

Sunday School Centenary - C Buss and D Crowter (Quality: Average)

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Preacher: Buss, Charles (1913-1997)

[0 : 0 0] and it brings changes in the sense that one generation comes and another one generation passes and another comes and so the years go on but as the report should remind us and was this thought i had in my mind at part three too that are the things that do not change well we live in changing times changing seasons and our way of life in these days is far different to what it was a hundred years ago and means of traveling and when you look into the car park you see a part of the cars a hundred years ago that would not have been the case so then things that change but there are things that do not change and it was reminded we were reminded in the report just now read that god changes night there's a word in the word of god where the lord speaks it says i'm the lord i change not oh the god whom we desire to worship the god before whom we stand as a god who changes not and therefore his word changes not his word is 11 us to you and uh while a hundred years ago he was put in the hearts of those friends at that time that a sunday school should be commenced for the purpose of instructing the children they might learn to read the word of god that was the object of the those who desired to commence the south sunday school that uh children who attended the place of worship should be on the sabbath day taught to read god's word and i hear something that hasn't changed and what a mercy it is that still there's a sunday school here and uh still you are gathered together to read and to learn of god's word that's what a mercy it is that still there's a word that is not that's what a mercy it is that god's word remains the same therefore those things that are containing god's word are things that remain the same god's word tells us of heaven it tells us of hell that's what is before each one of us and in god's word we are reminded too that they're concerning sin and sin is still that sin against a holy god that's what we live in the world and uh iniquity of bones yet there's been sin in the world ever since adam fell in the garden of eden the seat of evil were so men and uh still they grow and so here's something hasn't changed the sinful condition of man by nature but then we remember this that the salvation of god is the same and that salvation which was uh revealed in the coming of the lord jesus christ uh for the salvation of christian people it is the same the same salvation we need the same the same salvation as sinners we need that salvation which is brought out by the lord jesus christ and so there are things that do not change

and this being so as you gather in the sunday school week by week and the teachers instruct you they seek to instruct you from the unchanging word of god sob and the abide by the terra secrets Nossa ca reina this, that we each possess a never dying son which will spend eternity either in heaven or hell. That is a very solemn thought.

It brings us to realise this dear children, that we need to be prepared. Prepared for eternity. And that poses a question, is it well with your soul?

It is the soul that will live on in eternity. Either in eternal woe or eternal happiness. And it is our earnest desire dear children that it may be your great mercy to be prepared for eternity. And when life's journey ends and none of us know how long that journey may be that you may be gathered to heaven as sinners saved by grace.

But to this question, is it well with your soul? Now, in the word of God, I want to turn to the book of Ecclesiastes for a few minutes. If you turn to Ecclesiastes, the 8th chapter and in the 12th and 13th verses, we have these words.

[6 : 09] Ecclesiastes chapter 8, verses 12 and 13. The word has been somewhat on my mind for several days. We have the number 100 in the first, maybe perhaps in the first place.

Think of 100 years. And I thought this word, where we read about 100, but it's 100 times. And so this word has been resting for my mind.

And I can but bring it before you this afternoon, hoping that there might be something which may be laid upon your heart from God's word. Now, Solomon, who wrote this book, as he was enabled to do so by the Holy Spirit, wrote this.

He says, Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it is well, that it shall be well, with them that fear God, which fear before him.

But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God.

[7 : 21] Now there, the word of God, through Solomon, brings it for us a big difference, a great contrast between sinners, that is, careless sinners, wicked, ungodly sinners, and those who fear God.

And the word reminds us that with one, it is not wrong. And for a sinner to live through his life, whatever he may possess here, of this world's happiness, if he lives and dies as a sinner, it is not wrong with him.

No, it is ill with him. The word says it shall not be wrong with him. And although he is spared, and he lives, he may live a long life.

Yet, yet, to that life will come to an end. And, living and dying without God's mercy, what a solemn case, such a man is in.

It is not wrong with them. But now the word also tells us that it shall be wrong with them that fear God. Solomon, as I know, that it shall be wrong with them that fear God, which fear before him.

[8 : 43] And I want you just to tarry around this word a little this afternoon, not to be too long. And notice the contrast.

But just a word here concerning the spirit and the attitude of the wicked, that is, the careless sinners. Now in verse 11, we read this.

The Lord permits men to go on in their evil ways.

And, it is very sound to consider. And the word reminds us here that this being shown, the heart of the sons of men, evil men, are fully set in them to do evil.

There's a word in the epistle of Peter where there's an expression like this, all things continue as they grow from the beginning. And so, it is as though they live as though things will go on and on and on.

[10 : 03] No thought of an end. And, perhaps sometimes you might think, well, why is it that the Lord allows the wicked to critique?

Well, we cannot pry into God's secret will and those things have been met, but we know this, that the wicked are spared and they go on in their wickedness.

And it would seem to put it into a very everyday statement, as it were, they seem to get away with it. And yet, how the word of God plainly shows to us that the time will come when they have to be an account before the judgment of Christ for their wicked ways.

Now, I know these are very solemn things to bring before you, but I want to just bring the contrast to your mind and now concerning those who fear God.

And what a blessing it is to be amongst those. And it is our desire, you dear children, that you may be amongst such as fear God.

[11 : 19] The word says, yet surely I know that it shall be well with them that fear God which fear before him.

It shall be well with them. Yes, it shall be well with them as they live their lives. It shall be well with them when they come down to die. It will be well with them until never in the eternity.

they fear God. Well now, what is it to fear God? Well, we can't do better than consider what the word of God tells us about the fear of God.

That blessed principle which the Lord is pleased to put into the hearts of sinners. Yes, whether young or older, and it is a precious treasure.

And much blessing rests upon those who are blessed with the fear of God. And let us notice then what the word of God tells us about the fear of God.

[12 : 27] I will just draw your attention to three or four references to help us to understand something of what the fear of God is and what it produces in the heart.

It is not a slavish fear. No. It is not a terror which will strike the wicked. But this fear is godly fear.

It is what we call filial fear. It is the fear of God which is a blessed living principle which the Lord implants in the heart and whereby for sinners young and old who possess it to fear God.

And there is a blessing. Now if we turn to the 111th psalm some 111 and to walk into the psalm we have this word in the last verse.

Psalms 111 and in the 10th verse. Now the word tells us there the fear of the Lord is the beginning of wisdom. Now what a good thing then is the fear of the Lord in that sense.

[13 : 51] It is the beginning of wisdom. And that wisdom which is from above. Not just earthly wisdom but heavenly wisdom. That wisdom whereby poor sinners are made wise unto salvation.

The wisdom which is from above. Now the text says the fear of the Lord is the beginning of wisdom. Yes. And then this fear is implanted in the heart and God puts it in the heart by his spirit.

All the such begin to learn things. Yes learn things which are profitable to learn. It is indeed the beginning of wisdom. And it will work in various ways.

If we turn to the eighth chapter of Providence it would help us in our further meditation of the fear of the Lord. In chapter eight Proverbs chapter eight verse thirteen.

Now remembering the fear of the Lord is the beginning of wisdom. Now we read this. The fear of the Lord is to hate evil. to hate evil.

[15 : 15] And here we see one of the effects of that beginning of wisdom. You see by nature we're sinners. All of us we're born sinners and we have a sinful nature.

But if this fear of God is implanted in our hearts we shall learn to hate sin. To hate sin. God is their element.

But to those who fear God they learn to hate sin. Because they fear God. They fear before him. They realise that God's eyes are upon them.

And they begin to learn that all sin is against God. and they learn to hate evil. In other words they learn to hate the things that the Lord hates.

And he hates evil. All evil is abomination to the Lord. Therefore what a mercy to possess this principle to hate evil.

[16 : 29] God is God gives us that other principle whereby we do hate evil.

And hating evil which God hates we learn to love the things that God loves. And in this Godly fear there is love. There's a hymn in our book and one verse is something like this.

Let fear and love most holy God possess this soul of mine and so shall I worship your right and taste of joy divine. Yes those who fear God they don't hate evil which the Lord hates but they love good which the Lord loves.

And they learn to love that which is born and to love the people of God who possess that fear. So then the beginning of wisdom.

Then we will turn to another word in the Proverbs in the 14th chapter and verse 27.

[17 : 43] And in that verse we read this. the fear of the Lord is a fountain of life to depart from the snares of death. Now dear children notice what a wonderful harmony there is in the word of God.

And as we have just read about those who fear the Lord and that the fear of the Lord is to hate evil all. Now here we read about the fear of the Lord being a fountain of life to depart from the snares of death.

in life's journey we are surrounded with the snares of death. But all this blessing of the fear of God is as a fountain of life to depart from the snares of death.

Oh it is a living principle in the heart. Yes the fountain of life. Now a fountain perhaps some of you children might not know what a fountain is but it is something which springs up, a spring of water.

Maybe you've seen a fountain and the water springs up and pours over as it were. Now the fear of the Lord is not a fountain. It's like something within the heart that springs up and it will keep springing up.

[19 : 00] Sometimes it is rather dormant. Other times it springs up. And the dear psalmist said this in one of his psalms, all my springs are angry.

And dear children if this fountain, this fear of the Lord is in your heart, you will be a fountain of life. You possess a spiritual life, the life of God in your soul.

And that life the Lord will preserve. And that life the Lord will cause it to spring up. Yes, like a fountain. And it will be as a living fountain in the heart.

What a blessing then is the fear of God. The fear of the Lord is the fountain of life to depart in the snares of death. Which in our hearts by nature, it is like a defiled fountain.

All sorts of springs of evil that spring up. and when you look around and see the wicked things that people do, it shows to us that there's something that springs up in their heart which is so evil.

[20 : 13] But if this fear is in our hearts, you'll be a precious fountain, a fountain of life. And this fear of the Lord, you'll read in another place, is a clean principle.

And it endures. so then, there are one or two descriptions of the fear of God as we have it in the word of God.

And in conclusion, I'll just take you back to the previous verse, 14th chapter in the Proverbs, and the 26th verse, where we read this, in the fear of the Lord, his strong confidence, and his children, the Lord's children, shall have a place of refuge.

I'm sure that word brings before us the blessing of the fear of the Lord. It's a strong confidence, that is a confidence in the Lord, a confidence in his grace, his mercy.

We are instructed in the word of God to be not to be left to have confidence in ourselves, not confidence in man.

[21 : 30] The psalmist says it is better to put confidence in the Lord than put confidence in princes. And this fear of the Lord is a confidence in the heart. It is like a persuasive mercy of God, and the goodness of God in his grace to sinners, and it gives them a humble confidence, not a proud confidence, but a humble confidence.

And now this fear of the Lord is now that it is a strong confidence. And then there is this beautiful word here, and his children have a place of refuge. Now, we need that place of refuge.

I've tried to bring before you a few things with regard to eternity, eternity, and it is that never-ending eternity. We each possess an ever-dying soul.

We need God's salvation. We need a place of refuge. We need a shelter. That we may be saved from our sins, and from the consequences of evil, and to be put in that safe place.

Now, in this text, it says, his children shall have a place of refuge. And that those who fear God, the word of God teaches us this, that those who fear God, they shall have a place of refuge.

[23 : 01] They shall come to learn that their only refuge, their only shelter, is in the dear Lord Jesus Christ himself. And, while we pass through changing seasons, the world changes, hundred years, there's more than many changes.

The Lord Jesus Christ is the same yesterday, and today, and forever. And his mercy changes not. His salvation is the same, and his compassion to poor needy sinners is the same.

and in this place of refuge, it is a shelter, a hiding place from the storms of life, a hiding place from the assaults of the enemy, Satan, and a hiding place from condemnation through sin.

in the fear of the Lord is strong confidence, and his children shall have a place of refuge. And, dear children, it is the desire of your teachers and superintendents, each of us, that you might know that one safe refuge, which is in the Lord Jesus Christ.

he who lived and died upon the cross and shed his blood and to put away the sins of his people, and that there might be that eternal salvation and that safety which his dear people shall come to in heaven itself.

[24 : 36] And may you know what it is to seek that refuge, that hiding place. you know when Adam sinned in the Garden of Eden, he and Eve sought to hide amongst the trees of the Garden.

But that was no hiding place, God searched the man. Had to learn the sinfulness of their sin. And yet God in his great mercy has provided a wonderful hiding place, this place of refuge, and those who fear his name shall be sheltered in that refuge which is the door of Jesus Christ.

And may that mercy be yours and mine. Amen. Let us start us sing hymn 329, verses 182.

There is a safe and secret place beneath the wings divine, reserved for all the heirs of grace, over you that refuge mine, 329.

329. 329. 329. 329. 329. 329. 329. 329. 329. 329.

[26 : 22] 329. 329. 329. 329. 329. 329.

329. 329. 329. 339. 339.

339. 339. 339. And he Wood Coming by Goodbye And The Morning I How sudah Hello May initially The end of the night, the end of the night.

The end of the night, the end of the night, the end of the night.

The end of the night, the end of the night.

[28 : 45] The end of the night, the end of the night. The end of the night, the end of the night. The end of the night, the end of the night.

The end of the night, the end of the night. The end of the night, the end of the night. The end of the night, the end of the night.

The end of the night, the end of the night. The end of the night.

The end of the night. The end of the night. The end of the night.

The end of the night. The end of the night. I have our dear friend Mr. David Crowder with us again, and I would ask him now to give his address to the character.

[30 : 24] Dear children, parents, teachers, I want to tell you a little about the tree which is opposite my home. There used to be a blacksmith's forge. There there are still some old people's homes which are in what is called the forge. And there there stands a large protected tree.

It is about as wide as three houses and wide as six houses and as tall as three. And at the moment it's absolutely covered with weeds.

Now, I don't know how many of these are on the tree, but there are certainly hundreds of thousands of them, and quite possibly as many of them as a million of these.

When the wind blows, all these come down, and it really looks as though it's snowing. You get quite a layer, a white layer on the ground from these things.

There are so many of them. Now, later on in the year, in the autumn, unless Jesus returns to this world before then, we expect that these will turn from flowers into fruits, the fruit of the tree. In fact, some of them have really started here. You can see these little things already beginning to grow there. What sort of fruit do you think you would get from these sort of flowers? I suppose there's probably about 50 of them. I might stalk like that.

[32 : 21] But the fruit that you eventually get is hard and brown and shiny. And it comes in prickly green cases. Now, some of you must know what they are. They're called horse chestnuts. We used to call them conkers, and I expect you still do. And you can, when they're ready, put them on strings and crash them into each other as we used to do long ago. Now, on that tree there might be as many as 50 million of these flowers. But when the autumn comes, there won't be anything like 50 million of those conkers. And it's probably just as well because it would be rather dangerous when they all started coming down, if there were as many as that. Many of these flowers never turn into the fruits. Something happens to them on the way. And God, who made the trees as they are, of course he knew perfectly well that this would happen. And the lesson that is very plain from this is that there are many flowers but few fruits. In my garden at home, there are also some of these. There's little flowers on those, white, a little bit pink, and those came off the tree this morning. Now, things won't turn into conkers. What do you think they might turn into? What do you think? You can guess if you like. Some of them have already started to turn. When the flowers drop away, there's a little nod in the middle, and it gets bigger and bigger and bigger, and it might turn into a little green. A nice apple which you can eat. That is the fruit of the apple tree which has got these flowers on now. It takes quite a long time for that little into an apple like that. And the same thing applies. There are lots of these flowers on the tree. But what happens to them? The cross catches some of them, and some of them have never really set, so they don't form a centre but just die off. And some of them, when they get a bit bigger, are caught in the wind and they come down as tiny little apples which will never be any good. And some of them get a little maggot inside which eats away at the middle and turns the whole apple rotten. And so it's no good at all. So lots of things happen to those flowers. And again we see that many flowers produce only a few fruits. And this is really a double warning to us. You young children and older ones are really rather like blossoms. You are young and fresh and fair and you have, you are full of promise and hope. So much could come from your lives as you grow up. But sin may ruin it all. Now in the course of this

Sunday School over a hundred years, there must have been many, many pupils, many who heard the same things. They heard that Christ Jesus came into the world to save sinners. And they were told that they were sinners, that we are sinners before God. That is so very true. We so greatly that we have to believe the same here. And yet what has happened to all those scholars in the Sunday School. Some are now in heaven with the Lord Jesus Christ and they are so exceedingly happy and at peace. Others, it is sadly to be feared, are in hell, suffering, endless misery.

They heard the gospel. They heard the gospel. But they didn't really believe it. They didn't take any real heed to it. And so they turned away from the only hope, that refuge for sinners of which we have just heard. Others are here today. Those who used to hear these things in the house, they did not strip Icelandic some of your family, Those who used to keep the same grace. It has been écranous■■■■s there.reas becoming unowe■ized. A rose ornaments, and I when you hear about the Lord Jesus, that sin will ruin your life unless you repent of your sin and believe on the Lord Jesus Christ and receive that grace from him which alone can conquer the sin which is in you.

And how tenderly Jesus spoke to the little children and to those who, his disciples, who would turn away little children from coming to him.

He said, suffer the little children. Let them come to me. Suffer the little children to come unto me for of such is the kingdom of heaven.

[39 : 44] How gladly he received those children and how lovingly he blessed them. And he is still the same. This man receiveth sinners and eateth with them.

He welcomes those who come to him. And yet he said to some, Ye will not come unto me that ye might have life. Like the blossoms, he said, many are called, but few are chosen.

There are many pretty, fair blossoms on the tree, but how few fruits in the end. Jesus at one time was surrounded by crowds and crowds of people.

It might have seemed to his disciples there were great numbers who were going to be saved by the Lord. And yet the time came in which we read, at that time many went back and went no more walks, no more with him.

There were just three disciples and a few more left. Jesus said to his own disciples, will ye also go away? When we see you, dear young children, at this age in your life, we wonder what the answer to that question will be.

[41 : 15] Will ye also go away? Will you leave the only Savior who can do you good? will you go into the world which has its many attractions, but has its great evils and dangers?

Will you also go away? One of his disciples could say for the others, what a mercy it is if we can say this, Lord, to whom can we go?

Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ, the Son of the Living God. There was nowhere else that Peter could find that life that he needed.

But then we are also rather like trees, trees that bear these blossoms. We read in the Bible of people being like trees.

Jesus said, the tree is known by its fruit, not by its blossoms, because that can be rather deceiving. What really matters is the fruit.

[42 : 31] That is why these trees are good growing. The fruit farmer does not say, well, so many of the blossoms fall away that it's not really very worth growing the trees, because there is some fruit in the end.

and it may seem to be with us that often there's so much blossom, so much promise, and yet so little seems to come of it in the end.

You hear many Sunday school lessons, you hear many sermons, but there may be few real blessings.

there may be many prayers, and I trust that there are, and it may seem that there are relatively few answers.

There may be many hopes and longings, and yet there seems perhaps to be so little real holiness as a result of those longings.

[43 : 38] Many desires, and yet often so little satisfaction from them. What are we to say about this?

Well, I'm not going to say that we should be satisfied with a little. That would not be right, but it is a great mercy if there is some, if there is some real fruit, that is so much better than there being no fruit at all.

The word of God says, who hath despised the day of small things? And though it is a day of small things, we should not despise it, nor should we be really discouraged, because there seems to be so much promise, and often so little fruit at the end.

rather, we should see that there should be more fruit, and that the Lord would deal with those things in our hearts and lives which so hinder us bringing forth fruit, the maggots, the Norway, and so many other things that can hinder our bringing forth fruit.

And so when we think of these things, we are reminded of the Savior himself, that all fruit is from him, and that the great lesson we send me to learn, the great secret of all fruitfulness, is in those words that he said, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me he can do nothing.

[45 : 41] That fruit is so important. Jesus also said, herein is my Father glorified, that ye bear much fruit, the fruit of godly fear, of the love of God in our lives, of faith and trust, of patience and meekness, of humility.

These precious fruits, of what we so need, by the life of the Lord Jesus in us, to bring forth to his praise.

so much, so many flowers, so little fruit of them. May the Lord make us all to be fruitful to his praise.

Amen. Thank you, Mr. Carter. I need your children to bear a good fruit by his grace.

the next is the distribution of prizes. And I see I have the first class here, so I'll give a first class that prize and Mr.

[47 : 01] Carter will give the junior class. And each scholar will receive a copy of the centenary Bible in addition to the prizes that they have.

Now Andrew Jensen. Please. The kingdom I have them taken by prayer and Mr.

J.C. Public out tours to you. Thend have there Jonathan Bailey She was being where to I just feel you are actually quite interested in the Bible for you.

I don't think. Thank you. Linda Jensen. Bachelor of Fragments for you Linda.

It's only a little bit more of the time, a Scottsman. I think I'm quite interested in the Bible for you. Linda. I'll guess it here. James Bailey.

[48 : 25] She looks here James. Mrs. Evans, that's written by Mr. Ransbottom. And seeking Jesus by the chambers. I was interested in the Bible for you, James.

That's the first part. Now Mr. Fragment, can you present the second part please? These are very lovely Bibles.

You can zip around them, the gold measuring for you. They remind me of what happened when two brothers had Bibles, several years ago.

And after a while, one of those Bibles was, had nearly come to pieces. The boy, the lad, had read it so much, that all the pages were coming out.

And his brother said to him, What a mess you've made of your Bible. You haven't looked after it properly. It's all in pieces. And the other lad said to his brother, Well what about yours?

[49 : 37] Where is yours? And so he said, Well mine is in very good condition. And he went and found it, had a job to find it. But he found it in the end. He brought it forth and it was like new.

And he said, Look I've looked after my Bible. And the other boy said, No you haven't. You've buried it. He hadn't read it at all.

It's no good being in such good condition if it wasn't read. And if it does get read, of course it does gradually wear out. Now you're not going to bury these Bibles are you?

But you'll read them in such a way. This Bible is for Kenneth Jensen. With a memoir of Suki Harley and the book on the window sill.

I think that's all I can. That's not the right thing is. I think that's all I can. There it is. There it is. There's a Bible. There it is about Suki Harley. There was one again.

[50 : 42] It's a very interesting story. And then, Jeffrey Bader. And also, this is Mary Damsin. Her Bible. She certainly valued her Bible and went such a long way to get it. And Lucy Richardson.

St. Derryman's daughter, who to read in the Bible. Matthew. This must be. Matthew. This must be. This must be. Oh, it's okay. It's weird. And the book on the window sill is. It's okay.

I've got such a long way to get it. I've got such a long way to get it. And Lucy Richardson. It's a very nice. Also, you need to wait in the Bible. Matthew. Richardson. This must be yours. Okay.

It's weird. And the book on the window sill is a lot of interesting stories there.

which are read carefully. Mm chrome Let us now sing, 10.139, 10.22.

[52 : 34] Great God, let our feeble efforts own and crown our labors with success.

Grant the perceived and weakness so. May soon be raised in righteousness. 113.9. In our heavens and crown our labors with success.

On tonight's Binat, the praise of heaven. 107.9.

107.9. 117.9.

Jezuspa! cross on earth and simply sea See the Resol hut on mexicana Let me enter the world of faith

[55 : 00] We enter the world of faith That's the fear that you're holy May we enter the world of faith And join the end Shall I go in the end of the night Before I fail to end

And praise the Lord In the name And praise the Lord Oh Lord we do ask for thou to bless thy own word To the hearts of the children and to each of us Oh may it find an abiding place For the may be that bring us what we come to each other night And may I say thank God in all that has been a month We do pray for thy gracious help to be granted To thy servant as he ministers the word this evening May thy presence to the thousands of gather Once again in the heads of the Father Now by the grace of the Lord Jesus Christ And the love of God the Father And the communion and fellowship of the Holy Spirit

Rest upon us Each and all our dear people young and old Now and forever Can you on the mountain After God