

Chapel Flock



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 30 Issue 569

Dec. 19, 2012

Worship Music

[Christmas Album-
Barlow Girls
several songs](#)

Prayer

Lord, I ask You to help me know how to respond appropriately to those who are around me. When they rejoice, help me put aside my own struggles and problems and enter into rejoicing with them. When people weep and I'm not feeling the pain they feel, help me set aside my own light-hearted mood so I can be the kind of friend they need in that vulnerable moment. Holy Spirit, I know You can teach me how to appropriately respond to the different situations I face in life. So I ask You to start teaching me how to be what I need to be in every type of circumstance. I ask it in Jesus' name. Amen....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

" Anointing"

Leonard Ravenhill

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOV](#)

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

1 NOW JOAB son of Zeruiah knew that the king's heart was toward Absalom. 2 And Joab sent to Tekoah and brought from there a wise woman and said to her, Pretend to be a mourner; put on mourning apparel, do not anoint yourself with oil, but act like a woman who has long been mourning for the dead. 3 And go to the king and speak thus to him. And Joab told her what to say. 4 When the woman of Tekoah spoke to the king, she fell on her face to the ground and did obeisance, and said, Help, O king! 5 The king asked her, What troubles you? She said, I am a widow; my husband is dead. 6 And your handmaid had two sons, and they quarreled with one another in the field. There was no one to separate them, and one struck the other and killed him. 7 And behold, our whole family has risen against your handmaid, and they say, Deliver him who slew his brother, that we may kill him for the life of his brother whom he slew; and so they would destroy the heir also. And so quenching my coal which is left, they would leave to my husband neither name nor remnant upon the earth. 8 David said to the woman, Go home, and I will give orders concerning you. 9 And the woman of Tekoah said to the king, My lord, O king, let the guilt be on me and on my father's house; let the king and his throne be guiltless. 10 The king said, If anyone says anything to you, bring him to me, and he shall not touch you again. 11 Then she said, I pray you, let the king remember the Lord your God, that the avenger of blood destroy not any more, lest they destroy my son. And David said, As the Lord lives, there shall not one hair of your son fall to the earth. 12 Then the woman said, Let your handmaid, I pray you, speak one word to my lord the king. He said, Say on. 13 [She] said, Why then have you planned such a thing against God's people? For in speaking this word the king is like one who is guilty, in that [he] does not bring home his banished one. 14 We must all die; we are like water spilled on the ground, which cannot be gathered up again. And God does not take away life, but devises means so that he who is banished may not be an utter outcast from Him. 15 And now I have come to speak of this thing to my lord the king because the people have made me afraid. And I thought, I will speak to the king; it may be that he will perform the request of his servant. 16 For the king will hear to deliver his handmaid from the hand of the man who would destroy me and my son together from [Israel] the inheritance of God. 17 And the woman said, The word of my lord the king will now give me rest and security, for as an angel of God is my lord the king to hear and discern good and evil. May the Lord your God be with you! 18 Then the king said to the woman, Hide not from me anything I ask you. And the woman said, Let my lord the king speak. 19 The king said, Is the hand of Joab with you in all this? And the woman answered, As your soul lives, my lord the king, none can turn to the right hand or to the left from anything my lord the king has said. It was your servant Joab who directed me; he put all these words in my mouth. 20 In order to change the course of matters [between Absalom and his father] your servant Joab did this. But my lord has wisdom like the wisdom of the angel of God—to know all things that are on the earth. 21 Then the king said to Joab, Behold now, I grant this; go, bring back the young man Absalom. 22 And Joab fell to the ground on his face and did obeisance and thanked the king. And Joab said, Today your servant knows that I have found favor in your sight, my lord, O king, in that the king has performed the request of his servant. 23 So Joab arose, went to Geshur, and brought Absalom to Jerusalem. 24 And the king said, Let him go to his own house, and let him not see my face. So Absalom went to his own house and did not see the king's face. 25 But in all Israel there was none so much to be praised for his beauty as Absalom; from the sole of his foot to the crown of his head there was no blemish in him. 26 And when he cut the hair of his head, he weighed it—for at each year's end he cut it, because its weight was a burden to him—and it weighed 200 shekels by the king's weight. 27 There were born to Absalom three sons and one daughter whose name was Tamar; she was a beautiful woman. 28 Absalom dwelt two full years in Jerusalem and did not see the king's face. 29 So Absalom sent for Joab to send him to the king, but he would not come to him; even when he sent again the second time, he would not come. 30 Therefore Absalom said to his servants, See, Joab's field is near mine, and he has barley there; go and set it on fire. So Absalom's servants set the field afire. 31 Then Joab arose and went to Absalom at his house and said to him, Why have your servants set my field on fire? 32 Absalom answered Joab, I sent to you, saying, Come here, that I may send you to the king to ask, Why have I come from Geshur? It would be better for me to be there still. Now therefore [Joab], let me see the king, and if there is iniquity and guilt in me, let him kill me. 33 So Joab came to the king and told him. And when David had called for Absalom, he came to him and bowed himself on his face to the ground before the king; and [David] kissed Absalom.

Chapter 14

So Joab realizing that David is proud and stubborn and really wants to see his son, but won't make the first move, got hold of a widow woman in Tekoah, and he said to her, Now you go and tell David this story. [Tell him that you had, tell him you had two sons, and they got in a fight, you're a widow, and your two sons got in a fight. And they were out in a field, and there was no one around to separate them, and one of your sons hit the other and killed him. Now the rest of the family is wanting to put your one son to death. But if he dies then you don't have anybody, there's no descendants, there's no one to carry on the family name, and it's just the end. And so tell them that they are not to take revenge against my one son.] So this woman came to David, and she told the story, My two boys they were out in the field fighting, and they were really going at it, no one to separate them, and the one killed the other, and now the avengers of blood are trying to kill the one son. But if he's gone I won't have anybody, I'll be left. [And so forth] And David said, Your son will be pardoned, he's forgiven. And so she said to him, Well why should it be to me, and not to my master's house (2Sa 14:1-9)?

She brought the fact, the fact to David that much the same thing had happened, if he would forgive her son the avengers of blood because of the murder, then why wouldn't he forgive his own son, and bring him back. David realized he had been caught up in the same kind of a thing that Nathan caught him in, tell the story, and give a judgment. David's quite a guy; he sticks by his judgments.

So he said, one thing before you go, I want to ask you this, and I want you to tell me straight, is Joab behind this? And she said, O surely you have the knowledge of an angel no one can hide anything from you, yes Joab is behind it. And so Joab sent for Absalom to come back, but David refused to see him. He can go back to his house, but David still (2Sa 14:19-20, 23-24),

This pride thing and all, isn't it stupid this pride of ours? The thing we really want to do we won't do because we just, you know, we want to stop the fight, we don't want to go on. "But I'm not gonna say I'm sorry first! She's got to say it before I'm gonna say it!" I'm really miserable, and I really don't like this going on, and I really want it to be all over, but "I'm not gonna say it first, no way! She's

to come to me!" We do these stupid things, because of our stupid pride. We allow things to go on and simmer; we allow things to go on in turmoil just because of our own stupid pride!

So Absalom isn't the kind that you can just ignore, and he wanted Joab to come over, and to set up a meeting with his dad. But Joab wouldn't even come to see him. He sent several messages to Joab to come, and Joab refused to come. So he said to his servants, "Well, these barley fields are getting pretty dry, go over and set them on fire." So his servants set Joab's field on fire, and Joab came storming over, "What's the big idea your servants burning my field?"

He said, "Well I wanted to see you, I told you several times, you never would answer. So here you are."

And so he told Joab, I want you to make arrangements for me to see my father. And so Joab came, made the arrangements, and David saw Absalom (2Sa 14:32-33).

There was the forgiveness the weeping, the rekindling of love and so forth. Except that Absalom began at that point to conspire against his own father. (Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

How to Raise the Dead

FELLOW LABORERS in the vineyard of the Lord, let me call your attention to a most instructive miracle wrought by the prophet Elisha, as recorded in the fourth chapter of the Second Book of Kings. The hospitality of the Shunammite woman had been rewarded by the gift of a son; but, alas! all earthly mercies are of uncertain tenure, and after certain days the child fell sick and died.

The distressed but believing mother hastened at once to the man of God; through him God had spoken the promise which fulfilled her heart's desire, and she resolved to plead her case with him, that he might lay it before his Divine Master, and obtain for her an answer of peace. Elisha's action is recorded in the following verses:

"Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his month, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out." 2 Kings 4:29 37.

The position of Elisha in this case is exactly your position, brethren, in relation to your work for Christ. ELISHA HAD TO DEAL WITH A DEAD CHILD. It is true that, in his instance, it was natural death; but the death with which you have to come in contact is not the less real death because it is spiritual. The boys and girls in your classes are, as surely as grown up people, "dead in trespasses and sins." May none of you fail fully to realize the state in which all human beings are naturally found! Unless you have a very clear sense of the utter ruin and spiritual death of your children, you will be incapable of being made a blessing to them. Go to them, I pray you, not as to sleepers whom you can by your own power awaken from their slumber, but as to spiritual corpses who can only be quickened by a power divine. Elisha's great object was not to cleanse the dead body, or embalm it with spices, or wrap it in fine linen, or place it in an appropriate posture, and then leave it still a corpse: he aimed at nothing less than the restoration of the child to life. Beloved teachers, may you never be content with aiming at secondary benefits, or even with realizing them; may you strive for the grandest of all ends, the salvation of immortal souls! Your business is not merely to teach the children in your classes to read the Bible, not barely to inculcate the duties of morality, nor even to instruct them in the mere letter of the gospel, but your high calling is to be the means, in the hands of God, of bringing life from heaven to dead souls. Your teaching on the Lord's day will have been a failure if your children remain dead in sin. In the case of the secular teacher, the child's fair proficiency in knowledge will prove that the instructor has not lost his pains; but in your case, even though your youthful charge should grow up to be respectable members of society, though they should become regular attendants upon the means of grace, you will not feel that your petitions to heaven have been answered, nor your desires granted to you, nor your highest ends attained, unless something more is done, unless, in fact, it can be said of your children, "The Lord hath quickened them together with Christ."

Resurrection, then, is our aim! TO RAISE THE DEAD IS OUR MISSION! We are like Peter at Joppa, or Paul at Troas, we have a young Dorcas or Eutychus to bring to life. How is so strange a work to be achieved? If we yield to unbelief, we shall be staggered by the evident fact that the work to which the Lord has called us is quite beyond our own personal power. We cannot raise the dead. If asked to do so, we might each one of us, like the king of Israel, rend our clothes, and say, "Am I God, to kill and to make alive?" We are, however, no more powerless than Elisha, for he of himself could not restore the Shunammite's son. It is true that we by ourselves cannot bring the dead hearts of our scholars to palpitate with spiritual life, but a Paul or an Apollos would have been equally as powerless. Need this fact discourage us? Does it not rather direct us to our true power by shutting us out from our own fancied might? I trust we are all of us already aware that the man who lives in the region of faith dwells in the realm of miracles. Faith trades in marvels, and her merchandise is with wonders. "Faith, mighty faith, the promise sees, And looks to that alone; Laughs at impossibilities, And cries, 'It shall be done.'"

ELISHA WAS NO COMMON MAN NOW THAT GOD'S SPIRIT WAS UPON HIM, calling him to God's work, and aiding him in it. And you, devoted, anxious, prayerful teacher, remain no longer a common being; you have become, in a special manner, the temple of the Holy Ghost, God dwelleth in you, and you by faith have entered upon the career of a wonder worker. You are sent into the world not to do the things which are possible to man, but those impossibilities which God worketh by His Spirit, by the means of His believing people. You are to work miracles, to do marvels. You are not, therefore, to look upon the restoration of these dead children, which in God's name you are called to bring about, as being a thing unlikely or difficult when you remember who it is that works by your feeble instrumentality. "Why should it be thought a thing incredible with you that God should raise the dead?" Unbelief will whisper to you, as you mark the wicked giddiness and early obstinacy of your children, "Can these dry bones live?" But your answer must be, "O Lord, Thou knowest" Committing all cases to the almighty hand, it is yours to prophesy to the dry bones and to the heavenly wind, and ere long you, too, shall see in the valley of your vision the signal triumph of life over death. Let us take up at this moment our true position, and let us realize it. We have dead children before us, and our souls yearn to bring them to life. We confess that all quickening must be wrought by the Lord alone, and our humble petition is that, if the Lord will use us in connection with His miracles of grace, He would now show us what He would have us to do.

IT WOULD HAVE BEEN WELL IF ELISHA HAD RECOLLECTED THAT HE WAS ONCE THE SERVANT OF ELIJAH, AND HAD SO STUDIED HIS MASTER'S EXAMPLE AS TO HAVE IMITATED IT. If so, he would not have sent Gehazi with a staff, but have done at once what at last he was constrained to do. In the First Book of Kings, at the seventeenth chapter, you will find the story of Elijah's raising a dead child, and you will there see that Elijah, the master, had left a complete example to his servant; and it was not until Elisha followed it in all respects that the miraculous power was manifested. It had been wise, I say, if Elisha had, at the outset, imitated the example of the master whose mantle he wore. With far more force may I say to you, my fellowservants, that it will be well for us if, as teachers, we imitate our Master, if we study the modes and methods of our glorified Master, and learn at His feet the art of winning souls. Just as He came in deepest sympathy into the nearest contact with our wretched humanity, and condescended to stoop to our sorrowful condition, so must we come near to the souls with whom we have to deal, yearn over them with His yearning, and weep over them with His tears, if we would see them raised from the state of sin. Only by imitating the spirit and manner of the Lord Jesus shall we become wise to win souls.

Forgetting this, however, Elisha would fain strike out a course for himself, which would more clearly display his own prophetic dignity. He gave his staff into the hand of Gehazi, his servant, and bade him lay it upon the child, as if he felt that the divine power was so plenteously upon him that it would work in any way, and consequently his own personal presence and efforts might be dispensed with. The Lord's thoughts were not so. I am afraid that very often the truth which we deliver from the pulpit and doubtless it is much the same in your classes is a thing which is extraneous and out of ourselves; like a staff which we hold in our hand, but which is not a part of ourselves. We take doctrinal or practical truth as Gehazi did the staff, and we lay it upon the face of the child, but we ourselves do not agonize for its soul. We try this doctrine and that truth, this anecdote and the other illustration, this way of teaching a lesson and that manner of delivering an address; but so long as ever the truth which we, deliver is a matter apart from ourselves, and unconnected with our innermost being, so long it will have no more effect upon a dead soul than Elisha's staff had upon the dead child. Alas! I fear I have frequently preached the gospel in this place, I have been sure that it was my Master's gospel, the true prophetic staff, and yet it has had no result, because I fear I have not preached it with the vehemence and earnestness and heartiness which ought to have gone with it! And will you not make the same confession, that sometimes you have taught the truth, it was the truth, you know it was, the very truth which you found in the Bible, and which has at times been precious to your own soul, and yet no good result has followed from it, because while you taught the truth you did not feel the truth, nor feel for the child to whom the truth was addressed, but were just like Gehazi placing with indifferent hand the prophetic staff upon the face of the child? It was no wonder that you had to say with Gehazi, "The child is not awaked," for the true awakening power found no appropriate medium in your lifeless teaching. We are not sure that Gehazi was convinced that the child was really dead; he spoke as if it were only asleep, and needed waking. God will not bless those teachers who do not grasp in their hearts the really fallen estate of their children. If you think the child is not really depraved, if you indulge foolish notions about the innocence of childhood and the dignity of human nature, it should not surprise you if you remain barren and unfruitful. How can God bless you to work a resurrection when, if He did work it by you, you are incapable of perceiving its glorious nature? If the lad had awaked, it would not have surprised Gehazi; he would have thought that he was only startled from an unusually sound sleep. If God were to bless to the conversion of souls the testimony of those who do not believe in the total depravity of man, they would merely say, "The gospel is very moralizing, and exerts a most beneficial influence," but they would never bless and magnify the regenerating grace by which He who sitteth on the throne maketh all things new.

Observe carefully what Elisha did when thus foiled in his first effort. **WHEN WE FAIL AT ONE ATTEMPT, WE MUST NOT THEREFORE GIVE UP OUR WORK.** If you have been unsuccessful, my dear brother or sister, until now, you must not infer that you are not called to the work, any more than Elisha might have concluded that the child could not be restored. The lesson of your non success is not cease the work, but change the method. It is not the person who is out of place, it is the plan which is unwise. If you have not been able to accomplish what you wished, remember the schoolboy's song,

"If at first you don't succeed, Try, try, try again."

Do not, however, try in the same way unless you are sure that it is the best one. If your first method has been unsuccessful, you must improve upon it. Examine wherein you have failed, and then, by changing your mode, or your spirit, the Lord may prepare you for a degree of usefulness far beyond your expectation. Elisha, instead of being dispirited when he found that the child was not awake, girded up his loins, and hastened with greater vigor to the work before him.

Notice where the dead child was placed: **"AND WHEN ELISHA WAS COME INTO THE HOUSE, BEHOLD, THE CHILD WAS DEAD, AND LAID UPON HIS BED."** This was the bed which the hospitality of the Shunammite had prepared for Elisha, the famous bed which, with the table, the stool, and the candlestick, will never be forgotten in the Church of God.

That famous bed had to be used for a purpose which the good woman little thought of when, out of love to the prophet's God, she prepared it for the prophet's rest. I like to think of the dead child lying on that bed, because it symbolizes the place where our unconverted children must lie if we would have them saved. If we are to be a blessing to them, they must lie in our hearts, they must be our daily and nightly charge. We must take the cases of our children to our silent couch with us: we must think of them in the watches of the night, and when we cannot sleep because of care, they must share in those midnight anxieties. Our beds must witness to our cries, "Oh, that Ishmael might live before Thee! Oh, that the dear boys and girls in my class might become the children of the living God!" Elijah and Elisha both teach us that we must not place the child far from us, out of doors, or down below us in a vault of cold forgetfulness, but, if we would have him raised to life, we must place him in the warmest sympathies of our hearts.

In reading on, we find, "HE WENT IN, THEREFORE, AND SHUT THE DOOR UPON THEM TWAIN, AND PRAYED UNTO THE LORD." Now the prophet is at his work in right earnest, and we have a noble opportunity of learning from him the secret of raising children from the dead. If you turn to the narrative of Elijah, you will find that Elisha adopted the orthodox method of proceeding, the method of his master Elijah. You will read there, "And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord, my God, hast Thou also brought evil upon the woman with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived." The great secret lies, in a large measure, in powerful supplication. "He shut the door upon them twain, and prayed unto the Lord." The old proverb is, "Every true pulpit is set up in heaven," by which is meant that the true preacher is much with God. If we do not pray to God for a blessing, if the foundation of the pulpit be not laid in private prayer, our open ministry will not be a success. So it is with you; every real teacher's power must come from on high. If you never enter your closet, and shut to the door, if you never plead at the mercy seat for your child, how can you expect that God will honor you in its conversion? It is a very excellent method, I think, actually to take the children one by one into your room alone, and pray with them. You will see your children converted when God gives you to individualize their cases, to agonize for them, and to take them one by one, and with the door closed, to pray both with them and for them. There is much more influence in prayer privately offered with one than in prayer publicly uttered in the class, not more influence with God, of course, but more influence with the child. Such prayer will often be made its own answer; for God may, while you are pouring out your soul, make your prayer to be a hammer to break the heart which mere addresses had never touched. Pray with your children separately, and it will surely be the means of a great blessing. If this cannot be done, at any rate there must be prayer, much prayer, constant prayer, vehement prayer, the kind of prayer which will not take a denial, like Luther's prayer, which he called the bombarding of heaven; that is to say, the planting a cannon at heaven's gates to blow them open, for after this fashion fervent men prevail in prayer; they will not come from the mercy seat until they can cry with Luther, "Vici," "I have conquered, I have gained the blessing for which I strove." "The kingdom of heaven suffereth violence, and the violent take it by force." May we offer such violent, God constraining, heaven compelling prayers, and the Lord will not permit us to seek His face in vain!

AFTER PRAYING, ELISHA ADOPTED THE MEANS. Prayer and means must go together. Means without prayer presumption! Prayer without means hypocrisy! There lay the child, and there stood the venerable man of God! Watch his singular proceeding, he stoops over the corpse, and puts his mouth upon the child's mouth. The cold, dead mouth of the child was touched by the warm, living lips of the prophet, and a vital stream of fresh, hot breath was sent down into the chill, stone like passages of the dead mouth, and throat, and lungs. Next, the holy man, with loving ardor of hopefulness, placed his eyes upon the child's eyes, and his hands upon the child's hands; the warm hands of the old man covered the cold palms of the departed child. Then he stretched himself upon the child, and covered him with his whole body, as though he would transfer his own life into the lifeless frame, and would either die with him, or would make him live. We have heard of the chamois hunter acting as guide to a fearful traveler, who, when they came to a very dangerous part of the road, strapped the traveler firmly to himself and said, "Both of us or neither," that is to say, "Both of us shall live, or neither of us; we are one." So did the prophet effect a mysterious union between himself and the lad, and in his own mind it was resolved that he would either be chilled with the child's death, or warm the child with his life. What does this teach us?

The lessons are many and obvious. We see here, as in a picture, that if we would bring spiritual life to a child, we must most vividly realize that child's state. It is dead, dead. God will have you feel that the child is as dead in trespasses and sins as you once were. God would have you, dear teacher, come into contact with that death by painful, crushing, humbling sympathy. I told you that, in soul winning, we should observe how our Master worked; now how did He work? When He would raise us from death, what did it behoove Him to do? He must needs die Himself: there was no other way. So is it with you. If you would raise that dead child, you must feel the chill and horror of that child's death yourself. A dying man is needed to raise dying men. I cannot believe that you will ever pluck a brand from the burning without putting your hand near enough to feel the heat of the fire. You must have, more or less, a distinct sense of the dreadful wrath of God and of the terrors of the judgment to come, or you will lack energy in your work, and so lack one of the essentials of success. I do not think the preacher ever speaks well upon such topics until he feels them pressing upon him as a personal burden from the Lord. "I did preach in chains," said John Bunyan, "to men in chains." Depend upon it, when the death that is in your children alarms, depresses, and overwhelms you, then it is that God is about to bless you.

Thus realizing the child's state, and putting your mouth upon the child's mouth, and your hands upon its hands, you must next strive to adapt yourself as far as possible to the nature, and habits, and temperament of the child. Your mouth must find out the child's words, so that the child may know what you mean; you must see things with a child's eyes; your heart must feel a child's feelings, so as to be his companion and friend; you must be a student of juvenile sin; you must be a sympathizer in juvenile trials; you must, so far as possible, enter into childhood's joys and griefs. You must not fret at the difficulty of this matter, or feel it to be humiliating; for if you count anything to be a hardship, or a condescension, you have no business in the Sunday school. If anything difficult be required of you, you must do it, and not think it difficult. God will not raise a dead child by you, if you are not willing to become all things to that child, if by any possibility you may win its soul.

We see, then, in Elisha, a sense of the child's death and an adaptation of himself to his work; but, above all, we see SYMPATHY. While Elisha himself felt the chill of the corpse, his personal warmth was entering into the dead body. This of itself did not raise the child; but God worked through it, the old man's heat of body passed into the child, and became the medium of quickening. Let every teacher weigh these words of Paul, "But we were gentle among you, even as a nurse cherisheth her children: so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, BUT ALSO OUR OWN SOULS, because ye were dear unto us." The genuine soul winner knows what this means. For my own part, when the Lord helps me to preach, after I have delivered all my matter, and have fired off my shot so fast that my gun has grown hot, I have often rammed my soul into the gun, and fired my heart at the congregation, and this discharge has, under God, won the victory. God will bless by His Spirit our hearty sympathy with His own truth, and make it do that which the truth alone, coldly spoken, would not accomplish. Here, then, is the secret. You must, dear teacher, impart to the young your own soul; you must feel as if the ruin of that child would be your own ruin. You must feel that, if the child remains under the wrath of God, it is to you as true a grief as if you were under that wrath yourself. You must confess the child's sins before God as if they were your own, and stand as a priest before the Lord pleading on its behalf. The child was covered by Elisha's body, and you must cover your class with your compassion, with the agonizing stretching forth of yourself before the Lord on its behalf. Behold in this miracle the modus operandi of raising the dead; the Holy Spirit remains mysterious in His operations, but the way of the outward means is here clearly revealed.

The result of the prophet's work soon appeared: "THE FLESH OF THE CHILD WAXED WARM." How pleased Elisha must have been; but I do not find that his pleasure and satisfaction caused him to relax his exertions. Never be satisfied, dear friends, with finding your children in a barely hopeful state. Did a girl come to you, and cry, "Teacher, pray for me"? Be glad, for this is a fair token; but look for more. Did you observe tears in a boy's eyes when you were speaking of the love of Christ? Be thankful for it that the flesh is waxing warm, but do not stop there. Can you relax your exertions now? Bethink you, you have not yet gained your end! It is life you want, not warmth alone. What you want, dear teacher, in your beloved charge, is not mere conviction, but conversion; you desire not only impression, but regeneration, life, life from God, the life of Jesus. This your scholars need, and nothing less must content you.

Again I must bid you watch Elisha. There was now a little pause. "THEN HE RETURNED, AND WALKED IN THE HOUSE TO AND FRO." Notice the restlessness of the man of God; he cannot be easy. The child waxes warm (blessed be God for that, but he does not live yet); so, instead of sitting down in his chair by the table, the prophet walks to and fro with restless foot, disquieted, groaning, panting, longing, and ill at ease. He could not bear to look upon the disconsolate mother, or to hear her ask, "Is the child restored?" but he continued pacing the house as if his body could not rest because his soul was not satisfied. Imitate this consecrated restlessness. When you see a boy getting somewhat affected, do not sit down, and say, "The child is very hopeful, thank God; I am perfectly satisfied." You will never win the priceless gem of a saved soul in that way; you must feel sad, restless, troubled, if you ever become a parent in the Church. Paul's expression is not to be explained in words, but you must know its meaning in your hearts; "I travail in birth again until Christ be formed in you." Oh, may the Holy Ghost give you such inward travail, such unrest, disquietude, and sacred uneasiness, until you see your hopeful scholars savingly converted!

After a short period of walking to and fro, the prophet again "WENT UP, AND STRETCHED HIMSELF UPON THE CHILD." What it is well to do once, it is proper to do a second time. What is good twice, is good seven times. There must be perseverance and patience. You were very earnest last Sabbath; do not be slothful next Sabbath. How easy it is to pull down, on any one day, what we have built up the day before! If by one Sabbath's work God enables me to convince a child that I was in earnest, let me not convince the child next Sunday that I am not in earnest. If my past warmth has made the child's flesh wax warm, God forbid that my future chilliness should make the child's heart cold again! As surely as warmth went from Elisha to the child, so may cold go from you to your class unless you are in an earnest state of mind.

Elisha stretched himself on the bed again, with many a prayer, and many a sigh, and much believing, and at last his desire was granted him: "THE CHILD SNEEZED SEVEN TIMES, AND THE CHILD OPENED HIS EYES." Any form of action would indicate life, and content the prophet. The child "sneezed", some say because he died with a disease of the head, for he said to his father, "My head! my head!" and the sneeze cleared the passages of life which had been blocked up. This we do not know. The fresh air entering afresh into the lungs might well compel a sneeze. The sound was nothing very articulate or musical, but it betokened life. This is all we should expect from young children when God gives them spiritual life. Some church members expect a great deal more, but for my part I am satisfied if the children sneeze, if they give any true sign of grace, however feeble or indistinct. If the dear child does but feel its lost estate, and rest upon the finished work of Jesus, though we only find out the fact by a very indistinct statement, not such as we should accept from a doctor of divinity, or expect from a grown up person, should we not thank God, and receive the child, and nurse it for the Lord?

Perhaps, if Gehazi had been there, he would not have thought much of this sneezing, because he had never stretched himself upon the child, but Elisha was content with it. Even so, if you and I have really agonized in prayer for souls, we shall be very quick of eye to catch the first sign of grace, and shall be thankful to God if the token be but a sneeze.

Then the child OPENED HIS EYES, and we will venture to say Elisha thought he had never seen such lovely eyes before. I know not what kind of eyes they were, the hazel or the blue, but this I know, that any eye which God helps you to open will be a beautiful eye to you. I heard a teacher talking the other day about "a fine lad" who had been saved in his class, and another spoke of "a dear girl" in her class who loved the Lord. No doubt of it; it would be a wonder if they were not "fine" and "dear" in the eyes of you who have brought them to Jesus, for to Jesus Christ they are finer and dearer still. Beloved friends, may you often gaze into opened eyes which, but for divine grace owning your teaching, would have been dark with the film of spiritual death! Then will you be favored indeed.

One word of caution. In this meeting is there a GEHAZI? If there be among this host of Sunday school teachers one who can do no more than carry the staff, I pity him. Ah! my friend, may God in His mercy give you life, for how else can you expect to be the means of

quicken others? If Elisha had been a corpse himself; it would have been a hopeless task to expect life to be communicated through placing one corpse upon another. It is vain for that little class of dead souls to gather round another dead soul such as you are. A dead mother, frost bitten and cold, cannot cherish her little one. What warmth, what comfort, can come to those who shiver before an empty grate? And such are you. May you have a work of grace in your own soul first, and then may the blessed and Eternal Spirit, who alone can quicken souls, make you to be the means of quickening many to the glory of His grace!

Accept, dear friends, my fraternal salutations, and believe that my fervent prayers are with you that you may be blessed, and be made a blessing.

How to Win Souls for Christ

It is a great privilege to have to speak to so noble a band of preachers; I wish that I were more fit for the task. Silver of eloquent speech and gold of deep thought have I none; but such as I have, give I unto you.

Concerning the winning of souls. **WHAT IS IT TO WIN A SOUL?** I hope you believe in the old fashioned way of saving souls. Everything appears to be shaken nowadays, and shifted from the old foundations. It seems that we are to evolve out of men the good that is already in them: much good may you get if you attempt the process! I am afraid that in the process of evolution you will develop devils. I do not know much else that will come out of human nature, for manhood is as full of sin as an egg is full of meat; and the evolution of sin must be everlasting mischief. We all believe that we must go to soul winning, desiring in God's name to see all things made new. This old creature is dead and corrupt, and must be buried; and the sooner the better. Jesus has come that there may be a passing away of the old things, and a making of all things new. In the process of our work, we endeavor to bless men by trying to make them temperate; may God bless all work of that sort! But we should think ourselves to have failed if we had produced a world of total abstainers, and had left them all unbelievers. We drive at something more than temperance; for we believe that men must be born again. It is good that even a corpse should be clean, and therefore that the unregenerate should be moral. It would be a great blessing if they were cleansed of the vices which make this city to reek in the nostrils of God and good men. But that is not so much our work as this: that the dead in sin should live, that spiritual life should quicken them, and that Christ should reign where the prince of the power of the air now hath sway. You preach, brethren, with this object, that men may quit their sins, and fly to Christ for pardon, that by His blessed Spirit they may be renovated, and become as much in love with everything that is holy as they are now in love with everything that is sinful. You aim at a radical cure; the ax is laid at the root of the trees; the amendment of the old nature would not content you, but you seek for the imparting, by a divine power, of a new nature, that those who gather round you in the streets may live unto God.

Our object is to turn the world upside down; or, in other words, that where sin abounded grace may much more abound. We are aiming at a miracle: it is well to settle that at the commencement. Some brethren think that they ought to lower their note to the spiritual ability of the hearer; but this is a mistake. According to these brethren, you ought not to exhort a man to repent and believe unless you believe that he can, of himself, repent and believe. My reply is a confession: I command men in the name of Jesus to repent and believe the gospel, though I know they can do nothing of the kind apart from the grace of God; for I am not sent to work according to what my private reason might suggest, but according to the orders of my Lord and Master. Ours is the miraculous method which comes of the endowment of the Spirit of God, who bids His ministers perform wonders in the name of the holy child Jesus. We are sent to say to blind eyes, "See," to deaf ears, "Hear," to dead hearts, "Live," and even to Lazarus rotting in that grave, wherein, by this time, he stinketh, "Lazarus, come forth." Dare we do this? We shall be wise to begin with the conviction that we are utterly powerless for this unless our Master has sent us, and is with us. But if He that sent us is with us, all things are possible to him that believeth. O preacher, if thou art about to stand up to see what THOU canst do, it will be thy wisdom to sit down speedily; but if thou standest up to prove what thine almighty Lord and Master can do through thee, then infinite possibilities lie about thee! There is no bound to what God can accomplish if He works by thy heart and voice. The other Sabbath morning, before I entered the pulpit, when my dear brethren, the deacons and elders of this church, gathered about me for prayer, as they are wont to do, one of them said, "Lord, take him as a man takes a tool in his hand when he gets a firm hold of it, and then uses it to work his own will with it." That is what all workers need; that God may be the Worker by them. You are to be instruments in the hands of God; yourselves, of course, actively putting forth all your faculties and forces which the Lord has lent to you; but still never depending upon your personal power, but resting alone upon that sacred, mysterious, divine energy which worketh in us, and by us, and with us, upon the hearts and minds of men.

Brethren, we have been greatly disappointed, have we not, with some of our converts? We shall always be disappointed with them so far as they are OUR converts. We shall greatly rejoice over them when they prove to be the Lord's work. When the power of grace works in them, ("Glory!") then it will be, as my brother says, "Glory!" and nothing else but glory; for grace brings glory, but mere oratory will only create sham and shame in the long run. When we are preaching, and we think of a very pretty, flowery passage, a very neat, poetical paragraph, I wish we could be restrained by that fear which acted upon Paul when he said that he would not use the wisdom of words, "lest the cross of Christ should be made of none effect." It is the duty of the gospel preacher, indoors or outdoors, to say, "I can say that very prettily, but then they might notice how I said it; I will, therefore, so say it that they will only observe the intrinsic value of the truth which I would teach them." It is not our way of putting the gospel, nor our method of illustrating it, which wins souls, but the gospel itself does the work in the hands of the Holy Ghost, and to Him we must look for the thorough conversion of men. A miracle is to be wrought by which our hearers shall become the products of that mighty power which God wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly place far above all principality and power; and for this we must look out of ourselves to the living God. Must we not? We go in, then, for thorough downright conversion; and therefore we fall back upon the power of the Holy Spirit. If it be a miracle, God must work it, that is clear; it is not to be accomplished by our reasoning, or persuasion, or threatening, it can only come from the Lord. **IN WHAT WAY, SINCE THE WINNING OF SOULS LIES HERE, CAN WE HOPEFULLY EXPECT TO BE ENDOWED WITH THE SPIRIT OF GOD, AND TO GO FORTH IN HIS POWER?** I reply, that a great deal depends upon the condition of the man himself. I am persuaded we have never laid enough stress on the work of God within

our own selves in its relation to our service of God. A consecrated man may be charged with the divine energy to the full, so that everybody round about him must perceive it. They cannot tell what it is, nor whence it comes, nor, perhaps, whither it goes; but there is something about that man which is far beyond the common order of things. At another time that same person may be feeble and dull, and be conscious to himself that he is so. See! he shakes himself as at other times, but he can do no mighty deed. It is clear that Samson himself must be in a right condition, or he can win no victories. If the champion's locks be shorn, the Philistines will laugh at him; if the Lord be gone from a man, he has no power left for useful service. Dear brethren, look carefully to your own condition before God. Take care of the home farm; look well to your own flocks and herds. Unless your walk be close with God, unless you dwell in that clear light which surrounds the throne of God, and which is only known to those who are in fellowship with the Eternal, you will go forth from your chamber, and hasten to your work, but nothing will come of it. The vessel, it is true, is but an earthen one; yet it has its place in the divine arrangement, but it will not be filled with the divine treasure unless it is a clean vessel, and unless in other respects it is a vessel fit for the Master's use. Let me show you some ways in which much must depend in soul winning upon the man himself.

WE WIN SOME SOULS TO CHRIST BY ACTING AS WITNESSES. We stand up and testify for the Lord Jesus Christ concerning certain truths. Now, I have never had the great privilege of being bamboozled by a barrister. I have sometimes wondered what I should do if I were put into the witness box to be examined and cross examined. I think I should simply stand up, and tell the truth as far as I knew it, and should not make an attempt to display my wit, or my language, or my judgment. If I simply gave straightforward answers to his questions, I should beat any lawyer under heaven. But the difficulty is, that so often when a witness is put into the box, he is more conscious of himself than of what he has to say; therefore, he is soon worried, teased, and bored, and, by losing his temper, he fails to be a good witness for the cause. Now, you men in the open air are often bamboozled; the devil's barristers are sure to come to you, he has a great number of them constantly retained in his service. The one thing you have to do is to bear witness to the truth. If you inquire in your own mind, "How shall I answer this man cleverly, so as to get a victory over him?" you will not be wise. A witty answer is often a very proper thing; at the same time, a gracious answer is better. Try to say to yourself: "It does not, after all, matter whether that man proves me to be a fool or not, for I know THAT already. I am content to be thought a fool for Christ's sake, and not to care about my reputation. I have to bear witness to what I know, and by the help of God I will do so right boldly. If the interrupter questions me about other things, I shall tell him that I do not come to bear witness about other matters, but this one thing I do. To one point I will speak, and to no other."

Brethren, the witnessing man, then, must himself be saved, and he should be sure of it. I do not know whether you doubt your own salvation. Perhaps I should recommend you to preach even when that is the case; since, if you are not saved yourself, you yet wish others to be. You do not doubt that you once enjoyed full assurance; and now, if you have sorrowfully to confess, "Alas! I do not feel the full power of the gospel on my own heart," you can truly add, "Yet I know that it is true, for I have seen it save others, and I know that no other power can save me." Perhaps even that faltering testimony, so truly honest, might bring a tear into your opponent's eye, and make him feel sympathy for you. "I preached," said John Bunyan, "sometimes without hope, like a man in chains to men in chains, and when I heard my own fetters rattle, yet I told others that there was deliverance for them, and I bade them look to the great Deliverer." I would not have stopped Mr. Bunyan in preaching so. At the same time, it is a great thing to be able to declare from your own personal experience that the Lord hath broken the gates of brass, and cut the bars of iron in sunder. Those who hear our witness say, "Are you sure of it?" Sure of it? I am as sure of it as I am sure that I am a living man. They call this DOGMATISM. Never mind about that. A man ought to know what he is preaching about, or else let him sit down. If I had any doubt about the matters I preach from this pulpit, I should be ashamed to remain the pastor of this church; but I preach what I do know, and testify what I have seen. If I am mistaken, I am heartily and intensely mistaken; and I risk my soul and all its eternal interests upon the truth of what I preach. If the gospel which I preach does not save me, I shall never be saved, for what I proclaim to others is my own personal ground of trust. I have no private lifeboat; the ark to which I invite others holds myself and all that I have. A good witness ought himself to know all that he is going to say; he should feel himself at home in his subject. He is brought up as a witness, say, in a certain case of robbery; he knows what he saw, and has to make a declaration of that only. They begin to question him about a picture in the house, or the color of a dress which was hanging in the wardrobe. He answers, "You are going beyond my record; I can only witness to that which I saw." What we do know, and what we do not know, would make two very large books, and we may safely ask to be let alone as to the second volume. Brother, say what you know, and sit down. But be calm and composed while speaking of that with which you have personal acquaintance. You will never properly indulge your emotions in preaching, so as to feel at home with the people, until you are at home with your subject. When you know what you are at, you will have your mind free for earnestness. Unless you open air preachers know the gospel from beginning to end, and know where you are in preaching it, you cannot preach with due emotion; but when you feel at home with your doctrine, stand up and be as bold, and earnest, and importunate as you please. Face the people feeling that you are going to tell them something worth hearing, about which you are quite sure, which to you is your very life. There are honest hearts in every outdoor assembly, and every indoor assembly, too, that only want to hear honest beliefs, and they will accept them, and be led to believe in the Lord Jesus Christ. **BUT YOU ARE NOT ONLY WITNESSES, YOU ARE PLEADERS FOR THE LORD JESUS CHRIST.** Now, in a pleader, much depends upon the man. It seems as if the sign and token of Christianity in some preachers was not a tongue of fire, but a block of ice. You would not like to have a barrister stand up and plead your cause in a cool, deliberate way, never showing the slightest care about whether you were found guilty of murder or acquitted. How could you endure his indifference when you yourself were likely to be hanged? Oh, no! you wish to silence such a false advocate. So, when a man has to speak for Christ, if he is not in earnest, let him go to bed. You smile; but is it not better that he should go to bed than send a whole congregation to sleep without their going to bed? Yes, we must be in downright earnest. If we are to prevail with men, we must love them. There is a genuine love to men that some have, and there is a genuine dislike to men that others have. I know gentlemen, whom I esteem in a way, who seem to think that the working classes are a shockingly bad lot, to be kept in check, and governed with vigor. With such views, they will never convert the working men. To win men, you must feel: "I am one of them. If they are a sad lot, I am one of them; if they are lost sinners, I am one of them; if they need a Savior, I am one of them." To the very chief of sinners you should preach with this text before you, "Such were some of you." Grace alone makes us to differ, and that grace we preach. Genuine love to God and fervent love to man make up the great qualification for a pleader.

My time is short; but I must say a word upon another point. I have said that the working of the Holy Spirit depends largely upon the man himself, but I am bound to add that **MUCH WILL ALSO DEPEND UPON THE KIND OF PEOPLE THAT ARE ROUND ABOUT THE PREACHER.** An open air preacher, who has to go out quite alone, must be in a very unfortunate position. It is extremely helpful to be connected with an earnest living church which will pray for you; and if you cannot find such a church where you labor, the next best thing is to get half a dozen brothers or sisters who will back you up, and go out with you, and, especially, will pray with you. Some preachers are so independent that they can do without helpers, but they will be wise if they do not affect solitude. May they not look at the matter in this way: by bringing in half a dozen men to go out with me I shall be doing good to these young men, and shall be training them to be workers? If you can associate with yourself half a dozen who are not all very young men, but somewhat advanced in their knowledge of divine truth, the association will be greatly to your mutual advantage. I confess to you all that, although God has largely blessed me in His work, yet none of the credit is due to me at all, but to those dear friends at the Tabernacle, and, indeed, all over the world, who make me the special subject of their prayers. A man ought to do well with such a people around him as I have. My dear friend and deacon, Mr. William Olney, once said, "Our minister has hitherto led us forward, and we have followed heartily. Everything has been a success; do you not believe in his leadership?" The people cried, "Yes." Then said my dear friend, "If our pastor has brought us up to a ditch which looks as if it could not be passed, let us fill it up with our bodies, and carry him across." This was grand talk: the ditch was filled, nay, it seemed to fill itself up at once. If you have a true comrade, your strength is more than doubled. What a blessing is a good wife! You women, who would not be in your right place if you began to preach in the streets, you can make your husbands happy and comfortable when they come home, and that will make **THEM** preach all the better! Some of you can even help in another way if you are prudent and gentle. You can tenderly hint that your spouse was a little out of line in certain small matters, and he may take your hint, and put himself right. A good brother once asked me to give him some instruction, and he pleaded thus: "The only instructor I have had was my wife, who had a better schooling than fell to my lot. I used to say, 'We was,' and 'Us did it,' and she quietly hinted that people might laugh at me if I did not attend to grammar." His wife thus became to him a professor of English language, and was worth her weight in gold to him, and he knew it. You who have such helpers ought to thank God daily for them.

Next to this, it is a very great assistance to join in brotherly league with some warm hearted Christian who knows more than we do, and will benefit us by prudent hints. God may bless us for the sake of others when He might not bless us for our own. You have heard, I daresay, the monkish story of the man who had preached, and had won many souls to Christ, and congratulated himself upon it. One night, it was revealed to him that he should have none of the honor of it at the last great day; and he asked the angel in his dream who then would have the credit of it, and the angel replied, "That deaf old man who sits on the pulpit stairs, and prays for you, was the means of the blessing." Let us be thankful for that deaf man, or, that old woman, or those poor praying friends who bring down a blessing upon us by their intercessions. The Spirit of God will bless two when He might not bless one. Abraham alone did not get one of the five cities saved, although his prayer was like a ton weight in the scale; but yonder was his nephew Lot, who was about the poorest lot that could be found. He had not more than half an ounce of prayer in him; but that tiny fragment turned the scale, and Zoar was preserved. Add then your odd half ounce to the mightier weight of the pleadings of eminent saints, for they may need it.

Dear brother open air preachers, I am not trying to instruct you; some of you could far better instruct me; and yet I do not know, for I suspect I must be getting rather old from what I hear. A woman, at the beginning of this year (1887), was trying to get something out of me, and she said, "I remember hearing your dear voice more than forty years ago." I said, "Heard my voice forty years ago! where was that?" She said, "You were preaching at the bottom of Pentonville Hill, near where Mr. Sawday's chapel is." "Well," I said, "was it not more than forty years ago?" "Yes," she said, "It might be fifty." "Oh," I said, "I suppose I was quite young then?" "Oh, yes!" she said, "you were such a dear young man. That, of course, was a needless assurance; but I do not think she was quite so sure of my dearness when I told her that I never preached at the bottom of Pentonville Hill, and that fifty years ago I was only three years old, and that I thought it shameful for her to suppose that I should give her money for telling falsehoods. However, I shall presume upon the woman's statement to night, and suppose myself to be that venerable person she described me as being, and I shall make hold to say to you, Dear brethren, if we are going to win souls, **WE MUST GO IN FOR DOWNRIGHT LABOR AND HARD WORK.**

And, first, we must work **AT OUR PREACHING.** You are not getting distrustful of the use of preaching, are you? ("No.") I hope you do not weary of it, though you certainly sometimes must weary in it. Go on with your preaching. Cobbler, stick to your last; preacher, stick to your preaching. In the great day, when the muster roll shall be read, of all those who are converted through fine music, and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe. Keep to your preaching; and if you do anything beside, do not let it throw your preaching into the background. In the first place preach, and in the second place preach, and in the third place preach.

Believe in preaching the love of Christ, believe in preaching the atoning sacrifice, believe in preaching the new birth, believe in preaching the whole counsel of God. The old hammer of the gospel will still break the rock in pieces; the ancient fire of Pentecost will still burn among the multitude. Try nothing new, but go on with preaching, and if we all preach with the Holy Ghost sent down from heaven, the results of preaching will astound us. Why, there is no end after all to the power of the tongue! Look at the power of a bad tongue, what great mischief it can do; and shall not God put more power into a good tongue, if we will but use it aright? Look at the power of fire, a single spark might give a city to the flames; even so, the Spirit of God being with us, we need not calculate how much, or what we can do: there is no calculating the potentialities of a flame, and there is no end to the possibilities of divine truth spoken with the enthusiasm which is born of the Spirit of God. Have great hope yet, brothers, have great hope yet, despite yon shameless midnight streets, despite yon flaming gin palaces at the corner of every street, despite the wickedness of the rich, despite the ignorance of the poor. Go on; go on; go on; in God's name go on, for if the preaching of the gospel does not save men, nothing will. If the Lord's own way of mercy fails, then hang the skies in mourning, and blot out the sun in everlasting midnight, for there remaineth nothing before our race but the blackness of darkness. Salvation by the sacrifice of Jesus is the ultimatum of God. Rejoice that it cannot fail. Let us believe without reserve, and then go straight ahead with the preaching of the Word.

True hearted open air preachers will be sure to join with their preaching very much earnest **PRIVATE TALK.** What numbers of persons have been converted in this Tabernacle by the personal conversation of certain brothers here, whom I will not further indicate! They

are all about this place while I am preaching! I recollect that a brother was speaking to me one Monday night, and suddenly he vanished before he finished the sentence which he was whispering. I never quite knew what he was going to say; but I speedily saw him in that left hand gallery, sitting in the pew with a lady unknown to me. After the service, I said to him, "Where did you go?" and he said, "A gleam of sunlight came in at the window, and made me see a face which looked so sad that I hurried upstairs, and took my seat in the pew close to the woman of a sorrowful countenance." "Did you cheer her?" "Oh, yes! she received the Lord Jesus very readily; and just as she did so, I noticed another eager face, and I asked her to wait in the pew till after the service, and I went after the other a young man." He prayed with both of these, and would not be satisfied until they had given their hearts to the Lord. That is the way to be on the alert. We need a body of sharp shooters to pick out their men one by one. When we fire great guns from the pulpit, execution is done, but many are missed. We want loving spirits to go round, and deal with individual cases in the singular by pointed personal warnings and encouragements. Every open air preacher should not only address the hundreds, but he should be ready to pounce upon the ones, and he should have others with him who have the same happy art. How much more good would come of preaching in the streets if every open air preacher were accompanied by a batch of persons who would drive his nails home for him by personal conversation!

Last Sunday night, my dear brother told us a little story which I shall never forget. He was at Croydon Hospital one night, as one of those appointed to visit it. All the porters had gone home, and it was time to shut up for the night. He was the only person in the hospital, with the exception of the physician, when a boy came running in, saying that there was a railway accident, and someone must go round to the station with a stretcher. The doctor said to my brother, "Will you take one end of the stretcher if I take the other?" "Oh, yes!" was the cheerful reply; and so away went the doctor and the pastor with the stretcher. They brought a sick man back with them. My brother said, "I went often to the hospital during the next week or two, because I felt so much interest in the man whom I had helped to carry." I believe he will always take an interest in that man, because he once felt the weight of him. When you know how to carry a man on your heart, and have felt the burden of his case, you will have his name engraven upon your soul. So you that privately talk to people, you are feeling the weight of souls; and I believe that this is what many regular preachers need to know more of; and then they will preach better.

When preaching and private talk are not available, you **HAVE A TRACT READY**, and this is often an effectual method. Some tracts would not convert a beetle: there is not enough in them to interest a fly. Get good striking tracts, or none at all. But a telling, touching gospel tract may often be the seed of eternal life; therefore, do not go out without your tracts.

I suppose, beside giving a tract, if you can, you try and find out where a person lives who frequently hears you, **THAT YOU MAY GIVE HIM A CALL**. What a fine thing is a visit from an open air preacher! "Why," says the woman, "there is that man come to see you, Bill; that gentleman who preaches at the corner of the street. Shall I tell him to come in?" "Oh, yes!" is the reply; "I have heard him many times; he is a good fellow." Visit as much as you can, for it will be of use to yourselves as well as to the people.

What power there is also in **A LETTER TO AN INDIVIDUAL**! Some people still have a kind of superstitious reverence for a letter; and when they get an earnest epistle from one of you reverend gentlemen, they think a great deal of it; and who knows? a note by post may hit the man your sermon missed. Young people who are not able to preach might do much good if they would write letters to their young friends about their souls; they could speak very plainly with their pens, though they might be diffident in speaking with their tongues. Let us save men by all the means under heaven; let us prevent men going down to hell. We are not half as earnest as we ought to be. Do you not remember the young man, who, when he was dying, said to his brother, "My brother, how could you have been so indifferent to my soul as you have been?" He answered, "I have not been indifferent to your soul, for I have frequently spoken to you about it." "Oh, yes!" he said, "you spoke; but somehow, I think, if you had remembered that I was going down to hell, you would have been more earnest with me; you would have wept over me, and, as my brother, you would not have allowed me to be lost." Let no one say this of you.

But I hear it observed that most fellows, when they grow earnest, do such odd things, and say such strange things. Let them say strange things, and let them do strange things, if these come out of genuine earnestness. We do not want pranks and performances which are the mere sham of earnestness; but real white heat earnestness is the want of the times, and where you see **THAT**, it is a pity to be too critical. You must let a great storm rage in its own way. You must let a living heart speak as it can. If you are zealous, and yet cannot speak, your earnestness will invent its own method of working out its purpose.

As Hannibal is said to have melted the rocks with vinegar, so earnestness will one way or another dissolve the rocky hearts of men. May the Spirit of God rest upon you, one and all, for Jesus Christ's sake! Amen.

"The Soul Winner" Charles Spurgeon; ; (19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of different denominations, among whom he is known as the "Prince of Preachers". He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day.

* This lecture was delivered on a Friday afternoon, when the tutors and students from Harley House came to meet their brethren at the Pastors' College.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

Chapel Flock ♦ PO Box 161102 ♦ Wichita, KS ♦ 67216 ♦ (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)