

**Sermon preached at Old Baptist Chapel, Chippenham**  
**by Mr. G. D. Buss**  
**on Lord's Day evening, 16<sup>th</sup> November, 2014**

**Text:** *“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” 1 Corinthians 1, verse 9.*

There was no more wicked a city on the face of this earth than the city of Corinth – perhaps Rome could be mentioned alongside with it. But, every sin that God condemns in His holy Word was rampant in that city. The devil was the master of it. The prince of darkness held the minds of those who lived there. He entertained them with his dark ways, and lured sinners in their multitudes along the broad road “that leadeth to destruction.”

Yet, in the purposes of God, God determined to plant, in that dark place, a Church of Christ. And, were it not that God had a purpose so to do, it could never have been done. To plant a Church rightly was a work; and it always will be a work, that is beyond man's ability. This was to be seen especially at Corinth, because here, we might say, we are on the cutting edge of the powers of darkness. But, the Lord said to the Apostle Paul: “For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” God put a shield around His servant Paul. In some of the other cities, he experienced much persecution. He did at Philippi, he did at Ephesus, and at other places, too. But, for a season, while he was at Corinth, the Lord surrounded him with such a shield, that neither the devil nor the world could break through. And friends, if God shields a man like that, none can touch him. Just as the lions could not touch Daniel in the lion's den, nor could the flame hurt the three Hebrews in the fire; if God be with one of His dear people in the most uncongenial of places and amidst the most opposing forces, he is safe; perfectly safe, because his “life is hid with Christ in God.” We sang this morning:

“Plagues and deaths around me fly;  
Till He bids, I cannot die;  
Not a single shaft can hit,  
Till the God of love sees fit.”

*J. Ryland*

It seems to us astonishing and amazing.

Yet, dear friends, come to it personally. Do you know your heart? Is it any more worthy of God's attention than the city of Corinth was? Can you say, in any way, that you are better than the people of that city? 'Oh!' you say, 'I have not committed the sins that were rampant in Corinth!' I hope you have not been left to that extent. But, do you know that the root of every sin that God condemns in His holy Word dwells in each of our hearts? The root is there. That is a solemn thought. "The heart is deceitful above all things, and desperately wicked: who can know it?" If you have begun to know it, by God's teaching; you will be more and more amazed, astounded and astonished that God should choose such an unfertile place as your heart to plant His grace and to put His fear;

"To change the heart, renew the will,  
And turn the feet to Zion's hill."

*J. Kent*

You will not be strutting around this world in spiritual pride as if, somehow, you are more holy and better than others. You will be staggered to think that amidst the purposes of God, He has fixed His electing love upon you! You, who are, feelingly, the worst of all sinners that ever walked the face of this earth! Have you ever felt like that? Paul did. He was not exaggerating, nor was it false humility when he said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." He included the sinners at Corinth when he made that statement. 'When I compare myself with them, I am the chief of sinners.' And *you* are safe if you are kept in that posture. Once you leave that lowest seat, you are a danger to yourself, and others. Now, remember that. May God, keep you and me humble. None of us, *not one of us*, has any reason for pride. That is especially so if you get a glimpse of Gethsemane, and see what your base sins cost the Saviour. If you get a glimpse of His agonies: His sweat, His tears, His blood and His love poured out in those unspeakable sorrows, then there is no room for pride. Good Joseph Hart said:

"Thy garden is the place  
Where pride cannot intrude;  
For should it dare to enter there,  
'Twould soon be drowned in blood."

*J. Hart*

Well, this is the background to our text, this evening. Almighty God, looking on this wicked city where the devil reigned and darkness ruled; determined to call one and another into this blessed word: fellowship.

It is a wonderful word; fellowship. Let me tell you what fellowship is not, because in the day in which we live, there is a substitute for fellowship which is dangerous. It is *not* a social religion, that is the first thing. It is not just acquainting yourself with those with whom you may have an affinity in a natural sense; people that you get on with better than others. It is not a ‘chapel tea,’ as some may think it might be. Friends, it is something altogether different from that. It is not the conversation, sadly, that is usually in Chapel Lane, either. And that is a solemn thing to have to say. What is it then? It is for a poor, unworthy, wretched sinner to have fellowship with God Himself; that there is such a union between the two, that communications come from God to that sinner, and from that sinner to God. That is fellowship. There is no substitute for it. And God called these Corinthians into this fellowship. They had been in fellowship with Satan. We read of it elsewhere in this epistle: “fellowship with devils.” What a solemn thing that was! ‘Oh!’ you say, ‘but we don’t come in that category.’ Who have you had fellowship with this last week? Leave aside your family, for a moment. Where have you been? Who have your friends been? How has your time been spent? What fellowship have you had with the world; the spirit of it, the luxury of it, the love of it and the lust of it? Where has your fellowship been this week?

Now, let us ask another question. When did you last, honestly, have fellowship with God? Do remember what Paul tells us elsewhere in this same epistle, that you cannot have fellowship with God on the one hand, and, at the same time have fellowship with the devil and with the world. They are totally incompatible. You say: ‘You are being very harsh.’ I am not, friends. I am telling you the truth. If you have an atom of divine life in your soul and are left, for a season, to have fellowship with the world in its entertainments, in the spirit of it and the love of it: it will deaden your soul. You will not be able to pray as you once did, you will not be able to read God’s Word as you once did, and you will not enjoy the gospel as you once did. You may have to spend many a week and many a month, many a year, perhaps, in the wilderness before true fellowship is restored. God is jealous of it, and you should be jealous of it, as well. You will be, if you are a child of God. You will use good William Cowper’s language:

“Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?

What peaceful hours I then enjoyed,  
How sweet their memory still!  
But now I find an aching void  
The world can never fill.”

*W. Cowper*

Are you there tonight? Is there an aching void which has become so aching, that all you can do is cry out: “When wilt Thou return?” ‘When wilt Thou smile on this poor sinner who has been in the wilderness for so long? When wilt Thou turn and smile again on this poor, unworthy man (or woman), and say, as Thou once did:’

““I love thee well, My child.””

*J. Berridge*

Friends, are you longing for fellowship tonight?

As I pondered this subject (it has been on my spirit for two or three days for this evening’s subject), my mind went to the case of the prodigal son. The great point with the prodigal son, in the first reading of it, is that here was a man who was out of fellowship with his father. We would consider it was a godly home. No doubt the family altar was erected morning and evening; the Word of God read and prayed over, and the things of God attended to. The principle of the father’s life in his home was God first and others second. But, the prodigal did not like that. He was out of fellowship with it. It was something with which he had no affinity. He thought that the narrow-minded ways of his father (and mother, no doubt, as well), were altogether too burdensome to him. Looking around on the lives of others and what he thought money could do, if only he had it; he desired to have fellowship with this world. So, dear friends, he deliberately turned his back on the fellowship of his father, which he would have enjoyed had he had a right heart for it, and he went out into this dying world to get all he could out of it.

There are two solemn characters in the Word of God who are just like the prodigal son. One was Lot. I am sure that Lot had no intention of going into Sodom as a resident, at first. But, eventually we find he is there. And, because he had the life of God in his soul, we read that his righteous soul was “vexed with the filthy conversation of the wicked.” ‘What were you doing there, Lot? Did you ever think you would find fellowship there?’ ‘Oh, but I thought it was a place where I could make my name, my money and make my way in the world!’ ‘But, what about your soul, Lot? Did you give any consideration to that? The prodigal son had no consideration about his soul. All he wanted was what would please his flesh.

The other character is Solomon. Solomon had the world at his feet. He had money that was too vast to account; he had power, he had authority and he had lands. He had every ability to go out into this world, and he did; and try and find happiness. If you read through the Book of Ecclesiastes, you will find that, eventually, after much seeking, searching and pain, he came to the following conclusion. And the prodigal son came to the same conclusion: “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.” ‘Why do you say that, Solomon?’ ‘Because I know this: that where the life of God is in the soul, there is no fellowship with those vanities.’ And nor is there. If it was true for Lot, true for Solomon and true for the prodigal son, it is true for you and me, as well.

And, it was true at Corinth. The Lord said, through His servant Paul to the Church at Corinth, as He says this evening hour to all of us; preacher and hearer alike: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” I say it kindly, dear friends. I am your pastor: I must give an account of my preaching and an account before God of your souls, the Word of God tells me that. Paul wanted to do it with profit and with joy, as he says in one place. But, are you halting “between two opinions?” I am not fitting caps on in any sense; I speak to myself, too. Are you still hankering after fellowship with the world with one hand? Yet, on the other hand you know that really what you ought to be hankering and longing after is fellowship with Christ.

Are you halting? Your flesh is strong and the world is strong. Your carnal mind is strong and your corruptions are strong. But, you find that it is

something that you have no power over. Far, far too often, you are dragged into the fellowship of this world. But, if you have life in your soul, it will bring bondage, prayerlessness, deadness, coldness, hardness and a wrong spirit. It is evident when you are in that spirit. It is soon evident when you have been in doubtful fellowship. You get judgmental, and any hint that you may be in a wrong path is resented. ‘The preacher is being too harsh; he is being unkind; he is narrow-minded.’ You might say that about your poor pastor; I will leave that between you and the Lord. But, what I am telling you is the truth. Friends, when that great Day comes, when our Lord will separate the sheep from the goats, this will be the great point. There will be a people, who, while they were here below, had fellowship with Him, and there will be a people who did not. The dividing line will be just on that one point: those He knows and those He knows not. That means those with whom He has had fellowship, and those with whom He has not. Now, where do you stand tonight in these things? They are solemn things. We are hastening on to a never-ending eternity. We live in perilous times. Days could come upon our nation very soon when, through the opposition of ungodly men, we could be hurled into eternity in a moment by their actions. It behoves you and it behoves me, before God this evening hour, to ask this solemn question: are we ready to meet God?

“Art thou ready to meet God?  
Am I made a real Christian,  
Washed in the Redeemer’s blood?”

*W. Gadsby*

Is there fellowship?

Well, let us now come to our text, and see how blessed this fellowship is. Oh, dear friends! If some of you only knew how sweet it is, how sacred it is and how precious it is, you would not wonder that the poor pastor with his poor preaching tries to commend you to the fellowship of our text, and warns you against the fellowship of this world! “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.”

The first thing I want to tell you tonight is: what a privilege this fellowship is! There is no greater privilege that could ever be bestowed upon any one of us than that God should call us to this blessed, sacred, eternal fellowship, for that is what it is. It is not just for this time state; it is for

eternity. If we were called to see the Queen and stand before her, we would count it a great honour. It would be, in a natural sense. We would in no way demean our royal sovereign. But, that is nothing whatsoever to be compared with this. This is fellowship with the King of kings and the Lord of lords. This is fellowship with God Himself. “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” Why does our text single out fellowship with the dear Son of God? That is not to exclude God the Father, or God the Holy Ghost, either. They both have a place in this fellowship. But, the only way whereby we may have fellowship with God is *in* Christ Jesus. There is no fellowship out of Christ; remember that. It is nothing to do with your denominational name, family connections, talents, abilities or wealth, whatever you may think. They are nothing whatsoever to do with it. It is that little word “in.” If you read the Epistle of Paul to the Ephesians, again and again it comes: “in.” “In Christ Jesus.” It means being in union with Him. Those that are “in Christ Jesus” are those that are in fellowship with God. “In Christ Jesus.” It is the Holy Ghost: that third Person of the glorious Trinity, who creates this precious, vital thing. The whole of the Trinity is in it, but it is to be “*in* Christ Jesus.”

“Out of Christ, almighty power  
Can do nothing but devour.”

*J. Hart*

The next thing we must notice is this. God the Father, in determining that at last there would be a number that no man could number around the throne of God in this sweet fellowship, firstly sends His only begotten Son into this sin-cursed world. And, as we sometimes sing in that little hymn:

“Brother to your souls becomes.”

*J. Cennick*

That second Person of the glorious Trinity takes into union with His divine Person, this other nature. “It behoved Him to be made like unto His brethren.” The great purpose being that He would be in fellowship with them in that peculiar and special way; different from His fellowship with the angels. There is fellowship between Christ and the unfallen angels, but they worship Him as King. But, those in our text worship Him as Saviour. That is altogether different; it is a different relationship. And, oh! Bless God for the way in which the dear Son came so low to have fellowship! He descends, as we read

in one of our hymns, to:

“...hold converse with worms.”

*I. Watts*

And, in so doing, He made a way whereby this vast number should have fellowship with Him and with the Triune God, to all eternity. It is in this word “called.” “By whom ye were *called* unto the fellowship of His Son Jesus Christ our Lord.”

You think of Matthew, sitting at the receipt of custom, a tax gatherer. He went to work one day, as he had done all his working life, and sat taking the taxes from his fellow citizens. And, while He was at work, this Person, Jesus of Nazareth, the Lord and Saviour in our text, stands in front of the tax table; not to pay any taxes to Matthew – “Follow me!” And Matthew rose up and followed Him. He left his work and left the taxes. The constraining power of Christ came first. “Called unto the fellowship of His Son Jesus Christ.” This is how God works in the cases of all His dear people. There comes a moment, ordained by God in the secret purposes of His covenant, when this sinner and that sinner are called by grace. I do hope, oh! dear friends, I do hope that it is an exercise with every one of us here tonight, all who are listening to this word this evening; that you be found among the called.

“But can I bear the piercing thought:  
What if my name should be left out,  
When Thou for them shalt call?”

*Lady Huntingdon's Col., 1774*

Could you bear that thought? Or, are you so in love with the world that it has no meaning to you? Your heart is, really, still in the world, and to be among God’s people is not a matter of any importance to you. Well, may God awaken you to the solemn danger you are in. May He show you where your heart is leading you; it is in the broad way, “that leadeth to destruction.” Oh! I would set before you this evening this vital need to be among God’s dear people. That was Ruth’s religion. In the end, it became Saul of Tarsus’s religion and the dying thief’s religion. May it be yours and may it be mine. “Called.”

Now, how does God effect this call? Firstly, we must put the crown on the

head of the dear Father who sent His dear Son; that this fellowship might be brought into blessed purpose and blessed effect. He sends the Holy Ghost to bring to pass this call in the hearts of those ordained to eternal life. "Called." It is the work of the Spirit, especially, to call sinners. The means that the Holy Ghost uses, and we must not be in anyway restrictive; we could not restrict His actions, but the means generally used (I use that word reverently) is the Word of God. If you are in earnest about your never dying soul tonight, this is the Book you should be going to: the Word of God. You will be like the godly Bereans, who "searched the Scriptures daily, whether those things were so" that Paul had preached. Some of them were searching the Scriptures asking: 'Am I His, or am I not? Am I one of Christ's?' It is the Word of God that the Holy Ghost uses. And, in so doing, He uses a sword to pierce, a hammer to break up a hard heart, fire to melt an adamant spirit, dew to soften, the rain to come down and bring nurture and nourishment: even the snow, too. He has different methods, but they are all to the same effect: to call this sinner out of nature's darkness, to call him from his unbelief, to call him from the love of the world, to call him from the lust of the flesh, to call him from those idols of the heart and to call him from all those false ways. He will be as Bunyan's Pilgrim was when Evangelist was sent with that message "Flee from the wrath to come!" He could not rest once he had received that message. No longer could he be happy in the City of Destruction! It was no longer his home. He saw the sword of God stretched over it, waiting to descend upon him. Flee he must! Where to? The wicket gate, and onward to the cross of Christ, where he saw that "yon lovely Man," hanging, bleeding and dying there. He gave three leaps for joy, and sang, "Blest Cross! blest Sepulchre! blest rather be The Man that there was put to shame for me."

Our text is telling us that there are those that are called. Called to know themselves as lost, ruined, undone, wretched sinners, and called to know that there is no good thing in their flesh. It takes many a year to learn that lesson as deeply as we ought to learn it. Called to know that no human hand or heart can help you. Called to know that unless there is a Substitute for your never-dying soul, you are lost, and lost eternally. Called to know that you need to be sprinkled with the blood of Christ and for the effect of His death to be applied to your poor, guilty heart. And, blessed be God, called to be raised up to "a good hope through grace" that this is so.

"Called." Sometimes this is done in a short time; sometimes over many years. But our text tells us that God is so faithful that He has never yet

effectually called a sinner who He will not lead to Christ at last, both by faith here below, and on into eternity to come. “God is faithful.” “He which hath begun a good work in you will perform it until the day of Jesus Christ.” Blessed be His holy name. If God were not faithful in this, dear friend, it would not be done. You say: ‘Well, I am very earnest.’ I hope you are. ‘I have shed many tears.’ I hope you have.’ But, dear friends, all your earnestness and tears cannot maintain the work of grace. It is God’s work. Only He can keep it alive. That is why you need the means of grace. That is why, if you value your soul, you will put the House of God first: not the world. Yes; even in the weeknight, as well, if there is the opportunity given. Such will be the love for God in your soul, every opportunity that you may possibly have without any lawful hindrances, you will be there. Some of us can remember the days when we could not wait for the next service. That may sound strange to some of you who are longing for the ‘Amen,’ and hope the Pastor will soon sit down. But there are those of us here (I am not the only one, I am sure), who, in those early days of our calling, could not wait for the next service. Such was the hunger, the thirst and the longing of those ‘calling’ days. Would to God there were more days like that among us in Old Baptist Chapel, Chippenham! Would to God He would revive those ‘calling’ days in some of our hearts; those times of our first love!

“Called unto the fellowship of His Son Jesus Christ our Lord.” What does this mean?

Firstly, there will be the fellowship of His Word. He is the Incarnate Word. When the Holy Ghost makes the Word of God spirit and life in your soul, in that sense, there is fellowship with Him in His Word. And, especially when, in reading His Word and longing for a precious Christ in your heart, you come across some passage which sets Him forth so sweetly, your soul will reach out after Him. ‘This is the Jesus I want; this is the Saviour I need.’ Do you know what that is? Has the Holy Ghost ever made the Word the Bread of Life or the Water of Life to your soul? In so doing, there is fellowship with Christ in that, for He is the Word. He becomes “Christ in you, the hope of glory:” raised up by the Holy Ghost; called unto that fellowship. Some of us can remember the days when the Word of God was nothing to us. We went through the form of worship. We attended Sunday School and this, that and the other. But we had no heart for it. But, when we became a needy sinner, it was different. We came to the Word of God, and, instead of reading it, it read us! That is a mark of grace. Does it read *you*? That is part of the calling: that

the Word of God should read you. It never lies and it never deceives. “Every word of God is pure.” When it discovers your sinnership, you will be compelled to say: ‘Lord, it is true.’ When it shows you your base corruptions; ‘Lord, that is true.’ When it shows you your debt; ‘Lord, that is true.’ You will not be kicking against it. And, I say this kindly and lovingly, there will not be chapters in the Word of God that you wish you could cut out. ‘That doesn’t mean anything to me; I think differently to that.’ You will humble yourself under *every* principle of this blessed Book; you will indeed. You will desire to walk worthy of it, whatever it may demand and command of you. I know we have no strength in ourselves for that; that I know only too well. But, look in your heart, dear friends. Is there a desire that it should be so?

Secondly. “Called unto the fellowship of His Son Jesus Christ” in this; and this is something very sweet, and how we long to know more of it. To take up the language of the dear hymnwriter:

“The wounds of Jesus, for my sin.”

*J. A. Rothe*

*That* is fellowship. To get such a view of what Jesus suffered in Gethsemane, the judgment hall and at Calvary, and see, as the little hymn says:

“In my place condemned He stood;  
Sealed my pardon with His blood:  
Hallelujah! What a Saviour!”

*P. Bliss*

Oh! To get to that point! Not just to look on it, as it were, and believe it was true for the Church of Christ, and it is, but to know it personally ‘*for me!*’ Called to that fellowship.

“Convince us of our sin,  
Then lead to Jesus’ blood;  
And to our wondering view reveal  
The secret love of God.”

*J. Hart*

Friends, give Him no rest until He does that for you. Do not rest short of this. Poor sinners are welcome to ask for it and to plead for it. You *need* it!

“*Fellowship.*”

Thirdly, there is fellowship with Christ’s sufferings in another sense. In some little measure, the child of God is called to it. “If we suffer, we shall also reign with Him.” Sometimes God calls His people into deep waters and fiery trials. They have crooks in the lot, thorns in the flesh, bitter disappointments and heavy discouragements. ‘Lord, why is this?’ “Could ye not watch with Me one hour?” Only one hour. That is a very little space of time. “Watch with Me.” Not just ‘Watch Me,’ but “Watch with Me.” *That* is fellowship.

In a sense, Martha, Mary and Lazarus watched *with* Him in that peculiar trial they had to pass through in John 11. It was “that the Son of God might be glorified thereby.” They were called to watch *with* Him in that mysterious providence, so aptly described in our opening hymn this evening.

“God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.”

*W. Cowper*

A mysterious way. And some of you are in some mysterious paths; so, mysterious that you cannot understand them. You certainly cannot make them straight. But, in this respect, you are called to the fellowship of Christ in His sufferings. You are called to see His meekness, His lowliness, His humility, His steadfastness and His sympathy with His suffering people. You are called, and it is a privilege. It is said of Moses that he esteemed; that means that he highly prized; “the reproach of Christ greater riches than all the treasures in Egypt.” We read it very quickly, don’t we? But, you think of it. Godly scholars tell us that Moses could have been the next pharaoh, with the whole of the Egyptian empire at his feet. All its luxury and power would have been far more than Solomon had. Yet, he deliberately turns his back on it, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” Why was that? Because, dear friends, he found fellowship with Christ. That was far more to be desired than anything that this dying world could give him. And, so it is.

“God is faithful, by whom ye were called unto the fellowship.” You say,

‘It is a bitter cup that I am called to drink!’ Yes, but “God is faithful.” He will give you the grace to go with it. He will give you the strength to go with it. He will give you the patience to go with it. He will give you the submission to go with it. “He is faithful.”

“God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.”

And, dear friends, there is the fellowship around His table. That is a precious place. Paul speaks of the communion of the blood of Christ and the communion of the body of Christ. But, the great end God ultimately has in view, is the fellowship of the saints above. When believers die, they enjoy the fullness of this text. When the Lord says to a believer: ‘Come up higher’; “the Master is come, and calleth for thee,” what is He saying? He is bringing them into immediate fellowship in heaven above. What a place! There the dear Lamb of God is seen; His lovely face, once “marred more than any man,” is now radiant in glory. His wounded hands and feet visible to that assembled multitude; thousands, upon thousands upon thousands of “spirits of just men made perfect” around the throne of God, holding palms in their hands, crying: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” Oh, what fellowship there is there! It is never wearied, it never becomes stale. They will never come to the end and say: ‘Well, what shall we meditate on next?’ Friends, it is a stream that will ever run; an ocean that will never run dry. “Fellowship.”

And to think that the dear Lamb of God; the dear Son of God should, in that glorious place, become, as it were, in such a position that He has fellowship with that vast number personally. You have only to read Revelation 7. “For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:” that is fellowship, “and God shall wipe away all tears from their eyes.” It is personal. The mysteries of heaven are very great. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” But, this I do believe: it will be personal fellowship. That is a wonderful thought, isn’t it? He will look on His dear sheep, the dear members of His mystical body, His dear family, and He will commune with them, and they with Him. “Blessed are they which are called unto the marriage supper of the Lamb,” we read in the Book of the Revelation. And, around that supper table: oh, the conversation!

“The King there in His beauty,  
Without a veil is seen:  
It were a well-spent journey,  
Though seven deaths lay between.

I'll bless the hand that guided,  
I'll bless the heart that planned,  
When throned where glory dwelleth  
In Immanuel's land.”

*A. R. Cousins*

Oh, dear friends! All the sorrows of this time-state; the bitter cup you have had to drink: that will all be behind you then. My late grandfather used to say:

“The city to which I am travelling  
Will more than my sorrow repay  
And the toils of the road will seem nothing  
When I get to the end of the way.”

*C. D. Tillman*

And, the end of the way for God's dear people is just this: fellowship. “The fellowship of His Son Jesus Christ our Lord.” The great point with me, and I hope with you, this evening hour is: Is He calling me to this? That is the point. And:

“If I ask Him to receive me,  
Will He say me nay?  
Not till earth and not till Heaven  
Pass away”

*Translated by J. M. Neale*

Those whom He calls; those in whom He has planted His blessed Spirit; those who know just a little of what I have tried to hint at so feebly tonight: will He turn them away? No. “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.” Then, may God keep us faithful. “Be thou faithful unto death, and I will give thee a crown of life.”

May God add His blessing.

*Amen.*