

# (1 Thessalonians) Past Acts of Paul at Thessalonica

by Willie Mullan

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*Willie Mullan's sermon explores Paul's experiences and teachings in Thessalonica, emphasizing the importance of genuine gospel preaching and the joy of faith in Christ's return.*

**Duration:** 51:03

**Scripture:** Acts 17:16, 1 Thessalonians 2:1

**Topics:** "Paul The Apostle"

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## Description

In this sermon, the preacher emphasizes the good news of God's love and the sacrifice of Jesus on the cross. He encourages believers to hold out their arms in grace and accept God's fate for them. The preacher also urges young preachers to stick to the gospel and not be swayed by worldly distractions. He uses the example of Paul's past performances among the Thessalonians to highlight the importance of preaching with purpose and walking worthy of God. Overall, the sermon emphasizes the power and significance of the Gospel of God in transforming lives.

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## Transcript

This is the second chapter of Paul's first letter to the Thessalonians. First Thessalonians, chapter two. If you have been reading through the book this week, you will have already noticed this, that this chapter gives us some of the past performances of the great apostle and his labors at Thessalonica.

Some of the past performances of Paul at Thessalonica. And then if you have looked carefully at the chapter, you'll know it doesn't only deal with past performances, but it deals with past problems that Paul met at Thessalonica. Not only national, but satanical.

Not only external, but internal. Past problems Paul met at Thessalonica. And then if you look carefully at the chapter, you'll notice that it doesn't only deal with Paul's past, but it gives us a little glimpse of Paul as he sends the letter to the Thessalonians, Paul's present.

How his heart was filled and filled with joy as he saw his children walking in the truth. And of course you must have noticed that not only does the chapter deal with Paul's past and Paul's present, but Paul's looking into the future in this chapter. And he's anticipating that day when the Lord Jesus will come again.

And he can see clearly by faith, we Thessalonian converts standing glorified, faultless before the throne. My, he said, ye shall be in that day our crown of rejoicing. So you'll see that this chapter deals with some of Paul's performances in the past, shows you some of Paul's problems, gives you a little hint of Paul's pleasure as he's paying this letter to the Thessalonians, and it deals with Paul anticipating the future.

Now let's look at some of these past performances of Paul. We get some wonderful pictures of the Apostle. To me it's almost like a picture book of the Apostle as he turns verse by verse.

You see some wonderful pictures. Let's begin at the first verse. Verse 1, For yourselves, brethren, know our entrance in unto you, that it was not in vain.

You know, I can almost see Paul penning these words. It was not in vain. You know, as he's putting this down, he must be looking back, isn't he? He remembers how he went into Thessalonica with the gospel.

He remembers that multitude that we looked at last week, a great multitude believed. The Acts of the Apostles, chapter 17, 16, 17th verse. Yes, in chapter 17 it's told us that a great multitude believed when Paul preached at Thessalonica.

And you know, he's penning this. It was not in vain. Here we see him rejoicing of a reaper, or of the reaper.

You know, he's rejoicing now of the wonderful things that took place. I wonder how many of us can look back down to our service for the Lord Jesus, and we can rejoice like this. It was not in vain.

Why, I can look back in so many places. I remember so many years ago when I pitched a tent at Holmes' Corner, at Tillie Gomeen, and there's Mr. Corbett and I were late, Mr. Harry Corbett, and I went out alone one day and walked round the fence. He said, I think we should pitch the tent here, wouldn't we? And I looked for the houses.

There were none there then. It's pitch, nothing built. I said, well now, if you think that the Lord's leaving, we'll put the tent here.

And you know, friends, I look back now, and I can see the tent crowded. I can see the nights when we took down the sides, when the people sat out in the grass, when night by night people were saved. In fact, so many were saved that as soon as we took the tent down, six weeks later, they began to build the church that's there now.

And I went and pitched when there were only bricks put up the sides, and it was still crowded. And when they hadn't got a roof on and only girders, I was still pitching. And God blessed the work.

It was not in vain. How lovely to look back. Why, I can remember going so many places and seeing the hand of God in so many ways.

It was not in vain. And can't I say that about this place more than any other? I remember the day when three men came from this very assembly to ask me to come. And I blessed God again and again from the day I came.

It was not in vain. Can you say this? I can remember the first time I went to preach at Queen's University. Poor little, small, insignificant thing that I was.

And still am. And as I walked up that front aisle and down the corridor and faced all the masters and the boys and men and girls and women, how I secretly inside trembled. And then at the end of the meeting that day, a doctor of the university came and got my arm and said, Let's go and have a chat together.

And there was a doctor saying, It was not in vain. Mr. Russell and I have gone through the prison and faced all the prisoners. Rattled out the seams poorly.

And it was not in vain. And I'll go tomorrow to Queen's Island. And I trust it will not be in vain.

This is the reaper. And he's looking back with rejoicing. I wonder how many of us here this evening, we can look back at our service for God and we can say from our hearts, It was not in vain.

Not in vain. That's Paul rejoicing of the reaper. But watch the next verse.

Verse two. But even after that we have suffered before and were shamefully entreated, as you know, at Philippi. My, you remember how Paul was shamefully entreated at Philippi.

He was put in the prison. We were bold in our gods to speak unto you the gospel of God with much contention. I'd like all the young preachers to take their time here with me.

Because just now we are looking up Paul the picture. Very good to look up Paul rejoicing of the reaper. But where we have learned most this evening is looking up this picture of Paul's purpose as a picture of God.

Watch what he said. We were bold in our God to speak unto you what? The gospel of God. My, I wish I could thunder that out of the weight of the thunder.

You know, I want you young fellows to get the hold of this. If you're going out to take meetings where I'm saved or brought in, remember you're expected to preach the gospel of God. You're not expected to ridicule the ministers.

That's not the gospel of God. You're not expected to criticize anything. If I settle modernist synods meeting, I'm teaching the word here.

But when I go to Lisbon, I'll be going to preach the gospel of God. I'll be going speaking for synods. Paul said, I was bold to preach unto you.

Get the hold of that phrase, young fellow. The gospel of God. Do you know what it is? It's God's good news for the world.

You know, God has good news for the world. My, you young fellows, if you're going out preaching the gospel of God, get the hold of this. You're going out preaching good news.

And it's God's good news. Do you know what it is? I hope you know what the gospel of God is. It's the good news that God so loved the world.

Why, how wonderful to get all kinds and classes and creeds and colors of sinners and just hold them in your arms and say God loves you. You know, I can remember not so very long ago that a Roman Catholic came into the little inquiry room and sat down very silently and she said, Mr. Mullen, you know, I'm a Roman Catholic. I said, dear, keep quiet about that sort of thing.

You're a sinner and God loves you. Let's get the hold of that sort of thing. We're bringing good news to sinners and the good news begins here that God loves them.

God loves them. You're in this meeting, unsaved friend, tonight. I want you to get the hold of the good news.

God loves you. God so loved you that He gave His only begotten Son. Oh, that we could get that over to every unsaved man and woman in the meeting tonight.

That God so loved you, sir, that He gave His only begotten Son and He didn't only give Him down to earth, you know. He gave Him up to the death of the cross of Calvary. He said, son, go down and lay down your life as a ransom whereupon I must stand justly and hold out my arms in grief and justify every one that will accept your faith.

It's the good news of God's love that He so loved He gave His Son. It's the good news that His Son went to Calvary and gave Himself a ransom for all. It's the good news that the one who came and died rose again.

And it's the good news that tonight for every unsaved man there is a living Savior. And it's the good news that grace makes salvation in these times. Whosoever believes in Him should not perish but have everlasting life.

That's the gospel of God. You young fellows, stick to it. Leave the criticism to those who are able for it.

If you're on the streets preaching the gospel, don't start throwing stones into the water where you're fishing. Say, you'll never catch fish like that. You see, when you're dealing with God's people, that's a different thing.

They're not fish, they're sheep. You know, when a fellow goes out to round up sheep, he's a dog with them. And that's different.

But when a fellow goes out to fish, he doesn't take the dog with him, does he? He's got a bit of... He doesn't stand two stones in the water, you know. He wouldn't catch any fish like that. Oh no, you see, in days gone by, David took a swing.

Because if a sheep was swaying way up yonder, he'd just bump a stone beside it. Boy, that would rake in the gospel. You can do that with sheep.

But you can't do that with fish. I wish I could teach you. Sometimes I scream at the least to teach you.

But you don't seem to get it. Paul said, you know, I was born to preach unto you, how quick, the gospel of God. Stick to that.

Stick to that and God will bless you. Go and learn what the gospel of God is. God of this world hath blinded the minds of them that believe not.

Lest the light of the glorious gospel should shine in. My, the thing that the devil... No wonder so many of the young preachers are missing. I remember years ago going to a very large meeting.

Over a thousand people were there. Two of us were preachers. I was looked upon as sort of old-fashioned.

And the other young fellow, this was his first real big meeting. He said, I'll go first. He preached on the hands of Jesus.

Said some wonderful things about the hands of Jesus. He said the things so very well that he really moved the audience with all that he had to say. Then he came into the little back room and we were putting our overcoats on and nobody else there.

He shut the door. He said, well, they tell me honestly. How did I do? I said, you were hopeless.

That's what's wrong with you. Hopeless. I said, look, I want to be your friend and I'm talking to you in love.

Where on earth was the gospel of God in that message? No gospel enough. He said a lot of wonderful things, you know. And he said them wonderfully well.

You never put a spark of gospel in it. You were hopeless. That taught him a wee thing or two.

He never missed a mark from that day till now. I'm trying to do the same with some of you young fellows here. Would to God that I could get you on the bullseye.

The gospel of God. What you need to be up to. Gospel of God.

So watch again. He goes on about this preaching. He said, for all exhortation.

Was not of deceit, nor of uncleanness, nor in guile. You see, the gospel of God, this good news. My, there's nothing deceitful about it.

There's no delusion about it, you know. There's nothing twisted about the gospel of God. On to your friend.

Let me get this over to you. That straight from the very pumping heart of God tonight. Comes the good news.

That he loved you. And gave his son for you. Who died and rose again.

And there's a wonderful savior for you tonight. If you'll only trust him. And there's no question of it, you know.

There's no deception in this. God is... You know, if you'd only believe God. You'd be saved.

My, there's no twist in this wonderful message. But watch this preacher. Look at the next verse.

For as we were allowed of God to be put in trust with the gospel. Isn't that a lovely bit? You know, God really sends some people specially equipped to preach the gospel. And you know, all the real evangelists.

All the men that God has gifted to preach the gospel. And you know you can't preach except you pretend. Indeed you can't.

But it means this. That the day they trusted God. That day God trusted them.

Trusted us with the gospel. And you know, there's a movement afoot tonight. For to try to stop us.

Or let them try. Mind you, there's an ecumenical council in this land of ours. And I'll give you the whole truth now.

And go and search it out for yourself and see if I'm right. There are certain bodies who'd like to get together tonight. And they're going to try to get bishops over all these bodies.

And if they can get bishops, then the fellow who can't get a license from the bishop won't be allowed to preach. And one of them looked into our faces the other day and said, where will the baptists and the brethren be then? Well I'll tell them where they'll be, where the covenantals were. And we'll be going on preaching.

For the Parliament of Pugency. Of Peace. Of Hope.

Of Passion. God sent us. And I'd like to see who'll turn us back.

I would like to see. My will raise an army round us in no time at all. We'll give them fun.

Friend, men who are tempted by God can't be stopped. They can't be stopped. But a bit of them who were tempted by God.

Wouldn't the Jewish council try to stop Peter and James and John? Wouldn't Nero try to stop the great apostle? Wasn't the Spanish Inquisition for the same thing? If you read your history, over the bridge that brought it down, didn't they throw the old Presbyterians years ago, because they preached the gospel, and there's some of the Presbyterian ministries have forgotten it. My, my heart. But there's a lot of other boys who haven't forgotten it.

Why, some of us read history as well as we're Bible users. And remember, that pagan, popish, Babylonian scum has burned the best men that ever stood in Shulevah, and they would do it again. But whether they burn or not, we're going on with the gospel.

We were saints. We were saints, and you can't turn men back to saints. God has trusted us.

Wonderful God trusting us with the gospel. Although some of us wouldn't let them down. Once again, here's the bit that's most important.

Wherefore, but as we were allowed of God to be put in trust with the gospel, even so we speak, not of pleasing men. No, no, no. But God.

Look, here's the bit I want you to get this. You see, we're looking at the picture of the purpose of the great picture. Here was called real purpose in life.

That I may preach the gospel to please God. Well, that puts a new face on it, doesn't it? It doesn't just mean getting a few headings, you know. That doesn't mean just being eloquent or trying to chew off your oratory.

That means that each Sunday evening and right through this mission in this world, that night after night I've been making to preach the gospel to please God, not men, to please God. Well, that would put a new step into some of your service if you started to preach the gospel to please God, not men. Please God.

That's what Paul said. What a wonderful man he was. How much we can learn if we take our time.

Look at this again. He says, Not as pleasing men but God which trieth our hearts. For neither at any time do we flattering words.

As you know, isn't that lovely? No, he just wanted to bring the old fashioned message without any frills or varnish. The old fashioned story that God loved the world and gave his son who died and rose again that there was a savior for the whosoever was. And he said, you know, we never use gospel preaching for to get something out of you.

There's too many baggers in this job. Thank God that I can stand and look round this country and all the businessmen in this place do this. I never loved what they did to me.

And I never will. Never will. I can go to any part of this country of ours and I have preached in every town and almost in every village.

And never once have I dared to sponge on God's people. And I never will. Never will.

When I'm not afraid of women. I'm trusting God. And my eyes are toward the hills.

And I don't give a snap of my fingers. You think that I will drop off again here for a pound, your honor. You're on a false plank, it'll let you down.

And real men of God never use the gospel for a cloak of covetousness. Never. My, if you get them at that, you can pass them by.

They're not sent of God. They're only after money. They'll be found out sooner or later.

The great apostle was a great man. Now look at him. That's it.

For, verse 5, for neither has any time used re-flattering words, as you know, nor a cloak of covetousness. God is witness. Nor of men shall be glory.

Neither of you. You know, they didn't preach to please parties. Oh, you know, some of the preachers, my, they know who am to say certain things.

And they know who am to say them. And you know, when they're in a certain kind of hall, they say certain kinds of things and they get hallelujah. And then when they go to another place, they know exactly what to say there, don't they? Well, friend, I just say what's in that book and I'm never out of trouble, you know.

I get into trouble every week on this Bible class, but I always get out of the trouble again. I'll be saying what's in that book, whether it troubles you or whether it doesn't. I'm not here as a tool of a party.

I keep it very tight in my own consciousness that I'm here to teach what's on the page of that book, whether you like it or whether you don't. Isn't this the way that Paul went? Neither of men shall be glory. Neither of you nor yet of others.

When we might have been burdensome as the apostles of Christ. Now, in those six verses, you have two pictures. You have the picture of Paul rejoicing as a reaper.

You have the picture of Paul's purpose as a preacher. He preached to please God and not men. And now if you come to a different picture, the picture of the reaper, the picture of the preacher, now you come to the picture of the nurse.

And I want you to notice this, verse 7. But we were gentle among you, even as a nurse cares for her children. Now, that's towards the unsaved. You know, when Paul went in among them, he went in to fish.

He went in to preach the gospel. He went in to win souls. And he that winneth souls is wise.

And the way that the gospel preacher should go in among the unsaved is as a nurse that cherishes her own children. The reference should be... Why, that's a very beautiful thing, isn't it? You can see the gentleness of the evangelist, can't you? You can see the carefulness, even as a nurse cherishes her children. And then it goes on, watch it.

Verse 8. So being affectionately desirous of you, can't you see the devotedness of the apostles? We were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us. Why can't you see the sincereness here? This is the kind of gospel preachers we need. Gentleness, carefulness, devotedness, sincereness.

Here's the picture of the gentleness of a nurse. Can't you see the joyfulness of the reaper? Can't you see the portrait of the preacher? Can't you see the gentleness of the nurse? But watch, it goes just a bit further with these pictures. For you remember, brethren, our labor and travail, for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

Ye are witnesses unto God also. How wholly, gospel of God, ye are witnesses unto God also. How wholly, and justly, and unblameably, we behaved ourselves among you that believe.

He's talking about the believers now. You see, of the old warrior, you can see him rejoicing as a reaper, can't you? It was not in vain. Then you can see his purpose as a preacher.

I'm here to preach God. Then you can see his gentleness as a nurse. That's among the unseers.

Now do you see his holiness as a saint among the leavers. He said, how wholly, and justly, and unblameably, we moved among you believers. Why sometimes when I look at those three words, I feel that I've failed in the whole three of them.

I'm not unblameable as I did. I try to be just. My Paul could say, ye know, how wholly, how separate he lived, how sanctified he was, a holy man of God, a just man, an unblameable man.

Only that some of us couldn't raise their shoes. We're looking up a saint now. Did you see the reaper? Did you see the preacher? Did you see the nurse? Did you see the saint? Wholly, just, unblameable.

There's another picture here yet. Did you see the eleventh verse? As ye know how we exhorted, and comforted, and taught every one of you, as our fathers taught his children. My, you're looking up the faithfulness of the Father now.

You see, Paul was one of the rulers in the assembly. You know, when we come to talk about rules in the house of God, some people don't understand what we're talking about. You know, every true assembly of God's people has got rules, and the book says, you should know them that have a rule over you.

I happen to be one of the rulers in this place. Just one of them. And a ruler is here to exhort you.

Some people don't like exhortation. Of course, a ruler is here to comfort you, isn't he? And a ruler is here to charge you. A ruler is here to act like the father of the family.

Paul says that's how we reacted. My said, we comforted you when you needed it. And we charged you, we rebuked you when you needed it.

And we exhorted you. Very beautiful, these pictures, you know, they come out one by one. You see the joyfulness of the reaper, how he rejoices.

You can see the purpose of the preacher. You can see the tenderness and gentleness of the knight. You can see the holiness of the saint.

You can see the faithfulness of the father. Very beautiful pictures. Now those are pictures of Paul's past performances among the Thessalonians.

I want you to notice that as a father he exhorted them and charged them always for his purpose. That ye would walk worthy of God. My all our preaching and all our exhortation ought to be to this end, that the saints would walk worthy of God who has called you unto his kingdom and glory.

Now the next little bit we needn't bother very much with, because he's just going over what we went over last week. But I'll read it at any rate, verse thirteen. For this cause also thank we God without ceasing, because when ye receive the word of God, which ye heard of us, ye receive it not as the word of men, but as it is in truth the word of God, which is actually worthy also in you that believe.

You remember last week I pointed out that when Paul went to preach at Thessalonica, preached the gospel not in words only, but in power, you remember how these Thessalonians received the word. You see, that's what you must do to get saved. You must receive the message of the gospel.

If I preach God loves you, you must receive it. If I preach God loves you so much that Christ came and died and shed his blood and gave his life a ransom for all, that's true. If I say that Christ rose again and tonight there's a real, what if I'm living for your people? When you receive the message, the word, you receive the Christ.

And to as many as received him, to them give it power to become the sons of God. But you know, there's something else after receiving. You remember we noticed this last week, verse 14.

For ye, brethren, became followers. Ah yes, you see, if you become receivers, ye must of necessity become followers. You know, this is one of the things that marks out the sheep.

The Lord Jesus said, My sheep hear my voice and they follow me. Many of you heard him talking to you about baptism. Are you following on? Mind you, he went down into the water and he was baptized.

Are you following? I'm a follower, yes. Ah friend, remember if you really love him, you'll follow on to know the truth. Look again, ye became followers of the churches of God, which in Judea are in Christ Jesus, and then something more.

For ye also have suffered like things of your own countrymen, even as they have of the Jews, you see. You become receivers, you become followers, you become sufferers. It must be like that, it can never be any other way.

You see friend, if you receive Christ as your Savior tonight, and you prepare to follow him no matter what the cost, I'll tell you this, you'll suffer, suffer. My youth be called peculiar and narrow, and God only knows what. You should see some of the lovely letters I get from the devil.

He writes to me now and again. Never mind. You know friends, if the Lord Jesus were back here again, and in this pulpit, they would turn from Him again.

Make no mistake about that. We're living in the same world, and there's a cloud of religious fanatics who hate the truth. It's a deal.

My dear friends, don't worry if you suffer. You're following Christ and you must suffer. You must suffer.

But we looked up the receiving and the following and the suffering last week. But notice this, that it says, Let ye suffer of your own countrymen, even as they have of the Jews. Is there some wonderful thing here against the Jews, who both killed the Lord Jesus? Mind you they did.

Make no mistake about that. God will try Israel yet, for a murder. Yes, son.

Was Jesus Christ an innocent man? Was He a sinless man? Was He a spotless man? Was He a harmless man? Was He a holy man? They murdered Him. Mind you, godly men have been murdered after Him, and it will come again. But God will knock it down.

Vengeance is mine, says the Lord. I will repay. And there's a day of vengeance coming for this world.

Who both killed the Lord Jesus, and their own prophets, and have persecuted us. And they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles, that they might be saved.

That's what happened in the early days, and I believe it will happen again in the last days. You see, these great men that God sent to shape the world, they were forbidden. Forbidden by the Sanhedrin, forbidden by the Jewish council, forbidden by the leaders in the temple of Jerusalem, forbidden to preach the gospel.

It may come again. Why, this was one of Paul's problems. He was forbidden by his own nation to preach to the Gentiles.

And then he goes on in verse seventeen, But we brethren, being taken from you for a short time and peasants, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us. I think there's a lovely touch here, and there's a great truth here.

You see, Paul was a great preacher, there's no doubt about that. And Paul was a holy man of God. And Paul was a wonderful worker for Christ.

Paul was a marvellous evangelist and missionary. But when you have said all that you can say, remember he was just a man. And you know he had wee ideas of his own, just like all men have.

And he had plans to go back to Thessalonica. How? He would just have loved to go back and wonder why he had had revival there. A multitude had got saved.

He had seen the hand of God. It was not in vain. And he longed to go back.

But you know, the devil stopped Paul's plans. But you know, the devil didn't stop God's purposes. Can you see that? Sometimes our thoughts are not God's thoughts, you know.

Sometimes our ways are not God's ways. And Paul wanted to go back, but God wanted him to go on. And you know, the devil was working into God's hands.

When Paul was sent out of Philippi, he went down to Thessalonica. When Paul was pushed out of Thessalonica, he went to Belial. When Paul was put out of Belial, he went to Athens.

When Paul was put out of Athens, he went to Cairo. The devil pushed him further away from Thessalonica. The gospel spread.

Multitudes were one for God. You know, your disappointment might be his appointment. I tell you, it's worth thinking about.

Some of us are disappointed at times, aren't we? It may well be his appointment. And you'll find that your miss was your mercy. And that God's looking after you all the time.

You know, I can see Joseph being sold by his brethren. And I'm sure he longed to get back home. And he's down in the pitch.

Then he's sold down into Egypt. Then the woman told a lie and he's put down into the prison. And it seems this young godly fellow is thinking more and more and more and more from the prison.

And you know, it is from that very deepest point, from the lowest door on the keyboard of life, God brought him right away to the throne. My God was working things out. Don't be too worried about the disappointment.

Place your life in the hand of God. And let God pave the way. And your way may not be God's way.

And your thoughts may not be God's thoughts. These were Paul's problems. But can't you see the last verse? I'm not wanting to pass by the nineteenth one, but I want you to see the last one.

You know, as Paul looks back and thinks of all that's been accomplished, he wished to put these words down. Ye are our glory and joy. My, this is his present pleasure.

You know, his heart's throbbing now. He's looking back, even in current, he's writing this letter. And he's looking back, he says, you know, that was the best day's work I ever did for God.

That's the crown of my life. That's the joy of my soul. You know, I would be compelled to say that about Logan.

It's my joy. I'm crying. What a joy.

How his heart was thrilled. He never forgets, says, oh my God. It gave him present pleasure.

Do you see his past performance? Do you see his past problems? Do you see his present pleasure? Have a look as he turns and looks into the future. Through verse 19. What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? You know, he's turned right round from the past and away from the pleasure to the present.

And he's looking right into the future. He's looking away down the ages past our day to the moment when Jesus will. And when Jesus comes to the air, the bodies of the Thessalonians will rise to meet the Lord in the air.

And Paul stands and there are hundreds that he won for Christ. Glory time. Apocalypse before the Lamb.

He says, you know, that will be a crown of rejoicing. Wonder, wonder who you'll rejoice in. You ever win a soul for the Lord? Never you say, I can't preach and I can't sing? You ever give anything? Would you ever help or arm a child? Only when you pray.

My, I think you older folk, every one of you ought to crawl out to the fair and eat in one of the good. I'm perfectly sure about this, you know. I know the young fellows should be there.

You know, I believe the old people should be there. If there's one thing left for you to do while you're living, get out and pray. And if you can't pray, you can say amen to somebody who can't.

Wonder, wonder who you'll marry. Shall I empty-handed be? When before the crestful sea, I shall stand before the everlasting throne? Will I hang my head in shame as I answer to my name? Not a thing that my Redeemer there can own. Will you rejoice? Brethren and sisters, let's really leave the building tonight to go in for soul-saving with every fiber of our being.

And there'll be stars in your crown in a coming day. God bless you.

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