

No.  
79.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS  
WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE  
RIGHT HAND OF GOD." COL. 3. 1.

H O U S E S .  
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*An Address (revised) at*

Forest Gate.

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by

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An Address to Children by Mr. P.W.Heward.

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H O U S E S.  
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Before speaking of Houses, may I just remind you that at the beginning of the Bible, in the Book of Genesis, we have brought before us CITIES, at first in rather a sad way. The first city was, as you remember a city built by Cain, I mean the first City of which we know anything. I am not told about God's servant Enoch building a city, I am not told about Noah building a city, but Cain built a city. And when we come on to the sons of Noah, Shem, Ham and Japheth, we find cities mentioned in connection with those who were wicked. You remember how there was the beginning of the building of that city of Babel, ~~or~~ which was indeed a Babel, all confusion, everything upside down before God. You remember that the next city specially brought before us, was the city where Lot went to live, and the record suggests one could get more business and money by living there, and many think of these things. So the cities always seem to bring before us at first the thought of settling down in the world, and seeking the things of a wicked earth.

Will you be surprised to find that there is a thought very much like this to do with the first reference to houses? We find, if we turn back to Genesis,

to look for the first house, - I do not mean the first HOUSEHOLD but the first house, the first building of this kind, - it is not so easy for us to discover as we should have thought. It seems to be brought before us as a house in Sodom where Lot lived. How different the ark, a building of God's appointment.

And so, just summing it up, in the first part of the Bible, the special thought is that God made a GARDEN and men made CITIES, that God's servants dwelt in TENTS, and that others dwelt in HOUSES, although even in this Satan caused an imitation of some who were <sup>and</sup> evil/lived in tents. You can see the thought. The thought was this, that God's people were not to think that this world was their resting-place, or this world their enjoyment, or this ~~world~~ world their amusement. They had heavenly things, they were a heavenly people.

Abraham had no Sodom for a city, he looked for THE City, which had foundations whose Builder and Maker is GOD as Hebrews 11 shows. Abraham was at his tent door when God came to him, but Lot was first of all in the city gate, and then inside his house when the angels came to him. Abraham never settled down in this world for he knew that this world was not his rest.

And so when we come along further beyond the first Book of the Bible through the other books of Moses you will find there that God does not so much speak even about His House. God did have a Tabernacle. God said

"Let them make Me a Holy Place that I may dwell among them. God did say that He would have His Sanctuary in the midst of Israel, but there is not the special use of the word "HOUSE OF THE LORD", for God was teaching Israel then they were not to settle down in this world, and that they were to be pilgrims. You would expect, and I should have expected, that where in Deuteronomy the Holy Spirit again and again says "The PLACE where the Lord will choose to put His Name there", you would have expected the words "HOUSE OF THE LORD" or something of that kind. But no, God seems to keep another word, so strangely coming again and again and again, - THE PLACE which the Lord will choose, THE PLACE which the Lord will choose, He leaves out the reference to the CITY and the HOUSE for the time being, but after Israel reach the land we naturally expect that the HOUSE will be mentioned more often. If in the Law of Moses it is only mentioned about once or twice in this way, we find that afterwards it is mentioned ever so many times as the "House of the Lord". When we come to the book of Joshua (6. 24), where there was a picture of the Lord's coming again, when there will be a settling down on this earth they burnt the City with fire and all that was therein, only the silver and the gold and the vessels of brass and of iron they put into the treasury of the House of the Lord. And in chapter 9. 23 we read concerning the Gibeonites, "Now therefore ye are cursed, and there shall none of you

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be freed from being bondmen, and hewers of wood and drawers of water for the House of My God".

Then when we come on to the Book of the Kings there the word "HOUSE" comes more than anywhere else, in the portion that includes the chapters that some of us are just learning, - I Kings 6 - 7, & 8. Ah! How many times the "House of the Lord" is mentioned there! During your holidays you might, some of you, try and find out how many times. Ever so many verses contain the word "HOUSE", and that House, the TEMPLE, is one of the Houses of which I want specially to speak. I would speak about three Houses.

The first House is the HOUSE OF THE TEMPLE.

The second House is the House of a SPIRITUAL TEMPLE of spiritual living stones.

And the third House, (you will be very surprised to hear I am going to put it last, but I really want to get two subjects wrapped up in one for you) the last House of which I am going to speak is the first one, and it is not called a House, but it has a word in it which explains that it was a House. It is THE ARK.

I am not speaking about the Ark till the end. It is the first House of which we read in Genesis for God's people, a House ready to be lifted up from the earth, because they were not to be settled on the earth.

Now we come to the House in the Book of Kings. Will you first turn with me to the Book of Kings, and then we will have a look at the Book of Chronicles. I Kings 6, 1

"The House of the Lord", verse 2 "The House which King Solomon built for the Lord", verse 3 "The House", verse 4 "The House". And so it goes on, referring to the "House" in all the different verses. Then in the prayer in I Kings 8, Solomon, we are told, in the opening verse (13) said, "I have surely built Thee a House to dwell in, a settled place for Thee to abide in for ever". I have built Thee a House to dwell in, a settled place:- That starts off a thought which I hope will linger long in our minds, - What are the descriptions, or the names, of the Temple-House that we have in the Bible? Here is the first one "A SETTLED PLACE". That was the name. The House of the Lord, or the House for the Lord was a "SETTLED PLACE". The Tabernacle was moved about, and so we do not even read of its FLOOR. It was peculiarly suggestive of a heavenly people, so it was not to have a floor on the earth. But we are specially told about the foundations of the TEMPLE, for that brings before us a number of thoughts of earthly blessing, when the Lord shall come back in the Kingdom and reign over this earth. The Temple was a settled place. The staves that were made for the different things in the Tabernacle brought out the thought, - MOVING ABOUT. But the TEMPLE was a settled place, fixed and firm, "A SETTLED PLACE", and if we look just this afternoon at the TEMPLE as a picture of the WORK OF THE SAVIOUR, of Whom it was a beautiful picture, surely all He did was so settled, it was fixed, and the settled place makes us remember that when He comes back again He will have a settled place on this

earth and reign for 1,000 years.

But we shall find the names brought before us even more clearly in the Book of Chronicles, and not only the names, but some of the descriptions, the adjectives that describe it, for everything in God's Wording is beautiful. I Chronicles 22, 5 tells us that David said "Solomon my son is young and tender, and the House that is to be built for the Lord must be exceeding magnificent, of fame and of glory, throughout all countries. I will therefore now make preparation for it". Here are three words that describe it, or if you will, four words, - "EXCEEDING MAGNIFICENT" which refers to the greatness of it, lifted up high and exalted. God's House of "FAME" might rather, be for "NAME". The words sound alike, but the translation "Name" suggests more to me than the word "fame", for some of you will remember that we had a talk on Friday night about the "Name" and how that God said that His Name was that Name J E H O V A H, and that He would put His Name in the House that was built. When the people built Babel they said, "We will make us a name," but God had the Temple in His City, and His Tower or rather His Temple to keep His Name; - not to MAKE Him a Name for He had a glorious Name, but to put His glorious Name there. "FOR THE NAME" that House was, and "FOR BEAUTY" for there was everything beautiful, to do with that House. And how great and beautiful is that salvation of which the House affords a picture! We might just notice that in verse 10 of this same chapter part of the thought is worked out again. "He shall build a House for MY NAME".

And in verse 11 "Prosper thou and build the House of the Lord" (JEHOVAH) that was the Name, THE LORD THY GOD.

We come along next to the second Book of Chronicles, and here (2, 4) Solomon sends a message to Hiram, and it is this, "Behold I build a House TO THE NAME of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, with the continual shewbread, and for the burnt offering morning and evening, on the new moons and the solemn feasts of the Lord our God". It was the House for "The Name". When the Lord Jesus Christ walked this earth, truly He was the House That had the Name. He was the Temple of the Lord, for He said "This Temple" and He "spoke of the Temple of His Body" and surely the Name of God was in Him, for he was "GOD" and MANIFEST IN THE FLESH. He was "The House for the Name", and that precious salvation that God gives away so freely is all centred round His Name. It is not for man's glory. God does not save anybody simply that the saved one might say "Oh I am saved; it is a great blessing". No for something beyond this. It is for HIS OWN NAME that God saves. Everything in Israel was centred round the Temple, and the Temple was centred round God's Name. God must be first. Do you wonder that when the Lord Jesus taught His disciples a prayer He put God's Name first? Do you wonder that in that last prayer He specially made in John 17 there is such a stress, in the end of that prayer about God's Name?

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We come along further in 2 Chronicles, and find that in the 5th verse the House is called "A GREAT ONE", and then in verse 9 the House is called "WONDERFUL GREAT". I think that some of these old English expressions help us to remember them, and they seem so comprehensive, - "EXCEEDING MAGNIFICANT" and "WONDERFUL GREAT". I do not see how we can forget them. They do not seem ordinary English, and you know that we not only remember things that we are already acquainted with, but we often remember things that are fresh much better than anything else. I wonder if you have thought of it, that if you want to have a memory for anything of God's Word there are two parts of getting ready for the memory. First of all, you must make the thing you are about to learn as well known to you as possible; secondly, you must seek to make it as fresh as possible, so that you feel you do not know anything about it. It seems as if you cannot have these two things at once, but when you feel you know a thing best I think you will feel that you know the thing least, and that is how you get such a big impression that you cannot forget it. So that may be a little help whether for the learning of the Greek, or the Hebrew, or the learning of the verses from God's Word.

So then, we are told that this House was to be "WONDERFUL GREAT" because it was to do with GOD. It was to be great in such a wonderful way that men could not tell the fulness of that wonderful work. God's work is always greater

than people can understand. Is it not so with God's salvation? Who can tell the height of that? And who can tell the depth of that? And who can tell the length of that? And who can tell the breadth of that? NO-ONE. God's Salvation is WONDERFUL GREAT. And yet there are some boys and girls even in our meeting this afternoon who have not been brought to rejoice in this salvation which is wonderful great. But God's "wonderful great" salvation waits to take away "wonderful great" sins.

And now we come along further, we find in 2 Chronicles 3 that it is called the "House of the Lord" in the first verse, and the "House of God" in the second verse. I have not referred to these two names yet, but we ought to notice them. They do not mean the same, though the Person is the same. God never took a Name without an extra meaning in it. The Name "GOD" makes us think of His greatness; the Name "Lord" makes us think of His Covenant Love, and if God showed His GREATNESS in that House He showed HIS LOVE TO HIS PEOPLE as well. It was the House of the LORD, the Lord Who showed Himself at Horeb, the Lord Who brought Israel out from the house of bondage. It was the House of the LORD Who saved by Passover blood, - the HOUSE OF THE LORD. We come along further, and find we have not yet exhausted the Names. In chapter 7 we have God's reference to it, and God gives another name. "The Lord appeared" says verse 7 "to Solomon by night and said unto him I have heard thy prayer and have chosen this place to myself for a House of Sacrifice". A

HOUSE OF SACRIFICE. The Temple would not have been a fit place for God were it not a House of Sacrifice. God always dwelt where the blood was. Let us think of the references we have to God's dwelling in different places, and we shall find that God dwelt where the sacrifice was. You remember how in one of the earliest blessings it was said that God would dwell in the tents of Shem, and we go on to find in the history of the family of Shem that Abram was picked out, and he built an altar. Then we come along to Egypt, and God could not dwell in Egypt, in the ordinary way, but we are told that when Israel had houses there, as they did have houses when they were in that slavery, kept settling down in the world in a bad sense, they would have liked to have had all tents, When they were in the houses God said they were to put the blood outside the houses, on the door of the houses where they were, and God said "When I see the blood I will pause over you". Not "I will pass by and go on", but "The Lord will PAUSE over the door and will not suffer the destroyer to go in". God would STAY IN FRONT OF THAT DOOR, outside that door, in between those inside and the Destroyer, and He would not suffer the Destroyer to go in. God saw the blood, and God stayed where the blood was. It was so in the Tabernacle, not only was there blood there, but blood was in God's room, specially, on the mercy seat where God met with sinners there was blood. God met with Moses by the blood sprinkled mercy-seat. And the Temple, God's dwelling-place, was a House

of Sacrifice. So we have many wonderful names and descriptions of the House of the Lord.

Now we come along next to consider the place where it was. 2 Chronicles 3. Then Solomon began to build the House of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Araunah the Jebusite. You will notice here that we have many statements brought together. "In Jerusalem". That is mentioned first. Not only was Jerusalem the name of the city, not only did it mean the "Place of Peace", but Jerusalem looks back very far, for Melchisedec was King of Salem, and thus the thought goes back to Genesis 14. At Jerusalem, the place that God had chosen. "IN MOUNT MORIAH". This leads us back to Genesis 22. At Mount Moriah ~~where~~ God had seen to the providing of that Burnt Offering, for you remember how when Abraham with Isaac was told by God to go to Mount Moriah they were especially instructed that Abraham was to offer Isaac on one of the mountains that God would tell him of, When he came there, and God provided the ram, he said, "In the Mount of the Lord He shall be seen". Possibly he meant "It" shall be seen, as well, referring to the Temple. Perhaps he saw by faith the Temple and the Temple's Lord. "In the mount of the Lord He shall be seen". God saw to it, and God was seen there.

But the words were added "Where the Lord appeared unto David his father", "In the place that David had prepared

in the threshing-floor of Araunah the Jebusite". Here we have the place and the threshing-floor both mentioned. An interesting little study is here to work out. You will find the purchase of threshing-floor was one business transaction, it was bought in one way, and the place was bought in another way, and that the place and the threshing-floor are distinguished. The threshing floor is specially mentioned in 2 Samuel, and the place is mentioned and a different sum of money paid for it in I Chronicles 21, and I believe that we might learn lessons from everything, - perhaps you will have a look at it all sometime.

So we have the place of the temple summing up several events that had happened before. It summed up God's appearing to Abraham, as well as Melchisidec's coming to Abraham. It summed up God's appearing to David, you remember David had sinned and the sword was sheathed, and there was a sacrifice, so that this really summed up several pictures of the Lord Jesus. Melchisidec was a picture of Christ, the ram that died for Isaac was a picture of Christ, and the sword being sheathed by a sacrifice reminds us of Zec. 13 "Awake, O sword against My Shepherd and against the Man that is My Fellow Saith Jehovah of Hosts. Smite the Shepherd". He the Saviour of sinners was the true Sacrifice that met the sword of God.

THE SAVIOUR OF SINNERS.

We come next to consider how the temple was used for the purpose for which it was built, - used in accord

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with its name. It was a place for GOD to dwell in, and God made it His centre. A place of sacrifice, and oh! how many sacrifices there were there. Are you surprised then that it was a place of prayer? I Kings 8 and 2 Chronicles 6 show us it was the centre for prayer. You remember Daniel's prayer toward Jerusalem. Boys and girls, ALL prayer rests on a sacrifice, and you cannot pray once unless you rest on a sacrifice, but if you are trusting to One Sacrifice you can always pray.

Now we come to another house. - The spiritual house of which we read especially in the Later Scriptures. Will you come with me to Hebrews 3. Here we are told in verse 6 that Christ is Son over His own house, and His people are His house, and we are told again in I Peter 2 that they are not only IN the house, but that they are living stones OF the house. I Peter 2, 5. "Ye also as lively, (or living) stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ". Here is a spiritual house. The temple had grand stones in it, but the living stones are better still. The temple stood for years, and if sin had not come in it would have stood longer, But the living house of living stones will stand for ever. Who are these living stones? Scripture says "ye also". Who are the "Ye also"? verse 3 tells us. Those who have tasted that the Lord is gracious, these who have come to him. Now that word "to Whom coming" would have a very wonderful meaning

to the Jewish Christians to whom this letter was first written. The Jewish Christians before they were Jewish Christians used to call those who had become Jews "Proselytes" or "coming to" ones, and here the Holy Spirit takes up the word and says "You are the 'coming' to' ones, you have had to be spiritual proselytes though you were Jews by birth, and you had to have a 'coming to' not a religion but a person, not an earthly house but a heavenly house". In the olden times when Solomon was king, he prayed that there might be those who would come to that house from all parts of the world, but now in the present time the house is a spiritual house, and there is the coming to that house from all parts of the world, and from all nations, and even those of the Jewish nation have become proselytes to "come to" - to "come to" that precious Saviour Who is the Centre for all and the Resting place for all, who are brought by grace to believe in Him. But you must not think that this is the only passage in God's Word where we have the living stones brought before us. We remember an epistle of Paul, the Epistle sent round the churches of Asia, Eph. 2 which I might start reading at verse 19 because there are a lot of words here which all come from the word HOUSE, though they are translated differently in English. I want you to let me try and bring out all these words, starting at verse 19. "Therefore no longer are ye strangers and away from the house, but ye are fellow citizens of the most

holy place, and of the house of God being built as a house upon the foundation of the apostles and prophets Jesus Christ Himself being chief corner stone, in Whom all the house building fitly framed together is growing into a holy temple in the Lord in Whom ye also are builded together as a house to be a fixed house of God in the Spirit. On account of this, I Paul the prisoner of Christ Jesus for you the Gentiles, if ye heard of the law of the house linked with the grace of God that was given me with a view to you". So there is a great deal about the house. God's people are part of the house and in the house, and the great object is that it may be a house for GOD. If we had looked back before verse 19 we should have found references to the tabernacle and the temple which make this passage yet more clear for in verse 13 we read "But now, in Christ Jesus, ye who once were far off (outside the camp) became near in the blood of Christ". "Became near" was the term which was used for the priests. "In the blood of Christ" refers to the high priest coming near in the blood in the day of atonement. "For He himself is our Peace Who made both one, and has broken down the middle wall of the partition". That is the veil, not the veil simply in its beauty but the veil, as men had misused God's law and broken it, so that the law became the enmity. "In His flesh, even the law of commandments contained in ordinances, having put out of working order, that He might create the two in Himself into one new man, making peace, and might reconcile

BOTH (Jew and Gentile) in one body to God through the cross, having slain the enmity in Himself and having come He preached to you, the far off ones, and peace to the near ones, because through Him we have the access both in one Spirit to the Father". The word "Access" is from the same root as the word for synagogue or gathering together, and here we have the Lord coming to His temple and bringing them to have a gathering together in God's presence as part of God's house. Oh I wonder how many of those that are here are parts of this house, parts of God's house, living stones. They cannot be living stones if they are dead. Boys and girls you need to be born again with a new life. But because of that precious heavenly house of sacrifice, because the Lord Jesus has made a way to heaven by His perfect sacrifice, if you feel your need of a Saviour, you are welcome, as welcome as could be to God's salvation, and thus you will become in ages to come with ever so many others forming part of God's house for ever and ever and ever.

Now we turn back to the book of Genesis. I want to have a little talk about the ark-house. Will you come to the 6th chapter. This only gives us another view of the way of salvation, and oh, that these various pictures may lead some to want that way of salvation, while still God waits to give it freely away, and oh that those of us who do know God's mercy may learn from this little study more of the fulness and preciousness of Christ. Genesis 6.

14. "Make thee an ark of gopher wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch and this is the fashion which thou shalt make it of. The length of the ark shall be 300 cubits, the breadth of it 50 cubits, and the height of it 30 cubits, a window shalt thou make in the ark, in a cubit shalt thou finish it above, and the door of the ark shalt thou set in the side thereof with lower second and third stories shalt thou make it. And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and every living thing that is in the earth shall die, but with thee will I establish my covenant and thou shalt come into the ark, thou, and thy sons, and thy wife and thy sons wives with thee. Of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee", and so it goes on. Now here we have a wonderful picture of the work of the Lord Jesus. You will notice that the ark is linked with one person. Noah, and there was only ONE ark, with ONE door, for ONE family, who were kept alive there. So now there is but one way of salvation, but the family is larger, it includes all God's people. I am glad that inside that ark there were people who "belonged" as it were to all the different races. If we think of the world as divided up into the nations of Shem, Ham, and Japheth, then we can say that there was somebody belonging to each one of those

nations inside the ark. God arranged it to show that He saves out of all nations into one family. The family was a family of many nations, and so is God's wonderful family now, and all of them were there simply by the work of Noah. It is not "I have seen ALL righteous" but "THEE have I seen righteous" in Genesis 7. 1. "THEE have I seen righteous". What an interesting thing it would be to collect the passages where God says "I have seen". "I have seen righteous" "I have surely seen the affliction", "I will see the blood". All the <sup>see</sup>seeings that God has, would I am sure be an interesting subject. If you want something more to do to-morrow before the Bible school, ~~there~~ there is something.

Going back to Genesis 6 we find that this ark, picturing salvation is specially said to have been made. Note verse 15 "Make" and the word "make" keeps on coming, until we get it in the <sup>nd</sup>22 verse as well. "Thus did Noah according to all that God commanded him, so did he", but that word "did" is the word "make". "Made, made, made, made", and some of us are so glad for a finished work, a made work. Salvation has been made. The last words of Psalm 22 are "They shall come and declare HIS righteousness to a people that shall be born, because HE MADE". The work of the Lord Jesus is His making, it is all done, a finished work. And this leads us to notice that the ark especially said to have a finishing off in verse 16, referring to the window with its light, and there was not

only good but there was light in the ark. So is it now spiritually, and the word for that light is strangely connected with another word to do with oil and may bring before us the thought of the light the Holy Spirit gives to those who are in Christ Jesus. Inside that ark there was the finishing off "In a cubit shalt thou finish it above". I referred just now to the fact there was but one door, and the name for the door interests us, in verse 16 it is the "opening". Ah but you remember that in the next chapter we are told that after Noah had gone in, at once there was a change, As soon as Noah and his family had gone in there we are told the Lord shut him in. Genesis 7. 16. There is an opening in salvation now, it is very open for those that feel their need, and those who feel the wrath of God is coming and those who are brought into the one family. It is very open, but there will be a closing one day. The closing did not harm Noah. The closing only made more clear that he was safe, but the closing closed others outside.

Coming back to Genesis 6, I want you to notice that 14th verse again, "Make thee an ark of gopher wood, thou shalt pitch it within and without with pitch". Now the word "gopher" and the word "pitch" are similar sounds to one another in the Hebrew, and the word "Pitch" which comes over twice brings before us the thought of atonement, for it is the word "atonement" or the word "covering". "Cover it within and without with a covering" so inside that ark Noah

had a twofold covering over him, a covering that he could see, and a covering that God would see, as it were within and without, the ark was covered with a covering. Do you wonder that the word used for "atonement" in the Scriptures is often but in the plural? We need a twofold covering in atonement. One covering to cover us, and another to meet our sins and to cover them. So we read in Leviticus 17 of the soul and the blood. "The soul of the flesh is in the blood, and I have given it to you upon the altar to make a covering upon your souls". "Upon the altar" that is dealing with the sins. "Upon your souls" the other part of the covering. There is a twofold covering for God's people and so, within and without, there was the covering in connection with this one ark. And I do not think it is an accident that the word for the wood has a similar sound, it reminds yet more that God's ark of safety is all because of the precious finished word, that precious atonement of the Lord.

There are a number of other things at which we might look. Have you noticed that word rooms is said in the margin to be nests? and that is how it is translated elsewhere; it is never elsewhere translated room, this is the only place. What a beautiful name is given to the resting places of those who are saved in the ark, - Nests! Then again we are told how that this was to be pitched within and without. Now that expression "within" is the word that is linked with the term for a house. Then the three stowies seem to have an interest in

verse 16. Not only was there the lower, but the second and the third stories were added. Three seems often in Scripture, the number of a completeness. You remember how in connection with the tabernacle there was the court, there was the holy place, there was the holiest of all. And here we have the thought of a complete work to do with these three stories. I expect there are ever so many more lessons wrapped up in them, and ever so many more lessons wrapped up in all the other parts of the teaching, but oh!. boys and girls! - I wonder what the result of our little talk together this afternoon will be to you. Will it be simply a little more knowledge in the head? If so, I AM disappointed. What we long is that God may cause some of you to feel there is as real a flood coming as that flood which drowned a whole world, when a family was saved. There is as real a flood of judgment coming that will destroy a whole world, but there is a family that is being saved. The entrance to the family of Noah was by birth, and because of a link with him there was salvation. The entrance to Christ's family is by a new birth, and with Him there is always salvation, and He, the Saviour welcomes sinners still. He, the Saviour, still has an opened door. We do not know how long it will be opened, we do not know when God may show His judgments in a very terrible way, but we know that God still welcomes sinners, that they may not be destroyed with the world under

the wrath, the eternal wrath, the felt wrath of God. God's mercy is free, God's salvation is lasting. Oh! that it might belong to some of you, to all<sup>of</sup>/you, - for we cannot feel that God brings continually into this meeting merely in vain, we believe that God means to save some, and our prayer is that He will, because of His grace, because of the work of Christ, because of the quickening of the Holy Spirit, and in answer to the prayers, and words of God's people.

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