feeblest Believer upon earth! If your soul is committed to the hands of Christ, you can never perish! I speak no more strongly than His own utterances warrant, for Jesus has said, ‘My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish.’”—1901, Sermon #2741

“When the worldling dreads sin, it is because he is afraid of Hell. But the Christian is delivered from all fear of Hell and he hates sin, itself, because he fears to grieve the God he loves.”—1898, Sermon #2571

“There is never a flood for the wicked without an ark for the righteous! Never shall a storm sweep over the earth till God has prepared a great rock wherein His people may be hidden.”—1896, Sermon #2459

“I can never understand how a so-called ‘priest’ can ask people to confess their sins to him. I would not make my ear into a common sewer for all the wealth in the world! What foulness there must be on the soul of him who has heard what others have done and who knows what sin he has himself committed! Sin, when we see what it really is, whether in ourselves or in others, horrifies us.”—1903, Sermon #2863

“Do not suppose that a man can be saved and yet know nothing about the great change that has been worked in him. It is not every man who can say for certain that he is saved, for faith is a thing of growth and assurance may not come at once. But when a man is really and completely saved, he has but to use the proper means and he may become absolutely certain of it. God the Holy Spirit is willing and waiting to give the full assurance of faith and of understanding to those who seek it at His hands.”—1900, Sermon #2665

“The God who blessed the broken sermon of Mr. Tennant can bless our imperfect work in the pulpit, the Sunday school, or anywhere else! [Read sermon for amazing stories!] And the God who saved such men as John Williams and his companion, when they least thought of such a thing happening, can also save some who have strayed in here, tonight, little dreaming what designs of love God has toward them in bringing them at this time under the sound of His Word!”—1900, Sermon #2663

“The best messengers to find Christ are the penitent tears of His saints. Tears act on Divine mercy like the magnet on the needle—the tears of the Christian find the heart of God. Go after your Master with wet eyes and He will soon come to you. There is a sacred connection between Christ and weeping eyes, for it is Christ’s office to wipe the mourner’s eyes. And whenever He sees you weeping, His fingers are eager to be wiping them. He must wipe them. He cannot bear to see the tears and, if He wipes them, He must come to you. So, the surest way to find Him is to seek Him sorrowing.”—1899, Sermon #2611

“If God does not fulfill a single promise to me for the next 50 years, I shall be perfectly satisfied to live on the promises, themselves, if my faith shall but be sustained by His Grace!”—1900, Sermon #2656

“*Into Your hands I commit my spirit.* You notice that this Psalm [31] is dedicated to the chief musician. I have studied these Psalms, not only by the hour, and by the day, but sometimes by the month, together. Some of these Psalms have been the pillow for my head at night. Others of them, like wafers made of honey, have lain in my mouth till I have sucked out of them their Divine sweetness. I have often noticed that when one of these sacred songs is dedicated to the chief musician, The Chief Musician generally appears somewhere in the Psalm—He from whom comes all the

music that ever makes bleeding hearts, glad, usually shows some traces of Himself within the Psalm itself! In this instance, the living words of David were the dying words of David's Lord—"Into Your hands I commend My spirit." What David did and what the Lord Jesus Christ did, let us do, and do it every day—let us commit our spirit into the hands of our God."—1896, Sermon #2455

"If we give any description of the world to come which is at all terrible, those who reject the Scriptures begin to cry out that we have borrowed it from Dante, or taken it from Milton! But I take leave to say that the most awful and harrowing descriptions of the woes of the lost that ever fell from human lips do not exceed or even equal the language of the loving Christ, Himself! Listen—"Cast the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." He is the true lover of men's souls who does not deceive them! He that paints the miseries of Hell as though they were but little is seeking to murder men's souls under the pretense of being their friend! May God give all of you Grace to trust in Jesus for yourselves and then to point others to him, for Christ's sake! Amen."—1899, Sermon #2643

"It is amazing how attractive a personal narrative is! If you begin to explain to some people the Doctrines of the Gospel, your audience will diminish one by one. But tell them your own experience of the power of Christ and they will listen as listened the wedding guest when "the ancient mariner" laid his hand upon him and detained him, and told him that strange legend of the sea!"—1899, Sermon #2623

"I have sometimes likened that passage in Romans to a vast suspension bridge between earth and Heaven—"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." If you get your foot firmly resting on that great plank of effectual calling, you may be quite sure that you will be able to cross all the rest of the bridge and will most certainly reach the other side—and be "forever with the Lord."—1900, Sermon #2665

"If you do not really pray, do not pretend to pray. If you have no experience of the things of God, do not talk as if you had. To be a liar anywhere is hateful—but to lie in religion is the most abominable form of lying that can be!"—1903, Sermon #2844

"God is the God of all comfort—not merely of some comfort, but of *all* comfort. If you need every kind of comfort that was ever given to men, God has it in reserve and He will give it to you! If there are any comforts to be found by God's people in sickness, in prison, in need, in depression—the God of all comfort will deal them out to you according as you have need of them!"—1899, Sermon #2640

"I will go as far to say that if Divine Grace should carry us every inch of the road to Heaven but one, we would be lost because of that last inch! If, in the edifice of our soul's salvation, there is even one stone left for us to put in its place, unassisted by God's Grace, that building will never be completed! From first to last, all must be of Grace. I agree with the highest, doctrinalist upon this point, that there is not, and there cannot be a good thing in the heart of any man if it was not worked there by the Sovereign Grace of God."—1901, Sermon #2741

"You may also destroy your distresses by singing praises to God. By blessing the Lord, you may set your foot upon the neck of your adversaries—you can sing yourself right up from the deeps by God's gracious help. Out of the very depths you may cry unto the Lord till He shall lift you up, and you shall praise Him *in excelsis*—in the very highest—and magnify His name! I give you this as one of the shortest and surest recipes for comfort—begin to praise God. The next time that a friend comes in to see you, do not tell him how long the wind has been blowing from the North, how cold the weather is for this season of the year, how your poor bones ache, how little you have coming in and all your troubles—he has probably heard the sad story many times before! Instead of that, tell him what the Lord has done for you and make him feel that the Lord is good. Your griefs and your troubles speak for themselves, but your mercies are often dumb—so try, therefore, to give them a tongue and praise the Lord with all your heart!"—1899, Sermon #2640

"We do not think one hundredth as much about Heaven as we ought to. Most people seem to imagine we cannot know anything about it and they quote half a text, which is almost as bad as telling a lie—"Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him." There they stop! But that is not where the Scripture ends, for the Apostle went on to say, "But God has revealed them unto us by His Spirit: for the Spirit searches all things, yes, the deep things of God." They quote the first half of the passage to prove that we do not know anything about Heaven, whereas the second part tells us that we *do* know a great deal about it! And if we would but turn our thoughts that way, we might become almost as familiar with the inside of the gates of pearl as we are with the streets of this clouded, foggy city [London]! We may learn much about Heaven, even while we are here, if we are but willing to be taught of God."—1899, Sermon #2648

"When the Lord Jesus Christ calls any of you effectually, you will not put off your decision till the next morning. You will not say, 'I will wait till I can get home and pray.' You will not even say, 'I will wait till the end of the service and then talk with a Christian person,' but your prayer will be, 'Lord, help me to look to Jesus, now. I yield myself up to You this very instant. I am in a hurry about it. Lord, I am making haste to get to You! Make haste to come and save me. I would not delay a single second longer. I want to be Yours alone, and Yours at once.' That is a mark of effectual calling, when immediate obedience is given to the call."—1900, Sermon #2665

“When I first began to preach, this was my usual way of working. I was up in the morning early, praying and reading the Word. Then all day I was either teaching or studying hard, but at five o’clock every evening, except Saturday, I started out to preach what I had learned during the day! I used to tell the people, simply and earnestly, what I had first received into my own mind and heart—and I found that I derived greater benefit by proclaiming to others what I had learned than if I had kept it all to myself. I do not believe that you can thoroughly know the Doctrines of Grace till you begin to teach them to other people. You will soon find that they will not receive them, and so you will learn the doctrine of man’s natural depravity. You will speedily discover that your eloquence will not draw them to Christ and, in that way you will learn the Doctrine of Effectual Calling—that the Holy Spirit must, Himself, come and work upon them if they are to be saved! You will prove that some will reject Christ though you thought they were most likely to accept Him, and that others who you felt sure would refuse Him, will be the first to receive Him! There you have the great doctrine of Divine Sovereignty. You see, from your own observation, how the Lord has compassion upon whom He will have compassion and how He has mercy upon whom He will have mercy. You will never know the Truth of God in all its fullness till with all your heart, mind, soul and strength, you have attempted to inculcate it in the hearts of others. So it is a profitable duty to “declare the works of the Lord.”—1897, Sermon #2540

“I suggest to you this prayer, ‘Lord, show me the worst of my case. Put me in the place where I ought to be. Make me to feel and know what I really am and then, my Lord, break my heart if it never was broken, and heal it if it is broken. Empty me of myself and bring me to Yourself. Turn me upside down till the last drop of my self-sufficiency runs out even to the dregs, and then pour in the fullness of Your Grace in Christ Jesus till I am filled even to the brim.’—1903, Sermon #2844

“I wish that we were all of the mind of that noble Spartan who wished to be a magistrate, but another man opposed him and received twice as many votes as he did. What did the Spartan say? ‘I am grateful that the country has better men than myself and I am glad to see that it knows where to find them when it needs them.’ So, dear Friends, be glad when God provides better men than you are to do His work. Let the preacher rejoice when another preacher excels him. That is the point to which we must all bring ourselves. Let the Sunday school teacher praise the Lord when she finds another teacher who altogether eclipses her. What a blessed thing it is for the Bible class teacher who has a large company around him, to find another Brother raised up who gets a better class than his has ever been! Bless God when it is so, dear Friends. This is one of those points that is often difficult, but it ought to be easy—and it *would be easy* if we had love for one another! And if we have not such love, we are not Christ’s disciples.”—1899, Sermon #2650

“I do not believe in coming up to a set of rails and kneeling down to receive the bread and wine. It was never so done in our Lord’s day, nor for centuries afterwards. Look at that famous picture of the Last Supper by Leonardo da Vinci—our Lord and His Apostles are depicted sitting around a table. So it should always be—any posture but that of sitting as much at ease as possible violates the very meaning of the supper! Is it not strange that when Christ bids men *sit* or recline at the supper table, they will not do so, but they will kneel? Then, as it is a *supper*, the first principle with many is that it must be taken in the morning before breakfast—with some people, everything must be contrary to Christ’s command! High-Churchism means high treason against Christ—that is the plain English of the matter—at least as to the symbolical teaching, though I thank God that there are many of those who fall into that error who are right at heart and true Believers in the Lord Jesus Christ.”—1897, Sermon #2542

“Honest speech is the surest token of a loving heart, but, nowadays, if a man preaches the Truth of God plainly and faithfully, men say that he is hard and unkind. But if a man glosses over the Truth of God and alters it according to his own idea of what will please men, then they say, “He is a kindly-disposed and large-hearted man.” I would be disposed to doubt whether he has any heart at all, if he will sooner see sinners damned than offend them by proclaiming the Truth! I thank God that some of us care little about offending those who offend God! If men will not yield themselves to the Lord, we want not their friendship, but we will strive to make them uneasy in their rebellion—and if they resolve to be lost, we will at least be clear of their blood.”—1899, Sermon #2652

“There is no comparison between Damon and Pythias, and a poor sinner and his Savior! Christ laid down His life, His glorious life, for a poor worm! He stripped Himself of all His splendors, then of all His happiness, then of His own righteousness, then of His own robes till He was naked to His own shame! And then He laid down His life—that was all He had left—for our Savior had not kept anything back.”—1900, Sermon #2656

“There was, just now, a host of us bowing our heads in the attitude of prayer, but how many of us were really praying? The prayer that is offered in the mass often has no prayer in it. He who would have eternal life must ask for it for himself, and by himself. It is quite right to have family prayer—I bless God that I cannot remember a time when I was not one of those who gathered night and morning in my father’s house to pray. It is a very delightful thing to have been brought up to attend Prayer Meetings and to join in public prayer with the people of God—but when a man is seeking Christ, he must pray alone.”—1896, Sermon #2458

“A sense of God’s wrath against sin is not repentance!”—1901, Sermon #2743

“The love of Christ is the grandest stimulant of the renewed nature that can be known! It enables the fainting man to revive from his swooning. It causes the feeble man to leap up from his bed of languishing and it makes the weary man strong again. Are you weary, Brothers and Sisters, and

sick of life? You only need more of Christ's love shed abroad in your heart! Are you, dear Brother, ready to faint through unbelief? You only need more of Christ's love and all shall be well with you. I would to God that we were all filled with it to the fullest, like those Believers were on the day of Pentecost, of whom the mockers said that they were full of new wine! Peter truly said that they were not drunk, as men supposed, but that it was the Spirit of God and the love of Christ filling them with unusual power and unusual energy and, therefore, men knew not what it was! God grant to us, also, this great power, and Christ shall have all the glory of it!"—1896, Sermon #2459

"I daresay the devil finds himself at home in Hell, or wherever his dwelling place may be, but if he could be converted into a seraph, he would not stay in Hell for an hour! He would never want to go there again for pleasure, of that I am certain. And when a man who professes to be converted says that he goes into the world, and into sin, for pleasure, it is as if an angel went to Hell for enjoyment!"—1898, Sermon #2571

"Today the people of God are a remarkable people, a pilgrim race, strangers and sojourners in the world, passing on to "a city which has foundations, whose Builder and Maker is God." If you are a true Believer in Christ, you will be sure to be noticed, questioned, quizzed, criticized, caricatured, misrepresented—never mind all that—it is the lot of all the holy seed, and the citizens of Zion must expect such treatment until the Lord Himself shall come."—1899, Sermon #2612

"...if God will acknowledge it as His promise, shall I, to whom it is given in infinite mercy, doubt whether it is His promise or not? And shall I even venture to go further than that and, *knowing* it to be His promise, shall I begin to question how He can fulfill it, or whether He *will* fulfill it or not? God forbid! The dignity of the promise must not be insulted by our doubting it!"—1900, Sermon #2657

"It is a grand testimony to a man's uprightness when worldlings cannot say anything against him without lying, for it shows that there is nothing of which they can truthfully accuse him! It is a noble thing for a man to be in such a position and then he can say, 'Now have I come where I desire to be—there is no love lost between the world and me. The world is dead to me and I am dead to the world.'"—1902, Sermon #2789

"Ah, my dear Friend, repentance is not a *preparation* for Grace, it is the first result of Grace working within the soul. One of the earliest products of a Divine visitation is the humbling of the heart on account of sin—and this is the beginning of true repentance."—1901, Sermon #2743

"The doorstep of wisdom is a consciousness of ignorance and the gateway of perfection is a deep sense of imperfection."—1899, Sermon #2624

"All that is of man [in salvation] is sure to be unraveled as all the spinning and the weaving of earthly machinery can be pulled to pieces. But the work of God's Grace endures forever."—1903, Sermon #2845

"Somehow, God's people in the olden times always liked to sing the Song of Moses. By a kind of instinct they thought of the Red Sea, as if to remember the redemption that God worked out for His people when He destroyed Pharaoh and all his host. Let us go there, too, and think of the Red Sea of our Savior's blood where all our sins were drowned!"—1898, Sermon #2578

"'Dismiss me not from Your service, Lord,' is a prayer we ought often to put up, for, in that service, we are far from perfect. I think I speak for all sane Christians—I do not undertake to speak for certain insane ones that abound at this time—but I believe that all sane servants of the Lord confess that they are such poor servants that their wonder is that they have not been dismissed from His service. Yet it is sweet to hear Him say, 'I have chosen you, and not cast you away.'"—1896, Sermon #2483

"'But,' says someone, 'there are certain districts where you cannot do any good if you try to preach the Gospel. You must fiddle to the people and drum to them—and then you must have amusements and entertainments for them, you must have penny readings and concerts.' Very well, convert sinners that way if you can, dear Friends—I do not object to any method that results in the winning of souls! Stand on your head if that will save the people, but still, it seems to me that if God's Word is like a fire, there is *nothing* like it for burning its way! and if God's Word is like a hammer, there can be *nothing* like that Word for hammering down everything that stands in the way of Jesus Christ! Why, then, should we not continually try the Gospel and nothing but the Gospel?"—1896, Sermon #2460

"Never did a harp of Heaven sound so sweetly as when touched by the finger of some returning prodigal! Not even the songs of the angels seem to me to be so sweet as that first song of rapture which rushes forth from the inmost soul of the forgiven child of God!"—1899, Sermon #2625

"Some may think it is absurd to talk of our being "one with the Savior." it is not absurd, because it is Scriptural."—1898, Sermon #2572

"I know not how to estimate the worth of even one man who has power with God in prayer!"—1901, Sermon #2745

"Think not that a man like Saul of Tarsus, the persecutor of the saints, is the most hopeless of mankind. God thought not so and He brought him in penitence to His feet and made him to be not a whit behind the very chief of His servants!"—1899, Sermon #2612

“There is no pretended god that has ever been supposed to make promises like those of our God. Turn to the Koran and see what Mohammed has promised. Ah, me! What a beggarly array of promises does he set before his followers! Turn to Brahma and Buddha and read all the so-called sacred books written by their priests, and see what their god: are said to have promised. You can put the essence of it all into an eggshell and not even see it then! But our God has promised more than Heaven and earth can hold! He has promised to give Himself to His people! He is the great Promiser—the mighty Promiser. I set the promises of God in comparison and contrast with all the promises that were ever made in connection with all false systems of religion under Heaven, and unhesitatingly declare that there are none that can compare for an instant with the promises of the Most High!”—1900, Sermon #2657

“No man ever spent a day with Jesus Christ without being filled with the sight of strange things!”—1899, Sermon #2614

“There is nothing truly substantial apart from God, the Everlasting One, who lives and abides forever. Depend upon it, we shall, in a short time, prove the insubstantiality of our own lives! Worms will be scrambling for our flesh and if we have not Christ as our Savior, devils will be fighting for our soul—and we, unable to help ourselves—shall have passed away from all that we once thought real with a groan because it was so false and so deceptive. ‘Verily, every man at his best state is altogether vanity.’”—1896, Sermon #2462

“This Psalm [130] ought to comfort you who are in the depths, as you see that others have had to go there, too. But mind that you follow the example of the Psalmist and, whatever you are called to suffer, never leave off praying! Whatever else you do, never neglect this one prime means of deliverance. Then you may say with David, ‘Out of the depths have I cried unto You, O Lord.’”—1898, Sermon #2579

“Scripture all through represents the acquisition of wealth as involving very solemn responsibilities and loading the soul with burdens. I do not doubt that there are some men who could never have sinned as they have done if they had not been successful in acquiring wealth. They could never have plunged into a damnation so deep as that which is theirs if they had not been able to indulge their lusts without stint.”—1896, Sermon #2462

“God’s eternal purposes are a great deep and when we try to fathom them, we utterly fail. Divine Sovereignty is an ocean without a bottom and without a shore—and all we can do is to set our sail and steer by the chart which He has given us.”—1900, Sermon #2666

“When John Knox went upstairs to plead for Scotland, it was the greatest event in Scottish history.”—1901, Sermon #2745

“I know some preachers who cannot bear to have even a baby crying during the sermon. I do not feel especially delighted with that sweet music, yet I rejoice that the good woman did not stay away from the service! As far as I am concerned, she may bring her baby, even if it should sometimes cry—I am glad to have her here that God may bless her.”—1899, Sermon #2614

“The proper place for the Word is inside, in your heart—have you got it hidden there?”—1896, Sermon #2484

“I say to the man who calls himself a priest, ‘No, Sir, I do not need any absolution from you, even though you may be a lineal descendant of the Apostles—through Judas Iscariot—for I am perfectly satisfied with the forgiveness which I have obtained by faith in Christ Jesus!’”—1902, Sermon #2790

“To trust in repentance without faith would be ruinous to the soul—but to have a kind of faith without repentance, would also be ruinous. If faith never has tears in its eyes, it is a dead faith. He who has never wept because of his sin, has never really had his sin washed away. If your heart has never been broken on account of sin, I will not believe that it was ever broken *from* sin. And if your heart is not broken from your sin, you are still at a distance from your God and you will never see His face with acceptance.”—1903, Sermon #2845

“What is the good of prayer if God does not hear it? Sometimes we ask God to answer our supplication. That is right, but, at the same time, remember that it may be a greater blessing for God to hear our prayers than to answer them, for if He were to make it an absolute rule that He would grant all our requests, it might be a curse rather than a blessing.”—1898, Sermon #2579

“Prayer is refreshing, but praise is even more so, for there may be and there often is, in prayer, the element of selfishness—but praise rises to a yet higher level. Prayer and praise together make up spiritual respiration—we breathe in the air of Heaven when we pray—and we breathe it out again when we praise. ‘It is good to sing praises unto our God.’”—1896, Sermon #2462

“Much prayer leads to much thanksgiving. It should be a great cause for joy when numbers of Christians unite in praying for any Christian minister, for they will also unite in praising God on his behalf when that which they asked for him is granted!”—1900, Sermon #2657

“They love the Gospel most who know it best!”—1899, Sermon #2626

“If the human mind is compared to a palace, the proper place for Christ’s Word is on the throne!”—1896, Sermon #2484

“To accept the Lord’s will with absolute submission is after the manner of the Son of God, Himself, for He prayed, in the hour of His greatest agony, ‘O My Father, if it is possible, let this cup pass from Me: nevertheless not as I will, but as You will.’”—1900, Sermon #2666

“I do not hesitate to say that the whole theory of evolution is more monstrously false and foolish than any other ever conceived beneath high Heaven! It is a marvelous thing that men should be able to squeeze their minds into the belief of an absurdity which, in time to come, will be ridiculed to children in the schoolroom as an instance of the credulity of their ancestors.”—1896, Sermon #2463

“Many people think they know everything and, consequently, they know nothing. I think it is Seneca who says, “Many a man would have been wise if he had not thought himself so. If he had but known himself to be a fool, he would have become wise.” The doorstep to the Temple of Wisdom is s knowledge of our own ignorance. He cannot learn aright who has not first been taught that he knows nothing.”—1899, Sermon #2615

“The more holy a man becomes, the more conscious he is of unholiness.”—1898, Sermon #2579

“O Sirs, be afraid of being afraid whenever you find yourself afraid of following the Lord Jesus Christ!”—1901, Sermon #2747

“We shall best bear our own sufferings when we find fellowship with Christ in them.”—1898, Sermon #2573

“Yes, Brothers and Sisters, God hears our sighs even if we cannot hear them ourselves! When we think we have not prayed at all, we have often prayed the best! When we imagine that our groans have been empty, they have often been the fullest! When we sigh because we think we do not sigh, God hears that sort of sighing which is only a *longing* to sigh! He hears the grief when the grief has no voice. He hears the sorrow when the sorrow cannot find a tongue.”—1896, Sermon #2464

“If the gospel that men teach is new, it is not true, for there is nothing that can be new and true. The Truth of God is old as the everlasting hills.”—1896, Sermon #2484

“But, Sir, if you have no concern about another man’s soul, it is time that you should have grave concern about your own! If no joy comes to you when another is saved, you have need to be saved yourself! And if the thought of the future world and the ruin of immortal souls never makes you bow your head even to the dust, you need to be born-again, for they who are born in the likeness of Christ weep over sinners, pray for sinners and seek the salvation of sinners. By this test, I beseech you to try yourselves.”—1902, Sermon #2791

“Brothers and Sisters, when you are thoroughly awake to your dangers, to your needs, to your weaknesses, then you will see Christ’s glory! He is never rightly valued until we see ourselves to be utterly valueless! Low thoughts of self make high thoughts of Christ. Lord, awake us to know what we are, for then shall we begin to see the glories of Your Son!”—1900, Sermon #2658

“Aaron held his peace when his two sons died. He got as far as that in submission to the will of the Lord. But it will be better still if, instead of simply holding your peace, you can bless and praise and magnify the Lord even in your sharpest trouble! Oh, may you be divinely helped to do so!”—1900, Sermon #2666

“*My eyes prevent the night watches, that I might meditate in Your Word.* As he[David] was up before the sun, so he was praying before they set the guards for the night watch. And when they were changing guards and he heard the cry of the hour from the watchman, he was still crying to God! And at the same time he was meditating—‘that I might meditate in Your Word.’ Ah, that is the way to cry! Meditation is very much neglected nowadays. We read, perhaps, too much. We meditate, for certain, too little. And meditation is to reading like digestion after eating. The cows in the pasture eat the grass and then they lie down and chew the cud and get all the good they can out of what they have eaten. Reading snips off the grass, but meditation chews the cud! Therefore, ‘read, mark, learn and inwardly digest.’”—1896, Sermon #2464

“There are none so fit to comfort others as those who have once needed comfort themselves.”—1899, Sermon #2615

“We dare not come to God without Jesus Christ—that dear name should begin and end all our prayers. He is the one Mediator between God and men. He is our great High Priest and Intercessor. ‘No man comes unto the Father but by Me.’ ‘I am the Door’—the way of access to God. He is the Mercy Seat, the Propitiatory where God meets with us and hears our prayers, so that we always pray in the society of Christ. There is no true praying without it.”—1898, Sermon #2580

“We are not fit to go out to work for Christ till we truly know Him, ourselves, and also know something of the Divine power which He is prepared to give to us. It is well for us to learn the lesson ourselves before we attempt to teach it to others. Go not out unto all nations till you have first gone into your closet and had fellowship with the Master, Himself! You will blunder in your errand unless you go forth fresh from His blessed Presence.”—1896, Sermon #2465



“I am not saying a word against genuine revivals, or even against excitement—and I do not think that it is any argument against revivals that some of those who profess to be converted at them go back to the world.”—1903, Sermon #2846

“There is no promise given that if you seek the Lord tomorrow, you shall find Him. I know of no Gospel invitations available for a year or a month hence—they all have to do with this present moment. ‘Behold, now is the accepted time; behold, now is the day of salvation.’”—1901, Sermon #2747

“If I have any influence over you and if you are ever inclined to believe a thing simply because I say it, I charge you, throw away such superstition and test all that I say by the Word of God. The real weight of truth consists not in what one man says, or in what another man says—the weight, the power, the substance lies in what Christ has said—that, and that alone, is the truth of God.”—1896, Sermon #2484

“Even those who are clothed in the righteousness of Christ are not always quite clear about appearing before God—how much less, then, must they be who have no robe of righteousness at all, but are only clad in the rags of their own iniquities? How shall they stand in that last dread day?”—1902, Sermon #2792

“Somehow, men seem very ingenious in trying to find out reasons why they should not be saved! And all their foolish ingenuity seems to be employed in attempting to escape from this blessed Divine simplicity, ‘Believe on the Lord Jesus Christ, and you shall be saved.’ May God the Holy Spirit lead them to believe in Him! He must lead them, for no man can see Christ until his eyes are Divinely opened. We may put the Truth as plainly as we can, and preach it so that we think we cannot be misunderstood, but men *will* misunderstand us, even those who desire to believe in Christ, until the Holy Spirit works effectually in them!”—1900, Sermon #2667

“I can scarcely conceive it possible for any man to be a true saint, a holy man, one who is set apart unto God and sanctified in Christ Jesus, unless he is reproached while on earth for being too strict, too Puritan, or perhaps sometimes too melancholy. There must be a grave distinction between a Christian and a man of the world—and where there is no such distinction, or only a slight one—there is most solemn cause for suspicion that all is not right!”—1900, Sermon #2660

“If God’s people strive mightily, it is because God works mightily in them! Nothing can come out of a man but what God puts into Him. We work to will and to do when He works in us according to His good pleasure. Oh, for more of the agonizing of the Spirit within us, that there might be more of agonizing in our spirits for the Glory of God!”—1896, Sermon #2465

“I am glad that there are some difficult passages, [in the Bible] because they are a trial to my faith! Yet all that is essential for me to know, it seems to me, is as plain as possible when I just read it as I would read another book.”—1901, Sermon #2748

“When we enjoy the Gospel, we are sure to recommend it to others. God’s happy people are God’s working people! Those who fear and tremble and never have any joy in the Lord are generally a barren generation. But they who delight themselves in the Lord are sure to speak of Him to others and to bring others to Christ.”—1899, Sermon #2626

“There is no hymn, or Psalm, or spiritual song that could be accepted of God unless our Lord Jesus Christ was with us when it was sung. Prayers and praises, alike, must ascend to God through the merit of His atoning Sacrifice.”—1898, Sermon #2580

“Oh, that some people I know of could have their chapels burnt down! They have been stuck in a hole down a back street for the last hundred years! They are good souls and so they ought to be—they ought to be matured by now after so much storage—but if they would only come out in the street, they might do much more good than at present. ‘Oh, but there is an old deacon who does not like street-preaching!’ I know him very well! He will be gone to Heaven soon. Then, as soon as you have had his funeral sermon, turn out into the street and begin, somehow or other, to make Christ known! Oh, to break down every barrier and get rid of every restraint that hides the blessed Gospel! Perhaps we must respect these dear old Believers’ feelings just a little, but not so much as to let souls die! We must seek to bring sinners to Jesus whether we offend men or whether we please them!”—1896, Sermon #2467

“Beloved, it is only in proportion as we hold fellowship with Christ and commune with Him, that either ordinances, or doctrines, or promises can profit us.”—1896, Sermon #2485

“Man, don’t you know whether you believe or not? You may know it! One thing I know, you have no business to go to sleep till you know this once and for all, for, if you are not a Believer, you are an unbeliever! There is no middle state between the two. And if you are an unbeliever, you are ‘condemned already,’ because you have not believed in the name of the only-begotten Son of God!”—1900, Sermon #2667

“Let there be no mistake concerning this matter—you cannot be Christians if you thus defile yourselves. You cannot be children of God and live in filthy sin. It must not—it cannot be—and God here, by the pen of the Apostle Paul, *excommunicates all who pretend to be members of His Church* and yet are guilty of the sin of fornication.”—1900, Sermon #2661

“*Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me.* The Psalmist has only just begun praising when he takes to praying—and that should be a Christian’s double occupation—praising and praying! I have often said that as our life is made up of breathing in and breathing out, so we should breathe in the atmosphere of Heaven by prayer and then breathe it out, again, in praise.”—1898, Sermon #2573

“*If there is no care about making the heart go right, it must go wrong* because the natural tendency of our mind is toward evil. If you leave your heart to follow its own natural impulse, it is impossible that it should seek the Lord. It is only when it is *prepared* to seek the Lord that it ever seeks Him—and that preparation of the heart is from God, so that if we do not ask the Lord to prepare our hearts to seek Him, we shall never seek His face at all!”—1901, Sermon #2749

“‘To glorify God and to enjoy Him forever’ is the only worthy end of mortal man!”—1903, Sermon #2847

“No man really goes and preaches Christ without being moved by the Spirit of God to do it. It is the Spirit of God who taught us about Christ and all that we can preach, that is worth preaching, comes of the Holy Spirit in that very act. No man who truly preaches Christ can do it except by the Holy Spirit and, in his ministry he must teach the necessity of the working of the Holy Spirit. ‘You must be born again, and born again of the Holy Spirit,’ must be his constant cry.”—1896, Sermon #2467

“You may go to the work-mongers to hear about good works, but you must come back to the Believers in Christ to find them. Their changed lives prove that the Gospel does produce the best possible results. The more we trample down human merit, the more do we exalt the merit of Christ! The more we show the absolute uselessness of good works to merit salvation, the more do we promote the highest type of morality and the more we lead men to live unto God from motives of gratitude for what He has done for them. This is a matter of fact.”—1902, Sermon #2792

“That is a grand expression—‘You have loved them, as You have loved Me.’ What? With the same love? It is even so—*a love without beginning*, a love without change, a love without bounds, a love without end! ‘You have loved them as You have loved Me.’”—1899, Sermon #2616

“‘Do you believe?’” said the Lord Jesus to this man, and by that question He held him fast. That is the way to win souls, begin with a personal question!”—1900, Sermon #2667

“‘Oh,’ says a friend, ‘I cannot hear some ministers at all! They preach such a mangle-mangle of the Truth of God and error.’ I know they do, but it will be a strange thing if you cannot get an ear or two of wheat, even from them! There is a great deal of straw—you are not required to take that away—but it will be remarkable if you cannot pick up an ear or two of good grain. You say, ‘The error that the man preaches distresses my mind.’ No doubt it does, but the best way is to leave the lies alone and pick out the sound Truth of God—and if there is no sound Truth in the sermon, a good plan is to read it all backwards—and then it will be sure to be sound.”—1896, Sermon #2485

“Drunkenness is one of the most debasing of sins—it lowers the whole tone of the person who is held in bondage by it. We sometimes talk of a man being “as drunk as a beast,” but whoever heard of a beast being drunk? Why, it is more beastly than anything a beast ever does! I do not believe that the devil himself is ever guilty of anything like that. I never heard even him charged with being drunk! It is a sin which has no sort of excuse—those who fall into it generally fall into other deadly vices. It is the devil’s backdoor to Hell and everything that is hellish, for he that once gives away his brains to drink is ready to be caught by Satan for anything.”—1900, Sermon #2661

“I know that if we are truly the Lord’s, He will not allow us to forsake Him. But I must have a wholesome fear lest I should forsake Him, for who am I that I should be sure that I have not deceived myself? I may have done so and, after all, may forsake Him after the loudest professions, and even after the greatest apparent sincerity in vowing that I never will turn away from Him.”—1899, Sermon #2627

“It is a terribly sad thing to pretend to serve God without thought, without watchfulness, without care, for God is not such an One that we may rush into His Presence whenever we like, without premeditation, solemnity, or reverence.”—1901, Sermon #2749

“It ill becomes a man, who is on the brink of Hell, to be laughing and jesting!”—1896, Sermon #2468

“Great gifts are not great Graces, but great gifts require great Graces to go with them, or else they become a temptation and a snare.”—1898, Sermon #2580

“Do not attempt to make any *excuse for your sin*. Oh, how ready sinners are with their excuses! A man says, ‘But, Sir, I have a besetting sin.’ Do you not think that a great many people make a mistake about besetting sins? There was a man who used to get drunk and he said that it was his besetting sin. But his brother said, ‘No, Sam, it is your *upsetting* sin!’”—1896, Sermon #2468

“If you would have union with Christ, take care, in the next place, *that you do all in dependence upon Him*, for if, in the affairs of your soul, you set up in business for yourself, Christ will be at enmity with you. Seek not only to turn your eyes to Him for direction, but also for support. And

look to Him in your prayers, in your preaching, in your hearing and in everything, for so shall Christ and your soul be agreed and you shall have fellowship with Him.”—1900, Sermon #2668

“It is well to have a good memory and that is the best memory which remembers what is best worth remembering.”—1896, Sermon #2485

“I never feel my own weakness so much as when I stand here to plead with unconverted men to yield to the Savior! If any man thinks that he can preach, let him come and try it, if by preaching he means affecting the hearts of men and bringing them to God. This must be the work of the Holy Spirit and, whatever we may do, nothing comes of it until He works the great miracle! We go back home and say, ‘Who has believed our report?’ until the arm of the Lord is revealed and then men are saved.”—1900, Sermon #2661

“Until you are like a vessel turned upside down and drained of every drop of human merit, there is no hope of salvation for you. You must sit alone and keep silent about those good works of yours, for they are all a lie and you know it. You have never done a good work in your life—you have either spoiled it by your selfish motives *before* it, or by some carelessness *in* it, or by some vainglorious pride *after* it. At the best, you are nothing but a boasting Pharisee, and though you may wash the outside of your cup and platter, yet your heart is full of wickedness and your soul is steeped in sin.”—1896, Sermon #2468

“You might as soon measure the moon for a suit of clothes as measure some men’s doctrine. They seem to be perpetually waxing or waning. They box the compass. They shift like the wind. That is a poor life, when it comes to the close, in which the man has been “everything by starts, and nothing long.” My dear young Friends, give yourselves up to the teaching and guidance of the Spirit of God and resolve that if you do err, it shall be unintentionally, for you wish to be right—you desire to know and to do nothing save what the Lord taught you and the Lord bade you do.”—1902, Sermon #2793

“I may further tell you that among the things that led me to Christ was the Doctrine of the Final Perseverance of the Saints. I heard that Jesus would keep the feet of His saints and I said to myself, “Then, if I give myself to Him, He will ensure the preservation of my character and He will keep me to the end.” And the only bargain I ever made with Him, when I gave myself up to Him, was that He would always have me in His holy keeping. O young men, I can recommend that plan to you! I earnestly entreat you not to commence life even with the best moral resolutions. Go straight away to the Lord Jesus and ask Him to grant you Grace that you may give yourself up wholly to Him. You cannot keep yourself, but He can keep you and He will keep you even unto the end, for He has said, ‘My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.’”—1901, Sermon #2749

“Our Lord is very choice in His company and He does not frequent the house of the sluggard! But wherever there is one who spends and is spent for Jesus, there we may expect that Jesus will be! If we heartily serve Him, the state of mind into which we shall be brought will be congenial to His own—fellowship will be likely between the laboring Savior and His laboring servant.”—1899, Sermon #2628

“‘You know all things; You know that I love You.’ Of course He does! If you do really love Him, it is His own love in you returning to where it came!”—1900, Sermon #2669

“Let us endeavor to so adapt our style, if we are preachers of the Word, that the multitude will be willing to hear and will be able to understand, for then we may hope that with the blessing of God, many will be converted.”—1903, Sermon #2818

“Byron speaks of God’s face being mirrored in the sea, but there is not space enough for the face of Deity to be fully reflected in the broad Atlantic, or in all the oceans put together! The image of God is to be fully seen in Jesus Christ and nowhere else.”—1899, Sermon #2617

“There is one thing on earth, even now, which is perfect. Albeit that perfection was blasted by the Fall and ever since the Garden of Eden was devastated by the sin of man, perfection has gone, yet there is one thing on earth which we possess which is perfect. You all know what that is—it is the perfect will of God contained in the Sacred Scriptures. He who would be able to spell perfection in mortal language must read the Bible through, for he will find it perfect in all its parts—perfectly true, perfectly free from all error, perfect in everything that is necessary for man to know, perfect in all that can guide us to bliss, perfect in all that can warn us of dangers on the road.”—1896, Sermon #2481

“There is such a thing as self-denial ceasing to be self-denial when a man takes such pleasure in denying himself, for Christ’s sake, that the self-denial is a greater source of joy to him than the indulgence would have been—and that is just what true service for God is!”—1900, Sermon #2662

“O Beloved, in your hour of darkness because of your sin, sit still and hold your tongue, for it is oftentimes the way of peace to the soul!”—1896, Sermon #2468

“It never occurred to Peter [Acts 2:23] that the counsel of God deprived men of the responsibility and guilt of their actions.”—1896, Sermon #2486

“*‘Deliver me not over unto the will of my enemies: for false witnesses are risen up against me, and such as breathe out cruelty.’* Am I addressing anyone who is being slandered? Has somebody borne false witness against you? Well, be very thankful that it is false! I do not quite understand why it is so often said, ‘You see, it is such a downright lie and that is what grieves me so.’ But, dear Friend, it is much better that it should be false than true! If anyone brings an accusation against me, I shall be glad to find that it is false. Let not that be the sting of the trouble which really is the sweetness of it—be glad that they cannot say anything against you unless they speak falsely! However, if you expect to go to Heaven without being slandered, you expect what you are not likely to get, for God Himself was slandered in Paradise! Our Lord Jesus, in whom was no fault, was slandered when He was upon the earth—His Apostles and followers in all ages have had the same treatment! And here is David saying, ‘False witnesses are risen up against me.’”—1898, Sermon #2573

“It is a high and noble thing when a man knows how to mortify sin.”—1901, Sermon #2750

“Oh, blessed be God, it is a bleeding Christ who has reconciled us even on earth! It is a bleeding Christ who has put out the fires of enmity! It is a bleeding Christ who has slain forever the warfare in our spirit against God. Now are we reconciled unto God by the death of His Son.”—1898, Sermon #2587

“Half-hearted prayers ask for a denial and usually get it.”—1900, Sermon #2662

“There is no exhibition like the exhibition of the love of God in Jesus Christ to guilty sinners!”—1896, Sermon #2468

“Virtue is like goodness frozen into ice, hard and cold. But holiness is that same goodness when it is thawed into a clear, running, sparkling stream. Virtue is the best thing that philosophy can produce, but holiness is the true fruit of the Gospel of Jesus Christ and of that alone!”—1896, Sermon #2469

“Whenever justification by faith has been uppermost in the preaching, the morals of the people have been purest and their spirituality has been brightest! But whenever the preachers have extolled the works and ceremonies of the Law, or the Arminianism which brings in something of trust in works, or human power, it is most certain that there has been a declension in point of morals, while religion itself has seemed almost ready to expire. You may go to those who preach up salvation by works to hear them talk, but you had better not go to see how they live—whereas those who preach justification by faith can boldly point to the multitudes who have accepted this Truth of God and whose godly lives prove the sanctifying power of the Doctrine!”—1900, Sermon #2670

“It sometimes puzzles me how God can have such patience with unbelievers. When He has given His only-begotten Son to bleed and die for the guilty, and He says, ‘This is My well-beloved Son, bleeding and dying for you, only trust Him’—if men say that they will not—what can be conceived of more horrible than that? And what clearer proof can there be of the desperate malignity of the human heart that it will not even accept the Son of God, Himself, when He comes dressed in robes of love to save mankind?”—1903, Sermon #2818

“When I first saw the electric light, if you had asked me what it was like, I could only have told you something about its candle-power or its brilliance in comparison with gas, but I could not have made you understand it. But what is the electric light compared with the glory of the sun to one who sees it for the first time? And what are all the suns that could ever be created compared with the wondrous blaze of the Glory of God? Yet such a marvelous light as that has fallen upon you, my Brother, my Sister—the light of the knowledge of the Glory of God in the face of Jesus Christ.”—1899, Sermon #2617

“An officer was walking out of the royal presence on one occasion when he tripped over his sword. The king said to him, ‘Your sword is rather a nuisance.’ ‘Yes,’ was the officer’s reply, ‘Your Majesty’s enemies have often said so.’ May you be a nuisance to the world in *that* sense—troublesome to the enemies of the King of Kings! While your conduct should be courteous and everything that could be desired as between man and man, yet let your testimony for Christ be given without any flinching and without any mincing of the matter!”—1896, Sermon #2469

“It is a great mistake to make a division between what is “sacred” and what is “secular” in a Christian’s life.”—1900, Sermon #2662

“What a melting thing the love of Christ is! Stout-hearted sinners are sometimes not even moved by the thunderbolts of God, but when they see the wounds of Jesus, that sight brings them to their knees! When they find that He loved them even while they were rejecting Him. That He died for them when they were dead in trespasses and sins. That He had their names engraved upon the palms of His hands and upon His heart even when they were blaspheming Him, and that in ‘Free Grace and dying love,’ there is a shelter provided even for them—then do they bite their lips and cover their eyes, and turn unto the Lord with deep humiliation of spirit.”—1902, Sermon #2793

“God always begins to work in a way that looks like undoing and not doing.”—1901, Sermon #2750

“The Christ of the Church of Rome, as I have often told you, is a dead Christ on the Cross, or else a baby Christ in Mary’s arms—but the Christ of the Church of God is a living Christ! We say of the grave, as the angel said to the women, ‘He is not here: for He is risen, as He said.’ We say of the Cross, ‘He is not here. He has put an end to death in making an end of sin by His own death.’ The main thought concerning Christ, to those of us who really know Him, should be that He is the living Christ!”—1898, Sermon #2587

“It is curious, if the doctrine of the Gospel is such a very horrible thing that it drives people away, that at the places where it is preached there are more people than can get in, whereas where some of the modern doctrines are declared, you may see more spiders than people!”—1896, Sermon #2469

“There is no mistake about this matter—‘He that believes not the Son shall not see life; but the wrath of God abides on him.’ And our Lord, Himself, said, ‘He that believes not shall be damned.’ That is the only message for him if he continues in his unbelief—and it shall not be altered to suit the mind of any man that lives!”—1900, Sermon #2670

“Would you keep back anything from Christ? I know you could not if He were to come into His garden! The best things that you have, you would first present to Him, and then everything that you have, you would bring to Him and leave all at His dear feet. We do not ask Him to come to the garden that we may lay up our fruits, that we may put them by and store them up for *ourselves*—we ask Him to come and eat them. The greatest joy of a Christian is to give joy to Christ! I do not know whether Heaven, itself, can exceed this pearl of giving joy to the heart of Jesus Christ on earth! It can match it, but not exceed it, for it is a superlative joy to give joy to Him—the Man of Sorrows, who was emptied of joy for our sakes and who now is filled up, again, with joy as each one of us shall come and bring his share and cause to the heart of Christ a new and fresh delight!”—1896, Sermon #2475

“If you want to kill impatience turn to the Word of God, look up an appropriate text, ask to have it applied to your heart by the Holy Spirit and see whether the Grace of patience is not thus implanted within you!”—1901, Sermon #2753

“We must do as the people did at Christmas time in the olden days. It used to be the custom for the poor inhabitants in a village to go round with basins to the rich people in the parish and beg bread and other victuals of them. And the rule was that every gentleman was to fill the bowl that was brought to his door. Of course, the wisest among the poor folk brought a very large bowl for the Christmas gathering, but those who had little faith in the generosity of their wealthy neighbors took a small bowl, and that was filled. But those who took a big bowl had theirs filled too! So, dear Friends, you must always try, in your prayers, to bring a big bowl to God! Bring great faith and rest assured that, according to your faith, it shall be done unto you. If you have little faith, you shall have a little answer. If you have tolerable faith, you shall have a tolerable answer. But if you have a mighty faith, you shall have such a mighty answer that you shall wonder at it, yet you shall feel that it is according to the promise of our text, ‘Call unto Me, and I will answer you.’”—1900, Sermon #2664

“Every particle of faith that there is in the world is a sort of purifier. Wherever it goes, it has a tendency to kill that which is evil. In the spiritual sanitary arrangements which God made for this poor world, He put men of faith—and the faith of these men—into the midst of all this corruption to help to keep other men’s souls alive, even as our Lord Jesus said to His disciples, ‘You are the salt of the earth.’”—1896, Sermon #2475

“If Christ is still alive and if there is, in a certain sense, ‘much more’ power to save in His life than there was of power to reconcile in His death, (Rom 5:10), then, first, *all fear of our being overcome ought to vanish*. He is victorious! Therefore we shall be victorious! Christ was assaulted by all the powers of death and Hell, and yet He conquered and He lives. We, too, shall conquer, for He is in us, He is with us, He is over us—and we shall live though we die—and we shall win though we are apparently overcome.”—1898, Sermon #2587

“The greatest joy of a Christian is to give joy to Christ!”—1896, Sermon #2475

“What sin is there, in the whole world, that would be put to death if men were left to pick and choose the Agag which each one wished to save? No! Christ came to save His people *from their sins*—not *in them*—and it is essential to salvation that sin should be repented of and, being repented of, should be renounced and that, by the help of God, we should lead a new life, under a new Master, serving from a new motive because the Grace of God has renewed our spirit!”—1900, Sermon #2670

“As I look round this place, I notice some who once were very strongly opposed to our dear Lord and Master. Ah, my Brothers and Sisters, I know who they are who now love Him most and desire to serve Him best—it is you who were formerly exceedingly mad against Him.”—1902, Sermon #2793

“*‘She said to them, Because they have taken away my Lord, and I know not where they have laid Him’ (John 20:13)*. That was enough to make any of Christ’s loved ones weep and if ever you hear a sermon which has not Christ in it, you may well go down the aisle weeping. And if any ask why you weep, you may reply, ‘Because they have taken away my Lord, and I know not where they have laid Him.’”—1896, Sermon #2475

“I see God in everything—from the creeping of an aphid upon a rosebud to the fall of a dynasty! I believe that God is in the earthquake and the whirlwind, but I believe Him to be equally in the gentlest zephyr and in the fall of the sere leaf from the oak of the forest. Blessed is that man to whom there exists *nothing* in which he cannot see the Presence of God!”—1896, Sermon #2476

“Absolute submission is not enough—we must go on to joyful acquiescence in the will of God. . . It is nothing but wickedness, whatever form it assumes, when we attempt to resist the will of God.”—1896, Sermon #2476

“Study the Word, that your faith may not stand in the wisdom of men, but in the power of God!”—1896, Sermon #2469

“It often happens that men do not obtain peace with God because they have not come low enough. The gate of Heaven, though it is so wide that the greatest sinner may enter, is, nevertheless, so low that pride can never pass through it.”—1898, Sermon #2571

“My Friend, if you would be saved, do not try to deal with God upon the footing of *justice*. If you do, you will first have to say that you have never sinned and that would be a lie. You will not be able to prove that assertion—your lips, your eyes, your heart, your hands, your whole conduct will all be witnesses against you! You must admit that you have sinned.”—1898, Sermon #2588

“I pray you who are offended at the Cross, not to think that you will ever get to Heaven, for God and you would not agree there, for He counts the Cross becoming, and you count it foolishness—so there is a radical difference of opinion between you two and one Heaven would not hold you! You must get agreed with God about that matter, or else, depend upon it, you will never enter the pearly gates! You must honor the Son even as you honor the Father, and honor the Son in His blood and wounds and in all His agony and death, or else you shall not come where the Father takes pleasure in the Well-Beloved.”—1899, Sermon #2619

“O you disciples of Jesus, watch and pray, and seek to be like your Master! Pray to be kept from the evil which is in the world and, as for the rest, if men despise you, count that as part of the bargain upon which you have entered—a bargain which shall, in due season, fill you with eternal bliss!”—1903, Sermon #2820

“If you want to exhibit the comfort of the Scriptures, do as Hezekiah did when Rabshakeh came with Sennacherib’s letter full of filthiness and blasphemy. ‘Hezekiah went up into the House of the Lord and spread it before the Lord.’ This is the comfort of the Scriptures, that we may go to the Lord in the worst time of trouble and spread the whole case before the eyes of Infinite Love, expecting and being sure that God will, in some way, work deliverance for us.”—1901, Sermon #2753

“Let every man and every woman among us judge of our life, not merely from that little narrow piece of it which we, ourselves, live, for that is but a span, but let us judge it by its connection with *other lives* that may come after our own! If we cannot do all we wish, let us do all we can, in the hope that someone who shall succeed us may complete the project that is so dear to our heart.”—1898, Sermon #2571

“If the Grace which we are supposed to have received has not made us to differ both from our former self and from men of the world, then it is not the true Grace of God.”—1900, Sermon #2671

“This is a matchless instance, not of pride, but of *humility*, that those dear lips of the heavenly Bridegroom should have to speak to His own commendation and that He should say, ‘I am the rose of Sharon, and the lily of the valleys.’ O human lips, why are you silent, so that Christ must speak about Himself? O human hearts, why are you so hard that you will never feel until Christ, Himself, shall address you? O human eyes, why are you so blind that you shall never see till Christ shows Himself in His own superlative light and loveliness? I think I need not defend my Master, though He used these sweet emblems to set forth Himself, for this is an instance, not of His pride, but of His humility.”—1898, Sermon #2572

“True is it, O Jesus, that there is no light of love in our hearts except the light of Your love! It is the holy fire from Your altar that must kindle the incense in the censer of our hearts. There is no living water to be drawn out of these dry wells! You, O Jesus, must supply them from the bubbling spring in Your own heart! When my heart is conscious of Your love, it loves You in return.”—1902, Sermon #2794

“‘Oh,’ said one, when he looked on one of Turner’s landscapes, ‘I have seen that view every day, but I never saw as much as *that* in it.’ ‘No,’ replied Turner, ‘don’t you wish you could?’ And, when the Spirit of God trains and tutors the eyes, they see in Christ what they never saw before. But, even then, as Turner’s eyes were not able to see all the mystery of God’s beauty in nature, so neither is the most trained and educated Christian able to perceive all the matchless beauty that there is in Christ!”—1898, Sermon #2572

“I suppose that if you want to know how this twisting or wresting is done, any one of our general elections will give you the most wonderful examples of how everything that any man may say can be twisted to mean the very reverse of what he said! If there is one thing in which English people are expert beyond all others, it is in the art of misquoting, misstating and misrepresenting. As our Lord was wronged in this fashion, nobody need be surprised if the same should happen to Him. ‘This fellow said, I am able to destroy the temple of God, and to build it in three days.’”—1898, Sermon #2573

“Believe all the Truth of God with the general company of those who hold it, but mind that you come to *particulars* and say, ‘What have *I* to do anymore with idols?’ Do not ask, ‘What has my *mother* to do with idols? What has my *brother* to do with idols? What has my *neighbor* to do with idols?’ but, ‘What have *I* to do with idols?’ Abhor selfishness and egotism, but, at the same time, be very personal and individual about your own religion! You were born alone and you will die alone—and you have need to be born again individually and personally. And it must come to a personal transaction between yourself and God.”—1898, Sermon #2574

“We are responsible to God for the use we make of our understanding, as well as for the exercise of our affections. There is nothing in the Word of God to justify men in believing what they like, and anyone who neglects to search out the Truth of God commits a sin of omission.”—1900, Sermon #2671

“You who were before dishonest, if the Grace of God has changed you, what have you to do with the tricks of trade? What have you to do with fraudulent bankruptcies? What have you to do with cheating and lying? Let each true Believer cry, ‘What have I to do anymore with idols?’”—1898, Sermon #2574

“It is good to die, at last, when we know what it is to die every day. Paul said, ‘I die daily.’ Well, if we die every day, it will not be hard to die in our last day. You will not be afraid of death if you love the Lord.”—1898, Sermon #2589

“It is nothing but wickedness, whatever form it assumes, when we attempt to resist the will of God.”—1898, Sermon #2574

“When we shall be permitted to see why God had mercy upon man and especially why, out of the human race, he had mercy upon us—why He chose us while others were suffered to perish—we shall be compelled incessantly to lift up our hands in astonishment. And even in the heavenly city, itself, joy shall sometimes be superseded by wonder, and we shall, even there, be astonished to find such matchless Grace displayed for such singular reasons.”—1901, Sermon #2754

“‘The effectual fervent prayer of a righteous man avails much,’ but they who do not hear God’s voice cannot effectually pray, for God will not hear their voice if they will not hear His. If we have been deaf to Him, He will be deaf to us. The communion necessary to prevailing prayer render it absolutely essential that we should first set ourselves to hear the voice of God and then, again, it shall be said that the Lord listened to the voice of a man, for the man first listened to the voice of the Lord.”—1899, Sermon #2622

“Oh, I bless God’s name that, though all the people in the world should lift their hands against the Most High and declare that they never would be saved, yet God could, in an instant, if so it pleased Him, make the whole of them bend their knees before Him, cry for the mercy they once rejected and seek the Savior whom once they despised! Here lies the power of the Gospel, in that it gains the mastery over man’s evil will and without his consent changes his nature, and then fully gets his consent, after his nature has been changed!”—1899, Sermon #2629

“The precepts of the Lord are so broad that they touch the secret imagination of the heart.”—1900, Sermon #2671

“It is very hard, I believe, to be a ruler over men and yet to be a servant of God. There seems to be connected with politics in every country something that besmears the mind and defiles the hand that touches it.”—1896, Sermon #2476

“We are bound, dear Friends, not only to preach Christ’s Gospel, but to also preach our experience of it.”—1902, Sermon #2796

“‘Until the day breaks, and the shadows flee away,’ says the song of the spouse [Song 2:17]. Perhaps no text is more frequently upon my lips than is this one. I do not think that any passage of Scripture more often recurs to my heart when I am alone.”—1896, Sermon #2477

“Oh, when it comes to this—that you must have Christ, then you shall have Christ! When with every breath you seem to say, ‘Give me Christ, or else I die,’ then you shall not die, but you shall have Christ and live!”—1898, Sermon #2590

“The best cure for the cares of this life is to care much to please God! If we loved Him better, we should love the world far less, and be less troubled about our portion in it.”—1896, Sermon #2477

“Men in general do not love Christ enough, or else they would have hedged Him in with all sorts of restrictions—they would have made a franchise for Him and nobody would have been able to be saved except those who paid, I know not how much a year in taxes!”—1898, Sermon #2572

“We are to take care not to do what appears wrong in the sight of others, so as to lead them astray. We are not to be judged by other men’s consciences, but, at the same time, we are not to lead others to offend. As far as we can possibly do it, we must seek to cut off those things that are likely to do injury to others.”—1899, Sermon #2629

“Do not be ashamed of confessing your past folly. I think a man who says, ‘I was wrong,’ really says, in effect, ‘I am a little wiser, today, than I was yesterday.’ But he who never admits that he has made a mistake and who claims that he has always been in the right, has evidently never made much growth in knowledge of himself. So, do not be ashamed to say, ‘Now I believe,’ though that confession may have been preceded by many a doubt.”—1899, Sermon #2623

“Whenever anybody, who is very rich, gets up and says, ‘I am a perfect man,’ I feel inclined to say what Christ said to the young man who thought that he was perfect, ‘Sell all that you have.’ Somebody asks, perhaps, ‘Does Christ propose that test to every one of us?’ No, certainly not, but to any of us who say that we are perfect, that test may be applied. If you are such a perfect man, see if you can do as our Lord said—sell all that you have and give the proceeds to the poor.”—1900, Sermon #2671

“Truly, ‘the Kingdom of Heaven suffers violence,’ but it is the violence of humble men and women who dare to act with holy boldness because they are encouraged by their God. That I, a poor sinner, should ever speak with God in a sort of bullying tone, as I have heard some do, as though they said even to their God, ‘Stand and deliver,’ this will never do! Your mouth is in the best position when it is in the dust—and your heart is nearest to prevailing with God when it is bowed even to the ground. ‘Out of the depths have I cried unto You, O Lord,’ should be the language with which we humbly approach His Throne of Grace.”—1898, Sermon #2590

“Christ on the Cross saves us when He becomes to us Christ in the heart.”—1896, Sermon #2478

“If we are ever ashamed of loving Christ, we have good reason to be ashamed of such shameful shame!”—1896, Sermon #2478

“*‘But He turned and rebuked them, and said, You know not what manner of spirit you are of. For the Son of Man is not come to destroy men’s lives, but to save them.’* (Luke 9:55, 56). If that principle had been always remembered and followed, there would have been no persecution. To cause a man to suffer in his body, or in his estate because of his religious opinions, be they what they may, is a violation of Christianity! Consciences belong to God, alone, and it is not for us to be calling for fire, the stake, the rack or imprisonment for men because they do not believe as we do! ‘The Son of Man is not come to destroy men’s lives, but to save them.’”—1901, Sermon #2754

“Human words, at best, are such poor things that they stagger under the mighty burden of the perfections of Christ!”—1896, Sermon #2478

“I have heard it said that there are certain Truths in God’s Word which it is better for us not to preach. It is admitted that they are true, but it is alleged that they are not edifying. I will not agree to any such plan! This is just going back to old Rome’s method. Whatever it has seemed good to God’s wisdom to reveal, it is wise for God’s servants to proclaim.”—1903, Sermon #2820

“The Truth of God never seems to have such vividness about it as when a man tells it out of his own soul. You read it in this blessed Book and you know it is true, for God has revealed it, but when you hear a godly man say, ‘I have tasted and handled this and have proved its truth,’ then, somehow, there is a still greater force in it which brings the Truth of God home to you.”—1902, Sermon #2796

“You must also remember, my Brothers and Sisters, whoever you may be, that if there is no distinction between you and the world around you, you may be certain that you are of the world, for, in the children of God there must always be some marks to distinguish them from the rest of mankind so that we can contrast them with the ungodly, and address to them the words of our text, “But you have not so learned Christ.” There is a something in them which is not to be found in the best worldly man. Something which is not to be discovered in the most admirable carnal man. A something in their character which can be readily perceived and which marks them as belonging to another and higher race, the twice-born, the elect of God, eternally chosen by Him and, therefore, made to be choice ones through the effectual working of His Grace.”—1901, Sermon #2719

“Ah, dear Friends, our complaints of God are generally groundless! We get into a state of mind in which we say, ‘God has forsaken us,’ when He is really dealing with us more than He was known to do. A child who is feeling the strokes of the rod is very foolish to say, ‘My father has forgotten me.’ No, those very blows, under which he is smarting, are reminders that his father does *not* forget him—and your trials and your troubles, your depressions and your sorrows are tokens that you are not forgotten of God.”—1900, Sermon #2672

“If the Lord will guide you to Heaven through the words of a chimney-sweep, it would be far better than that you should go to Hell under the ministry of the most eloquent orator or the greatest bishop who ever lived. If you are brought to Jesus Christ by one who murders the Queen’s English—it is a pity that he should do that but, still, it does not matter much, so long as he does not murder the Lord’s Gospel, for the Gospel comes out straight and clear, despite his broken words.”—1898, Sermon #2590

“...for it is not God’s way to make men His servants, except so far as they willingly yield themselves to Him. He never violates the human will, though He constantly and effectually influences it.”—1899, Sermon #2631



“You know how very unacquainted many people are with the Song of Solomon—they shut up this Book of Canticles in despair and say that they cannot understand its meaning. You will find that it is just the same with every truly spiritual thing!”—1896, Sermon #2479

“The Gospel is very precious to those of us who know its power, but, beyond all question, Christ Himself is even more precious than His Gospel. It is delightful to read any promise of the Scriptures, but it is more delightful to come into communion with the faithful Promiser.”—1896, Sermon #2479

“I have heard of the ‘christening’ of babies—that is an idle superstition and a perversion of Christ’s ordinance of Believers’ Baptism—but I believe in the Christening of everything a Christian touches! Make it all Christ-like by doing everything in the name of the Lord Jesus, as the Apostle Paul says, ‘Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.’ Thus engrave His name upon the palms of your hands.”—1900, Sermon #2672

“That is the first part of overcoming the world—breaking loose from its bonds so that one can say, ‘I am not tied down by it any longer. By God’s Grace, I am a free man in Christ Jesus.’”—1901, Sermon #2757

“There is sure to be also about these young Christians the sweet smell of *zeal* and, whatever may be said against zeal, I will take up the clubs for it as long as I live! In the work of God we cannot do without fire! We Baptists like water because our Master has ordained the use of it, but we must also have fire, fire from Heaven, the fire of the Holy Spirit. When I see our young men and young women full of zeal for God’s Glory, I say, ‘God bless them! Let them go ahead.’ Some of the old folk want to put a bit in the mouths of these fiery young steeds and to hold them in—but I trust that I shall always be on their side and say, ‘No, let them go as fast as they like. If they have zeal without knowledge, it is a deal better than having knowledge without zeal! Only wait a bit and they will get all the knowledge they need.’”—1896, Sermon #2480

“We have not yet sufficiently learned the value of an immortal soul if we do not feel that we would be willing to live, say 70 years, to be the means of saving *one soul* and be willing to compass the whole globe—preaching in every city, town and village—if we might only be rewarded at the last with just one convert.”—1896, Sermon #2481

“If you are a true follower of the Lord Jesus Christ, you cannot be at ease while souls are being lost! I fear that it would not matter in the least to some professors whether a whole nation was lost or saved! They would be just as comfortable, whatever happened. But they who have the spirit of Christ and are in sympathy with Him, have hearts of companion, so that the loss of any one sinner fills them with dismay—and the penitence of any one sinner makes their heart rejoice with exceeding joy!”—1903, Sermon #2821

“The nearest thing to being saved is knowing that one is lost! When a man is really lost in his own consciousness, the next thing is for him to be saved! The end of yourself is the beginning of Christ. May the Lord cause you to know that you are thoroughly lost, and then soon you shall sing, ‘We found Christ in the woods where we lost ourselves.’”—1898, Sermon #2590

“This is the very essence of true religion—personally living with a personal Savior, personally trusting a personal Redeemer, personally crying out to a personal Intercessor and receiving personal answers from a Person who loves us and who manifests Himself to us as He does not unto the world.”—1901, Sermon #2719

“Nowhere in the whole compass of Revelation is there a promise of forgiveness to the man who continues in his iniquity!”—1902, Sermon #2797

“A man may go to Seminary, he may learn all about the letter of Scripture, but he is no minister of God if he has not sat at Jesus’ feet and learned of Him. And when he has learned of Him and the Truth of God has come home to his heart as his own personal possession given to Him by Christ, then shall he speak with more than mortal power, but not till then!”—1900, Sermon #2674

“I pray you, do not be anxious for anything that shall embalm your reputation. Embalming is for the dead—so the living may be content to let their name and fame be blown away by the same wind that blows it to them. What does our reputation matter, after all? It is nothing but the opinion or the breath of men and that is of little or no value to the child of God. Serve God faithfully and then leave your name and fame in His keeping. There is a day coming when the righteous shall shine forth as the sun in the Kingdom of their Father!”—1903, Sermon #2842

“...for when God is about to give a man a drink of the cup of salvation, He often first puts his taste right by washing out his mouth with a draught of bitters to take away the flavor of the accursed sweets of sin!”—1899, Sermon #2631

“Oh, for a burst of sunlight from the face of Christ! Then would the shadows of today soon fly away! They who have never seen Him may love modern novelties and falsehoods, but if they have beheld His face and have been won by His charms, they will hold that He who is the same, yesterday, today and forever, is infinitely to be preferred to all the inventions of men!”—1896, Sermon #2483

“I believe that there would be much more persecution than there is if there were more real Christians. But we have become so like the world that the world does not hate us as it once did. If we would be more just, more upright, more true, more Christ-like, more godly, we would soon hear all the dogs of Hell baying with all their might against us!”—1896, Sermon #2483

“It needs more than a world of Grace to overcome the world when the world makes much of you!”—1901, Sermon #2757

“It is a good thing to praise Christ in the presence of His friends. It is, sometimes, a better thing to extol Him in the presence of His enemies. It is a great thing to praise Jesus Christ by day, but there is no music sweeter than the nightingale’s—and she praises God by night. It is well to praise the Lord for His mercy when you are in health, but make sure that you do it when you are sick, for then your praise is more likely to be genuine.”—1896, Sermon #2483

“God’s holy ones should be happy ones! No man has so much right to be happy as he that is holy. We serve the happy God—we may well be happy ourselves—and we are not to keep our happiness hidden within our own hearts. ‘Let Your saints shout for joy.’”—1898, Sermon #2590

“I would earnestly urge all Christian workers to be sure to get some time alone for the prayerful study of the Word. The more of such time that you can get, the better will it be both for yourself and for others. You know that it is impossible for a sower of seed to be always scattering, and never gathering—the seed basket must be filled again and again, or the sowing must come to an end.”—1900, Sermon #2674

“I would rather repeat the Word of God, syllable by syllable, than I would *dare* to think for myself apart from the revealed will of God! What are men’s thoughts, after all, but vanity educed from vanity? But the Word of the Lord endures forever—it shall abide when even Heaven and earth shall pass away!”—1896, Sermon #2483

“To my mind, it is a very melancholy thought that there should be any who do not know the sweetest thing in all the world, the best and happiest thing beneath the stars—the joy of having Christ in their heart as the hope of Glory!”—1896, Sermon #2485

“Despair is a blessed preparation for faith in Jesus! The end of the creature is the beginning of the Creator. Your extremity is God’s opportunity. Now that you are helpless and hopeless, God will come to your rescue!”—1899, Sermon #2631

“Overcome the world by patiently enduring all the persecution that falls to your lot. Do not get angry and do not become downhearted. Jests break no bones and if you had any bone broken for Christ’s sake, it would be the most honored one in your whole body!”—1901, Sermon #2757

“Our Lord Jesus Christ would not have us think little of His company and, sometimes, it is only as we miss it that we begin to appreciate the sweetness of it! If we always had high days and holidays, we might not be so thankful when our gala days come round.”—1896, Sermon #2485

“Depression of spirit is no index of declining Grace—the very loss of joy and the absence of assurance may be accompanied by the greatest advancement in the spiritual life. Mark you, if it continues month after month, and even year after year, then it is a sign of great weakness of faith—but if it comes only occasionally, as clouds pass over our sky, it is well.”—1902, Sermon #2798

“A Brother complains that there are no conversions under his ministry. Will he ask himself whether he has aimed at conversion? A Sunday school teacher says that she has seen no girls in her class brought to Christ. Has her teaching been such as to tend that way? Has Christ been set forth in His sweet attraction? Has prayer been offered that the girls might come to Christ? Have they been pleaded with? Have they been taught their lost condition? Have they been shown the excellence of Christ as a Savior? You see, if we do live in a region of means suited to ends, it is the path of wisdom to find out the means best suited to the desired end—and to use it in dependence upon God.”—1898, Sermon #2559

“Some ministers preach very finely about Christ, but that which saves sinners is preaching Christ Himself. He is our salvation and we shall never put that salvation in tangible, graspable, real form unless we go to Him and get distinctly from Himself the message we are to deliver on His behalf.”—1900, Sermon #2674

“A true sower, also, is a disseminator of the Word of God. No man is a sower unless he scatters the Truth of God. If he does not preach Truth, he is not a sower in the true meaning of that term. A man may go whistling up and down the furrows and people may mistake him for a sower, but he is not really one—and if there is not, in what we preach, the real, solid Truth of God’s Word—however prettily we may put our sweet nothings, we have not been serving the Lord. We must really scatter the Living Seed or else we are not worthy of the title of sower.”—1903, Sermon #2842

“Some men cannot endure to hear the Doctrine of Election—I suppose they like to choose their own wives, but they are not willing that Christ should select His bride, the Church!”—1898, Sermon #2590

“I shall never understand, even in Heaven, why the Lord Jesus should ever have loved me.”—1896, Sermon #2485

“It would be better never to live than to live forever under conviction of sin, for the arrows of God drink up the very fountains of our life, pour fire into the blood and make us feel as if a thousand deaths were preferable to living under an awful sense of God’s wrath!”—1899, Sermon #2631

“Those of us who are called to preach the Word have often to cry to the Lord to help us to bring Christ into the assembly by our words—though, indeed, the words of any human language are but a poor conveyance for the Christ of God!”—1896, Sermon #2485

“Remember, Brothers and Sisters, that when we have once repented, we do not leave off repenting, for penitence is a Grace that is as long-lived as faith! And as long as we are capable of believing, we shall also necessarily need to repent, for we shall always be sinning.”—1896, Sermon #2486

“It is one of the grandest things in all the world when a godly man, with the simplicity of a child, believes God and fully trusts Him for everything!”—1896, Sermon #2486

“People talk of what they call, ‘chance,’ but I never found any chance of a man’s getting to be holy without intending to be so! I never yet heard of a man doing any great good in the world if he did not mean to do it! I never heard of a man glorifying God by accident, nor of anyone getting to Heaven, as it were, by the throw of the dice, somehow finding himself there, but not knowing how it all happened.”—1899, Sermon #2632

“We would be much more restful if we did but do our God the justice of trusting Him at all times, for He can never fail us!”—1901, Sermon #2758

“To be cast down is often the best thing that could happen to us. Do you ask, ‘Why?’ Because, when we are cast down, it checks our pride. We are very apt to grow too big. It is a good thing for us to be taken down a notch or two. We sometimes rise so high, in our own estimation, that unless the Lord took away some of our joy, we should be utterly destroyed by pride.”—1902, Sermon #2798

“There can never be any reasonableness in our dreaming that there is in us any cause for pride.”—1898, Sermon #2591

“Every preacher of the Gospel should see to it that this is true concerning himself. When we pass on to the people the words which God has given to us, we supply them with real spiritual food and so we glorify God. But if we only give them our own words, we do but mock their hunger and we dishonor God. Our blessed Master, though quite able to speak His own original thoughts, kept to the words of His Father—let us be careful to imitate His example.”—1903, Sermon #2821

“I cannot tell how God’s mind comes into contact with man’s mind, but I know that it does—that His Spirit comes into most intimate connection with our spirit and so influences our spirit that the sin, which once seemed to fascinate and charm us, loses all its attractions and delights. And the doubts and fears, which for a while depress us, have, by-and-by, no depressing power whatever! You remember how Eliphaz said to Job, ‘At destruction and famine you shall laugh,’ and God often helps His servants to laugh at those very things which before seemed great burdens to them. There is nothing in your spiritual case that is too hard for the Lord—so bring it before Him in faith and prayer this very hour!”—1900, Sermon #2675

“If you hear the Gospel, dear Friends, and reject it, that is your problem, and not ours. If you are saved by it, give God the Glory—but if it proves to be a savor of death unto death to you, yours is the sin, the shame and the sorrow. The preacher cannot save souls, so he will not take the responsibility that does not belong to him.”—1903, Sermon #2842

“Brothers and Sisters, if we do not pray for sinners, for whom shall we pray? If we do not plead for the abandoned, if we do not offer supplications for those who are perverse in heart, we have omitted to pray for the very persons who most need our intercession! Let us bring these hard hearts beneath the almighty hammer! Let us, by prayer, bring these lepers beneath the healing touch of Him who, despite their loathsomeness, can say to them, ‘Be you clean!’ Let no degree of natural or inherited depravity, or of depravity that has come from long continuance in sin, hinder us from praying for all the unsaved whom we know! ‘O God, have mercy upon these guilty ones!’”—1896, Sermon #2486

“Souls are often converted through godly conversation. Simple words frequently do more good than long sermons. Disjointed, unconnected sentences are often of more use than the most finely polished periods or rounded sentences. If you would be useful, let the praises of Christ be always on your tongue. Let Him live on your lips. Speak of Him always! When you walk by the way, when you sit in your house, when you rise up and even when you lie down, it may be that you have someone to whom it is possible that you may yet whisper the Gospel of the Grace of God!”—1900, Sermon #2695

“Free thinking and free living—these are the desires of ungodly men. But when the Grace of God has renewed the heart, the soul finds its true freedom in obedience to Christ’s commands, and its best thinking while sitting at the feet of Jesus to observe His gracious Words.”—1896, Sermon #2487

“I fear that there are many Christians who lose their rest in another way, namely, *through the world’s joys*. Have you ever been with a party of friends where there has been a great deal of mirth and very little Divine Grace? If so, have you not felt, when you got home, that you could not pray as you were known to do? Sometimes you have been taking your recreation properly enough, but you have not carried Christ with you as you should have done—and you have found, after a while, that your rest has gone. Laughter and merriment may do you untold harm unless they are sanctified by the Word of God and prayer—if they are so sanctified, they may not cause us to leave our rest.”—1901, Sermon #2758

“I believe, my Brothers, that if we preach Christ Crucified with crucified hearts—if we set forth Christ with earnest longing that men may see Him, they will see Him, ‘They that sow in tears shall reap in joy.’”—1898, Sermon #2559

“It is always well to adapt our speech to those who are about us. You remember how Cobbett said that he used the English language. ‘I speak,’ he said, ‘not only so that men can understand me if they will, but so that they cannot misunderstand me if they try to do so.’”—1898, Sermon #2592

“There is no sin which you have committed which the blood of Christ cannot wash out if you believe in Him! Though you were even red with murder, black with blasphemy and covered from head to foot with the filthiness of lust, yet, on your believing in Jesus, you will be made, then and there, as white as snow! Free pardon for every kind of sin is proclaimed to every soul that will believe in Jesus Christ. “All manner of sin and blasphemy shall be forgiven unto men,” if they will only trust in Christ. So, in this sense, there is nothing too hard for the Lord. There is no sinner too guilty for the Lord to forgive when he trusts the Savior’s Sacrifice on Calvary.”—1900, Sermon #2675

“They may have cravings after other things, but nothing can satisfy the deep real need of their nature but Jesus Christ and salvation by His precious blood! He is the Bread of Life which came down from Heaven! He is the Water of Life of which, if a man drinks, he shall never thirst again! Hence, it becomes us to be often dwelling upon this theme, for it is most necessary to the sons of men. This is the subject which God the Holy Spirit delights to bless. I am sure that, other things being equal, He honors preaching in proportion to the savor of Christ that is in it. I may preach a great deal about the Church, but the Holy Spirit does not take of the things of Christ to glorify the Church. I may preach doctrine or practice apart from Christ—that would be giving the husk without the kernel—but where Jesus Christ sweetens all and savors all, there will the Holy Spirit delight to rest upon the ministry and make it quick and powerful to the conversion of men!”—1899, Sermon #2635

“It is only a pure heart that loves the pure Word of the Lord! So, if you love the Word of God because of its purity, it is an argument that your heart has been renewed by Grace.”—1896, Sermon #2487

“Any man who thinks that he can create a new heart in any other person, had better begin by creating a fly. When he has done that, then let him think that he can make a sinful man to be a new creature in Christ Jesus! Go and raise the dead, if you can. Speak to those who lie in our cemeteries and cause them to live again—and then imagine that you have within you the power to call a dead soul to spiritual life! This is the work of God alone! God’s arm must be made bare before this miracle can be worked—and our failures teach us our absolute dependence upon Him.”—1903, Sermon #2843

“*And Your Law is the truth* (Psa 119:42). That is what I believe this Book of God is—‘*the truth*.’ I know of nothing Infallible but the Bible. Every man must have a fixed point somewhere—some believe in an infallible pope and some in an infallible church, but I believe in an Infallible Book, expounded by the Infallible Spirit who is ready to guide us into all truth—‘Your Law is the truth.’”—1896, Sermon #2487

“‘*Why do Your disciples transgress the tradition of the elders? For they wash not their hands when they eat bread*’ (Mat 15:2). Would you have thought that full-grown men could have made it a matter of business to come from Jerusalem down into the country to talk to Christ about the fact that His disciples did not always wash their hands before they ate their breakfasts? Yet we have men, nowadays, who make a great point of what is to be done with the so-called ‘consecrated’ bread that is left, and who are much concerned about what kind of a dress a ‘priest’ ought to wear when he is engaged in the performance of certain duties. How sad is it that such trifles as these should occupy the minds of immortal beings while men are dying and God is dishonored!”—1896, Sermon #2487

“We love because of loveliness apprehended and perceived, but Christ loved because He would impart His own loveliness to the object of His choice.”—1896, Sermon #2488

“When our soul is cast down within us we begin to have closer dealings with Christ than we had before. A long continuance of calm induces listlessness. There is a way of being wanton towards Christ. We begin to think that we can do without Him—we imagine that we have such a store of ready money that we can trade on our own account. But when gloomy doubts arise, we go back to the place where our spiritual life commenced.”—1902, Sermon #2798

“Here they come—detachment of late-comers stamping up the aisle, interrupting the first prayer. Others come straggling in all through the reading of the Scriptures. God’s Word seems so contemptible in their esteem that they tramp up the aisle as if it were some unimportant book

that was being read. Then comes the singing and some join in it heartily. But others do not even know what hymn it is, for they have only just arrived. And I have known some friends, in certain places, come so late that the minister had almost finished his sermon—and they were just in time to go home with the congregation! This ought not to be the case anywhere and is not the case where all are waiting for Jesus. I like the thought of the good woman who said that she never went to a service late for it was part of her religion not to disturb the worship of other people. I wish many more agreed with her. Oh, how much loss of spirituality, how much loss of blessing has come by that straggling in, one by one, instead of all being assembled, waiting for the Savior with such due respect to His holy name that they would not think of being late!”—1898, Sermon #2593

“If, Beloved, you and I get at a distance from God. If we follow Christ afar off, as Peter did. If we grow cold in heart, if we are neglectful of prayer, if the Word of God is not the subject of our constant study, if we get worldly and carnal like so many of our fellow Christians are, we shall soon find that the rest of our soul is gone.”—1901, Sermon #2758

“I grow angry, I confess it, when I hear some men speak of Christ. They talk of my Lord in these days as if He were some common person and they have “comparative religions” in which they compare Him with I know not whom! I love my Lord so well that I must boil over with indignation when His name is disparaged.”—1896, Sermon #2488

“Our Lord Jesus Christ was bound and there flows from that fact its opposite—*then His people are all free*. When Christ was made a curse for us, He became a blessing to us. When Christ was made sin for us, we were made the righteousness of God in Him. When He died, then we lived. And so, as He was bound, we were set free. The type of that exchange of prisoners is seen in the fact that Barabbas was set free when the Lord Jesus Christ was given up to be crucified. And still more in His plea for His disciples in the garden, ‘If therefore you seek Me, let these go their way.’”—1903, Sermon #2822

“The first thing to do, when the throat is clear after an illness, is to sing praises to God! The first thing to do, when the eyes are brightened again, is to look up to the Lord with thankfulness and gratitude.”—1896, Sermon #2489

“As surely as Jesus lives, His feet will stand in the latter day upon Mount Olivet and He will come to gloriously reign among His ancients! This Second Coming of our Lord, not as a Sin-Offering, not in shame and humiliation, but in all the Glory of His Father and of His holy angels, makes us strike together with a joyous clash the high-sounding cymbals!”—1896, Sermon #2489

“Oh, what a blessed thing is the faith that enables the soul to postpone the present in order to obtain that blessed future! For what is the present, after all, but a fleeting show, an empty dream? But the future is eternal and incorruptible, reserved in Heaven at the right hand of God, where there are pleasures forevermore!”—1900, Sermon #2676

“I think that one of the worst enemies of the Gospel of Christ, at the present time, is to be found in the fiction of the day. People get these worthless books and sit, and sit, forgetful of the duties of this world, and of all that relates to the world to come, just losing themselves in the story of the hero or heroine. I have seen them shedding tears over things that never happened, as if there were not enough real sorrows in the world for us to grieve over.”—1903, Sermon #2843

“When Jesus Christ is lifted up, it is as God the Father would have it! It is as the Holy Spirit would have it and, where this is the case, we may expect to have seals to our ministry and souls for our hire!”—1899, Sermon #2635

“It needs a holy man to give thanks at the remembrance of a holy God. Sinners hate holiness because they dread holiness, but the saints love holiness because they have no cause to dread it and because, on the other hand, it has become a fountain of comfort and joy to them.”—1896, Sermon #2489

“Does not this lack of restfulness also decrease your power of working for Christ? You cannot plead with a sinner as you used to do. You cannot speak to the anxious as you once did for, while your own soul is in the dark, although you may wish to give light to others, you feel that you cannot do it. If you really wish to serve the Lord effectively, you must have the joy of the Lord to be your strength.”—1901, Sermon #2758

“The man who has no thanks to give ought not to be at the Table of the Lord, for it is called the Eucharist, which signifies the giving of thanks. It is intended to be a giving of thanks from beginning to end. Jesus took the bread and gave thanks. After the same manner, also, He took the cup and gave thanks. So, “Sing to the Lord, O you saints of His and give thanks.” If we would come aright to the Table of the Lord, we must be thankful saints.”—1896, Sermon #2489

“God save the man to whom a calm, itself, becomes more dangerous than a tempest!”—1896, Sermon #2490

“I think I have known some persons who may have possessed a conscience, but if so, it had gone to sleep. I have great fear for *religious men with sleepy consciences* and it is really amazing what mischief may be done by men who seem to be heartily religious, yet whose consciences have gone soundly asleep.”—1896, Sermon #2490

“I would rather go to Heaven doubting all the way than be lost through self-confidence. I would rather cry out in the bitterness of my spirit, “Am I sincere or not?” and cry it out every day, than write myself down among the blessed and, at last, wake up and find myself in Hell!”—1896, Sermon #2490

“The old fable speaks of the Augean stable, foul enough to have poisoned a nation, which Hercules cleansed, but our sins were fouler than that! Dunghills are sweet compared with these abominations! What a degrading task it seems for Christ to undertake—the purging of our sins! The sweepers of the streets, the dishwashers of the kitchen, the cleansers of the sewers have honorable work compared with this of purging sin! Yet the holy Christ, incapable of sin, stooped to purge our sins! I want you to meditate upon that wondrous work and to remember that He did it before He went back to Heaven. Is it not a wonderful thing that Christ purged our sins even before we had committed them? There they stood, before the sight of God, as already existent in all their hideousness—but Christ came, and purged them. This, surely, ought to make us sing the song of songs! Before I sinned, He purged my sins away—amazing and strange as it is, yet it is so!”—1899, Sermon #2635

“What an appropriate prayer is that for you Sunday school teachers and Christian ministers to offer, ‘Open You my eyes, that I may behold wondrous things out of Your Law’! I think that if I had, as a preacher, to make only one request to my Master, and He asked me, ‘What will you that I should do unto you?’—I would reply, ‘Lord, that I may receive my sight more fully than ever, and see Your Truth more clearly than ever,’ because there is no fear about our speaking for God if our seeing is what it should be. That is the main matter and, therefore, the Lord asks each one of us, ‘What do you see?’ If our answer proves that we have seen well, it is because the Spirit of God has enlightened us and, enlightenment from God having been once received, we shall proclaim to others right gladly what God has revealed to us.”—1900, Sermon #2678

“There is a holy fear which must not be banished from the Church of God. There is a sacred anxiety which puts us to the question and examines us whether we are in the faith—and it is not to be laughed at as some would do. It is all very fine to say, “Believe that you are right, and you are right,” but if you believe that you are right and you are, all the while, *wrong*, you put yourself beyond the probability of ever getting right! He who believes himself to be saved when he is not, is likely to shut the door of salvation in his own face and to perish self-excluded. God save us from that fatal folly!”—1896, Sermon #2490

“Sin hardens the heart. Every sin makes room for another sin and it is always easier to sin again after you have sinned once. No, more—I might even say that it becomes almost inevitable that you will sin again after you have sinned once. Sin hardens the mind so that it does not receive the Gospel.”—1903, Sermon #2843

“The world is all scaffolding—the Church of Christ is the true building. The ultimate purpose of God is the gathering out of the world as many as He has given unto His Son, Jesus Christ, that they may have eternal life in Him and glorify Him forever.”—1902, Sermon #2799

“Do not bind Christ with cords. Beware, you who are unconverted, that you never bind Christ. You may do so *by not reading His Word*. You have a Bible at home, but you never read it—it is clasped, laid away in a drawer with your best pocket handkerchiefs. Is it not so? That is another picture of Christ in bonds—a poor shut-up Bible that is never allowed to speak with you—no, not even to have half a word with you, for you are in such a hurry about other things that you cannot listen to it! Untie the cords—let it have its liberty! Commune with it sometimes. Let the heart of God in the Bible speak to your own heart. If you do not, that clasped Bible, that shut-up Bible—that precious Book hidden away in the drawer—is Christ in prison and, one day, when you little expect it, you will hear Christ say, “Inasmuch as you did this to the greatest of all My witnesses, you did it unto Me.” You kept Moses, Isaiah, Jeremiah and all the Prophets in prison! And all the Apostles and the Master, Himself, you bound with cords and you would not hear a word that they had to say!”—1903, Sermon #2822

“No man knows how much of devil there is asleep in him—and no man may dream that he is secure from the worst of evils unless he comes to Jesus, gets a new heart and puts himself into the keeping of the One who is better and stronger than himself.”—1896, Sermon #2490

“...it seems to me—and I shall leave it to your judgment to consider and approve what I say—that every man ought to be ashamed of not loving the Lord Jesus Christ and *not trusting such a Savior as the Lord Jesus Christ is*. God in human flesh, bleeding, dying, bearing the penalty of human sin and then presenting Himself freely as our Sacrifice and saying that whoever believes in Him shall not perish, but shall have everlasting life! Do you push Him away from you? Will you trample on His blood and count it an unholy thing? Will you despise His Cross? It sometimes seems to me that blasphemy and adultery and murder—tremendous evils though these are—scarcely reach the height of guilt that comes through *refusing the great love of Christ*—thrusting Him aside whom God took from His bosom and gave up to die that men might live through Him!”—1896, Sermon #2491

“O Believer, if He has made an end of it, [sin] then there is an end to it and what more can there be of it?”—1899, Sermon #2635

“I rather like the idea of a young person, at Brighton, who asked that she might have grey horses to draw her to her funeral. Why not? Why always have black ones? Why not have the white horses of delight? Let those who linger here sorrow that their loved ones have gone, but let them not be so ungenerous as not to sympathize in the eternal joy upon which righteous souls have entered!”—1901, Sermon #2758

“To get money is well enough, if you get it that you may use it well. And to learn is right enough, if you learn with the view of teaching others. If our life is not to be wasted, there must be a living to God with a noble purpose! And they who have lived in vain with multitudes of opportunities of doing good ought to be ashamed—and such shame should bring them to the Savior’s feet in humble penitence. God give such shame as that to any here who ought to have it, that they may at once seek the name of the Lord!”—1896, Sermon #2491

“He who counts the brilliant stars, counts such dim things as our understanding—and He who numbers the very hairs of our head never fails to reckon the cries of our hearts.”—1900, Sermon #2678

[Speaking to Believers.] “Is it not a wonderful thing that God loved *me*, and loved *you*, (let us individualize it)—that God so loved us that He gave His only-begotten Son, that whoever believes in Him might not perish, but have everlasting life? He gave His Son for you! And for me. It is as though one bartered a diamond to buy a common pebble from the brook, or gave away an empire to purchase some foul thing not worthy of being picked off a dunghill! Yet we are persuaded that He did it, and that the love of God is most clearly to be seen in the fact that He gave His Son Jesus Christ to die instead of us.”—1896, Sermon #2492

“There is nothing about death that the Believer should construe into a fear that it will separate him from the love of Christ. Christ loved you when He died—He will love you when you die! It was after death—remember that—it was *after* death that His heart poured out the tribute of blood and water by which we have the double cure! See, then, how He loves us in death and after death!”—1896, Sermon #2492

“If we regard salvation as a means of only lifting up our race from its fall and putting it among the princes, we have made a mistake. We must remember that God’s Glory is a greater object even than man’s salvation. Not so much to save us did God give His Son, as to honor Himself and to glorify that Son of His. And we must always remember that the Gospel has for its chief aim, the glory of all the attributes of the Divine Being. He has determined to gather together, at last, all things in Christ that are in Heaven and in earth.”—1899, Sermon #2635

“I must confess that I am more afraid of life than of death. ‘Oh,’ says one, ‘but dying is such hard work.’ Do you think so? Why, dying is the *end* of work—it is *living* that is hard work! I am not so much afraid of dying as I am of sinning—that is ten times worse than death.”—1896, Sermon #2492

“So, Brothers and Sisters, I hope it has come to this with many of us, that *Christ’s Cross is our crown*. We have fallen in love with it and we gladly bear it for His sake. The very hardships that we endure in connection with Christ’s Kingdom have become a joy to us! While, as for His Glory, that is now our honor and, as for Himself, He is our Heaven!”—1901, Sermon #2760

“WHEN I look upon this great assembly of people, I think to myself—there will be many here to whom these chapters that we have read out of Solomon’s Song will seem very strange. Of course they will, for they are meant for the inner circle of Believers in the Lord Jesus Christ! This sacred Canticle is almost the central Book of the Bible. It seems to stand like the Tree of Life in the midst of the garden of Eden, in the very center of the Paradise of God. You must know Christ and love Christ, or else many of the expressions in this Book will seem to you but as an idle tale.”—1896, Sermon #2485

“It is always best for us, if there is anything to be said in our praise, not to say it ourselves, but to let somebody else say it. Brother, if your trumpeter is dead, put the trumpet away! When that trumpet needs to be blown, there will be a trumpeter found to use it—but you need never blow it yourself.”—1896, Sermon #2493

“He that sows without a plow may reap without a sickle. He who preaches the Gospel without preaching the Law of God may hold all the results of it in his hand and there will be little for him to hold.”—1903, Sermon #2843

“Do you realize, dear Hearers, you who are now hearing the Gospel, but have not received it, that God’s threats take effect at once? ‘No,’ you say, ‘He has not dealt with us after our sins, nor rewarded us according to our iniquities.’ That is most true, yet there is a sense in which His sentence takes effect at once. For instance, ‘He that believes not is condemned already, because he has not believed in the name of the only begotten Son of God.’ If you have heard the Gospel—and some of you have heard it many, many years—and yet have not heeded it, you will not be condemned for the first time at the Last Great Day, you are condemned even now!”—1900, Sermon #2678

“I cannot help remarking how continually the Apostle uses such expressions as, ‘in Christ,’ ‘in whom,’ ‘in Him.’ [Paul in the Epistle to the Ephesians.] He will not have a doctrine apart from Christ! He will not mention a single blessing, or a single mercy without Christ! I believe there is no way of preaching Gospel doctrines truly apart from the Master. In Christ’s own days, if you had asked one of His followers what he believed, he

would not have been long telling you! He would not have pointed to 50 doctrines, but he would have pointed to Christ and said, ‘I believe in Him.’”—1899, Sermon #2635

“It is an awful thing to contemplate what it would be if there were no Savior, but what difference is it if there is a Savior, but men never hear of Him?”—1903, Sermon #2822

“There is an adaptation in men, even while they are unconverted, which God has put into them for their future service. Luke, you know, was qualified to write his Gospel because he had been a physician. And Matthew was qualified to write the particular Gospel which he has left us because he had been a publican. There may be a something about your habits of life and about your constitution and your condition that will qualify you for some special niche in the Church of God in years to come. Oh, happy day when Jesus shall look upon you and call you to follow Him! Happy day when He *did* look upon some of us and saw in us what His love *meant* to put there—that He might make of us vessels of mercy meet for the Master’s use!”—1896, Sermon #2493

“The same sun which melts wax hardens clay. And the same Gospel which melts some persons to repentance hardens others in their sins.”—1900, Sermon #2678

“You must never imagine that you are to pick and choose who is to be saved! That is not a matter that is left to you—the Lord’s choice may be very different from your choice. The way for you to ascertain God’s choice is to talk about Christ to everybody you meet—*try to bring everyone to Christ*. The Lord will do the sorting far better than you can. He never makes a mistake.”—1902, Sermon #2799

“And as for you, dear Friends, who are looking for signs and wonders, or else you will not believe, I wish you would give up that foolish notion, for there is no sign and no wonder which is equal to this, that Christ should say to the *dead heart*, “Live,” and it lives! That He should say to the *unbelieving* heart, “Believe,” and it believes! In the name of Jesus Christ of Nazareth, I say to you, Sinner, “Believe on the Lord Jesus Christ!” And if He is really speaking by me, you *will* believe in Him and you will arise and follow Him.”—1896, Sermon #2493

“Depend upon it, if you make an idol, and God loves you, He will break it. We may sorrow and be grieved when we lose our loved ones, for we are men—but we must moderate our sorrow and bow our will to the will of the Lord—for are we not also men of God?”—1896, Sermon #2494

“God’s essential purposes cannot be altered—they must all be fulfilled. His eternal plan was formed in the foresight of all generations that shall exist, so it must stand unchanged and, inasmuch as those purposes and that plan are closely connected with the Words of Christ and, indeed, are made known to us by His Words, therefore the Words of Christ must stand forever.”—1899, Sermon #2636

“Nothing will come to you so sharply, in a time of sorrow, pain and brokenness of spirit, as a sense of sins of omission or sins of commission. When the Light of God’s Presence is gone from you, you will sadly begin to say, “Why did I do this? Why did I not do that?” Therefore, dear Friends, endeavor as much as lies in you, to live in the time of your joy that if there ever should come times of depression, you may not have to remember neglected duties or willful wickedness!”—1896, Sermon #2494

“Anything which takes your attention away from your God is an idol—it is another god, a rival god—and so it is the most unclean thing possible! I mean just this, that, although your ordinary pursuits may be, in themselves, perfectly innocent and may be commendable if they are followed out to the Glory of God, yet if your first objective in life is yourself and what you can get out of the common things of this life, you defile them by putting them into the place which belongs alone to God!”—1896, Sermon #2495

“A great many of the devil’s servants are so disrespectful to their lord that they even deny his existence and Satan, himself, is so self-denying in this respect that he denies his own existence and sets other people to do the same. Men squeezed the Lord’s prayer very hard when they made it read, ‘Deliver us from evil,’ for it is pretty clear that it ought to be, ‘Deliver us from the Evil One.’”—1898, Sermon #2560

“When God has blessed any sermon that I have preached, I do not make it a rule to preach it again lest I might be led to put my trust in that sermon, or to have some confidence in the way in which I set forth the Truth of God, rather than in the Truth itself—though I never hesitate to preach the same sermon again and again if I feel that the Spirit leads me to do so.”—1901, Sermon #2761

“Think of that remarkable passage in Isaiah 65:24—‘It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.’ That is quicker than the telegraph! ‘Before they call, I will answer.’ God knows what petition is in your heart! He foresees what will be the utterance of your tongue and He has the answers all ready for them. I have found many of my prayers answered years before I prayed them. ‘No,’ you say, ‘that could not be.’ Well, there was one of them that was answered more than 1,800 years before I prayed it. That was when I cried to God for a Savior and he gave me One all those centuries before I was born, even the Savior who worked out for me a complete salvation on Calvary’s accursed tree”—1900, Sermon #2678



“When the Spirit of God is gone out of that which, in itself, is right, it becomes often a cover wherein a thousand evils conceal themselves.”—1896, Sermon #2496

“It will often be of excellent use to us, for the stimulation of our faith and for the excitement of our gratitude, if we remember the might of the enemies of Christ. When we undervalue the strength of His enemies, we are apt to under-estimate His Omnipotence.” —1903, Sermon #2823

“‘Ask, and you shall receive,’ is the message that shines out with heavenly radiance over the Mercy Seat. Read it, and obey it—open your mouth wide, for God will fill it.”—1902, Sermon #2800

“I am often said to be a very old-fashioned, narrow-minded sort of person and I have not the slightest objection to the accusation. I certainly am not new-fashioned and do not intend to be, for “the old is better” and, in theology, there is nothing new that is true, and nothing true that is new! The Truth of God is as old as the everlasting hills and to that I desire to keep even to the end, and I trust that you, also, will be of the same mind.”—1899, Sermon #2636

“There will be a friend or two, on the lower platform, after the service, to talk with any of you who wish to say anything to them about your own souls and to hear from them some good words about the Lord Jesus Christ. Do not go away, even from this service, till you have sought and found the Savior!”—1900, Sermon #2678

“If you live away from your Lord and Master, in those days of terror that are yet to come, your hearts will quail for fear, and you will be like other men. If you run with them, you shall fear with them. If your strength is where their strength is, you shall be as weak as they are! But if you have learned to look up, why, even in those stormy times you shall keep to the habit of looking up! And if you have learned to lift your heads above the world, you shall keep to the habit of lifting up your heads! If your portion is in Heaven, it shall not be shaken when the earth rocks and reels to its very foundations. If your treasure is in Heaven, then your treasure shall not be lost.”—1896, Sermon #2496

“Listen to your Lord’s gracious command—‘Look up, and lift up your heads.’ What does this precept mean? First, it implies *an absence of fear*. ‘Perfect love casts out fear: because fear has torment.’ He that fears is not made perfect in love. What cause has a Christian for fear? What is there that can harm the man whom God loves? Will He trample on His child, or allow anyone else to hurt him? No, for ‘all things work together for good to them that love God, to them who are the called according to His purpose.’ The sun and moon and stars. The earth and the seas. Wars and pestilences all work together for good to God’s dear children. Let us, therefore, cast out all fear!”—1896, Sermon #2496

“You may depend upon it that there will never be any improvement upon the teaching of Christ! There have been some persons who have tried to improve upon it, but they have made a signal failure of all their attempts. His ethical teaching—His teaching of morals—has impressed even some of those who have not accepted His Doctrines, or even believed in His Divinity! They have been astonished at the purity, the holiness, the love which Jesus Christ inculcated in the Laws which He laid down for the guidance of His disciples.”—1899, Sermon #2636

“We may measure our love to Him, too, by *our service for Him and our sympathy with Him*. What have we done for Jesus this year? What have some of you given to Him? Take stock of your gifts to the cause of Christ! I know that some of you have given even beyond your means and my Master will amply reward your liberality. But I know, also, that there are some who can talk loudly concerning the things of God, but who never seem to have had enough religion for it to have much effect upon their pockets! I will give but little for your love to Christ if you bring Him no offering as a token of your affection.”—1896, Sermon #2497

“He who created all things by the word of His power and by whom all things consist—He who counted it not robbery (not a thing to be grasped) to be equal with God—sits in an old chair to be made a mimic king and to be mocked and spat upon! All other miracles put together are not equal to this miracle! This one rises above them all and out-miracles all miracles—that God, Himself, having espoused our cause and assumed our Nature, should deign to stoop to such a depth of scorn as this!” —1903, Sermon #2824

“Our farmers know that earthly harvests are sometimes late and it is the same in spiritual husbandry! Divine Grace ensures the crop, but even the Grace of God does not guarantee that the crop shall come up tomorrow, nor just whenever we please. So, dear Friend, keep on sowing the good seed of the Kingdom of God, water it with your tears and your prayers, and then leave with God the question whether you shall see the harvest or not.”—1901, Sermon #2761

“Then, you who have found Him, be *prompt in obeying Him*. Do you know what David said? “I made haste, and delayed not to keep Your commandments.” If you have found the Savior by faith, be baptized according to His command and His example. Unite yourself with His people and begin at once to serve Him.”—1900, Sermon #2678

“If you must make an image, make it, if you will, of a serpent, or of an ox, but not of the Son of God who came on purpose to redeem us from this, among other sins! Let us not degrade His sacred Personage by making even *it* to be an image before which we prostrate ourselves!”—1897, Sermon #2498

“My dear Brothers in the ministry, if you want to shine for Jesus, you must be made into stars to be held in His right hand! There is no possibility of your being of spiritual use to your fellow men, or exercising a ministry that shall tend to their eternal salvation, except as you are made into a light to be held in the right hand of the Lord Jesus Christ. All the education in the world, all the natural talent that any possess, all the acquired practice of oratory, all the powers which are the result of long experience can never make a good minister of Jesus Christ! The stars are in the right hand of *Christ*—ministers are not made by men, but by the Lord, Himself, if they are worthy to be called ministers at all.”—1897, Sermon #2498

“The Lord Jesus has promised such great things to His people that I could keep you here all night if I were to try to repeat those gracious Words of promise which streamed out of His lips! Here is one of the sweetest of them—“All that the Father gives Me shall come to Me; and he that comes to Me I will in no wise cast out.” If you come to Him, He will not in any wise cast you out! He must, He will receive you! Heaven and earth may pass away, and they shall pass away in due time, but never shall a soul that comes to Jesus be rejected by Him! Oh, that many of you would avail yourselves of that promise this very hour!”—1899, Sermon #2636

“Some time ago, when there were a great many people about who professed to be perfect, I heard of one who had grown so conceited that she said her mind was so conformed to the will of God that there was no need for her to pray because her mind and God’s mind were so perfectly at one. Yes, and when a person imagines that he is so good that he need not pray, he had better begin by crying, ‘God be merciful to me a sinner.’ I dare say you have heard of those people who climb so high up the ladder that they fall down the other side—and that is exactly what people do when they begin to carry any Truth of God to extravagance and push a point beyond its legitimate issues. That which makes you cease to pray is of the devil, so say to him, ‘Get you behind me, Satan.’ The very suggestion that you can do without prayer must have come from beneath—it cannot have come from above. The more the Spirit of God teaches a Christian the things of God, the more it makes him ask in the name of Jesus Christ.”—1902, Sermon #2800

“When I am invited to preach the novel doctrines of the present age, or to try the modern methods of fighting the devil, I look these new weapons up and down—and I advise those who offer them to me to send them to the Exhibition of Inventions up in the West of London! You may see them there, but you will never see them here! The old sword suits my hand and God blesses it to the cutting and the wounding and the killing of sinners! God the Holy Spirit, who made it, uses it most effectually. So, by the Grace of God, we will keep to it—and use no other as long as we live.”—1897, Sermon #2498

“And then, you who have been serving the Savior, if you have *any good desire in your heart to do anything for Christ, do it*. You may be dead tomorrow morning, therefore I would advise you to do something for Christ tonight. Are you going to leave something in your will for the Master’s cause? Be your own executor if you can—and whatever you think of doing, do it speedily. Do not leave anything till tomorrow that can be done today.”—1900, Sermon #2678

“There is, in a child, the instinct always to tell what it hears. I am afraid that I have not lost that instinct, myself, though I am no longer a child. I never like to be entrusted with anybody’s secrets and I generally give people notice that if they want them published abroad, they have only to communicate them to me. It stops me from being bothered with a lot of things that will be sure to get known without my telling them!”—1898, Sermon #2560

“Mockery is the unintentional homage which falsehood pays to truth. Scorn is the unconscious praise which sin gives to holiness.”—1903, Sermon #2824

“Oh, give us a conversion that speaks for itself! Give us a new heart that shows itself in a new life! If a man is not able to control his temper, or to speak the truth—if he is not a good servant, or a good master, or a good husband—do not let him think it necessary to proclaim what Christ has done for him, for, if he has done anything that was worth doing, it will speak for itself!”—1901, Sermon #2761

“I beg all of you who try to bring sinners to Christ, to stick to that old sword, the two-edged sword that goes out of Christ’s mouth! If souls are not saved by the preaching of the Truth of God, they will not be saved by the telling of lies. I have sometimes heard really awful doctrine preached at revival services and an easy-going Brother has said, ‘Well, you see, it was an evangelistic meeting.’ Yes, but you should not tell lies at evangelistic meetings! ‘Oh, but if we were to preach the same truth to these sinners that you would proclaim to a company of Believers, it would not do them any good!’ Well, then, nothing else will, depend upon it! If the Truths of God will not have any effect upon them, your toning down of those Truths, or your screwing them up will not improve them, but will spoil them. I believe that the very Gospel that comforts saints is the Gospel that saves sinners—that there is but one Gospel for all purposes and all people and that, therefore, two gospels will never be required! You have only to strike this way with one edge of the sword, and that way with the other edge of it—or to swing it to and fro like that ancient warrior did with his great two-handed sword—and you will strike sinners down right and left, smiting the self-righteous this way, and the licentious the other way! Only keep to that grand old sword which the Apostles used, which was in the martyrs’ hands, and by which Christ, Himself, triumphed, *is* triumphing and *will* triumph even to the end.”—1897, Sermon #2498

“There are depths and there are heights where we must be alone. There are some griefs that we must keep to ourselves, as there are some raptures and experiences of which, if we were to tell them, men would say that we were fanatical and suspect that we were out of our mind! Do not be surprised, therefore, if you have sometimes to sail alone, so far as any human beings are concerned. If Christ is in the vessel with you, you cannot need any better company.”—1899, Sermon #2637

“There is no way of peace by plunging more deeply into sin, as some think they will do—drowning dull care in the flowing bowl, or endeavoring to show their hardihood by rushing into still viler forms of lust in order that they may, somehow or other, be satisfied and content. No, this disease breeds a hunger which increases as you feed it! It engenders a thirst which becomes the more intense the more you try to satisfy it.”—1897, Sermon #2499

“I would to God that men did but see that although the picture I have tried to draw is terrible, indeed, yet it is most gracious *on God’s part* to treat them as diseased persons needing to be cured, rather than as criminals waiting to be executed!”—1897, Sermon #2499

“Be prepared to go Home to Heaven tonight. Come, now, are all things ready for your journey? If not, pack up all the luggage, label it, and have everything ready for the start at any moment. Blessed is that man who is ready to blossom in Heaven any instant. ‘Oh,’ says one, ‘I should not like to die tonight. I believe that I am a Christian and that I am saved, but I do not feel ready to go.’ Set your house in order, then, for your house cannot be right if it is not in order! If your house is in order, why, then you are ready to die! There is no right living except living as you would wish to live if you knew that this was to be your last day. The right way to spend the next hour is so to spend it as if it were your last hour. The Lord bring us into that happy condition that it shall not matter to us one single farthing whether we live or whether we die—and may He keep us in that blessed state, for Christ’s sake! Amen.—CHS

“The pleasure of the Lord shall prosper in His hands because it pleased the Father to bruise Him. And, oftentimes, it shall be with the servant as it was with the Master—it shall please the Lord to bruise you and put you to grief, that in later days the pleasure of the Lord may prosper in your hands.”—1897, Sermon #2499

“Paul wrote to the Galatians that our Lord Jesus Christ ‘gave Himself for our sins,’ upon which passage, Martin Luther observes that Christ never gave Himself for our righteousness. There was never enough of that to be worth His doing so, but He gave Himself for our sins, that He might put them away from us forever.”—1899, Sermon #2637

“A man scarcely needs to be reminded that he must breathe. It is essential to his very life that he should breathe and it is essential to our spiritual life that we should pray. I never thought it necessary to prepare a discourse to exhort you to eat, neither ought it to be necessary to exhort Christians to pray. It should be to you an instinct of your new nature, as natural to your spiritual being as a good appetite is to a man in health. There should be a holy hunger and thirst to pray.”—1902, Sermon #2800

“It is not enough to have a Bible on the shelf—it is infinitely better to have its Truths stored up within your soul. It is a good thing to carry your Testament in your pocket—it is far better to carry its message in your heart.”—1900, Sermon #2679

“As the spokes of a wheel all meet in the axle, so all the promises of God meet in the great center of the Covenant of Grace made with Christ Jesus on behalf of all His people.”—1901, Sermon #2762

“Heaven is being filled with people who have believed in Jesus—and Hell is being filled with people who *meant to* believe in Jesus, but did not! That is the difference between the two classes, but what a difference it will make between them when they come to die!”—1897, Sermon #2500

“There was a man in that first paradise—he was the first man, Adam, and you and I were representatively in him, for he was the federal head of the human race. But he fell and he was taken away. Do we regret this and mourn over it as though it were an irreparable calamity? By no means, for the Lord has taken away the first man, Adam, that He may establish the second Man, the Lord Jesus Christ!”—1900, Sermon #2698

“I never care to read any arguments about the Deity of Christ—I would as soon think of reading a book which sought to prove the existence of my mother! This is a matter which I know for myself. I have tried it and proved it—and felt its power.”—1901, Sermon #2719

“O you who are only *professors* of religion, will you shut yourselves outside the door of mercy? You will do so if you neglect to obtain that secret oil of Grace which can only be supplied by the Holy Spirit!”—1897, Sermon #2500

“‘I can do nothing,’ says one. That is true. Learn that lesson well! But there is another lesson, remember, to follow it—‘I can do all things through Christ which strengthens me.’”—1897, Sermon #2502

“It is easy work to scoff at the Bible and to deny the Truth of God. I think that I could myself pose as a learned man, in that way, if ever the devil should sufficiently control me to make me feel any ambition of that sort. In fact, there is scarcely a fool in Christendom who cannot make himself a name among modern thinkers if he will but blaspheme loudly enough, for that seems to be the road to fame, nowadays, among the great mass of

mankind! They are dubbed “thoughtful” who thus insult the Truth of God as the soldiers, with their spit, insulted the Christ of God.”—1903, Sermon #2824

“It takes a strong man to stand under a weight of Divine Grace here below. It needs a robust constitution to bear the weight of Divine Love even here. It is almost enough to kill a man and one may as well die of excessive joy as of excessive grief—but what will it be when our souls are so enlarged and we are so strengthened that we can enjoy God forever? Five minutes in Heaven and then let me come back—but then, if I did come back, you know, I should have heard unspeakable words which it would not be lawful for a man to utter! As I have not been there, I cannot tell you of all the wondrous things that help to make up the glory of Heaven. And if I *had* been there, it might be unlawful for me to tell you, so I will not attempt to intrude upon that reserved ground! But what I have to say to you is, *Let us all go there and see for ourselves!*”—1897, Sermon #2502

“It must be sheer superstition, utterly unwarranted by Holy Scripture, which tells us that the Lord’s Supper can only be properly received *in the morning* and that we ought not to eat anything before we partake of the sacred emblems! We reject all such nonsense, for we find no authority for it in the only standard which we recognize, that is, the inspired Word of God!”—1899, Sermon #2638

“*For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly.* Take notice of the whole of that last sentence! Do not go and quote half of it and say, ‘God has promised that He will withhold no good thing.’ It is only promised to, ‘them that walk uprightly.’ And if you walk crookedly, the promise does not belong to you! It is *upright* walking that brings *downright* blessing! You shall lack no good thing from God when your whole heart is made good towards God.”—1897, Sermon #2502

“To see Christ is blessed, but unless we tell what we have seen, the blessing may be like a talent in a napkin, or a candle under a bushel. I would like to come round to each one of you and to say, ‘Dear Brother, dear Sister, do you live in the light of God’s Countenance? Has Jesus Christ shone upon you? Is He your Beloved and are you His beloved?’ Then come and let Him have the use of your tongue! Let Him have the use of those bright eyes of yours to tell with beaming countenance what the Lord has done for you and what He has said that He will do for others!”—1898, Sermon #2561

“A true prayer is the echo of the eternal purpose of God.”—1902, Sermon #2800

“Everything of good that we enjoy, however little it may be, comes from God.”—1897, Sermon #2504

“When our comforts become our idols, they work our ruin. But when they make us bless God for them, then they become messengers from God which help toward our growth in Divine Grace.”—1897, Sermon #2504

“I want you to be on just such intimate terms with somebody or other in the Bible—John, if you like, or Mary. Sit at Jesus’ feet with her. Or Martha—it will not hurt you to make the acquaintance of Martha and do a great deal of serving, though I do not want you to get cumbered with it. But do find your choicest friends in the Scripture. Take the whole company of Bible saints home to your heart, let them live inside your soul. Let old Noah come in with his ark, if he likes, and let Daniel come in with his lions’ den, if he pleases—and all the rest of the godly men and women of the olden time—take them all into your very nature and be on familiar terms with them! But, most of all, be specially intimate with Him of whom they all speak, namely, Jesus Christ your blessed Lord and Master!”—1900, Sermon #2679

“Our comforts are always safest when they are enveloped in gratitude. Let us overlay the wood of our comfort with the gold plate of our gratitude—and so shall it be preserved. An ordinary comfort protected with a sheet of gratitude shall become to us a double means of Grace.”—1897, Sermon #2504

“When a man once gives himself up to sin, it is like getting into a current which bears him onward where, at first, he had no thought of going. If you wade into the waters of sin, it will not be long that you will be able to retain a foothold and, by-and-by, unless the Lord shall, in His Grace, prevent such a calamity, the rapid current will bear you away to your everlasting destruction!”—1903, Sermon #2825

“It is well, when you are glad, to rejoice as though you rejoiced not, for then you will learn, when you are sorrowful, to mourn as though you sorrowed not.”—1897, Sermon #2504

“There are some people who would never have been saved if the Holy Spirit had not broken down their refuges of lies.”—1900, Sermon #2698

“But let me remark, further, that *the glory of Divine Grace is to be seen more fully by-and-by*, when the whole plan of Grace shall be worked out. I take it that we have, none of us, a very clear idea of what the full design of Divine Grace is. We say it is the blessing of the elect—it is, moreover, the indirect blessing of the world through these elect ones—or, as good Elisha Coles has said, and we endorse his saying, ‘Grace gives some good things to all men, though it gives all good things to some men.’”—1901, Sermon #2763

“After the thanksgiving, it is very clear that our Divine Lord *broke the bread*. We scarcely know what kind of bread was used on that occasion. It was probably the thin passover cake of the Jews, but there is nothing said in Scripture about the use of leavened or unleavened bread and, therefore, it matters not which we use. Where there is no ordinance, there is no obligation and we are, therefore, left free to use the bread which it is our custom to eat.”—1899, Sermon #2638

“Many of our doubts and fears would fly away if we praised God more. And many of our trials and troubles would altogether vanish if we began to *sing of our mercies*. Oftentimes, depression of spirit that will not yield to a whole night of wrestling, would yield to ten minutes of thanksgiving before God! Praying is the stalk of the wheat, but praise is the very ear of it. Praying is the leaf of the rose, but praise is the rose itself, redolent with the richest perfume.”—1900, Sermon #2679

“Brothers and Sisters, pray for us, and pray for all the preachers of the Word, that they may be stars in the right hand of Christ!”—1897, Sermon #2498

“If men had kept the Covenant of the Lord—if Adam, for instance, had kept it in the Garden of Eden, the rose would have been without a thorn to tear his flesh, and the enjoyment of life would never have been marred by the bitterness of toil or grief.”—1897, Sermon #2506

“The ordinance of the Lord’s Supper is not meant for the conversion of sinners. It is not intended to lead men to salvation, but it is intended for those who are already saved, those who are converted.”—1900, Sermon #2699

“There are many people who approve of laws as far as they keep their fellow men in check, but they do not want laws for themselves. ‘Oh, says such a person, ‘of course everybody ought to be honest! My servants ought not to embezzle, they ought not to rob me, they ought to give me a good day’s work for their wage.’ When the argument is turned round and the question is about giving a good day’s *wage* for the work, then they talk about political economy—which means that it is absolutely necessary that men should be dishonest!”—1897, Sermon #2506

“‘My God, My God, why have You forsaken Me?’ There is something in these words of our Savior always calculated to benefit us. When we behold the sufferings of men they afflict and appall us, but the sufferings of our Savior, while they move us to grief, have about them something sweet and full of consolation. Here, even here, in this black spot of grief, we find our Heaven while gazing upon the Cross. This, which might be thought a frightful sight, makes the Christian glad and joyous. If he laments the cause, yet he rejoices in the consequences.”—1898, Sermon #2562

“As Thomas read the Deity of Christ in His wounds, so do I read the eternal glory of His people in the mockery which He endured on their behalf.”—1903, Sermon #2825

“When God writes His Law in our hearts, He writes that which will never be blotted out! Once let Him take the pen in His hand and begin to write. “Holiness unto the Lord” right across a man’s heart—and the devil, himself, can never remove that sacred line!”—1897, Sermon #2506

“One kiss from God is the soul of Heaven laid to the heart of a burdened sinner.”—1897, Sermon #2507

“Everywhere, lukewarmness in religion is to be loathed and abandoned, for it is a gross and glaring inconsistency!”—1902, Sermon #2802

“There is nothing that is so soul-strengthening as taking another look at the bronze serpent, or having another plunge in the fountain filled with blood, or feeding, once again, on the inexhaustible provision that is stored up for us in the Person of our Lord!”—1899, Sermon #2638

“If, as I have often declared to you, it is the command of God that we believe on Jesus Christ whom He has sent, you are guilty of sin every moment that you live without faith in Christ! It is commanded of you, therefore you can clearly say you have a right to it, for any man has a right to obey a Divine command!”—1901, Sermon #2763

“Salvation is not of him that wills, nor of him that runs but it is God that shows mercy! It is not the man who preaches, who accomplishes the work, but God working through the man. He could dispense with the man altogether if He pleased.”—1900, Sermon #2700

“Christ will go from you if you want Him to go. He forces Himself upon no man—the Grace of God does not violate the will of man—it acts in accordance with man’s nature and achieves the Divine purpose without disturbing the individuality of the man.”—1897, Sermon #2507

“The day will come, dear Friend, when your cheeks, all befouled with weeping, shall be washed and made fair to look upon. Your eyes may be weary with waiting and watching, and red with weeping, but that weeping shall endure only for a night. ‘Joy comes in the morning,’ as surely as the morning comes after the night! Bear your sorrows bravely, for they are appointed of your Heavenly Father in supreme wisdom. Bear them joyfully, for they will bring forth to you the peaceable fruits of righteousness.”—1897, Sermon #2508

“...he who is meek is meek without trying!”—1897, Sermon #2508

“The Lord beautifies the meek, I think, in this way—he puts into them a *peace of mind* which fiery spirits never have—and which quick spirits do not know. They are not easily ruffled or disturbed. They have, as others have, much to annoy them, but they are so put into Christ that they cannot be put out. They are rendered so deeply calm, so solidly patient by the indwelling of the Spirit of God, that they bear without seeming to bear, and that which would crush another seems to have no weight with them. The deep peace of mind of a truly meek Christian is, I think, a very beautiful thing.”—1897, Sermon #2508

“We ought to be ashamed of being ashamed of Jesus! We ought to be afraid of being afraid to acknowledge Him! We ought to tremble at trembling to confess Him and to resolve that we will take all suitable opportunities that we can find of saying, first to relatives, and then to all others with whom we come into contact, ‘We serve the Lord Christ.’”—1900, Sermon #2680

“The Church of Rome can never again be put in the ranks of Christian Churches!”—1899, Sermon #2639

“Souls convinced of sin have no time or inclination to quarrel! When a man feels that he must ‘flee from the wrath to come,’ he does not notice that someone else is not respectful to him. No, he thinks of himself as a lost sinner—and lost sinners must not be so foolish as to stand upon their dignity, nor even to insist upon their rights and privileges!”—1901, Sermon #2764

“There cannot be any Grace at all except as we know Christ!”—1900, Sermon #2700

“**ISAIAH 44:21, 22.** *Remember these, O Jacob and Israel; for you are My servant: I have formed you, you are My servant: O Israel, you shall not be forgotten of Me. I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return unto Me; for I have redeemed you.* Out of all the world, God had a chosen people, His own Israel, to whom He revealed Himself—but they also turned aside to idols, yet here He bids them return to Him. Even to this day they bravely bear their protest against idols. I would to God that they also knew the Christ of God and worshipped Him. All Believers are the true Israel after the spirit and are to maintain forever the Glory of the one only living and true God.”—1903, Sermon #2847

“Go through the world, Beloved, blindfolded to all but Christ, and you shall do well!”—1903, Sermon #2825

“There is no bondage connected with endeavoring to be like Christ! In fact, there is no joy that ever sparkles in the eyes like the joy of a reconciled soul.”—1897, Sermon #2509

“The common sin of husbands and wives should be confessed unitedly, and there is nothing more natural, more beautiful, and more edifying than for husbands and wives to pray together, to confess sin together, and to offer thanksgiving together. In all these they may be most fittingly one. Yet there is and there must be some sin which the man shall bring before God and before God alone, feeling that even his dearest one would be an intruder in that act of personal mourning for sin. And when the Spirit of God is in the woman’s heart, she feels that, though she has no earthly secret from her husband, yet there is something between God and her soul into which even her husband cannot enter. Her mourning for her sin, when she first seeks the Savior, would be hindered by her husband’s interposition, so she gets alone. And his mourning for sin, when he first seeks the Savior, or when afterwards he is conscious of some backsliding and longs to return to his Lord, must be apart and alone.”—1897, Sermon #2510

“I would not have you go with a lukewarm heart, even to distribute tracts! I would not have you dare to visit the sick unless your heart is filled with love to Christ! Either do such work well, or do not do it at all. Either put your heart into the work, or let someone else do it.”—1902, Sermon #2802

“The tried and troubled ones who can still cry, ‘Blessed be the name of the Lord,’ are not driven to despair, for despair shuts the mouth and makes a man sit in sullen silence, or else it opens his lips in bitter complaints and in multiplied murmurings. But, when a man can truly say, ‘Blessed be God,’ then despair has not mastered him—he still holds his own and he has on his side far greater force than the devil and the most trying circumstances can bring to bear upon him to vanquish him. O Friends, if you are afraid of being overcome, take to praising God! If you are in trouble and do not know how to bear it, divert your thoughts by praising God! Get away from the present trial by blessing and magnifying His holy name!”—1899, Sermon #2640

“When a Christian man so lives that others see something about him which they do not perceive in themselves, that is one way in which they are often attracted towards the Christian life.”—1900, Sermon #2680

“As there are words in Heaven so high that it were not lawful for a man to utter them, so are there words down here in the deep corruption of our fallen spirits that it were not lawful for a man to utter save in the ear of the Most High! Therefore, each individual must mourn apart.”—1897, Sermon #2510

“When the two seas meet—the sea of the saved one’s gladness and the sea of the Savior’s joy—what blessed floods they make!”—1900, Sermon #2701

“**ISAIAH 44:18, 19.** *They have not known nor understood: for He has shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considers in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yes, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?* Shall I, an intelligent being, worship gold, silver, wood, or brass, however excellent may be the workmanship of it? Shall I, an immortal being, cast myself down before a piece of bread and worship that, as some do who first worship, and then eat their god? Oh, what strange infatuation!”—1903, Sermon #2847

““The idea we get of others is close upon the heels of the idea we ought to have of ourselves, except when it is a good notion—and then the less we indulge the thought as being a picture of ourselves, the better!” 1902, Sermon #2766

“I take it to be an awful violation of the natural delicacy of the human mind when any person is invited to make oral confession to a priest. I can myself scarcely conceive of anything that could be more degrading to the heart and more injurious to the conscience than the infernal brazenness of heart that permits anybody to attempt such a thing! As the inspired Prophet would have said, they must have “a whore’s forehead” before they can dare to unmask their hearts before their fellow men. No, no, Brothers and Sisters, such a thing must not be so much as *named* among us! What shame remains in us ought to prevent such a shameful or shameless thing as that. Hence, our mourning must be apart.”—1897, Sermon #2510

“When a man blesses God for the bitter, the Lord often sends him the sweet. If he can praise God in the night, the daylight is not far off. There never was a heart yet that waited and wanted to praise God but the Lord soon gave it opportunities of lifting up Psalms and hymns and spiritual songs unto Him.”—1899, Sermon #2640

“If you can only pray in public, you do not pray at all! If you can only join in the general confession, you have uttered a public lie! You are only right before God when it is your own sin, felt in your own heart, confessed by yourself before your own God, unknown to anybody else and altogether known to Him.”—1897, Sermon #2510

“I do not know that the faith of Abraham, as a saint, when he offered up his son, was greater than the faith of David, as a sinner, when he believed that God could make even him whiter than snow!”—1897, Sermon #2510

“Our common talk should be much more spiritual than it often is. There is no fear of degrading sacred subjects by the frequent use of them—the fear lies much the other way—lest by a disuse of them we come to forget them. This blessed Book, the Holy Word of God, is a fit companion for your leisure as well as for your labor, for the time of your sleeping and the time of your waking. It will bless you in your private meditations and equally cheer the social hearth and comfort you when, in mutual friendship, you speak the one with the other. Those who truly love God greatly love His holy Word.”—1897, Sermon #2511

“Beware, I pray you, of being like many nominal Christians who know not Christ! Beware of that Christianity from which Christ has been eliminated! You must first receive the Master, or else it is idle to be associated with His servants. You may say that you belong to His Church, but if you are not joined to the Head, what will it avail you to claim to be in the body? If you are not vitally united to the Lord so as to become one spirit with Him, of what service will it be to you that you are reckoned among His followers and that your names are written on an earthly church roll?”—1900, Sermon #2701

“Stagnation in a church is the devil’s delight.”—1902, Sermon #2802

“Never be ashamed to speak up for your Lord, Beloved. Never blush to acknowledge that you belong to Him. No, if you blush at all, blush with shame that you do not love Him more and serve Him better.” —1903, Sermon #2825

“I look upon a murmuring spirit as the forewarning of stormy weather in a rebellious soul—and I regard a praiseful spirit as the forecast of a happy time to come to the loyal joyous soul. God has prepared the heart to receive the joy which, otherwise, it, might not have been fit to accept at his hands. Be comforted, then, dear Friends, if you find in your hearts the desire to praise God, and belief that the Lord will find in His heart the willingness to speedily bless you!”—1899, Sermon #2640

“What a blessed kind of hearing that is when a man hears with longing, wishing, hungering all the way through the sermon! When the fish are hungry, then is the time for fishing, and when souls hunger and thirst after righteousness, *then* is the time for preaching!”—1897, Sermon #2512

“I do not know a stronger force in all the world than utter helplessness—for that is the end of all care. Many and many a time I have tried till my head has ached, to work out a problem in Church government, but have not discovered the solution—I could not see any way out of it. So I have just done as a schoolboy would who shuts up the two parts of his slate and puts it on the shelf. I have said to myself, ‘I will never have anything more to do with the matter, but will leave it for the Lord to solve.’ And I have found that the proposition has been worked out for me in due time.”—1903, Sermon #2848

It is God’s usual way to save men by their using the means of Grace, by their constantly, attentively, intensely, earnestly hearing the Word of God!”—1897, Sermon #2512

“Without faith it is impossible to please God.’ This is not popular teaching, but we never wish to teach a popular theology. It is not one that will commend itself to the natural mind of men—we never thought it would—we would have been thunderstruck if our preaching had been admired by such persons! And we would have gone home and felt that we were not sent of God to preach at all. But, nevertheless, this is true, ‘without faith it is impossible to please God.’”—1897, Sermon #2513

“God cannot reward them that seek Him on the ground of their merit, for they have none. It must, therefore, be upon the ground of Grace. This introduces into our faith, as a point of necessary belief, that we believe in Jesus Christ by whose merit we are accepted—that diligently seeking God, we find *Him in Christ*—and this brings to us the great Gospel reward. God bestows upon us His favor, His Grace and the blessings of His Covenant as a gracious reward, not because of *our* merit, but because of the merit of His Son, Jesus Christ! This we must believe, or we have not really come to God aright. That is the doctrine asserted in our text, ‘without faith it is impossible to please God.’”—1897, Sermon #2513

“There are no good works except those that spring from a living, loving, lasting faith in God through Jesus Christ our Lord!”—1897, Sermon #2513

“Some of you pray when you are, as it were, at Calvary, but not at Gethsemane. I mean you pray when the trouble comes upon you, but not when it is on the road. Yet your Master here teaches you that to conquer at your Calvary, you must commence by wrestling at your Gethsemane. When as yet it is but the shadow of your coming trial that spreads its black wings over you, cry unto God for help.”1902, Sermon #2767

“Men are eager enough to get temporal things, but when you come to spiritual things, there are thousands of people who seem only anxious to prove that they can never be saved!”—1900, Sermon #2701

“Oh, dear Friends, if you can share the lot of Christians when they are in trouble. If you can take God *and* affliction. If you can accept Christ and a cross—then your decision to be His follower is true and real! It has been tested by the afflictions and the trials which you know belong to the people of God, yet you are content to suffer with them in taking their God to be your God, too.”—1900, Sermon #2680

“No creature can be a success unless it pleases its Creator. No man can be a success unless he has treasure laid up for immortality, a mansion in Heaven, a place to abide in the islands of the blessed in the land of the hereafter. Without God, he is a complete failure in life.”—1898, Sermon #2559

“If there is anything in the world that can make sin to be more than ordinarily sinful, it is when sin is persisted in, notwithstanding the manifest warnings of God.”—1902, Sermon #2802

“One might have supposed that if men once believed the Bible to be God’s Word, and Jesus Christ to be God’s atoning Sacrifice, they would be eager to have Christ as their Savior. But it is not so. And often, as I preach, I am driven back to this conclusion at which I arrived long ago—It is not your power, Sir Preacher, that can save men. You may preach and argue, and reason as best you can, but until the arm of the Lord is revealed, and the Power of the Holy Spirit sends home the argument, that which is a mere matter of argument would be irresistible to a *rational* man, yet, as a spiritual force, fails to have any influence over the carnal mind. It is not by might, nor by power, but by the Spirit of the Lord that the work of salvation is accomplished! O Spirit of the living God, send home the Truth of God by Your own almighty Power, for Jesus’ sake!”—1897, Sermon #2513

“No man is so free, no man is so happy as he who loyally bows before the King of kings—to serve God is to reign! He who has God for his King, is himself a king!”—1903, Sermon #2848

“Long before a man knows that his transgressions are pardoned, God may have pardoned and blotted them out. I do not say that a man receives actual pardon in his own soul, or a sense of justification without knowing it. I cannot believe, with some, that a man may be born again without *being aware of it*. I know there never was a natural birth without pangs and pains—and I am equally sure that there never will be a *spiritual birth* without some suffering and some agonies. A man is not to be born again when he is asleep—he is to know it and know it, he will, at some time or other in his life! Not constantly, it may be, but nevertheless he will know, even if it is only for an hour, that he is a child of God! I think he who never had one minute of assurance, never had faith. He who never knew himself to be a child of God, who never could say, ‘I believe in Je-



sus,” never could see his sins blotted out—I think such an one does not know what faith is. It may endure for ever so short a time, but if it is real assurance, it springs from true faith and the man is saved.”—1898, Sermon #2563

“The wonder of extraordinary love is that God should make it such an ordinary thing, that He should give to us ‘marvelous loving kindness,’ and yet should give it so often that it becomes a daily blessing, and yet still remains marvelous!”—1900, Sermon #2702

“We are all born *great* the first time—it is only when we are born the second time, born from above—that we come to be little. When we were born the first time, we were so great that we were really nothing—but when we are born a second time, we are so little that we are everything in Christ!”—1897, Sermon #2514

“We need not wonder if those who have no knowledge of God, no Savior, no Father in Heaven, should try to get all they can out of this world, for they have no other! Well may they make gold their god, for they have no God who can give them any pleasure or delight. But it should not be so with you who are the twice-born, the immortal, the God-descended. You who have eternal life within you, you in whose bodies the Holy Spirit is dwelling as in a temple—and it is so with you unless you are hypocrites and are making a pretense to that which is not true—you should not be fretting and stewing about what you shall eat, or what you shall drink and how you shall be clothed! Endowed with such a noble nature, called to higher things than the heathen have ever dreamed of, descend not to the trifles which content them, but let your spirit rise above these earthly things!”—1897, Sermon #2515

“Remember what David said, long ago—“Cast your burden upon the Lord and He shall sustain you: He shall never suffer the righteous to be moved.” But if you cast your burden upon the Lord, do not go looking after it when I have pronounced the benediction—leave it altogether! The fault with many of us is that when we have cast our burden upon the Lord, we beg Him to let us have it back! And if He grants our foolish request, it comes back twice as heavy as it was before. Oh, that we were wise enough to leave our troubles with our Father who is in Heaven as little children leave things with their father! Then we shall find that He comforts us in all our tribulation.”—1899, Sermon #2640

“The least mercy from God is a miracle.”—1900, Sermon #2702

“Whenever there is the shadow of a coming trouble looming before you, let there also be the substance of more intense communion with God!”—1902, Sermon #2767

“Our blessed Savior is honestly intolerant! He says, ‘He that believes and is baptized shall be saved, but He that believes not shall be damned.’ Because He loves the souls of men, He will not bolster up the fiction of universal charity.”—1903, Sermon #2826

“Whatever the other Bethlehem people might be, there was among them one notable being, and it was worthwhile to join the nation for the sake of union with him. Ruth found it all out by degrees. There was a near kinsman among those people and his name was Boaz. She went to glean in his field and, by-and-by, she was married to him. Ah, that was the reason why I cast in my lot with the people of God, for I said to myself, ‘There is One among them who, whatever faults *they* may have, is so fair and lovely that He more than makes up for all their imperfections! My Lord Jesus Christ, in the midst of His people, makes them all fair in His fairness and makes me feel that to be poor with the poorest and most illiterate of the Church of Christ, meeting in a village barn, is an unspeakable honor since He is among them!’—1900, Sermon #2680

“Being in the Kingdom of God, and enjoying its privileges, then seek *to extend that Kingdom*. Go forth every morning, conquering and to conquer! With the weapons of love and kindness, seek to win men to Christ. Enlisted in this holy army, carry on a constant crusade for Christ. From your earliest waking thoughts, till you fall asleep at night, be intent, first and foremost, to win other hearts to Christ. Let all your care go in this direction—to serve God, to live for God, to glorify God! Seek this as earnestly as the merchant seeks more trade, as the miser seeks more gold, as the sick man seeks a return of health: ‘Seek you first the Kingdom of God.’”—1897, Sermon #2515

“I cannot understand the indifference of some people to the crime that flows in black torrents down our streets. It seems to me that if I am a Christian, I am to seek to promote the kingdom of righteousness everywhere! And that the side I ought to take in social life, politics and everything else, is the side of righteousness.”—1897, Sermon #2515

“O Brothers and Sisters, in proportion as you are holy, the absence of the Light of God’s Countenance will be grief to you! And as Jesus was perfectly holy, it was the utmost anguish to Him to have to cry to His Father, ‘Why have You forsaken Me!’”—1902, Sermon #2803

“David said, ‘I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.’ If you will care only to seek your bread, yourself. If you will make your gain your great objective in life, then you may provide for yourself. But if you will serve God. If you will mind His business, He will mind your business! And as surely as He lives, He will provide for His own.”—1897, Sermon #2518

“Always expect the unexpected when you are dealing with God! Look to see, in God, and from God, what you never saw before, for the very things which will seem to unbelief—to be utterly impossible—will be those which are most likely to happen when you are dealing with Him whose arm is Omnipotent, and whose heart is faithful and true.”—1900, Sermon #2702

“Why does God lay trouble upon His people and comfort them in it? *It is that He may make them comforters of others*—“that we may be able to comfort them which are in any trouble.” A man who has never had any trouble is very awkward when he tries to comfort troubled hearts. Hence, the minister of Christ, if he is to be of much use in God’s service, must have great trouble. ‘Prayer, meditation, and affliction,’ says Melancthon, ‘are the three things that make the minister of God.’ There must be prayer. There must be meditation and there must be affliction. You cannot pronounce the promise correctly in the ears of the afflicted unless you, yourself, have known its preciousness in your own hour of trial. It is God’s will that the Holy Spirit, the Comforter, should often work by men according to that ancient word of His, ‘Comfort you, comfort you My people, says your God. Speak you comfortably to Jerusalem.’ These comforting men are to be made—they are not born so—and they have to be made by passing through the furnace themselves. They cannot comfort others unless they have had trouble and have been comforted in it.”—1899, Sermon #2640

“*And as they went to tell His disciples, behold, Jesus met them*—Happy are the ministers who meet their Lord when they are going up the pulpit stairs! Blessed are the teachers who meet Jesus when they are going to the class! They will be sure to preach and teach well when that is the case. ‘As they went to tell His disciples, behold, Jesus met them.’”—1897, Sermon #2518

“There are many ways of praising God. We should do it with the lips and grateful is the voice of song in the ears of the Lord God of Sabaoth. We should do it by our daily conversation—let our acts be acts of praise, as well as our words be words of praise. We should do it even by the very look of our eyes and by the appearance of our countenance. Let not your face be sad, let your countenance be joyous! Sing wherever you go, yes, when you are laden with trouble, let no man see it.”—1900, Sermon #2681

“You may cut the evil weed, self-righteousness, up, but when you think you have got to the last root of it, it will be shooting up again before you can sharpen your knife to cut it up once more! This evil thing is bred in man’s nature. When you preach against it, see how men will roar at you—they cannot bear that teaching.”—1898, Sermon #2594

“Oh, to have a cheerful spirit, not the levity of the thoughtless, nor the gaiety of the foolish, nor even the mirth of the healthy—there is a cheerful spirit which is the gift of Grace—that can and does rejoice evermore. Then, when troubles come we bear them cheerfully! Let fortune smile, we receive it with equanimity. Or let losses befall us, we endure them with resignation, being willing, so long as God is glorified, to accept anything at His hands.”—1903, Sermon #2850

“Men are frightened into Hell, but not into Heaven. Men are sometimes driven to Sinai by powerful preaching. Far be it from us to condemn the use of the Law of God, for, “the Law was our schoolmaster to bring us unto Christ,” but if you want to get a man to Christ, the best way is to bring Christ to the man!”—1898, Sermon #2563

“I can hardly realize how terrible will be the doom of those who, after making a profession of religion, have prostituted their knowledge of the inner working of the Church of God and made it the material for novels in which Christ’s Gospel is held up to scorn!”—1902, Sermon #2767

“Now, look at the text [Luke 18:1] again, and lay stress upon the first word of it—‘*Men* ought always to pray.’ I feel so grateful to the Holy Spirit that this text does not say, ‘*Saints* ought always to pray,’ because then I might ask myself, ‘Am I a saint?’ and, perhaps, I might have to answer, ‘No, I am far from it.’ But the text does not say, ‘saints,’ and it does not even say, ‘Tender-hearted, penitent persons who are in a very gracious state ought always to pray.’ No, there is no description of character given in the text, for which I am deeply grateful.”—1897, Sermon #2519

“Do not give way to little sins and you will not give way to big ones... Beware of little sins and you will not commit great ones.”—1900, Sermon #2703

“All the adulteries, murders, unnatural vices and accursed blasphemies that had ever defiled the race of mankind have not so certainly proved it to be a desperately fallen thing as the murder of the Son of God, the Savior and the Friend of men! This appalling crime of Deicide stands out without a parallel in the history of the universe! There was no guilt in the Lord Jesus for which He deserved to die, yet, with wicked hands, they crucified and slew Him.”—1903, Sermon #2826

“Let all the infidels in the world assuredly know that the Gospel will win its way, whatever they may do. Poor creatures! Their efforts to oppose it are not worthy of our notice and we need not fear that they can stop the Truth of God! As well might a gnat think to quench the sun! Go, tiny insect, and do it, if you can! You will only burn your wings and die. As well might a fly think it could drink the ocean dry. Drink the ocean, if you can—more likely you will sink in it and so it will drink you!”—1898, Sermon #2594

“The man who knows that his eternal future is secured by the unfailing Grace of God may forever praise the Lord who has given him life!”—1900, Sermon #2682

“Christ’s testimony concerning His own ministry was, ‘The poor have the Gospel preached to them,’ so if you bring me a Gospel which can only be understood by gentlemen who have passed through Oxford or Cambridge University, I know that it cannot be the Gospel of Christ!”—1902, Sermon #2803

“I can well believe that when the holy angels heard that the Son of God was to be Incarnate, and when it oozed out that in human flesh He was to die, even they could scarcely believe that such a thing was possible!”—1899, Sermon #2641

“The Jews prayed three times a day. There have been some holy men who have prayed at least seven times a day, but I take it that the man who lives near to God could not tell how many times a day he prays, for, whether he has three or seven times of special and notable prayer in word, he will have 70 times seven times in a day in which his heart speaks with God about everything that occurs. I think that it is well before every action to breathe a prayer, and during every action to breathe a prayer, and after every action to breathe a prayer.”—1897, Sermon #2519

“If your religion is to be worth anything, it must have a heart—there must be heart-work—the work of the Holy Spirit upon your hearts and the drawing near of your souls unto God. Otherwise, all your outward performances, however excellent they may appear to be, will land you short of Heaven.”—1903, Sermon #2851

“Ah, a religion that does not begin with secret prayer is not worth the label you put on it! A religion that is not sustained by secret prayer is a lie! A religion that does not grow through secret prayer may be puffed up, but it is not truly *built up* by the hand of God. No, no, if you seek to join a Church, to be baptized, to come to the Communion Table and, all the while, you do not pray, your religion is but the baseless fabric of a vision and will disappear! You must either pray or you will faint!”—1897, Sermon #2519

“The most effective sermons are those which make opposers of the Gospel bite their lips and gnash their teeth.”—1898, Sermon #2594

“There is no going to Heaven by following the road to Hell! There is no finding pardon while continuing in sin. Depend upon it, Mr. Drunkard, you will not be forgiven for your drunkenness if you still go on with your drinking. Let not the man who is unchaste imagine that he can go on with his sin and yet be forgiven. Let not the thief dream that there is any pardon for him unless he quits his evil course and tries to make such restitution as he can to those whom he has wronged.”—1900, Sermon #2704

“You shall never so fully and so truly find yourself as when you have lost yourself in God.”—1899, Sermon #2641

“Life without God’s love is death. But put God’s love with it and then what a song we ought to send up to His Throne if we feel that He has given us both spiritual life and infinite love.”—1900, Sermon #2682

“I would rather be the means of saving a soul from death than be the greatest orator on earth. I would rather bring the poorest woman in the world to the feet of Jesus than I would be made Archbishop of Canterbury. There is no honor and no dignity under Heaven that can content us unless souls are won for Christ! And if souls are won, we shall care little how the great work was done instrumentally, for God will have the whole of the glory of it.”—1897, Sermon #2520

“Ah, poor Sinner, I daresay your first prayer is full of blunders, but that does not matter as long as your heart is in it. The Lord knows how to put our prayers together and take all the contradictions out of them—He understands the meaning of our sighs and our groans!”—1897, Sermon #2520

“Often times a sinner will become more adept in guilt and more inclined to evil the further he advances in years. Certain sins may decline through the weakening of the flesh, but the sins of the heart do not. The power to sin may grow less, but the will to sin continues to increase as the sinner grows older.”—1902, Sermon #2768

“I have heard preachers ignorantly talk about ‘natural’ love to the Gospel—there cannot be such a thing! I heard someone say that there was a ‘natural’ love to Christ—it is all rubbish! Nature cannot beget a love to Christ, nor love to any good thing—that must come of God, for all love is from Him.”—1898, Sermon #2594

“In reference to this matter of predestination and free will, I have often heard men ask, ‘How do you make them agree?’ I think there is another question just as difficult to solve, ‘How can you make them *differ*?’ The two may be as easily made to concur as to clash.”—1903, Sermon #2828

“And oh, poor troubled Sinner, if you cannot pray, but can only get alone and *moan*, that is good praying!”—1897, Sermon #2520

“Railway men do not build bridges over rivers without an intention of sending engines and trains across them—and God does not give faith without an intention of letting it be tried. And He wants you to know, when He does try you, or permit others to try you, that He still loves you. When He leaves you for a little while in the dark, He loves you just as much as when you were in the light.”—1900, Sermon #2682

“You will be as surely damned by your righteousness, if you trust in it, as you will by your unrighteousness! Christ, alone, the Gift of the free Grace of God—this is the gate of Heaven—but all self-satisfaction, all boasting, all exaltation of yourself above your fellow men is mischievous and ruinous, and will surely be deadly to your spirit forever.”—1900, Sermon #2704

“Think it not a strange thing that you are subject to this eclipse—others have been eclipsed, too—and all those who have found the Sun of Righteousness have had to run through the dark to get at Him! There must be a dark tunnel before we can get at Christ and we must grope through worse than an Egyptian night before we behold the face of God with joy.”—1899, Sermon #2642

“If, dear Friend, you are self-condemned and can see no reason why the Lord should have mercy upon you, yet He spies a reason in the very fact of your being unable to see any! He finds, in that very brokenness, misery and helplessness of yours, a reason why His own sweet love and mercy should come and deal with you, even with you.”—1898, Sermon #2564

“I do not know how to put Christ’s love more plainly, or give the invitation more simply. I wonder that souls do not come and yet I know that you will not come unless my Master draws you!”—1897, Sermon #2520

“If you think that your prayers help in any degree to put away sin, you make an antichrist of your prayers! Christ’s blood and righteousness form the *only* ground of your acceptance before God. If you reckon your prayers as a ground, or medium, or even *help* to your acceptance with God, you push the Cross of Christ into the background and put your prayers into the place of the only Substitute for sinners—and the more you pile them up, the more you multiply your sin!”—1903, Sermon #2851

“Now, Beloved, possibly you will say to me, ‘How is it that the Gospel—God’s glad tidings to guilty man, the Gospel which is full of Grace, which is, indeed, all of Grace from top to bottom—comes in the shape of a command? Does it not tend to make your preaching *legal*?’ My answer to that question is that if it did have that effect, I could not help it. I am bound to preach what I find in God’s Word. Whatever may be the consequences, I must not alter the form of my Master’s message!”—1902, Sermon #2803

“Dear Friends, you know as well as I do that there are many sorts of Christians. I am sorry to say that there are some nominal Christians who are no credit to Christianity—they bear the name of Christians and though I will not say that they are dead—yet certainly they are very sickly and seem ready to die. They stand among the people of God and their names are put down in the Church Book, but if they are spiritually alive, theirs is a very feeble form of life. Their heart is not in God’s ways. They are active and energetic when they get into the shop, but they are half asleep when they are in the sanctuary. They leave “footprints on the sands of time” when they are devoting their attention to politics, but when they come to the things of God, they tread so lightly that we cannot tell that they have passed that way!”—1897, Sermon #2521

“And, mark you, that mistakes concerning the Gospel are never little things—they are always dangerous, they are always painful. Sinners have more griefs than they need have because they have less knowledge than they should have.”—1899, Sermon #2642

“It is good evidence that Grace has been given to any man when he looks upon Christ, obeying the great *command*—‘Look unto Me, and be you saved, all the ends of the earth.’ This is the first sign and token of Believers and it is to be our continual distinguishing mark, for we are always to be ‘looking unto Jesus, the Author and Finisher of our faith.’”—1900, Sermon #2683

“Dear Friends, look not towards any sin, for looking breeds longing, and longing begets lusting, and lusting brings sinning! Keep your eyes right and you may keep your heart right. If that first woman had not looked upon the forbidden tree and seen “that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,” she would not have plucked and eaten of the fruit—and we would not have been the children of sorrow.”—1897, Sermon #2521

“I used to think that if I once told this wondrous story of “Free Grace and dying love,” everybody would believe it. But I have long since learned that so hard is the heart of man, that he will sooner be damned than be saved by Christ!”—1900, Sermon #2704

“Among the wise concealments of God is that which hides from open view the depravity of our heart and the corruption of our nature.”—1903, Sermon #2828

“Old John Newton used to say, ‘You who are called Calvinists—though you are not merely Calvinists, but the old, legitimate successors of Christ—you ought, above all men, to be very gentle with your opponents, for, remember, according to your own principles, they cannot learn Truth of God unless they are taught of God. And if you have been taught of God, you ought to bless His name—and if they have not, you should not be

angry with them, but pray to God to give them a better education.’ Do not let us make any extra “offense of the Cross” by our own ill humor, but let us show our love to the Cross by loving and trying bless those who have been offended with it.”—1898, Sermon #2594

“O Friends, if we begin to look upon iniquity, we shall almost certainly fall! There are some sins that we poor, frail creatures cannot endure to look at. We are as moths near a burning candle—the only safety for us is to get out of the room and fly into the open air. But if we stop near the light, we shall certainly burn our wings and, perhaps, even destroy ourselves. So we must take care that we do not get used to sin. I believe that even the common reading in the newspapers of accounts of evil things is defiling to us and if we habitually read such things, we shall come, at last, to think less and less of the coarser forms of vice than we ought to do.”—1897, Sermon #2521

“Sin will ruin any man. If it is not forsaken, it will eternally ruin him.”—1898, Sermon #2565

“What a dreadful lie it is when men stand up as sponsors for a child and promise and vow various things, none of which are within their power to perform! As to anything that anybody ever promised with regard to your soul, what can another person do for you in such a matter as that? The most earnest faith in your parents can never bring you to Heaven unless you, also, have faith in Jesus!”—1902, Sermon #2770

“Beloved Brothers and Sisters, pray that God will bless the message I am trying to deliver, in deep solemnity of soul, to poor sinners. Ask Him to send it home to their hearts by the effectual working of His Holy Spirit.”—1902, Sermon #2803

“Nothing can keep us away from the fangs of error like falling into the embraces of Christ. Looking unto Jesus is the great remedy against looking unto sin! Turn away my eyes from vanity, my Lord, by filling them full with a vision of Yourself and holding me spellbound with that grandest spectacle that eyes of men, or angels, or even of God, Himself did ever see—the spectacle of God Incarnate bearing our sin in His own body on the Cross! Keep your eyes fixed there and all will be well.”—1897, Sermon #2521

“It will never do for any man to hope to be saved by putting prayer into the place of genuine repentance and immediate forsaking of sin.”—1903, Sermon #2851

“There is a poor soul in this place now—I have talked with her many times. I know her sad condition and I have often shaped my discourse so as to meet her case. Many times I have thought that the Lord has given me some sweet word that would break the gates of brass and set the imprisoned one at liberty, It has taken a little of the pride out of me and shown me how impossible it is for man, when he labors the hardest, to bring a soul out of bondage before the Lord’s promised hour of redemption comes.”—1899, Sermon #2642

“I invite each one of you personally to offer this prayer, “Turn away my eyes from beholding vanity; and quicken me in Your way.” It is the preacher’s prayer. Let each of us who preach the Gospel ask God to keep the dust out of our eyes and make us full of spiritual life, for, if we are not filled with heavenly life, we shall be a curse to our people instead of a blessing.”—1897, Sermon #2521

“They say when a man is sick, that it is a good thing to take him to his native place. And when a true Believer’s soul gets faint and unbelieving, let him breathe the air of Calvary over again!”—1900, Sermon #2705

“It is quite true that of all sights in the world, the sight of Christ crucified is the sweetest. People say, ‘See Naples and die.’ But it would be worthwhile to see Christ, by faith, even if that sight were necessarily followed by death. Of all that can be seen in the world, there is nothing so delightful as a believing sight of Jesus Christ!”—1900, Sermon #2683

“You cannot be a blessing to others unless God has first blessed you. We do not encourage selfishness in anything, but we do say that you must fill your own pitcher before another man can drink out of it. You must have bread in your own hands before you can break it for the multitudes. It is no use for you to attempt to sow out of an empty basket, for that would be sowing nothing but wind. First of all, then, you must get the blessing yourself, for until it can be said to you, ‘I will bless you,’ it cannot be said, ‘You shall be a blessing.’”—1897, Sermon #2523

“I do not know how they get on who have the communion only once a quarter or once a year. Paul said, ‘As often as you eat this bread, and drink this cup.’ He should have said, ‘as seldom as you drink it,’ according to the habit of some! There is no law about the frequency of its observance, except the sweet Law of Love which seems to say, ‘If this is a window where Christ looks out, then let me often approach it. If this is a door through which He comes to my heart, then let me stand often at this door.’ ‘Often’—frequently—I think that at least once in the week it is well for us to come to the Table of our Lord.”—1898, Sermon #2595

“A sinner’s sight of Christ must breed sorrow for sin—it is unavoidable—and the more clear that sight shall become, and the more it is mixed with faith, and the more sure we are of pardon, the more bitterness will there be in it. When we know that our sins are forgiven, it is then that we, most of all, realize their guilt and abhor and hate them.”—1900, Sermon #2683

“‘The sun was risen upon the earth when Lot entered into Zoar,’ so the Light of God’s Countenance rises upon poor sinners when they come to Jesus!”—1899, Sermon #2642

“And if you, dear Friends, have a faith that never works for Christ, I beg you to get rid of it at once, for it will turn out to be a bastard faith! The faith that never kisses His feet is a faith that He will tread under His feet! The faith that never anoints Him is a faith that will have no fragrance in His esteem and He will not accept it. We are not saved by works and faith combined, much less by works alone, but, nevertheless, the faith which saves is not a barren faith—it produces the good fruit of love and service for Christ.” 1902, Sermon #2770

“There are no men who are in such danger as the men who think they are not in any danger! There are none so likely to sin as those who say they cannot sin!”—1903, Sermon #2828

“Well may we forget our enmities against men when we begin to repent of our enmities against God! It is time for a man to forgive his brother his trespasses when he, himself, prays to the Lord, ‘Forgive me my trespasses.’”—1898, Sermon #2566

“That heart is full of Heaven that is full of God. That man is blessed to all the intents of bliss who dwells in God and in whom God dwells! And that is the privilege of all who truly believe in Jesus, all who come out from the world and live a life of faith as Abraham did.”—1897, Sermon #2523

“Oh, who can describe the raptures of the dying saint, the glories of that moment when God is pleased to cut the fetters that bind us to our clay and give us leave to soar into His Presence?”—1899, Sermon #2642

“You are not to make faith in God an excuse for idleness. It would be equally wrong to make your industry a pretext for trusting to yourselves, instead of confiding only in God.”—1902, Sermon #2805

“Beloved, if you and I are to be made a blessing to others, it must be by our bringing the Lord Jesus Christ to those whom we meet from day to day. Do not talk to a friend without speaking of your Savior. Do not be long in a house without introducing that dear name—there is so much of savor, of sweetness, of comfort, of healing, of life in that precious name of Jesus, that you cannot too often speak of it, or too frequently introduce it into all sorts of companies!”—1897, Sermon #2523

“I know men talk of the laws of nature, but the laws of nature have no force in themselves—the whole force that carries out a law of nature is a Divine force. So, your difficulties are of God’s sending, trials of God’s making and they are all still in the hands of the All-Powerful One to restrain, or mitigate, or increase, or direct according to His own will.”—1903, Sermon #2852

“Have you come to a great difficulty, my dear Friend? Cannot you get over it? Are you in trouble about it? Now, if this is a difficulty that ought to be removed, the shortest way to have it removed is to go to God about it! If it is one that ought not to be removed, then you also have done rightly in going to God, for He who will *not* remove it will at least give you Grace to glorify Him in some other way! The best thing we can do, in all times of trouble and trial, is to lay the matter before the Lord.”—1898, Sermon #2596

“A minister, then, is one who should be diligent in his Master’s business, fervent in spirit, serving the Lord by endeavoring to warn men of the terrible nature and consequences of sin.”—1900, Sermon #2684

“Oh, how sadly true it is that, sometimes, true saints as well as mere professors slumber and sleep! Even those who have the oil of Grace are not always wide awake to serve their Master and to proclaim the Gospel as they should. There are, alas, sleeping Believers and sleeping hypocrites side by side!”—1899, Sermon #2642

“Puritan divines are at a great discount today, but I believe that some of us will live to see them prized more than they ever were! The Doctrines of Grace are, for a while, trod in the mire, but after infidelity has emptied the chapels, and the churches have lost the true missionary spirit, they will come back again to the grand old Truths of the Gospel, and we who are spared shall see a revival of them such as our hearts have longed for!”—1897, Sermon #2524 [preached in 1885.]

“There is a difference between seeking Christ and seeking Christ’s people that should always be noticed—you are not to seek Christ’s people so as to join with them until you have, first of all, found Christ! No man, no woman, no child, has any right to Gospel ordinances till first of all he has trusted Christ.”—1898, Sermon #2566

“All who have heard the Gospel preached have been called to some extent. The Word of God calls every sinner to repent and trust the Savior, but that call brings nobody to Christ unless it is accompanied by the special effectual call of the Holy Spirit.”—1897, Sermon #2526

“It is a great honor to do anything for your Master’s children which will be for their good. In the Kingdom of God, the way to go up is to go down—and the way to grow great is to grow little. Look at little Paul—that man short of stature and with many infirmities. Why, he is the biggest of all the Apostles! And what is “great Paul”? Oh, he is only sounding brass and the less we hear of him, the better. Get to be like little

Paul, Brother, and your sound shall go out to the very ends of the earth! Whereas if you are ever a big Paul, you will only give out a brazen note which will be heard for a very little way. If the Lord Jesus Christ has made us to be His servants, let us count it our highest honor to be a servant of the least of *His servants* so that we may bless them and glorify Him!”—1899, Sermon #2643

“A man with intellect and mind to bow himself down before a carved image is most degrading. That he should worship that which is made of wood, or stone, or metal is practically to make himself inferior to the dead thing which he worships!”—1900, Sermon #2684

“You and I are going about after this and after that till we compass sea and land, and miss the blessing! Straightforward makes the best running. Let us go straight to God in prayer, with simple confidence in Him, and we shall not have long to ask, “Where is Jehovah, the God of Elijah?” for we shall prove that He still answers prayer even as He did in the Prophet’s day.”—1898, Sermon #2596

“Let every unconverted person be sure that whatever spirits there may be in the unseen world—and there are good angels and bad ones—they will, none of them, work for the good of the ungodly! The evil angels may tempt and mislead, and help to destroy, but they can do no good, even if they wished to do so, to the ungodly. And as for the pure and holy spirits that behold the Father’s face in Glory, I think that their flaming swords must often be ready to start from their scabbards as they hear God’s holy name profaned and see how mortal men, puny creatures as they are, dare to provoke the majesty of Heaven! If angels are capable of experiencing horror, I think they must often be horrified into burning indignation at the transgressions which they behold among the sons and daughters of men!” 1902, Sermon #2773

“Now, dear Friends, sermons, good books and even the Bible, itself, may be made into idols if you look to them for salvation and expect that by hearing and by reading—and going no further—you will be saved!”—1902, Sermon #2805

“The Levite of old had no business to do in the world but the business of God—and the true Christian is in the same condition for, though he keeps a shop, or plows the fields—he keeps shop for Jesus and plows the fields for Jesus. He is not his own master, but he is the servant of Another, even the Lord Jesus Christ, and it is his joy to labor faithfully as a steward and a servant on behalf of his Master!”—1903, Sermon #2829

“I am afraid that there are some persons who do not want to be instructed in the things of God. They are afraid of knowing too much. I know some good Christian people—good in their way—who cautiously avoid portions of Scripture that are contrary to their creed. And I know a good many more who, when they get hold of a text, stretch it a little, or squeeze it a little, to make it fit in with what they, by *prejudice*, conceive *ought* to be the Truth of God! But that should not be your method or mine. Let us say, ‘Speak, Lord, and say to me what You will. Whatever You have to say to me, Master, say on.’ The Lord Jesus may perhaps reply to us, ‘I have many things to say to you, but you cannot bear them now.’ Howbeit, it is for us to ask Him to lead us into all Truths of God. If there is a Truth that quarrels with you, depend upon it there is something in you to quarrel with! You cannot alter the Truth of God—the simplest thing is to alter yourself! It is not for us to shorten the measure, but to endeavor to come up to it. Let us lay our hearts before God and pray Him to write His Truth upon them. Let us yield our understanding and every faculty that we have to the supreme sway of Jesus and, like Mary, sit down at His feet and receive His gracious Words. ‘Speak, Lord, to instruct me. Tell me all about this and that Truth which it is necessary for me to know.’”—1897, Sermon #2526

“Did not Jesus Christ come into the world to save sinners? Is there any sin which He is not able to forgive? It is true that there is a sin which is unto death, but you have not committed that sin, or else you would be in a state of death—and would have no desire to be saved. But if you have any spiritual life, so that you long to be saved, you have not committed that unpardonable sin—and all other sin and blasphemy can be forgiven unto men if they repent of it and trust the Lord Jesus Christ.”—1903, Sermon #2852

“I wish that some Christian men of my acquaintance would leave out the Lord’s name a little in their prayers, for we may take the name of the Lord in vain even in our supplications! When the heathen are addressing their gods, they are accustomed to repeat their names over and over again. ‘O Baal, hear us! O Baal, hear us!’ Or, as the Hindu say when they cry, ‘Ram! Ram! Ram! Ram!’ repeating the name of their god. But as for us, when we think of the infinitely-glorious One, we dare not needlessly repeat His name.”—1897, Sermon #2526

“Be content with none but Christ! Have no Gospel but Jesus Christ and Him Crucified. May God so satisfy the souls of His saints that they shall be able either to serve well or to suffer well! We are only strong either in patience or in zeal as the Lord God of Elijah feeds us with the Bread which came down from Heaven, the Bread of Life, Christ Jesus, himself. ‘Lord, evermore give us this Bread!’”—1898, Sermon #2596

“He who worships the little round images of the Queen is as gross an idolater as the man who bows down before Juggernaut or Baal! The sin of idolatry is still abundant everywhere and it is always, in its nature and essence, a degrading thing to man and an insult to God and, therefore, He continues to say to all idolaters, ‘Oh, do not this abominable thing that I hate!’”—1900, Sermon #2684

“It is a blessed thing when faith rises as tribulations increase. A little faith may do for a skirmish with the enemy, but you need the full assurance of faith for a pitched battle. When the waters are up to the ankles, a little faith may enable you to stand. But when you get to “waters to swim in,” then you need, in childlike confidence, to cast yourself entirely upon the stream of Divine Love, or else, assuredly, you will sink. May God be pleased to increase the faith of all of us who believe in Jesus!”—1897, Sermon #2527

“Without faith, it is impossible to please God. Is it not strange that the eternal God can ever be ‘pleased’ with us? It is a wonderful thing, certainly, that we poor creatures should, by any means, be able to give pleasure to the infinitely-happy God—yet so we do when we trust Him.”—1901, Sermon #2721

“He is also *our lifelong Master*. No, that is a mistake, for there was, alas, a time when we lived, yet we lived not unto Him. Some of us were but boys when we first began to serve Him. I always feel glad to think that I wore a boy’s jacket when I was baptized into His name. I had not assumed the garb of a man, but my whole soul was His and I was buried with Him. I wish it had been still earlier! O dear young people, there is no such joy as that of knowing Christ in your early youth! We hear, sometimes, of life-long teetotalers, but I could wish that I had been a life-long abstainer from self-righteousness, a life-long drinker of the river of the Water of Life! But, as all of us have failed to serve the Lord at the beginning of our life, let us try, with all our hearts, to serve Him right to the end! Oh, to have Him for our lifelong Master—with no little intervals of running away, no furloughs, no holidays!”—1899, Sermon #2643

“There are two kinds of tears and I think that they who truly seek the Lord shed both of them—the one is a tear of sorrow because of sin, the other is a tear of joy because of pardon.”—1898, Sermon #2566

“Oh, if the children of God would sometimes be silent instead of speaking, they would be wise! But if, on the other hand, they would sometimes speak instead of remaining silent, they might be equally wise!”—1897, Sermon #2527

“If a man is oppressed, if he is slandered, if he is evil spoken of, let him just say to himself, ‘God will see to this. *He is the Judge of all the earth* and shall not He do right? Do not meddle with the case yourself. Leave it in the Lord’s hands. Our proverb says, ‘If you want a thing done well, do it yourself,’ but, if it is anything which has to do with your own character, let me tell you that this is the worst proverb that ever was invented! If you want a blot that you have made, or that somebody else has made, multiplied into two, try and rub it out with your finger while it is wet. But if you are wise, you will leave it alone. All the dirt that ever comes on a man’s coat will brush off when it is dry. I do believe that, sometimes, holy characters shine all the brighter because they have been tarnished for a while by the filth cast upon them by ungodly men. If men cast mud at you, leave it alone.”—1897, Sermon #2527

“What do I mean by will-worship? I mean any kind of worship which is not prescribed in God’s own Word. It has sometimes been pleaded, as an excuse for the observance of some rite or ceremony which is not commanded in the Scriptures, that it is very instructive, or very impressive. That is no excuse or justification for disobedience.”—1903, Sermon #2855

“We always learn much more by our griefs and woes than by anything else. God has often produced in us much richer and sweeter fruit by pruning than by any other process of His Divine husbandry.”—1903, Sermon #2829

“If there is anything recorded as having been done by Christ, a believing child can judge whether it is authentic or not. Those miserable false gospels that were brought out did very little if any mischief, because nobody with any true spiritual discernment was ever duped into believing them to be genuine!”—1899, Sermon #2644

“No one rebels against Christ because he believes in Him, but, because we believe in Him, He becomes our Lord and we learn to obey Him.”—1902, Sermon #2806

“There are people, nowadays, who make a difficulty about Moses praying for Israel, ‘If You will forgive their sin—and if not, blot me, I pray You, out of Your Book which You have written.’ And they raise questions about Paul being willing to be separated from Christ for his brethren, his kinsmen according to the flesh. Oh, but there is no difficulty in the matter if you once get to feel such an intense love for the souls of men that you would, as it were, pawn your own salvation and count it little if you might but bring the people to the Savior’s feet!”—1898, Sermon #2596

“Long before He was born into this world, His delights were with the sons of men and He looked forward with joy to the time of His appearing. ‘Lo I come,’ said He, ‘in the volume of the Book it is written of Me, I delight to do Your will, O My God.’ In the fullness of time He came, leaping over the mountains, skipping over the hills, that He might save His people! It is no unwilling Savior who has come to save you and me, Beloved. Feed on that sweet Truth of God. Think of the love that did lie at the back of it all, the love He had to His Church and people, which moved Him to lay aside all His Glory and take upon Himself all our shame—to surrender the ineffable splendor of His Throne—to be nailed up to the shameful Cross! O Brothers and Sisters, there is a great feast for the soul in the love of Christ! This is ‘butter in a lordly dish.’ There was never such wine, even at a king’s marriage, as that which Christ Himself made, and we can truly say to Him, ‘You have kept the best wine until now.’”—1897, Sermon #2528

“It is all in vain that you have a Bible, or read your Bible, unless you do really ‘take the water of life’ of which it speaks. It is worse than vain, for if it is not a savor of life unto life to you, it shall be a savor of death unto death!”—1900, Sermon #2685



“Do not imagine that any amount of prayer will have the effect of staving off all trouble, for surely never did anyone else pray like our Lord Jesus Christ did!... His agony in Gethsemane was a time of the mightiest prayer that was ever heard in Heaven, yet it was followed very closely by His death upon the Cross. You may abound in prayer, in thanksgiving, in patience and yet, for all that, all God’s waves and billows may roll over you and you may be brought into the depths of soul-trouble.”—1901, Sermon #2722

“He who has never sorrowed for sin has never rejoiced in a Savior! And the more you rejoice in Christ, the more you will sorrow for sin.”—1898, Sermon #2566

“If you mean to be a Christian, you must remember there remains but one source of true delight to you—but that one Source of delight contains more than all other springs of joy put together!”—1902, Sermon #2774

“It is idle to merely let the eyes glance over the Words, [of the Bible] or to remember the poetical expressions, or the historic facts—but it is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language and your very style is fashioned upon Scripture models—and, what is still better, your spirit is flavored with the words of the Lord!”—1899, Sermon #2644

“I believe the Eternal might sooner forgive the sin of ascribing the creation of the heavens and the earth to an idol, than that of ascribing the works of Grace to the efforts of the flesh, or to anyone but Himself.”—1898, Sermon #2598

“I solemnly declare, as the result of thorough and, I trust, impartial observation, that the conversation of Christians, while it cannot be condemned on the score of morality, must often be condemned on the score of Christianity! We talk too little about our Lord and Master!”—1898, Sermon #2598

“Being priests, we are, first of all, to *offer ourselves*. What says the Apostle? ‘I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.’ Now, you will never do this unless you feed upon Christ! I shall never be a sacrifice to God unless my soul is nourished upon the true and living Sacrifice, Christ Jesus my Lord! To attempt sanctification apart from justification is to attempt an impossibility! And to endeavor to lead a holy life apart from the work of Christ is an idle dream! You priests who offer yourselves unto God must take care that it is all done through Christ who is in you.”—1897, Sermon #2528

“And, in dying, His [Jesus] expiring heart was buoyed up and comforted with the thought that God was His Father. It was because He said that God was His Father that they put Him to death, yet He still stood to it even in His dying hour and said, “Father, into Your hands I commend My spirit!”—1899, Sermon #2644

“There is a great deal of fuss made nowadays about ‘ordaining’ a minister. I was never “ordained” by mortal men, for I did not believe in having their empty hands laid on my head. If they had any of them had any spiritual gift to impart to me, I would have been glad to receive it, but, as they had nothing to give me, I could not accept it. I believe that every true Christian is ordained of God to his particular work and, in the strength of that Divine ordination, let him not bother his head about merely human forms and ceremonies, but just keep to his proper work and shoulder his own burden.”—1903, Sermon #2829

“I pray that there may come to all sections of the Church of Christ—Methodist, Presbyterian, Baptist, Episcopalian—this one resolve, ‘We will get back to Holy Scripture and to the sole Headship of Christ, cost whatever it may.’ If all of us should ever get to that point, we should get closer to one another than we now are, for we should be all one in Christ Jesus our Lord.”—1902, Sermon #2806

“There is, perhaps, nothing more amazing in this century than the ignorance of men about the things of God. It is certain that a knowledge of Scripture does not keep pace with the growth of knowledge of other things and that the understanding with regard to eternal realities is not so instructed as it is with regard to politics, to science and to other matters which are of temporary importance for this present life.”—1897, Sermon #2529

“A man might spend a century under the best ministry, or in the best school that ever existed on earth and yet, at the end of one hundred years, he might not know the things of God, for these Truths must come as a revelation to each man and God, the Holy Spirit, must teach them to each one, or they will never be learned. This is the standing miracle in the Church of God—and unless we see it continually worked, we have not the clearest evidence that our religion is supernatural and Divine!”—1897, Sermon #2529

“Ah, we, many of us, need reviving, but few of us feel that we need it. It is a blessed sign of life within when we know how to groan over our departure from the living God. It is easy to find hundreds who have thus departed, but you must count by ones and twos those who know how to groan over their departure! The true Believer, however, when he discovers that he needs revival, will not be happy. He will begin at once that incessant and continuous strain of cries and groans which will, at last, prevail with God and bring the blessing of revival down!”—1898, Sermon #2598

“Whoever you may be, you will have to come down to God’s terms if you wish to be saved! There is only one door to Heaven and but one way for the worst and for the best. You must bow down and accept Jesus as the sinners’ Savior, or else you cannot have Him at all! God’s terms are, ‘Come... take.’ So, do not try any other plan. Do not say, ‘Well, I will bring something.’ Do not bring anything! It is not what you *bring* to Christ, but what you *take of* Christ that will save you! Therefore hear and heed the message of the text. God make you to hear it in your very soul! It is the true Gospel message—‘Come... take.’”—1900, Sermon #2685

“Good Mr. Whitefield used to cry, ‘Oh, the wrath to come! The wrath to come!’ And, verily, I know not what he could have said about it except to utter the exclamation—and there to leave it—for that wrath to come must surpass all human language or imagination!”—1903, Sermon #2856

“Some of us can bear witness to His faithfulness—not for so many years as others of you have seen—but some of us can talk of 30 years’ experience of a faithful God. And though we have forgotten Him and grieved Him, He has never once broken any promise that He has made! Oh, the deliverances we have had, the merciful interpositions of His gracious hand on our behalf! He is a good God, a blessed God! His praises we can never fully sing. The service of God is happiness below as it is eternal bliss above. If I knew that I would die like a dog. If it could be proven to me that my faith would all turn out to be a delusion, I would like, somehow, never to be free from the delusion! It is so blessed a thing to serve God, even in this life! He gives us such joy and peace that though many are the afflictions of the righteous, yet His service is perfect freedom—and to honor Him is our supreme delight. Blessed be His holy name!”—1901, Sermon #2723

“David said to the Lord, ‘Into Your hands I commit my spirit.’ But let me beg you to add that word which our Lord inserted—“*Father*.” David is often a good guide for us, but David’s Lord is far better. And if we follow Him, we shall improve upon David. So, let us each say, ‘*Father, Father*, into Your hands I commit my spirit.’ That is a sweet way of living every day—committing everything to our Heavenly Father’s hands, for those hands can do His child no unkindness. ‘Father, I might not be able to trust Your angels, but I can trust You.’”—1899, Sermon #2644

“I remember one who was, afterwards, an eminent saint, who first went to hear Mr. Whitefield because he was a great mimic. He wanted to hear him so he could later mimic him in a club which they called the ‘Hell Fire Club.’ ‘Now, my mates,’ he said, ‘I am going to give you a sermon that I heard Mr. Whitefield preach yesterday.’ And the man repeated the sermon, but he, himself, was converted while he preached it—and so were several of his mates who had met for blasphemy! So, come even if you come for such an evil purpose as that! Still, it is a sorrowful business that there should be men who ask the way to Zion and turn their faces in the opposite direction. Turn them, O God, and they shall be turned!”—1898, Sermon #2566

“No man can long know anything of himself without discovering that he has a *bias toward evil*—that if let alone, quite alone, his thoughts go the wrong way! He finds that he needs to school himself to be right, kind and loving, but that he needs no effort to be proud, domineering, and revengeful! He finds that sin is indigenous to the soil of his heart, while everything that is good needs cultivation, watching and tender care. He finds, in fact, that his heart is ‘deceitful above all things, and desperately wicked.’”—1897, Sermon #2529

“There is no prayer that is purer, more spiritual, more heavenly than the prayer which comes out of a heart full of praise! How often have I said that prayer is the breathing in of the air of Heaven and praise is the breathing of it out again? Prayer and praise make up the best life of the Christian and he is not yet thoroughly in spiritual health who is all for prayer and not at all for praise—but he is the really healthy Christian who has these two things rightly balanced.”—1898, Sermon #2599

“When we are in love, we need no one to urge us to give tokens and pledges of love—it is a joy to us to do anything that will give pleasure to our beloved. It is no misery to the tree to produce its luscious fruit and it is no severe task to a Christian to perform deeds of love to Christ! So I will not urge you to it, but leave the matter with you, and with the Well-Beloved of your souls.”—1902, Sermon #2774

“I sometimes bless God that He does not give to some comers such a sight of sin as they get afterwards. A full sight of sin, my Brothers and Sisters, without a sight of the precious blood of Christ, would drive any man or woman among us mad!”—1897, Sermon #2529

“Suppose I become like Solomon, so that I have all which the eyes, or the ears, or the passions can delight in? Should I, after all, be tired? Yes! Solomon tried it, and said, ‘Vanity of vanities, all is vanity.’ Why? Because there were other cravings in Solomon which all these things did not satisfy. His mind was hungering after knowledge and when Solomon satisfied that, for he spoke of all things, from the hyssop on the wall up to the cedar of Lebanon, there was one thing that was still not satisfied—that was His soul. His immortal spirit was longing for communion with his God! There was a hunger and thirst after something higher than mere mental food. His mind could not be content with wine to drink and meat to eat, for it needed knowledge. And his spirit could not be satisfied with mere knowledge, for it needed something higher than that—the ethereal and celestial ambrosia of the glorified! His spirit was panting for communion with God and, therefore, Solomon felt that all here was vanity because it could not satisfy that craving.”—1901, Sermon #2724

“If you have not believed in Christ, you may well be afraid even to rest on the seat where you are sitting! I wonder that the earth itself does not say, ‘O God, I will not hold this wretched Sinner up any longer! Let me open my mouth and swallow him!’ All nature must hate the man who hates God! Surely, all things must loathe to minister to the life of a man who does not live unto God. Oh that you would seek the Lord and trust Christ, and find eternal life! If you have done so, do not be afraid to go forth to live, or to die, just as God pleases.”—1899, Sermon #2644

“As no living man should complain, so no living man should despair—and especially no child of God!”—1903, Sermon #2830

“Isaiah 1 is a chapter which, I think, teaches an important lesson to those of us who desire the salvation of men, for it shows us how God sets about that work. He begins by exhibiting the sinner’s sin to him before He proclaims mercy to him—and if we want to be the means of doing good to men, it will not be by merely crying to them, ‘Believe, believe, believe’—there must be a laying of the axe at the root of the tree of self-righteousness and a cutting away of all trust in self. A man must realize his danger before he will desire to escape from it and it is a mistaken kindness which refuses to set before him the peril in which he is. God, who is infinitely tender and inconceivably merciful, shows us, in this chapter, how to go to work with sinners.”—1900, Sermon #2685

“Whenever there is a cross to be carried by any of Christ’s followers, He always bears the heavy end on His own shoulders.”—1903, Sermon #2856

“Alas, I suppose that no one is more orthodox than the devil, yet no one is more surely lost than he is!”—1898, Sermon #2566

“Possibly you have sometimes had a dread of death. So had your Lord—not a sinful fear of it, but that natural and perfectly innocent, yet very terrible dread which comes to a greater or less extent upon every living creature when in expectation of death. Jesus also comes very near to us because He was *not* literally heard and answered. He said, ‘If it is possible, let this cup pass from Me.’ But the cup did *not* pass from Him! The better part of His prayer won the victory, and that was, ‘Nevertheless, not as I will, but as You will.’ You will be heard, too, if that is always the principal clause in your prayers. But you may not be heard by being delivered from the trouble. Even the prayer of faith is not always literally heard! God, sometimes, instead of taking away the sickness or the death, gives us Grace that we may profit by the sickness, or that we may triumph in the hour of death. That is better than being literally heard, but even the most believing prayer may not meet with a literal answer. He ‘was heard in that He feared.’ Yet He died and you and I, in praying for ourselves, and praying for our friends, may pray an acceptable prayer and be heard—yet they may die, or we may die.”—1897, Sermon #2529

“You can scarcely have a better gift than this, ‘the Spirit of wisdom and revelation in the knowledge of Him.’ The knowledge of Christ Crucified is the most excellent of all the sciences! It is better to be well acquainted with Christ than to be a very Solomon concerning all other things, yet not to know Him.”—1902, Sermon #2807

“I grieve, sometimes, when I see how God’s people manage to live a great way off from Him and yet appear to be quite comfortable, and to have all that they could wish. But I am glad when any one of them is thrust right out of all harmful associations and so is drawn nearer to God, for when God says, ‘Come you out from among them, and be you separate,’ if we do not at once obey His command, He has many ways of *making* us come out and it may be that we have to come out in a fashion that is exceedingly painful. Yet, however trying it is, it matters little if we but get nearer to Him.”—1899, Sermon #2645

“Some people make out faith to be a marvelously easy thing—and so it is in theory—but it is the hardest thing in the world in practice.”—1901, Sermon #2728

“You remember that it is said of Mr. Rowland Hill that he was met, somewhere about the New Cut, by a drunken man who reeled up to him and said, ‘Well, Mr. Hill, I am glad to see you, Sir. I am one of your converts.’ ‘Yes,’ replied the good minister, ‘you certainly may be one of my converts. If you had been one of the Lord’s converts, you would not be drunk.’”—1898, Sermon #2599

“He only knows the music of mercy who knows the misery of sin!”—1900, Sermon #2685

“There is nothing that does a man so much good as to worship the Lord in the beauty of holiness. A little heavenly excitement is a blessed refreshment and revival for the entire manhood and—turning again to the other side of the subject—to walk uprightly towards our fellow men, to forgive those who injure us and to bless with our beneficence all those who need anything at our hands is a kind of exercise that is eminently suitable to our renewed manhood!”—1902, Sermon #2775

“To trust God while you are alive is good, but to say, with Job, ‘Though He slay me, yet will I trust in Him,’ that is the very cream of faith! ‘He knows’—with approving knowledge—‘all them that trust in Him.’”—1898, Sermon #2555

“They who are born twice have a life which cannot be comprehended by those who are only born once! Those who have received the Spirit of God have a new spirit within them which is so amazing that the carnal mind cannot perceive what it is! Spiritual things must be spiritually discerned.”—1897, Sermon #2530

“The great goodness of God to rebellious sinners is proof positive that He is willing to bestow His forgiving mercy upon them as soon as they repent of their sin. And so it should be a great inducement to them to turn unto Him and live.”—1903, Sermon #2857

“No lonely watcher on the tower did ever sigh for the dawn as they do who love the Savior and have lost His company—and never were hands so heartily clapped with exultation at the light of the sun reappearing in the far North as we clap ours, in a spiritual sense, when Christ manifests Himself to us, for He is, indeed, ‘the consolation of Israel.’”—1901, Sermon #2729

“There are many who will criticize some of the sentences of Ralph Erskine in his *Believer’s Riddle*, and say that these things are contradictory. Just so, but faith has to credit contradictions. If you do not know that the spiritual life is a profound paradox, you do not know anything at all. The way of a serpent on the rock, or of a ship in the sea, is a mere trifle compared with the way of spiritual life in the soul of man. To understand yourself, you must understand the mystery of the two natures and of the daily inward conflict between them—the carnal mind that never can be reconciled to God and that heavenly mind that cannot sin because it is born of God—both of which co-exist in the Believer.”—1897, Sermon #2531

“Why did the Romanists not burn Luther? I never could make that out. If I had been the Pope, I think I would have got rid of him someway or other. Yet nobody could touch Luther! They made short work of John Huss and Jerome of Prague, but, even when the princes and prelates had Luther before them at the Diet of Worms, they did not destroy him! It could not be, for God meant that Luther should die in his bed, notwithstanding all the rage of the enemy!”—1899, Sermon #2645

“Now, I believe that a temporary salvation is a trumpety salvation and that it is neither worth preaching nor receiving. but God’s salvation is both worth preaching and receiving because it is everlasting salvation.”—1898, Sermon #2599

“If God gives you your health and you are grateful for it, you shall have true sanity, for your soul shall be in health even as your body is. Restoration from sickness should always be ascribed to God. Whatever part the physician may play—and he often plays a very important part—yet to God, who gives the physician wisdom and skill, must the gracious result be ascribed.”—1897, Sermon #2531

“Ah, my dear Friends, he whose great trouble lies in his own heart cannot run away from it, for he bears it about with him wherever he goes! The old man of the mountain who sits upon your shoulder and clings so tightly to you, if he is yourself, is not to be shaken off by your running away!”—1903, Sermon #2830

“Prayer is a vital evidence of Christianity, but prophecy is not. A thousand sermons would not prove a man to be a Christian, but one genuine prayer would. It is easy enough to speak to men, but quite another thing, from our inmost soul, to speak to God.”—1902, Sermon #2808

“There is but one true religion and there is only one way of receiving that religion. There are many false religions and there are many wrong ways of professing the true religion. There are a thousand paths that lead to Hell, but only one that leads to Heaven. In the many broad roads that lead to destruction, there is room for innumerable winding alleys, but the way that leads to Heaven is a strait and narrow one—there is no room for any divergence there. We must have the same religion and have it in the same way, or else we shall not arrive at that hoped-for end, towards which, by our profession, we pretend to be pressing.”—1900, Sermon #2686

“How many roads are there to Heaven? This Book declares that there is only one! It says, ‘Other foundation can no man lay than that is laid, which is Jesus Christ.’ And Jesus Himself says, ‘I am the way.’ Not, ‘I am one of the ways,’ but, ‘I am *THE* way.’ I quoted to you, just now, one of His last sayings—‘He that believes and is baptized shall be saved.’ Well, suppose that he does not believe, what then? ‘He that believes not shall be damned.’ Thus, you see, the teaching of the Lord Jesus Christ is intolerant of all compromise! It will not admit that there may be other ways to Heaven and other methods of salvation.”—1898, Sermon #2566

“Because He first loved us and that love of His has been shed abroad in our hearts, we have loved Him in return as a matter of course—we cannot help doing so. The mighty deeps of His immeasurable love, high up on the eternal hills, flow down into the inmost recesses of our empty hearts and when, afterwards, a fountain of love is seen springing up out of them, the secret of its action is to be traced to that great reservoir away up on the everlasting hills!”—1901, Sermon #2730

“‘Let me never be ashamed: deliver me in Your righteousness. Bow down Your ear to me; deliver me speedily: be You my strong rock for an house of defense to save me. For You are my rock and my fortress; therefore for Your name’s sake lead me, and guide me.’ [Psalm 31:1-3] See how logical David is with his, ‘for,’ and, ‘therefore’? It is the very essence of prayer to be able to urge pleas with God and to say to Him, ‘Do it for this

reason,' or, 'Therefore, do it for such another reason.' I would that we, all of us, studied more fully this blessed art of pleading with God—bringing forth sound arguments as we approach Him.”—1899, Sermon #2645

“Those things which you can see are merely the garments of some great thought of God. The sea, the land, the sky—these are, as it were, the words in which some thought of the Eternal is couched—in part concealed, in part revealed.”—1897, Sermon #2531

“There is, at the back of it all, the reason that the Lord gave to Moses, ‘I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.’ I find such a stuttering and stammering about this great Truth of God in these days that I mean to be all the more emphatic in preaching it, for I believe that this doctrine largely helps in producing that state of spirit into which God would have sinners brought so as to make them feel that they have no claim upon Him—no right to His mercy and that, if He gives it, He gives it simply because He chooses to give it!”—1898, Sermon #2600

“You and I have nothing at all to do with consequences! Be it ours to hearken to the voice of the Lord and obey His high behests. When God prompts our conscience to a course of action, the slightest demur will recoil with a sense of intolerable guilt. Though the heavens should fall, through our doing right, we are not to sin in order to keep them up.”—1903, Sermon #2859

“One of the greatest rewards that we ever receive for serving God is the permission to do still more for Him.”—1902, Sermon #2775

“There are millions of the human race who have never heard the Good News—and millions, I fear, will yet die without having even heard the *name* of Jesus! Even in our own country and under the semblance of religious teaching, what masses of people we have who never hear the Gospel—they hear about forms and ceremonies, and they are deceived by the falsehoods of priest-craft, but the Truth of God, as it is in Jesus, is an untold tale to them. So, if you have heard the Gospel, and heard it often, there has been, in that privilege, a wonderful manifestation of the love of God to you!”—1897, Sermon #2532

“The Apostle [2 Peter 3:17] has told us that there will come, in the last days, scoffers. We, therefore, know this is to be the case, for we have been informed concerning it. Forewarned is forearmed and now that we see the scoffers, and cannot help seeing them, we perceive another proof of the truth of Scripture. Every time a blasphemer opens his mouth to deny the truth of Revelation, he will help to confirm us in our conviction of the very Truth of God which he denies! The Holy Spirit told us, by the pen of Peter, that it would be so, and now we see how truly he wrote.”—1897, Sermon #2533

“I believe that the very soul of Christianity lies in the sanctifying of what is called secular—the bringing of all things under the cognizance of our God by intense, constant, importunate, believing prayer.”—1903, Sermon #2830

“*I have hated them that regard lying vanities: but I trust in the LORD.*’ [Psalm 31:6] ‘In Jehovah.’ David had no patience with those who trusted in gods of wood and stone. He knew very little, indeed, of that spurious charity which leads some men to speak respectfully even of idolatry. David was ‘a good hater’ and there is something gracious about that when the thing hated is really hateful and something which ought to be hated!”—1899, Sermon #2645

“No man is so ready to suck in any delusion as the one who professes to abhor superstition. You will never find anyone so ready to be led astray as the man who says that he cannot be led astray. He who despises the miracles of our Lord and all that is recorded in the Word of God is the most gullible creature alive—and we know that however high his opinion of himself may be—he is a deceived man and feeds upon ashes.”—1900, Sermon #2686

“Service rendered in unbelief is like a vessel marred on the potter’s wheel, but as long as faith can turn it round upon the wheel and fashion it, it will come to something that the Master can use. You must believe, for so will you be able to serve. ‘Trust in the Lord and do good,’ but be sure to do the first thing. The *trusting* must come before the doing—and be mingled with all the doing—or else it will be a very poor piece of doing, indeed!”—1902, Sermon #2809

“You may not be able to be always thinking about Divine subjects, but if your heart is right, your love to your Lord is there all the while.”—1901, Sermon #2730

“If Jesus trod the winepress, and trod it alone, you shall never have to tread it. What mistakes Christians often make in this matter! You will hear one say that such-and-such a good man was punished for his transgressions, and I have known Believers think that their afflictions were punishments sent from God on account of their sins. The thing is impossible! God has punished us, who are His people, once and for all in Christ and He will never punish us again! He cannot do it, seeing He is a just God. Afflictions are chastisements from a Father’s hand, but they are not judicial punishments!”—1898, Sermon #2567

“*Sing praises unto His name; for it is pleasant.* That is, singing God’s praises is pleasant—it is a pleasant duty and the Lord’s name is pleasant, or lovely. The very thought of God brings the sweetest emotions to every renewed heart. There is no pleasure in the world that exceeds that of devotion. As we sing praises unto the Lord, we shake off the cares of the world, we rise above its smoke and mists and we get, then, the clearer atmosphere of communion with Him.”—1898, Sermon #2600

“Have you a religion that did not begin with rigorous self-denial. Then, get rid of it! If you have a religion that suits your constitutional fondness for ceremonies, your aesthetic taste for culture, your habitual passion for music, beware of it! The root of all real religion is simple faith in the Lord Jesus Christ. Away with every counterfeit. That faith which lives only on Jesus, rests solely on Jesus, builds wholly on Jesus and shows itself in earnest prayer, will give you a consistency and decision of character that will make you like Daniel all your days!”—1903, Sermon #2859

“There must be, on the part of a minister of Christ, a deep and intense affection towards all those whom he believes to belong to Christ.”—1897, Sermon #2533

“Perhaps some of you, from your childhood, always said a form of prayer and if you ever went to bed without saying it, you dared not go to sleep. Yet how much of that formality was but a mockery of God! I will not speak too harshly about the child’s form of prayer, for sometimes that form has been made use of by God to lead on to true spiritual supplication. Still, it would be idle for us to imagine that the mere repetition of certain words was prayer—we know, now, that it was *not* prayer.”—1898, Sermon #2555

“I wish that all of us, when we go forth as Christ’s heralds, crying, “Behold the Lamb of God”—and that is our main business here below—would take care that we were never so grand in our style of thought or language that when the Master, Himself, came in all His wondrous simplicity, men would begin to despise Him because they remembered the fine tones of his pretended herald! No, let us be simple and plain whenever we have to speak of Christ and when our King, Himself, comes, let us step back and get out of sight, that He alone may be seen, and that all the people’s hearts may be won to Him.”—1899, Sermon #2646

“You know, a silver sixpence is as really silver as a half-crown. And the Queen’s image on the one is as genuine as on the other. They are current coin of the realm and I am sure you will not treat with scorn the little pieces of money. Then why should we despise the small coins in Christ’s treasury? When our dear young Brothers and Sisters are made of the same metal and stamped with the same image as we are, why should we despise them, though we happen to be, or *think* we are, of somewhat more weight and value in the Church of God than they are?”—1898, Sermon #2601

“Blessed are they who never exalt themselves over the weak and afflicted among the children of God!”—1903, Sermon #2831

“Our love is a force. If you truly love God, you feel it to be so. *It is a force that comforts and emboldens us.* Out of love to God, we feel that we can even dare the devil to do his worst against us. When love fills us to the full, it makes us courageous.”—1901, Sermon #2730

“The Roman Catholic will tell you, when he converses with you, that he is quite content with his religion, but I cannot believe it. There may be times when he is so imposed upon as to believe that, in his church, there is infallible salvation and that, by attention to ceremonies as absurd and wicked as those of idolaters, he shall obtain the favor of the Lord his God. But there are hours when Romanists, especially in this country, must tremble for the stability of their religion! There are times when they must be a little shaken! Surely there is enough of moral dignity and conscience in most men to teach them that a rotten rag cannot have any saving virtue about it! Surely the man who has kissed the toe of the Pope must feel everything within him that is noble recoil from the act! There ought to be enough humanity in man to rise above that groveling system which has sought to bring human nature lower than the dregs of the brute creation! I cannot suppose that a man who has a soul—a soul whose high aspirations are among the best proofs of its immortality—can be content with that poor piece of outside show which we call Popery! No, in that case, also, man “feeds on ashes.” He is not satisfied with his religion, although he may pretend to be.”—1900, Sermon #2686

“The highest reward that God ever gives His servants on earth is when He permits them to make such a sacrifice as actually to die in His service as martyrs.”—1902, Sermon #2775

“I know some who have said, ‘Really, it does not matter what we believe so long as we are right on the main point.’ But it *does* matter, for they who neglect any of Christ’s Words shall fall by little and little. Every Truth of God is a diamond of untold value! I do not know whether there is such a thing as an unimportant Truth of God. Somewhere or other, near to it, there may lie certain consequences that we know not of and, the Truth of God being neglected, an error may fill its place—and that error may become pregnant with mischief from generation to generation!”—1897, Sermon #2533

“*Some saints have more faith than others have*—and very much in proportion to their faith will be their condition of heart and mind! Such saints, having more faith than others have, will also have *more zeal for God, more conscientious observance of His commands, more complete*

*devotion to His will, more self-denying consecration to His service*—and where there is much of all these things, there will be *more joy* than there can be in any other condition of heart and life!”—1903, Sermon #2860

“I do not care what clothes you come in [to worship]—the only clothes that are unfit to wear are those that you have not paid for!”—1898, Sermon #2568

“Let not any of us go and talk to our Sunday school class, or preach from the pulpit, or write a letter about our Lord until we have had a fresh glimpse of Him. It is wonderful how nimbly the pen or the tongue moves when the eye has just feasted itself upon Christ!”—1899, Sermon #2646

“For a man to take his creed blindly from a pope or a priest is to degrade himself because he receives that teaching from his fellow man—but for him to lay his whole mind down at the feet of Jesus Christ is no degradation since Christ is the Wisdom of God, and all wisdom is infallibly gathered up in Him. I do not expect fully to understand my Lord’s will, I only ask to be informed what that will is. I do not suppose that I can comprehend it, but I say, ‘What is Your will, my Master? If You will reveal it to me, I will believe it.’”—1902, Sermon #2810

“Errors of doctrine are almost always attended with errors of practice and, certainly, they legitimately lead that way. Those who scoff according to the lusts of their intellect are very likely to live according to the lusts of their flesh! The two things are congruous. They are born from the same cause, they flourish for the same reasons, and they tend to the same ends!”—1897, Sermon #2533

“Further, if God were to justify those who are like this Pharisee was, He would be *either making two ways to Heaven or else shutting sinners out*. You see, dear Friends, God must shut the sinners out if the door into Heaven is only for the good, or else He must make a special entrance for the gentlefolk, a little private door where qualified people can go in by presenting tickets describing their own merits.”—1900, Sermon #2687

“If we pray for anything, God expects us to use the proper means of obtaining it—and if we neglect the means, we have no right to expect Him to believe in the sincerity of our prayer. If a father and mother pray *for* their children, but never pray *with* them, or speak to them personally about the welfare of their souls, they must not wonder if they are not brought to Christ.”—1901, Sermon #2731

“I have often quoted to you the words of Jerome when he said that he loved Christ in Augustine and he loved Augustine in Christ. So ought we to love the weakest Believers—to love Christ in them, and to love them in Christ. May the Holy Spirit teach us to be like our Master in this respect as well as in all others!”—1898, Sermon #2601

“A glorified Christ makes men run to Him! When Christ is glorified in your hearts, dear Friends, you will run to Him!”—1897, Sermon #2533

“Let it be reported of you in your biography, if it is ever written, ‘This was one of his sayings. He often said, ‘Lord, be merciful unto me.’”—1897, Sermon #2535

“Sinners’ prayers suit depressed saints! The prayer of the publican is, after all, my everyday prayer. I have what I may call a Sunday prayer, a prayer for high days and holiday, but my everyday prayer, the one that I can use all through the week, the one that I can pick up when I cannot pick up anything else, is the publican’s prayer, ‘God, be merciful to me, a sinner.’”—1897, Sermon #2535

“There is such a thing as Divine Sovereignty with regard to the choice of persons who are to be saved. If one man is saved and not another, God has made the difference and God has the *right* to make the difference. If my brother shall enter Heaven and I shall be sent to Hell, God has a right to save my brother and He would be righteous in my damnation, for I deserve it. And if my brother does not deserve to be saved—as he does not—yet God has a right to give salvation to him and to withhold it from me, if so it pleases Him. My soul falls down in abject submission at His feet! I have no rights when I come before the Almighty. I have no claims on Him. I have so sinned and so erred that if He had sent my soul to Hell, I should have richly deserved it. God has a right to do as He wills with His creatures and He exhibits this right in His choice of those whom He calls to work in His vineyard.”—1898, Sermon #2602

“Good works are not the root of faith, but they are its fruit.”—1902, Sermon #2778

“Blessed is that man who is saved beyond all fear and who, for the love he bears his Lord, lives wholly and only to prove the power of the Grace of God that has been bestowed upon him—and earnestly seeks to be the means of saving the souls of others. The doctrines of Grace do this for us, by delivering us from all fear with regard to the future and fixing us firmly upon the Rock of Ages. They turn our thoughts away from self to the service and the glory of our God.”—1903, Sermon #2831

“It was a beautiful trait in the character of John the Baptist that he was so ready to pass on to Christ his own disciples—he did not want to keep them merely to swell the number of his own followers, but only kept them with him until he could point them to his Master. When we try to win souls, if we find that people have confidence in us and affection for us, let us use that influence not to attach them to ourselves except with the

earnest desire to pass them on to Christ—that they may become disciples of the Savior for themselves and grow up from being babes who have to be nursed to become strong men in Christ Jesus.”—1899, Sermon #2646

“Sinners may rest content in their sin, for as yet they know no better, but you [backsliders] are disqualified even for that!”—1898, Sermon #2569

“When you thank God for the good things He has done for you, thank Him not only for keeping you out of sin, but also thank Him for enabling you to do His will. No man has any right to take credit to Himself for His own integrity, for, if he is a Christian, that integrity is the gift of God’s Grace and the work of God’s Spirit within him.”—1902, Sermon #2810

“The loss of God’s Presence is also *inexpressibly painful to a Believer*. If you can live without God, I am afraid you will die without God. But if you cannot live without God, that proves that you are His, and you will bear me out in the assertion that this is the heaviest of mortal griefs—to feel that God has forsaken you and does not hear your prayer—no, does not even seem to help you to pray, so that you can only groan, “Oh that I knew where I might find Him! . . . Behold, I go forward, but He is not there; and backward, but I cannot perceive Him.”—1901, Sermon #2732

“...Satan betrays his cunning by *the weapons which he will often use against us*. Sometimes he will attack the child of God with the remembrance of a ribald song, or a licentious joke which he may have heard in the days of his carnal state. But far more frequently he will attack him with texts of Scripture! It is strange that it should be so, but it often is the case that when he shoots his arrow against a Christian, he wings it with God’s own Word!”—1900, Sermon #2707

“If you are a true Believer in the Lord Jesus Christ, yet are slack in serving God, you shall get to Heaven but you shall have very little Heaven on the way there.”—1903, Sermon #2860

“One of the surest proofs to any man of the existence of a God consists in his dealings with that man in turning him from darkness to light, and from the power of sin and Satan, unto God. All the arguments that ever were written by Butler, or Paley, or any of the defenders of religion, will never convince a man like coming into personal dealings with God. And when those dealings assume this form—that we have passed from death unto life—they become indisputable proofs of the Godhead and of the power of the Gospel of Jesus Christ!”—1898, Sermon #2555

“I know that I am addressing some who are not yet saved, but I wish that this prayer might get into each one of their hearts—‘Lord, be merciful unto me.’ Keep on praying it until you obtain the mercy! Every five minutes in the day, wherever you are, let your heart go beating—beat, beat, beat, beat—to this tune, ‘Lord, be merciful unto me. Be merciful unto me. Be merciful unto me.’ You cannot have a prayer that will better fit your lips.”—1897, Sermon #2535

“I feel that working side by side with Christ is the only style of working at which a man can keep on year after year.”—1902, Sermon #2779

“There is no novel that ever was written that can equal in interest the true life of a believing man. His path is strewn with wonders and thick with marvelous displays of his Lord’s love.”—1900, Sermon #2688

“When a man sins outwardly, it is because he has sin inwardly. If there were no sin in us, no sin would come out of us.”—1897, Sermon #2535

“I am old enough to remember the times when we used to strike with a flint upon the steel in order to get a light in the morning, and I recollect that I always left off trying to produce a spark when I found that there was no tinder in the box. I believe that the devil is no fool and that if there is a man who has no tinder in the box—that is, no corruption in his nature—depend upon it, Satan will not long continue to tempt him!”—1899, Sermon #2603

“I reckon that there is no man who loves the means of Grace like the man who at one time felt them to be dry and barren. When the Lord fills the dry beds of the rivers with the torrents of His love, then we come and drink abundantly and we rejoice exceedingly. When, for a while, all outward means have seemed to become a wilderness to us, oh, how glad we are when, once again, the Lord appears, and puts life, and power, and efficacy into them, so that our soul rejoices in them!”—1898, Sermon #2569

“When God’s will and our will are contrary to one another, we may be sure that there is something amiss with us. We are never right till God’s will becomes our will and we can honestly say, ‘The will of the Lord be done.’”—1901, Sermon #2739

“You have never truly found Jesus if you do not tell others about Him!”—1899, Sermon #2646

“You cannot get to Heaven by your mother’s godliness, or by your father’s graciousness—there must be a work of Grace in your own souls. No man can be a sponsor for another in spiritual things. There is no more gigantic lie than that one person should promise that another shall do this



and that, which he cannot even do himself! No, “every man shall bear his own burden.” Everyone must come, with his own sin, to his own Savior and, by his own act of faith, must find peace through the blood of Jesus Christ. Do not trust to any national religion, for it is utterly worthless. It is only *personal* religion that can save you. If the blood of saints is flowing in your veins, it brings you nothing except greater responsibility, for salvation is not of blood, nor of the will of man, nor of the will of the flesh, but of God, and of God alone.”—1903, Sermon #2831

“And this I know, that life would not be worth living if it did not continually touch the hem of Jehovah’s garments! The very virtue of life streams into our life through our being in contact with Him. Where the little circle of our existence impinges upon the unutterably vast circumference of His power and Glory is where we get the blessings that we need!”—1900, Sermon #2688

“Satan, I tell you to your face, you are the greatest fool that ever breathed, and I will prove it to you in the day when you and I shall stand as enemies—sworn enemies, as we are this day—at the great bar of God! And so, Christian, may you say to him whenever he attacks you! Hear him not, but resist him steadfast in the faith and you shall prevail.”—1900, Sermon #2707

“The way to Heaven is not by explaining riddles, but by believing Revelations. The way to Heaven is not through the cleverness that can spell out an enigma, but through the simplicity that believes in God who cannot lie. It is true that God’s eternal purpose is fixed, do not doubt that—but it is equally true that the Lord listens to the voice of a man and that whatever we ask in prayer, believing, we shall receive.”—1897, Sermon #2537

“Some people will always look on what they call “the black side” of things, but to faith’s eye, there is no black side, for even the dark side of God’s Providential dealings with us glows with light when faith looks at it!”—1903, Sermon #2860

“The Presence of God is absolutely essential for the edification, instruction, growth and perfecting of Believers! If we have not this, the means of Grace are empty, vain and void. Clouds without rain that mock the thirsty land. Wells without water that tantalize the perishing caravan, but yield no moisture to burning lips—a mere mirage in the desert, looking like pools of water and fruit-bearing palm trees—but only mocking the wayfarer’s gaze. We must have the Presence of God for His people’s sake, for without Him they can do nothing.”—1902, Sermon #2811

“There are some things about which a man must not be undecided—you must not be undecided about being chaste, about speaking the truth—and you cannot be undecided about serving God without being guilty, in that very indecision, of manifest treason against the majesty of Heaven!”—1897, Sermon #2537

“Christ reckons that the man who is not with Him is against Him! He who does not serve Christ is opposing Him. There are no ‘betweenites’—none can dwell on the fence. You are either in Immanuel’s land, or else you are in the dominions of Satan—you can be sure of that! If not right, you are wrong! If not a friend of Christ, you are His enemy!”—1897, Sermon #2537

“Again, before coming to the Communion, *it behooves you to consider the great distance there is between you and God.* Even though you now have very blessed and hallowed fellowship with the Lord Jesus, remember that in this Supper, there is a memorial of *your guilt.* It is true that you see here how your sins were taken away by the broken body and the shed blood of the Lord Jesus Christ, but let the very bath in which you were cleansed remind you of your sinfulness!”—1899, Sermon #2647

“I know of nothing that can lift you up so much above the evil influences of an ungodly world as constantly abiding in close fellowship with Christ and telling Him all that you feel in your heart of hearts.”—1902, Sermon #2779

“Any man who is selfish is an unsaved man, for the chief point in salvation is to save us from ourselves. As long as you live simply within your own ribs, you live in a dungeon. You will never come into the palace where the many mansions are—the liberty of our great Father’s House—until you can say, ‘I love others more than I love myself. Above all, I love the great Burden-Bearer who took my burden of sin upon His shoulders and carried it up in the Cross and away from the Cross and now, through love to Him, the love of self is gone and I will live to glorify His name forever and forever.’”—1903, Sermon #2831

“‘Come unto *Me*,’ says Christ, ‘and I will give you rest.’ Here I ask you to admire the wonderful Grace and mercy of this arrangement. According to Christ’s words, you are to obtain rest of heart, not by coming to a ceremony, or to an ordinance, but to Christ, Himself! ‘Come unto Me.’ He does not even say, ‘Come to My teaching, to My example, to My Sacrifice,’ but, ‘Come unto Me.’ It is to a Person you are to come—to that very Person who, being God, and equal with the Father, laid aside His glories and took upon Himself our human flesh.”—1901, Sermon #2708

“I am sure that in looking back upon all the way that the Lord has led you, those of you who are His children will be bound to say that goodness and mercy have followed you all the days of your life! There has not been a single mistake or one unkind act on God’s part. He has sometimes cut you with the very sharpest knife He had and it was necessary for Him to cut deeply with it so as to get out the very roots of the cancer that was destroying you. You would have been lost if it had not been that you lost your all—but that loss was your greatest gain!”—1900, Sermon #2688

“The strength to overcome temptation comes from God, alone, and the conquering name is the name of Jesus Christ! Therefore, go forward in that strength and in that name against all your temptations. Up and at them, for they have been routed long before, and you shall rout them again!”—1899, Sermon #2603

“Fools say that time is long, but only fools talk like that. They say that ‘time is made for slaves.’ He alone is a free man who knows how to use his time properly—and he is a slave, indeed, who finds it slavery to pursue his calling with a good conscience and serve his God with diligence, fidelity, and zeal.”—1903, Sermon #2861

“There is many a sinner who cannot find the door of hope because he is holding on to some evil thing. There is, for instance, the man who is clinging to strong drink—he never can have peace with God when, perhaps, only once in six months can he walk home in an upright fashion. He cannot drink of the cup of the Lord and the cup of devils! There is another man who is practicing some secret sin. I dare not say what it is, but he knows. Yet he says that he is trying to find peace with God. Ah, Sir, you will never obtain it while you cling to that iniquity! You must cut off the evil thing, even if it is your right arm! You must pluck it out, even if it is your right eye! Here is a person who does something in business that he ought not to do—and here is another man who omits to do what he knows that he ought to do. They think that God will make peace with them on *their* terms, but He makes no terms with sinners unless they will part with their sins and trust in Christ alone! God will not save you and let you save your pet sin—that cannot be!”—1898, Sermon #2569

“If religion does not salt your tongue and keep it sweet, it has done nothing for you. If the doctor wants to know the state of your health, he says, ‘Let me see your tongue.’ And there is no better test of the health of the mind than to see what is on the tongue! When it gets furred up with unkind words. When it turns black with blasphemy. When it is spotted with lasciviousness, there is something very bad inside the heart, you may be quite sure of that!”—1897, Sermon #2537

“Christian experience is the richest product of Grace and it ought to be laid at the feet of the Well-Beloved from whom it comes, and to whom it belongs. What God has done for one of His people is an indication of what He will do for others of His chosen. The Lord’s Providences are promises and His benedictions are predictions. To be silent concerning the loving kindness of the Lord is a robbery of the worst kind—it is taking from our God the glory due unto His holy name.”—1897, Sermon #2538

“Jesus Christ says to all who labor and are heavy laden, ‘Come unto Me, and I will give you rest.’ *This invitation implies a movement*—a movement from something to something. You are bid to come away from whatever else you have been trusting in and to move towards Christ and trust to Him. And when you do so, He will give you rest.”—1901, Sermon #2708

“To serve God is to reign!”—1900, Sermon #2688

“It is worthwhile to be like Christ in the worst of times because that is an assurance that we shall be like He in the best of times.”—1902, Sermon #2780

“There is no need of fear to the man who relies upon his God, but there is every reason for fear to the man who begins to rely upon himself.”—1902, Sermon #2811

“By the brevity of time, then, and by the rapidity of its flight, I admonish you to refrain from all abuses of the tongue. Invest each hour in some profitable manner that, when past, it may not be lost. Let your lips be a fountain from which all streams that flow shall savor of Grace and goodness.”—1903, Sermon #2861

“Let us abase ourselves in the Presence of God. Let us humble ourselves before Him and, while we feed, by faith, on our Master’s body, let us feel as if our own proud flesh were cut away and humbled by the very communion we hold with Christ, our Redeemer.”—1899, Sermon #2647

“If the Holy Spirit takes possession of a man, or a woman, what can they not say? What can they not do? The Lord can take up the poorest worm among us and make him thresh the mountains till they become like chaff! Let us, therefore, sing this charming sonnet with all our hearts, ‘The Lord is my strength.’ I will rely in no degree upon oratorical power, or human learning, or natural gifts, or acquired aptitude, or on anything that I have, but I will rest in the Lord alone!”—1897, Sermon #2538

“Child of God, are you vexed and embittered in soul? Then bravely accept the trial as coming from your Father and say, ‘The cup which my Father has given me, shall I not drink it?’ ‘Shall we receive good at the hand of God, and shall we not receive evil?’ Press on through the cloud which now lowers directly in your pathway—it may be with you as it was with the disciples on the Mount of Transfiguration, ‘they feared as they entered the cloud,’ yet in that cloud they saw their Master’s Glory and they found it good to be there.”—1898, Sermon #2557

“We do not come to Christ by the exertion of our own power to come, but by the cessation of the will to stay away!”—1901, Sermon #2708

“Oh, I never imagined how strong Christ was till I saw His love hold back His Deity!”—1898, Sermon #2570

“Whenever I grow very dull through pain, or heavy through lack of sleep, I say to myself, ‘I will note down what I owe to God of praise, which I cannot just now pay to Him, that I may do so when I get a little better.’ And then my conscience chides me, saying, ‘Praise Him NOW! Bless God for aching bones! Bless God for a weary head! Bless God for troubles and trials, for he who can so praise the Lord is singing a truer and more acceptable song than youth, health and happiness can present!’ A seraph never praised God with an aching head. Cherubs never blessed the Lord upon a sick bed—so you will excel even the angels if you magnify the Lord in sickness! Why should you not, since you also can say, ‘The Lord is my strength and song?’”—1897, Sermon #2538

“Remember that you can never be really whole till you are holy, for holiness is spiritual sanity—it is the caring of the mind and heart from the disease which sin brought upon them.”—1899, Sermon #2649

“It is so blessed to think that there is a Gospel that will suit the man who cannot read—and that will suit the man who cannot put two consecutive thoughts together—and that will suit the man whose brain has almost failed him in the hour of death—a Gospel that suited the thief dying upon the cross—a Gospel so simple that if there is but Grace to receive it, there needs no great mental power to understand it! Blessed be my Master for giving us a Gospel so simple and so plain as this!”—1901, Sermon #2708

“It were not worth while living if we could not die! It is the very joy of this earthly life to think that it will come to an end! What would a sailor say who was on a voyage that would never bring him to a port? What would a traveler say if he was toiling along a road which would never bring him home? Blessed be God, we shall come to the pearly gates, by-and-by! Let us not be alarmed about that, for the Lord has become our salvation.”—1897, Sermon #2538

“The yoke of sin—the yoke of selfishness, the yoke of greediness, the yoke of drunkenness, the yoke of unbelief—is the heaviest yoke of all! The crux of infidelity is heavier than the Cross of Christ. You may depend upon it, that Christ’s yoke, compared with any other, or with all others, is truly easy and light!”—1903, Sermon #2832

“There are some people who talk about presenting the perpetual sacrifice of the “mass.” There is perhaps, no grosser blasphemy under Heaven than the idea that we can offer up the body and blood of Christ again.”—1900, Sermon #2689

“We ought to be happy to be where we can make others happy. It should be our will to do the Lord’s will by being useful to our fellow men. We must not value our position according to the ease it brings to us, or the respectability with which it surrounds us, but by the opportunities which it affords for overcoming evil and promoting good.”—1897, Sermon #2539

“How happy ought to be your ears that hear the Gospel’s joyful sound, yet, as you hear it not in your hearts, you cry to the Lord, ‘In what way have You loved us?’”—1902, Sermon #2782

“Yes, the chief joy in the tabernacles of the righteous is a spiritual one! A joy of the father because he is saved in the Lord with an everlasting salvation. A joy of the mother because she, too, has had her heart opened, like Lydia, to hear and to receive the Word. A joy of the dear children as they offer their little prayers and as they talk of Jesus, whom their soul loves. I do not know that I ever have a greater joy than when, sometimes, I have to receive a whole family into the Church! Five came to see me at one time, from one house—quite a company of boys and girls. It is delightful to see our beloved offspring early in life giving their hearts to the Lord! Happy mothers, happy fathers, happy brothers, happy sisters where the Lord works so graciously! May you long continue to praise and bless His name for this singular blessing, if you are partakers in it! I know none of my father’s family, or of my own, who are unsaved and, therefore, I can lead you in the song!”—1897, Sermon #2539

“You, dear Friends, cannot love the right if you do not hate the wrong. I would not give a penny for your love to the Truth of God if it is not accompanied with a hearty hatred of error.”—1899, Sermon #2604

“Blessed is he who can expound the mysteries. I have no doubt about his blessedness, but I am perfectly satisfied with another blessedness, namely, if I can bring sinners to Jesus and teach the saints some practical Truths which may guide them in daily life.”—1903, Sermon #2861

“My deacons know well enough how, when I first preached in Exeter Hall, there was scarcely an occasion in which they left me alone for ten minutes before the service, but they would find me in a most fearful state of sickness produced by that tremendous thought of my solemn responsibility. And, even now, if I ever sit down and begin to turn that thought over, and forget that Christ has all power in Heaven and in earth, I am always affected in the same way. I scarcely dare to look that thought in the face and I am compelled to put my responsibilities where I put my sins—on the back of the Lord Jesus Christ, hoping, trusting, believing, knowing, that He is able to keep that which I have committed unto Him against that Last Great Day.”—1902, Sermon #2811

“Perhaps in the case of some of you Christ is *wearied with your religion*. Wearied with our religion?” asks one. When you get home, will you read the first chapter of the Book of the Prophet Isaiah and you will see there how God declares Himself to be tired of the empty formalism of the people? “Bring no more vain oblations; incense is an abomination unto Me. The new moons and Sabbaths, the calling of assemblies, I cannot endure. It is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hates: they are a trouble unto Me; I am weary to bear them.” It was a weariness unto Him and, if you pray, but do not pray sincerely, my Lord will be tired of hearing your mockery of prayer! If you go to sacraments, or come to public worship and think that this will save you, my Lord will be weary of you, for it is all a sham! There is a shell, but there is no kernel. You mock Him with the solemn sound upon a thoughtless tongue. You sit as His people sit and your minds are far away on the mountains of vanity. You hear, you join in the hymn and listen to the prayer, but there is no true worship, praise, or supplication. I tell you, sirs, my Lord is getting weary of you—getting sick and tired of your religion! What a picture! Christ wearied with sin and wearied with dead religion!—1898, Sermon #2570

“This is the greatest thing we can do for God—to be emptied, so that His fullness may flow into us. That is what I want to do when I go down to the Communion Table—I want to just sit there and not try to think of anything that I can offer to my Master—but to open my soul and to take in all that He is willing to give me!”—1901, Sermon #2708

“I have heard of one who was said to love his wife too much, but I did not believe it, because the model for a husband’s love is, “even as Christ also loved the church,” and who could go beyond *that*?”—1899, Sermon #2650

“I would ask any of you young people who are newly-married and just starting in life, how can you expect happiness unless you seek it in God? You have given your hearts to one another—oh, that you had given your hearts to Christ as well—for then you would be joined in One from whom you can never be separated! If you are one in Christ, you will have surer grounds of union than natural affection can afford. There will be a brief separation of the body when one of you is taken Home, but you will meet again and dwell forever in the same Heaven. Unions in the Lord are unions which have the blessing of the Lord. See to it that you begin as you mean to go on, namely, with that blessing which makes rich and brings no sorrow with it. If your home is to be happy, if the children that God may give you are to be your comfort and your delight, first let your own souls be right with God. If the Lord is the God of the parents, he will be the God of their seed. The God of Abraham will be the God of Isaac and He will be the God of Jacob, and He will be the God of Joseph, for He keeps His faithfulness from generation to generation of them that love Him. He does not cast off His people, nor their children, either. If you are an Ishmael, what will your children be? If you are far from God, how can you hope that your posterity will be near to Him?”—1897, Sermon #2539

“Be not startled if I say that it is very much in proportion to our thought that we really worship and, without thought, there is no true worship.”—1902, Sermon #2783

“I am not one of those who think that the result of Christ’s death ever hung in jeopardy for a single moment. I believe that all He intended to do by His death will be done and that there is not one soul, for whom He stood as Substitute, that shall ever be lost. He has paid the debt for all His elect and they shall never be charged with their debts again—they are gone, and gone forever. If the Son of God has actually laid down His life to achieve a certain purpose, I cannot suppose that He will be prevented from achieving it. I can imagine myself living and dying for a certain end and yet being foiled, for I am but a man. But I am not capable of such blasphemy as would be involved in believing that the Son of God could ever be born and live for a certain set purpose—and die to carry out that purpose and yet not accomplish it! ‘He shall see of the travail of His soul, and shall be satisfied.’ He ‘was dead’ and He has, therefore, put forth all His strength for the accomplishment of the end He had in view—and that end will certainly be achieved!”—1900, Sermon #2689

“Where there is no family prayer, we cannot expect the children to grow up in the fear of the Lord—neither can the household look for happiness.”—1897, Sermon #2539

“The gentlemen of the modern-thought school, who have been to Germany for their theology, do not like that glorious Doctrine of Substitution! They think that the Atonement is a something or other, that in some way or other, somehow or other, has something or other to do with the salvation of men—but I tell them that their cloudy Gospel might have surrounded me till my hair grew gray, but I would never have been any the better for it!”—1901, Sermon #2709

“The Prayer Meeting is the gauge of the Church’s spiritual condition. You may always test our prosperity by the multitudes who assemble to pray.”—1902, Sermon #2811

“There is more joy in being unknown than in being known and there is less care in having no wealth than in having much of it.”—1903, Sermon #2832

“If a man is poor, let him rejoice that everybody is not as poor as he is. If he is troubled about his worldly circumstances and he meets with a Brother who has no cause for such sorrow, let him say, ‘I am glad he is better off than I am. I do not want him to have anything to worry him as my troubles perplex me. I praise God for his prosperity, I bless the Lord for his happiness.’”—1899, Sermon #2650

“What new worlds may yet be created, what revolts there may be among fresh orders of creatures, how many orders of creatures there may yet be in the universe and how great and comprehensive the vast dominions of Jehovah may be, we do not, at present, know—but we shall know all that we need to know in due time! It is enough for us now to know that our Bible is true, that Jesus Christ is our Savior and that we shall be with Him where He is and behold His Glory forever and ever.”—1903, Sermon #2862

“Oftentimes, in seeking to bless people, the kindest way is not to build them up, but to pull them down—not to begin to encourage their hopes—but to let them see how hopeless their case is apart from sovereign Grace.—1898, Sermon #2570

“Do you think that the Lord saved you that you might just be happy, keeping your joy within your own heart, ever feeding and fattening it? I do not think the Lord had such a narrow purpose as that in His mind when He saved you. Depend upon it, if God has given you a jewel to wear, it is that other eyes may be gladdened by the sight of it.”—1897, Sermon #2540

“My dear Brother, you *can* talk to those few poor people in that hamlet where you live. You have been afraid to try to speak to them and so you have let them remain uninstructed. But you will not be able to be silent if you think upon God’s loving kindness to you!”—1902, Sermon #2783

“I am afraid that there are many people who think all others evil except themselves, yet if they could but look within, they would discover that the evil person not only lives in their house, but that his head is under their hat!”—1897, Sermon #2541

“The very genius of the Christian religion is enthusiasm, but the enthusiasm is created by contact with Christ. As we come near to our great Captain, every soldier in the ranks of the King’s army feels that he must be a hero. We look at His scars and wounds, and see what He did and suffered, and then we feel that it would be mean and contemptible on our part to be otherwise than altogether in earnest for so great and good a Lord, and for so grand a cause!”—1901, Sermon #2709

“It is not the *place* which makes the true worship—it is the heart. It is not even the *day*—it is the state of a man’s mind. It is not that the place is said to be holy and, therefore, prayer is accepted—every place is equally holy where holy men worship God. All distinctions of buildings are heathenish or, at the best, Jewish—they are done away with by Christ.—1898, Sermon #2570

“The Revelation of God in Nature is not unique. If He has made one world, He can make another. If He has made one universe, He can make 50 universes! But after having given us one complete Revelation of His will, He will never give another, that one stands alone.”—1899, Sermon #2604

“Some dear souls are afraid to trust Jesus. If they better understood the matter, they would be afraid *not* to trust Him. He commands us to trust Him and He has declared very plainly what are the consequences of disobedience to this command—‘He that believes not shall be damned’—so that faith must be a *duty*, and unbelief a terrible offense in the sight of God.”—1897, Sermon #2541

“Remember that the greatest force in the world is love—it is invincible. You can love a man to Christ, but you cannot bully him into salvation. I never heard of a soul that was scolded to the Savior, but I have known many drawn to Him by love. So love them, dear Friends, keep on loving them more and more, until they shall be brought to feel that the love of God shed abroad in your heart has also reached their hearts.”—1901, Sermon #2710

“When God looks upon Christ’s shed and sprinkled blood, it is then that He looks on you with pity and compassion! Look where God looks and then your eyes will meet His! If you look to Christ, and God looks to Christ, then you shall see eye to eye, and you shall find joy and peace in believing.”—1898, Sermon #2577

“...the pilgrim path to Heaven is by Weeping Cross—the road to joy and peace is by the way of a sense of sin and a sense of the Lord’s anger!”—1898, Sermon #2557

“God had one Son without sin, but He never had a son without suffering. We may escape the rod if we are not of the family of God, but the true-born child must not—and would not if he could—avoid that chastisement of which all such are partakers.”—1900, Sermon #2689

“‘Glory be to God,’ should always be the preacher’s motto.”—1902, Sermon #2784

“A *grain* of Divine Grace is worth more than a ton of knowledge! If you have but a spark of true faith in Jesus Christ, it is better than a whole volcano full of worldly wisdom!”—1903, Sermon #2862

“Brothers and Sisters, we must be willing to be *nothing*—we shall never be anything till we are willing to be nothing. If any man will be perfectly content to be nobody, he shall be somebody. But he who must be somebody shall be nobody.”—1902, Sermon #2811

“The yoke of Christ is His word, His precepts, His commands, the following of His example, the bearing of suffering which He appoints, the persecution which comes to us for His sake. This is His yoke, and His burden, quite as much as we need desire to carry. So, let us be content that we are not our own masters, but that we are our Lord’s servants and that we have not even a pennyworth of our own to carry, but only mean to be carriers for Him. We have hired ourselves out to carry the vessels of the sanctuary—and we will carry no other burden than that.”—1903, Sermon #2832

“*Hear, O LORD, when I cry with my voice—have mercy also upon me and answer me.* One moment he praises and the next moment he prays. That is quite right. I have often said to you that we live by breathing in and breathing out. We breathe in the atmosphere of Heaven by prayer and we breathe it out again by praise. Prayer and praise make up the essentials of the Christian’s life. Oh, for more of them—not prayer without praise, nor praise without prayer! Prayer and praise, like the two horses in Pharaoh’s chariot, make our Christian life to run smoothly and swiftly to God’s honor and glory.”—1897, Sermon #2541

“Another method of fruit-bearing is by a holy character. O Beloved, I implore you to be holy men and women! Seek after close conformity to the likeness of Christ. Nothing does more good for a Church than for its members to live the Gospel in all their concerns at home and abroad.”—1899, Sermon #2650

“Man is not so dead that he sins without guilt, or lives without responsibility. No man who remains out of Christ is without guilt on that account. He who continues an unbeliever may not say that he cannot help it—it is his fault and his sin that he does not believe.”—1899, Sermon #2605

“The way to become like Christ is to think about Christ. Some people think so much about their own sanctification that they miss sanctification altogether. They are looking at their own image and admiring it until they are gradually being more and more conformed to their own image! But he who looks away from himself, entirely to Christ, shall go from glory unto glory and be transformed into the image of his Master.”—1898, Sermon #2559

“Some people believe that children of God can fall from Grace. If that were true, the members of Christ’s mystical body would be severed from Him and He would be no longer a perfect Christ! I believe no such teaching as that! If I am one with Christ, I defy the devil, himself, to tear me away from Him.”—1897, Sermon #2542

“Do not refuse to be comforted, for if you do, you will be spiritually a suicide! The man who will not eat and so dies of starvation, is as much a suicide as he that puts the pistol to his head and blows out his brains. He that rejects Christ, damns himself as surely as he that gives himself body and soul to the devil. He that refuses what God has provided and will not have pardon through the precious blood, dashes himself upon the bosses of Jehovah’s buckler and fixes himself upon the point of the javelin of Divine Justice.”—1898, Sermon #2578

“However gracious our genealogy may be, unless our family tree begins in Christ and we, ourselves, are personally grafted into Him, we shall die in our sins and perish forever. God help us, who have been so highly privileged as to be born of godly parents, to lay that Truth of God to heart and to seek the Lord *now*, that we also may be numbered among those who are saved!”—1899, Sermon #2652

“Rest assured, dear Friends, that where your pleasure is, there your heart is. If you find your pleasure in the world, your heart is in the world and you are to be reckoned among the worldly. But if Christ is your joy, your pleasure, your delight, your very Heaven—then there is a difference between you and worldlings.”—1901, Sermon #2710

“You say you do not wish to die? Well, perhaps you never may, but why should you fear death? Why should you dread the grave? Our Lord Jesus left His grave clothes behind for our use, and He carefully laid the napkin apart for our friends to wipe their eyes with. We go not to a bare, unfurnished chamber when we go to our last sleep on this earth—“*Tis no mere morgue to fence The ruins of lost innocence, A place of sorrow and decay—The imprisoning stone is rolled away!*”—1897, Sermon #2542

“Brethren, what a grand expression that is, ‘eternal salvation!’ You know that there are some who preach a temporary salvation. They say that you may be in Christ today and out of Christ tomorrow, that you may be saved by Grace at one hour, but damned by sin the next. Ah, but the Bible says no such thing! This may be the Gospel according to Arminius, but it is not the Gospel according to John, nor according to Paul, nor according to our Lord Jesus Christ.”—1900, Sermon #2689

“Flimsy views of human depravity lead to very indistinct ideas of the Grace of God. There is nothing but deep sub-soil plowing that ever makes a man sound in the Doctrines of Grace—and I will defy any man who has had a deep experience of his own odious depravity to believe any other doctrines but the Doctrines of Grace which are commonly called Calvinism.”—1903, Sermon #2833

“The Lord is such a great God that if we rejoice in Him at all, we ought *greatly* to rejoice in Him. Little sources of blessing may well produce little joy, but when we think of the great goodness of the great God to such great sinners as we have been, each one of us who has been greatly pardoned through the great Sacrifice of Jesus may well say, ‘I will greatly rejoice in the Lord.’”—1897, Sermon #2543

“It is congenial to God’s Nature to make His creatures happy.”—1898, Sermon #2557

“It is a sign of something radically rotten within when a man can apparently be just as holy and as earnest without prayer as he is with it. You cannot really know the power of the life of God if you are able to live without prayer, for, just as a man who is unable to breathe, soon faints, so must a person spiritually faint if he does not pray.”—1903, Sermon #2812

“There is always a set of grumblers about who think they could preach better and manage Sunday schools better than anybody else. They are the people who generally do nothing at all.”—1902, Sermon #2785

“Joy in the creature must necessarily be limited, for the creature is limited. Joy in the creature may be harmful, for the creature may beguile you and allure you away from the Creator. Joy in yourself is a fiction—there can be no true satisfaction in it. Joy even in the work of God in your soul may sometimes be questionable, for you may not be sure that it is God’s work in which you are rejoicing. But when you can say, ‘I will greatly rejoice in the Lord, my soul shall be joyful in my God,’ you have a subject for joy and an object of joy higher than I can ever describe!”—1897, Sermon #2543

“Brothers and Sisters, there is no seeing unless there is believing! I have heard that seeing is believing, but it is not—it is the very opposite! Seeing and believing do not run this way—to see first and then to believe. They run the other way—believe and then see! And that is just what Abraham did. He believed God and then he saw Christ’s day afar off and was glad. See as much as you like after you have believed, but remember our Lord’s words to Thomas, ‘Blessed are they that have not seen, and yet have believed’—that is, those who did not need to see first, but believed first, and then their eyes were so opened that they saw the salvation of God.”—1899, Sermon #2652

“...whenever a man doubts the mercy of God, the best thing that I can say of him is that he is a fool.”—1898, Sermon #2578

“Perhaps, God allows wicked men to come in our way *to make us see the evil of sin, that we may turn from it, pass by it, abhor it and not indulge in it*. I have no doubt that the wickedness of men may be employed under the Divine wisdom and the overruling hand of God for the sanctification of His own people.”—1901, Sermon #2711

“As far as spiritual things are concerned, man’s understanding is dead. He can comprehend the highest and most wonderful of sciences, but he cannot—or, what is tantamount to it, he *will* not—understand the things of God.”—1899, Sermon #2605

“If you want to see Christ, dear Friends, borrow the telescope of promise. Faith is very fond of that optic glass, and it is wonderful what she can see when she puts it to her eye. Ten thousand blessings, not seen by our natural vision, become visible to the eye of faith when we look at them through the medium of the promises of God.”—1899, Sermon #2652

“No matter what sorrow falls to your lot, if you can pray, you will rise out of it.”—1898, Sermon #2578

“I think there is nothing that I detest more than the idea of priest-craft and I hope that you do the same. Who is any poor mortal man that he should interpose himself between a sinner and his Savior? Take care to go straight away to Christ. But, in the true Scriptural sense, there is a priesthood which belongs to all Christians and I want you to understand, poor Believer, notwithstanding all your infirmities and imperfections, that the Lord has so covered you with the righteousness of Christ that you are clad in a priest’s holy vestments! You have, all over you, the pure white linen which is the righteousness of saints, and you are wearing that royal miter which permits you to exercise the priesthood, for He, ‘has made us kings and priests unto God.’ We are ‘a chosen generation, a royal priesthood, an holy nation, a peculiar people.’”—1897, Sermon #2543

“Meditation and prayer are twin sisters and both of them appear to me equally necessary to Christian life. I think meditation *must* exist where there is prayer, and prayer is sure to exist where there is meditation.”—1900, Sermon #2690

“The man who habitually lives in sin is not a free man, for he is still a slave to sin. If he finds pleasure and delight in disobeying God, he has no right to talk about being a free man. His chains are rattling on his wrists—what can he know about freedom?”—1899, Sermon #2652

“Oh, what myriads of men there are in the world! When I traverse this city of five million souls, it appalls me! It can scarcely be called a city—it is a province, it is a nation! There are two or three nations which, if put together, would not make up as many inhabitants as the population of this wonderful city! Yet, over all this vast population the taint of sin has spread. But what is London compared with all the nations of the globe, the almost innumerable hosts that people this round world? Yet there is not one who bears the countenance of a man upon whom the shadow of the

curse has not fallen. Each man must toil for his bread with the sweat upon his brow and, in due time, it must be said to each one of us, ‘dust you are, and unto dust shall you return.’ What has caused all this? It is the *one offense* which has brought judgment unto condemnation upon all!”—1897, Sermon #2544

“O dear Friends, search out one of the exceeding great and precious promises of the Word—feed upon it, get it right into your soul and then you may feel that your soul can no more be troubled, for you believe in God and you believe in Christ and, therefore, you are full of gladness! ‘Let your soul delight itself in fatness.’ There is this joy as one of the benefits of obedience to the exhortation of the text.”—1902, Sermon #2786

“Yes, Christian, God has put you in the very midst of sin to make His Grace the more conspicuous.”—1901, Sermon #2711

“Good John Newton used to say that for a Calvinist to be proud was the most inconsistent thing in the world, because, by his own profession, there were Truths of God which no man could receive or understand of himself—so, why should he boast of his own attainments and why should he blame others for not doing what he knows they cannot do of themselves?”—1903, Sermon #2833

“The Father does not draw us to Christ by a force which is contrary to our nature and will—we are not sticks and stones—and He does not treat us as if we were. We are rational, responsible, free agents and He deals with us as such, never snapping even the finest strings in the instrument of human nature, so far as it is human nature. So, when He draws men, He draws them by teaching them!”—1899, Sermon #2606

“There is no preaching like that which Gods bids us. The preaching that comes out of our own heads will never go into other men’s hearts. If we will keep to the preaching that the Lord bids us, we shall not fail in our ministry.”—1897, Sermon #2544

“Any man who is born of God must love Jesus Christ.”—1899, Sermon #2652

“The way to make us love God is for the love of God to be shed abroad in our hearts by the Holy Spirit!”—1897, Sermon #2544

“You may dive as far as you like into the sea, but you will not find any fire there. You may rake as long as you please in the burning fiery furnace, but you will never reach any cooling blocks of ice. You may hunt, for many a day, in the human heart’s natural death, but you will not there discover any signs of life. And, within the morgue of man’s corruption, you shall never be able to discern any remedy for a sin-sick soul.”—1900, Sermon #2691

“I would rather find God beneath a shed with half-a-dozen poor working men, than I would go and see the gorgeous ceremonies in a cathedral where God is not present! It is not the place, it is not the form, it is not the garb, it is not the sweet tone of song or music—it is getting near to God that is the all-important matter! Whatever else we do—whether our service is plain as a Quaker’s, or gorgeous as a Romanist’s, if we do not seek God, it is all *nothing*—a bottle of smoke—and it shall come to nothing. The outward ceremonialist has no understanding, for he does not seek after God.”—1897, Sermon #2545

“If a man is truly converted, the influence of his conversion will spread to others—it is an act of mercy from God to him with a view also to his children, his friends, his neighbors, his dependents.”—1897, Sermon #2546

“I have heard some people say that they will have such sweet and satisfying fellowship with Christ that they will not want to have any with His people, but that is both absurd and impossible because you cannot have fellowship with the Head without having fellowship with the members at the same time! Christ will never wish you to look upon Him in Heaven as divided from His people—they shall be so completely one with Him that in fellowship with His people, you shall in no degree be diminishing your fellowship with Christ, but rather be enjoying it in the form in which He, Himself, rejoices, for His delights will still be with the sons of men and if, on earth, they were the excellent in whom was all your delight, He would have you take the same delight in them when you meet them before His Throne in Glory.”—1903, Sermon #2813

“God can lift up your head, poor mourner, sorrowing under sin and a fear of wrath. I tell you, God can at once forgive your sin, turn away all His wrath and give you a sense of perfect pardon—and with it a sense of his undying love.”—1898, Sermon #2557

“Not a step heavenward, not in the least likeness to God, not to the smallest degree of holiness can you proceed apart from Jesus Christ your Head! Never forget this fact, simple though it is.”—1899, Sermon #2653

“When you have abundant provision in your house, it is your duty to send portions to those for whom nothing is prepared. Mind that you attend to this matter lest your Lord should put you on short commons, too, and make you feel a little more as you ought to towards the afflicted.”—1897, Sermon #2546



“If any man preaches that which does not lead you to Christ, do not listen to it, for evidently he has not been taught of God. And, if you find in any book, teaching which makes you think less of Christ than you did before, burn the book! It will do you no good—and it may do you a great deal of mischief.”—1899, Sermon #2606

“Are there not in it [the Gospel] great Truths of God that cannot be cut down to fit any system that the human mind can make? And ought we not to be thoroughly glad that it is so? For, surely, it is better that the Gospel should be according to God’s mind than that it should be according to the mind of Toplady, or the mind of Wesley, or the mind of Calvin, or the mind of Arminius! The mind of God is greater than all the minds of men, so let all men leave the Gospel just as God has delivered it unto us.”—1903, Sermon #2834

“Young Brothers in the College, you must eat your way into the ministry! You will never be able to say to others, “Eat what is good,” unless you have feasted upon those things yourselves! Unless you have an inward appreciation of their sweetness and have sucked them into your very being, you will never be able to talk with power to others concerning them. Paul wrote to Timothy, “The husbandman that labors, must first be partaker of the fruits,” so Christian ministers, Sunday school teachers, and all workers for Christ must eat that which is good if they are to be used in feeding others with spiritual food!”—1902, Sermon #2786

“Whitefield said, in one of his sermons, ‘O my God, when I think how this wicked city is perishing, and how many are dying for lack of knowledge, I feel as if I could stand on the top of every hackney coach in the streets of London to preach the Gospel.’ Why did he say that? Why was his zeal so burning? Because he had seen the sinfulness of men and marked their follies. We shall never be thoroughly in earnest till we are thoroughly aware of the evil that is before us.”—1901, Sermon #2711

“It will never do for men to be led to think that they are healed before they know that they are sick unto death, or to imagine that they are clothed before they see themselves to be naked, or to be taught to trust Christ before they are aware that they have anything for which they have need to trust Him. It would be a happy circumstance if, in our preaching, we could have a blending of these two elements so that we could have somewhat of our forefathers’ deep experimental teaching and, with it, and growing out of it a plain, unfettered delivery of the Gospel declaration, ‘Believe on the Lord Jesus Christ, and you shall be saved.’”—1900, Sermon #2691

“I notice that when converts do not begin to speak a little for Christ very early in their Christian career, they become tongue-tied—that is how we get so many dumb members of the Church who seem as if they could not offer up a prayer to save their lives. And what is worse, they cannot talk to their personal friends about the things of God.”—1897, Sermon #2546

“Shall I ever get to be so holy that I can stand before God without my Mediator? Shall I ever have a spiritual beauty of my own which shall render the imputed righteousness of Christ unnecessary for me? Never! For, even in our highest estate in Heaven, we shall still need to have our vital union with Christ perpetually maintained. He is the Head of the Church triumphant as well as of the Church militant! He will be forever the Head of the Church made perfect as surely as He is the Head of His poor, weak, feeble, but ever-growing Church on earth.”—1899, Sermon #2653

“We have lately lost some of our dearest and best friends from the Tabernacle. Some of our most earnest helpers have passed away, but, oh, they have died gloriously! It has been a pleasure and a privilege to see them rejoicing while everybody else was weeping—to hear them triumphant when all around them were sorrowful—to behold them casting gleams of sunlight from their eyes even when those eyes were being glazed in death! Give me a religion by which I can live, for that is the religion on which I can die! Give me that faith which will change me into the image of Christ, for then I need not be afraid to bear the image of death! God grant that you and I, dear Friends, may know, as a matter of personal experience, that there is a solid truth in our religion, that it is, indeed, our life!”—1898, Sermon #2575

“When that great saint and preacher, Augustine, lay dying—and I venture to say of Augustine that among all who were born of women, there has hardly ever been a greater than he—his mind was equal to any philosophy for its depth, its length and its breadth. And as an instructor in theology he still remains, under Christ, next to the Apostle Paul, the master-teacher of the churches—yet, as he lay dying, he asked to have certain texts of Scripture printed in large capitals. Which do you suppose he chose? You may think that he selected some deep and mysterious passage about the high doctrine which he so greatly loved, but he did nothing of the kind. He chose those texts of Scripture which we commonly quote to sinking sinners—such as these—‘He that believes on the Son has everlasting life.’ ‘Whoever shall call upon the name of the Lord shall be saved.’ And that great saint feasted his dying eyes on the texts which we usually give to babes in Christ’s faith, or those who are seeking the Savior, for they suited him just then!”—1897, Sermon #2546

“There is not, in unrenewed human nature, a place where you could put the point of a pin where it is not defiled with sin! It is in our entire system—we have been lying in it until we are steeped through and through with it. Sin, in human nature, is like those colors that are ingrained—the more you wash the material, the more clearly are they discovered! You can never wash them out—only the precious blood of Jesus can wash out man’s sin.”—1903, Sermon #2835

“A day is coming when every minister of Christ shall speak with unction, when all the servants of God shall preach with power, and when colossal systems of heathenism shall tumble from their pedestals and mighty, gigantic delusions shall be scattered to the winds! The shout shall be heard, ‘Alleluia! Alleluia! The Lord God Omnipotent reigns.’”—1898, Sermon #2558

“People seem to jump into faith very quickly nowadays. I do not disapprove of that happy leap, but still, I hope my old friend, Repentance, is not dead! I am desperately in love with repentance—it seems to me to be the twin sister to faith. I do not, myself, understand much about dry-eyed faith—I know that I came to Christ by the way of Weeping-Cross. I did not come to shelter beneath His blood immediately when I heard of it, as I now wish that I had done, but when I did come to Calvary, by faith, it was with great weeping and supplication, confessing my transgressions and desiring to find salvation in Jesus, and in Jesus only.”—1900, Sermon #2691

“It could not be that a body in which dwelt the fullness of the Godhead could be held by thin bonds of death—He who slept in Joseph’s tomb was the Son of God!”—1901, Sermon #2712

“The Lord will not let even the suburbs of the New Jerusalem be conquered by the foe! He will preserve the holy city, His own Church, until the day when His Son shall come to reign in her forever.”—1899, Sermon #2654

“A million millions, what must that be? The human mind cannot grasp the meaning of such vast numbers, yet, when millions of millions of millions of millions of years have passed over the heads of Christ’s saints in Glory, this text will not be exhausted! No, more—not one jot or tittle of it will be exhausted—and throughout eternity it will still be, ‘pleasures forevermore.’ Ah, my Brothers and Sisters, this prize is worth winning! Eternal life is worth having! And it shall be the portion of everyone who truly trusts in our Lord Jesus Christ.”—1903, Sermon #2813

“The longer you stay away from God, the more deeply you will sin. If you keep on in the wrong path, not only will you have sinned the more, but that sin will have taken a more terrible hold upon you. Habits begin like cobwebs, but they end like chains of iron. A man might more readily have swept away the temptation when it was new to him than he will be able to do when, having yielded to it many a time, the devil has learned the way to master him. May God help you to flee from sin as soon as you perceive it, lest you be caught in its net of steel and be held in it to your eternal destruction!”—1897, Sermon #2547

“So, Beloved, feed on the Word of God—especially feed on the Incarnate Word, Christ Himself—otherwise, you cannot possibly enter into true spiritual fellowship with God.”—1902, Sermon #2786

“Sorrow for sin is a perpetual rain—a sweet, soft shower which, to a truly gracious man, lasts all his life! He is always sorrowful that he has sinned. He is continually grieved that there should still be any sin remaining in him and he will never leave off grieving till all that sin has gone.”—1900, Sermon #2691

“He who is idle has as good reason to be penitent before God as David had when he was an adulterer. Indeed, David’s adultery probably resulted from his idleness. It is an abominable thing to let the grass grow up to your knees and do nothing towards making it into hay. God never sent a man into the world to be idle—but there are some who make a profession of being Christians who do nothing to serve the Lord from one year’s end to the other.”—1899, Sermon #2607

“I have preached the Gospel, now, these 30 years and more, and some of you will scarcely believe it, but in my vestry behind that door, before I come to address the congregation in this Tabernacle, I tremble like an aspen leaf. And often, in coming down to this pulpit, have I felt my knees knock together—not that I am afraid of any one of my hearers—but I am thinking of that account which I must render to God, whether I speak His Word faithfully or not. On this service may hang the eternal destinies of many. O God, grant that we may all realize that this is a matter of the most solemn concern! May we all come to God by Christ Jesus, that everything may be right with us, now, and right for eternity! God grant that it may be!”—1898, Sermon #2575

“Some fellows will get up, and, under the pretense that they are going to glorify God, will tell of all manner of filthiness and vice which cannot do any good to anybody. Stand up and cry, Brother, that is the best thing you can do. Or else, sit down, and cover your face, and say, ‘Concerning those things of which I am now ashamed, I only pray God, as He has blotted them out of His memory, to put them out of my own, also.’”—1897, Sermon #2549

“The disease of sin is everywhere in the realm of manhood and it is all the more certainly proved to be everywhere because so many people cannot see it! This is why you cannot see sin in yourselves—it has made all the various faculties of your soul to mortify so that you cannot feel the pains which this mortal disease would otherwise have caused you. Thus your heart has lost any tenderness that it may have had, naturally, and your conscience is seared as with a hot iron so that it cannot warn you of the mischief within, but prophesies smooth things, while all is in a state of ruin, destruction and dismay—and will be so forever unless God, by His Grace, shall work a miraculous change.”—1903, Sermon #2835

“Singing is the best thing to purge ourselves of evil thoughts. Keep your mouth full of songs and you will often keep your heart full of praises—keep on singing as long as you can—you will find it a good method of driving away your fears.”—1898, Sermon #2558

“It is a sweet thing to be sorrowful for sin, to be sorrowful for impurity, to be sorrowful for anything that made Jesus sorrow—it is not a thing that happens once, and then is done with—the godly sorrow of a Believer lasts throughout his life.”—1900, Sermon #2691

“... *true religion is always a matter of desire*. If you do not desire to fear God, you do not fear Him. If you do not feel any desire after that which is right in God’s sight, you have not anything at all right in your heart.”—1901, Sermon #2714

“None but the God of Infinite patience could bear with such a family as He has. Any one of us might exhaust the patience of a hundred Jobs rolled into one—yet, shout it out and let even the angels hear it—we have not exhausted the patience of God!”—1899, Sermon #2654

“Go where you may, my dear Brother, you need not puzzle your head about the sort of Gospel you are bound to preach. To the jailor at Philippi, to the Areopagites on Mars’ Hill, to the Sanhedrim at Jerusalem, to Nero at Rome, to barbarian, Scythian, bond, or free—to the very chief of sinners, to the greatest or the least of mankind, you have to deliver but one message—‘God has set forth His Son, Jesus Christ, to be the propitiation for sin, that whoever believes in Him should not perish, but should have everlasting life.’ There is the essence of the one message we have to deliver to all men! ‘There is no difference.’”—1899, Sermon #2608

“Restoration from sickness should always be ascribed to God. Whatever part the physician may play—and he often plays a very important part—yet to God, who gives the physician wisdom and skill, must the gracious result be ascribed.”—1897, Sermon #2531

“When people come to the House of God and they *expect* to be saved, and *we* expect it, too, it is tolerably certain that they *will be* converted before long! We may rejoice and bless God if you live in an atmosphere of holy expectancy! Where the great door stands wide open for the prodigal son to come back, where all in the house are on the watch for his return, where they keep on sending letters to him to ask him to come home, is there not a good hope that such a wanderer will, indeed, return, and that the great Father will be made glad?”—1900, Sermon #2692

“Brothers and Sisters, we know that *God loves us*. I never dare to try to speak about this great Truth of God—it is a thing to think over rather than to talk of. I like to get away quietly in a corner and just try to roll this sweet morsel under my tongue, to suck on it till I draw the very essence out of it—God loves me.”—1903, Sermon #2814

“That first Grace which works in the heart—is not that just like the rain which comes when nobody is looking for it? The man has never prayed for Grace or, even if he has prayed for it, there is no true prayer ever offered until first of all Grace has come to produce that prayer. The sinner is never beforehand with God. If you begin to pray at this moment, it is because God’s Grace has begun to work upon your heart so that you *can* pray. He is always first! That is one of the blessings of Heaven, then—that first movement of the Eternal Spirit upon the dead, chaotic heart—producing light and order. That is surely from Heaven and God has given it to His people.”—1897, Sermon #2531

“There may be more prosperity in a place where but six of Christ’s true people meet together than where thousands congregate to worship God in a way which they think to be right, but which is not in accordance with His sacred Word.”—1898, Sermon #2576

“I believe that all schemes for comprehending all the saints in one visible church must fail. Adam never saw Eve until God had perfectly fashioned her—and you will never see the Church, the Bride of Christ, till she is perfect and complete! And when she is, you will clap your hands with joy at the sight of the exquisite beauty which God shall have given to her before she is presented to her Heavenly Bridegroom. The process of perfecting her is going on now, and Christ’s Bride is being “curiously worked” out of material taken from Christ’s own side.”—1902, Sermon #2788

“There are those whose fear of God arises entirely from dread. They dare not go to bed at night without offering some sort of prayer—not because they have any real desire to pray, or to commune with God, but through fear as to what might happen if they omitted their usual form! They would not allow a Sunday to pass without attending the means of Grace at least once—not because they have any desire to go, or any delight in the services of God’s House—but because they are afraid *not* to go. Yet we must always remember that the religion of dread is not the religion of Christ. That which you do because you are afraid to act otherwise is no evidence of a renewed heart—it is, rather, the proof that you are a slave, living in dread of the lash, and that you would act far otherwise if you dared!”—1901, Sermon #2714

“We may do, or say, or give anything we like, but nothing will please God except our turning from our sin and trusting in the atoning Sacrifice of His dear Son. We may pray till our knees grow hard as iron and weep our eyes away till their sockets are empty, but we shall never obtain the great blessing of salvation while we link our arm with sin and go on delighting in iniquity.”—1899, Sermon #2655

“None but the poor will value the charity of men and none but the guilty will value the charity of God!”—1897, Sermon #2535

“First, I have to tell you that ‘*all things are of God.*’ That is the first sentence [2 Cor 5:18] of the verse from which our text is taken. If, therefore, you are willing to be at peace with God, there is nothing whatever needed from you. God has prepared all things that are needed for this present and perpetual reconciliation. To make the friendship between God and man firm and lasting, all that is needed has been already supplied!”—1903, Sermon #2837

“The text says, ‘Set your house in order.’ This shows that *we are not to destroy it, nor even to injure it.* Our body should be the temple of the Holy Spirit. Nothing should be done by us that may injure our body, for, in the case of the Believer, it is a precious thing, ordained to rise, again, at the Last Day, since Christ Jesus has bought it, as well as the soul which it contains, with His own blood! Nor are we to waste our substance, for this is the accusation which, of old, was brought against the unjust steward, that he had wasted his master’s goods.”—1897, Sermon #3021

“Whether sin is open or covert, whether it is less or more than that of other men, it needs the atoning Sacrifice of Christ to remove it!”—1899, Sermon #2608

“And you, dear Brother, must not go home to your church in the country and say, ‘I cannot stir the people. The work does not flourish as I wish it would.’ Of course it does not! My work does not prosper as I wish it might. You and I can never go at the pace we would like to go, but can we not be willing to be driven by our Lord and to go at HIS pace? It is quite right to work as if the salvation of all the souls in the world depended upon you, yet, as it does not, you had better throw that burden back upon your Lord and Master! Feel the weight of men’s souls till it crushes you down to Christ’s feet, but do not let it crush you any lower than that—you are not the Savior, you are not to have the Glory of their salvation.”—1898, Sermon #2559

“There is no possibility of converting anybody by persuasion, by logic, by rhetoric, or anything of the sort. It is the work of God, and the work of God, alone! And though He uses instrumentality in almost every case, yet He will not use that instrumentality which thinks itself sufficient for the work. He will make us know that we are *nothing*—and then He will make everything of us. He does not mind how much He makes of His servants when all that He does for them brings the more glory to His own name, and they do not, even with their little finger, touch the honor of it, or wish to do so.”—1900, Sermon #2692

“I verily believe that some people think more of their fingernails than they do of their souls, and there is many a man who spends more on the blackening of his boots than he does on the cleansing of his soul from sin.”—1899, Sermon #2655

“It is a blessed thing, sometimes, to soar aloft, as on the wings of eagles, and to seem to play with the young lightning that is at home with the sun! It is a grand thing to live even *here* in the very Presence of God and feel that earth has grown into a little Heaven! But I find that such an ecstatic state as that is frequently followed by deep depression. Elijah runs before Ahab’s chariot, but the next morning he runs away from a woman and asks that he may die. Our great ‘ups’ are not far off equally great ‘downs.’”—1898, Sermon #2550

“There is many a pretty face that has been admired because of its appearance, but when its owner’s not very pretty tongue has begun to chatter, love has been almost driven to its wits’ end to find any cause for admiration!”—1898, Sermon #2577

“That blessed Book of Solomon’s Song is misunderstood by many Believers because they never knew the joy of conjugal love with Christ and the sweetness of His heart when He lays it bare to His Beloved people. ‘The secret of the Lord is with them that fear Him’ and I can assure you, Beloved, that, if you do but become reconciled to God, it will be the best day that you ever spent.”—1903, Sermon #2837

“It often happens that there is very little power in those prayers that leap out of our lips without premeditation—born in a minute, like gnats, and dying just as soon. But the prayer that lies in the soul, like eggs in a nest, and that has to be sat upon, as it were, and hatched, and brought forth—there is life in such supplication as that and that is the kind of prayer which prevails with God! Such was the prayer of Daniel.”—1902, Sermon #2788

“A man may have other rewards if he is content with God as his reward. But he who has any sinister or even secondary aim in what he does in the cause of God, spoils it all. This is the fly in the precious ointment! We must get rid of everything of this sort and be just as satisfied to serve God in obloquy and reproach as we are to serve Him amid the acclamations of the multitude!”—1903, Sermon #2814

“Desire must be at the back of every religious act, or else there is nothing at all in it. It is so in the case of almsgiving. Always take heed that you do not give to the poor, or to any charity, or to the funds of the Church simply because you are asked to do so, for, unless you really *desire to give* what you appear to present, you have not, in God’s sight, given it at all! If, in your heart of hearts you feel, ‘I wish I had dodged round the pillar, or gone down the other aisle, and so escaped having to give,’ you have not truly offered anything to God.”—1901, Sermon #2714

“There is a secret sweetness in the gall and wormwood of our daily trials—a sort of ineffable, unutterable, indescribable—but plainly experienced joy in sorrow and bliss in woe! O Friends, I think that the happiest moments I have ever known have been just after the sharpest pains I

have ever felt! As the blue gentian flower grows just upon the edge of the Alpine glacier, so, too, extraordinary joys, azure-tinted with the light of Heaven, grow hard by the severest of our troubles—the very sweetest and best of our delights.”—1898, Sermon #2550

“Men may put cruel pressure upon you till your fear of them drives you away from God, but it would be well if your fear of them could be slain by a greater fear, for it is infinitely better to dread the wrath of God than to fear the anger of man!”—1899, Sermon #2655

“Once more, *there is no difference as to the efficacy of the plan of salvation*. This man believed in Jesus Christ and was saved. So shall that other man be if he believes in Jesus Christ. All who believe in Christ are justified from all things. All who trust in Christ have eternal life and shall never perish. The blood of Jesus was never yet applied to a conscience without giving it peace. A persecutor is washed and his crimson stains are gone. A thief believes and he is, that day, with Christ in Paradise! Mary Magdalene believes and seven devils are cast out of her. A rough Philippian jailor believes and that night he is baptized, rejoicing in God with all his house. Never sinner yet did try this blessed remedy and find it fail! And none ever shall, for “there is no difference.”—1899, Sermon #2608

“A true prayer is the Revelation of the Spirit of God to our heart, making us desire what God has appointed to give us. Hence the success of prayer is no difficulty to the man who believes in predestination. Some foolishly say, ‘If God has ordained everything, what is the use of praying?’ If God had *not* ordained everything, there would be no use in praying, but prayer is the shadow of the coming mercy which falls across the spirit—and we become, in prayer, in some degree, gifted like the seers of old. The spirit of prophecy is upon the man who knows how to pray! The Spirit of God has moved him to ask for what God is about to give!”—1898, Sermon #2550

“The Roman Catholic Church teaches us that we must do penance if our sin is to be forgiven. There must be so many lashes for the bare back, or so long abstention from food—and purgatorial pains to be inflicted after death and I know not what besides! Yes, but this is the glory of *God*—that He can cover all this sin now, upon the spot, without any price being paid by the sinner, or any suffering being endured by him! He has but to come and confess his sin and accept the Divine covering, namely, the blood and righteousness of Jesus Christ—and the whole of it shall be covered once and for all!”—1903, Sermon #2838

“The Apostle Paul, writing to the Thessalonians, was inspired to pass a very sharp sentence upon them—‘This we commanded you, that if any would not work, neither should he eat’—a sentence which would exterminate a great number of persons who at the present time seem to flourish! If in business I am not diligent, I cannot expect to prosper. If I wish to be a man of learning, I cannot get it simply by praying for it—I must study, even to the weariness of the flesh. If a man is sick, he may trust in God as much as he wills—that should be his first thing—but let him also use such remedies as God has given if he can discover them, or learn of them from others.”—1898, Sermon #2559

“If you would find out the cause of most of your sorrows, dig at the root of your self-will, for that is where it lies. When your heart is wholly sanctified unto God and your will is entirely subdued to Him, the bitter becomes sweet, pain is changed to pleasure and suffering is turned into joy. It is not possible for that man’s mind to be disturbed whose will is wholly resigned to the will of God.”—1901, Sermon #2715

“God speaks to men by men. He has made them to be the choice and chosen instruments of His wondrous works of Grace upon earth. Oh, what a solemn thing it is to be a preacher of the everlasting Gospel! It is an office so high that an angel might covet it, but one that is so responsible that even an angel might tremble to undertake it! Brothers and Sisters, pray for us who preach, not merely to a few, but to many of our fellow creatures, that we may be the means, in the hand of God, of blessing to our hearers.”—1899, Sermon #2655

“The Lord has *an eternal knowledge* of our sins. He will never forget them. If they are not washed away by the blood of Christ, He can never forget or cease to be angry because of them!”—1898, Sermon #2551

“A sense of satisfaction with yourself will be the death of your progress and it will prevent your sanctification.”—1898, Sermon #2551

“I have heard of a king of Sweden who, when he lay dying, had a bishop to pray with him. And when the bishop had finished his prayer, the king said, ‘Somehow I have derived no comfort from that prayer. I remember once hearing a shepherd pray in a hut when I had lost my way—will you send for him?’ They did so, and when the shepherd poured out his heart in his own simple language, then the king saw the Light of God and died rejoicing! ‘There is no difference’—the king and the shepherd need the same Savior—and must go to Heaven by the same royal road.”—1899, Sermon #2608

“We are bound to love our enemies, but we are not bound to love God’s enemies. We are to wish them, as enemies, a complete overthrow, but to wish them, as men, a gracious conversion, that they may obtain God’s pardon and become his friends, followers and servants.”—1898, Sermon #2551

“Oh that God the Holy Spirit would teach you that first lesson, my Brothers and Sisters—the boundless wickedness of sin—for Christ had to lay down His life before your sin could be wiped away!”—1900, Sermon #2656

“It is all very well for a man to pray, but the value of his prayer very much depends upon its sincerity, and that sincerity will be proved by his doing something that will help to answer his own prayer.”—1902, Sermon #2788

“You may go to Hell heedlessly, but you cannot so go to Heaven. Many stumble into the bottomless Pit with their eyes shut, but no man ever yet entered into Heaven by a leap in the dark.”—1898, Sermon #2552

“They are ‘the enemies of the Cross of Christ,’ who try to belittle this great Atonement and to make it out to be a very small affair, next to nothing in importance. As I have often said of some preachers, they teach that Jesus Christ did something or other, which in some way or other, is in some measure or other connected with our salvation. We do not teach any such hazy ideas as that! We say that He laid down His life for the sheep and that for those sheep He has made a perfect, complete and effectual Redemption by which He has delivered them from the wrath to come. Blessed is he who rejoices in that doctrine of the Cross of Christ!”—1898, Sermon #2553

“I do verily believe that the great sweetness of giving to God begins when we feel the pinch, when we have to deny ourselves in order that we may give. Then it is that there is the true spirit of Christian liberality!”—1901, Sermon #2716

“You will never understand the agony of Christ’s soul if you despise the agony of His body, for, while the sufferings of His soul were the soul of His sufferings, yet the sufferings of His body were the body of His sufferings and he who does not think much of the body of the sufferings is not likely to know much about the soul of them.”—1900, Sermon #2693

“Think not, dear Friend, that your ignorance can push you out of the family of God! Little children cannot read Greek and Latin, but they can say, “Abba, Father,” and that is all they need to say. If you cannot read books of deep theological lore, yet, if Jesus Christ is yours—if you are trusting in Him—even the imperfect knowledge that you have of Him proves that you are His!”—1903, Sermon #2815

“See to what Paul is looking forward—resurrection—and therefore he lets this life go as of secondary importance. He is willing to suffer as Christ suffered and to die as Christ died. You and I may never be called to make that great sacrifice, but if we are true followers of Christ, we shall be prepared for it. If ever it should happen that Christ and our life shall be put in competition, we must not deliberate for a moment, for Christ is All, and we must be ready to give up all for Christ.”—1898, Sermon #2553

“As long as you have God, you have the essence of all good—and as long as God lives, whoever else dies, the goodness on which your soul is to feed has an independent existence.”—1898, Sermon #2555

“In the last dread hour of death, when conscience looks at sin as it really is and no longer is blinded, nothing can bring it peace but the blood of the Lamb! Nothing can give the soul repose when it is about to meet its God, except the knowledge that Christ was made a curse for us that we might be blessed in Him.”—1903, Sermon #2839

“If you are not just now being assailed by any temptation, it is because God is delivering you from it.”—1901, Sermon #2718

“Faith and hope and love are plants that only live in the sunlight of God. And if the great Father of Lights withdrew, all these would die. ‘Without Me you can do nothing,’ is as certainly true of us who are His people, as of those who are far from Him by wicked worlds.”—1899, Sermon #2609

“Let me say to you mourners and sufferers that your praises of God when you have no trouble are not worth half as much as they may be now. If you can sing His praises on the bed of sickness and extol Him in the fire of a sore bereavement, that will be grand! The praises of the angels, as they bow in perfect happiness, and say, “God is good,” must be very blessed. And the praises of men of God on earth, who are prospering in business and who have health and strength, and who say, “God is good,” are very precious. But you take me to one who is poor and needy, one who scarcely knows where his daily bread will come from—and when he says, ‘But God is good;’, I think the Lord finds a sweeter note in that praise than He does even in the music of the angelic choirs!”—1898, Sermon #2555

“There is nothing in the world that God approves of more than faith. To trust God is the greatest of all works. ‘What shall we do,’ said the Jews to our Lord, ‘that we might work the works of God?’ Jesus answered and said to them, ‘This is the work of God, that you believe on Him whom He has sent.’ To erect a row of almshouses, or to build a cathedral—is not that a big work? No, not compared with *believing on Jesus Christ whom God has sent.*”—1898, Sermon #2555

“Praying is the end of preaching! Preaching has its right use, and must never be neglected, but real heart devotion is worth more than anything else. Prayer is the power which brings God’s blessing down upon all our work. I beg you, day by day, as you walk the streets, to have this petition in your hearts and in your mouths, ‘Cause Your face to shine upon Your sanctuary.’ ‘O God, bless Your Church all over the world—in Europe, in America, in Asia, in Africa, in Australia! Everywhere prosper Your work among the heathen, and in our own highly-favored land, too, cause Your face to shine upon Your sanctuary.’ And do not cease to present that prayer until, to the fullest possible extent, it shall be answered. And

when will that be? When He comes, for whose coming we look with joyful expectation! The Lord blesses you for Christ's sake! Amen."—1902, Sermon #2788

"If you were to get quite alone, as our Savior was in the wilderness, with nothing but the wild beasts round about you, you could not shut out the devil even then! Forty days He had for meditation, prayer and fasting, yet there was the devil waiting to assail Him again and again! So I repeat that not even solitude, if the lonely hours were spent in prayer, fasting and watching, could secure us immunity from temptation—it must and will attack us."—1900, Sermon #2694

"If God works in me to will and to do of His good pleasure, then the natural result is that I must work out what He has worked in."—1898, Sermon #2559

"How graciously God is preserving many of us from the tongue of slander! It is a wonderful thing for any man to live much in public without being accused of some vile crime. And the woman who lives in the most retired position, the housewife who does nothing but look after her own children, will find somebody or other slandering her. You cannot always escape from the envenomed tongue of slander, be you what you will and where you will—and for God to keep the reputation of any Christian man unstained year after year is a subject for the greatest thankfulness."—1901, Sermon #2715

"Jacob had gone below the surface and spied out the hidden meaning—and if you should ever be able to see more in a promise than is in it, it is in it! I seem to contradict myself by that paradox, yet it is true. If the Word of the Lord should, in its literal construction, not actually contain all that your faith can see in it, yet over every promise there is this Law of God written, 'According to your faith, be it unto you.' And you may rest assured that your faith will never outrun the promise of God! He will keep His promise, not only to the letter, but to the fullest possible meaning that you can impart to it!"—1903, Sermon #2817

"Flowers are not more frail, moths more fragile, bubbles more unsubstantial, or meteors more fleeting than man's life! What transient things we are! I said, *We are*, but I mistake myself—we are *not*. We but begin to be and before we are, we are not! It is God alone who can say, 'I AM.' None of the human race should dare to pronounce those words!"—1897, Sermon #3021

"God can bring men to Himself, so let us never despair of any!"—1896, Sermon #2453

"Revelation is a constant source of thanksgiving to those who understand it through the teaching of the Spirit who inspired it. God might never have spoken to us, or we might not have lived in a world wherein God had deigned to reveal His will. But that is not the case—'He made known His ways unto Moses, His acts unto the children of Israel.' [Psalm 103]"—1903, Sermon #2839

"A soul must get alone if it is really born again—it cannot live without private prayer."—1896, Sermon #2480

"Yes, the Church of God has often been preserved by persecution—she was never purer, she was never holier, she was never truer and she never lived nearer to God and more like her Savior than when she was persecuted!"—1898, Sermon #2574

"I wish I could speak right to the very soul of some of you who do not know my Master—how I wish you did know Him! I cannot imagine what some of you have to comfort you which you can, for even a moment, compare with the bliss of knowing my Lord! I have seen your joys. I know something of what mirth can do and what relief laughter may be able to bring, but I also know that these things are of little use in the time of sickness, or when one is near death. It is just at such times that true joy in Christ becomes more deep, more sweet than ever! The less there is of the creature, the more room is there for the Creator. The more of suffering and sorrow we have to endure, the more of content and bliss can we enjoy. And oftentimes, when the body is weak and the head is aching, and the soul is faint, there is, as it were, a sweet swoon of Divine delight which comes over the spirit, which has more strength in it than strength, more joy in it than joy, and almost as much of Heaven in it as there is in Heaven! May you know this, for the sake of Him who has loved us and given Himself for us! God bless you all! Amen."—1899, Sermon #2610

"It was pronounced as a curse upon one of old that he should die childless. Oh, I think that though the Christian is always blessed, it is half a curse to die spiritually childless. There are some of you who are childless tonight. You never were the means of the conversion of a soul in all your lives. You hardly remember having tried to win anyone for the Savior. You are good religious people so far as your outward conduct is concerned. You go to the House of God, but you never concern yourselves about winning souls for Jesus!"—1900, Sermon #2695

"Men who are to stand pre-eminent as God's ministers must make up their minds, when they commence their ministry, that they will probably be accused of every crime in the calendar! I should not be greatly surprised if you were to be told that I had committed the grossest iniquity that ever was perpetrated and, my Brethren, should you hear such a thing, it will not so much distress my spirit as it might have done in years gone by, now that I know that the world's tongue is always ready to speak the worst word it can against the man who does it the most harm. If I am to fight the Lord's battles, I may leave Him to fight mine! If I defend His Character, He will defend mine! I shall not defend my own, that I know. It is always a bad thing for a man to be his own defender!"—1902, Sermon #2789

“Do you notice that there is not a single petition in the whole of this Psalm? [103] It is all praise! And herein it is like Heaven, where they cease to pray, but where they praise God without ceasing! We cannot rise to that height here, but let us both praise and pray when we can.”—1903, Sermon #2839