



Open Water Ministries

~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Where Is The Line To See Jesus-Becky Kelly](#)

[Joy To The World-](#)

[While You Were Sleeping-Casting Crowns](#)

Prayer

Lord, I want to forgive those who have done so much wrong by speaking lies and nonsense about me. I don't understand why they have spoken those lies, but now people are listening to the garbage they have told about me. Rather than respond in anger and speak a bunch of negative words that won't help anyone, I choose today to speak words of kindness and blessing over those who have tried to hurt me. Lord, I ask You to bless them, change them, help them, and lead them into a higher way of life. In the meantime, I am asking You to use this hurtful situation to bring about needed changes in me. Shape me and form me just exactly the way you want me Lord, cause me to be the best I can be in You, as to Your will in Jesus' name. Amen....

Sparkling Gems from the Greek.

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David Wilkerson

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1 ABSALOM SON of David had a fair sister whose name was Tamar, and Amnon [her half brother] son of David loved her. 2 And Amnon was so troubled that he fell sick for his [half] sister Tamar, for she was a virgin, and Amnon thought it impossible for him to do anything to her. 3 But Amnon had a friend whose name was Jonadab son of Shimeah, David's brother; and Jonadab was a very crafty man. 4 He said to Amnon, Why are you, the king's son, so lean and weak-looking from day to day? Will you not tell me? And Amnon said to him, I love Tamar, my [half] brother Absalom's sister. 5 Jonadab said to him, Go to bed and pretend you are sick; and when your father David comes to see you, say to him, Let my sister Tamar come and give me food and prepare it in my sight, that I may see it and eat it from her hand. 6 So Amnon lay down and pretended to be sick; and when the king came to see him, Amnon said to the king, I pray you, let my sister Tamar come and make me a couple of cakes in my sight, that I may eat from her hand. 7 Then David sent home and told Tamar, Go now to your brother Amnon's house and prepare food for him. 8 So Tamar went to her brother Amnon's house, and he was in bed. And she took dough and kneaded it and made cakes in his sight and baked them. 9 She took the pan and emptied it out before him, but he refused to eat. And Amnon said, Send everyone out from me. So everyone went out from him. 10 Then Amnon said to Tamar, Bring the food here into the bedroom, so I may eat from your hand. So Tamar took the cakes she had made and brought them into the room to Amnon her brother. 11 And when she brought them to him, he took hold of her and said, Come lie with me, my sister. 12 She replied, No, my brother! Do not force and humble me, for no such thing should be done in Israel! Do not do this foolhardy, scandalous thing! 13 And I, how could I rid myself of my shame? And you, you will be [considered] one of the stupid fools in Israel. Now therefore, I pray you, speak to the king, for he will not withhold me from you. 14 But he would not listen to her, and being stronger than she, he forced her and lay with her. 15 Then Amnon hated her exceedingly, so that his hatred for her was greater than the love with which he had loved her. And Amnon said to her, Get up and get out! 16 But she said, No! This great evil of sending me away is worse than what you did to me. But he would not listen to her. 17 He called the servant who served him and said, Put this woman out of my presence now, and bolt the door after her! 18 Now [Tamar] was wearing a long robe with sleeves and of various colors, for in such robes were the king's virgin daughters clad of old. Then Amnon's servant brought her out and bolted the door after her. 19 And [she] put ashes on her head and tore the long, sleeved robe which she wore, and she laid her hand on her head and went away shrieking and wailing. 20 And Absalom her brother said to her, Has your brother Amnon been with you? Be quiet now, my sister. He is your brother; take not this matter to heart. So Tamar dwelt in her brother Absalom's house, a desolate woman. 21 But when King David heard of all these things, he was very angry. 22 And Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon because he had humbled his sister Tamar. 23 After two full years Absalom had sheepshearers at Baal-hazor near Ephraim, and Absalom invited all the king's sons. 24 Absalom came to the king and said, Behold, your servant has sheepshearers; I pray you, let the king and his servants go with your servant. 25 And the king said to Absalom, No, my son, let us not all go, lest we be burdensome to you. Absalom urged David; still he would not go, but he blessed him. 26 Then said Absalom, If not, I pray you, let my brother Amnon go with us. And the king said to him, Why should he go with you? 27 But Absalom urged him, and he let Amnon and all the king's sons go with him. 28 Now Absalom commanded his servants, Notice now, when Amnon's heart is merry with wine and when I say to you, Strike Amnon, then kill him. Fear not; have I not commanded you? Be courageous and brave. 29 And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose and every man mounted his mule and fled. 30 While they were on the way, the word came to David, Absalom has killed all the king's sons, and not one of them is left. 31 Then the king arose and tore his garments and lay on the floor; and all his servants standing by tore their clothes. 32 But Jonadab son of Shimeah, David's brother, said, Let not my lord suppose they have killed all the king's sons; for Amnon only is dead. This purpose has shown itself on Absalom's determined mouth ever since the day Amnon humiliated his sister Tamar. 33 So let not my lord the king take the thing to heart and think all the king's sons are dead; for Amnon only is dead. 34 But Absalom fled. And the young man who kept the watch looked up, and behold, many people were coming by the way of the hillside behind him. 35 And Jonadab said to the king, See, the king's sons are coming. It is as your servant said. 36 And as he finished speaking, the king's sons came and lifted up their voices and wept; and the king also and all his servants wept very bitterly. 37 But Absalom fled and went to [his mother's father] Talmi son of Ammihud, king of Geshur. And David mourned for his son [Amnon] every day. 38 So Absalom fled to Geshur and was there three years. 39 And the spirit of King David longed to go forth to Absalom, for he was comforted about Amnon, seeing that he was dead.

Chapter 13

So we find that the problems begin very soon thereafter.

David had a son by the name of Amnon, and Amnon was talking with a man who was called his friend (2Sa 13:1, 3),

Yet, I would challenge that, because any man who would help you and advise you in the fulfilling of a sinful desire, could not be a true friend to you. Any man who would encourage you to a sinful act, cannot be a true friend. Amnon was sick. Friend said, "What's the matter with you?" He said, "Oh, I'm so in love with my sister Tamar!" She was actually a half sister to him. She was the daughter of David, but she was the daughter of the Geshurite wife, who was also the mother of Absalom, David's son. He said, "I'm just sick. I'm so in love with her. I can't eat; I can't do anything. I'm in love, in love."

The fellow said, "Well, look just lie in your bed and pretend that you're really sicker than you are. And when your dad comes to visit say, "Oh dad, let my sister Tamar come, and fix meat in my sight, and feed me. It'll make me feel so much better!"

So David came to visit his son Amnon, and Amnon said, Oh dad if you'd just allow Tamar to come, and fix me some bread, and some food in my sight, and feed me, oh it'd make me feel so good! So David sent Tamar over, and there in his sight she baked the bread and all, fixed it for him. He said, she went to give it to him, and he said, Oh no! And he sent all of the servants out. He said, Bring it into my bedroom, and feed it to me. So she went into the bedroom, and he grabbed hold of her, and he said, Lie with me. She said, Oh Amnon don't do this sin. This is wrong! Look if you just ask my father David, he'd probably make arrangements, I could marry you. [Don't do

this.] But he did not hearken to her voice, but he raped her. Then he sent her out, said, Get out of here! For there came an abhorrence of her, and the hatred of her was greater than the love that he had previously felt (2Sa 13:8-15)!

It is interesting how closely akin are our emotions. Emotions are sort of a weird thing. Now many gifted, public speakers know how to play on the emotions of the people. They will tell jokes for the purpose of getting people to laugh because they know if they can get people really laughing, that it isn't but just a little click for people, you're emotions are in gear, your emotions are working, once your emotions are working, they can do weird things. You can go from laughing to crying in just a moment! Have you ever seen a baby, and the change of emotions? You come in and they'll... and then all of a sudden, the lip will turn down, and they'll start to cry. You think, "What happened?" But that's just how crazy our emotions are. So speakers, some of the psychological speakers that know that emotions are this way, they tell these jokes, get everybody laughing, and then they can just flip them on to tears. Because you've got your emotions going now, and once they're going, you can just play games with them.

Now Amnon expressed a tremendous love for his sister, which was not a love at all. One of the statements that is made so often today which really is so far from true, that it should be banished as a phraseology. It's for a person to say, "Let's make love," as though the sex act is making love. Many times there is absolutely no love at all involved in the sex act. It is purely a person seeking gratification for a certain biological drive but no real true love involved at all. People who go to the bars on Friday nights to find their true lover, will never find them. They will find an experience and it is interesting, a fellow says, "Well, I'm going out to look for a girl tonight. I want to find someone to make love with."

In reality he's not even really looking for a girl. He's only looking to satisfy a biological drive within him. A girl happens to be necessary to satisfy that drive. But he's not really looking for a girl, he's not really looking for love, he's not really looking for a meaningful experience. We see the world around us living like animals. There's no difference between that and the animal kingdom. There is no love involved in those kinds of experiences, and it's tragic, it's tragic that so often people desiring and wanting love are going out seeking to find love in that kind of an experience. Women are so often such suckers because they will give sex to get love, or get what they hope will be love, but you never get love that way. Men will give love in order to get sex. That is they will give a demonstration of love, so one disappointment after another, one heartbreak after another, one disappointing experience after another and the crazy world around us, searching for love. Hollywood has deceived them all, thinking that love is some romantic moment under the moon that you can just fall in love.

But the case of Amnon is a very classic case in point, how that he was only using his sister. He had no real desire for her, for her benefit! He was only seeking for his own personal gratification, and once it came, he discarded the object like a dirty rag, would have nothing to do with her. He wasn't looking for a meaningful relationship. He wasn't looking for a wife. He wasn't looking for someone that he could bestow true love upon, and to benefit her, and to build her up, and to bless her with his actions of kindness and goodness. He was just seeking an object through which he could satisfy his own fleshly desires, and was willing to discard her once that had been accomplished.

Gals when are you gonna wake up? If that fellow who's coming on so strong, the fellow who's desiring to have sex with you before you get married, trying to rush things, trying to give you the old baloney about, "Everybody does it, and after all how are we gonna know if we're really matched or not." He's not really looking to give true love and meaningful love. He's putting on a big act, so he can gratify his own fleshly desires. When you no longer satisfy those fleshly desires, he'll discard you, and you're gonna be left heartbroken, disillusioned. That's not the kind of love you need, that's not the kind of love you want. That's not the kind of love that God wants you to have. God wants you to have a meaningful experience of love, and the sex act is not intended to just be a clinical, biological action, fulfilling certain biological drives. But it is intended to be an expression of real love. You'll find that in marriage and no place else. People though are sadly deceived, especially in this world in which we live today, because Hollywood has made the big lie, and people are gullible and have fallen for it.

God has laid down the rules. You follow the rules, you're gonna find fulfillment and satisfaction, and a meaningful relationship. You violate the rules, and you're going to get hurt. You're going to get burned.

Tamar disgraced, wearing this coat of many colors because all of the princesses and princes wore these colorful coats. With the girls it was a special robe that designated her virginity. Being kicked out of the house, the servants, he said to the servant, Eject her, and she was forcefully ejected from the house. She put ashes on her head, she took her robe of virginity and ripped it, and she went crying down the street (2Sa 13:17-19).

Now it wasn't Tamar's fault at all. She was raped! Amnon was totally at fault in this thing. But the tragedy of the whole story is this, David because of what he had done, couldn't discipline Amnon for it. He didn't say a thing to Amnon. There was no disciplining. There was no rebuking. David was a lousy father, totally derelict in discipline. He suffered the result of it in his children.

That is why no doubt the reason why Solomon wrote so much about the importance of disciplining children. He saw in his own family the effect of the lack of discipline, because David was not a disciplinarian. Here he didn't say a thing to Amnon. Another son that rebelled against him later on, it said that David never once said anything to displease that child. Now that doesn't make a child love you! The child actually hated David and rebelled against him. Solomon, seeing this in his own home, wrote so much about the importance of disciplining a child. "The foolishness of the world is bound up in the heart of the child, but the rod of instruction driveth it far from him. If you spare the rod, you'll spoil the child. A child left to himself is going to bring disgrace to his mother." All of these things about discipline, the necessity of discipline and all, because David was such a totally poor disciplinarian.

But he felt his own guilt. Because of his own guilt, what he had done was not really much worse than what Amnon had done. Thus, he did not feel that he could really speak to him about it. Amnon was really sort of allowed to go without being punished.

Except Absalom, [the brother of Tamar] hated Amnon for this, and waited his day (2Sa 13:22).

And two years later, he said to David, "I want to throw a big party. I want all my brothers to come!"

David said, "Oh, why you want to do that?"

"I want the whole family!"

David said, "Oh, I'm too busy I don't want to come."

He said, Well if you don't come, then let Amnon come (2Sa 13:26).

He said, "Why do you want Amnon to come?" He just was insisting.

Amnon came to the party that Absalom threw, and Absalom said to his servants, "Kill him, thrust him through." So the servants of Absalom took Amnon and they killed him. And Absalom fled to his grandfather. He fled to the city of the Geshurites (2Sa 13:27, 34, 38).

If you will remember David had made one of his incursions against the Geshurites, and he took the daughter of the king as his wife, and she bore Absalom. So actually Absalom a sort of a Bedouin type of a tribe, and he was heading to his grandfather's house on the other side to live with his grandfather, and there be more or less protected from David's vengeance.

And so Absalom fled to Geshur [In verse thirty-seven, thirty-eight, thirty-nine.], and he was there for three years, at Talmai who was his mother's father. [His grandfather.] Now David longed to see Absalom (2Sa 13:37-39).

Actually now that Amnon is dead, he can't do anything for him, and he longs to see Absalom.
(Through The Bible; C2000 Series; Chuck Smith; Commentaries; 1979 – 1986)

Obstacles to Soul-Winning

I have spoken to you, brethren, at different times, about soul winning that most royal employment. May you all become, in this sense, mighty hunters before the Lord, and bring many sinners to the Savior! I want, at this time, to say a few words upon THE OBSTACLES THAT LIE IN OUR PATH AS WE SEEK TO WIN SOULS FOR CHRIST. They are very many, and I cannot attempt to make a complete catalogue of them; but the first, and one of the most difficult is, doubtless, THE INDIFFERENCE AND LETHARGY OF SINNERS. All men are not alike indifferent; in fact, there are some persons who seem to have a sort of religious instinct, which influences them for good, long before they have any real love to spiritual things. But there are districts, especially rural districts, where indifference prevails; and the same state of things exists in various parts of London. It is not infidelity; the people do not care enough about religion even to oppose it.

They are not concerned as to what you preach, or where you preach, for they have no interest whatever in the matter. They have no thought of God; they care nothing about Him, or His service, they only use His name in profanity. I have often noticed that any place where there is little business doing is bad for religious effort. Among the Negroes of Jamaica, whenever they had not much work, there was little prosperity in the churches. I could indicate districts, not far from here, where business is slack; and there you will find that there is very little good being done. All along the valley of the Thames, there are places where a man might preach his heart out, and kill himself; but there is little or nothing of good being accomplished in those regions, just as there is no active business life there.

Now, whenever you meet with indifference, as you may do, my dear brother, in the place where you go to preach, indifference affecting your own people, and even your own deacons seeming to be tinged with it, what are you to do? Well, your only hope of overcoming it, is to be doubly in earnest yourself. Keep your own zeal all alive, let it be even vehement, burning, blazing, all consuming. Stir the people up somehow; and if all your earnestness seems to be in vain, still blaze and burn; and if that has no effect upon your hearers, go elsewhere as the Lord may direct you. This indifference or lethargy, that possesses the minds of some men, is very likely to have an evil influence upon our preaching; but we must strive and struggle against it, and try to wake both ourselves and our hearers up. I would far rather have a man an earnest, intense opposer of the gospel than have him careless and indifferent. You cannot do much with a man if he will not speak about religion, or will not come to hear what you have to say concerning the things of God. You might as well have him a downright infidel, like a very leviathan covered with scales of blasphemy, as have him a mere earth worm wriggling away out of reach.

Another very great obstacle to soul winning is UNBELIEF. You know that it is written of the Lord Jesus when in "His own country that "He did not many mighty works there because of their unbelief." This evil exists in all unregenerate hearts, but in some men it takes a very pronounced form. They do think about religion, but they do not believe in the truth of God which we preach to them.

Their opinion is to them more weighty, more worthy of belief, than God's inspired declarations; they will not accept anything that is revealed in the Scriptures. These people are very hard to influence; but I would warn you not to fight them with their own weapons. I do not believe that infidels ever are won by argument; or, if so, it very seldom happens. The argument that convinces men of the reality of religion, is that which they gather from the holiness and earnestness of those who profess to be Christ's followers. As a rule, they barricade their minds against the assaults of reason and if we give our pulpits over to arguing with them, we shall often be doing more harm than good. In all probability, only a very small portion of our audience will understand what we are talking about; and while we are

trying to do them good, most likely we shall be teaching infidelity to others who do not know anything about such things, and the first knowledge they ever have of certain heresies will have come to them from our lips. Possibly our refutation of the error may not have been perfect, and many a young mind may have been tainted with unbelief through listening to our attempted exposure of it. I believe that you will rout unbelief by your faith rather than by your reason; by your belief, and your acting up to your conviction of the truth, you will do more good than by any argument, however strong it may be. There is a friend who sits to hear me generally every Sabbath. "What do you think?" he said to me, one day, "you are my only link with better things; but you are an awful man in my estimation, for you have not the slightest sympathy with me." I replied, "No, I have not; or, rather, I have not the least sympathy with your unbelief." "That makes me cling to you, for I fear that I shall always remain as I am; but when I see your calm faith, and perceive how God blesses you in exercising it, and know what you accomplish through the power of that faith, I say to myself, 'Jack, you are a fool.'" I said to him, "You are quite right in that verdict; and the sooner you come to my way of thinking, the better, for nobody can be a bigger fool than the man who does not believe in God." One of these days I expect to see him converted; there is a continual battle between us, but I never answer one of his arguments. I said to him once, "If you believe that I am a liar, you are free to think so if you like; but I testify what I do know, and state what I have seen, and tasted, and handled, and felt, and you ought to believe my testimony, for I have no possible object to serve in deceiving you." That man would have beaten me long ago if I had fired at him with the paper pellets of reason. So, I advise you to fight unbelief with belief, falsehood with the truth, and never to cut and pare down the gospel to try to make it fit in with the follies and fancies of men.

A third obstacle in the way of winning souls is that fatal DELAY which men so often make. I do not know whether this evil is not on the whole more widespread and mischievous than the indifference and lethargy and unbelief of which I have spoken. Many a man says to us what Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." Such an individual gets into the border country, he seems to be within a few steps of Emmanuel's land, and yet he parries our home thrusts, and puts us off by saying, "Yes, I will think the matter over, it shall not be long before I decide." There is nothing like pressing men for a speedy decision, and getting them to settle at once this all important question. Never mind if they do find fault with your teaching; it is always right to preach what God says, and His word is, "Behold, now is the accepted time; behold, now is the day of salvation."

This leads me to mention another obstacle to soul winning, which is the same thing in another form, viz., CARNAL SECURITY. Many men fancy that they are quite safe; they have not really tested the foundation on which they are building, to see that it is sound and firm, but they suppose that all is well.

If they are not good Christians, they can at least say that they are rather better than some who are Christians, or who call themselves by that name; and if there is anything lacking in them, they can at any time put on the finishing touch, and make themselves fit for God's presence. Thus they have no fear; or, if they do fear at all, they do not live in constant dread of that eternal destruction from the presence of the Lord, and from the glory of His power, which will certainly be their portion unless they repent, and believe in the Lord Jesus Christ. Against these people we ought to thunder day and night. Let us plainly proclaim to them that the unbelieving sinner is "condemned already", and that he is certain to perish everlastingly if he does not trust in Christ.

We ought so to preach as to make every sinner tremble in his seat; and if he will not come to the Savior, he ought at least to have a hard time of it while he stops away from Him. I am afraid that we sometimes preach smooth things, too soothing and agreeable, and that we do not set before men their real danger as we should. If we shun in this respect to declare all the counsel of God, part at least of the responsibility of their ruin will lie at our door.

Another obstacle to soul winning is DESPAIR. The pendulum swings first one way and then the other; and the man who yesterday had no fear, to day has no hope. There are thousands who have heard the gospel, and yet live in a kind of despair of its power being ever exerted upon them. Perhaps they have been brought up among people who taught them that the work of salvation was something of God altogether apart from the sinner; and so they say that, if they are to be saved, they will be saved. You know that this teaching contains a great truth, and yet, if it is left by itself, without qualification, it is a horrible falsehood. It is fatalism, not predestination, that makes men talk as if there is nothing whatever for them to do, or that there is nothing they can do. There is no likelihood of anyone being saved while he gives you this as his only hope, "If salvation is for me, it will come to me in due time." You may meet with people who talk thus; and when you have said all you can, they will remain as if they were cased in steel, with no sense of responsibility, because there is no hope awakened in their spirit. Oh, if they would but hope that they might receive mercy by asking for it, and so be led to cast their guilty souls on Christ, what a blessing it would be! Let us preach full and free salvation to all who trust in Jesus, so that we may, if possible, reach these people. If the carnally secure should be tempted to presume, some who are quietly despairing may pluck up heart, and hope, and may venture to come to Christ.

No doubt a great obstacle to soul winning is THE LOVE OF SIN. "Sin lieth at the door." There are many men who never get saved because of some secret lust; it may be that they are living in fornication. I remember well the case of a man, of whom I thought that he would certainly come to Christ. He was fully aware of the power of the gospel, and seemed to be impressed under the preaching of the Word; but I found out that he had become entangled with a woman who was not his wife, and that he was still living in sin while professing to be seeking the Savior. When I heard that, I could easily understand how it was that he could not obtain peace; whatever tenderness of heart he may have felt, there was this woman always holding him in the bondage of sin.

There are some men who are guilty of dishonest transactions in business; you will not see them saved all the while they continue to act so. If they will not give up that trickery, they cannot be saved. There are others who are drinking to excess. People who drink, you know, are often very easily affected under our preaching; they have a watery eye, their drinking has made them soft headed, and there is a maudlin kind of sensitiveness in them; but as long as a man clings to "the cup of devils" he will not be likely to come to Christ. With others it is some secret sin, or some hidden lust that is the great difficulty. One says that he cannot help flying into a passion, another

declares that he cannot give up getting drunk, while another laments that he cannot find peace, whereas the root of the mischief is that there is a harlot who stands in his way. In all these cases, we have only to keep on preaching the truth, and God will help us to aim the arrow at the joint in the sinner's harness.

Another obstacle is put in our way by **MEN'S SELF RIGHTEOUSNESS**. They have not committed any of these sins I have mentioned, they have kept all the commandments from their youth up; what lack they yet? There is no room for Christ in a full heart; and when a man is clothed from head to foot with his own righteousness, he has no need of the righteousness of Christ; at least, he is not conscious of his need, and if the gospel does not convince him of it, Moses must come with the law, and show him what his true state is. That is the real difficulty in many, many cases; the man does not come to Christ because he is not conscious that he is lost, he does not ask to be lifted up because he does not know that he is a fallen creature, he does not feel that he has any need of divine mercy or forgiveness, and therefore he does not seek it.

Once more, there are some with whom all we say has no effect because of their **UTTER WORLDLINESS**. This worldliness takes two shapes; in the poor, it is the result of grinding poverty. When a man has scarcely enough bread to eat, and hardly knows how to get clothes to put on, when at home he hears the cries of his little children, and looks into the face of his over worked wife, we must preach very wonderfully if we are to secure his attention, and make him think about the world to come. "What shall we eat? what shall we drink? and wherewithal shall we be clothed?" are questions that press very heavily upon the poor. To a hungry man, Christ is very lovely when He has a loaf of bread in His hand. Our Lord so appeared when He was breaking the bread and fish for the multitude, for even He did not disdain to feed the hungry; and when we can relieve the wants of the destitute, we may be doing a necessary thing to them, and placing them where they may be capable of listening with profit to the gospel of Christ. The other kind of worldliness comes of having too much of this world, or at least of making too much of this world. The gentleman must be fashionable, his daughters must be dressed in the best style, his sons must learn to dance, and so on. This sort of worldliness has been the great curse of our Nonconformist churches. Then there is another kind of man who is from morning to night grinding away at the shop; his one business seems to be to put up the shutters, and take them down again; he will rise early, and sit up late, and eat the bread of carefulness, so as to make money. What can we do for these covetous persons? How can we ever hope to touch the hearts of these men whose one aim is to be rich, the people who scrape up the halfpennies and farthings? Economy is good, but there is an economy that becomes parsimony, and that parsimony becomes the habit of these miserly folk. Some will even go to chapel because it is the proper and respectable thing, and they hope to gain customers by going. Judas remained unconverted even in the company of the Lord Jesus Christ, and we have some people still among us in whose ears the thirty pieces of silver chink so loudly that the sound of the gospel cannot be heard by them.

I may mention one more obstacle to soul winning, that is, the obstacle there is with some men through **THEIR HABITS, AND RESORTS, AND COMPANY**. How can we expect a working man to go home, and sit all the evening in the one room that he has to live in, and sleep in? Perhaps there are two or three children crying, and linen drying, and all sorts of things to produce discomfort. The man comes in, and his wife is scolding, his children are crying, and the linen is drying; what would you do if you were in his place? Suppose you were not Christian men, would you not go somewhere or other? You cannot walk the streets, and you know that there is a cozy room at the public house, with its flashing gaslight, or there is the gin palace at the corner, where everything is bright and cheerful, and where there are plenty of jolly companions. Well, now, you cannot hope to be the means of saving men while they go to such places, and while they meet with the company that is found there. All the good that they receive from the hymns they heard on the Sabbath is driven away as they listen to the comic songs in the drink shop, and all remembrance of the services of the sanctuary is obliterated by the very questionable tales that are told in the bar parlor. Hence the great mercy of having a place where working men can come and sit in safety, or of having a Blue Ribbon meeting, a gathering where it may not be all singing, nor all preaching, nor all praying, but where there is something of all these things. Here the man is enabled to get out of the former habits which seemed to hold him fast, and by and by he does not go to the public house at all, but he has two rooms, or perhaps a little cottage, so that his wife can dry the linen in the backyard, and now he finds that the baby does not cry so much as he used to do, probably because his mother has more to give him; and everything gets better and brighter now that the man has forsaken his former resorts. I think a Christian minister is quite justified in using all right and lawful means to wean the people from their evil associations, and it may be well sometimes to do that which seems to be extraordinary if thereby we can by any means win men to the Lord Jesus Christ. That must be our one aim in all that we do; and whatever obstacles may be in our pathway, we must seek the aid of the Holy Spirit that they may be removed, and that thus souls may be saved, and God may be glorified.

How to Induce Our People to Win Souls

I have spoken to you at different times, brethren, about the great work of our lives, which is that of winning souls. I have tried to show you various ways in which we win souls, the qualifications both towards God and towards man of those who are likely to be used in winning souls, the kind of sermons that are most likely to win souls, and also the obstacles in the way of soul winners. Now I should like, this afternoon, to talk to you upon another part of the subject; that is, **HOW CAN WE INDUCE OUR PEOPLE TO BECOME SOUL WINNERS?**

You are aspiring, each of you, in due time, to become pastors of churches, unless the Lord should call you to be evangelists, or missionaries to the heathen. Well, you commence at first as single sowers of the good seed of the kingdom, and you go forth scattering from your own basket your own handfuls. You desire, however, to become spiritual farmers, and to have a certain acreage which you will not sow entirely yourself, but you will have servants who will aid you in the work. Then, to one you will say, "Go," and he will go forthwith; or, "Come," and he will come at once; and you will seek to lead them into the art and mystery of seed sowing, so that, after a while, you may have large numbers of persons round about you doing this good work, and thus a far greater acreage may be brought into cultivation for the great Husbandman. There are some of us who have, by God's grace, been so richly blessed that we have all around us a large number of persons who have been spiritually quickened through our instrumentality, people who have been aroused under our ministry, who have been instructed and strengthened by us, and who are all doing good service for God.

Let me warn you not to look for all this at the first, for **IT IS THE WORK OF TIME**. Do not expect to get, in the first year of your pastorate, that result which is the reward of twenty years' continuous toil in one place. Young men sometimes make a very great mistake in the way they talk to those who never saw them until about six weeks ago. They cannot speak with the authority of one who has been as a father among his people, having been with them for twenty or thirty years; or if they do, it becomes a sort of foolish affectation on their part, and it is equally foolish to expect the people to be all at once the same as they might be after they have been trained by a godly minister for a quarter of a century. It is true that you may go to a church where somebody else has faithfully labored for many years, and long sown the good seed, and you may find your sphere of labor in a most blessed and prosperous state, and happy will you be if you can thus jump into a good man's shoes, and follow the path he has been treading. It is always a good sign when the horses do not know that they have a new driver; and you, my brother, inexperienced as you are, will be a very happy man if that should be your lot; but the probability is that you will go to a place that has been allowed to run almost to ruin, possibly to one that has been altogether neglected.

Perhaps you will try to get the principal deacon to imitate your earnestness; you are at a white heat, and when you find him cold as steel, you will be like a piece of hot iron dipped into a pail of water. He may tell you that he recollects others who were at first just as hot as you are, but they soon cooled down, and he will not be surprised if you do the same. He is a very good man, but then he is old, and you are young, and we cannot put young heads on old shoulders even if we were to attempt to do it. Perhaps next you will resolve to try some of the young people; possibly you can get on better with them; but they do not understand you, they are backward and retiring, and they soon fly off at a tangent. You must not be surprised if this is your experience. Very likely you will have almost everything to do in connection with the work; at all events, expect that it may be so, and then you will not be disappointed if it so turns out. It may be otherwise; but you will be wise if you go into the ministry expecting not to find any very great assistance from the people in the work of soul winning. Anticipate that you will have to do it yourself and to do it alone; and begin doing it alone, sow the seed, tramp up and down the field, always looking to the Lord of the harvest to bless your labor, and also looking forward to the time when through your efforts, under the divine blessing, instead of a plot of land that is apparently covered with nettles, or full of stones, or weeds, or thorns, or partly trodden down, you shall have a well tilled farm in which you may sow the seed to the best advantage, and on which you shall have a little army of fellow laborers to aid you in the service. Yet all that is the work of time.

I should certainly say to you, do not expect all this at least for some months after you settle down to work. Revivals, if they are genuine, do not always come the moment we whistle for them. Try and whistle for the wind, and see if it will come. The great rain was given in answer to Elijah's prayers; but not even then the first time he prayed, and we must pray again, and again, and again, and at last the cloud will appear, and the showers out of the cloud. Wait a while, work on, plod on, plead on, and in due time the blessing will be given, and you shall find that you have the church after your own ideal, but it will not come to you all at once. I do not think Mr. John Angell James, of Birmingham, saw much fruit to his ministry for many years. As far as I remember, Carr's Lane Chapel was not the place of any great notoriety before he preached there; but he kept on steadily preaching the gospel, and at last he drew around him a company of godly people who helped to make him the greatest power for good that Birmingham had at that time. Try to do just the same, and do not expect to see all at once what he and other faithful ministers have only been able to accomplish in many years.

In order to secure this end of gathering around you a band of Christians who will themselves be soul winners, I should recommend you **NOT TO GO TO WORK ACCORDING TO ANY SET RULE**, for what would be right at one time might not be wise at another, and that which would be best for one place would not be so good elsewhere. Sometimes, the very best plan would be to call all the members of the church together, tell them what you would like to see, and plead earnestly with them that each one should become for God a soul winner. Say to them, "I do not want to be your pastor simply that I may preach to you; but I long to see souls saved, and to see those who are saved seeking to win others for the Lord Jesus Christ. You know how the Pentecostal blessing was given when the whole church met, with one accord in one place, and continued in prayer and supplication, the Holy Spirit was poured out, and thousands were converted. Cannot we get together in like manner, and all of us cry mightily to God for a blessing?" That might succeed in arousing them. Calling them together, and earnestly pleading with them about the matter, pointing out what you wish them specially to do, and to ask of God, may be like setting a light to dry fuel; but, on the other hand, nothing may come of it because of their lack of sympathy in the work of soul saving. They may say, "It is a very nice meeting, and our pastor expects a good deal of us, and we all wish he may get it," and there it will end so far as they are concerned.

Then, if that should not succeed, God may lead you to **BEGIN WITH ONE OR TWO**. There is usually some "choice young man" in each congregation; and as you notice deeper spirituality in him than in the rest of the members, you might say to him, "Will you come down to my house on such and such an evening that we may have a little prayer together?" You can gradually increase the number to two or three, godly young men if possible, or you may begin with some gracious matron, who perhaps lives nearer to God than any of the men, and whose prayers would help you more than theirs. Having secured their sympathy, you might say to them, "Now we will try if we cannot influence the whole church; we will begin with our fellow members before we go to the outsiders. Let us try and be ourselves always at the prayer meetings, to set an example to the rest, and let us also arrange to have gatherings for prayer in our own houses, and seek to get our brethren and sisters to them. You, good sister, can get half a dozen sisters together into your house for a little meeting; and you, brother, can say to a few friends, 'Could we not meet together to pray for our pastor?'" Sometimes, the most effectual way to burn a house is to do it by pouring petroleum down the middle of it, and setting fire to it, as the ladies and gentlemen (!) did in Paris in the days of the Commune; and, sometimes, the shortest method is to light it at the four corners. I have never tried either plan; but that is what I think. I like to burn churches rather than houses, because they do not burn down, they burn up, and keep on burning when the fire is of the right sort. When a bush is nothing but a bush, it is soon consumed when it is set on fire; but when it is a bush that burns on and is not consumed, we may know that God is there. So is it with a church that is flaming with holy zeal. Your work, brethren, is to set your church on fire somehow. You may do it by speaking to the whole of the members, or you may do it by

speaking to the few choice spirits, but you must do it somehow. Have a secret society for this sacred purpose, turn yourselves into a band of celestial Fenians whose aim it is to set the whole church on fire. If you do so, the devil will not like it, and you will cause him such disquiet that he will seek the utter break up of the union, and that is just what we want; we do not desire anything but war to the knife between the church and the world and all its habits and customs. But again I say, all this will take time. I have seen some fellows run so fast at first that they have soon become like broken winded horses, and truly that is a pitiable sight; so take time, brethren, and do not look for everything you desire to be secured all at once. I suppose that, in most places, there is a prayer meeting on Monday night. If you want your people as well as yourself to be soul winners, TRY AND KEEP UP THE PRAYER MEETINGS ALL YOU CAN. Do not be like certain ministers in the suburbs of London, who say that they cannot get the people out to a prayer meeting and a lecture, too, so they have one week night meeting for prayer, at which they give a short address. One lazy man said, the other day, that the week night address was almost as bad as delivering a sermon, so he has a prayer meeting and a lecture combined in one, and it is neither a prayer meeting nor a lecture, it is neither fish, flesh, fowl, nor good red herring; and soon he will give it up because he says it is no good, and I am sure the people think so, too. And after that, why should he not give up one of the Sunday services? The same reasoning might apply to that as to the week night meeting. I saw, in an American paper to day, the following paragraph: "The well known fact is again going the rounds that, in Mr. Spurgeon's church in London, the regular hearers absent themselves one Sunday evening every three months, and the house is given up to strangers. English 'boasting is excluded' in this matter. Our American Christianity is of so noble a type that hosts of our people give up their pews to strangers every Sunday night in the year." I hope it will not be so with your people, brethren, either with respect to the Sabbath services or the prayer meetings.

If I were you, I would make that prayer meeting a special feature of my ministry; let it be such a prayer meeting that there is not the like of it within seven thousand miles. Do not go walking into the prayer meeting, as so many do, to say anything or nothing that may occur to you at the moment; but do your best to make the meeting interesting to all who are there; and do not hesitate to tell good Mr. Snooks that, God helping you, he shall not pray for five and twenty minutes. Earnestly entreat him to cut it short, and if he does not, then stop him. If a man came into my house intending to cut my wife's throat, I would reason with him as to the wrong of it, and then I would effectually prevent him from doing her any harm; and I love the church almost as much as I love my dear wife. So, if a man will pray long, he may pray long somewhere else, but not at the meeting over which I am presiding. Tell him to finish it up at home if he cannot pray in public for a reasonable length of time. If the people seem dull and heavy, get them to sing Moody and Sankey hymns; and then, when they can sing them all by heart, do not have any more "Moody and Sankey" for a time, but go back to your own hymn book.

Keep up the prayer meeting, whatever else flags; it is the great business evening of the week, the best service between the Sabbaths; be you sure to make it so. If you find that your people cannot come in the evening, then try and have a prayer meeting when they can come. You might get a good meeting in the country at half past four in the morning. Why not? You would get more people at five o'clock in the morning than you would at five o'clock at the other end of the day. I believe that a prayer meeting at six o'clock in the morning among agricultural people would attract many; they would drop in, and just have a few words of prayer, and be glad of the opportunity. Or you might have it at twelve o'clock at night; you would find some people out then whom you could not get at any other time. Try one o'clock, or two o'clock, or three o'clock, or any hour of the day or night, so as somehow or other to get the people out to pray; and if they cannot be induced to come to the meetings, go to their house, and say, "I am going to have a prayer meeting in your parlor." "Oh, dear! my wife will be in a state." "Oh, no! tell her not to trouble, for we can go into the coach house, or garden, or anywhere, but we must have a prayer meeting here." If they will not come to the prayer meeting, we must go to them; suppose that fifty of us go trudging down the street, and hold a meeting in the open air; well, there might be many worse things than that. Remember how the women fought the liquor sellers in America when they prayed them out of the traffic. If we cannot stir the people without doing extraordinary things, in the name of all that is good and great let us do extraordinary things, but somehow we must keep up the prayer meetings, for they are at the very secret source of power with God and with men.

We must ALWAYS BE AN EARNEST EXAMPLE OURSELVES. A slow coach minister will not have a lively zealous church, I am sure. A man who is indifferent, or who does his work as if he took it as easily as he could, ought not to expect to have a people around him who are in earnest about the salvation of souls. I know that you, brethren, desire to have about you a band of Christians who long for the salvation of their friends and neighbors, a set of people who will be always expecting that God will bless the preaching of your sermons, who will watch the countenances of your hearers to see if they are getting impressed, and who will be sorely distressed if there are no conversions, and greatly troubled if souls are not saved. Perhaps they would not complain to you if that were the case, but they would cry to God on your behalf. Possibly, they would also speak to you about the matter. I remember one of my deacons saying to me, as we were going down to the communion, one Sabbath evening, when we had only fourteen to receive into the church, "Governor, this won't pay." We had been accustomed to have forty or fifty every month, and the good man was not satisfied with a smaller number. I agreed with him that we must have more than that in the future if it was possible. I suppose some brethren would have felt annoyed to have had anything like that remark made to them; but I was delighted with what my good deacon said; for it was just what I myself felt.

Then, next, WE WANT AROUND US CHRISTIANS WHO ARE WILLING TO DO ALL THEY CAN TO HELP IN THE WORK OF WINNING SOULS. There are numbers of people who cannot be reached by the pastor. You must try to get some Christian workers who will "button hole" people, you know what I mean. It is pretty close work when you hold a friend by a lock of his hair, or by his coat button. Absalom did not find it easy to get away when he was caught in the oak by the hair of his head.

So, try to get at close quarters with sinners; talk gently to them till you have whispered them into the kingdom of heaven, till you have told into their ears the blessed story that will bring peace and joy to their heart. We want, in the Church of Christ, a band of well trained sharpshooters, who will pick the people out individually, and be always on the watch for all who come into the place, not annoying them, but making sure that they do not go away without having had a personal warning, a personal invitation, and a personal exhortation to come to Christ. We want to train all our people for this service, so as to make Salvation Armies out of them. Every man, woman, or child who is in our churches should be set to work for the Lord. Then they will not relish the fine sermons that the Americans seem to delight in so much; but they will say, "Pooh! Flummery! We don't want that kind of thing." What do people who are at work in the harvest field want with thunder and lightning? They want just to rest a while under a tree, to wipe the sweat from their foreheads, to refresh themselves after their toil, and then to get to work again. Our preaching ought to be like the address of a commander in chief to his army, "There are the enemy; do not let me know where they are to-morrow." Something short, something sweet, something that stirs and impresses them, is what our people need.

We are sure to get the blessing we are seeking when THE WHOLE ATMOSPHERE IN WHICH WE ARE LIVING IS FAVORABLE TO SOUL WINNING. I remember one of our friends saying to me, one evening, "There will be sure to be a blessing to-night, there is such a lot of dew about." May you often know what it is to preach where there is plenty of dew! The Irishman said that it was no use to irrigate while the sun was shining, for he had noticed that, whenever it rained, there were clouds about, so that the sun was hidden. There was a great deal of sense in that observation, more than appears at first sight, as there usually is in Hibernian statements. The shower benefits the plants because everything is suitable for the rain to come down, the shaded sky, the humidity of the atmosphere, the general feeling of everything is damp all around; but if you were to pour the same quantity of water down while the sun was shining brightly, the leaves would probably be turned yellow, and in the heat they would shrivel and die. Any gardener would tell you that he is always careful to water the flowers in the evening when the sun is off them. This is the reason why irrigation, however well it is done, is not so beneficial as the rain; there must be a favorable influence in the whole atmosphere if the plants and flowers are to derive benefit from the moistening. It is just so in spiritual things. I have often noticed that, when God blesses my ministry to an unusual extent, the people in general are in a praying mood. It is a grand thing to preach in an atmosphere full of the dew of the Spirit. I know what it is to preach with it; and, alas! I know what it is to preach without it. Then is it like Gilboa, when there was no dew nor rain. You may preach, and you may hope that God will bless your message; but it is no use. I hope it will not be so with you, brethren. Perhaps your lot will be cast where some dear brother has long been toiling, and praying, and laboring for the Lord, and you will find all the people just ready for the blessing.

I often feel, when I go out to preach, that there is no credit due to me, for everything is in my favor. There sit the good folk, with their mouths open, waiting for the blessing; almost everybody there is expecting me to say something good, and because they are all looking for it, it does them good, and when I am gone, they keep on praying for the blessing, and they get it. When a man is put on a horse that runs away with him, he must ride; that is just how it has frequently been with me, the blessing has been given because all the surroundings were favorable. You may often trace the happy results not only to the preacher's discourse, but to all the circumstances connected with its delivery. It was so with Peter's sermon that brought three thousand souls to Christ on the day of Pentecost; there never was a better sermon preached, it was a plain personal message likely to convince people of the sin of their treatment of the Savior in putting Him to death; but I do not attribute the conversions to the apostle's words alone, for there were clouds about, the whole atmosphere was damp; as my friend said to me, there was "plenty of dew about." Had not the disciples been long continuing in prayer and supplication for the descent of the Spirit, and had not the Holy Ghost descended upon every one of them as well as upon Peter? In the fulness of time, the Pentecostal blessing was poured out most copiously. Whenever a church gets into the same state as that of the apostles and disciples at that memorable period, the whole heavenly electricity is concentrated at that particular spot.

Yet you remember that even Christ Himself could not do many mighty works in some places because of the people's unbelief, and I am sure that all His servants who are thoroughly in earnest are at times hampered in the same way. Some of our brethren who are here have, I fear, a worldly, Christ less people; still, I am not sure that they ought to run away from them; I think that, if possible, they should stop, and try to make them more Christ like. It is true that I have had the other sort of experience, as well as the joyous one I have been describing. I remember preaching, one night, in a place where they had not had a minister for some time. When I reached the chapel, I did not have any kind of welcome; the authorities were to receive pecuniary benefit if nothing else from my visit, but they did not welcome me at all; they said, in fact, that there had been a majority at the church meeting in favor of inviting me, but the deacons did not approve of it because they did not think I was "sound." There were some brethren and sisters from other churches there; they seemed pleased and profited, but the people who belonged to the place did not get a blessing; they had not expected one, so of course they did not receive it. When the service was over, I went into the vestry, and there stood the two deacons, one on each side of the mantelpiece. I said to them, "Are you the deacons?" "Yes," they answered. "The church does not prosper, does it?" I asked. "No," they replied. "I should not think it would with such deacons," I said. "Did I know anything against them?" they asked. "No," I said, "but I did not know anything in their favor." I thought that, if I could not get at them in the mass, I would try what I could do with one or two. I was glad to know that my sermon or my remarks afterwards led to an improvement, and there is one of our brethren there, and doing well to this day. One of the deacons was so irritated by what I said that he left the place, but the other deacon was irritated the right way, so that he remained there, and labored and prayed until better days came. It is hard when you are rowing against wind and tide, but it is worse even than that if you have a horse on the bank pulling a rope, and dragging your boat the other way. Well, never mind, brethren, if that is your case, but work away all the harder, and pull the horse into the water. Still, remember that when once a favorable atmosphere is created, then the difficulty is to maintain it. You notice that do nothing without God, for it is He who has to do with atmospheres, He alone can create them and maintain them; therefore, our eyes must be continually lifted up to Him, whence cometh all our help.

I said, "When the atmosphere is created," and that expression reminds us how little we can do, or rather that we can. It may happen that some of you do preach very earnestly and well, and sermons that are likely to be blessed, and yet you do not see sinners saved. Well, do not leave off preaching; but say to yourself, "I must try to gather around me a number of people who will be all praying with me and for me, and who will talk to their friends about the things of God, and who will so live and labor that the Lord will give a blessed shower of grace because all the surroundings are suitable thereto, and help to make the blessing come. I have heard ministers say that, when they have preached in the Tabernacle, there has been something in the congregation that has had a wonderfully powerful effect upon them. I think it is because we have good prayer meetings, because there is an earnest spirit of prayer among the people, and because so many of them are on the watch for souls. There is one brother especially who is always looking after any hearers who have been impressed; I call him my hunting dog, and he is ever ready to pick up the birds I have shot, and bring them to me. I have known him waylay them one after another, that he might bring them to Jesus; and I rejoice that I have other friends of this kind. When our brethren, Fullerton and Smith, had been conducting some special services for a very eminent preacher who is in the habit of using rather long words, he said that the evangelists had the faculty for "the precipitation of decision." He meant that the Lord blessed them in bringing men to decision for Christ. It is a grand thing when a man has the faculty for the precipitation of decision but it is an equally grand thing when he has a number of people around him who say to each hearer, after every service, "Well, friend, did you enjoy that discourse? Was there something in it for you? Are you saved? Do you know the way of salvation?"

Always have your own Bible ready, and turn to the passages you want to quote to the inquirers. I often noticed that friend of mine, of whom I spoke just now, and he seemed to me to open his Bible at most appropriate passages, he appeared to have them all ready, and handy, so that he would be sure to hit on the right texts. You know the sort of texts I mean, just those that a seeking soul wants: "The Son of man is come to seek and to save that which was lost." "He that believeth on the Son hath everlasting life." "The blood of Jesus Christ His Son cleanseth us from all sin." "Him that cometh to Me I will in no wise cast out." "Whosoever shall call upon the name of the Lord shall be saved." Well, this brother has a number of such passages printed in bold type, and fastened inside his Bible, so that he can refer to the right one in a moment, and many troubled souls has he thus led to the Savior You will not be unwise if you adopt some such method as he has found so exceedingly helpful.

Now lastly, brethren, do not be afraid when you go to a place, and find it in a very bad condition. It is a fine thing for a young man to begin with a real downright bad prospect, for, with the right kind of work, there must come an improvement some time or other. If the chapel is all but empty when you go to it, it cannot well be in a much worse state than that and the probability is that you will be the means of bringing some into the church, and so making matters better. If there is any place where I would choose to labor, it would be just on the borders of the infernal lake, for I really believe that it would bring more glory to God to work among those who are accounted the worst of sinners. If your ministry is blessed to such people as these, they will be likely to cling to you through your whole life; but the very worst sort of people are those who have long been professing Christians, but who are destitute of grace, having a name to live, and yet being dead. Alas! there are people like that among our deacons, and among our church members, and we cannot get them out; and, as long as they remain, they exert a most baneful influence. It is dreadful to have dead members where every single part of the body should be instinct with divine life; yet in many cases it is so, and we are powerless to cure the evil. We must let the tares grow until the harvest; but the best thing to do, when you cannot root up the tares, is to water the wheat, for there is nothing that will keep back the tares like good strong wheat. I have known ungodly men who have had the place made so hot for them that they have been glad to clear right out of the church. They have said, "The preaching is too strong for us, and these people are too Puritanical and too strict to suit us." What a blessing it is when that is the case! We did not wish to drive them away by preaching the truth; but as they went of their own accord, we certainly do not want them back, and we will leave them where they are, praying the Lord, in the greatness of His grace, to turn them from the error of their ways, and to bring them to Himself, and then we shall be glad to have them back with us to live and labor for the Lord.

"The Soul Winner" Charles Spurgeon; ; (19 June 1834 – 31 January 1892) was a British Particular Baptist preacher. Spurgeon remains highly influential among Christians of different denominations, among whom he is known as the "Prince of Preachers". He was a strong figure in the Reformed Baptist tradition, defending the Church in agreement with the 1689 London Baptist Confession of Faith understanding, and opposing the liberal and pragmatic theological tendencies in the Church of his day.

* This lecture was delivered on a Friday afternoon, when the tutors and students from Harley House came to meet their brethren at the Pastors' College.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 424-426)

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