

# John

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[ 0 : 00 ] As the Lord shall be pleased to help me, I shall call your attention to a subject you will find in the Gospel of John, chapter 1, and the second half of the 29th verse.

Behold the Lamb of God, which taketh away the sin of the world.

Chapter 1, the Gospel of John, the second half of the 29th verse. If grace is given to us to enter into this great truth, it will bring us to understand what it is to worship God array.

If you are here with a concern wrought within to worship God, this is the way to do it.

Behold the Lamb of God, which taketh away the sin of the world. In your soul's desires to worship God, you have this thought uppermost, we would see Jesus.

[ 1 : 40 ] And find in Him all our salvation and all our desire. What is the house to me except the Master I can see?

How many of you gathered together this Sabbath afternoon before God have this deep down concern well enough before God that this may be your privilege and pleasure, to behold the Lamb of God, which taketh away the sin of the world, and so to behold Him, that you may declare for me, O miracle of grace, for me the Saviour bled.

I want, as the Lord shall help me, to look at the subject from two or three viewpoints of it.

This chapter in John's Gospel where the subject is found is indeed a very striking one. And in that which I read to you, you may have observed what a highly favoured man John the Baptist was in that which God allotted to him, in that work which was given him to do.

You will not find throughout the word of God that it was ever given to any other to see the Holy Spirit.

[ 3 : 26 ] And it was given to John the Baptist to see the Holy Spirit lighting upon Jesus Christ when he had the amazing privilege to baptize him as verily man in Jordan.

And how the chapter begins also is very striking. In the beginning was the Word, and the Word was with God, and the Word was God.

Then you read, a little lower down, And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

You and I are sinners born again. None of others will be concerned to do it. But we need to take our shoes from off our feet in a spiritual sense of the Word, for the place whereon we stand is holy ground.

And without controversy, great is the mystery of godliness. God was made manifest in the flesh.

[ 5 : 01 ] Verily God. Verily man. Verily man. And now this illustration of a lamb runs throughout the sacred pages in the Word of God.

And as soon as you begin to read it, you find out God, when the Adam fall took place, He instructed Adam and Eve, how His Holy Majesty was to be worshipped, and the basis of it was to be, without the shedding of blood, there is no remission of sins.

And so you find that Abel offered unto God a more acceptable sacrifice than Cain, because he, by living faith, brought a lamb and offered it unto God.

And he and his offering was accepted. But Cain, he brought of the fruits of the earth. He thought his own thoughts about worship, and people have been doing that from Cain's day to this.

And you find Jude speaks about people going in the way of Cain. And people do go in the way of Cain when they have their own thoughts as to how they will worship God and do not consider what seth the Scriptures which sets forth how he is to be worshipped, must be worshipped.

[ 6 : 48 ] People think their own thoughts, and they think God will be as pleased with their worship as they are in the performance of it. But it will prove to be otherwise when the matters are weighed up before God.

God has laid down in the word of His grace a pattern of how He is to be worshipped. God is a spirit, and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him.

Cain, in bringing the fruits of the earth, he may have brought excellent fruits, but he did not come in the way that God had instituted worship should be made before Him.

And therefore Cain and his offering were rejected. Oh dear friends, it is a great thing to be kept, exercised unto godliness regarding our worship.

You may have many thoughts, many temptations regarding it, that oft times it seems cold and formal. And you may be cast down.

[ 8 : 07 ] But when the matter is really weighed up between you and God, you do desire that out of the abundance of the heart, the mouth shall speak.

And your concern is to be a true worshipper. And in your worship, you want to get in touch with God. Like that woman in the gospel who pressed through the crowd with that feeling, if I may but touch the hem of his garment, I shall be made whole.

And she was privileged to do so. And she got help and healing. You will always find, in seeking to draw near to God, there will be crowds to press through.

But they are to be pressed through. And God is able to make all grace abound toward you. And remember, she touched the hem of his garment.

And that is just what worship is. Personal contact with God. And now, coming back to our subject, Behold the Lamb of God, which taketh away the sin of the world.

[ 9 : 29 ] Abel then, he offered a lamb in his far back day. And then you know, that Abraham on Mount Moriah, when he was going to offer up Isaac, God forbade him to do so.

And he saw a ram caught in a thicket. And he offered that in Isaac's stead. And it was a good time, a time to remember for Abraham as long as he lived.

Because the Savior said, Abraham saw my day. He saw it and was glad. So that when he took that ram, to offer it for a sacrifice, he did this, what our text tells us.

He beheld the Lamb of God, which taketh away the sin of the world. And he could see, a scene of matchless grace. It is Jesus in the sinner's place.

But then, when you think of Israel, in the wilderness, and how the worship of God, was instituted then, with the tabernacle set up, in the center of Israel's camp.

[ 10 : 43 ] There must have been tens of thousands running into millions of lambs that were offered then in the sacrifices which were demanded by the law.

And yet, with all the blood that was shed of those lambs, there was no virtue in it, no value. All it was, to do, was to call attention, to him who should come, in the fullness of time, and be made manifest, as the Lamb of God.

And that his blood, would have infinite value. And it would avail for poor sinners, like you, and me, the blood of Jesus Christ, God's Son, cleanseth us from all sin.

Think of the rivers of blood that must have run in the tabernacle worship, and later on, in the temple. And yet, in it all, it had got no meaning, only, as those who were able to do so, Israelites indeed, could behold the Lamb of God, which taketh away, the sin of the world.

And all because the worship of God, was established on that basis, without the shedding of blood, there is no remission of sins.

[ 12 : 22 ] Think of it, as it was done in Old Testament times, when a lamb was brought. It had to be a lamb, without blemish.

And yet, it could not, have any value, as I said, or virtue, because, when you go into the details of it, a lamb, was not, of the same nature, of those who had sinned, and on whose behalf, it was offered.

Not only so, there could be no, value, in the shedding of the blood, of the lamb, as regards, the salvation, of a sinner's soul, compared with it.

There is no comparison, that can be, made. And then, another, thought is this, that when the lamb was offered, it was not a voluntary, offering, because you read, bind the sacrifice, with cords, even to the horns, of the altar.

that it may be, sacrificed. And now, when you come, to behold, the lamb of God, Jesus Christ, here you see, these things, are fulfilled, to perfection.

[ 14 : 06 ] Jesus Christ, as verily man, is one with us, for he took, a human nature, into, union, with his own, divine nature, that as verily man, he might have a body, wherein, he could, keep the law, in every jot, and tittle of it, and then, at the end of his life, suffer, bleed, and die.

And that the fountain, might be open, for sin, and for, uncleanness. And when you come, to think, of the value, of the blood, of Christ, no preacher, can tell you, words fail us, altogether.

The value, of it, is infinite. Our minds, cannot begin, to comprehend it. But it, has availed, and does avail, for millions, of sinners, born again, into this, in this world, and, whom, God, has ordained, that they shall, be saved with, an everlasting, salvation, and, each one, every one, is, washed, in the blood, of Jesus Christ, and made, meat, for the inheritance, of, the saints, in, light.

Another thought, is this, and that is, a beautiful one. I said, the lamb, was not, a voluntary offering, in old testament, times, when, it was, offered, as a sacrifice, but now, Jesus Christ, what does, he say, in the volume, of the book, it is written, of me, I delight, to do thy will, O God, he came down, to do, love's redeeming, work, O so, willingly, and throughout, his life, as he lived it, under the law, he was held up, as it were, with the joy, that was set, before him, that he was, willing, to endure, the cross, and despise, the shame, and, he did love's, redeeming work, fulfilled it, in every jot, and tittle, and now, he is the lamb, on the throne, you will read, in Revelation,

I think, at least, 26 times, Jesus Christ, is referred to, as, the lamb, of God, and, it speaks like this, the throne of God, and of the lamb, which is to say, there is one God, one mediator, between God, and man, the man, Christ, Jesus, and now, behold, the lamb, of God, which, taketh away, the sin, of the world, and then, following this, line of thought, a lamb, as you read, in, the word of God, was an innocent creature, harmless, meek, I said, it was, without blemish, I have often, wondered, about that, how difficult, it must have been, to have found, such a creature, at times, that would satisfy, the priest, that was, without blemish, yet, it must have been, attended to, as much as, it was possible, to do it, but with regard, to the lamb, of God, the holy, harmless, undefiled, son of God, without blemish, so that, when you, as a poor sinner, burdened, with your, guiltiness, before God, wait, upon him, if so be, he will, remember you, with the favor, that he bears, unto his people, you, have a plea, that is all, prevailing, behold, the lamb, of God, which, taketh away, the sin, of the world,

[ 18 : 41 ] I can no, deny, or take, while I plead, for, Jesus' sake, and see, how these things, were so evident, in the life, that Jesus lived, he was, the innocent, suffering, in the stead, of the guilty, in him, the father, never saw, the least, transgression, of his law, in him, we then, perfection, view, and the saints, in him, a perfect, too, he was like, a lamb, harmless, and another thing, he was, meek, Jesus said, take my yoke, upon you, and learn, of me, for I am, meek, and lowly, of heart, what does it mean, to be, meek, in the sense, that Jesus Christ, was, meek, it means, to be, like this, who did, no sin, neither was, guile, found, in his mouth, who, when he was, reviled, reviled, not again, when he suffered, he threatened, not, but committed, himself, to him, that judges, righteously, he endured, sufferings, beyond words, to describe, he was, hounded about, as he journeyed about, doing poor sinners, good, he was set, at naught, treated, with all, ignominy, and contumely, was heaped, upon him, yet, like a lamb, before a shearer's, is dumb, so he openeth, not his mouth, meek, behold, the lamb, of God, which, taketh away, the sin, of, the world, the world, and there is a word, in the,

Hebrews, which is, very helpful, where, it says, but Christ, being common, high priest, of good things, to come, by a greater, and more, perfect tabernacle, not made, with hands, that is to say, not of this building, neither, by the blood, of goats, or calves, but by his, own blood, he entered in, once, into the holy place, having obtained, eternal redemption, for us, the apostle Paul, is referring there, to the high priest, of old, and he had to go in, year by year, into the holiest, of all, on the day of atonement, and offer again, and yet again, year by year, but Jesus Christ, came down, into this world, and, did love's redeeming work, and, when, he ascended up, on high, following his, resurrection, from the dead, he entered in, with his own blood, having obtained, eternal, redemption, for us, and then the apostle Paul, goes on, for if the blood, of bulls, and of goats, and the ashes, of an heifer, sprinkling the unclean, sanctify it, to the purifying, of the flesh, how much more, shall the blood, of Christ, who through, the eternal spirit, offered himself, without spot, margin, fault, to God, purge, your conscience, from, dead works, to serve, the living,

God, all, the blood of Christ, is precious, beyond words, to describe, to poor sinners, who realize, their guiltiness, before, God, sinner, if thou wert, taught to see, how great, thy guilt, thy misery, in every thought, and act, impure, the blood of Christ, thy soul, can cure, there is help, in God, for you, the Lamb of God, avails, oh, that your eyes, may be opened, by living faith, to behold, the Lamb of God, and you need, to think of that word, behold, behold, the Lamb, of God, which taketh away, the sin of the world, it would be useless, futile, to ask, blind people, to do it, there is a miracle, that must be wrought, there you can do it, the eyes, of the blind, shall be opened, and now, long years before, 700, at least, before Jesus Christ, was born,

Isaiah, prophesied, of it, that, when, Jesus Christ, should come, born, obeyed, by birth, mysterious, and his gospel, should be, proclaimed, that was one, evidence, of it, the effect, of its, being preached, the eyes, of the blind, shall be, opened, and then, you remember, in that, wonderful chapter, where he speaks, about, the sufferings, of Christ, all, we, like sheep, have gone astray, we have turned, every one, to his own way, and the Lord, hath laid on him, the iniquity, of us all, margin reading, he hath made, the iniquity, of us all, to meet on him, dear friends, you and I, read these words, we have read them, many times, but, we do need, to ask God, to enlighten us, and to lead us, deeper down, into their, truth, in beholding, the Lamb, of God, which taketh away, the sin of the world, you will find, if God grants you, that mercy, and that privilege, it will be sometimes, in very, solemn experiences, that you were led into, as you journey on, through life, sometimes, you may behold, the Lamb of God, as, he was led by the Spirit, to be tempted, in the wilderness, and when you, are in heaviness, through manifold temptation, and you were favored, to behold, the Lamb of God, that he, as verily man, was tempted, in all points, like you are, that will bring, relief to you, and help, and encouragement, and hope, you will be able, to do, what the hymn writer says, trust in him, ye tempted saints, tell him, all your sad complaints, he, a present help, will be, give you strength, and victory, and when afflictions, are laid, upon you, how glad you will be, to remember, in all our affliction, he was, afflicted, and whatever, its nature, and there are, some very strange, afflictions, that befall people, who are taught, of God, yet, in every affliction, he can help you, he can sympathize, with you, he has a complete, a quick understanding, of what your sufferings are, and he is, ever ready, to sympathize, and to, suffer, this physician, understandeth, all disorders, of the soul, and no payment, he demandeth, when he makes, the wounded, whole, but then, it might be, as you are, about in the world, earning, the bread, which perisheth, that sometimes, you are persecuted, because of what you are, and that you, desire to make manifest, you are on the Lord's, side, and then, as you are helped, to behold the Lamb of God, how he, in his, life, was persecuted, tempted, and tried, beyond words, to describe, and,

I read to you, he came unto his own, and his own, received him not, he came unto his, own, kingdom, his own, land of promise, and his own, people, the Jews, dwelling therein, received him not, and they declared, we will not, have this man, to reign, over us, but you, if you should be, scoffed at, and scorned, because, you follow the Lord Jesus, and, the world may, reproach you, if you behold, the Lamb of God, at such a time, you will, count it to be, a privilege, to suffer, with him, if we suffer, with him, we shall also, reign with him, if on my face, for thy dear name, shame and reproaches, be, all hail, reproach, and welcome shame, if thou, remember, me, but there is, one viewpoint here,

[ 28 : 47 ] I want to touch on, yet, it is very difficult, to do it, behold, the Lamb of God, which taketh away, the sin, of the world, and now, there might come, into your life, a time, when you are, walking in darkness, and you have, no light, it may be, in your early, experience, in the dealings, of God, you have walked, in the light, and, you have, lived near to God, the things of God, have been a sweet reality, in your soul's, experience, and then, as you journey on, you come into, a different, line of things, in your soul's, experience, and you are, much in the dark, and you hardly know, what you are, or where you are, and, you are ready to say, my Lord, hath forsaken me, my God, hath forgotten me, and now, when you feel like that, there is one, viewpoint, of beholding, the Lamb of God, which will be, a wonderful help, to you, have you ever, thought upon it, it needs, a great deal, of grace, to, ponder it, in our hearts,

I'm thinking, of, this great word, that dropped, from the lips, of Jesus, as he hung, on Calvary's cross, my God, my God, why hast thou, forsaken me, and now, that is the, inspired word, of God, it dropped, from the lips, of Jesus Christ, and it was, a reality, an awful, reality, for the time, however long, it was, his father, God, had forsaken him, as verily man, and why, God, cannot, look upon sin, with any, degree of allowance, the thing, is impossible, and now, on Calvary's cross, Jesus Christ, was bearing, the awful load, of the church's, guilt, and you might, think, in pondering it, do ponder it, if you can, how huge, the heavy load, of all, since only mine, so great, but when, the Lord, made to meet, upon him, the iniquity, of us all, then, for that while,

Jesus Christ, as verily man, bore it alone, it is a very solemn, it is a very solemn, it is a very solemn, consideration, my God, my God, you see, Jesus Christ, as the eternal, son of God, could not address, his father like that, because he was equal, with the father, as God, and with the Holy Spirit, but he speaks, as verily, man, my God, my God, why hast thou forsaken me, Jesus knew, the meaning of it, and I have often, thought of a scripture, where it says, that as he began, to wend his way, to Calvary's cross, he began, to be so amazed, it does not tell you, in the word of God, what it was, that made him, to be so, but you can depend, on it, it was, he could observe, the accumulation, of all the church's, guiltiness, the accumulated, guilt, of that number, which no man, can number, making up, the church of Christ, and now, he was about, to suffer, in their stead, and bear sin's, tremendous load, and it brings him, to this, my God, my God, why hast thou forsaken me, and now, if there should come, a time in your soul's, experience, when you, according to, how you feel, mark the word in, according to, how you feel, it seems as if,

God has forsaken you, do remember this, and seek to behold, the Lamb of God, which taketh away, the sin of the world, I wonder, if you have ever noticed, what one hymn writer says, in one of our hymns, it might not strike you, at the first reading of it, the Lord, in the day, of his anger, did lay, our sins, on the Lamb, and he bore them away, you might think, it should read, the Lord, in the day, of his mercy, no, anger, because, God cannot look upon sin, with any degree, of allowance, and he could not look upon, Jesus Christ, as verily man, when the accumulated load, of the church's guilt, was upon him, till he had finished, love's redeeming work, and when he cried out, it is finished, then his father, could smile on him, again, love's redeeming work, was done then, fought the fight, the battle, won, it is finished, cried the Lord, in his dying minute,

Holy Ghost, repeat the word, full salvation, in it, behold the Lamb, of God, which taketh away, the sin of the world, but there is one place, outstanding, where you are favored, to do this, many of you know it, I hope, you will be often there, as grace is given, and it is, at Calvary's cross, where you can, sometimes, be favored, to behold, the Lamb of God, and feel that when, he hung, and suffered there, it was for you, a poor sinner, hell deserving, undeserving, such as you, oh, it is a great, privilege, a mighty, mercy, that God, vouchsafes, to poor sinners, born again, behold, the Lamb, of God, which, taketh away, the sin, of, the world, then there is, another viewpoint, of the subject,

[ 35 : 40 ] I would look at, behold, I must remind you, that means, you must have, eyes open, to do it, eyes of faith, you must have, your heart, open to, and not the heart, with which you were born, for the carnal mind, is enmity, against God, and is not, subject to the law, of God, and neither, indeed, can be, you and I, must enter, into that, beautiful word, in Ezekiel, a new heart, will I give you, a new spirit, will I put, within you, I will take away, the stony heart, out of your flesh, I will give you, a heart of flesh, oh, how good it is, to be found, at Calvary's cross, and to realize, what you so, rarely, feel to be, the subject of, a broken heart, a contrite spirit, and to enter, into what, one hymn writer says,

Lamb of God, we fall, before thee, humbly, trusting in thy cross, thine alone, be all the glory, all things, all things else, are dung, and dross, thee, we own, a perfect saviour, only source, of all that's good, and every grace, and every favour, flows to us, through, Jesus, Jesus, blood, behold, the Lamb, of, God, in his all-sufficiency, to save, to the uttermost, poor sinners, concerned, about their souls, eternal, welfare, if we confess, our sins, he is faithful, and just, to forgive us, our sins, and now it says, in our subject, behold, the Lamb of God, which, taketh, beareth, margin reading, taketh away, the sin, of the world, where was it taken to, the word of God, tells us, quite a deal, about, forgiveness, of sins, and the Holy Spirit, has, condescended, to use, varied, illustrations, taketh, away, now the Psalm, is said, as far as the east, is from the west, so far, hath he removed, our transgressions, from us, and that is, a wonderful, privilege, to feel, when that is, made known, to poor sinners, like you and I, sometimes, it is said, they will cast, all our sins, into the, depths of the sea, and they will not, come back, when the tide, comes in, they go down, into the depths, or sins, unnumbered, as the sand, and like, the mountains, for their size, the seas, of sovereign grace, expand, the seas, of sovereign grace, arise, sins, are taken away, to be no more, remembered, against us, that is another word, your sins, and your, iniquities,

I will remember, no more, I will be merciful, to your, unrighteousness, and then, there is another thought, Hezekiah said, thou hast cast, all my sins, behind thy back, you cannot see, what is behind your back, and, God, has cast, your sins, as it were, which is a metaphor, a figure of speech, behind his back, no more, to be seen, and there is a great word, in Jeremiah, which is, very striking, in those days, and in that time, saith the Lord, the iniquity, of Israel, shall be sought for, and there shall be none, and the sins, of Judah, and they shall not, be found, for I will pardon, them, whom I, reserve, behold, the Lamb, of God, which, taketh away, the sin of the world, and now, you read in the Revelation, what they sing about, in the realms of bliss, and if you, and I, are going to join, in that song, we shall have to learn, the keynote here, there is no mistake, about that, you will not go, to heaven, as altogether, strangers, to what, the music, in heaven is like, or the song, of the redeemed, you will learn, the keynote, at least, in your soul's, experience, in the dealings, of God, with you, here, and, what is that keynote, worthy, is the Lamb, all the, myriads of angels, join in it, and all the host, of the redeemed, already, there, worthy, is the Lamb, and, you, will, admit, quite a few, of you,

Jesus, is worthy, to receive, honor, and power, divine, and blessings, more than we, can give, be Lord, forever, thine, worthy, is, the Lamb, and, if you, behold, the Lamb, of God, and, realize, in your own, soul's feelings, which, taketh away, the sin of the world, you, will, want, to live, your life, unto him, and, to live, for him, and, your great concern, will be, this prayer, and this ambition, mine, living, and dying, to be, thine, and, there, I come to the amen, there is a word, in the Corinthians, which is helpful, here, where, Paul, says, he is, he is, thinking about, the,

Passover, as it was, kept, when Israel, came out, of, Egyptian, bondage, and, its relationship, to Jesus, Christ, and, what the Israelites, had to do, at that time, when, they came forth, out of that, bondage, you and I, if we belong, to the Israel of God, have got to do the same, in a spiritual, interpretation, of it, purge out, therefore, the old leaven, that ye may be, a new lump, as, ye are, unleavened, for even Christ, our Passover, is sacrifice, for us, therefore, let us keep, the feast, not with old leaven, neither with the leaven, of malice, and wickedness, but with the unleavened bread, of sincerity, and truth, leaven, old leaven, it has got to be searched out, it must not be found, in your spirit, mingling with it, as you keep the Passover, what would that leaven be, say you, old leaven, as you refer to it, anything to do, with what you are, by nature, it could be, the leaven, of frivolity, the leaven, of a wrong spirit, the leaven, of error, imbibing, something contrary, to what, said, the scriptures, it could be, the leaven, of inconsistent, conduct, and it could be, vain conversation, and it could be this, the leaven, of self-righteousness, and thinking about, sitting down, at the Lord's table, that is a subject, that, you should ponder, in your heart, you may be, tried sometimes, when you sit there, because, the apostle Paul, speaks about, eating, and drinking, unworthily, and you may feel, well,

[ 45 : 18 ] I just wonder, whether I, do that, because, I am such a sinner, I, do not feel, to be, fit, to be, where I am, in the church of Christ, and among people, taught of God, and attending, to such a solemnity, of Zion, as this is, you may have, all those feelings, and still be, in your right place, and the right character, the meaning, of eating, and drinking, unworthily, is not, on that basis, it is to do, with, any trust, that you have, in the doings, of the great eye, that you are, where you are, and not to be, before God, just as you are, utterly, depending on him, knowing that, by grace, ye are saved, through faith, that not of yourselves, it is the gift of God, not of works, lest any man, should boast, on that basis, you are, eating, and drinking, worthily, you might, remember that, and then, you find, that Israel of old, when they kept the,

Passover, at the first, it was said, and thus, shall ye eat it, with your loins, girded, your shoes, on your feet, and your staff, in your hand, and ye shall, eat it in haste, it is the Lord's, Passover, you may, have pictured, in your mind, that they were, all sitting, round a table, like you and I do, at supper time, and, eating, men, but, this word, tells us, that they were, to eat it, with their loins, girded, shoes, on their feet, and a staff, in their hand, and eat it in haste, because, it was to signify, that henceforth, their life, was to be a pilgrimage, and that is what, you and I, have to learn, here, have we no continuing city, but, we, seek one, to come, there is just one, more thought, behold the Lamb of God, which taketh away, the sin, of the world, you read in Revelation, of some, that John saw, in his vision, and it was said to him, these are they, which follow the Lamb, whithersoever, he goeth, and now, that is the pattern, for us, who have made, a profession, of the name, of Jesus, who do hope, by his grace, we have at times, been favored, to behold, the Lamb of God, with a felt interest, in that, which he did, on Calvary's cross, but, then shall we know, if we follow on, to know the Lord, and look how, that is worded,

I read it again, these are they, which follow the Lamb, whithersoever, he goeth, and that may be, through temptation, or in affliction, or persecution, and that which is crucifying, to the flesh, but, to, follow him, still, whithersoever, he goeth, because, it is enough, for the disciple, that he, behaz, is Lord, and he, that taketh not, off his cross, and followeth, after me, cannot, be my, disciple, I should like, to have preached, to you, a better sermon, but you think, of the text, for that is, a beautiful text, and keep this thought, in your mind, if you are helped, here a little, there a little, as you journey on, to behold, the Lamb of God, which taketh away, the sin of the world, that will be, what your occupation, will be in heaven, the Lamb, is the light, thereof, his servant, shall, see him, and his name, shall be him, therefore, it's, godly John, tells us, in the revelation, the great thing, will be, to be, more than ever, concerned, that you, and I, may be made, meet, to dwell, in that, blessed assembly, to behold, the Lamb of God, which will be, an infinite pleasure, beyond words, to describe,

God grant, that you, and I, might be made, meet, for it, Amen. Amen. and a connection, will be taken, to the same, the tool, God willing, our thanksgiving services, will be held, next Wednesday, and I wish you, once again, to be, Mr. Stanley Bells, the afternoon service, presents at three, for the evening, at 6.30, and our friends, please remember the words, please provide, for the thanksgiving bill, that once you do, as you have so well done, on former occasions.

Let's now sing in, number 13, for the supper, to Ireland, line 24, My faith, looks up to thee, no Lamb of Calvary, Saviour to die, now hear me, while I pray, take all my guilt away, for may I, from this day, be fully done, number 13, by the Lord, who's up to thee, the Lamb of Calvary, Saviour divine, tug not to rest that.

[ 52 : 01 ] Amen. Thou viol nà, I may pipe now, In water the sea, O may I from this name be holy pride.

May thy grace impart strength to thy pain in heart, my healing star.

Have a song of life to thee, there may my love to thee.

Pure, warm, and shamelessly, a living heart.



While thy star-based I tread, and dreams around me tread, be thou my pride.

[ 54 : 04 ] With darkness come today, white sorrow's guilt away.

Lord, let thee ever stray, O me God's time.

When is thy son's dream? When is thy son's dream?

For sun and sea shall only grow, O me God's love.

Let Savior fell in love, yet his crowns in love, O me God's love.

[ 55 : 28 ] Lord, let thee say, above the hands of the sun.

May the grace of the Lord Jesus Christ, and the love of God the Father, the communion of the Holy Spirit, be upon us, and all who love the truth, everywhere.

Amen, and Amen. I want to say one word to you, before you go, and that is our friend, Mr. Reginald Hunnysett, pastor at Providence Chapel Cranbrook, whom you all know.

He has completed 25 years of his pastorate, and at his thanksgiving services later on in this month, the last Wednesday, there is going to be a presentation made to him, and I and the deacons felt it would be good if Union Chapel could also make a little contribution to whatever may be given to him in that presentation.

I think Mr. Hunnysett has come to us every year of his pastorate, to our Sunday School anniversary. He has always been welcomed, and you know what a godly man he is, and a good minister, and he has served our denomination well.

[ 57 : 16 ] And I go back to my own jubilee services, and I know that Providence Chapel Cranbrook made a contribution then to the presentation that was given to me.

And now what I am coming to is this. If any of you dear people feel you would like to join in this suggestion, and show your appreciation of our friend Mr. Hunnysett's ministry, and that God has been with him so long in his pastorate, you can give what you would like to give to our deacon, Mr. Ebby Buss, and then in about a fortnight's time we will gather up the sum together, and send it to the Treasurer of the Presentation Fund at Cranbrook.

I hope you will feel it in your hearts to fall in with this suggestion, and let brotherly love continue in a practical way.

Thank you. Thank you.

Thank you.