Visitor Lulpit.

HONEY FROM A LION.

A SERMON BY C. H. SPURGEON DE-LIVERED ON SUNDAY MORNING, APRIE, 3, 1881.

"But not as the offence, so also is the free gift, for if through the offence of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many."—Rom. v. 15

This text affords many openings for controversy. It can be made to bristle with difficulties. I have, at this time, neither the inclination nor the mental strength either to suggest or to remove the difficulties, which are so often the amusement of unpractical minds. So we will not listen to this side or that; but we will bow our ear to hear what the Scripture our birth. itself hath to say apart from all the noise of sect and party.

My object shall be to find out in the text that which is practically of use to us, for I have of late been so often shut up in my sick chamber that when I do come forth I must be more than ever eager for fruit to the glory of God. We shall not, there-toradive into the deeps with the hope of finding pearls, for these could not feed hungry men; but we will navi-gate the surface of the sea, and hope that some favoring wind will bear us to the desired haven with a freight of corn wherewith to supply the famishing.

I. The first observation from the text is this-the appointed way of our salvation is by THE FREE GIFT OF Goo. We were ruined by the Fall, but we are saved by a free gift. Although this doctrine is well-known, and is taught in our synagogus every Sabbath day, yet this grand essential truth is often enough forgotten or ignored, so that it has need to be repeated again and again.

Observe, that salvation is a free gift; that is to say, it is bestowed up on men by God without regard to any merit, real or supposed. God has a reason for saving men; but that reason does not lie in man's merit in any degree whatever. Sovereign grace selects such as Rahab the harlot, and Manasseh the persecutor, and Saul of Tarsus the mad zealot against

Salvation is also brought to us irrespective fo any merit which God foresees will be in man. Foresight of the existence of grace cannot be cause of grace. God himself does not foresee that there will be any good thing in any man, except what he foresees that he will put there. The Lord determines to display his love, according to the good pleasure of his

I go a little further in trying to explain how salvation is a free gift, by saying that it is given without reference to conditions which imply any desert. But I hear one murmur: "God will not give his grace to men who do not repent." I answer God gives men grace to repent; and no man ever repents till first grace is given him by which he is led to repentance. "God will not give his grace to those who do not believe," says one. I reply God gives grace to men by which they are moved to believe, and it is through the grace of God that they are brought into the faith of Jesus Christ.

You may say, if you please, that repentance and faith are conditions of salvation, and I will not quarrel with you; but please remember that they are not conditions in the sense of deserving of God.

Beloved, so tar is God from giving salvation to men as a matter of re ward and debt, and therefore, bestowing it only upon the good and excellent, that he is pleased to bestow that salvation over the head of sin and in the teeth of REBELLION.

There is no opportunity for forgiveness where there is no offence. If men are meritorious, how can God be gracious to them? In such a case, it the sin of a moment, and therefore dearer to them, than all the minister-will be enough for him to be just. cannot be compared for force and ing spirits before the throne, for he When good works can put in a valid claim, peace and heaven can be obtained by the rules of debt; but since paratively feeble fount of Adam's sin it is clear that eternal life is the gift sends forth a flood which drowns the of pure favor, you, need not marvel world in sorrow and death, what must lift up my eyes again to the eternal when I say that grace comes to men, leaping over the mountains of their

fence, so also is the free gift.

heavy losers by the offence of the first are far from being desirable, heirs as the stars of heaven. to a heritage of sorrow. Our there is a bent within us in the wrong ing or misgiving. direction, and this has been there from

death. Two only of the human race after hillock above the lowly beds of Cures the worst case of Canker have escaped death, but the rest have the departed, you see set forth evileft their bodies here to moulder back dently before your eyes the result of into mother earth, and unless the the Fall. You ask: "Who slew all Meets with wonderful success in Murcurial Lord cometh speedily we expect that these? and at what gate did the fell Diseases. the same thing will happen to these destroyer enter this world? Did the bodies of ours. While we live, we first Adam through his disobedience know that the sweat of our brow lift the latch for death?" It is sarely must pay the price of our bread; we so. Therefore I believe with the know that our children must be born greater assurance that the second with pangs and travail; we know that Adam can give life to these dry

the forbidden tree. The world has more shall the glorious Son of God at no more a Paradise anywhere, but his coming call them again to life and everywhere it has the place of wail- immortality, and renew them in the will cure Dyspepsia. ing and the field of the dead. Where can you go and not find traces of the first trangression in the sepulchre and first trangression in the sepulchre and the fall of Adam such great results.

Restores the entire system to a healthy con dition. fattened with the dust of the depart- from the grace of God and the gift ed: every wave of the sea is tainted by grace, which is by one man, Jesus with atoms of the dead. Scarcely Christ. Brethren, suppose that Adam Removes the cause of dizziness. blows a March wind down our streets had never sined, and we were at this but it sweeps aloft the dust either of Cæsar or his slave, of ancient Briton, ing would have remained in jeopardy, Relieves Paintness at the Stomach or modern Saxon; for the globe is seeing that at any moment he might worm-eaten by death.

Sin has scarred and marred, and spoiled this creation by making it subject to vanity through its offence. Thus terrible evils have come to us by an act in which we had no hand: Christ; such as these have been seized upon by grace, and arrested in infinite love, that in them the Lord might and yet we have become sufferers solute security and eternal life as we is the great remedy for General Debility. through no deed of ours. Say what and cannot be escaped from.

This sad truth leads me on to the one which is the essence of the text. and constitutes my third observation.

III. From the Fall, we infer the MORE ABUNDANT CERTAINTY that salvation by grace through Christ Jesus come to believers. Settle in your minds, then, that the fall of Adam and set in active work his attribute has wrought us great damage, and of grace, therefore, doth he save men then be as much asssured that the life, death, and resurrection of Christ, in which we had no hand whatever, must do us great service.

For, first, this appears to be more delightful to the heart of God. It must be fully according to his gracious nature thatsalvation should come to us through his Son. If God has so arranged it that in the second Adam men rise and live, it seems to me most gloriously consistent with his gracious nature and infinite love that it should come to pass that all who believe in Jesus should be saved through him.

This assurance becomes stronger still when we think that it seems more inevitable that men should be saved by the death of Christ than that men should be lost by the sin of Adam. Stand and look at the Christ upon the cross, and mark those wounds of his, and you will become absolutely certain that sin can be pardoned, nay, must be pardoned to those who are in Christ Jesus.

I do not know whether I shall get into the very soul of this argument as I desire, but to me it is very sweet to look at the difference as to the causes of the two effects.

The sin which destroyed us was the trangression of a finite being, and cannot be compared in power with the grace of the infinite God; it was forth from the infinite source of di-

Note one thing more concerning this plan of salvation, that all this comes to us through the one man. Christ. It is through the one man. Christ Jesus, that all the grace of God comes streaming down to all the chosen, Mercy flows to no man save through the one appointed channel, Jesus the Son of man.

II. We next quote that it is certain that there have come to us GREAT EVILS BY THE FALL.

Paul speaks in this text of ours of the "offence," which word may be read the "Fall." which was caused by the grace. Turthermore, I would have you note the difference of the channels by which the evil and the good were severally communicated to as. In each case it was "by one," but what a difference in the person! We fell through the chief patriarch of the race, and the chief patriarch of the care that I had power to magnity it w

salvation which is in Christ Jesus, hand of his could pull down the house but the type is not able completely to of our humanity, and hurl this ruin set forth all the work of Christ, hence on our first estate, that greater man, the apostle says: "But not as the of- who is also the Son of God, can fully restore us and bring back to our race It is certain then, that we were the golden age.

And look, my brethren, what this father and the head of our race, man did. Adam commits one fault Through the sin of Adam, we have and spoils us; but Christ's works and been born under conditions which achievements are not one, but many

But what is more, Adam did but griefs have been alleviated by the eat of the forbidden fruit; but our bounty of God, but still we are not Lord Jesus died, pouring out his soul born under such conditions as might unto death, bearing the sin of his have been ours had Adam remained people upon himself. Am I sure that in his integrity and kept his first es- the act of disobedience has done me tate. We came into the world with damage? Then I am much more cera bias towards evil. This is not de-rived solely from faults of education, fice must be able to save me, and I or from the imitation of others; but cast myself apon it without question-

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we ourselves must return to the dust bones, can awake all the sleepers, and from whence we are taken; for dust raise them in newness of life. If so we are, and unto dust we must return. weak a man as Adam by one sin has O Adam, thou didst a sad day's brought in death, to pile the carcases work for us when thou didst hearken of men heaps upon heaps, and make to the voice of thy wife and eat of the earth reek with corruption, much

moment unfallen beings, yet our standhave transgressed and so have pulled us down. Thousands of years of obedience might not have ended the probation, seeing there is no such stipulation in the original convenant. You and I therefore would be holdyou will about it, the fact remains, now lost everything in Adam, and so the uncertain tenure has come to an end, our lease of Eden and its joys has altogether expired; but we that have believed, have obtained an inheritance which we hold by an indisputable and never-failing title which Satan himself cannot dispute: "All things are yours, and ye are Christ's,

and Christ is God's." The Lord Jesus Christ has finished the work by which his people are saved, and that work has been certified by his resurrection from the dead. There are ne "ifs" in the covenant now; there is not a "peradventure" in it from beginning to end; no chances of failure caused by unfinished conditions found in it. Our Lord has not only undone the mischie of the fall but he has given us more than we have lost; even as the Psalmist saith: "Then I restored

hat which I took not away." The Lord Jesus has also brought us into a nearer relationship to God than we could have possessed by any other means. We were God's creatures by creation, but now we are his sons by adoption; in a certain narrow sense, we were the offspring of God; but now by the exaltation of the man Christ Jesus, THE REPRESENTATIVE of us all, we are brought into the nearest possible relationship to God. Jesus sits upon the throne of God, and manhood is thus uplifted next to deity: the nearest akin to the Eternal is a man, Christ Jesus, the Son of the Highest. We are members of his body, of his flesh, and of his bones and therefore we share his honors and participate in his triumphs.

Those who have washed their robes and made them white in the blood of the Lamb will be nearer and dearer to him, and he will be nearer and ing spirits before the throne, for he took upon him our nature and not theirs. Glory be unto thee, O Christ As I look into the awful deeps of Adam's fall, I tremble, but when by thy passion and resurrection, I fee strengthened by the former vision

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