



THE LINK

Volume 11

A non-denominational publication to the Body of Christ

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" Isaiah 60: 1



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EDITORIAL

The preacher informed in Ecclesiastes 11:4 that ‘He that observes the wind shall not sow; and he that regards the clouds shall not reap’. In the past three years, we were faced with challenges that made us to look at the winds and hence we have not been able to reach out to you. We are indeed very sorry and have been chastised by the Lord, hence we are back again.

We thank the Lord that in the entire situation that confronted us, He comforted us and have sustained us. We are stronger and more focused to work for Him and reach out to you. We promise the Lord to be more attentive to receive from Him and reach out to you with timely messages as He dictates from this time onward.

Please pray along with us.

In this edition, the Lord is challenging His Church to arise and passionately labour for Him. The fields are white and there is a need to be upright, shine and soar in God’s glory at we labour at this end-time to gather in the harvest.

The Lord informed us in 2008 (though we disappointed Him by not communicating to you) that the Church of God will witness a tremendous harvest from 2010. Lands where the Gospel had been hindered before will become open fields where the Gospel will thrive. Please let us not sleep as Charles Spurgeon warns us. There so much to do.

Pastors and congregations are to get there hands on the deck, No time for politicking and rivalry, there is a great work to do and the

time is getting shorter. The adversary is aware of this and we cannot allow him to outsmart us with his craftiness.

*Let us join forces together where practicable with others. There is no time for isolated struggles where the unity of brethren could achieve more in locations where God has planted us. Pastors talk to each other; Oversees meet together; Presidents of ministries it is time to work together. We have a lot to do. Behold, how good and how pleasant it is for brethren to dwell together in unity! Blessings, grace, anointing for great exploits will be commended by the Lord. Brothers and Sisters it is the day-time of God’s Harvest. Let us lay aside all excuses, let us lay aside all weights and fly so high that we can glide in God’s glory. **It is the dawn of your shining!***

Join us to allow the Holy Spirit, to work through us in the teachings and messages in this magazine.

Where the word of God speaks directly to you, make amends; where the word of God gives you a mandate as a leader in the church of God, take action. Let the Lord use you to spread this word, “though we are many, we are one body in Christ” and also apply various teachings to your life situations.

Thank you for the love and encouragement. Thank you for your prayers and support as we move in to the next phase of this work, God bless you and reward you in Jesus name (Amen).

*Yours in His service,
Segun Ajayi*

LOOK ON THE FIELDS

By Kunbi Ajayi

On the first day of March, a Sunday, one of those days you look forward to, thanksgiving Sunday; a day to praise the name of the Lord for all He has done. For me personally, a nice beginning to a nice week; I went to bed excited and expectant the previous night. At about 3, in the morning, the Lord woke me up and at that instant directed me to the study table. I got hold of the Bible and the Lord directed me to open to the Gospel of John, chapter 4, verse 35.

“Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”

The following words are what He opened my eyes to that early morning:

Say ye not.....Lift up your eyes

The scripture says, say ye not, that will imply that either you have said or might say, and it also presupposes that your head is bowed down, you are looking down and so you can't look, or you are not looking on the fields.

Why do we say, it's not time? Why do we say that there are still more months? Because we are looking down, our heads are bowed down and why? The Bible says, 'looking unto Jesus (The Husbandman), The Author and The Finisher of our faith'; but we are looking down. Where is down? The world, the vicissitudes of life; Not necessarily that we are worldly but yet we are looking unto the world, unto the challenges of life. Though the Bible says 'set your affections on things above, not on things on this earth'; As Christians we have allowed the devil to use challenges of life to become super-imposed on the need of the hour, that of 'looking on the fields'.

Now the Bible did not say look at the fields, it says LOOK ON THE FIELDS. If you LOOK AT THE FIELDS, you may only see the superficial things, you may miss the tiny details, the hidden bits, the not so obvious; but when you LOOK ON THE

FIELDS, you take in the details, the insignificant yet important bits. It is not a perusal, it is a diligent and conscious appraisal of the fields, field(s) – plural, not one but many.

And so strangely enough that word, fields, was only used five times in the New Testaments (Mark 2:23, Mark 6:1, Luke 15:15, James 5:4, John 4:35) and all of these references either speak of feeding or reaping; harvesting for the purpose of feeding or to earn a wage.

So when the Scriptures says look on the fields, the fields would mean the ground, the land of the hearts and the souls of men. Where when we reap, we can gather in harvest of souls unto righteousness. That Scriptures says the in-gathering of this fields, this particular harvest is going to defy the logic of man, the natural order of things, the dictates of times, seasons and climates, because as it implies, the harvest should not be ripe till four months from that time (*Say not ye, There are yet four months, and then cometh harvest?*).

God is saying there is no more time for waiting. He is drawing our attention to the fact that the time is now

God is saying there is no more time for waiting. He is drawing our attention to the fact that the time is now; but can we see? Are we lifting our eyes? If not. Why?

When a man competes in an athletic race (and we are definitely in a race), he first gets on the mark, he prepares, but afterwards he must of a necessity lift up his eyes if he is to win in that race; so he can keep to the track and get to the finish line. If the man continues to be "on the mark" not looking up, just considering the same spot what effort he needs to win, no matter how long he stays on that spot, he can't accomplish his goal to win in the race. For us, "let us run the race that is set before us".

Having an understanding of the times (like the sons of Issachar, who had the understanding of the times) because if we don't we may miss, lose or waste the harvest.

Why should we look on the fields?

1. That is the time we can SEE that they are WHITE ready to harvest. Looking down and moaning about your circumstances, your challenges, your seemingly unanswered prayers, keep you just 'on the mark'. Stops you from starting the race, keeps you from finishing it, stops you from seeing the fields that is so white and you can't put in the sickle for this last great in-gathering of the harvest. Of course, that is the strategy of the devil.

2. You are not going to work without receiving a wage. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." John 4:34. Did you notice in this verse that receiving wages precludes the fact of gathering fruit unto eternal life? Alas, if we don't get involved in the work how do we expect to get the wage?

Two subjects are involved here:

- The Reaper
- The Harvest

The REAPER receives a wage; 'I have not called Israel to serve me in vain' says the Lord. Your labour of love the Bible says is not in vain. God will not forget it. You see the things that we are so pre-occupied with; our jobs, children, finances, our properties and health...name it; very legitimate, they are "all other things" that will be added unto us as we seek first the kingdom, by gathering this harvest.

Often times when we talk of the harvest, we narrow it down only to winning souls but also it's about 'keeping souls', the harvest is WHITE; white – righteous. The Lord is also talking about us following our salvation with fear and trembling, letting go of all 'superfluity of nothingness and the sins that easily beset us; and running the race that is set before us'. The beauty of the race and the wage we are to receive is that our employer, the husbandman, Jesus Christ, the Lord of the harvest, is not saying that you must be the first one to finish the race, Just Finish! There is no competition to outsmart others. He is not saying work the longest but whenever you start, just Do Your Bit! It could be 5 hours or 5 years or 50 years before your close of day yet you receive your wages. So the first harvest is your very own salvation.

Don't let trials and temptations of life (whether you believe it or not, that is common to all men) make you to lose that harvest! When you have been planted and bearing fruit (the fruit of the Spirit – Galatians 5:22), then of that fruit you can sow, for there to be reaping, so that both he that sows and he that reaps may rejoice together. As you yield your life to the Lord and you bear the fruit of the Spirit, your life will have the kind of result that the Lord will make you to begin to reap the benefit of eternal values that will cause fulfilment and joy.

3. Look unto the fields because you are going to enter unto other peoples labour. The Lord has not given us too difficult a task to accomplish. He says in John 4:38 "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours".

Other men have laboured, with their lives, paid the ultimate price (death). In some cases, have lost properties, health, wealth, children and all for the sake of this harvest. All we are called to do is to enter into that labour and have an understanding that the harvest is now!

Will many of the 'Samaritans' of that city (put the name of your location) believe on Him and your words as you testify about Him?

You leave that question; just join to labour for Him.

Harvest your soul, labour to keep yourself in the Lord and go after others and let there be a great end-time gathering into the kingdom.

The harvest is plenteous, but the labourers are few, pray the Lord of the harvest to send in more labourers. The Lord is answering that prayer by making you to read this article.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Romans 8:38-39

Be occupied till He comes.

Maranatha, the Lord is coming soon.

IT IS TIME TO GLIDE IN GLORY

Compiled by Segun Ajayi

In Proverbs 30: 18-19a, the preacher said *“There are three things which are too wonderful for me, yea, four which I know not: The way of an eagle in the air...”* - the way of an eagle is a wonderful thing for us to consider. This will lead us to examine the nature and various attitudes of the eagle in considering the life believers are to live that will ensure right positioning in God’s program.

Throughout history, man has had a fascination with eagles. Known as the king of birds, it has been revered as a symbol of majesty, grace, and power. Roman legions marched under the silver and gold emblem of eagles. Egyptians used the eagle as a symbol of victory. In America, the founding fathers put the eagle on the national seal and on their currency.



What kind of bird is an Eagle?

An eagle is one of the most powerful birds in the world. Eagles can measure nearly a yard from beak to tail-tip, weigh between 3.2-5.4 kilograms, and have wings that span up to 1.2 -2.4 meters. Majestic birds, they glide effortlessly at breathtaking altitudes, seemingly unaffected by the turbulent winds that whip across and between mountain crevices. They can soar high in the air for hours without flapping their wings.

Eyes & Beak: Eagles have very keen eyesight and strong beaks. The head of an eagle is large and covered with feathers. An eagle has large eyes that are located on the sides of its head. However, it can see straight ahead. Most birds have keener sight than humans do and other animals, but eagles and hawks are said to have the keenest sight of all. Eagles can probably sight their prey while soaring high in the air. But they usually watch from perches or fly close to the ground while they are hunting. Eagles have large, strong, hooked beaks, which they use to tear up their prey. The eagle’s beak measures about 5 centimetres long and 2.5 centimetres from top to bottom.

Feet and legs: Eagles have strong legs and feet. Most eagles have scaly, bright yellow skin on their feet. Eagles seize and kill prey with their long, curved talons. They also use their talons to carry prey to a

feeding place. When eagles fight, they dive at each other and try to strike with their talons. The legs of an eagle are covered with feathers. The lower part of the eagle’s legs is bare.

Feathers and wings: Eagles have such long, broad wings and tails that they look clumsy when they are on the ground. But the wings easily support their heavy bodies when they fly. Eagles can glide great distances without flapping their wings. The long feathers in their wings are strong and stiff and they are shaped so the air flows smoothly over the surface of the wing. When the eagle soars, the feathers spread out like fingers and bend up at the tips. Most adult eagles are dark brown or black, but many have white areas. Young eagles do not have feathers that match those of their parents until about 4 years of age.

The life of an eagle: Wild eagles that survive to adulthood are thought to live from 20 to 30 years. In captivity, eagles may live 50 years or more. Most young eagles first breed when they are about 5 years old. Mated eagles are thought to stay together. If one member of a pair dies, the other may find another mate. In winter, eagles may gather in areas with plenty food. But during the breeding season, each pair claims a territory around its nest and keeps other eagles away. The eagle may defend a territory of about 50 to 160 square kilometres. The eagle holds a smaller territory. Nests of eagles are called aeries or eyries. Eagles usually build their aeries in the tops of tall trees that are near water. Some nest on high cliffs in the mountains. Eagles are strong of heart and represent qualities we admire: speed, strength, power, majesty, dependability, courage, tenderness, faithfulness, pride, ferocity, great daring. All of these give them dominion of the skies. These characteristics are evident in the eagle even before it is born. It’s fascinating that an eaglet in the egg has a little tooth that grows on its beak to help it stretch its way through the eggshell and become free. If you help an eaglet to be born you will kill it, because it is that adversity and having to fight to get out of the egg that actually helps the eagle acquire its great strength.

Have you ever seen an eagle in flight?

Eagles are amazing, for Solomon to have written in the Proverbs that there were four things he did not understand, and at the top of his list was "the way of an eagle in the sky"

(Proverbs 30:18-19). Well, I truly believe that God created eagles with some unique characteristics to teach us some beautiful lessons about living out the Christian life. When you study the eagle, you discover that there is much more to an eagle's life than the effortless soar that has become its identifying feature. Before an eagle soars, he has to learn some difficult lessons. ***And the eagle's existence is often filled with troubles, hard work, difficult circumstances, unpleasant environments, discouragement and failure.***

Sound familiar? There are many parallels between the life of an eagle and our own.

What makes Eagles the "King of Birds"?

Eagles are built differently. The design of their wings makes them aerodynamically superior to other birds. When they spread those huge wings, eagles are able to catch the current of the wind and soar like no other bird. Because of their unique wing structure, eagles soar higher than most any other bird and they can soar aloft for hours because of their ability to ride the currents. In addition, they are able to fly at remarkable speeds. They've been clocked at over 100 Kilometres per hour in level flight, and 240 – 320 Kilometres per hour when they're in a full dive.

Like the eagle, we are different.

Like the eagle, as God's chosen people, we are structured differently. Paul wrote to the Corinthians: "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17).

Jesus said we are in this world but not of it. ***Our lives should show a marked difference from those around us who don't have Jesus in their lives. We need to soar above the world, even while we're in it, not allowing the world to bring us down to its level.***

There's much about the eagle that is a picture for our walk with God.

We can fly high!

Eagles have an ability to fly at high altitudes, which allows them to build their large, strong nests in very high places. ***Like eagles, as believers in Jesus Christ we are intended to fly at very high altitudes—in the heavenlies:*** "And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus"

(Ephesians 2:6-7).

What does it mean that we are even now seated with Christ in heavenly realms? It means that is our position because of Christ.

Here's how that works in everyday life. ***You go to a job where the name of Jesus is mostly a curse word. You***

talk to people who never give God a thought, if they believe in Him at all. You watch those you love making choices to turn their backs on God. And the dirt of the world seems to infect you, discourage you, and even attract you at times.

But you remember that you've got eagle's wings, and so in the midst of that degenerate and evil environment, you take off. You soar up to those heavenly realms where you can have instant and constant fellowship with God through Jesus Christ. The world around you may not even be aware that you've just taken off and left them in the dust, but you know it.

You look at the people, who are still earth-bound around you, and your heart is touched with their plight, because you realise they don't have wings to soar. This ability to fly high gives you more than just freedom. It gives you a unique perspective of the world beneath you. You look at everything very differently from heavenly realms, and realise how distorted are your priorities and concerns when you are earthbound. And our nest is God's Word, which gives us a launching pad for soaring. Without a strong foundation in the Word of God, we'll find soaring difficult. We'll look like eagles flapping their wings instead of soaring on the Wind of God's Spirit.

Did you know that eagles could soar for long periods of time because they don't flap their huge wings?

Instead they use those wings to soar on the wind, and they can soar without exhaustion. ***There is so much to learn from the life of an eagle.***

One of our unique advantages as believers in Jesus Christ, with our new eagle wings, is that we can keep on holding on when it looks like mission impossible. We stretch out those special wings that are ours because of faith in Jesus Christ, and we let the wind of God's Spirit carry us. And with his wind under our wings, we can endure.

If we want to soar like eagles, we have to learn when to let go.

With those huge talons, an eagle is capable of grabbing a very large fish or animal for dinner. However, if that fish or animal is too heavy for him, the eagle may drown or be dashed to the ground because he won't let go once he has latched on to his prey. The very skill he is so well gifted with can become his tragic end if he doesn't know when to let go. If we want to soar like eagles, we have to learn when to let go, if we don't know when and how to let go we can drown in our own stubbornness. What are you hanging onto right now? If it's too big for you to carry, that burden will keep you grounded, preventing you from soaring. Jesus told us that his yoke is easy and his burden is light (Matthew 11:28 - 30). ***Jesus never intended for us to carry heavy burdens. And when you try to carry them all day long, you can't think of anything else, and then that burden you're carrying starts to have drastic effects in other areas of your life. You can no longer soar. But if you will turn the heavy burden over to the Lord, you'll discover freedom from that impossible burden you've been trying to carry.***

As wonderful as the eagle is, if he doesn't learn to let go of the burdens that are too heavy, he will never soar. The same is true for us.

We can see things that others don't see

Eagle eyes are four to seven times more powerful than human eyes. An eagle's vision is binocular, like the zoom lens of a powerful camera or binoculars, and he is able to adjust his focus to see not only what is close up, but also what is at a long distance.

In addition, the eagle has a second eye-lid, as it were, which protects the eagle from injury when he is catching and handling its prey. This second eye-lid also shields the eagle from the sun, acting like sunglasses, allowing an eagle to fly right into the sun without being blinded by it. The eagle's eyesight gives him a great advantage over other birds. He sees things coming and can be prepared. From long distances he spots trouble and can avoid it. An eagle sees a potential meal a long way off and is able to find his food easier. With that powerful eyesight, he is not easily fooled or surprised. Christians, too, have a unique advantage when it comes to eyesight. We can see things that others don't see. The Apostle Paul wrote:

"So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal" (2 Corinthians 4:18).

If we don't fix our eyes, we'll miss the unseen and see only what can be seen. And when we don't see what is unseen, we lose our Christian perspective and we view everything the same way everyone else does.

Who is the most difficult person in your life right now? Have you ever looked at her or him carefully? It may be a co-worker who has poor work habits or an offensive personality. It could be a family member or a friend. Ever notice how often this person can ruin your day? That's because you are seeing the seen things about that person—the things that everyone else sees. I would challenge you to look carefully and ask God to help you see this person the way he does. God will allow you to see a person's eternal soul, to realise that He loves them and died for them, and to start focusing on what is really important—that person's eternal destiny. God will allow you to see a broken heart, a tragic past, an insecurity or lack of confidence.

You can't flap and soar.

Yes, eagles can soar for hours, but when they try to flap those huge wings, their strength is quickly dissipated and they cannot sustain flight for long at all. In fact, a flapping eagle will eventually become so exhausted that it could cause death, if he is not able to catch the wind current and go from flapping to soaring. This is a major lesson for an eagle to learn and for us as well. The most difficult thing for most people to understand and accept in coming to God is that they can never impress him with their performance, and

furthermore, they can never perform up to his standards. ***Jesus didn't die to help us perform better. He died and rose again to live his life through us. That's what Galatians 2:20 is all about:***

"I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me." ***It's not hard for us to live the Christian life;*** but here's what we've got to understand. Christ rose again to live His life in us. We don't have to do it because we can't do it. It is His resurrection life, inside of us, that enables us, empowers us, to be able to live the way God wants us to live. God doesn't love me when I'm good and punish me when I'm bad. That's our kind of human love. But God loves me completely, no matter what I do. God will never love me more than he does right now. And no matter what you've done, how you see yourself, what you think about yourself, or what you do in the future, His love for you will be there. You don't have to perform to earn it. It's yours, right now.

Keep the flapping eagle in your mind and remember that flapping will bring you down. You can't flap and soar. So, let the wind of God's Spirit take you to new heights; rest in the assurance of his unchanging love; pray for your growth in his grace so that you become more and more like Jesus; and then enjoy the ride. You were born to soar, not to flap.

Abide on the rock

Job 39:27-28 (*Does the eagle mount up at your command, and makes its nest on high? On the rocks it dwells and resides, on the crag of the rock and the stronghold*) (NKJV)

An eagle's nest is a sight to behold. It is usually perched high in the mountains or on the face of some sheer cliff or rock wall, or in the highest tree in the area. The nest is located in the most remote spot that the bird can find. But wherever the eagle builds a nest, it is built on a firm foundation.

In Matthew 7:24-25, Jesus compared a wise man to someone who built his house on a rock. This house was secure and safe in the midst of tempest. On what are you building? Are you building on the rock of Ages, Jesus? Psalms 27:5 (*For in the time of trouble He shall hide me in His pavilion; in the secret place of His tabernacle He shall hide me; He shall set me high upon a rock*) (NKJV).

Remember He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty. Can you say like the Psalmist "*Lord, thou has been our dwelling place in all generations*" (Psalm 90:1)".

(Continued on Page 15)

SLEEP NOT

Adapted by Segun Ajayi
(A sermon by Charles Spurgeon)

"Let us not sleep, as do others."—1 Thessalonians 5:6.

WE DO NOT usually sleep towards the things of this world. We rise up early, and sit up late, and eat the bread of carefulness, for Mammon's sake. In this age of competition, most men are wide enough awake for their temporal interests; but, so is it, partly through our being in this body, and partly through our dwelling in a sinful world, that we are all of us very apt to sleep concerning the interests of our souls. We drive like Jehu for this present world, but loiter for the world to come. Nothing so much concerns us as eternity, and yet nothing so little affects us.

A piece of news about a fire in another continent makes a sensation in all our homes, but the fire that never shall be quenched is heard of almost without emotion. The discovery of a gold-field will affect half the markets in the world, and send a thrill through the public pulse; but when we speak of that blessed city where the streets are of gold, how coolly men take it all, regarding it as though it were a pretty fiction, and as if only the things which are seen were worthy of their notice.

We sleep when heavenly things and eternal things are before us. Alas! that it should be so. Even those choice spirits which have been awakened by the Holy Ghost, and not only awakened into life, but aroused into ardour, have to complain that their fervour very frequently is chilled. I was recommended to try a pillow of hops to obtain sleep during my late illness, but I find now that I want a waking pillow rather than a sleeping pillow; and I am of the same mined as that ancient saint who preferred a roaring devil to a sleepy devil. How earnest, how diligent, how watchful, how heavenly ought he to be, but how much are we the reverse of all this. When in this respect we would do good, evil is present with us. We would have our hearts like a furnace for Christ, and, behold, the coals refuse to burn. We would be living pillars of light and fire, but we rather resemble smoke and mist. Alas! Alas!

Why do you work for the present world, and play with the world to come.

Alas! That when we would mount highest, our wings are clipped, and when we would serve God best, the evil heart of unbelief mars the labour. I knew it would be seasonable—I hoped it might be profitable if I speak a little to you today, and to myself in so doing, concerning the need that there is, that we shake ourselves from slumber, and leave the sluggard's couch.

I intend to take the text in reference first to *those who are born again from the dead*, and secondly, in reference to *those who are still in the terrors slumber of their sin*; and I shall gather my illustrations today from no remote region, but from the self-same Word of God, from which I take the text. The text says, "Let Us not sleep, as do others." We will mention some "others," whose histories are recorded in Scripture, who have slept to their own injury, and I pray you let them be warnings to you.

First, to those of you who are THE PEOPLE OF GOD, let me say, "Let us not sleep, as do others."

1. First, let us not sleep as *those disciples did who went with their Lord to the garden*, and fell a slumbering while he was agonizing. Let us not be as the eight who slept at a distance, nor as the highly-favoured three, who were admitted into the more secret chamber of our Lord's woes, and were allowed to tread the precincts of the most holy place where he poured out his soul, and sweat as it were great drops of blood. He found them sleeping, and though he awakened them, they slept again and again. "What, could ye not watch with me one hour?" was his gentle expostulation. They were slumbering for sorrow. Though our Lord might in our case make an excuse for us as he did for them—"The spirit truly is willing, but the flesh is weak,"—let us endeavour by his grace not to need such an apology, by avoiding their fault. "Let us not sleep, as do others." But, beloved fellow Christians are not the most of us sleeping as the apostles did? Behold our Master's zeal for the salvation of the sons of men! Throughout all his life, he seemed to have no rest. From the moment when his ministry began he was ever toiling, labouring, denying himself. It was his meat and his drink to do the will of him that sent

him. Truly he might have taken for his life's motto,—“Wist ye not that I *must* be about my Father's business?” So intent was he on saving souls, that he counted not his life dear unto him. He would lay it down and that amidst circumstances of the greatest pain and ignominy; anything and everything would he do to seek and to save that which was lost. Zeal for his chosen church, which was God's house, had eaten him up: for his people's sakes he could bear all the reproaches of them that reproached God, and though that reproach broke his heart, yet still he persevered and ceased not till salvation's work was done. He was incessant in toil and suffering, but, what are we?

There is our Lord, our great Exemplar, before us now. Behold him in Gethsemane! Imagination readily sees him amid the olives. I might say, that his whole life was pictured in that agony in the garden, for in a certain sense it was all an agony. It was all a sweating, not such as distils from those who purchase the staff of life by the sweat of their face, but such as he must feel who purchased life itself with the agony of his heart. The Saviour, as I see him throughout the whole of his ministry, appears to me on his knees pleading, and before his God agonising—laying out his life for the sons of men. But, brethren, do I speak harshly when I say that the disciples asleep are a fit emblem of our usual life? As compared or rather contrasted with our Master, I fear it is so. Where is our zeal for God? Where is our compassion for men? Do we ever feel the weight of souls as we ought to feel it? Do we ever melt in the presence of the terrors of God which we know to be coming upon others? Have we realised the passing away of an immortal spirit to the judgment bar of God? Have we felt pangs and throes of sympathy when we have remembered that multitudes of our fellow creatures have received, as their eternal sentence, the words— “Depart ye cursed into everlasting fire in hell, prepared for the devil and his angels?” Why, if these thoughts really possessed us, we should scarce sleep; if they became as real to us as they were to him, we should wrestle with God for souls as he did, and become willing to lay down our lives, if by any means we might save some. I see by the eye of faith, at this moment, Jesus pleading at the mercy-seat. “For Zion's sake,” he saith, “I will not hold my peace, and for Jerusalem's sake I will not rest;” and yet, we around him lie asleep, without self-denying activity, and almost without prayer, missing opportunities, or, when opportunities for doing good have been seized, using them with but a slothful hand, and doing the work of the Lord, if not deceitfully, yet most sluggishly.

Brethren, “let us not sleep, as do others.” If it be true that the Christian Church is to a great extent asleep, the more reason why *we* should be awake; and, if it be true, as I fear it is, that we have ourselves slumbered and slept, the more reason now that we should arise and trim our lamps, and go forth to meet the Bridegroom. Let us from this moment begin to serve our Master and his church more nearly after the example which he himself has set us in his consecrated life and blessed death. Let us not sleep then, as did the disciples at Gethsemane.

“O thou, who in the garden's shade,
didst wake thy weary ones again,
who slumbered at that fearful hour,
Forgetful of thy pain;

Bend over us now, as over them
and set our sleep-bound spirits free;
nor leave us slumbering in the watch
our souls should keep with thee!”

2. A second picture we select from that portion of the inspired page which tells us of *Samson*. Let us not sleep, as that ancient Hebrew hero did, who, while he slept, lost his locks, lost his strength, by-and-by lost his liberty, lost his eyes, and ultimately lost his life. I have spoken under the first head of our slumbering in respect to others; but, here, I come to ourselves. In our slumbering with respect to ourselves, Samson is the sad picture of many professors. We are about to sketch a portrait of one whom we knew in years gone by. He was “strong in the Lord, and in the power of his might.” Years ago, the man we picture—and it is no fancy portrait, for we have seen many such—when the Spirit of the Lord came upon him, did mighty things, and we looked on and wondered, yea, we envied him, and we said, “Would God we had an hour of such strength as has fallen upon him.” He was the leader among the weak, and often infused courage into faint hearts; but where is he now? All our Israel knew him, for his name was a tower of strength; and our enemies knew him too, for he was a valiant man in battle. Where is this hero now? We hear little of him now in the fields of service where once he glorified his God and smote the enemies of Israel; we do not meet him now at the prayer meeting, or in the Sunday-school, or at the evangelist station. We hear nothing of his seeking for souls. Surely, he has gone to sleep. He thinks that he has much spiritual goods laid up for many years, and he is now taking his rest. He has had his share, he says, of labour, and the time has come now for him to take a little ease. It is our loss and his peril that he has allowed himself

to fall into such a drowsy condition. O that we could bestir him!

"Break his bonds of sleep asunder—
Rouse him with a peal of thunder."

Alas! carnal security is a Delilah always. It gives us many a dainty kiss, and lulls us into tranquil slumbers which we imagine to be God's own peace, whereas the peace of fascination and of satanic enchantment is upon us. Yes, we have seen the good man: we could not doubt that he had been both good and great: yet we have seen him lying asleep. And, perhaps, some of us who have never been so distinguished or done so much, though, nevertheless, in our own small way we have done something for God, and yet we too lie in Delilah's lap. Blessed be his name who has not suffered us to lead quite a useless life; but possibly we are degenerating and getting now to take things more easily than we did. In our fancied wisdom, we half rebuke what we call our "juvenile zeal." We are prudent now and wise; would God we were not prudent and not wise, and were as foolish as we used to be when we loved our God with zeal so great, that nothing was hard and nothing was difficult, if we were called upon to do it for his name's sake. Now, what do I see in Samson while he lies asleep in Delilah's lap. I see peril of the deadliest sort. The Philistines are not asleep. When the good man slumbers and ceases to watch, Satan does not slumber, and temptations do not cease to waylay him. There are the Philistines looking on, while you see the razor softly stealing over the champion's head. Those locks, bushy end black as a raven, fall thickly on the ground; one by one the razor shears them all away till the Nazarite has lost the hair of his consecration. I am terribly fearful lest this should happen to ourselves. Our strength lies in our faith. That is our Samsonian lock. Take that away, and we are as weak as other men, and weaker still; for Samson was weaker than the weakest when his hair was gone, though before stronger than the strongest. By degrees, it may be that Satan is stealing away all our spiritual strength. Oh if it be my case, I shall come up into this pulpit and I shall preach to you, and shake myself, as I have done before, and perhaps expect to see sinners saved, but there will be none. And, possibly, some of you also, when you awake a little, will go forth to preach in the streets or to seek after men's souls as you have done before, but, alas, you will find the Philistines will bind you, and that your strength has passed away while you slept; your glory has gone—gone amidst the deluding dreams which lulled you—gone not to come back except with bitterest grief, with eyes, perhaps, put out for ever.

Many backsliders will die thanking God, if ever their strength returns to them, and perhaps it never may till their dying hour. Oh, brethren warned by what has happened, not to Samson only, but to many of the Lord's greatest champions, "Let us not sleep, as do others."

3. Now we change the picture again. It is the same subject under other forms. You remember our Saviour's parable concerning *the tares and the wheat*. There was an enclosure which was reserved for wheat only, but, while men slept, the enemy came and sowed tares among the good corn. Now, you who are members of the Church of Christ need not that I should enter into a full explanation of the parable; neither is this the time, but it will suffice to say that when false doctrines and unholy practices have crept into a church, the secret cause of the mischief has usually been that the church itself was asleep. Those who ought to have been watchmen, and to have guarded the field, slept, and so the enemy had ample time to enter and scatter tares among the wheat.

Now, my last illustration spoke to you of your own dangers, this ought to appeal to you with equal force, because it concerns dangers incident to that which is dearest to you, I hope, of anything upon earth, namely, the church of the living God. An unwatchful church will soon become an unholy church. A church which does not carefully guard the truth as it is in Jesus will become an unsound church, and, consequently, a degenerate church. It will grieve the Holy Spirit, and cause him to remove his power from the ministry and his presence from the ordinances. It will open the door for Satan, and he is quite sure to avail himself of every opportunity of doing mischief. I believe that the only way after all in any church, to purge out heresy in it, is by having more of the inner life; by this fire in Zion shall the chaff be burned up. When the constitution of a man is thoroughly sound, it throws out many of those diseases which otherwise would have lingered in his system; and good physicians sometimes do not attempt to touch the local disease but they do their best to strengthen the general 'constitution' and when that is right, then the cure is wrought. So, here and there, there may be a defalcation in the one point—that of doctrine, or in the other—as to an affair of practice; and so it may be necessary to deal with the disordered limb of doctrine, or you may have to cut out the cancer of an evil custom; but, as a rule, the main cure of a church comes by strengthening its inner life. When we live near to Jesus, when we drink from the fountain-head of

eternal truth and purity, when we become personally true and pure, then our watchfulness is, under God, our safeguard, and heresy, false doctrine, and unclean profession are kept far away. Sleeping guards invite the enemy. He who leaves his door unlocked asks the thief to enter.

***Watchfulness is always profitable, and
slothfulness is always dangerous.***

I speak to the Church in particular. We have enjoyed, these many years, the abiding dew of God's Spirit; shall we lose it? God has been in our midst, and numerous souls have been brought to Jesus, and God has never taken away his hand, but it has been stretched out still; shall we by sinful slumber 'sin away' this blessing? I am jealous over you with a holy jealousy. Trembling has taken hold on me, lest ye lose your first love. "Hold fast," O church, "that which thou hast received, that no man takes thy crown." Our sins will grieve the Holy Spirit; our sleepiness will vex the Holy One of Israel. We need to wake up to more earnest prayerfulness and to closer fellowship with Christ. O Lord, though our sins deserve that you should forsake us, yet turn not away from us, for thy mercy sake! Tarry, Jehovah, for the sake of the precious blood! Tarry with us still! Depart not from us. We deserve that thou should withdraw, but, oh! forsake not the people whom thou hast chosen! By all the love thou hast manifested towards us, continue thy loving-kindness to your unworthy servants still. Is not that your prayer, you that love the Church of God? I know it is, not for your church only, but for all others where the power and presence of God have been felt. Pray continually for the church, but remember this is the practical exhortation arising out of it all—

"Let us not sleep, as do others," lest in our case too, the enemy come and mar the harvest of our Master by sowing, tares among the wheat.

4. Only one other picture, and a very solemn one, still addressing myself to God's people. We are told that while the bridegroom tarried, *the virgins* who had gone out to meet him slumbered and slept. O virgin hearts! "Let us not sleep, as do others." When the cry was heard—"Behold, the bridegroom cometh," they were all slumbering, wise and foolish alike, O ye wise virgins who have oil in your vessels your lamps, "sleep not, as do others," lest the midnight cry come upon you unawares. The Lord Jesus may come in the night. He may come in the heavens with exceeding great power and glory, before the rising of another sun; or, he may tarry awhile, and yet though it should seem to us to be long, he will come quickly, for one day is with the

Lord as a thousand years, and a thousand years as one day. Suppose, however, he were to come today; if now, instead of going along to your homes and seeing once more the streets busy with traffic, the sign of the Son of Man should be revealed in the air, because the king had come in his glory, and his holy angels with him, would you be ready? I press home the question. The Lord may suddenly come; are you ready? Are you ready? You who profess to be his saints — are your loins girt up and your lamps trimmed? Could you go in with him to the supper, as guests who have long expected him, and say, "Welcome, Welcome Son of God?" Have you not much to set in order? Are there not still many things undone? Would you not be afraid to hear the midnight cry? Happy are those souls who live habitually with Jesus, who have given themselves up completely to the power of his indwelling Spirit—who follow the Lamb whithersoever he goes. "They shall walk with him in white for they are worthy." Wise are they who live habitually beneath the influence of the Second Advent, looking for and hasting unto the coming of the Son of God. We would have our window opened towards Jerusalem; we would sit as upon our watch-tower whole nights; we would be ready girt to go out of this Egypt at a moment's warning. We would be of that host of God who shall go out harnessed, in the time appointed, when the signal is given. God grant us grace to be found in that number in the day of his appearing; but, "Let us not sleep, as do others." I might say, let us not sleep as we have done ourselves. God forgive us and arouse us from this good hour.

I feel as if I did not want to go on to the second part of my subject at all, but were quite content to stand here and speak to you who love the Lord. Brothers and sisters, we must have an awakening among us. I feel within my soul that I must be awakened myself. Shall our season of triumph, our march of victory, come to an end? Will you turn back after all that God has done for you? Will you limit the Holy One of Israel? Will you cease from the importunities of prayer? Will you pause in the labours of zeal? Will you bring dishonour upon Christ and upon his cross? By the living God who slept not, neither is weary in his deeds of love, I beseech you, slumber not, and be not weary nor faint in your mind.

"Be ye steadfast, immovable, always abounding in the work of the Lord."

But I must pass on to the second part of our subject. I have now to speak TO THOSE OF YOU WHO ARE NOT CONVERTED; and if I felt as I ought to feel, it would be sorrowful work even to remember

that any of you are yet unsaved. I like to see these little children here. I pray God they may grow up to fear and love him, and that their young hearts may be given to our dear Lord and Master while they are yet boys and girls. But I overlook them just now, and speak to some of you who have had many years of intelligent hearing of the word, and are still unsaved. Pitiab!e objects! You do not think so; but I repeat the word, Pitiab!e objects! The tears which flood my eyes almost prevent my seeing you. You fancy you are very merry and happy, but you are to be pitied, for "the wrath of God abides on you." "He that believeth not is condemned already, because he hath not believed on the Son of God." You will soon be where no pity can help you, and where the Lord himself will not help you. May God give you ears to hear the words of affectionate warning which I address to you now! "Let us not sleep, as do others."

I beg you not to sleep, as did *Jonah*. He was in the vessel, you remember, when it was tossed with the tempest, and all the rest in the vessel were praying, but *Jonah* was asleep. Every man called upon his God except the man who had caused the storm. He was the most in danger, but he was the most careless. The ship-master and mate, and crew, all prayed, every man to his God, but *Jonah* carelessly slept on. Now, do you not some of you here live in houses where they all pray but you? You have a godly mother, but are yourself godless. John, you have a Christian father, and brothers and sisters, too, whom Christ has looked upon in love, and they pray for you continually. But the strange thing is, that your soul is the only one in the house which remains unblest, and yet you are the only one who feels no anxiety or fear about the matter. There are many of us in this house who can honestly say that we would give anything we have, if we could save your souls we do not know what we would not do, but we know we would do all in our power, if we could but reach your consciences and your hearts. I stand often on the pulpit almost wishing that I had never been born, because of the burden and distress it brings upon my soul to think of some of you who will die and be lost for ever. Lost, though you love to listen to the preacher! Lost, though you sometimes resolve to be saved! We are praying for you daily, but you,—you are asleep! What do you, while we are preaching but criticise our words, as if we discoursed to you as a piece of display, and did not mean to plead as for life and death with you, that you would escape from the wrath to come. Observations will be made by the frivolous among you during the most solemn words, about some-one's dress or personal appearance. Vain minds will be gadding upon the mountains of folly,

while those, who are not, by far, so immediately concerned, are troubled and have deep searching of heart about those very souls. I believe God is going to send a revival; I have that conviction growing upon me, but it may be that though the gracious wave may sweep over the congregation, it will miss you. It has missed you up to this hour. Around you the entire floor is wet, but you, like *Gideon's* fleece, are dry, and you sleep though the blessing comes not upon you,—sleep though sleep involves a certain and approaching curse. O slumbering *Jonah*, in the name of the Host High, I would say to thee, "Awake thou that sleeps, and call upon thy God. Peradventure, he shall deliver thee, and this great tempest shall yet be stayed." Yea, I would put it above a peradventure, for they that seek the Lord shall find him, if they seek him with full purpose of heart.

Let us change the illustration now, and take another. You remember *Solomon's sluggard*. What did he? It was morning, and the sun was up; the dawning of the day had passed some hours, and he had not yet gone forth to labour. There was a knock at his door, and he opened his eyes a little; he listened and he said, "Leave me alone." "But will you never get up?" "Yes, I will be up soon; but I want a little more sleep—only a little." Then another knock, for his master would have him in the field at work; but he turned over again, and he grumbled within himself, and said, "A little more slumber." He slept hour after hour. Yes, but he did not mean to sleep hours; all he intended was to sleep five minutes; but minutes fly rapidly to men who dream. If at the first onset he had known that if he fell asleep he would slumber till noon, he would have been shocked at such abominable laziness. But what harm could it be just to turn over once more? Who would deny him another wink or two? Surely there can be no fault found with one more delicious doze? Now, there are persons who have said to themselves many times, "That appeal is right. My conscience gives assent to that gospel demand; it shall be attended to very soon. I must, however, enjoy a little pleasure first—not much. I do not mean to risk my soul another twelve months, but we will stay till next Sunday; then I shall have got over certain engagements which now stand in my way." Well, sirs, you know, some of you, that it has been Sunday after Sunday, and then it has grown to be year after year; and still you are saying a little more sleep and a little more slumber. It is grievous to know that many of you are in the same dreadful way of procrastinating and putting off. You would do anything to help the church, too; and if you knew that I needed anything

you would be among the first to do it for me, such is your kindness. You are kind to your ministers, but you are cruel to your souls. You have held your soul over hell's mouth for these twenty years by your continual delays and indecisions. Yet you never meant it. No, you thought long ago that you would have given your hearts to Christ. "*Yet a little sleep, a little slumber, a little folding of the hands to sleep:*

Delay is the devil's great net, and it is filled with exceeding great fishes; yet doth not the net break, Oh that you could break,

So shall thy poverty come as one that travelleth, and thy want as an armed man". (Proverbs 6:10-11)

Alas! It shall be eternal poverty, and the armed man shall be the arch-destroyer from whom none can escape! O young man and young woman; do not procrastinate. Delay is the devil's great net, and it is filled with exceeding great fishes; yet doth not the net break. Oh that you could break through it. May God help you to do it, for to you I would say, "Let us not," in this respect, "sleep, as do others."

Again, the picture changes; Do you remember the story in the Acts of the Apostles of the *young man* who sat in the third loft while Paul was preaching? It could not have been a dull sermon, I should think; but Paul preached till midnight. That was rather long. You do not allow me such liberal time. And when Paul preached on, Eutychus went to sleep, until he fell from the third loft, and was taken up dead. It is true that Paul prayed, and he was restored to life by miracle; but I have known many a Eutychus fall dead under the word, but he was never known to live again. I do not mean that I have known many go to sleep in the house of God, and fall from the third loft; but this, that they have heard the word, and heard the word, till they have been preached into sleep of the deepest kind, and at last preached into hell. If we by our preaching do not wake you, we rock your cradles, and make you more insensible every time we warn you. The most startling preaching in a certain time ceases to arouse the hearers. You know the great boiler factories over here in Southwark. I am told that when a man goes inside the boiler to hold the hammer, when they are fixing rivets, the sound of the copper deafens him so that he cannot bear it, it is so horrible; but, after he has been a certain number of months in that employment, he hardly notices the hammering; he does not care about it. It is just so under the word. People go to sleep under that which once was like a thunderbolt to them. As the blacksmith's dog will lie under the anvil, where the sparks fly into his face, and yet go to sleep, so will many sinners sleep while

the sparks of damnation fly into their faces. Horrible that it should be so. It would need an earthquake and a hurricane to move some of you stolid ones. I wish they would come if they would stir you; but even such terrors would be of no avail, only the trumpet which will arouse the dead will ever awaken you. Oh, beloved, remember that to perish under the gospel ministry is to perish with a vengeance. If I must be lost, let it be as a Zulu Kaffir, or as a Red Indian, who has never listened to the truth; but it is dreadful to go down to the pit with this as an aggravation: "You knew your duty, but you did it not; you heard the warning, but you would not receive it; the medicine was put to your lip, but you preferred to be diseased; the bread was placed before you, and the living water, but you would not take them. Your blood is on your own heads." Oh, may this never be said of any of us! May we never sleep under the word as do others, lest we die in our sins. I think that is one of the most dreadful words in the Bible where Christ said twice, one time after another (John 8:21, 24)—"If ye believe not that I am he, *ye shall die in your sins.*" To die on a dunghill, or in a ditch, or on the rack, or on the gallows, is nothing compared with this—to *die in your sins!* To die in your sins! And yet this will be your lot if you continue much longer to sleep, as do others.

Another picture; Do you remember in David's life when he went with one of his mighty men at night into *Saul's* camp, and found the king and his guards all asleep? There were certain men of war who ought to have watched at Saul's bed head to take care of their master who lay in the trench, but no one was awake at all. David and his friend went all among the sleepers, treading gently and softly lest they should wake one of them; till, by-and-by, they came to the centre of the circle where lay the king, with a cruse of water at his bolster, and his spear stuck in the ground. Little did he know as he slept so calmly there that Abishai was saying to David: "Let me strike him; it shall be but this once." How easily that strong hand with that sharp javelin would have pinned the king to the ground. One only stroke, and it would be done, and David's enemy would pursue him no more for ever. I see you, O ye sleeping sinners, lying in the same imminent peril. At this moment the evil one is saying: "Let me smite him; I will smite him but this once; let me prevent his hearing the gospel today; let me thrust the javelin of unbelief into his soul but this once; and then the harvest will be past, the summer will be ended, and he will not be saved." Slumbering sinner, I would shout as the thunder of God, if thereby I could arouse you. Man, the knife is at your throat, and can

you sleep? The spear is ready to smite you, and will you still doze and dream? I think I see the angel of justice who has long been pursuing the sinner who is rejecting Christ, and he cries: "Let me smite him! He has had time enough; let me smite him!" Or, as Christ puts it in the parable, there has come one into the vineyard who has looked at you, the barren tree, and seen no fruit; and he has come these three years, and now he is saying: "Cut it down! Why cumbered it the ground?" O mercy, stay the axe! O God, bid the enemy put by the spear, and let the sleeper wake, not in hell, but still on mercy's plains, where there is a Christ to forgive him and a Spirit to sanctify him! Imploringly, I, your brother, beseech you tonight to turn unto the living God. Even now in this your day, attend to the things which make for your peace:—

"Today, a pardoning God
will hear the suppliant pray.

Today, a Saviour's cleansing blood
will wash thy guilt away.

But, grace so dearly bought
if yet thou will despise,
thy fearful doom with vengeance fraught,
will fill thee with surprise."

The last picture is this (may it never be seen in you)—there enter once into a tent, which he thought to be friendly, a mighty man who had fought a battle and lost the day. Sisera came into the tent of Jael to ask for water, and she gave him milk; she brought forth butter in a beautiful dish. He drank, and then, all weary, he threw himself along in the tent. He is a photograph of many ungodly men who have gone where they thought they had friends; for sinners think sinners their friends, and think sin their friend. They have asked for pleasure, and they have had it; and, now, after having had their fill, and eaten butter in a beautiful dish, they are in contentment, sleeping in supposed security. They have gone into the house of the evil one to find pleasure, and they are going there again today, and they will continue there, and try to find rest in the house of their enemies. Sometimes it is the house of the strange woman, often the settle of the drunkard, or the chair of the scorner, where men think to rest in peace, Oh, hark thee, man, and beware! Flee the ways of the destroyer: flee the haunt of the strange woman, as for thy very life every den of sin; for, lo! she cometh stealthily, the tent pin is in her left hand, and in her right hand the workman's hammer. Many mighty has she slain before, for she hunts for the precious life, and her chambers lead down to death. If you sleep on but another night, or even

***"Sound the trumpet in
Zion: sound an alarm in
my holy mountain,"***

another hour, the destroyer may have done the deed, and thou may be fastened to the earth for ever, the victim of your own delusions. I think I can speak to somebody today who must now immediately change his ways, or else the jaws of hell will close upon him. I do not desire to speak my own words, or my own thoughts, but to speak as the divine wind blows through my soul; and I think I am warning someone today of whom, if he turn not, it will soon be written, as of another in the Book of Proverbs, "*He goes after her straightway, as an ox goes to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasten to the snare, and knows not that it is for his life.*"

In the name of the Ever Blessed and Most Merciful, "turn thee! Sinner, turn thee! Why will you die?" Thy course is destruction, and is near its end. Awake! Why are you sleeping? Sleep to others is dangerous; to thee it is damnable. Awake, arise, or be for ever ruined. May God's grace bestir thee!

Some of you today are like Lot and his daughters in the burning city. You must flee; you must flee at once out of Sodom, or you will perish in it. Behold, we would put our hand upon you today, and press you to flee, the Lord being merciful unto you. His servants and his Spirit constrain you to make haste. Linger not; look not back; hesitate not. To your knees! To your knees! "Seek ye the Lord while he may be found; call ye upon him while he is near." To the cross! To the cross! There is your shelter, the mountain where the only refuge can be found from the vengeance of God. Behold the wounds of Jesus,

God's beloved Son given for the guilty, slaughtered for the sinful—

"There is life in a look at the crucified One;

there is life at this moment for thee!"—and for all who look. But it may be that if today you look not to Jesus, his cross may never appear before your eyes again, for they will be sealed in death. Ere long, Jael's tent-pin shall have passed through Sisera's skull; the sin shall have destroyed the sinner: the sin that is unto death shall have shut up the spirit in despair. Oh, may God, who is mighty to save, turn you to himself at this moment.

"Sound the trumpet in Zion: sound an alarm in my holy mountain," seems to ring in my ears; and I would sound that alarm to God's saints and to sinners too. May he call many by his grace, and awaken us all; and his shall be the glory for ever and ever! Amen.

IT IS TIME TO GLIDE IN GLORY

(Continued from page 7)



Stir up your nest

There are several reasons for stirring the nest. One reason is for purification. Eagles are meticulous housekeepers. Their nest can become messy and cluttered with debris. Old fish, rotting and infested with maggots, accumulate in the nest, and the parent eagle is constantly house cleaning. Much of their time at the nest is spent arranging sticks and digging in the nest material. This digging is often done with great vigour. This may go on for a few minutes and be repeated several times a day.

The Holy Spirit is constantly at work in our lives, purifying and cleansing us. God stirs up our nest, that we might be a holy people. ***The blood cannot cover sins we refuse to uncover.*** "Keep yourself unspotted from the world" (James 1:27).

Another reason for stirring the nest it is to wean the young from the nest and promote maturity. So, too, the Lord has a way of dealing with His children. Often we are too comfortable to exercise our wings of faith and move into the will of God. Amos 6:1 warns: "Woe to them that are at ease in Zion." If your earthly nest is being stirred, if your money or trusted friends are gone, if you feel absolutely helpless and dependent upon God and God alone, rejoice, for you are being weaned from the things of the world. God's ways are seldom our ways. God wants eagle saints. But we would never become such at all if we had our way. Remember that God has a way of weaning us from this perishing world if we will wholly follow Him.

Periods of renewal

When eagles are about 60 years old, eagles go through a period of renewal. An eagle would find a secret place up in the mountains. It would start to claw at its face and tear out the feathers that have been damaged over the years. As a result, it would bleed badly. The eagle would then wait patiently for the rays of the sun to heal it. Through this, the eagle renews its strength by getting rid of the unnecessary things otherwise it would not be able to live till 120 years that it normally does. *Like eagles, Christians need to go through a renewal period sometime in our lives, to rid ourselves of unnecessary things and to wait upon the Lord. Renewal is a divine principle where God cuts off the unfruitful things in us so as to bring out the fruitful.*

There is more to be passed across but the Lord wants us to consider our lives in view of what has been considered in this edition.

We need to make appropriate amendments and begin to show forth God's glory. God bless you and renew you today in Jesus name (Amen).

(Editor's Note: I acknowledge the various sources of the information packaged in this article, too numerous to mention. God will bless you greatly).

Story For The Heart

PUSH

(Unknown Author)

A man was sleeping one night in his cabin when suddenly his room was filled with light, and God appeared.

The Lord told the man he had work for him to do, and showed him a large rock in front of his cabin. The Lord explained that the man was to push against the rock with all his might. So, this the man did, day after day. For many years he toiled from sun up to sun down, his shoulders set squarely against the cold, massive surface of the unmoving rock, pushing with all of his might. Each night the man returned to his cabin sore and worn out, feeling that his whole day had been spent in vain. Since the man was showing discouragement, the Adversary (Satan) decided to enter the picture by placing thoughts into his weary mind: "You have been pushing against that rock for a long time, and it hasn't moved."

Thus, he gave the man the impression that the task was impossible and that he was a failure. These thoughts discouraged and disheartened the man. Satan said, "Why kill yourself over this? Just put in your time, giving just the minimum effort; and that will be good enough." That's what the weary man planned to do, but decided to make it a matter of prayer and to take his troubled thoughts to the Lord.

"Lord," he said, "I have laboured long and hard in your service, putting all my strength to do that which you have asked. Yet, after all this time, I have not even budged that rock by half a millimetre. What is wrong? Why am I failing?"

The Lord responded compassionately,

"My friend, when I asked you to serve me and you accepted, I told you that your task was to push against the rock with all of your strength, which you have done. Never once did I mention to you that I expected you to move it. Your task was to push. And now you come to me with your strength spent, thinking that you have failed. But, is that really so? Look at yourself. Your arms are strong and muscled, your back sinewy and brown; your hands are callused from constant pressure, your legs have become massive and hard. Through opposition you have grown much, and your abilities now surpass that which you used to have. True, you haven't moved the rock. But your calling was to be obedient and to push and to exercise your faith and trust in my wisdom. That you have done.

My friend, now I will move the rock".

Be a Part of God's family

In the beginning God created everything perfect and He had wonderful fellowship with Adam and Eve. But man decided to disobey God. This resulted in sin and death.

Saviour for You

God did not want us to die and live without Him forever. He said, I will die in your place. So Jesus came to this earth and died on the cross and shed His blood for us. If we believe this and accept Him in our heart as our saviour, He forgives our disobedience and we are born into God's family.

Forgiveness

Now when God looks at us, He doesn't see our "black" sin, but a clean heart that is forgiven. Forgiveness makes us white as newly fallen snow.

Growth

As we yield ourselves to Him, we grow as Christians. Just as green plants and trees grow and produce fruit, so we grow in our Christian life and produce the fruit of love, joy, peace, kindness, goodness, gentleness and self-control.

Special Promises

As we go through life, we have precious promises that are "good as gold". God has promised that as His children, we will live with Him forever in His wonderful home called heaven, where the streets are paved with gold.

Do you want to a part of God's wonderful family?

Please take the steps outlined below:

Acknowledge: "For all have sinned and fall short of the glory of God," Rom 3:23 (NIV) Say,
"God, have mercy on me, a sinner." Luke 18:13 (NIV)

Believe: "'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.'" John 3:16 (NIV)

"Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son." John 3:18 (NIV)

Confess: "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." I John 1:9(NIV)

Pray like this: *Dear Lord Jesus, come into my heart right now. Your word says if I come to you, you will in no wise cast me out. I believe in my heart and confess with my mouth that you are the Son of God. I believe you died and rose for my justification. Thank you for agreeing to be Lord over my life. Thank you because I am saved NOW.*

If you have just taken this step, we would like to pray along with you. Please **write us at the postal address or e-mail addresses below** or **contact any Church close to you**. God bless you and keep you in Jesus Name (Amen)

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