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ADDRESSES AND LECTURES

OF

D. L. MOODY,

WITH A

NARRATIVE OF THE AWAKENING

IN

LIVERPOOL AND LONDON.

(SUPPLEMENTARY ISSUE.)

ADDRESSES AND LECTURES IN THIS VOLUME.

GOD'S HUMAN INSTRUMENTS.

CHRIST SEEKING THE LOST.

SAVED OR LOST.

MAN SEEKING FOR GOD.

THE CALL TO SELF-EXAMINATION.

THE NEW BIRTH.

A SERMON ON ONE WORD.

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SERMONS AND ADDRESSES

BY D. L. MOODY

I.

GOD'S HUMAN INSTRUMENTS.

1 Cor. i: 17 to end of chapter.

I WANT for a few minutes to call your attention to a truth that you will find in these verses that I have read. There are a great many Christians in London that are praying for God to revive His work. I have received letters from a great many, and the thing that I have to fear most in coming to London is that many might be leaning upon man or upon the arm of flesh, or upon the great meetings, and get their eyes off from the Lord. Now if there is going to be a work in London, God must do the work. It is not any new Gospel that London wants; it is not any new power. It is the same old power, the power of the Holy Ghost, and it is the same old story—nothing new. The world is running here and there after something new, and they come and hear the old, old story, and they say, “Well, it is not anything new after all.” I want you to understand, if you have come here tonight expecting to hear something new, you will be disappointed. We have not come with any new Gospel, but are just going to preach the same old truths that these ministers before me have been preaching. And not only that, but we are come in weakness. There are hundreds of men in London that can preach a good deal better than we can, and if you are leaning upon man you will be disappointed; but if we lean upon God, and all our expectations are from Him, we will not be disappointed. “Cursed is the man that maketh the arm of flesh his trust.” What we want is to cease from man, and get done with men, and look right straight away from man up to God. The world is seeking after wisdom, but they don't know God by wisdom. It is not the wisdom of the world. God's thoughts are not our thoughts, and God's ways are not our ways. Let us keep that constantly in mind. If God is going to work in London, He is going to work in His own way, and we must not mark out channels for the Holy Ghost to work in when He comes. He will work in His own way when He comes; and He will use the instruments that He pleases. God is a sovereign. He may take up this man; He may take up that man; He may

take up that boy, and use him. God will choose His instruments, and God will work in His own way, and what we want is to get into our places as Gideon's army did, and let God work. Yon is a mountain, and God wants to thrash that mountain, and there lies a great bar of iron—ten thousand men could not lift it—and right by its side a little weak worm. The Almighty passes by that bar of iron, and takes up the little worm to thrash the mountain. That is what God has been trying to teach us six thousand years. He uses base things, contemptible things in the sight of the world. In this chapter Paul sums up the five things that God does use—foolish things, weak things, base things, despised things, and the things which are not. What for? “That no flesh should glory in His sight.”

THE CALL OF NOAH AND OF MOSES.

When God was going to destroy the world, and wanted an ark built, He did not tell a nation to do it; He did not tell a great city to go and build it; He did not call forth hundreds of men, but one man, who was contemptible in the sight of the world. The world laughed at Noah and at his ark. They mocked him and made light of him. But that is God's way, not man's way. What is highly esteemed of man is abomination to God, and what is highly esteemed of God is abomination to man. God's thoughts are not our thoughts, and God's ways are not our ways. When God wanted to bring three millions of people out of Egypt, out of bondage, how did He do it? (An interruption here took place, in consequence of people attempting to enter at one of the side doors, and Mr. Moody called upon the people to rise and sing a hymn until the confusion ended). He then went on to say: We were talking about the weak things that God uses, and I was just going to say when God wanted to bring the children of Israel out of Egypt His way of delivering them was different from ours. We would have sent down there a mighty army. We would have called for an army with chariots and with weapons, or, if we were going to send a man down to plead with Pharaoh, we should not have sent down that man who had been forty years on the backside of the desert; a man who really was not known. He had been so long out of Egypt that his name had been forgotten and his influence at the court was gone, if he ever had any; and he says himself that he was slow of speech, not an eloquent man. I suppose he was what we call a stuttering man—the last man we would have thought of send-

ing down there. We would have picked up some great orator, some eloquent man, to lay it all before the king; but the Lord's ways are not our ways.

GOD'S BLANK CHEQUE.

And when Moses said, "If they ask me who sent me, what shall I tell them?" God said, "Say *I AM* sent me;" and, as someone has said, that was a blank cheque, and God told him to fill it out; and when they were in the desert and wanted water He filled out the cheque and drew water from the rock. When he wanted bread He filled out the cheque, and God gave him bread from heaven. Yes; *I Am* sent him, and God delivered three millions of bondmen. Pharoah looked down upon Him with scorn and contempt. "Who is God, that I should obey Him?" But he soon found out what the God of Moses was, and what we want is to be filled with the Spirit of God, and they will find out who our God is. It is of very little account who we are or what we are. All we want is to be vessels fitted for the Master's use, and just willing to be worked in God's way, and to be fools for Christ's sake. That is what we want. There is not a man in the world of God whose name shines out upon the page of Divine history who was eminent in God's service, but who was considered the greatest fool in his day. I have not any doubt but that Enoch was considered the greatest fool in his day in the sight of the world. They looked upon him with scorn and contempt, but "he walked with God," and God thought so much of him that He said, "Come up higher;" and he is up there walking with God now. God liked his company. Noah was the laughingstock of his day. Men made sport of him. He was the greatest fool, as the world would call it. He was willing to be a fool for God's sake, and God used him and blessed him; and if you and I are to be used by God we must be willing to be fools in the sight of the world.

Look at Joshua going round the walls of Jericho—a most absurd sight in the eyes of the world. How the London press would come down upon a scene like that—the idea of seven priests going round those walls blowing rams' horns. Fancy the Archbishop of Canterbury and some of your great potentates going right round London blowing rams' horns. Everybody would be disgusted, and say they must have gold trumpets at least, and not rams' horns. But that is not God's way. They went round those walls and compassed that city by faith, and by the

grace of God they took it.

THE WORK OF SAMSON.

It was very foolish in the sight of the world, but God's ways are not our ways, and God's thoughts are not our thoughts, and what the Christians of London must learn—and we must learn it very quick if God is going to commence the work here—is that God is going to work in His own way; and it will be a very foolish way in the sight of the world. Look at that man Samson. Why, when the spirit was on him, how he did work. With the jawbone of an ass he slew a thousand men. We are not willing to work with the jawbone of an ass: we want some polished weapons; we want some weapons that the world won't have anything to say against; but Samson came down from the rock—he had been on the rock—and he took up the jawbone of an ass that he came across, and he went out and slew them right and left. And what we want is for every one of us to grab up the first jawbone of an ass that we come across, and not to wait to do some great thing, but to do anything that the Lord will permit us to do. Let the world mock and laugh on; when we are willing to be fools for Christ's sake, then God can use us. How absurd Gideon must have looked in his day, with his three hundred men. There were thirty thousand—too many; God could not use them. There were ten thousand—too many; God could not use them; and He got them down to three hundred, and they had empty pitchers. What queer weapons, were they not? It was God's way, however, and every man stood in his place, and God stood beside them, and the result was that they routed the whole of the army. To be sure London is a great city, but we are enough here to rout London, if God is on our side. Any man with God on his side, though a fool, must succeed. God sent Moses, and he did not fail. God sent Elijah, and he did not fail. Look how absurd it was. Elijah out there, fed by ravens—contemptible, unclean birds feeding Elijah; and then when God sent him somewhere else it was not to a palace, to a table laden with good things, but to a widow just ready to die, who had scarcely enough for a meal for herself and her boy beside. But that is God's way, though very absurd in the sight of the world. So it is all through Scripture, from beginning to end, and God is unchangeable. It is said we are living in an enlightened age; we may be, but to God it is the same, and He takes the contemptible things and the despised things of the world and uses them.

WHO IS JOHN BUNYAN?

When He wanted a book written to do some great good to the world, He did not call forth a philosopher, but some Bedford tinker (the devil got his match when he got hold of John Bunyan), and he took up his pen and wrote a book for the blessing of nations. The world looked down upon him with scorn. “Who is John Bunyan?” How they turned up their lips with scorn and contempt in his day; but he lives today. Many a man that stood high in society in Bunyan’s days is forgotten now. We do not know who they were; but John Bunyan now lives, and will live so long as the world lasts. That despised tinker! I hope there are some Bedford tinkers here tonight that the Lord will bless, and send out to bless the world. God can take up the learned and the unlearned, and there is not a man here whom God cannot use if he is willing to be used. Someone has said there was not a man in all Saul’s army but knew that God could use him to meet Goliath; but there was only one that believed that God would use him, and God used that one. And what we want is not to believe that God can use us, but that God will use us. Out went that young stripling, and he met the giant. Forty days he had come out and pointed his finger at and defied all Israel. Forty days was Saul trembling from head to foot, and he was a head and shoulders taller than any one else in his army; but he was not the man God had chosen to meet the giant. It was the little stripling, the youngest son of Jesse, the smallest and the weakest of the sons of Jesse; and God used him, and went with him, and God delivered the giant into his hands.

GREAT PREACHERS IN LONDON.

And God will use the weak ones here in London if they will only let Him. You have got great preachers here—I do not believe London ever knew a day when it had so many great and good preachers as at the present time. It is not that; it is not human power that London wants; it is Divine power; it is not the eloquence of man; it is the eloquence of heaven, the power of the Holy Ghost breaking men’s hearts. That is what London wants. And the moment that you and I get ready to receive the baptism that comes from on high—that moment the power will come. “Why!” says Jonathan, “there is no restraint in the Lord; He can save by few as well as by many.” Well, we are few, and what we

want is just to let God work. I think John Wesley said, if he had one hundred men that loved no one but God, and feared nothing but sin, he would set up the kingdom of God on earth and shake the gates of hell in twelve months. And I believe he would have done it. One hundred such men never lived at one time. Talk about Alexander making the world tremble with his army—talk about Napoleon making the world tremble with his army—why! the little tentmaker of Tarsus made the world tremble without any army at all. Saul of Tarsus! I would give more for such a man in London than for ten thousand of the men who are mixed up with the world. What we want is to be out-and-out on the Lord's side, brain and heart both on fire for the Lord. It is said of David's mighty men that they were right and left-handed. They were wholly consecrated; they could use their left or their right hands for the king. That is what we want in London. Men who are right-handed and left-handed for the King of Glory. Men who can use their eyes, and tongues, and ears, and everything for the Lord Jesus. Then London will be moved, and it will take very little, thank God, to move this city from end to end. This is a great city, but we have a great God with great power.

NO HEART FOR THE WORK.

But this is not all. God uses human instruments. Sometimes it is a wonder to me that He does not take the work out of our hands and put it into the hands of angels, or someone able to do it. There are but few now that say, "Here am I, Lord; send me." The cry now is, "Send someone else." "Send the minister," says the elder; "don't send me." Or if he is not an elder, he says, "Don't send me; send the church officers, the church-wardens, but not me. I have not got the ability, the gifts, or the talents." Ah! honestly say you have not got the heart, for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take God a great while to qualify a man for his work if he has the heart for it. He may not have many talents, but if he makes good use of what he has, God will soon increase his talents. Look at Elisha! There is another man. We would not have thought of Elisha to take the place of the wonderful prophet. We would have gone to Bethel, or Jericho, to the school of the prophets, and picked out a theological professor, or some great man. But Elijah finds a man in the fields behind twelve yoke of oxen, and Elisha slew his oxen, and consecrated everything to

God, and started off with Elijah. And Elijah says one day, “What can I do for you?” “Well,” says Elisha, “give me a double portion of your spirit!” “Well,” said Elijah, “that is a great thing that you have asked; but if you see me when I am taken up you shall have it.” Then they started from Gilgal, and Elijah says, “You stay here, and I will go down to Bethel and see how the prophets are.” But Elisha says, “As the Lord liveth, and as thy soul liveth, you shall not go without me.” And I can see the men arm-in-arm going to Bethel. And when they got there, “Now,” says Elijah to Elisha, “you stay here and I will go to Jericho to see how the prophets are going on there.” He was going to visit the theological seminaries. “Well,” says Elisha, “as the Lord liveth, and as thy soul liveth, you shall not go without me. And arm-in-arm they went to Jericho together. And when they got there, says Elijah, “You stay here and encourage these prophets and I will go over Jordan”—Jordan means death and judgment. “As the Lord liveth, and as thy soul liveth, you shall not go without me,” says Elisha, and arm-in-arm they went to Jordan together. And Elijah took up his mantle and struck the waters, and God held back the waters in the palm of His hand. And they walked over dry shod. But it had been revealed to those prophets that Elijah was going to be taken away, so fifty of them went out to watch. By-and-by there came a chariot of fire, and Elijah stepped in and swept away home. And as he went up his mantle fell, and Elisha left his own mantle and took Elijah’s mantle. Then he went back to Jordan, and he took Elijah’s mantle and struck the waters, and came through dry shod. And when the fifty prophets saw him, they cried, “The spirit of Elijah doth rest on Elisha.” So it was. And God qualified him to take Elijah’s place.

THE SPIRIT OF ELIJAH WANTED.

What we want is the spirit of Elijah, and our God is the same as his God. It was in the power of prayer that he stood before Ahab, and what we want is to get hold of God in prayer, and to have power from heaven—not human power, but power from on high, and God is ready and willing to give us that power. Yes, it is the weak things, it is the despised things that God uses. Those unlearned men from Galilee, Christ called them around Him. The last men that we should have thought of. He called those fishermen out of Galilee, and that little handful of men shook the world. It was these men that went around the

world preaching the glorious Gospel and the glad tidings. Why, before He could use Saul He had to change his name, and call him Paul—Little!—little! He had to show him that he was weak before He could use him. And Paul says, “When I am weak then am I strong.” It was not enticing words, it was not eloquence that Paul had. Why, he said his speech was contemptible! Yes, contemptible! He did not profess to be an orator, but he preached Christ, the power of God, and the wisdom of God, Christ and Him crucified. What London wants the whole world wants, and that is Christ and Him crucified. And the world will perish for want of Christ. Let every man and woman that loves the Lord Jesus begin to publish the tidings of salvation. Talk to your neighbors and your friends. Run and speak to that young man! Talk to him of heaven and of the love of Christ! Tell him that you want to see him saved. And let the Christians of London in this hall tonight rise and take the city. Our God is able. Shout, for the King is in our midst! Let us compass the walls of Jericho, and they will soon come tumbling down. Bear in mind this, that God is far more willing to bless us than we are to have Him. Let us keep close to Christ.. That is what London wants. They don’t like to have Christ preached faithfully; but it is just what men don’t like to have that we must give them. I learnt that long ago. The very medicine we don’t like is the medicine that we ought to have, and the very truths that men object to and that make them angry, are the very truths that bring them to the cross of Christ. What we want is to preach Christ in season and out of season,—

“Tell the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love.”

Why, the stone that the builders have rejected has become the chief corner-stone. The very stone that they would not have was the very stone that God chose, and upon this stone He is building His Church now—upon the rock of ages. It is Christ, my friends, Christ that they want, and then they will get sure food for eternity.

GOD’S LION A LAMB.

The lion of hell was overcome by a Lion. The Lion of the tribe of Judah is what? A Lamb. God’s lion is a Lamb. There was weeping once in heaven. John said he wept much when he got there. There was a book handed to him, and there was not anyone worthy to open the

book. There was Abel, he was not worthy; there was Enoch, who walked with God, but he was not worthy; there was Noah, but he was not worthy; there was Abraham, the friend of God, but he was not worthy; there was Moses, who went up into the mountain and talked with God, and took the law from God's hands, but he was not worthy. There they were gathered from all climes and all ages, but not one of them was worthy; and John looked down upon the earth, and there was not one worthy, and he wept because there was no one worthy to open the book. At last one touched him, and said, "Weep not, for there is one worthy; the Lion of the tribe of Judah, He hath prevailed, and He is worthy." And he turned round to look at the Lion of the tribe of Judah, and behold, it was a slain Lamb. God's Lion is a lamb slain from the beginning of the world, and what we want is to go out and preach Christ. It is the weakness of God which overcomes the strength of man. It is the weakness of God that we want. The foolishness of God is worth more than the wisdom of the world.

UNION ESSENTIAL TO SUCCESS.

Then there is another thing. If we are going to have success, let us have union. Now there are three classes, I believe, that ought to be in sympathy with this movement. The first class is ministers. Every minister that wants to crown Christ King, that wants to see souls saved, ought to be interested in this work. Why? Because we come here to help you; not to destroy, but to help, to build up, to strengthen every minister's hands, to help him to do his work. Then we ought to have sympathy from every Sabbath-school superintendent. We ought to have the sympathy of every teacher, of every worker, of every missionary, of every colporteur in London, and if we cannot have you here night after night let us have your prayers and your sympathy. Do not be criticising and finding fault; but be much in your closet with God, and God will answer prayer, and there won't be a Sabbath-school, and there won't be a mission district, and there won't be a church in all London, but will be blessed if we are just working together and praying for a great blessing.

APPEAL TO PARENTS.

Then there is another class,—fathers and mothers. You that have children in this city of London ought to have sympathy with a

movement of this kind. We ought to have your prayers, we ought to have your council, we ought to have your heartfelt sympathy. We have come here just to try in the name of our Master to win your children to God and to heaven, to win them to a pure life, to save them from the haunts of vice, from going down to a drunkard's grave. When I was in Liverpool the other day, a mother came to me and brought a photograph of a beautiful boy, seventeen years old. He is nineteen now. She said, "That boy has been gone two years, and I do not know where he is. He had trouble, and he fled from home, and my heart is just breaking. I do not know but that he is in London, and I give you his photograph, and if you see him in the audience there, I want you just to try and win him to the Lord, that he may come back to cheer my heart," and the great tears rolled down that mother's cheek. There is many a boy in London like that. We have come here after them, just in hopes that God will win them to Christ, and that they will go back to be a blessing to their parents, and to the Church of God. If that young man is here tonight, I bring you good news. Your mother still loves you, and wants you to return. Her heart is just breaking for you. And let me say to every man and woman here tonight that is out of Christ, God wants you; Jesus wants you. There is room in heaven for you; and the Lord has sent us just to invite you to the Gospel feast.

Let me say, before I close, that we want unity among God's people. Where there is union I do not believe any power, earthly or infernal, can stand before the work. When the Church, the pulpit, and the pew get united, and God's people are all of one mind, Christianity is like a red-hot ball rolling over the earth, and all the hosts of death and hell cannot stand before it. I believe that men will then come flocking into the kingdom by hundreds and thousands. "By this," says Christ, "shall all men know that ye are my disciples, if ye love one another." If we only love one another, and pray for one another, there will be success. God will not disappoint us. When General Grant was moving on to Richmond, and his army had been repulsed in the Wilderness, he called together his co-commanders and held a council, and asked them what they thought he had better do. His leading generals and all thought he had better retreat. He heard them through, and then broke up the council of war, and sent them back to their headquarters; but before morning an orderly came round with a dispatch from the General directing an advance in solid column on the enemy at daylight. That was what took Richmond, and broke down the rebellion in our country. Christians of

London, let us advance in solid column against the enemy; let us lift high the standard, and in the name of our God let us lift up our voice, and let us work together, shoulder to shoulder, and keep our eye single to the honor and glory of Christ. Let us pray that we may get self out of the way, and that Christ may be all and in all, and then we will have great success. Let our watchword be, "Here am I; send me."