

Metropolitan Tabernacle Pulpit.

“BEGINNING AT JERUSALEM.”

A Sermon

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“And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke xxiv. 47.

THE servants of God were not left to originate a gospel for themselves, as certain modern teachers appear to do, nor were they even left to map out their mode of procedure in the spreading of the glad tidings. They were told by their great Master *what to preach*, and *where to preach it*, and *how to preach it*, and even *where to begin to preach it*. There is ample room for the exercise of our thought in obeying Christ's commands; but the worldly wise in these days call no one a thoughtful person who is content to be a docile follower of Jesus. They call themselves “thoughtful and cultured” simply because they set up their own thoughts in opposition to the thoughts of God. It were well if they would remember the old proverb—“Let another praise thee, and not thine own lips.” As a rule those who call themselves “intellectual” are by no means persons of great intellect. Great minds seldom proclaim their own greatness. These boasters are not satisfied to be “followers of God, as dear children,” but must strike out a path for themselves; this reveals their folly rather than their culture. We shall find use for every faculty which we possess, even if we are endowed with ten talents, in doing just as we are bidden by our Lord. Implicit obedience is not thoughtless: on the contrary, it is necessary to its completeness that heart and mind should be active in it.

I. Ye that would faithfully serve Christ note carefully how he taught his disciples **WHAT THEY WERE TO PREACH**. We find different descriptions of the subject of our preaching, but on this occasion it is comprised in two things—*repentance and remission of sins*. I am glad to find in this verse that old-fashioned virtue called *repentance*. It used to be preached, but it has gone out of fashion now. Indeed, we are told that we always misunderstood the meaning of the word “repentance”; and that it simply means a “change of mind,” and nothing more. I wish that those who are so wise in their Greek knew a little more of that language, for they would not be so ready with their infallible statements. True, the word does signify a change of mind, but in its Scriptural connection it indicates a change of mind of an unusual

character. It is not such a fitful thing as men mean when they speak of changing their minds, as some people do fifty times a day; but it is a change of mind of a deeper kind. Gospel repentance is a change of mind of the most radical sort—such a change as never was wrought in any man except by the Spirit of God. We mean to teach repentance, the old-fashioned repentance, too; and I do not know a better description of it than the child's verse:—

“Repentance is to leave
The things we loved before,
And show that we in earnest grieve
By doing so no more.”

Let every man understand that he will never have remission of sin while he is in love with sin; and that if he abides in sin he cannot obtain the pardon of sin. There must be a hatred of sin, a loathing of it, and a turning from it, or it is not blotted out. We are to preach *repentance as a duty*. “The times of this ignorance God winked at, but now commandeth all men everywhere to repent.” “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.” He that has sinned is bound to repent of having sinned: it is the least that he can do. How can any man ask God for mercy while he abides in his sin?

We are to preach *the acceptableness of repentance*. In itself considered there is nothing in repentance deserving of the favour of God; but, the Lord Jesus Christ having come, we read, “He that confesseth and forsaketh his sin shall find mercy.” God accepts repentance for the sake of his dear Son. He smiles upon the penitent sinner, and puts away his iniquities. This we are to make known on all sides.

We are also to preach *the motives of repentance*—that men may not repent from mere fear of hell, but they must repent of sin itself. Every thief is sorry when he has to go to prison: every murderer is sorry when the noose is about his neck: the sinner must repent, not because of the punishment of sin, but because his sin is sin against a pardoning God, sin against a bleeding Saviour, sin against a holy law, sin against a tender gospel. The true penitent repents of sin against God, and he would do so even if there were no punishment. When he is forgiven, he repents of sin more than ever; for he sees more clearly than ever the wickedness of offending so gracious a God.

We are to preach *repentance in its perpetuity*. Repentance is not a grace which is only to be exercised by us for a week or so at the beginning of our Christian career: it is to attend us all the way to heaven. Faith and repentance are to be inseparable companions throughout our pilgrimage to glory. Repenting of our sin, and trusting in the great Sinbearer, is to be the tenor of our lives; and we are to preach to men that it must be so.

We are to tell them of *the source of repentance*, namely, that the Lord Jesus Christ is exalted on high to *give* repentance and remission of sins. Repentance is a plant that never grows on nature's dunghill: the nature must be changed, and repentance must be implanted by the Holy Spirit, or it will never flourish in our hearts. We preach repentance as a fruit of the Spirit, or else we greatly err.

Our second theme is to be *remission of sins*. What a blessed subject is this! To preach the full pardon of sin—that it is blotted out once for all; the free pardon of sin—that God forgives voluntarily of his own grace; free forgiveness for the very chief of sinners for all their sins, however black they may be; is not this a grand subject? We are to preach a final and irreversible remission; not a pardon which is given and taken back again, so that a man may have his sins forgiven and yet be punished for them. I loathe such a gospel as that, and could not preach it. It would come with an ill grace from these lips. But the pardon of God once given stands for ever. If he has cast our sin into the depths of the sea it will never be washed up again. If he has removed our transgressions from us as far as the east is from the west, how can they return to condemn us? Once washed in the blood of the Lamb we are clean. The deed is done: the one offering has put away for ever all the guilt of believers.

Now this is what we are to preach—free, full, irreversible pardon for all that repent of sin, and lay hold on Christ by faith. O servants of the Lord, be not ashamed to declare it, for this is your message!

II. Next to this, we are told WHERE IT IS TO BE PREACHED. The text says that repentance and remission of sins should be preached in his name *among all nations*. Here, then, we have the divine warrant for missions. They are no speculations, or enthusiastic dreams: they are matters of divine command. I daresay you have heard of what the Duke of Wellington said to a missionary in India who was questioning whether it was of any use to preach the gospel to the Hindoos. "What are your marching orders?" said this man of discipline and obedience. "What are your marching orders?" that is the deciding question. Now the marching orders are, "Go ye into all the world and preach the gospel to every creature." What a wonder it is that the church did not see this long before. After her first days she seems to have fallen asleep, and it is scarcely a hundred years ago since in the providence and grace of God the church began to wake to her high enterprise. We are to preach the gospel everywhere: missions are to be universal. All nations need the preaching of the word. The gospel is a remedy for every human ill among all the races that live upon the face of the earth. Some out of all nations shall receive it; for there shall be gathered before the eternal throne men out of every kindred, and nation, and tongue. No nation will utterly refuse it: there will be found a remnant according to the election of grace even among the most perverse of the tribes of men.

We ought to preach it to every creature, for it is written that it behoved to be so. Read the forty-sixth verse: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: . . . and that repentance and remission of sins should be preached among all nations." Brethren, there was a divine necessity that Christ should die, and an equally imperative *must* that he should arise again from the dead; but there is an equally absolute necessity that Jesus should be preached to every creature under heaven. It behoves to be so. Who, then, will linger? Let us each one, according to his ability and opportunity, tell to all around us the story of the forgiveness of sin through the Mediator's sacrifice to as many as confess their sin and

forsake it. We are bidden to preach repentance of sin and faith in our Lord Jesus Christ, let us not be slow to do so.

III. But this is not all. We are actually told HOW TO PREACH IT. Repentance and remission are to be preached *in Christ's name*. What does this mean? Ought we not to learn from this that we are to tell the gospel to others, because *Christ orders us to do so*? In Christ's name we *must* do it. Silence is sin when salvation is the theme. If these should hold their peace, the stones would cry out against them. My brethren, you must proclaim the gospel according to your ability: it is not a thing which you may do or may not do at your own discretion; but you *must* do it if you have any respect for your Saviour's name. If you dare pray in that name, if you dare hope in that name, if you hear the music of joy in that name, then in the name of Jesus Christ preach the gospel in every land.

But it means more than that. Not only preach it under his orders, but preach it *on his authority*. The true servant of Christ has his Master to back him up. The Lord Jesus will seal by threatening or by grace the word of his faithful messengers. If we threaten the ungodly, the threatening shall be fulfilled. If we announce God's promise to the penitent, that promise shall be surely kept. The Lord Jesus will not let the words of his own ambassadors fall to the ground. "Lo, I am with you always," says he, "even to the end of the world. Go ye therefore and teach all nations." You have Christ with you: teach the nations by his authority.

But does it not mean, also, that *the repentance and the remission which are so bound together come to men by virtue of his name*? Oh, sinner, there would be no acceptance of your repentance if it were not for that dear name! Oh, guilty conscience, there would be no ease for you through the remission of sin if it were not that the blessed name of Jesus is sweet to the Lord God of hosts! We dare preach pardon to you in his name. The blood has been shed and sprinkled on the burning throne: the Christ has gone in within the veil, and stands there "able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." Salvation in his name there is assuredly, and this is our glory; but "there is none other name given under heaven among men whereby we must be saved." That name has a fulness of saving efficacy, and if you will but rest in it, you shall find salvation, and find it now.

Thus you see we are not bidden to go forth and say—We preach you the gospel in the name of our own reason; or we preach you the gospel in the name of the church to which we belong, or by the authority of a synod, or a bishop, or a creed, or a whole church. No, we declare the truth in the name of Christ. Christ has set his honour to pawn for the truth of the gospel. He will lose his glory if sinners that believe and repent are not saved. Dishonour will come to the Son of God if any man repenting of sin is not accepted before God. For his name's sake he will not cast away one that comes to him. O chief of sinners! he will receive you if you will come. He cannot reject you; that were to be false to his own promise, untrue to his own nature.

Be sure then that you preach in Christ's name. If you preach in your own name it is poor work. A man says to me, "I cannot tell a dead

sinner to live. I cannot tell a blind sinner to see. I cannot invite an insensible sinner; it is absurd; for the sinner is altogether without strength." No, dear sir, I do not suppose you can do so while you speak according to carnal reason. Does the good man say that God has not sent him to bid the dead arise? Then let him not do it. Pray let him not try to do what God never sent him to do. Let him go home and go to bed; he will probably do as much good asleep as awake. But as for me, I am sent to preach in Jesus' name, "Believe and live," and therefore I am not slow to do so. I am sent on purpose to say, "Ye dry bones, live," and I dare do no otherwise. No faithful minister who knows what faith means looks to the sinner for power to believe, or looks to himself for power; but he looks to the Master that sent him for power; and in the name of Christ he says to the withered hand, "Be stretched out," and he says to the dead, "Come forth!" and he does not speak in vain. Oh, yes, it is in Christ's name that we fulfil our office! We are miracle-workers: he endows us with *his* power if in faith we tell out his gospel. All of you who try to speak the gospel may do it without fear of failure; for the power lies in the gospel and in the Spirit who goes with it, not in the preacher or in the sinner. Blessed be the name of God, we have this treasure in earthen vessels, but the excellency of the power is of God, and not of us. So he tells us, then, what to preach, and where to preach it, and how to preach it.

IV. Now, I shall ask your attention to the principal topic of the present discourse, and that is, that he told his disciples **WHERE TO BEGIN**.

I have heard of a Puritan who had in his sermon forty-five main divisions, and about ten subdivisions under every head. He might be said largely to divide the word of truth, even if he did not rightly divide it. Now, I have nine subheads to-night, and yet I hope I shall not detain you beyond the usual time. I cannot make fewer of them and give the full meaning of this sentence—"Beginning at Jerusalem." The apostles were not to pick and choose where they should start, but they were to begin at Jerusalem. Why?

First, because *it was written in the Scriptures that they were to begin at Jerusalem*: "Thus it is written, and thus it behoves, that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem." It was so written: I will give you two or three proofs. Read in the second chapter of Isaiah, at the third verse: "Out of Zion shall come forth the law, and the word of the Lord from Jerusalem." Isaiah's word would have fallen to the ground if the preaching had not begun at Jerusalem; but now, to the very letter, this prediction of the evangelical prophet is kept. In Joel, that famous Joel who prophesied the descent of the Spirit and the speaking of the servants and the handmaidens, we read in the second chapter, at the thirty-second verse, "In mount Zion and in Jerusalem shall be deliverance;" and again in the sixteenth verse of the third chapter of the same prophet—"The Lord shall roar out of Zion, and utter his voice from Jerusalem." As if the Lord were as a strong lion in the midst of Jerusalem, and as if the sounding forth of the gospel was like the roaring of his voice, that the nations might hear and tremble. How could those promises have been kept if the gospel had begun to be preached in the deserts of

Arabia, or if the first church of Christ had been set up at Damascus? Note another passage. Obadiah in his twenty-first verse says, "Saviours shall come up on mount Zion." Who were these saviours but those who instrumentally became so by proclaiming the Saviour Jesus Christ. And Zechariah, who is full of visions, but not visionary, says in his fourteenth chapter at the eighth verse, "Living waters shall flow out of Jerusalem," and then he describes the course of those waters till they flowed even unto the Dead Sea, and made its waters sweet. Because the Bible said so, therefore they must begin at Jerusalem, and I call your attention to this, for our Lord Jesus was particular that every jot and tittle of the Old Testament should be fulfilled. Do you not think that this reads us a lesson that we should be very reverent towards every sentence of both the Old and the New Testaments; and if there be anything taught by our Lord ought not his people to consider well, and act according to the divine ordinance? I am afraid that many take their religion from their parents, or from the church that is nearest to them, without weighing it. "I counsel thee to keep the King's commandment." Oh, that we may be more faithful servants of the Lord; for if we are faithful we shall be careful upon what men call small points, such as the doctrine of baptism, the manner of the Lord's Supper, or this small point of where the gospel should be first preached. It must begin at Jerusalem and nowhere else; for the Scripture cannot be broken. See ye to it, then, that ye walk according to the word of God, and that ye test everything by it. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." So much on that first head.

Secondly, I suppose that our Lord bade his disciples begin to preach the gospel at Jerusalem, because *it was at Jerusalem that the facts which make up the gospel had occurred*. It was there that Jesus Christ died, that he was buried, that he rose again, and that he ascended into heaven. All these things happened at Jerusalem, or not far from it. Therefore the witness-bearing of the apostles must be upon the spot where if they lie they can be confuted, and where persons can come forward and say, "It was not so; you are deceivers." If our Lord had said, "Do not say anything at Jerusalem. Go away to Rome and begin preaching there," it would not have looked quite so straightforward as it now does when he says, "Preach this before the scribes and the priests. They know that it is so. They have bribed the soldiers to say otherwise, but they know that I have risen." The disciples were to preach the gospel in the streets of Jerusalem. There were people in that city who were once lame, and who leaped like a hart when Jesus healed them. There were men and women there who ate of the fish and the bread that Jesus multiplied. There were people in Jerusalem who had seen their children and their friends healed of dreadful diseases. Jesus bids his disciples beard the lion in his den, and declare the gospel on the spot where, if it had been untrue, it would have been contradicted with violence. Our Lord seemed to say, "Point to the very place where my death took place. Tell them that they crucified me; and see if they dare deny it. Bring it home to their consciences that they rejected the Christ of God." Hence it was that, coming to the very people who had seen these things, the preaching of Peter had unusual force about

it: in addition to the power of the Holy Spirit there was also this—that he was telling them of a crime which they had newly committed, and could not deny: and when they saw their error they turned to God with penitent hearts. I like this thought—that they were to begin at Jerusalem, because there the events of the gospel occurred. This is a direction for you, dear friend: if you have been newly converted, do not be ashamed to tell those who know you. A religion which will not stand the test of the fireside is not worth much! “Oh,” says one, “I have never told my husband. I get out on a Thursday night, but he does not know where I am going, and I steal in here. I have never even told my children that I am a believer. I do not like to let it be known. I am afraid that all my family would oppose me.” Oh, yes; you are going to heaven, round by the back lanes. Going to sneak into glory as a rat crawls into a room through a hole in the floor! Do not attempt it. Never be ashamed of Christ. Come straight out and say to your friends, “You know what I was; but now I have become a disciple of Jesus Christ.” Begin at Jerusalem: it was your Lord’s command. He had nothing to be ashamed of. There was no falsehood in what he bade his disciples preach, and therefore he did as good as say, “Hang up my gospel to the light. It is nothing but truth, therefore display it before mine enemies’ eyes.” If yours is a true, genuine, thorough conversion, I do not say that you are to go up and down the street crying out that you are converted; but on due occasions you must not hide your convictions. Conceal not what the Lord has done for you, but hold up your candle in your own house.

The third reason why the Lord Jesus told them to begin at Jerusalem may have been that *he knew that there would come a time when some of his disciples would despise the Jews*, and therefore he said—When you preach my gospel, begin with them. This is a standing commandment, and everywhere we ought to preach the gospel to the Jew as well as to the Gentile; Paul even says, “to the Jew first.” Some seem to think that there ought to be no mission to the Jews—that there is no hope of converting them, that they are of no use when they are converted, and so on. I have even heard some who call themselves Christians speak slightly of the Jewish people. What! and your Lord and Master a Jew! There is no race on earth so exalted as they are. They are the seed of Abraham, God’s friend. We have nobles and dukes in England, but how far could they trace their pedigree? Why, up to a nobody. But the poorest Jew on earth is descended lineally from Jacob, and Isaac, and Abraham. Instead of treating them with anything like disrespect, the Saviour says, “Begin at Jerusalem.” Just as we say, “Ladies first,” so it is “the Jew first.” They take precedence among races, and are to be first waited on at the gospel feast. Jesus would have us entertain a deep regard to that nation which God chose of old, and out of which Christ also came, for he is of the seed of Abraham according to the flesh. He puts those first who knew him first. Let us never sneer at a Jew again; for our Lord teaches us the rule of his house when he says, “Begin at Jerusalem.” Let the seed of Israel first have the gospel presented to them, and if they reject it we shall be clear of their blood. But we shall not be faithful to our orders unless we have taken note of Jews as well as of Gentiles.

The fourth reason for beginning at Jerusalem is a practical lesson for you. *Begin where you are tempted not to begin.* Naturally these disciples would have said one to another when they met, "We cannot do much here in Jerusalem. The first night that we met together the doors were shut for fear of the Jews. It is of no use for us to go out into the street; these people are all in such an excited frame of mind that they will not receive us; we had better go up to Damascus, or take a long journey and then commence preaching; and when this excitement is cooled down, and they have forgotten about the crucifixion, we will come and introduce Christ gradually, and say as little as we can about putting him to death." That would have been the rule of policy—that rule which often governs men who ought to be led by faith. But our Lord had said, "Beginning at Jerusalem," and so Peter must stand up in the midst of that motley throng, and he must tell them, "This Jesus whom ye have with wicked hands crucified and slain is now risen from the dead." Instead of tearing Peter to pieces they come crowding up, crying, "We believe in Jesus: let us be baptized into his sacred name." The same day there were added to the church three thousand souls, and a day or two afterwards five thousand were converted by the same kind of preaching. We ought always to try to do good where we think that it will not succeed. If we have a very strong aversion to a certain form of Christian work, instead of taking that aversion as a token that we are not called to it, we may regard it as a sign that we ought at least to try it. The devil knows you, dear friend, better than you know yourself. You see, he has been longer in the world than you have, and he knows a great deal more about human nature than you do; and so he comes to you, and he reckons you up pretty accurately, and says, "This brother would be very useful in a certain sphere of labour, and I must keep him from it." So he tells the brother that he is not called to it, and that it is not the sort of thing for him, and so on; and then he says to himself, "I have turned aside one foe from harming my cause." Yonder is a good sister. Oh, how much she might do for Christ, but Satan guides her into a work in which she will never shine; while the holy work which she could do right well is dreaded by her. I heard a beautiful story last Wednesday, when I was sitting to see inquirers, and I cannot help mentioning it here, for it may be a suggestion to some Christian who is present. A brother, who will be received into the church, was converted in the following way. He came up to London, and worked in a certain parish in the West-end. He was at work on a sewer, and a lady from one of the best houses in the West-end came to the men that were making the sewer and said, "You men, come into my servants' hall and eat your dinners. I will give you either tea or coffee with your meal, and then you will not have to go into the public-house." Some of them went in, but others did not. So the next day the lady came out, and said, "Now, I know that you think my place too fine for you. You do not like to come: so I have come out to fetch you in. While this sewer is being done I should like you to eat your dinners in my house." She got them all in; and when they had done their dinners and drank their tea or coffee she began to talk to them about Jesus Christ. The work was a month or so about, and it was every day the same. Our friend

does not know the lady's name, but he knows the name of Jesus through her teaching. Friends, we lose hosts of opportunities; I am sure we do. Many ways of doing good have never occurred to our minds, but they ought to occur to us; and when they do occur we should use them. Let us crucify the flesh about this. Let us overcome natural timidity. Let us in some way or other begin at Jerusalem, which is just where we thought that we never could begin.

Now, fifthly. We are getting on, you see. "Beginning at Jerusalem," must surely mean *begin at home*. Jerusalem was the capital city of their own country. You know the old proverb, "The cobbler's wife goes barefoot." I am afraid that this proverb is verified by some Christians. They do a deal of good five miles off home, but none at home. I knew a man who used to go out with preachers every night in the week, and try to preach himself, poor soul that he was; but his children were so neglected that they were the most wicked children in the street, and they grew up in all manner of vice. The father was prancing about and looking after other people, and did not care for his own family. Now, if you are going to serve Christ to the very ends of the earth, take care that you begin at home. Dear parents, need I urge you to look to your own children? It is a great joy to me to know that the members of the church for the most part do this. When a dear sister came to me on Wednesday night with three of her children, making four that had come within the last six weeks, I felt grateful to God that parents were looking after their offspring. But if any of you are in the Sabbath-school, and never have a Sabbath-school at home; if any of you talk to strangers in the aisles, but are neglecting your own sons and daughters—oh, let it not be so! The power of a father's prayers with his arms about his boy's neck I know full well. The power of a mother's prayers with her children all kneeling round her is far greater with the young than any public ministry will be. Look well to your children: begin at Jerusalem.

Begin with your servants. Do not let a servant live in your house in ignorance of the gospel. Do not have family prayer merely as a matter of form, but let it be a reality. Do not have one person working for you to whom you have never spoken about his or her soul.

Begin with your brothers. Oh, the influence of sisters over brothers! I have a friend—a dear friend, too—who has long been a man of God, but in his young days he was a very loose fellow, and often he was all the night away from home. His sister used to write letters to him, and frequently while half tipsy he has read them under the street lamp. One letter which he read cut him to the quick. His sister's grief about him was too much for him, and he was compelled to seek and find the Saviour. Well has the sister been rewarded for all her love to him. Oh, dear friends, begin at Jerusalem! Begin with your brothers and sisters.

Begin with your neighbours. Oh, this London of ours! It is a horrible place for Christian people to live in! Round about this neighbourhood scarcely can a decent person remain by reason of the vice that abounds, and the language that is heard on every side. Many of you are as much vexed to-day as Lot was when he was in Sodom. Well, bear your witness. Do not be dumb dogs, but speak up for your Lord and Master wherever you are. Look at our dear brother Lazenby, who

entered a workshop where none feared the Lord, and has been the means of bringing all in the shop to God. Another shop has felt his influence, and the first recruit has come to join the church: I should not wonder if the whole of the workmen in the second shop should come, too. The Lord grant it. It is marvellous how the gospel spreads when men are in earnest, and their lives are right. God make you so to live that you show piety at home.

Then, sixthly, *begin where much has been already done.* Begin at Jerusalem. It is hard work, dear friends, to preach to certain people: they have been preached to so long, like the people at Jerusalem. They know all about the gospel, it is hard to tell them anything fresh, and yet they have felt nothing, but remain wedded to their sins. The Jerusalem people had been taught for centuries in vain; and yet Christ's disciples were to speak to them first. We must not pass the gospel-hardened; we must labour for the conversion of those who have enjoyed privileges but have neglected them, those who have had impressions and have crushed them out, those who seem now as if they had sealed their own death-warrants and would never be saved. Do not hesitate to go to them. The Lord has done much already: it may be that he has laid the fire, and you are to strike the match and set it all alight. Many people have a love to the gospel, a love to the house of God, a love to God's people, and yet they have no saving faith. What a pity! Do not hesitate to address them. I think I hear you say, "I would rather go and preach to the outcasts." So would I; but you and I are not allowed to pick our work. Virgin soil yields the best harvest; and if a man might choose a congregation that is likely to be fruitful, he might well select those that have never heard the word before. But we have not our choice. The Saviour's disciples were to begin where the prophets had prophesied, and had been put to death; where sinners had rejected God's voice times out of mind. Therefore do not pass by your fellow-seatholders. Perhaps you say, "Sir, I have spoken to them a great many times, but I cannot make anything of them." No, *you* cannot; but God can. Try again. Suppose that for twenty years you were to sit in this Tabernacle side by side with an unconverted person, and you were to speak to that person twice every Sunday and twice in the week, and all the twenty years it should be in vain; yet if the individual was brought to Christ at last would not his conversion repay you? Is your time so very precious? Is your ability so very great? Oh, my dear friend, if you were an archangel it would be worth while for you to work a thousand years to bring one soul to Christ! A soul is such a precious jewel that you would be abundantly rewarded if a century of service only brought you one conversion. Wherefore, in working for Christ, do not hesitate to go to those who have refused the gospel hitherto, for you may yet prevail.

Seventhly, *begin where the gospel day is short.* If you ask me where I get that thought, it is from the fact that within a very short time Jerusalem was to be destroyed. The Romans were to come there to slay men, women, and children, and break down the walls and leave not one stone upon another. And Christ's disciples knew this; wherefore their Lord said, "Begin at Jerusalem." Now, then, if you have any choice as to the person you shall speak to, select an old man. He is

near his journey's end, and if he is unsaved there is but a little bit of candle left by the light of which he may come to Christ. Choose the old man, and do not let him remain ignorant of the gospel. Fish him up at once, for with him it is now or never, since he is on the borders of the grave. Or when any of you notice a girl upon whose cheek you see that hectic flush which marks consumption—if you notice during service the deep “churchyard” cough—say to yourself, “I will not let you go without speaking to you, for you may soon be dead.” How many a time have I seen a consumptive at Mentone apparently getting better; but I have noticed him rise from dinner with his handkerchief to his mouth and soon they have whispered, “He died of hæmorrhage”—suddenly taken off. When you meet with a pining case, do not wait to be introduced, but introduce yourself; and tenderly, gently, quietly, lovingly say a word about coming to Christ at once. We ought speedily to look up those whose day of grace is short. Perhaps, also, there is a stranger near you who is going far away to a distant land, and may never hear the gospel again; therefore, if you have an opportunity, take care that you avail yourself of it, and reason with him for Jesus at once. Begin at Jerusalem: begin where the day of grace is short.

Eighthly, begin, dear friend, *where you may expect opposition*. That is a singular thing to advise, but I recommend it because the Saviour advised it. It was as certain as that twice two are four that if they preached Christ in Jerusalem there would be a noise, for there were persons living there who hated the very name of Jesus, for they had conspired to put him to death. If they began at Jerusalem they would arouse a ferocious opposition. But nothing is much better for the gospel than opposition. A man comes into the Tabernacle to-night, and as he goes away he says, “Yes, I was pleased and satisfied.” In that man's case I have failed. But another man keeps biting his tongue, for he cannot endure the preaching. He is very angry: something in the doctrine does not suit him, and he cries, “As long as I live I will never come here again.” That man is hopeful. He begins to think. The hook has taken hold of him. Give us time, and we will have that fish. It is no ill omen when a man gets angry with the gospel. It is bad enough, but it is infinitely better than that horrible lethargy into which men fall when they do not think. Some are not good enough even to oppose the gospel of Jesus Christ. Be hopeful of the man who will not let you speak to him, he is one that you must approach again; and if, when he does let you speak to him, he seems as if he would spit on you, be grateful for it. He feels your words. You are touching him on a sore place. You will have him yet. When he swears that he does not believe a word of what you say, do not believe a word of what *he* says; for often the man who openly objects secretly believes. Just as boys whistle when they go through a churchyard in order to keep their courage up, so many a blasphemer is profane in order to silence his conscience. When he feels the hook, like the fish, the man will drag away from it. Give him line. Let him go. The hook will hold, and in due time you will have him. Do not despair. Do not think it a horrible thing that he should oppose you; you should rather be grateful for it, and go to God and ery that he will give you that soul for your hire. Begin courageously where you may expect opposition.

And, lastly, to come to the meaning which Mr. John Bunyan has put upon the text in his famous book called "The Jerusalem Sinner Saved," I have no doubt that the Saviour bade them begin at Jerusalem, *because the biggest sinners lived there*. There they lived who had crucified him. The loving Jesus bids them preach repentance and remission to them. There he lived who had pierced the Saviour's side, and they that had plaited the crown of thorns, and put it on his head. There dwell those who had mocked him, and spat upon him; therefore the loving Jesus, who so freely forgives, says, "Go and preach the gospel first to them." The greatest sinners are the objects of the greatest mercy. Preach first to them. Are there any such here? My dear friend, we must preach the gospel first to you because you want it most. You are dying; your wounds are bleeding; the heavenly surgeon bids us staunch your wounds first. Others who are not so badly hurt may wait awhile, but you must be first served lest you die of your injuries. Should not this encourage you great sinners to come to Jesus, when he bids us preach to you first?

We are to preach to you first because, when you have received him, you will praise him most. If you are saved you will encourage others to come, and you will cheer up those who have come already. We shall be glad to get fresh blood poured into the veins of the church by the conversion of big sinners who love much because they have had much forgiven. Therefore, we are to come to you *first*. Will you not come to Christ at once? Oh, that you would believe in him! Oh that you would believe in him to-night! To you is the word of this salvation sent. You old sinners—you that have added sin to sin, and done all you can do with both hands wickedly—you that have cursed his name—you that have robbed others—you that have told lies—you that have blackened yourselves with every crime, come and welcome to Jesus. Come to Christ and live at once. Mercy's door is set wide open on purpose that the vilest of the vile may come; and they are called to come first. Just as you are, come along with you. Tarry not to cleanse or mend, but now "believe on the Lord Jesus Christ and thou shalt be saved." This night if you believe in Jesus you shall go out of these doors rejoicing that the Lord has put away your sin. To believe is to *trust*—simply to trust in Christ. It seems a very simple thing, but that is why it is so hard. If it were a hard thing you would more readily attend to it; but being so easy you cannot believe that it is effectual. But it is so: faith does save. Christ wants nothing of you but that you accept what he freely presents to you. Put out an empty hand, a black hand, a trembling hand; accept what Jesus gives, and salvation is yours.

Thus have I tried to expound "Beginning at Jerusalem," O that my Lord would begin with *you*. Amen.

PORTION OF SCRIPTURE READ BEFORE SERMON—Matthew xxviii.

HYMNS FROM "OUR OWN HYMN BOOK"—486, 537.