

REFLECTIONS

Grace OPC

SELF-DEFEATING EVIL

By Pastor Brian De Jong

2 Chronicles 20:22 When they began singing and praising, the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed. ²³ For the sons of Ammon and Moab rose up against the inhabitants of Mount Seir destroying them completely; and when they had finished with the inhabitants of Seir, they helped to destroy one another.

In his book analyzing the theology of J.R.R. Tolkien, author Ralph Wood asserts that Tolkien firmly believed in the self-defeating nature of evil.

Often in his stories, the wicked characters begin quarreling, which leads to fighting, and ends in a mutual slaughter. On the other hand, when the good characters start disputing, warnings are issued to guard their unity and to work cooperatively in their cause.

This literary theme reflects a Biblical concept – namely that God causes the wicked to destroy one another, and thus defeat their own evil designs.

In 2 Chronicles 20, King Jehoshaphat and the men of Judah faced an invasion from the Moabites, the Ammonites and their various allies. Jehoshaphat was afraid and turned his attention to seek the Lord. All of Judah joined him in seeking God’s help. In the temple, the King offered a desperate prayer for deliverance from their enemies.

In reply, the Spirit of the Lord prophesied through Jahaziel. He told of

the coming battle and the victory, for “the battle is not yours but God’s.” Furthermore, He instructed them “You need not fight in this battle; station yourselves, stand and see the salvation of the Lord on your behalf, O Judah and Jerusalem. Do not fear or be dismayed; tomorrow go out to face them, for the Lord is with you.”

As the people of Judah were singing praises to God, the Lord caused the enemies to begin slaughtering each other. The Ammonites and Moabites rose up and destroyed the inhabitants of Mount Seir completely. Then they turned their swords on one another, and

slew each other.

When the people of Judah looked out over the wilderness, they saw that the ground was strewn with the corpses of their enemies – evil had defeated evil as God fought for Israel and against her enemies.

From this account we can derive great comfort and real hope. Evil cannot restrain itself from self-destruction. Wicked causes are inherently suicidal and will end in self defeat. God causes madness to overcome them so that they ruin themselves.

Such tendencies are not to be seen in the Lamb and His fair army. The command of our Captain is simple: love one another. We must strain every sinew in preserving the unity of the Spirit in the bond of peace. When wrongs are committed, we need to be quick to forgive...

Continued on page 7

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July 2013

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Mnemonics...

- Church Luncheon, July 14th
- VBS—22nd to 26th

A Remedy for Wandering Thoughts

Chapter 6, Sections 9-10

by Richard Steele

SECTION IX. SATAN.

A NINTH cause of distractions in the worship of God, is Satan. And this he doth sometimes more remotely, by throwing in some cross business before duties, whereby the soul is unhinged : some person or letter with business, just before prayer; or some passionate circumstances in the family, whereby to lay matter to excite our discomposure and wanderings in the following duties. Sometimes he approaches nearer, and by presenting objects to our senses in God's worship, draws off the heart: he can stay one long from the congregation, that another may be distracted in observing him coming in, and so wounds two, and sometimes twenty at a blow. Satan is not idle, when this and that child are restless, and unquiet in the family; whereby perhaps all in the family lose the thought which would most profit them. He can create and promote distraction by every pillar and part of the structure, and every person in the congregation; and can be content that you should read sentences on the walls to hinder and divert your souls from the sentences that drop from the pulpit. Yea, he often approaches nearer, and works immediately upon the fancy, upon which he can imprint a thousand notions, most strange and incoherent, to steal the heart from God; for we are not ignorant, the more is our sorrow, of his devices. Hence we see him, "When the sons of God come to present themselves before the Lord, coming also among them." Job 1:6. And being questioned, says, that his business is to "go to and fro in the earth," and "to walk up and down in it;" as if he walked only out of curiosity, or for some charitable end: but as our Lord Jesus went up and down doing good, this was his work from morning to night; so the devil walks up and down doing evil. He is in every pew, at every elbow, throwing in his fire-balls, and enticing poor souls to commit folly with him; and when God is treating with the soul about heaven and hell, then comes he¹ and thrusts the world between, or some vanity therein, to break the treaty, and spoil that

sacred conference; so that of all roads, no road is so full of thieves as the road to heaven.

And thought to give the devil but his due, we can make shift to be bad enough in a ordinance without him, yet he waits there no doubt to make us worse; what else should bring thoughts then into our head, that have never come there for a month or year before? who else should suggest such horrid atheistical thoughts, when we are distressed with convictions, and move us to question all when any thing pursues us? "We wrestle against spiritual wickedness in heavenly things or employments." Eph. 6:12. The devil is wickedness in the abstract, when we are about heavenly work. Never did the crafty cheat watch and spy how to defraud the innocent merchant, while he is receiving his cash, as Satan lies at the catch in the worship of God, to purloin from us the true treasure, that should make the soul rich. Especially² that prayer, or chapter, or sermon, that should do thee most good, or most destroy his kingdom, will he be most busy in. Many the high-priest was interceding for the poor church, then Satan stood at his right hand to resist him; hence our most solemn duties often have the saddest distractions, and such as have no coherence or reason for them; but arrows, fiery darts, shot out of the devil's own quiver. What a sort of them have I in the very writing hereof, and what long parentheses between every sentence, and you perhaps will not want while you are reading, yea it may be, as the body, when the humours are stirred by physic is worse, so he will be busiest to divert and trouble your hearts, while the cure is working. But when your heart is prepared before, and watchful in your duty, though yours be the sorrow, that you have the womb that bare them, yet his will be the guilt, because he is the father that begets them.

The remedy against Satan's distracting us in God's worship, is that of Christ's own prescribing, "Watch and pray, lest ye enter into temptation." Matt. 16:41. Stand upon your guard, give no heed to his suggestions. As you run to the

Wandering Continued...

water with the bucket, to quench a spark of fire in the thatch, so drop a tear of contrition upon this spark of temptation. Trifle not with these thoughts, but dismiss them unregarded, and by some short ejaculation call in thy friend to countermince thine enemy. And still watch and pray, and pray and watch, and always remember that we have as much need of the strength of Christ for assistance, as the merit of Christ for acceptance in every duty. And be sure to cast out his injections with disdain and hatred. As Luther says, he is a very proud piece, and cannot endure contempt. The stronger is your resistance the longer will he stay away; and the more you hate his motions, the less disposition will he have to offer them. The devil is like that Sanballat, who sent to Nehemiah, while busy in the work of the Lord. "And I," saith Nehemiah, "sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" Nehemiah 6:2, etc. "Yet they sent messengers unto me four times after this sort, and I answered them after the same manner." Come, says Satan, let us meet and confer; here is a notion, and here is a business; you must needs discuss this. Nay, say thou, I am doing a great work for eternity. As that celebrated painter Zeuxis, being demanded a reason of his exact curiosity in his work, answered, "I paint for eternity." So, I am doing a work for eternity, I am pleading the cause on which depends life or death, so that I cannot hearken to thee. Why should my great work cease, while I leave it and come down? Alas! this business will go no farther than it is lifted at; I am rowing up a river, if I trifle or nod a little, I go down again. I have a business on the wheel that cannot be left a minute. If I look away, my iron burns, and I suffer loss. Yet he will send messengers over and over again, as Sanballat did; but still answer them after the same manner. Discourage him, and break his heart with thine obstinate resolution; "resist the devil, and he will flee from you."

¹Satan cares not how heavenly our words be, if our thoughts be earthly — White.

²The highway-ground-hearers had the word taken from them by the devil, that is, by such wandering thoughts as he immediately casts in. — Angier.

SECTION X.

VAIN THOUGHTS OUT OF DUTIES

The tenth cause of distractions in our Lord's service, is, vain thoughts at other times. For

¹ It is said, Gen. xv. 11, when the fowls did alight, Abraham drove them away not when they were sitting or feeding upon the carcasses, but as soon as ever they alighted.

"As you run to the water with the bucket, to quench a spark of fire in the thatch, so drop a tear of contrition upon this spark of temptation."

1. These displease the Spirit of God; without whose help these infirmities will crowd in upon us. If you should lodge your noble friend, whom love only moves to visit you, in the same room with a dirty beggar, may not he take it for a plain affront, and refuse to come near or help you in your need? Even so the Holy Ghost, your noblest friend, will take it ill to be placed in a room with base and beggarly thoughts, and may justly deny that presence and assistance which we have need of; and without God's Spirit helping us, we cannot pray as we ought, nor keep out distractions, whatever may be our skill. "The Spirit helpeth our infirmities,"

Romans 8:26, and these wanderings are some of those infirmities, which the Spirit must help us about, yea and will, if he be not disobliged; but it is far from likely, that we should have that sacred Spirit at our beck in duty, whom we have distasted all the day long. How justly may He say, as it is, Jer. 11:15, "What hath my beloved to do in my house?" or, as the margin, "What is to my beloved in my house, seeing she hath wrought lewdness with many?" As if he should say, I know not what to do with thee in my house, or what thou hast to do with me, having roved so extremely with thy heart from me, and been lewd with many. Remember it is the Holy Ghost who hates a sinful thought any time of

Wandering Continued...

the day. That man must walk with God in the day, that will have God draw to him at night.

2. These dispose and naturalize the soul to roving. Habit is a second nature²... Jer. 13:23. If a man be accustomed to ill company, and is linked in with them, though he sometimes resolve better, yet when they come, away he must go with them against his purpose. Perhaps you have resolved against these vain wanderings in God's service, but being used to them, they call at the door and take you captive away against your intention. And therefore set up a constant watch against them, for religion is linked together in the power and practice of it. So that you must take all or leave all; be a christian always and altogether, or not at all. It is said of the accursed Mahomet, that he had used a dove to come to his ear, and thence to eat her commons, and so when the falling sickness surprised him, his pigeon presently came to her repast, which he feigned to be the Holy Ghost or an angel, that told him the mysteries of his religion. My beloved, if these fowls, these evil angels, be used to your ear or heart, they will come even in your most celestial employments, and divert and distract you ; and hereby they become less strange, and things that are familiar to us, though ugly, are not started at; nay treble diligence will not dispel them, if you give them ordinary entertainment. If a way be made over your corn or ground, and people are to come that way, it must be a higher hedge than ordinary that must keep them off. If vain thoughts have made a road over thy heart, and come that way without control, it must be a very high and strong watch and resistance that will turn them by in holy duties. "He that hath no rule over his own spirit, is like a city that is broken down and without walls." Prov. 25:28.

3. These vain thoughts at other times make us apprehend it more impossible to conquer, and less sinful to be conquered by them. And when distractions appear so powerful that there is no resisting them, or so harmless that they are not worth our trouble to resist them, then is a flood-gate opened to

let them in ; when once our courage is conquered, or our conscience is seared, we are quite undone. And thus you see that one sin ushers in another, and the looseness of our heart at one time, prepares it to be so at another. Even as you observe your children are more unruly before strangers, or when they should be most demure, than at other times; and you are then more aware and troubled at their shrewd words and gestures, than the whole year besides; alas! it is

not merely that they are worse then, but then you take more notice of it; it is then more observable and apparent, though their carriage be much the same as usual. So it is with your hearts: O, cry you, I am more pestered with foolish thoughts in prayer or sermon, than in all the day or week besides; then my heart is worst, when it should be best. Alas! it is naught all along; it does but as it used to do, only you observe it not at other times, and now observe it a little and find it out, but it is always so.

4. These do infect the memory, and imprint such notions there as offer and produce themselves, when we are in the service of God. And so when "a good man out of the good treasure of his heart should bring forth good things," he stumbles upon the vain and unprofitable trash, before laid up in his memory, to the grief of God's spirit, and hazard of his own. The memory, you know, will most easily retain an impertinent story, a filthy or foolish imagination a long time, and then when an idle heart hits upon it, though God himself looks on, that will run away with the heart, and give both matter and strength to a long, woeful, and wandering distraction.

How doth the active fancy in our sleep sometimes light upon some sorry thoughts we had in the day, and take them by the end and spin them out into a very unhappy dream? and this casuists say, we are responsible for, thought it seem involuntary; because we administered matter for it, and remotely promoted it; so we shall be found guilty before God, even of our unwilling wanderings in God's service,

*"...it is not
merely that
they are
worse then,
but then
you take
more notice
of it..."*

Wandering Continued...

because we laid up for them before. If we brew for them, Satan will be sure to broach them.

5. These idle thoughts, at other times, provoke God to give us up to our own inventions. As that dreadful word, "Ephraim is joined to idols, let him alone." Hosea 4:17. Seeing he will be married to them, and forsake me, let him take them. If a man be resolved upon idols, or any other sin, God will not hinder him. So when he finds the heart joined, taken up, and pleased with vain thoughts, good motions knock and wait, but are not accepted or heeded; come and knock again with double earnestness, "How long shall vain thoughts lodge within thee?" but are not regarded, sin and the heart are making merry within; come and try once more, open now or never; and no answer; nay, now the soul is joined to these things, "let him alone." Sleep on now, and take thy rest. Trouble him no more in his vain inventions. "So I gave them over to their own heart's lust, and they walked in their own counsels." Psalm 81:12. If they choose hell before heaven, let them take it. My spirit shall not always strive with man. And now when the soul is given up to a vagabond frame, then thy weak purposes and faint watchfulness over it stand for nothing, but are broken like Sampson's cords; and a deluge of all manner of impertinencies breaks in, and the heart is prostituted to all temptations.

The remedy against these idle thoughts out of duties, is,

1. A right understanding what a vain thought is. Though it sound somewhat harsh that all thoughts are either good or bad, the matter of some being in itself indifferent, yet if we consider the principle and tendency of them, we shall hardly light upon one individual thought, but it hath either the stamp of good or evil upon it. It is certain, that a wicked man's thoughts are all vain, as they come from him, neither flowing from a sanctified heart, nor being directed to a divine end. Ah! poor sinners, your hearts are little worth, the imaginations of them are materially, or formally, or finally evil, only evil, and that continually. The sweetest words from corrupt lungs do stink in the nostrils of them that stand by, and so your best thoughts coming from corrupt hearts, cannot be right in the sight of God.

And then for a gracious man, it should seem every thought comes either from the old man or the new, the regenerate or unregenerate part; especially if we consider that there is hardly a thought but it may be resolved ultimately either into Christ or self. Let it therefore be concluded, that every thought that is not suggested or directed by the Spirit of God, and that no way conduceth to the glory of God, the good of your neighbor, nor the welfare of your own soul or body, is a vain thought, it might be spared, it stands for nothing, it is worse than nothing.

2. Be thoroughly convinced that vain thoughts are sins.³ They are not free from the law of God, though they be free from the lash of man. The Rabbins had a strange exposition of that text, "If I regard iniquity in my heart, God will not hear me;" Psalm 66:18; they read it thus, "If iniquity do but remain within the heart, and be not produced into act, God will not regard it;" and so the Pharisees of the decalogue, as if God had only forbidden the outward acts of sin; but there is nothing more contrary to the nature of God, or of his law, or of the souls of men, than this. I wonder how they could overlook all these direct passages in the Old Testament, "Thou shalt not hate thy brother in thy heart — thou shalt not say in thy heart," Levit. 19:17, and innumerable other such passages. No, no, thoughts are words before God, "I know the things that come into your mind, every one of them." Ezek. 11:6. What is sin, but a deviation or transgression of the law of God? and this is a woeful thing. Sin, even in a thought, is a woeful thing; nay, words and actions are as it were sins at second-hand. The very first life, and freshest vigour of all ill, is immediately inspired into the thoughts. Hence it is that Peter advised Simon Magus to pray to God, if it were possible, that the thoughts of his heart might be forgiven him: as though there lay the greatest guilt, and deepest stain before God. Alas! one vain thought would bring down the highest angel into the lowest hell; and that which would damn an angel will damn thee, except thou repent. If millions of angels have fallen by sinful thoughts, and yet thou standest under the guilt of many, thank free grace, and the death of

Wandering Concluded...

Christ for that; but yet thy sin is still as bad, and thou hadst need to “cleanse the filthiness of the spirit, as well as of the flesh.”

3. Daily wind up your spiritual watch, and renew your covenant with God in prayer. Draw all your parts and faculties into covenant; “I made a covenant with my eyes; why then should I think upon a maid?” Job 31:1. Behold the blessed purity of this man's heart! Neither eye nor thought of his should wander after a maid; and this he vows. Though good purposes are the resorts of hypocrites, whose covenants to God are like ropes of sand, broken as Soon as made: yet when they are accompanied with repentance for former falls, and hearty endeavor for future performance, no better sign of an upright christian. Know that constant watchfulness is a duty; that as nature hath provided a cover for the eye, so grace hath prepared watchfulness for the soul; and as it would be a fearful sight to see an eye without a lid, it would soon be put out; so it is a fearful thing to keep a soul without its case, without its watch. “Let not thy heart envy,” or imitate, “sinners; but be thou in the fear of the Lord all the day long,” Prov. 23:17; not only at prayer times, but all the day long. Be sure that every morning you sincerely and solemnly relieve your watch, by new purposes and prayers, and then when vain thoughts attempt to come in, you may say, “I have sworn, and I will perform it, that I will keep thy righteous judgments.” And labour that all your thoughts may hold weight with that excellent scripture, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.” Phil. 4:8.

4. Repent thoroughly and heartily for them. For as humiliation without reformation is a foundation without a building, so reformation without humiliation is a building without a foundation, which the next

wind of temptation will throwdown. “To wash the heart,” — mark, it must not be swept only in the brinish tears of repentance, — is the way to “dislodge vain thoughts from within you.” Jer. 4:18. If you felt the smart and bitter pangs of true repentance tonight for your vain thoughts, it

*“Daily wind
up your
spiritual
watch, &
renew your
covenant
with God in
prayer.”*

would affright and mortify the heart from them tomorrow; you would have no mind to tamper with the vanities that cost you so dear; the burnt child would dread the fire, and the fresh remembrance of the heartache you had for these guests yesterday, would bolt them out from coming in today. If our sins cost us, in David's sense, broken bones, we should not so easily sin again. If the scholar, after his improper absence, stole to his place unobserved and uncorrected, he will easily venture on his freaks again tomorrow ; but if he tasted the rod, the smart he felt will somewhat warn and keep him from such follies again. Ah! sirs, our repentance is easy, and our confessions compliments; we forgive ourselves ere God forgives us; we can consider ourselves whole without the cost of a tear or sigh, and then we are ready for a sin again; he that finds it easy to repent, will not find it hard to sin. Verbal repentance will never cure you of real sins. It is your sad thoughts that will prevent your vain ones, and idle thoughts are bestexcluded by keeping the heart full of good ones.

¹We must not give place to these thoughts, no not for a moment. — White.

² Hereby holy thoughts become tedious and painful, for we strive against two natures, one that sin hath brought, and another that custom hath wrought. - Angler.

³The greatest good and evil that ever was in the world was first but a little thought. — Angitr.

Vacation Bible School

Dates: July 22nd-26th, 2013

Times: 9:00 a.m. - 12:00 p.m.

Ages: 4 years old through 6th grade

VBS Meeting Place:

Grace OPC (920) 565-2160

4930 Green Valley Lane

Sheboygan

Theme: Kingdom Chronicles ~
standing strong in the battle for truth



Ending Program:

July 26th, 6:30 p.m. at the church
(everyone is invited!)

Front Page Concluded

...and hasten to true reconciliation. We cannot abide division within our ranks, but must work toward a greater, broader and deeper unity.

Thus we should expend our strength not in fretting over evildoers and their schemes. Instead we should work for the building up of the unity of the church of Jesus Christ. As together we raise our voices in praise to our Great God, we will see Him fight against our foes and bring them down – often at their own hands.



July Birthdays



New E-mail

Roger & Deborah Arndt have a new e-mail address. They can be reached at:





Grace OPC

July 2013

Showing forth the excellencies of Jesus Christ



Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8 Pine Haven Study, 1:30 p.m.	9 Session Meeting, 6:30 p.m.	10	11	12	13
14 Missions Sunday Picnic Luncheon	15	16	17	18	19	20
21	22 VBS 9 a.m.-12 Pine Haven Study, 1:30 p.m.	23 VBS 9 a.m.-12	24 VBS 9 a.m.-12	25 VBS 9 a.m.-12	26 VBS 9 a.m.-12 VBS Program 6:30 p.m.	27
28 Lord's Supper, (a.m.)	29	30	31			

THEREFORE,



THERE IS NOW NO CONDEMNATION FOR THOSE WHO ARE IN CHRIST JESUS.

ROMANS 8:1

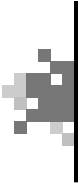
Church Office:
4930 Green Valley Ln
Sheboygan, WI 53083

Phone: 920-565-2160
Website:

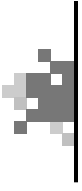
graceopcsheboygan.com

Email:
graceopc@tds.net

briandejong@earthlink.net



submitted by Carla De Master



Notes Concluded...

50th Anniversary

We congratulate Rich and Kate on their 50th wedding anniversary, which was celebrated quietly on June 13. The family will be out over the fourth of July to complete the celebration. We are thankful for the Nagles' presence with us and pray that the Lord will continue to bless their coming days together.

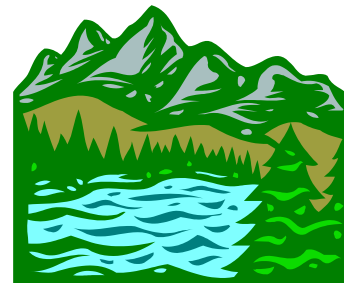


Camp Westminster

“The OPC Presbytery of the Midwest invites you to Camp Westminster this summer! Come meet with fellow believers, enjoy the beautiful Green Lake area, and deepen your understanding of Biblical Truth.

This year the Rev. Jonathan Falk will be giving a series of messages showing that the whole Bible, from Genesis to Revelations, is about God’s mission to a lost world. The missionary mandate of the church does not rest only on the Great Commission of Matthew 28, but all the Scriptures reveal who God is, and what He has called his people to be and do, and how the nations fit into God’s plan of redemption for the ages.”
(...from the brochure)

Brochures with more information such as how to register and what lodging and activities are available can be found on the shelf in the narthex at church. The dates are Monday–Friday, August 5th-9th.



MONSTER COOKIES



- ★ 6 eggs
- ★ 1 cup butter
- ★ 1 lb. brown sugar
- ★ 2 cups white sugar
- ★ 2 Tbsp. vanilla
- ★ 24 oz. chunky peanut butter
- ★ 4 tsp. baking soda
- ★ 2 cups rolled oats
- ★ 5 cups quick oats (oatmeal)
- ★ 2 cups flour
- ★ 2 cups M & M's (mini or regular)
- ★ 2 cups semi-sweet chocolate chips
- ★ 2 cups raisins

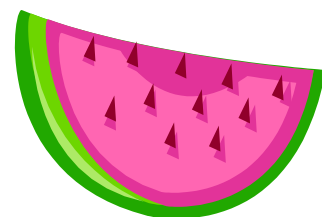
Mix in order. Chill before baking. Drop on ungreased pan and bake about 13 minutes at 350 degrees. Let sit on pan a minute or two before lifting onto cooling rack.

Debra Boss

“The eyes
of all look
to You,
And You give
them their food
in due time.
You open
Your hand
And satisfy
the desire of
every living
thing.”

Picnic Luncheon

On Sunday, July 14th after the morning
worship service & Sunday school a Picnic
Luncheon will be held at the church.
Everyone is invited to stay!





Showing forth the excellencies of Jesus Christ

Grace OPC

Church Office:
4930 Green Valley Ln

Phone: 920-565-2160
Website: graceopcsheboygan.com
Email:
graceopc@tds.net
briandejong@earthlink.net

CHECK OUT THE AUDIO:

**SERMONAUDIO.COM/
GRACESHEBOYGAN**

CHECK OUT THE WEBSITE:

GRACEOPCSHEBOYGAN.COM



Spurgeon Corner

*“His heavenly kingdom.”
(2 Timothy 4:18)*

Yonder city of the great King is a place of *active service*. Ransomed spirits serve him day and night in his temple. They never cease to fulfil the good pleasure of their King. They always “rest,” so far as ease and freedom from care is concerned; and never “rest,” in the sense of indolence or inactivity. Jerusalem the golden is the place of *communion* with all the people of God. We shall sit with Abraham, Isaac, and Jacob, in eternal fellowship. We shall hold high converse with the noble host of the elect, all reigning with him who by his love and his potent arm has brought them safely home. We shall not sing solos, but in chorus shall we praise our King. Heaven is a place of *victory realized*. Whenever, Christian, thou hast achieved a victory over thy lusts—whenever after hard struggling, thou hast laid a temptation dead at thy feet—thou hast in that hour a foretaste of the joy that awaits thee when the Lord shall shortly tread Satan under thy feet, and thou shalt find thyself more than conqueror through him who hath loved thee. Paradise is a place of *security*. When you enjoy the full assurance of faith, you have the pledge of that glorious security which shall be yours when you are a perfect citizen of the heavenly Jerusalem. O my sweet home, Jerusalem, thou happy harbour of my soul! Thanks, even now, to him whose love hath taught me to long for thee; but louder thanks in eternity, when I shall possess thee.

“My soul has tasted of the grapes,
And now it longs to go
Where my dear Lord his vineyard keeps
And all the clusters grow.
“Upon the true and living vine,
My famish'd soul would feast,
And banquet on the fruit divine,
An everlasting guest.”



Evening, July 12, Morning & Evening, by C. H. Spurgeon

VBS Sign-Up Sheet

There is a sign up sheet for Vacation Bible School items on the bulletin board at church. If you can sign up for something it would be greatly appreciated. Thank you. Any questions see Audrey Voskuil or Ellen Mc Neese.

