

ROBINSON CRUSOE'S TEXT.

DELIVERED BY C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

ON AUGUST 30TH, 1885.

“Call upon me in the day of trouble:

I will deliver you, and you shall glorify me.” — Psalm 50:15.

ONE book I truly enjoyed when I was young was “Robinson Crusoe”... it was a wealth of wonders to me. Robinson, though a mere invention of fiction, came alive as I read those pages. So why do I mention this? A passage in that book comes vividly to my mind as I read my text from Psalm 50. Robinson Crusoe has been shipwrecked. He is left in the desert island all alone. His case is a very tragic one. He goes to bed, and he is stricken with fever. This fever lasts a long time, and he has no one to wait upon him — none even to bring him a drink of cold water. He is ready to perish. He had been accustomed to sin, and had all the vices of a sailor; but his hard case brought him to think. He opens a Bible which he finds in his seachest, and he come upon this passage, *“Call upon me in the day of trouble: I will deliver you, and you shall glorify me.”* That night he prayed for the first time in his life, and ever after there was in him a hope in God, which marked the birth of the heavenly life.

Daniel DeFoe, who composed the story, was a Presbyterian minister; and he knew enough of religion to be able to describe very vividly the experience of a man who is in despair, and who finds peace by casting himself upon his God. He could think of no passage more likely to impress a poor broken spirit than this. Instinctively he perceived this goldmine of comfort which lies within these words.

Now I have everybody's attention, and this is one reason why I began my sermon in this way. But I have a further purpose; for although Robinson Crusoe is not here, yet there may be somebody here very like him, a person who has suffered shipwreck in life, and who has now become a drifting, solitary creature. He remembers better days, but by

his sins he has become a castaway, whom no man seeks after. He is here today, washed up on shore without a friend, suffering in body, broken financially, and crushed in spirit. In the midst of a city full of people, he has not a friend, nor one who would wish to own that he has ever known him. He has come to the bare bone of existence now. Nothing lies before him but poverty, misery, and death.

The Lord speaks these words to you, my friend, *“Call upon me in the day of trouble: I will deliver you, and you shall glorify me.”* You have come here half hoping that there might be a word from God to your soul; “half-hoping,” I said; for you are as much under the influence of dread as of hope. You are filled with despair. To you it seems that God has forgotten to be gracious, and that he has in anger shut off all his compassion. The devil, that lying fiend, has persuaded you that there is no hope, so that he may bind you with the chains of despair, and hold you as a captive to work in the factory of ungodliness while you live out the rest of your life. You write down bitter things against yourself, but they are as false as they are bitter. The Lord’s mercies fail not. His mercy endures forever; and thus in mercy does he speak to you, poor troubled spirit, even to you — *“Call upon me in the day of trouble: I will deliver you, and you shall glorify me.”*

I have the feeling upon me that I shall at this time speak powerfully, God helping me, to some poor burdened spirit. In such a congregation as this, it is not everybody that can receive a blessing by the word that is spoken, but certain minds are prepared for it by the Lord. He prepares the seed to be sown, and the ground to receive it. He gives a sense of need, and this is the best preparation for the promise. **Of what use is comfort to those who are not in distress?** The word today will be of no avail, and have but little interest in it, to those who have no distress of heart. But, however badly I may speak, those hearts will dance for joy which need the cheering assurance of a gracious God, and are enabled to receive it as it shines forth in this golden text. *“Call upon me in the day of trouble: I*

will deliver you and you shall glorify me.” It is a text which should be written in stars across the sky, or sounded forth with trumpet at noon from the top of every tower, or printed at the top of every sheet of paper which passes through the post office. It should be known and read by all mankind.

Four things come to my mind as I think about this verse. May the Holy Spirit bless what I am able to say upon them!

I. The first observation is not so much in my text alone as in the context of the Psalm. REALITY IS PREFERRED TO RITUALISM. If you will carefully read the rest of the Psalm you will see that the Lord is speaking of the religious rites and ceremonies of Israel, and he is showing that he has little care about formalities of worship when the heart is absent from them. I think we must read the whole section of the Psalm:

Psalm 50:8-15 I do not rebuke you for your sacrifices or your burnt offerings, which are ever before me. ⁹ I have no need of a bull from your stall or of goats from your pens, ¹⁰ for every animal of the forest is mine, and the cattle on a thousand hills. ¹¹ I know every bird in the mountains, and the creatures of the field are mine. ¹² If I were hungry I would not tell you, for the world is mine, and all that is in it. ¹³ Do I eat the flesh of bulls or drink the blood of goats? ¹⁴ Sacrifice thank offerings to God, fulfill your vows to the Most High, ¹⁵ and call upon me in the day of trouble; I will deliver you, and you will glorify me."

Thus praise and prayer are accepted in preference to every form of offering which it was possible for the Jew to present before the Lord. Why is this?

First of all I would answer, real prayer is far better than mere ritual, because *there a meaning in it*, and when grace is absent, there is no meaning in ritual; it is as senseless as an idiot's game.

There are some lavish religious systems, steeped in tradition, which seem to prefer ritual to reality. What with the boys in white, and the men in violet, or pink, or red, or black, there were performers enough to stock a decent village. What with those who carried candlesticks, and those who carried crosses, and those who carried pots and pans, and cushions and books, and those who rang bells, and those who made a smoke, and those who sprinkled water, and those who bobbed their heads, and those who bowed their knees, the whole production was very wonderful to look at, very amazing. One wonders, when he sees it, whatever it is all about, and what kind of people those must be who are really made better by it. One marvels also what an idea pious ritualists must have of God if they imagine that he is pleased with such performances. Do you not wonder how the good Lord endures it? What must his glorious mind think of it all?

Although the incense is sweet-smelling, and the flowers are pretty, and the ornaments are fine, and everything is according to ancient tradition; what is there in it? What is the purpose of that procession? What is the purpose of that decorated priest? — that gorgeous altar? Do these things mean anything? Are they not a senseless show?

The glorious God cares nothing for pomp and show; but when you call upon him in the day of trouble, and ask him to deliver you, there is meaning in your groan of anguish. This is no empty form; there is heart in it, is there not? There is meaning in the appeal of sorrow, and therefore God prefers the prayer of a broken heart to the finest service that ever was performed by priests and choirs. In the poor man's prayer there are mind, heart, and soul; and hence it is real unto the Lord. Here is a living soul seeking contact with the living God in reality and in truth. Here is a breaking heart crying out to the compassionate Spirit. A child cries, and there is meaning in *that*. A man standing up in the corner groans out, "O God, my heart will break!" There is more force in his moan than in a thousand of the biggest trumpets, drums, cymbals, tambourines, or any other instruments of music with which some people seek to please God nowadays. What

madness to think that God cares more for musical sounds, or ordered processions, or lavish religious garments! In a tear, or a sob, or a cry, there is meaning, but in mere sound there is no sense, and God cares not for the meaningless. He cares for that which has thought and feeling in it.

Why does God prefer reality to Ritualism? It is for this reason also that *there is something spiritual in the cry of a troubled heart*; and “God is a Spirit: and they that worship him must worship him in spirit and in truth.” Suppose I were to repeat today the most accurate creed that was ever composed by learned and orthodox men; yet, if I had no faith in it, and all of you had none, what’s the use of the mere repetition of the words? There is nothing spiritual in a merely orthodox statement if we have no real belief in it: we might as well repeat the alphabet, and call it devotion. And if we were to burst forth today in the most majestic hallelujah that ever sounded from human lips, and we did not mean it, there would be nothing spiritual in it, and it would be nothing to God. But when a poor soul goes into his bedroom and kneels and cries out, “God, be merciful to me! God save me! God help me in this day of trouble!” there is spiritual life in such a cry and therefore God approves it and answers it! Spiritual worship is what he wants, and he will have it, or he will have nothing. **“They that worship him must worship him in spirit and in truth.”** He has abolished the ceremonial law, destroyed the one altar at Jerusalem, burned the Temple, abolished the Aaronic priesthood, and ended for ever all ritualistic performance; for he is seeking only true worshippers, who worship him in spirit and in truth.

Further, the Lord loves the cry of the broken heart because *it distinctly recognizes himself as this living God*, deeply sought after in prayer. From much of outward devotion God is absent. But how we mock God when we do not discern him as present, and do not come very close to Him! When the heart, the mind, the soul, breaks through itself to get to its God, then it is that God is glorified, but not by any bodily exercises in which he is

forgotten. **Oh, how real God is to a man who is perishing, and feels that only God can save him!** He believes that God exists, or else he would not make so piteous a prayer to him. He said his prayers before, and little cared whether God heard or not; but he prays now, and God hearing him is his chief anxiety.

Besides, dear friends, God takes great delight in our crying to him in the day of trouble because *there is sincerity in it*. I am afraid that in the hour of our worldly happiness and the day of our prosperity many of our prayers and our thanksgivings are hypocrisy. Certainly we pray with a deep intensity when we get into great trouble. A man is very poor: he is out of a job; he has worn his shoes out in trying to find work; he does not know where the next meal is coming from for his children; and if he prays now it is likely to be very sincere prayer, for he is in real earnest on account of real trouble. I have sometimes wished for some very polished and comfortable Christian people, who seem to treat religion as if it were child's play, that they could have just a little time in real suffering, and really come into actual difficulties. A life of ease breeds hosts of falsehoods and presences, which would soon vanish in the presence of life and death trials. Many a man has been converted to God in the outback of Australia by hunger, and weariness, and loneliness, who, when he was a wealthy man, surrounded by partiers, never thought of God at all. Many a man on board ships on the Atlantic Ocean has learned to pray in the cold chill of an iceberg, or in the horrors of the trough of the wave out of which the vessel could not rise. When the ship's mast has broken in half and been swept overboard, and every timber is straining to the breaking point, and the ship seems doomed, then have hearts begun to pray in sincerity; and **God loves sincerity**. When we mean it; when the soul melts in prayer; when it is "I must have it, or be lost"; when it is no sham, no vain performance, but a real heart-breaking, agonizing cry, then God accepts it. Hence he says, "Call upon me in the day of trouble." Such a cry is the kind of worship that he cares for, because there is sincerity in it, and this is acceptable with the God of truth .

Again, in the cry of the troubled one *there is humility*. We may go through a highly brilliant performance of religion, in the traditions of some high church; or we may go through our own religious rituals, which are as simple as they can be; and we may be all the while saying to ourselves, “I’m pretty good at this!” The preacher may be thinking, “Hey, this is an excellent sermon!” The brother at the prayer-meeting may feel within himself, “My prayer was the best one so far!” Whenever there is that spirit in us, God cannot accept our worship. Worship is not acceptable if it be devoid of humility. But when in the day of trouble a man goes to God, and says, “Lord, help me! I cannot help myself, but please save me,” there is humility in that confession and cry, and hence the Lord takes delight in them. You, poor woman over here, deserted by your husband, and ready to wish that you could die, I exhort you to call upon God in the day of trouble, for I know that you will pray a humble prayer. You, poor trembling sinner over there; you have done very wrong, and are likely to be found out and disgraced for it, but I charge you to cry to God in prayer, for I am sure there will be no pride in your prayer. You will be broken in spirit, and humble before God, and “a broken and a contrite heart, O God, you will not despise.”

One more thing: the Lord loves such pleadings because *there is a measure of faith in them*. When the man in trouble cries, “Lord deliver me!” he is looking away from himself. You see, he is driven out of himself because of the famine that is in the land. He cannot find hope or help on earth, and therefore he looks towards heaven. Perhaps he has been to friends, and they have failed him, and therefore, in sheer despair, he seeks his truest Friend. At last he comes to God; and though he cannot say that he believes in God’s goodness as he ought, yet he has some dim and shadowy faith in it, or else he would not be coming to God in this his time of extreme circumstances. God loves to discover even the shadow of faith in his unbelieving creature. When faith casts just a tiny flicker of a shadow, God can see it for what it is, and he can and will accept prayer for the sake of that little faith. Oh, dear friend, where are you? Are you torn with anguish? Are

you deeply distressed? Are you lonely? Are you rejected? Then cry to God. No one else can help you; now you are left with him alone. And praise God for that! Cry to him, for he can help you; and I tell you, in that cry of yours, there will be a pure and true worship, such as God desires, far more than the slaughter of ten thousand bulls, or the pouring out of rivers of oil. It is true, assuredly, from Scripture, that the groan of a burdened spirit is among the sweetest sounds that are ever heard by the ear of the Most High.

See then, poor, weeping, and distracted ones, that it is not Ritualism; it is not the performance of pompous ceremonies, it is not bowing and scraping, it is not using sacred words; but it is crying to God in the hour of your trouble; which is the most acceptable sacrifice your spirit can bring before the throne of God.

II. Now we come to our second observation. May God impress it upon us all! In our text we have ADVERSITY TURNED TO ADVANTAGE. “Call upon me in the day of trouble: I will deliver you.”

We say it with all reverence, but **God himself cannot deliver a man who is not in trouble**, and therefore it is some advantage to be in distress, because God can then deliver you. Even Jesus Christ, the Healer of men, cannot heal a man who is not sick; so that it turns to our advantage to be sick, in order that Christ may heal us. Thus, my hearer, your adversity may prove your advantage by offering occasion and opportunity for the display of divine grace. It is great wisdom to learn the art of making honey out of gall, and the text teaches us how to do that; it shows how trouble can become gain. When you are in adversity, then call upon God, and you shall experience a deliverance which will be a richer and sweeter experience for your soul than if you had never known trouble. Here is the art and science of making gains out of losses, and advantages out of adversities.

Now let me suppose that there is some person here in trouble. Perhaps another deserted Robinson Crusoe is among us. I am not merely imagining that a deeply suffering

person is here; **he is here**. Well now, when you pray — and oh! I wish you would pray now — do you not see what a plea you have? You have first a plea from *the time*: “Call upon me in the day of trouble.” You can plead, “Lord, this is a day of trouble! I am in great affliction, and my case is urgent at this hour.” Then state what your trouble is — that sick wife, that dying child, that sinking business, that failing health, that job which you have lost — that poverty which stares you in the face. Speak to the Lord of all mercy, “My Lord, if ever a man was in a day of trouble, I am that man; and therefore I take leave and license to pray to you now, because you have said, ‘Call upon me in the day of trouble.’ This is the hour which you have appointed for appealing to you: this dark, this stormy day. If ever there was a man that had a right given him to pray by your own word, I am that man, for I am in trouble, and therefore I will make use of the very time as a plea with you. Please, I beg you, hear your servant’s cry in this midnight hour.”

Next, you can not only make use of the time as a plea; but you may *urge the trouble itself*. You may argue thus, “You hast said, ‘Call upon me in the day of trouble.’ O Lord, you see how great my trouble is. It is a very heavy one. I cannot bear it, or get rid of it. It follows me to my bed; it will not let me sleep. When I rise up it is still with me, I cannot shake it off. Lord, my trouble is an unusual one: few are afflicted as I am; therefore give me extraordinary help! Lord, my trouble is a crushing one; if you do not help me, I shall soon be broken up by it!” That is good reasoning and excellent praying.

Further, turn your adversity to advantage by pleading this command. You can go to the Lord now, at this precise instant, and say, “Lord, please hear me, for you have commanded me to pray! I, though I am evil, would not tell a man to ask something of me, if I intended to deny him; I would not urge him to ask help, if I meant to refuse it.” Do you not know, brothers and sisters, that we often impute to the good Lord conduct which we should be ashamed of in ourselves? This must not be. If you said to a poor man, “You are in very sad circumstances; contact me tomorrow, and I will pay your rent and heating

bill for you;” and if he did contact you, you would not treat him with contempt. You would be bound to help him, because that’s what you promised to do. When you told him to contact you, you meant that you would help him if you could. And when God tells you to call upon him, he does not mock you: he means that he will deal kindly with you. You are not urged to pray in the hour of trouble, that you may experience all the deeper disappointment. God knows that you have trouble enough without the new one of unanswered prayer. The Lord will not unnecessarily add even a quarter of an ounce to your burden; and if he bids you call upon him, you may call upon him without fear of failure. I do not know who you are. You may be Robinson Crusoe, for all I know, but you may call on the Lord, for he commands you to call.

So plead the time, and plead the trouble, and plead the command; and then plead with God *his own character*. Speak with him reverently, but believingly, in this fashion, “Lord, it is you yourself to whom I appeal. You said, ‘Call upon me.’ If my neighbor had told me do that, I might have feared that maybe he would not hear me, but would change his mind; but you are too great and good to change. Lord, by your truth and by your faithfulness, by your immutability and by your love, I, a poor sinner, heartbroken and crushed, call upon you in the day of trouble! Oh, help me, and help me soon; or else I die!” Surely you that are in trouble have many and mighty pleas. You are on firm ground with the angel of the covenant, and may bravely seize the blessing. I do not feel today as if the text encouraged me one-half so much as it must encourage others of you, for I am not in trouble just now, and you are. I thank God I am full of joy and rest; but I am half inclined to see if I cannot patch up a little bit of trouble for myself: surely if I were in trouble, and sitting in those pews, I would open my mouth, and drink in this text, and pray like David, or Elijah, or Daniel, in the power of this promise, “Call upon me in the day of trouble: I will deliver you, and you shall glorify me.”

O, you troubled friends, leap up at the sound of this word! Believe it. Let it go down into your souls. “The Lord releases the prisoners.” Our Lord Jesus Christ has come to free you. Jesus has the key to the prison door that locks you in... let him free you!

III. My third heading is clearly in the text. Here we have FREE GRACE SUBMITTED TO VOLUNTARY BONDAGE. Nothing in heaven or earth can be freer than grace, but here is grace putting itself under bonds of promise and covenant. Listen. “Call upon me in the day of trouble: *I will deliver you.*” If a person has once said to you, “I will,” you hold him to it; he has placed himself at the command of his own declaration. If he is a true man, and has plainly said, “I will,” you have him in your hand. He is not free after giving a promise as he was before it; he has set himself a certain way, and he must keep to it. Is it not so? I say this with the deepest reverence towards my Lord and Master, he has bound himself in the text with cords that he cannot break. He must now hear and help those who call upon him in the day of trouble. He has solemnly promised, and he will fully perform.

Notice that this text is *unconditional as to the persons*. It contains the gist of that other promise — “Whoever calls upon the name of the Lord shall be saved.” The people who are specially addressed in the text here in Psalm 50 had mocked God; they had presented their sacrifices without a true heart; but yet the Lord said to each of them, “Call upon me in the day of trouble: I will deliver you.” Hence I gather that he excludes none from the promise. You atheist, you blasphemer, you unchaste and impure one, if you call upon the Lord now, in this the day of your trouble, he will deliver you! Come and try him. **“If there is a God,” you say? But there is a God, I say;** come, put him to the test, and see. He says, “Call upon me in the day of trouble: I will deliver you.” Will you not prove him now? Come to Christ, you who are in bondage, and see if he does not free you! Come to Christ, all you that are weary and burdened, and he will give you rest! In earthly and in spiritual things both, but especially in spiritual things, call upon him in the day of

trouble, and he will deliver you. He is bound by this great unrestricted word of his, around which he has put neither ditch nor hedge; whoever will call upon him in the day of trouble, shall most certainly be delivered.

Moreover, notice that this “I will” *includes all needful power which may be required for deliverance*. “Call upon me in the day of trouble: I will deliver you.” “But how can this be?” someone asks. Oh, that I cannot tell you, and I do not feel bound to tell you: it rests with the Lord to find suitable ways and means. God says, “I will.” **Let him do it in his own way.** If he says, “I will,” depend upon it he will keep his word. If it be needful to shake heaven and earth, he will do it; for he cannot lack power, and he certainly does not lack honesty; and an honest man will keep his word at all costs, and so will a faithful God. Hear him say, “I will deliver you,” and ask no more questions. I do not suppose that Daniel knew how God would deliver him out of the den of lions. I do not suppose that Joseph knew how he would be delivered out of the prison when his Master’s wife had slandered his character so shamefully. I do not suppose that these ancient believers dreamed of the way of the Lord’s deliverance; but they left themselves in God’s hands. They rested upon God, and he delivered them in the best possible manner. He will do the like for you; only call upon him, and then stand still, and see the salvation of God.

Notice, *the text does not say exactly when*. “I will deliver you” is plain enough; but whether it shall be tomorrow, or next week, or next year, is not so clear. You are in a great hurry; but the Lord is not. Your trial may not yet have wrought all the good to you that it was sent to do, and therefore it must last longer. When the gold is cast into the fining-pot, it might cry to the goldsmith, “Let me out.” “No,” says he, “you have not yet lost your dross. You must tarry in the fire till I have purified you.” God may therefore subject us to many trials; and yet if he says, “I will deliver you,” depend upon it he will keep his word. The Lord’s promise is like a paycheck from a well-established company.

The paycheck may be dated for three months ahead; but anybody will cash it if it bears a that company's trusted name. When you get God's "I will," you may always cash it by faith; and no discount need be taken from it, for it is as good as cash money even when it is only "I will." "Call upon me in the day of trouble: I will deliver you," is tantamount to deliverance already received. It means, "If I do not deliver you now, I will deliver you at a time that is better than now, when, if you were as wise as I am, you would prefer to be delivered rather than now."

But promptness is implied, or else it wouldn't really be deliverance. Someone might say, "I am in such a trouble that if I do not get deliverance soon I shall die." Rest assured that you shall not die. You shall be delivered, and therefore you shall be delivered before you quite die of despair. He will deliver you in the best possible time. The Lord is always punctual. You never were kept waiting by him. You have kept him waiting long enough; but he is prompt to the instant. He never keeps his servants waiting one single tick of the clock beyond his own appointed, fitting, wise, and proper moment. "I will deliver you," implies that his delays will not be too protracted, lest the spirit of man should fail because of hope deferred. The Lord rides on the wings of the wind when he comes to the rescue of those who seek him.

Please notice this text once again. Let me repeat it, putting the emphasis in a different way: "Call upon me in the day of trouble, and **I** will deliver **you**." Pick up the threads of those two words. "I will deliver you; people would not; angels could not; but I will." God himself will set about the rescue of the one who calls on him. It is yours to call: and it is God's to answer. So often people begin to try to answer their own prayers! Why did they pray to God then? When you have prayed, leave it to God to fulfill his own promise. He says, "Do you call upon me, and *I* will deliver you."

Now take up that other word: "I will deliver *you*." I know what you are thinking. You murmur, "God will deliver everybody, I believe, but *not me*." But the text says, "I

will deliver the *you* that calls for deliverance!” It is the man that calls that shall get the answer. If you call upon God he will answer *you*. He will give *you* the blessing even to your own heart and spirit, in your own personal experience. “Call upon me,” says he, “in the day of trouble: I will deliver *you*.” Oh, for grace to take that personal pronoun home to one’s soul, and to make sure of it as though you could see it with your own eyes! The apostle tells us, “Through faith we understand that the universe was formed by the Word of God.” Assuredly I know that the worlds were made by God. I am sure of it; and yet I did not see him making them. I did not see him when the light came because he said, “Let there be light.” I did not see him divide the light from the darkness, and the waters that are beneath the firmament from the waters that are above the firmament, but I am quite sure that he did all this. Why should I not have just the same kind of faith today about God’s answer to my prayer if I am in trouble? If I cannot see how he will deliver me, why should I wish to see? He created the world well enough without my knowing how he was to do it, and he will deliver me without my having a finger in it. It is no business of mine to see how he works. My business is to trust in my God, and glorify him by believing that what he has promised he is able to perform.

IV. So far, we have had three sweet things to remember; and we close with a fourth, which is this: here we see GOD AND THE PRAYING PERSON TAKE SHARES.

That is an odd concept to close with, but I want you to notice it. Here are the shares. First, here is your share: “Call upon me in the day of trouble.” Secondly, here is God’s share: “I will deliver you.” Again, you take a share — for you shall be delivered. And then again it is the Lord’s turn — “You shall glorify me.” Here is a compact, a covenant that God enters into with you who pray to him, and whom he helps. He says, “You shall have the deliverance, but I must have the glory. You shall pray; I will bless, and then you shall honor my holy name.” Here is a delightful partnership: we obtain that

which we so greatly need, and all that God receives is the glory which is due unto his name.

O poor troubled friend! I am sure you do not refuse these terms, “Sinners,” says the Lord, “I will give you pardon, but you must give me the honor for it.” Our only answer is, “Yes, Lord, we will, forever and ever!”

“Come, souls,” says God, “I will justify you, but I must have the glory for it.” And our answer is, “Where is boasting, then? It is excluded. By the law of works? No, but by the law of faith.” God must have the glory if we are justified by Christ.

“Come,” says God, “I will put you into my family, but my grace must have the glory for it,” and we say, “Yes, it shall, dear Lord! Behold, what manner of love the Father has bestowed upon us that we should be called children of God.”

“Now,” says God, “I will sanctify you, and make you holy, but I must have the glory for it,” and our answer is, “Yes, we will sing for ever — ‘We have washed our robes, and made them white in the blood of the Lamb. Therefore we will serve him day and night in his temple, giving him all the praise.’”

“I will take you home to heaven,” says God: “I will deliver you from sin and death and hell; but I must have the glory for it.” And we answer, “Truly, You shall be magnified. For ever and for ever we will sing ‘Blessing, and honor, and glory, and power be unto him who sits upon the throne, and unto the Lamb, for ever and ever.’”

Stop, you thief, there! What are you doing? Running away with a portion of God’s glory? What a villain he must be! Here is a man that was recently a drunkard, and God has loved him and made him sober, and now he is wonderfully proud because he is sober. What foolishness! Cut that out, sir! Stop robbing God! Give God the glory of your deliverance from the degrading vice, or else you are still degraded, but now by

ingratitude. Here is another man. He used to swear once; but he has been praying now; he even delivered a sermon the other night, or at least an open-air address. He has been as proud about this as any peacock. O reclaimed sinner, remember your former character, and be ashamed! Give God the glory if you have ceased to be profane. Give God the glory for every part of your salvation.

Sadly even some theologians and some pastors will give man a little of the glory. “He has a free will, doesn’t he?” they say. Oh, that idol of free will! How men will worship it! The man did something towards his salvation, by virtue of which he ought to receive some measure of honor! Do you really think so? Then say whatever you think. But we will hear it from this pulpit, and we will declare it to the whole world, that when a man reached heaven there shall not be a particle of the glory due to himself; he shall in no way ascribe honor to his own feeble efforts; but to God alone shall be the glory.

“Call upon me in the day of trouble. I will deliver you” — that is your part. But “You shall glorify me” — that is God’s part. He must have all the honor from first to last.

Go out from this place, you believers, and speak out about what the Lord has done for you. An elderly woman once said that if the Lord Jesus Christ really did save her, he should never hear the end of it. Join with her in that resolve.

Come, poor soul, you that came in here today in the deepest pit of trouble, God means to glorify himself by you! The day shall yet come when you shall comfort other mourners by recounting what God did so wonderfully for you. The day may yet come when you that were a castaway shall preach the gospel to other castaways. The day shall yet come, poor fallen woman or sinful man, when you shall lead other sinners to the Savior’s feet, where now you stand weeping! Dear desperate sinner, come to Jesus! Call upon him, I beg you! Be persuaded to call upon Your God and Father. If you can do no more than groan, groan unto God. Drop a tear, heave a sigh, and let your heart say to

the Lord, “O God, deliver me, for Christ’s sake! Save me from my sin and the consequences of it.” As surely as you pray these words, he will hear you, and say, “Your sins are forgiven. Go in peace.”